

- Systemic Teaching about Christian Life -

The Singular Freedom of Living and Walking *“in Christ”*

Series:
Walking in
Newness of Life

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General Considerations about Using This Material:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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C1. The Need for Freedom to Live and Walk in Novelty of Life

This new material is a sequel to the themes of the series [Walking in Newness of Life](#) and is preceded by the following subjects:

- ⇒ 1) To Be, To Abide, To Live, To Walk and To Bear Fruit in Christ;
- ⇒ 2) Rooted and Established in Christ.

In the first subject referred to above, we seek to expose the differentiation of various aspects for which people are called to experience “in Christ” from the moment they receive God's salvation in their hearts.

In the second theme in reference, in turn, we have sought to expose the joint action of the aspects dealt with in the first material, as well as the vital relevance of understanding that experiencing the position of “being in Christ” does not refer to a call to a sporadic or eventual condition, but to a constant or continuous one, and in which a Christian can even become rooted and steadfastly grounded in Christ.

Going further, however, about the fundamental and contextual aspects related to the theme of the present series on Walking in Newness of Life, we understand that the subject of Christians' freedom is also an essential aspect that enables them to experience their new condition of life “in Christ.”

Understanding how something new that is offered can indeed be experienced is as important as being informed about a new possibility or condition of life. And regarding the aspects that enable a person to actually experience something new that is offered to him or her, there is also the matter of freedom, for without real freedom to “live and walk in Christ,” the Christian life in the present world would be only a proposition of an expectation and not a proposition that can in fact be experienced.

However abundant a life supply in a given place might be, if a person does not obtain the condition of freedom to access or receive from this ample provision, one will still be subject to being deprived of the benefits of the abundance of this provision.

There is no way to conceive a scenario of a novelty of life adequately, and that contains new purposes, without including in this scope the item of liberty, which is why freedom is so fundamental in the context of Christian life and a condition that cannot be separated from living and walking in Christ.

*Galatians 5: 1 **Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.***

The freedom provided by the Lord is one of the central and integral characteristics of the salvation offered by God in Christ Jesus to all human beings, because the salvation offered by God has as one of its central aspects precisely the redemption and rescue of people from the bondage that prevent or withhold them from living the life that is according to God's will.

And since freedom is one of the main characteristics of the salvation offered by the heavenly kingdom to human beings, to know more profoundly and appropriately the aspects of “*the liberty by which Christ has made us free*” is also to grow in the knowledge and understanding of this same salvation.

Unfortunately, however, it seems to us that this subject has lost ground among many Christians in recent years, which leads to the sad fact that several of those who should make use of their freedom to “live and walk in Christ” end up returning to the strongholds or aspects that work to try to keep them from living and walking in the liberty that the Son of God came to give them.

Thus, because of their practical importance, the theme of “liberty provided by Christ,” and which a Christian can experience by “being in Christ,” and the calling to indeed living it needs to be intensely rescued and taught.

The subject of freedom afforded by Christ is undoubtedly one of the most beautiful, powerful, and relevant themes of the Christian life, which is why it seems to us that the series on the subject Walking in Newness of Life could not fail to address this aspect so sublime and unique to every Christian.

The Christian life is highly connected with the condition of freedom in Christ Jesus. The liberty that exists in Christ permeates the whole “living and walking in Christ,” which is why a Christian is called to pay special attention to it, as well as not to move away from it.

Therefore, or because of the relevant condition that the liberty in Christ represents, we want to present this current material as a cooperative instrument for awakening Christians and people in general to the sublimity and grandeur that there is in this aspect so essential for experiencing the newness of life that God offers to all human beings through His grace in Christ Jesus.

C2. The Unique Freedom Granted by Christ

*Galatians 5: 1 **Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.***

After becoming aware of the fact that liberty is one of the essential, integral, and inseparable aspects of the salvation offered by God to human beings through His Gospel, the Christian is also called to stand fast in the specific freedom granted by the Lord, and not in every kind of concepts of liberty offered to him or her in the world.

Although in the present world occurs a propagation of many propositions by which people seek to disseminate types of freedom through which they claim to be able to practice thoughts, words, and deeds in ways devoid of any control or rules, these liberty propositions cannot provide what they claim to offer or cannot lead people to true freedom, and may even lead them to new or deeper degrees of imprisonment.

A proposition that seeks to claim that a person is free to do everything one intends to do refers to a deceitful and false freedom proposition, for it tries to mislead people into thinking that they are free to do what they want and that they will not be subject to the fact that their actions may come across their respective consequences, contradicting so directly the instructions of the Scriptures that warn people to be prudent in what they do, such as the following texts:

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

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

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

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

*7 **Do not be wise in your own eyes; Fear the LORD and depart from evil.***

*8 **It will be health to your flesh, And strength to your bones.***

“*The liberty by which Christ has made us free*” is not a kind of freedom for a person to be able to do what one wants according to one's own understanding, according to the desires of the flesh or soul, or according to the mentality of the world. “*The liberty by which Christ has made us free*” is the freedom that puts a person in a new condition of life and righteousness so that one also can act according to this new position granted to him or her by the Lord.

A life of freedom in the Lord is not God's consent or permission for a person to adopt a position of opposition or rebellion against all that is appropriate or against all sorts of positions of eminence established in the most diverse nations for the benefit of their peoples.

“The liberty by which Christ has made us free” is the freedom that puts a person in a new condition so that one can live and walk in the Lord and according to the will of the heavenly kingdom, something that a person would never be able to do dissociated from ***“the liberty by which Christ has made us free.”***

“The liberty by which Christ has made us free” is not the freedom that extends God's grace to people so that they may deliberately walk in sin and still have all their sins forgiven. ***“The liberty by which Christ has made us free”*** is the freedom of overflowing mercy that forgives the sins that a person has committed or still may eventually commit, but it is also the liberty in which the heavenly grace teaches or educates a person to overcome the passions of the flesh to live and walk in the present world in a sober, righteous, and godly way.

*Titus 2: 11 **For the grace of God that brings salvation has appeared to all men,***

12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.

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

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

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

15 What then? Shall we sin because we are not under law but under grace? Certainly not!

16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?

The righteousness of God offered to us in Christ Jesus came into the world to reveal the provision for the liberation of people from the yoke of sin and its principal consequences, not to be complicit in the association of people with sin.

In Christ, a person is called to liberty to be able to walk an eternally profitable course of life in which one is justified before the Lord and in the Lord to be no more a slave to sin, even though sin surrounds him or her so nearly in the present world.

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

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

In Christ Jesus, even if a person is in prison in the world, materially speaking, one can live and walk according to the will of God, for the freedom that Christ extends to everyone who believes in Him is firstly liberty in the heart so that at all times and everywhere an individual may choose to follow the instruction of the Lord's truth.

Colossians 3: 4 When Christ who is our life appears (or manifests Himself), then you also will appear (or be manifested) with Him in glory.

5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

6 Because of these things the wrath of God is coming upon the sons of disobedience,

7 in which you yourselves once walked when you lived in them.

8 But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.

9 Do not lie to one another, since you have put off the old man with his deeds,

10 and have put on the new man who is renewed in knowledge according to the image of Him who created him,

11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

Although the Lord is fully powerful to free people who believe in Him also from material prisons, it is not primarily or necessarily this aspect that is provided by “*the liberty by which Christ has made us free.*” The freedom offered by the Lord is granted to those who believe in Him so that they may first be instructed by the Spirit of the Lord in all things, even though some may not be freed from the physical prisons in which they find themselves in the present world.

The most expressive prisons in the present world are not necessarily physical or natural, but they are those that limit people's understanding of God's truth and liberty for their hearts and souls that there is in Christ Jesus.

The very natural and fragile body of a person imputes several limitations to him or her. An individual who is “in Christ,” however, is not limited to following the instruction of the Spirit of the Lord. Despite one's limited natural body, the Christian “in Christ” is free to be guided in everything by the Spirit of the Lord according to God's will, for “in Christ,” a person can have ample access to the Lord's heavenly places.

Hebrews 10: 19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,

20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,

**21 and having a High Priest over the house of God,
22 let us draw near with a true heart in full assurance of faith,
having our hearts sprinkled from an evil conscience and our bodies
washed with pure water.**

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

If a person has the Spirit of the Lord in his or her heart and follows the instruction of the Holy Spirit, one is free in the Lord even though there are some restrictions on coming and going in some natural or material aspects, as we recall below through some more texts related to the points mentioned in the last paragraphs:

Romans 8: 11 **But if the Spirit of Him who raised Jesus from the dead
dwells in you, He who raised Christ from the dead will also give life
to your mortal bodies through His Spirit who dwells in you.
12 Therefore, brethren, we are debtors, not to the flesh, to live
according to the flesh.
13 For if you live according to the flesh you will die; but if by the
Spirit you put to death the deeds of the body, you will live.
14 For as many as are led by the Spirit of God, these are sons of God.
15 For you did not receive the spirit of bondage again to fear, but you
received the Spirit of adoption by whom we cry out, "Abba, Father."**

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

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

Through ***“the liberty by which Christ has made us free,”*** a person is not only free to abandon practices contrary to God and one's own life, but one is also able to live and walk in the Spirit, thus being able to attain the fruit or actions that result from the life in the Lord.

By ***“the liberty by which Christ has made us free,”*** a Christian becomes free to live through faith in God and to do good, for in the Lord one is fortified according to the Spirit of the Lord, also exemplified by the following texts:

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

Galatians 5: 22 **But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,**
23 **gentleness, self-control. Against such there is no law.**
24 **And those who are Christ's have crucified the flesh with its passions and desires.**
25 **If we live in the Spirit, let us also walk in the Spirit.**

Isaiah 40: 31 **But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint.**

In “***the liberty by which Christ has made us free,***” a Christian can walk or behave in the world in ways that are beneficial to him or her and to others as one could never do according to the natural nature or being subject to the spiritual bondage that every person who is dissociated from Christ finds oneself. Even if an individual may enjoy an abundance of natural aspects, it is only in Christ Jesus that one can attain the foundation and conditions of freedom that will bring him or her benefits not only for the present but especially for eternal life.

The theme of “***the liberty by which Christ has made us free***” has always been and always will be broad, beautiful, and immeasurably precious, which is, therefore, worthy of ample and continuous appreciation.

On the other hand, considering that the liberty of a Christian in Christ, available to him or her even in the present world, has already been approached broadly in the subjects on the Gospel of God, especially in the Gospel of God's Righteousness, The Gospel of Salvation, and The Gospel of the Grace of God, as well as in the theme about The Christian in the World in General, we will confine ourselves to making just a brief recollection of some central aspects concerning which “***the liberty by which Christ has made us free***” has brought deliverance, also accompanied by some of the respective texts through which they are evidenced or exemplified in the Scriptures.

- (a) **In Christ a person finds deliverance from subjection to the powers of darkness:**

Colossians 1: 13 **He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,**
14 **in whom we have redemption through His blood, the forgiveness of sins.**

- (b) **In Christ an individual finds deliverance from every lawless deed or ungodliness:**

Titus 2: 14 ... who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

Romans 11: 26 And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob."

- (c) **In Christ a person can find freedom from subjection to the passions that are in the world and in the flesh:**

*2 Peter 1: 4 ... by which have been given to us exceedingly great and precious promises, that **through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.***

*Galatians 5: 24 **And those who are Christ's have crucified the flesh with its passions and desires.***

*Titus 3: 3 **For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.***

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

- (d) **In Christ a person finds deliverance from the need for tutors to whom or which human nature is so attracted, and instead of being subjected to the bondage of these sorts of tutorship, one may enjoy the condition of being guided in the will of God by the Spirit of the Lord:**

*Galatians 3: 24 **Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.***

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

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

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

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

- 3 *Even so we, when we were children, were in bondage under the elements of the world.*
 4 *But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,*
 5 *to redeem those who were under the law, that we might receive the adoption as sons.*

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

- (e) **In Christ an individual finds deliverance from subjection to the first covenant, as well as from the curse and the veil associated with it and its law:**

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

Galatians 3: 13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree").

2 Corinthians 3: 14 But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.
 15 *But even to this day, when Moses is read, a veil lies on their heart.*
 16 *Nevertheless when one turns to the Lord, the veil is taken away.*

- (f) **In Christ is provided the release of an individual from the strong conscience or convictions of the rules or transgressions so present in the Old or First Covenant:**

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

- (g) **In Christ is granted the liberation from subjection to the vain precepts of the habits, customs, or traditions of men:**

Colossians 2: 20 Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations
21 ("Do not touch, do not taste, do not handle,"
22 which all concern things which perish with the using) according to the commandments and doctrines of men?
23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.

1 Peter 1: 18 ... knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,
19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

- (h) **In Christ a person has available the full provision to be freed from subjection to terrors and fears that try to afflict him or her in such a vile and cruel manner:**

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

Hebrews 2: 14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,
15 and release those who through fear of death were all their lifetime subject to bondage.

- (i) **In Christ an individual finds deliverance from subjection to strongholds, corrupted arguments, arrogant thoughts, and from the submission to a life of disobedience to God:**

2 Corinthians 10: 4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,
5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,
6 and being ready to punish all disobedience when your obedience is fulfilled.

Psalms 19: 13 Keep back Your servant also from presumptuous sins; Let them not have dominion over me. Then I shall be blameless, And I shall be innocent of great transgression.

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

- (j) **In Christ the human being finds liberation from subjection to idols and acts of idolatry, as well as from the wrath to come:**

1 Thessalonians 1: 9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God,

10 and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.

“The liberty by which Christ has made us free” is an unparalleled, unique, singular, or exclusive freedom because of what it frees people from, as well as because of that for which it frees people who believe in Christ as the Lord of their lives and who remain in Him, which is why the Lord has also so emphatically stated the following words:

John 8: 36 "Therefore if the Son makes you free, you shall be free indeed."

C3. The Freedom of the Glory of the Sons of God or the Glorious Liberty of the Children of God

Romans 8: 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

Yet another way in the Scriptures of referring to “*the liberty by which Christ has made us free*” is by mentioning “*the freedom of the glory of the children of God*” or “*the glorious liberty of the children of God,*” depending respectively on the language and version of the translation of the Scriptures.

Nevertheless, regardless of one or another translation, what we would like to highlight here is the evidence that the Scriptures make for the glory that is associated with the freedom that is offered and granted by God to His children, showing us also by this aspect that the liberty offered according to the heavenly kingdom to human beings is a distinct and singular freedom.

In addition to the fact that “*the liberty by which Christ has made us free*” redeems, rescues, and delivers people from the enslavement who subjected them to the powers of darkness, this same freedom is associated with or part of a glory that is incomparably superior to any other proposition of liberty. And this, because it also allows a person to access aspects for one's life that no other kind of freedom can provide.

We remember that “*the liberty by which Christ has made us free*” has in the following topics, and exclusively, some of its main points to be observed, learned and practiced:

- ⇒ 1) The liberty for a Christian to be able to access God personally anytime and anywhere due to the reconciliation accomplished by the blood of Christ shed on the cross of Calvary;
- ⇒ 2) The freedom for an individual to be able to know the Lord Jesus Christ and the Heavenly Father continuously and increasingly, which is an expression of what the Lord calls eternal life;
- ⇒ 3) The liberty for a person to be guided by the Holy Spirit in all ways and acts of life;
- ⇒ 4) The freedom for an individual to be guided in all the truth and no longer by futility, vanity, deceptions, lies, or by what is just temporal or false.

Through “*the liberty by which Christ has made us free,*” a Christian may continually expose oneself to the teaching of Christ and grow in understanding and enjoying this freedom granted to him or her by the Lord.

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

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

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

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

Moreover, or in addition to enabling a Christian to have access to the Lord to be instructed by Him, "***the liberty by which Christ has made us free***" also contemplates freedom for an individual to be able to believe in the words of the Lord and indeed perform the instruction received from God.

"The liberty by which Christ has made us free" is a freedom that redeems people from bondage and enables the appropriate condition for them to receive the Lord's instructions, but it is also a liberty that allows the Christian to be free and supported by the Lord to do God's will in one's daily journey in the present world.

In addition to the fact that "***the liberty by which Christ has made us free***" provides the condition for a Christian to receive the Lord's instructions to strengthen him or her in the hope of eternal salvation after the life in the natural body, this same "***liberty***" is also the freedom whose glory strengthens a Christian to be able to walk in the present time according to the heavenly will. The liberty in Christ is the freedom for which the creation longs so much to be revealed in the children of God with the expectation that thus it may also be delivered from the captivity of corruption.

The only freedom that has a glory that enables a person to be effectively delivered from the "bondage of corruption," which, in turn, repeatedly subdues a person to sin and continuity in corruption, is "***the liberty by which Christ has made us free,***" reason why this freedom, also concerning this aspect, is an expression of the glory that God has established to be manifested in Christ and in which all Christians are called to live and walk.

"The freedom of the glory of the children of God" or "***the glorious liberty of the children of God***" is distinct from any other proposition of freedom due to the fact that through Christ Jesus a person becomes reconciled with God, but also because in this same liberty a person has within reach the condition of "being in Christ," that is, of being in Him who holds the glory of the full liberty that is consonant with the path of truth and who is perfectly free from subjection to any aspect that opposes the will to God.

“The freedom of the glory of the children of God” or “the glorious liberty of the children of God” is so especially glorious because it is founded and sustained by the Lord who is Our Righteousness, Salvation, Wisdom, and Life, and because a Christian is called to live and walk in the Lord of all glory Himself.

In other words, it is because of the glory of the One who grants them freedom, and who calls them to live and walk in Him, that the liberty of the children of God is so glorious, knowing as well that there is no true freedom if a person is dissociated from Christ.

Just as Christ is the righteousness, salvation, way, truth, life, and heavenly power of a Christian's life, so Christ, in the aspects of His glory, also is the expression and the way of the Christian's freedom.

When a Christian is in Christ or lives and walks in Christ, one is free in the liberty that there is in Christ. However, when a Christian does not live and walk in Christ, this Christian also abstains oneself from the condition of freedom available to him or her in the Lord.

Since freedom is an integral part of God's salvation and life offered by God through His Gospel, and yet, that Christ is the central expression of God's salvation and newness of life, it is also in Christ Jesus that a person is called to enjoy the liberty that the Heavenly Father offers to him or her.

In Christ Jesus, a person can obtain and enjoy freedom because in the glory of Christ revealed to human beings, we find that Christ is:

- ⇒ 1) Our Deliverer;
- ⇒ 2) The Good and Unique Shepherd who guides who are His in freedom;
- ⇒ 3) The Eternal High Priest who assists those who believe in Him and delivers them from the afflictions and anguishes that oppose them;
- ⇒ 4) The King of Righteousness and the King of Peace, who is mighty to eternally keep in freedom and peace all who are in Him.

And since the Christian's freedom is found in Christ, the more a Christian knows the glory of Christ and abides in the Lord, the more one can know and experience the liberty that is already available to him or her in the several virtues of the Lord in His everlasting glory.

Finally, similar to the previous chapter, we will not extend ourselves more at this point about the glory of Christ Jesus because this subject is already dealt with more broadly through the subject on The Gospel of the Glory of God and the Glory of Christ, a theme whose enormous relevance we have repeatedly sought to highlight and of which we recall three texts below:

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

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

- 4: 1 **Therefore, since we have this ministry, as we have received mercy, we do not lose heart.**
- 2 **But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.**
- 3 **But even if our gospel is veiled, it is veiled to those who are perishing,**
- 4 **whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.**
- 5 **For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.**
- 6 **For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.**
- 7 **But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.**

- 2 Thessalonians 2: 13 **But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,**
- 14 **to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.**

- Hebrews 7: 22 ... **by so much more Jesus has become a surety of a better covenant.**
- 23 **Also there were many priests, because they were prevented by death from continuing.**
- 24 **But He, because He continues forever, has an unchangeable priesthood.**
- 25 **Therefore He is also able to save to the uttermost those who come to God through Him , since He always lives to make intercession for them.**

C4. Stand Fast, therefore, in the Unique Freedom that Is in Christ Jesus

- Galatians 5: 1 **Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.***
- 2 **Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.***
- 3 **And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.***
- 4 **You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.***
- 5 **For we through the Spirit eagerly wait for the hope of righteousness by faith.***
- 6 **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.***
- 7 **You ran well. Who hindered you from obeying the truth?***
- 8 **This persuasion does not come from Him who calls you.***
- 9 **A little leaven leavens the whole lump.***
- 10 **I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.***
- 11 **And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.***
- 12 **I could wish that those who trouble you would even cut themselves off!***
- 13 **For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.***

To be free or to have liberty is a condition and position of immeasurable value and indispensable for the Christian life or for living and walking in Christ, but which is often not valued even by the lack of knowledge of its greatness and relevance.

And there are several aspects of life that human beings only understand and value when they see their contrast or opposite point, which, in the case of freedom, has its contrast expressed in what is obvious, that is, in the “lack of liberty.”

Lack of freedom, in turn, has various forms of being expressed, such as bondage, imprisonment, ties that hold people back from living and walking in liberty, and many sorts of other limitations that keep people from moving towards what is indeed appropriate to them.

Life in freedom blooms, flourishes, and grows in a condition of liberty, but it withers, fades, or may succumb entirely in a scenario of bondage. This is why it is so crucial to keep the understanding that life to be lived in freedom can only be lived under the condition that one is actually having access to the appropriate liberty.

Liberty for the new life in Christ should be loved and preserved as the very newness of life received from the Lord, for one aspect is a partner with the other. To give up freedom is to give up the conditions for one's own life in conformity with the new creature to continue to be sustained, for the opposite of liberty in Christ aims precisely to retain or refrain a person from having access to live and abide in Christ.

Therefore, the call referring to “***stand fast in the liberty by which Christ has made us free***” is a call that addresses two central aspects:

- ⇒ 1) To remain, to become established, and to grow in the freedom achieved in Christ Jesus;
- ⇒ 2) Not going back to what an individual has been released from, that is, “***do not be entangled again with a yoke of bondage.***”

Liberty in Christ is a place of God's grace, of the saving grace, and the grace through which a person can live and walk in Christ. But whoever falls from freedom in the Lord also falls from grace and departs from Christ, separates oneself from Him who is the only one in whom the heavenly grace and liberty can be enjoyed as the Lord longs for people to experience it.

In the text set out at the beginning of this chapter, it is once again evidenced that Christ, the grace of God, and liberty are inseparable, for no human being dissociated from life in the Lord can find true freedom.

The phrase “***and do not be entangled again with a yoke of bondage***” is also used in other translations as “***do not let yourselves become entangled to be under the yoke of slavery again,***” but the way in which this entanglement seeks to involve people is trying to get them to abandon the condition of remaining “***in the freedom with which Christ set us free.***”

Therefore, in order to never depart from Christ, because in Him also is the liberty for life according to the new creature, a Christian is called to know both the very freedom offered to him or her in Christ and the principal aspects that seek to ensnare people to lead them away from “***the liberty by which Christ has made us free.***”

Considering that liberty is a “place in Christ” or of “being and abiding in Christ,” if a person leaves this spiritual place, one is already inclining to the way of bondage, which is why it is so crucial for a person to come to know and understand the fundamental characteristics of the newness of life in the Lord to which he or she is called.

The act that authorizes a person who has become a Christian to be made free is Christ's propitiation on the cross of Calvary once and for all. However, the knowledge and experience of this truth in the various facets of this liberty are manifested through the personal experience of an individual according to the degree that one abides in Christ.

In order for a person to receive the freedom to become a new creature in the Lord, a high price has been paid by Christ, the highest price ever paid in the world in all centuries of Earth's existence and whose value exceeds the sum of everything that may exist in the natural world. That is why there is nothing in the present world that is worthy of being exchanged for the abiding in “***the liberty by which Christ has made us free.***”

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

And returning to the aspect of the exhortation to remain firm in the freedom granted by Christ, we would still like to look at some attitudes through which some Christians in Galatia were giving up “***the liberty by which Christ has made us free***” or putting themselves at risk of falling from the grace of the Lord and becoming dissociated from Christ.

Some Christians in Galatia were at risk of giving up “***the liberty by which Christ has made us free***” by the fact that they were giving way to a proposition and practice of living according to the flesh and no longer in consonance with life in the Spirit of the Lord, that is, they were giving way to walking in the flesh instead of walking in the Holy Spirit or Christ.

Although they had received Christ Jesus and the salvation of God through faith in the Lord or by hearing and following the instruction of the Spirit of the Lord, some Christians in Galatia were later trying to sustain their Christian life according to their own strength or efforts of the flesh, which is equivalent to the attempts of justifying themselves before God by the works of the flesh or by what is also called the works of the law, as described below:

- Galatians 3: 1* ***O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?***
- 2 This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?***
- 3 Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?***
- 4 Have you suffered so many things in vain, if indeed it was in vain?***
- 5 Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?***

The narrative in the book of Galatians does not describe that the Christians in reference were looking for a way of life that sought to forsake the Christian life, but that they wanted to experience it by natural or “fleshly” efforts and not by faith in the Lord or the direction and strength of the Spirit of the Lord toward them, showing us so the Lord, again, that indeed there is no way for a person to live and walk in true liberty dissociated from life “in Christ.”

Thus, wanting to be free from the bondage of soul that afflicts people in the world so much without, however, wanting to remain “in Christ,” even if a person seeks to have a high commitment of trying to do good works, also expresses the attempt to establish propositions that aim to corrupt the appropriate relationship of Christians with the grace of the Lord and “***the liberty by which Christ has made us free***,” which is, therefore, also an attempt to introduce a “false gospel” or called “a different gospel.”

Wanting to find true liberty dissociated from “being in Christ,” even under the pretext of wanting to please God by trying to fulfill the Lord's supposed commandments, also expresses the search for a proposition that is not according to the Gospel of God and whose origin proceeds of enslaved hearts who want to disturb those who are truly in “***the liberty by which Christ has made us free***,” as is described as well in the texts below:

Galatians 1: 6 I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ.

2 Peter 2: 18 For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

Galatians 2: 4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), 5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you. 6 But from those who seemed to be something (whatever they were, it makes no difference to me; God shows personal favoritism to no man) for those who seemed to be something added nothing to me.

Only “in Christ Jesus” is the provision for a person to come to the condition of true liberty, but also only “in Christ Jesus” is the provision for the sustenance of a Christian in the freedom granted to him or her in the Lord.

To be, to abide, to live and to walk in Christ, or to live and to walk in the Spirit of the Lord, are all conditions that go hand in hand with true liberty, or represent synonymous and inseparable aspects of the true freedom that God offers every human being, which is why the firm abiding in “*the liberty by which Christ has made us free*” is so essential and indispensable for every Christian.

Psalms 18: 2 The LORD is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold.

Romans 6: 22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

And to conclude, likewise in the other chapters, we would like to point out that in the present material, there would be even many more aspects to be addressed about the singular freedom to live and walk in Christ, as well as to remain firm in it. However, since staying fast in liberty is also expressed by abiding in Christ, it seems to us that the theme of the choice for remaining in the Lord has already been widely addressed in several previous subjects, as, for instance, in the materials on The Gospel of God's

Righteousness, The Gospel of Salvation, The Gospel of the Grace of God, The Gospel of the Glory of God and the Glory of Christ, as well as in the themes Watchful in Prayer, Conscious of the Context of Life and Destination of the New Creation, and Rooted and Established in Christ.

*Psalms 108: 5 **Be exalted, O God, above the heavens, And Your glory above all the earth;**
6 **That Your beloved may be delivered, Save with Your right hand, and hear me.***

*Psalms 68: 20 **Our God is the God of salvation (or our deliverer); And to GOD the Lord belong escapes from death.***

*2 Timothy 4: 18 **And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever.
Amen!***

Bibliography

Note on Biblical Texts referenced:

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

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