

- Systemic Teaching about Christian Life -

# Walking Faithfully in Times of Freedom and Peace

Series:  
Walking in  
Newness of Life

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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](http://www.zoominchristianlife.org).

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## C1. Do Not Use Liberty as an Opportunity for the Flesh

This new material is a continuation of the subjects of the series Walking in Newness of Life and is preceded by the following themes:

- ⇒ 1) To Be, To Abide, To Live, To Walk and To Bear Fruit in Christ;
- ⇒ 2) Rooted and Established in Christ;
- ⇒ 3) The Singular Freedom of Living and Walking in Christ;
- ⇒ 4) Walking in Newness of Life;
- ⇒ 5) Walking as Holy People or Belonging to the Lord;
- ⇒ 6) Walking in an Acceptable and Worthy Manner of God;
- ⇒ 7) Walking Zealous for Good Works.
- ⇒ 8) Walking in Christ Without Turning Back to the Basic Principles of the World.

In the first three subjects mentioned above, we addressed several aspects that are complementary to each other in the Lord's calling to walk in the newness of life in Christ Jesus and that give support to this calling, starting to see the very walking in newness of life in more detail from the five other subjects mentioned above.

In other words, in the last five themes mentioned above, we have sought to show, through the Scriptures, that the fact that each Christian is called to walk in the Lord's newness of life still in the present world also expresses that each one of them is called to:

- ⇒ 1) Present oneself personally to God in the quickened way one received from the Lord.
- ⇒ 2) Walk as a saint or belonging to the Lord who separated the Christian from the path of darkness and death and placed him or her in the way of light and eternal life;
- ⇒ 3) Walk in a way that is pleasant, acceptable, or worthy of God;
- ⇒ 4) Walk in the condition of being able to be zealous for good works;
- ⇒ 5) Persevere in walking in newness of life without returning to the ways from which one was saved by the Lord.

In the themes referenced above, we highlighted that the salvation provided by God for human beings is a “**from** --> **to**” so that a person can also effectively live and walk in the condition “**to**” which one is saved and that presenting oneself personally to God in a way that is alive, holy, worthy of the Lord, and zealous for good works expresses essential practical and integral aspects of effectively walking in newness of life.

**And once a Christian also begins to walk effectively in a way that is living, holy, worthy of God, and zealous for good works, one may find that there is still more to be lived in the Lord, expressed, in turn, by an increasing walking in God's will or also called to walk from glory to glory in the Lord.**



The calling for a Christian to walk in the Lord's novelty of life is not a calling to an occasional, sporadic, or just initial experience when a person receives Christ in the heart. On the contrary, it is a lifelong calling to the one who has been given the condition to be able to live and also walk increasingly in this newness of life.

Nevertheless, as we discussed in the last subject of the list referenced in the introduction to this chapter, **for a Christian to grow and become firmly established in the Lord, it is also necessary for him or her to add perseverance to one's walking in the Lord, which, in turn, also encompasses the position of a Christian not returning to subjection to the conditions from which one has already been saved or redeemed by God's salvation.**

The fact that the salvation provided by God for human beings is a “**from --> to**,” so that a person also receives new conditions of life and can indeed live and walk in the state “**to**” which one was saved, is fundamental also in the aspect that the calling in the Lord to the newness of life is equally a calling so that a person no longer needs to live and walk according to the condition from which one was redeemed. And also because of this, every Christian is called to persevere steadfastly in the Lord regarding walking in the novelty of life, but also regarding not accepting a return to subjection to the conditions from which one was saved.

*Ephesians 4: 17 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,*

*18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;*

*19 who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.*

*20 But you have not so learned Christ,*

*21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:*

*22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,*

*23 and be renewed in the spirit of your mind,*

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

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And even though “not turning back” to subjection to what a Christian has been saved, redeemed, or freed from has already been addressed in the last subject mentioned above and in the theme Forgetting Those Things Which Are Behind, we would like to briefly address it once again in the sense of how crucial it is for a Christian not to adopt a position of giving occasion to the flesh precisely because one has already achieved freedom or peace in one's heart, as we are warned, for example, in the text that follows below:

*Galatians 5: 13(a) For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh.*

...

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

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Given this, one of the reasons we are reiterating the fact that God's salvation offers and grants a “**from --> to**” so that the saved person may live and walk in the condition “**to**” which one has been saved, also expressed by the aspect that a Christian is instructed by God not to use freedom to give occasion to the flesh, is because the practical fact that many people do not adhere or resist to adhere more extensively to the purpose of the heavenly salvation offered to them by God.

**Thus, when God instructs or exhorts Christians to be careful not to use freedom to give occasion to the flesh, the Lord also does so because the possibility of this happening is real and because some people actually start to think corruptly about the purpose of the heavenly salvation offered to them by God.**

In the words recorded by the prophet Isaiah, we find the statement that God teaches us what is useful and the way in which we should walk (Isaiah 48: 17). And since God instructs Christians not to use freedom to give an opportunity for the flesh, this also implies saying that this exhortation is necessary for Christians and useful for them to understand the liberty granted to them in Christ Jesus appropriately.

The fact that the Lord calls Christians to be careful not to use the freedom granted to them to give occasion to the flesh also shows how much human beings can put themselves in a position of resistance to what seems to be so obvious, appropriate, or coherent.

Since it is because of “giving an opportunity for the flesh” that human beings have come under the yoke of bondage to sin and also to the condemning law like the Law of Moses that makes bondage to sin evident, it is notoriously obvious and coherent to expect that true freedom also encompasses a person no longer having to be subject to having “to give occasion to the flesh.” However, the fact that God needs to reiterate this repeatedly to Christians shows that some resist understanding or accepting the breadth or type of freedom granted to them in Christ.

Throughout the Scriptures, we can observe that the problem of people not dealing appropriately with the purpose of freedom, peace, and abundance extended to them by the grace and the goodness of God is recurrent.

Throughout the Scriptures, we can see how human beings are reluctant to accept that the freedom and peace that God offers them are not given to them so that they can go back to practicing what put them under bondage before being freed, as if life were reduced to a cycle of being freed to be enslaved again to be freed again, and so on.

Although God is merciful and longsuffering to people and helps them over and over, even when they, by their own actions, place themselves subject to conditions of great distress and affliction, it is not part of God's will that a person, after no longer being in anguish and affliction, starts to consider the freedom granted by the Lord as being of little value, relevance, or even as possible to be despised to the point of returning to a condition of life in which one is once again subject to life according to the flesh.

**Freedom and peace of heart are not the end point of God's purpose of salvation, but are integral parts of salvation so that a person can come to**

**live and walk increasingly in the purpose for which this freedom and peace have been conferred by the Lord.**

For example, through His salvation, God offers the reconciliation of people with Him. However, He does it so that people actually make use of this reconciliation and not so that, after being reconciled, they return to live and walk according to the ways that people not reconciled with the Lord follow, as also remembered in the texts below:

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

...

**10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.**

**11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

*2 Corinthians 5: 18* **Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,**

**19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.**

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

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When people think that the condition of freedom, peace, and needs supplied is synonymous with having achieved all that they could achieve in God, they still do not understand that the purpose for which they receive freedom and heavenly peace in their lives is also so that, as a priority, they can have a reconciled relationship with God and so that in Him they experience the purpose of salvation and the eternal support of the freedom and peace that was granted to them.

**When people do not see freedom and peace as a part of salvation so that they can live and walk in the Lord, they put themselves at a high risk of moving away again from the freedom and peace granted to them, for God Himself is the freedom and the peace to which people are called by heavenly salvation in Christ Jesus.**

In yet other words, the attitude of disinterest in God and the works of the Lord after obtaining freedom and peace only exposes people's lack of understanding of God's will for them or exposes how much they still prefer what acts to imprison them instead of freeing them.

Therefore, what makes people think that when they are in trouble they should pay reverence and fear to God, but when they are satiated and have a sense of security they no longer need to be attentive to the fear of the Lord and against the wiles of evil?



Evil is evil when a person has little, and evil is evil when a person has a lot. The truth is true when a person has little, and the truth is true when a person has a lot.

The need for the discernment of good and evil is the same for people with little as it is for people with plenty. A person equally needs God and the freedom He provides when one has little and when one has much.

**Thus, one of the central problems of humanity, also concerning freedom and heavenly peace, is that many people, in their understanding, see the things that God gives as if the gifts were all they need from God, but not paying attention to the central point that it is God they really need above all.**

When people place supposed freedom, peace, and abundance in a more relevant degree than the very God who grants each of these aspects, they enter the risk of idolizing the gifts instead of worshiping the Giver of the gifts. And by this, they lean to paths in which they come to the point of thinking that the freedom and peace that God grants them are to satisfy the most diverse yearnings and personal desires of their flesh (body + soul), even if these are contrary to the will of God.

Nevertheless, everything that takes the exclusive place of God can be shaken and will be shaken. In this way, blessed is the person who can see what can be shaken even in time to be able to repent of the idolatry to which one has become subject or, even better, in time to resist or not even submit to that which opposes freedom in the Lord.

**“To live and walk” in the present world “being or abiding in Christ” should always be a Christian's central aim, for the supply of the necessities for walking in newness of life, including liberty and peace, is granted to a Christian as a result of abiding in the Lord.**

**The Lord is irreplaceable in providing life for Christians in times of trouble. However, the Lord is also irreplaceable regarding the provision of life for Christians in times of freedom, peace, and abundance, for these aspects so desired by people do not exist, in reality, outside the Lord or dissociated from fellowship with the Lord.**

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

*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.***

*23 **For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.***

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**When the Heavenly Father and the Lord Jesus Christ grant the Holy Spirit to be in the hearts of those who receive Christ as Lord, they do not send the Holy Spirit to support Christians only when they are in distress and tribulation, but also when they are at peace in the heart, for it is also when Christians are at peace that they are enabled to receive with particular attention the instruction of God's will for their lives.**

Whether a person is in affliction and distress or whether one is conscious of one's freedom and peace in the Lord, one should, in both cases, be zealous and attentive concerning seeking God's guidance to act according to the Lord's will, for the Holy Spirit is given by the Lord to each Christian to be with each one of them in all the decisions of paths and actions of one's life.

**Along with freedom, the Lord grants the Holy Spirit to every Christian. And He not only gives Him to guide them in times of difficulty, but also to guide them to the right decisions in times of peace so that they may continue to grow and enjoy peace in their hearts and to be abundantly fruitful in the Lord.**

The Scriptures teach us that there is a time for every purpose under heaven, but who guides every Christian to the proper purpose and the beneficial use of the time due for every goal is the Holy Spirit of God.

*John 16: 13 "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come."*

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Therefore, **if a Christian despises the freedom and peace of heart granted by the Lord, one not only begins to choose to return to conditions similar to which one was in bondage before, but one also despises being instructed by the Lord at a time broadly favorable to be abundantly fruitful in one's condition of saved, holy, faithful, or Christian.**

The claim that the liberty or peace of God is given to a Christian so that one may give free occasion to the flesh, further claiming, under a corrupted concept, that a person under the grace of God is free to do what one wants to do without harmful consequences to one's life, may even have an appearance of freedom and be an attractive appeal to the flesh itself. However, the end of this path is always bitter, as well as its fruits can never add benefit to those who choose to follow this course.

The call to freedom and peace in the Lord is also a calling to what is truly fitting and profitable according to God's will, and not to a life of fruitless works. This is why the Lord also teaches so clearly how beneficial it is for every Christian to keep walking in Christ Jesus or in the Spirit of the Lord without using liberty to give an opportunity for the flesh.

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

*Galatians 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.***

*Romans 13: 11* **And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.**

*12* **The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.**

*13* **Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.**

*14* **But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.**

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

## C2. The Christian in Freedom and Peace in Christ Does Not Rejoice in Unrighteousness

In the previous chapter, we addressed the aspect that every Christian is called to remain faithful to God continually, not giving way to the flesh just because in the Lord one has freedom and peace in one's heart, for the liberty and peace of God are granted so that the Christian can also live and walk according to the direction of the Holy Spirit concerning one's life and not so that one comes to rejoice, in one's practical acts in one's life, in the desires of the flesh dissociated from the will of the Lord.

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

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In this new chapter, however, we would like to briefly address yet another aspect to which a Christian is called to walk faithfully in times of freedom and peace.

**When God grants freedom and peace of heart to those who receive Christ as the Lord of their lives, He first has the good of every believer in mind. However, along with the good for each Christian, the Lord wants Christians to be instruments of heavenly righteousness to manifest His righteousness and grace more widely also to other people.**

When God grants freedom and peace of heart to Christians, the Lord does not call Christians to a dome isolated from the world with the supposed goal of preserving them, in this way, inaccessible until the end of the days of every Christian in the present world. On the contrary, the Lord calls Christians to be, for instance, (1) the salt of the Earth, (2) the light of the world, (3) the fragrance of Christ among people, (4) the living letter written by the Holy Spirit in the heart for testimony before one's fellow men, and so on.

Moreover, when God bestows freedom and peace of heart upon Christians, the Lord also does not give these gifts so that they adopt an arrogant position and selfishly rejoice that they have received God's righteousness and others have not. On the contrary, God grants them these gifts so that Christians also may desire, pray, and cooperate with the Lord so that other people likewise come to know the same heavenly righteousness that can grant them true freedom and eternal peace.

God grants freedom and peace of heart to Christians not for them to rejoice in the unrighteousness around them or be indifferent to it just because they personally have already received heavenly salvation, for neither the love of God nor the Holy Spirit, granted together with salvation, rejoice in any part of unrighteousness.

*1 Corinthians 13: 6 **(love) does not rejoice in iniquity, but rejoices in the truth;***

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Therefore, **a Christian who already personally enjoys the freedom and peace of God or in God is also called to be attentive and in prayer before the Lord so that heavenly righteousness continues to be witnessed and announced to the present world.**

When the Scriptures, for example, announce that Christians are the salt of the Earth and the light of the world, they also announce that Christians are God's fellow workers called never to welcome the evil they see around them and to present themselves to the Lord as instruments of cooperation with the heavenly righteousness according to the Lord's instruction, as exemplified also in the following list of texts:

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

*Ephesians 5: 11 **And have no fellowship with the unfruitful works of darkness, but rather expose them.***

*Romans 6: 11 **Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.***  
*12 **Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.***  
*13 **And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.***

*1 Timothy 2: 1 **Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,***  
*2 **for kings and all who are in authority (or in eminence), that we may lead a quiet and peaceable life in all godliness and reverence.***

*Luke 18: 7 **"And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?"***  
*8 **I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"***

A Christian who soberly sees the action of God in Christ Jesus towards all human beings knows that the Lord did the work on the cross of Calvary in one's favor. However, one also knows that the Lord did it equally in favor of all other people. This is why a Christian is also called to abide in the Lord and to yearn, pray, and cooperate so that other people may also come to know this heavenly righteousness by which one has already been so immeasurably benefited.

**The liberty and peace that a Christian receives from Christ are also granted by God so that one may use this very freedom and this peace to pray and plead with the Lord on behalf of all those who do not yet know these heavenly gifts, as well as for the Christian to present oneself available to the Lord as a vessel of honor and righteousness helpful for every good work.**



In this way, **having the privilege of being able to cooperate with the Lord and His righteousness is one of the most central and striking expressions of what it means to truly experience living and walking in freedom and the peace of God.**

Finally, in this chapter, we would just like to mention that we will not address here more extensively the subject of God's Righteousness and the Christian's closer relationship with it since this point is already extensively addressed in the themes of The Gospel of God's Righteousness, The Gospel of Salvation, The Gospel of the Grace of God, and The Gospel of the Glory of God and the Glory of Christ, of which we recall just a few texts below:

*Romans 5: 18* **Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.**

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

*John 7: 24* **"Do not judge according to appearance, but judge with righteous judgment."**

*Romans 1: 17* **For in it (in the Gospel) that the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."**

*Ephesians 4: 23* **And be renewed in the spirit of your mind,**  
 24 **and that you put on the new man which was created according to God, in true righteousness and holiness.**

*Isaiah 32: 17* **The work of righteousness will be peace, And the effect of righteousness, quietness and assurance forever.**

### **C3. Faithfulness, as a Fruit of the Spirit of the Lord, is Continuously Faithful whether in what is Least or whether in Much**

**Reiterating that a Christian is called to be faithful to the Lord, also not making use of liberty to give occasion to the flesh, in a way, is a repetitive statement intending to make it very evident, for when a Christian is called to live and walk in faithfulness to God, the calling to faithfulness already includes the calling to abide continuously in faithfulness.**

The very call to be faithful does not presume faithfulness only in some aspects but rather at all times and in all circumstances, as the Lord Jesus Christ teaches us by declaring that faithfulness in what is least also accompanies faithfulness in much, as well as unfaithfulness in what is least also accompanies unfaithfulness in much, as follows:

*Luke 16: 10 "He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much."*

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On the other hand, it is also essential for a Christian to know that **faithfulness to God, which even works so that this Christian refrains from using freedom to give an opportunity for the flesh, is a characteristic or attribute of the fruit of the Spirit of the Lord in one's life and not something that a Christian can obtain by one's own effort or according to the flesh,** as presented in the following text:

*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.***

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Thus, when a person reads the Lord's exhortation that one should not use **liberty to give occasion to the flesh, one of the first practical points regarding which one should pay attention is the matter that the act of giving an opportunity for the flesh takes place firstly because a Christian stops walking in the Holy Spirit. That is, by not walking in the Spirit of the Lord, a Christian also does not walk according to the one in whom the Christian can strengthen one's faithfulness to the Lord and the heavenly will whether in what is least or in much.**

In this way, **warning a Christian not to give occasion to the flesh is another way of warning him or her not to stop walking in the Spirit of the Lord, for when one stops walking in the Spirit of the Lord, a Christian also stops being in the freedom of the Lord.**

Freedom in Christ and subjection to the flesh cannot be done at the same time or reconciled, just as walking in the Spirit of God and walking in the flesh cannot be

harmonized, as they conflict with each other, as exemplified once again in the following texts:

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

***17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.***

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

*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?***

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Therefore, in what the Spirit of the Lord is with a Christian or in what is according to the will of God, there the Christian also has the freedom and the peace of the Lord. However, in what the Spirit of the Lord is not with a Christian, such as walking in the flesh or walking without being led by the Lord, the freedom and peace of the Lord are not with the Christian either.

When God calls Christians to faithfulness, also in the sense of being called not to give occasion to the flesh, the Lord does not call Christians to try to overcome the flesh by their own flesh or discipline since this is a vain effort, but to remain in faithfulness to the way they were called to walk, which is walking in Christ Jesus or walking in the Spirit of the Lord.

Trying to overcome the flesh by the strength of the flesh, so as not to give way to the flesh, also remains an action that gives way to the flesh. That is, the Christian is not called to use the freedom and peace granted by God to, after being saved, start trying to overcome the appeals of the flesh by the flesh instead of doing it by the Spirit of the Lord.

**It is in the Spirit of the Lord that a Christian finds faithfulness and, therefore, it is also by the Spirit of the Lord that one has the liberty to overcome or mortify the actions of the flesh to continue enjoying and advancing in the freedom and peace granted by God.**

*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.**

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God has not given the Holy Spirit to Christians so that they may have freedom in Him in order to give way precisely to what prevents them from remaining free. The Lord calls Christians to continue walking in His Spirit so that they may receive from the fruit of God's faithfulness, by which they can also remain in the freedom granted to them through heavenly salvation.

**The Lord grants freedom and peace to Christians so that they can experience the newness of life offered to them by the Gospel of the Heavenly Kingdom. However, for a Christian to continue to advance in this novelty every new day, it is necessary that one also keeps walking in the new condition offered to him or her in the Spirit of the Lord to keep oneself in line with the heavenly will.**

**God's calling for Christians is that they walk in Christ Jesus from glory to glory, but for this also to be established in the life of each Christian, it is necessary that each one also does not exchange walking in the glory of God, with its heavenly virtues, for walking in the glory of men or walking after the flesh.**

*Proverbs 3: 3 **Let not mercy and truth (or faithfulness) forsake you; Bind them around your neck, Write them on the tablet of your heart,***  
*4 **And so find favor and high esteem In the sight of God and man.***

*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.***

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

## 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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