



BIBLE STUDY SERIES

# *Free Indeed*

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LESSON 6

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## **The Use of Liberty**

**Romans 6:18**

*“Being then made free from sin, ye became the servants of righteousness.”*

Rising above New York Harbor stands the Statue of Liberty. Gifted to the United States of America by France in 1876, it is one of the most recognized symbols of freedom in the world. The massive copper statue, including its base and extended arm, reaches more than three hundred feet into the air. In her hand, she holds a torch—not a weapon, but a torch signifying light and hope. At her feet lie broken chains, often unnoticed, symbolizing liberation from bondage. Written on a bronze plaque in the pedestal are the words from a poem by Emma Lazarus, featuring these iconic lines:

*Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!*

To the many immigrants who entered the United States through Ellis Island, Lady Liberty was a welcome sight that promised refuge and new beginnings. However, the Statue of Liberty never represented freedom *without direction*. Those who migrated to America were expected to use their liberty correctly. Immigrants who passed beneath Lady Liberty’s gaze were not merely freed *from* oppression; they were freed *to* begin a new life marked by responsibility, purpose, and contribution. Liberty was not the end of the journey. Liberty was the beginning of a transformed way of living.

In much the same way, Christian liberty is far more than freedom from sin, condemnation, and fear. Christian liberty is freedom to live differently. Romans 6:18 states, “*Being then made free from sin, ye became the servants of righteousness.*” Just as the torch of Lady Liberty points upward, Christian liberty points us toward a new way of life in Christ. We, too, are expected to use our liberty responsibly and in a way that honors the Lord Jesus who purchased our freedom with His own blood. (See Galatians 5:13.)

Christian liberty is best understood in two stages. The first is justification. Romans 5:1 declares, “*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*” In our natural state, we are all enemies of God. We are sinners under the condemnation of death (Romans 3:23; 6:23). On Calvary, Jesus Christ took the

punishment we rightfully deserve and died in our place. The Resurrection is the receipt that proves God the Father accepted the payment made by His Son. Because Christ purchased eternal redemption with His blood (Hebrews 9:11-12), the gift of salvation is available to whosoever will call upon the name of the Lord. At the moment of salvation, we are justified. This means that we are declared righteous before God. In Christ, we are set free from the law of sin and death.

The second stage of Christian liberty is sanctification. In Christ, we are made free to become everything God saved us to be. From Paul’s perspective, that can only be accomplished one way, through willfully becoming a bondservant to God. In Romans 6:22, Paul writes, “*But now being made free from sin, and become servants to God.*” The word *servant* literally means “a slave.” The great paradox of Christian liberty is that true freedom is found in servitude. This is a recurring theme in Paul’s writing (Romans 6:16-18). Everyone will serve something or someone, but freedom is found in serving God. Serving sin yields shame and death (Romans 6:20-21). Serving God yields “*fruit unto holiness, and the end everlasting life*” (Romans 6:22).

Paul describes sanctification as a byproduct of surrendering ourselves to God. Whereas justification is instantaneous, sanctification is an ongoing work that will continue until we see the Lord Jesus face to face. God’s will for us is that we would be conformed to the image of His Son, the Lord Jesus Christ (Romans 8:29). The positive direction of Christian liberty is crucial to God’s will becoming a reality in the lives of

His people. Our liberty is not just freedom *from* some things; it is freedom *to do* certain things.

## **In Christ, We Are Free to Access God.**

One of the most precious and practical results of Christian liberty is the believer’s free access to God. According to Romans 5:2, it is through Christ that we “*have access by faith into this grace wherein we stand.*” Paul presents access to God not as an occasional privilege, but as a settled position. Children of God do not approach the Lord hesitantly, hoping to be received; they stand in the realm of grace where access is already granted. Our liberty is grounded in the finished work of Christ.

Under the Old Covenant, access to God was limited. Only the high priest could enter the Holy of Holies only once a year and never without blood. In Christ, the barrier is removed. Hebrews 10:19-22 promises that we now have “*boldness to enter into the holiest by the blood of Jesus, by a new and living way.*” The liberty described here is not irreverence, but confidence rooted in the atoning work of Christ (Hebrews 4:16). Access is no longer restricted by geography, tribe, or position; it is now personal, continual, and relational.

Such access transforms prayer into genuine communion. We come into God’s presence as accepted children, invited to draw near with true hearts and full assurance of faith. Liberty in Christ grants us immediate and unhindered fellowship with God. This level of access does not diminish God’s holiness. On the contrary, God’s holiness

is magnified because we only have access through the blood of Christ. Therefore, Christian liberty does not remove reverence, only distance. The child of God is free to come often, freely, confidently, and reverently into God’s presence because the same grace that opened the door also keeps it open. Believers’ access to God demonstrates that Christian liberty is not freedom to live independently of God, but freedom to live continually in His presence.

## **In Christ, We Are Free to Live for God.**

A second practical result of Christian liberty is that believers are now free to live for God. Romans 6:18 says, “*Being made free from sin, ye became the servants of righteousness.*” Paul does not envision liberty in Christ as independence from God, but as complete allegiance to Him. In Romans 6:22, Paul made this abundantly clear when he writes, “*But now being made free from sin, and become servants to God, ye have your fruit unto holiness.*” Freedom in Christ restores our true design. We were created to live for God, but sin turns life inward to focus upon self. Christian liberty straightens what sin distorted.

In Christ, we are free to pursue righteousness, yielding ourselves unto God, and our members as instruments of righteousness (Romans 6:13). Paul does not describe coerced religion; he highlights a willing devotion that flows from an ever-growing love for God. The life of obedience described in Romans chapter six is “*from the heart*” (Romans 6:17), indicating an internal work of grace and not external compliance. Liberty in Christ enables us to do what the Law commanded but could never produce—

joyful obedience to God. We are not simply free to *do* the will of God; we are free to *delight* in doing the will of God (Psalm 40:8).

To live for the Lord means that our affections, decisions, and pursuits are for the glory of God. Living for God is dignity, not drudgery. Christian liberty frees us to live with purpose, direction, and eternal significance. We are no longer bound to a self-centered existence. We are set free to invest our lives in what honors God and advances His kingdom. In Christ, we are liberated to live for God with joy and bear fruit that reflects His character.

## **In Christ, We Are Free to Be Fruitful.**

Romans 6:22 declares that those who have been “*made free from sin, and become servants to God*” now have their “*fruit unto holiness.*” Liberty is not an end in itself, but the necessary condition for fruitfulness. Bondage to sin hinders our fruitfulness, but freedom in Christ enables us to bear fruit. In John 12:24, the Lord Jesus says, “*Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*” Fruitfulness requires death—death to self in all its forms. Christian liberty makes this death possible because believers are united with Christ in His death, burial, and resurrection (Romans 6:1-4). Having died with Christ to sin’s dominion, they are now raised to walk in newness of life.

Liberty removes the tyranny of the self-life, freeing us to live a life of fruitfulness for God’s glory. What is this fruit unto holiness that Paul describes? It is the evidence of the transforming work of grace within us, collectively known as “*the fruit of the Spirit*” (Galatians 5:22-23). It is the outward expressions of that inner transformation manifested in Christ-like character and conduct, referred to as “*the fruits of righteousness*” (Philippians 1:9-11). In short, “*the fruit unto holiness*” is the visible evidence of sanctification.

Notice that Paul expresses this phrase as fruit *unto* holiness. In other words, fruitfulness is not measured by activity, but by Godward direction. True fruit reflects God’s character and advances His purposes. Our liberty in Christ frees us from fruitless effort powered by the flesh, enabling us to live a life that produces eternal reward. God is glorified through the fruitfulness of His children (John 15:8). He desires for us to bear fruit, more fruit, much fruit, and fruit that remains (John 15:2, 5, 16). Such tangible fruit is only possible as we abide in Christ and yield to the pruning work of the Father.

Think again of the Statue of Liberty in New York Harbor. Her torch does not point backward to the chains that were broken, but forward to a new life that must now be lived. Those who passed beneath her gaze were not finished with their journey; they were just beginning. Liberty marked the start of a new responsibility, a new identity, and a new purpose. In Christ, we have been set free from sin’s penalty and dominion. The proper use of our liberty is that we are now free to draw near to God with

confidence, live for God with joyful obedience, bear fruit that brings glory to God and good to others.