

STAND FAST.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. [Gal. 5:1](#). To *stand*, is to adhere to fixed principles; or in other words, to be *steadfast*, immovable, always abounding in the *work* of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. [1 Cor. 15:58](#). We are frequently exhorted to stand; to be steadfast; to *continue*, etc. Watch ye, *stand fast* in the faith, quit you like men, be *strong*. [1 Cor. 16:13](#). Stand fast in *one spirit*, with one mind striving for the faith of the gospel. [Phil. 1:27](#).

But no one can stand in his *own* strength; so we are admonished to stand fast in the Lord. [Phil. 4:1](#). *Take heed*, brethren, lest there be in any of you an evil heart of unbelief, in *departing* from the living God. But *exhort* one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made *partakers* of Christ, if we hold the beginning of our confidence *steadfast* unto the *end*. [Heb. 3:12,14](#).

Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist *steadfast* in *faith*. [2 Pet. 5:8-9](#).

Stand fast therefore, in the *liberty*, wherewith Christ hath made you free. But what *is* the liberty, or *freedom*, which we have in Christ? But now being made free from *sin*, and become servants to God, ye have your fruit unto holiness, and the *end*--not beginning--*everlasting life*. [Rom. 6:22](#). Whereby are given unto us exceeding great and precious *promises*; that by these ye might be partakers of the *divine nature*, having escaped the *corruption* that is in the world, through lust.

And besides this, giving all diligence, *add* to your *faith*, virtue or fortitude; and to virtue, knowledge; and to knowledge, temperance; and to temperance--or self-control, Godliness; and to Godliness, *brotherly kindness*; and to brotherly kindness, love; for if these things be in you and *abound*, they shall make you neither barren nor *unfruitful* in the *knowledge* of our Lord Jesus Christ. [2 Pet. 1:4-8](#). *Therefore* has reference to something previously stated; so we read in [Gal. 4](#).: When we were children, (under the *law*,) we were in *bondage* under the elements of the world; but when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to *redeem* them that were under law, that we might *receive* the adoption of sons. And because ye *are* sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a *servant*, but a *Son*; and if a son, then an *heir* of God *through* Christ. How be it *then*, when ye knew not God, ye did service unto them which by nature are not Gods; but *now* after that ye have known God, or rather are known of God, how turn ye *again* to the weak and beggarly elements, whereunto ye desire again to be in bondage?

And you, that were some time alienated and *enemies* in your mind by wicked works, yet *now* hath he reconciled in the *body* of his *flesh* through *death*, to present you *holy* and *unblamable* and unreprouvable in his sight; if ye *continue* in the *faith* grounded and settled, and be not moved *away* from the hope of the gospel, which ye have heard. [Col. 1:21-23](#).

As ye therefore have *received* Christ Jesus the Lord, so *walk* ye in him; rooted and built up in him, and *stablished* in the faith, as ye have been taught, abounding therein with thanksgiving. *Beware* lest any man *spoil* you through philosophy and *vain deceit*, after the rudiments of the *world*, and not after Christ. [Col. 2:6-8](#). Wherefore if ye be *dead* with Christ from the rudiments of the *world*, why as though *living* in the *world*, are ye subject to *ordinances*, after the commandments and *doctrines* of men? Touch not; taste not; handle not; which (ordinances) are all to *perish* with their using. [Col. 2:20-22](#).

Again, in [Gal. 4](#), freedom in Christ is illustrated by an allegory. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the *flesh*; but he of the free woman was by promise. (They which are the children of the *flesh*, these are not the children of God; but the children of the *promise* are counted for the seed. [Rom. 9:8](#)).

Which things are an allegory; for these are the two covenants; the one from Mount Sinai, which gendereth to *bondage*, which is Agar. For this Agar is, or *signifies*, Mount Sinai in Arabia, and *answereth* to Jerusalem which now is, and is in *bondage* with her children. But Jerusalem which is above is *free*, which is the mother of us all. Now *we* brethren, as Isaac was, are the children of *promise*. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is *now*. Nevertheless what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be *heir* with the son of the free woman. So then, brethren, we are not children of the *bond-woman*, but of the *free*.

Stand fast *therefore* in the liberty or *freedom*, wherewith *Christ* hath made us free, and be not entangled *again* with the yoke of *bondage*. In this condition, we are exempt from the works of the *old* law, and are under a *new* law. The law of the Spirit of *life* in Christ Jesus, hath made us *free* from the law of *sin* and *death*. [Rom. 8:2](#). Behold, I, Paul, say unto you, that if ye be circumcised, *Christ* shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to do the *whole* law. *Christ* is become of no effect unto you, whosoever of you is justified by the *law*; ye are *fallen* from *grace*. For we, through the Spirit wait for the hope of righteousness by *faith*. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but *faith* which *worketh* by love.

Ye did run well; who did *hinder* you that ye should not *obey* the *truth*?

There are many things to overcome, requiring constant effort; a continual putting off the *old* man with his deeds, and putting on the *new* man; being renewed in the inner man, day by day; which is Christ *in* you, the hope of glory.

Brethren, ye have been called unto *liberty*; only use not liberty for an occasion to the flesh, but by *love* serve one another. *Walk* in the *Spirit*, and ye shall not fulfill the lust of the flesh. There is a warfare between the flesh and the spirit, but if ye be *led* of the spirit, ye are not under *law*. The works of the flesh are manifest, which are these: fornication, impurity, debauchery, idolatry, sorcery, enmities, *quarrels*, *jealousies*, resentments, altercations, factions, *sects*, envyings, inebrieties, revelings, and things similar to these; respecting which I tell you before, even as I previously told you; that those who *practice* such things, shall not inherit the kingdom **[page 4]** of God.

But the fruit of the *Spirit* is *love*, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control; against *such* things there is no *law*. And they that are Christ's have *crucified* the *flesh*, with the affections and desires. If we *live* in the Spirit, let us walk also in the Spirit [Diaglott]. B. W. K.