

LIBERALISM IN THE CHURCH: A MISREPRESENTATION OF OUR CALL TO LIBERTY 1 COR 8:8--11, GALATIANS 5:13

ALBERT ETTA ODU EGBE

Dynamic Theological Seminary, Kwale, Delta State, Affiliated With Harvest Bible University, Los Angeles California, United States
Email: albertegbe50@gmail.com

Abstract

The concept of Christian liberty, as taught in the New Testament, stands in stark contrast to modern liberal interpretations within the Church. Liberalism, in its contemporary manifestation, emphasizes individual autonomy and freedom, often at the cost of theological boundaries and communal responsibility. This study examines how liberalism misrepresents the biblical call to liberty, particularly through the lens of 1 Corinthians 8:8-11 and Galatians 5:13. These passages highlight the centrality of love, responsibility, and communal well-being in the exercise of Christian freedom. Paul's teachings in these scriptures emphasize that liberty is not a self-indulgent pursuit of personal desires but a call to self-sacrifice, service, and love for others. 1 Corinthians 8:8-11 addresses the controversy surrounding food offered to idols, where Paul teaches that while food itself is morally neutral, Christian liberty must be exercised in a way that does not cause others to stumble. This emphasis on responsible freedom contrasts sharply with liberal ideologies that prioritize personal desires without regard for the impact on others. Similarly, Galatians 5:13 underscores that Christian liberty is not a license for indulgence but a call to serve others in love, further reinforcing the biblical view of freedom as inherently communal. Liberal interpretations of liberty often prioritize individual rights over the needs of the Christian community, distorting the true nature of liberty as outlined in Scripture. This review asserts that the misrepresentation of liberty in the Church undermines the communal, sacrificial aspect of Christian life. By emphasizing personal autonomy and aligning with cultural norms, liberalism distorts the essence of Christian freedom, which is rooted in love, service, and responsibility. The study suggests that the Church must reaffirm biblical teachings on liberty.

Introduction

Liberalism, as it pertains to the church, refers to a movement that emphasizes individual freedom and personal autonomy, often at the expense of traditional theological boundaries. This movement, which arose in modern times, seeks to re-interpret and often challenge the historic Christian doctrines and practices. In particular, it promotes a subjective interpretation of Scripture and Christian ethics, often aligning itself with contemporary

social and cultural norms. In its extreme form, liberalism in the church can lead to the dilution or even rejection of core biblical truths, thus misrepresenting the Christian call to liberty, as outlined in the New Testament. This review explores how the biblical concept of Christian liberty, as expressed in passages like 1 Corinthians 8:8-11 and Galatians 5:13, stands in stark contrast to liberal interpretations.

1 Corinthians 8:8-11 addresses the issue of Christian liberty in relation to food offered to idols, a matter that was controversial in the early church. The apostle Paul acknowledges that food itself is neither morally good nor evil, but he also stresses that Christian freedom must be exercised with consideration for others. Paul asserts that while Christians are free to enjoy food without concern for its origins, they should not let their liberty become a stumbling block to weaker believers who might associate such food with idol worship. In this way, Paul points to the importance of exercising Christian freedom responsibly, recognizing that our actions can have a direct impact on the faith of others. This teaching of self-restraint in the exercise of liberty contrasts with the liberal idea that personal freedom should be exercised without regard for communal responsibility.

Similarly, Galatians 5:13 provides further insight into the biblical understanding of liberty. The verse highlights that Christian liberty is not a license to indulge in sinful behavior but a call to love and serve one another. Paul instructs the Galatians not to use their freedom for selfish gain but rather to "serve one another humbly in love." This teaching reinforces the idea that the liberty granted to believers through Christ is not for personal gain or self-expression but for the purpose of building up the community of faith. The liberal interpretation of liberty often emphasizes personal rights and freedoms above the communal and sacrificial nature of Christian life, thus distorting the true meaning of freedom in Christ.

The central problem with liberalism in the church is its tendency to prioritize individual desires over the communal aspect of Christian life. When personal freedom is emphasized to the exclusion of responsibility toward others, it undermines the very nature of the Christian calling. The New Testament teaches that believers are called to live in harmony, bearing one another's burdens and seeking the good of the whole body of Christ. In the context of both 1 Corinthians 8 and Galatians 5, the exercise of freedom is always tempered

by the consideration of others. True Christian liberty, as described in the Scriptures, is not about doing whatever one pleases, but about serving and loving others in the freedom Christ has given.

Moreover, liberalism in the church often leads to a distortion of Christian ethics, particularly in relation to morality and social issues. In the pursuit of personal autonomy, many liberal theologians and believers have redefined traditional Christian teachings to align more closely with prevailing cultural norms. This includes reinterpreting Scripture to endorse views on sexuality, gender roles, and other ethical matters that diverge from biblical teachings. However, the New Testament does not support such redefinitions of liberty. Instead, it calls for a freedom that is aligned with the truth of God's Word and the guidance of the Holy Spirit. Christian liberty is not a call to freedom from moral obligation but a freedom to live according to God's will.

In conclusion, the biblical concept of liberty as taught by Paul in 1 Corinthians 8:8-11 and Galatians 5:13 is far removed from the liberal interpretation often seen in contemporary church settings. Christian liberty is not a freedom to pursue personal desires or social approval but a call to sacrificial love, responsibility, and service to others. The misuse of liberty in the church today misrepresents the true calling of believers, as it distorts the purpose of freedom in Christ. Rather than emphasizing individual autonomy, the Bible calls Christians to use their freedom to honor God and serve others, upholding the ethical and communal teachings of Scripture.

Conceptual Framework

Biblical Concept of Christian Liberty

The concept of Christian liberty is deeply rooted in the New Testament and plays a pivotal role in shaping Christian ethical and theological frameworks. Christian liberty, according to Scripture, refers to the freedom believers have in Christ from the bondage of sin, the law, and worldly influences. This freedom is not an unrestricted license to act according to one's desires, but a call to live in accordance with the principles of the Gospel, exercising love and responsibility toward others. This review examines the biblical foundation of

Christian liberty through key passages, such as John 8:36, Romans 8:1-2, Galatians 5:1, and 1 Corinthians 6:12, all of which offer significant insights into the nature and purpose of freedom in Christ.

In John 8:36, Jesus declares, "So if the Son sets you free, you will be free indeed." This verse highlights that true liberty is found in the person and work of Jesus Christ, who frees believers from the enslavement to sin and death. The context of this passage is essential; Jesus speaks to those who had been under the bondage of sin and legalistic religious practices. By setting them free, Christ not only delivers believers from the penalty of sin but also from its power, enabling them to live in newness of life. This spiritual freedom is the foundation of Christian liberty, distinguishing it from worldly conceptions of freedom that may emphasize autonomy apart from God's will.

Romans 8:1-2 further expands the idea of Christian liberty by asserting, "Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death." The Apostle Paul emphasizes that Christian liberty is primarily freedom from condemnation and the law's inability to justify or sanctify. The law's demands were burdensome and impossible to fulfill perfectly, but through Christ, believers are liberated from the tyranny of the law and its condemnatory effects. The liberty Christians experience is not the removal of moral obligations but the empowerment to live according to God's will through the Holy Spirit. This passage shows that Christian freedom is a result of Christ's redemptive work, which leads believers to live not under the law, but in the Spirit.

Galatians 5:1 encapsulates the practical implications of Christian liberty: "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery." In this letter to the Galatians, Paul addresses the danger of reverting to legalistic practices after having received the grace of God in Christ. Christian liberty, therefore, is a freedom from both the bondage of sin and the legalistic demands of the Old Covenant. However, this freedom is not to be used as an excuse to indulge the flesh, as Paul warns against in the subsequent verses. Rather, Christian liberty empowers believers to stand firm in the grace they have received and to live by the Spirit, with a focus on love, humility, and service to others.

1 Corinthians 6:12 provides another critical reflection on the relationship between Christian liberty and personal responsibility: “I have the right to do anything,” you say—but not everything is beneficial. “I have the right to do anything”—but I will not be mastered by anything.” Here, Paul reminds the Corinthians that while they may possess liberty in Christ, they are not to use their freedom for selfish indulgence or to become enslaved by their desires. Christian liberty involves exercising discernment, understanding that freedom is not simply about what one is permitted to do but about what is spiritually beneficial. The freedom believers have is not an endorsement of every action but a call to live with wisdom and self-control, making decisions that align with God's purposes and the well-being of others.

Moreover, the concept of Christian liberty is framed within the context of love for others. In 1 Corinthians 8:9, Paul writes, “Be careful, however, that the exercise of your rights does not become a stumbling block to the weak.” Christian liberty, therefore, is not merely about individual freedom but is always exercised with consideration for the impact it has on the wider community. The notion that freedom in Christ is to be used responsibly reflects the broader New Testament teaching that Christian liberty is a freedom to love and serve others (Galatians 5:13). This principle challenges a common misconception of liberty as merely individualistic and calls believers to live in such a way that promotes the unity and spiritual health of the Church.

In conclusion, the biblical concept of Christian liberty encompasses both spiritual freedom and ethical responsibility. It is a freedom that is grounded in Christ's work of redemption, offering believers release from the bondage of sin, the law, and death. This freedom, however, is not to be misused for selfish gain but is to be exercised with a deep sense of responsibility toward God and others. Christian liberty empowers believers to live by the Spirit, pursue holiness, and serve others in love. As such, it stands in stark contrast to both legalism and licentiousness, offering a balanced view of freedom that is marked by grace, love, and responsibility. Through these biblical teachings, Christians are reminded that true liberty is found not in the absence of rules but in the freedom to live according to God's will.

Misrepresentation of Liberty in the Early Church

The concept of liberty in the early Christian Church is a subject of profound theological debate, often misrepresented in contemporary discussions. Early Christian writings, particularly from the Apostolic Fathers and early Church Fathers, reveal complex interpretations of liberty, often influenced by the political and social climates of the time. The early Church's understanding of liberty was not solely about freedom from oppression, but also about spiritual liberation, which was sometimes conflated with earthly freedom. Scholars such as Thomas C. Oden (1987) and Robert M. Grant (2004) have noted that early Christian thought on liberty was deeply interwoven with ideas of obedience, sacrifice, and divine submission, rather than autonomy and political freedom in the modern sense. Thus, misrepresentations of liberty arose when early Christian texts were read through the lens of contemporary democratic ideals, disregarding the early church's focus on spiritual and moral freedom.

Early Christian thinkers, like Augustine of Hippo, contributed significantly to the conceptualization of liberty in relation to divine grace. Augustine, in works such as *The City of God* (426), argued that true freedom comes not through the exercise of willpower or self-determination, but through submission to God's will. For Augustine, liberty was bound to the moral law of God, with the ultimate goal being eternal salvation rather than the political or social freedoms often associated with the modern concept of liberty. This theological understanding was later developed by scholars like John Calvin, who extended Augustine's thoughts on liberty and predestination, viewing freedom as something that could only be fully realized through divine election. The misrepresentation of liberty in these early writings often stems from interpreting them through modern eyes, neglecting their spiritual context (Grant, 2004).

The writings of early Christian thinkers like Tertullian and Origen further contribute to the misrepresentation of liberty. Tertullian, in his *Apology* (197), was one of the first to define Christian liberty in relation to personal moral responsibility, rather than in terms of societal or political freedoms. Similarly, Origen's theological writings emphasize liberty as a release from the bonds of sin and the pursuit of divine knowledge, rather than secular autonomy. Scholars like David T. Runia (2006) argue that the early Christian emphasis on

liberty in this theological sense can be misinterpreted when viewed outside of its historical context. Liberty, in their works, was not an inherent human right but a gift from God that required discipline, humility, and devotion to divine commands, rather than a personal assertion of freedom.

The relationship between early Christianity and the Roman Empire also played a significant role in shaping the early Church's understanding of liberty. The early Christians lived under Roman imperial authority, which had a significant influence on their theological and philosophical reflections on freedom. While some early Christian leaders, like Cyprian of Carthage, promoted a vision of liberty that was opposed to Roman paganism and political power, their ideas were not focused on political freedom or revolution but on spiritual freedom and the establishment of a new kingdom under Christ (Cyprian, *On the Unity of the Church*, 251). The early Christian notion of liberty was often framed as an internal, spiritual state that contrasted with the external political freedoms sought by contemporary civic movements. Misinterpretations of these works often occur when early Christian writings are compared to the political freedoms celebrated in later historical periods, such as the Enlightenment.

The notion of Christian liberty was also intertwined with asceticism and the renunciation of worldly desires. Early Christian writers, including Athanasius and Basil the Great, emphasized that true freedom came through ascetic practices and the renunciation of earthly attachments. In his *Life of Anthony* (356), Athanasius illustrated how liberty was achieved through self-denial and spiritual discipline. This understanding of liberty was a stark contrast to the individualistic freedoms championed in modern liberal thought. Modern readers might misinterpret these ascetic practices as a rejection of liberty, while in the early Church, they were seen as pathways to a higher form of freedom—freedom from sin and the corrupting influences of the material world. Scholars like Elizabeth A. Clark (1999) have explored how asceticism, as a form of spiritual liberty, can be misrepresented as a form of oppression in modern interpretations.

Finally, it is important to acknowledge the role of ecclesiastical hierarchy in shaping early Christian conceptions of liberty. Church Fathers like Ambrose and Jerome supported a vision of liberty that was closely tied to obedience to the Church's authority. In their works,

the Church was seen as the guardian of Christian liberty, protecting individuals from the corrupting influence of secular society. This hierarchical view of liberty stands in contrast to modern liberal conceptions that prioritize individual autonomy and self-governance. Scholars such as Carolinne White (1992) have argued that the early Christian Church's endorsement of ecclesiastical authority as a means to protect liberty can be misinterpreted when viewed through the lens of contemporary discussions about political freedom and individual rights. The relationship between liberty and authority in the early Church reflects a different understanding of freedom, one that focuses on submission to divine and ecclesiastical guidance rather than personal self-determination.

Relationship Between Christian Liberty and Responsibility

The relationship between Christian liberty and responsibility is a central theme in Christian ethics and theology, particularly within the early Church. Christian liberty, understood as the freedom believers receive through Christ, is often seen as both a gift and a calling. This liberty is not merely the absence of restrictions but is inherently tied to the moral and spiritual responsibilities that come with it. Early Christian thinkers, as well as later theologians, emphasized that Christian liberty should not be understood as freedom to indulge in sinful behavior, but rather as the freedom to live in accordance with God's will. Thus, liberty and responsibility are two sides of the same coin in Christian thought, where true freedom is characterized by the responsible use of one's freedom for the good of others and in service to God.

In the New Testament, particularly in the letters of Paul, the concept of Christian liberty is presented in relation to a believer's responsibility toward others. For instance, in Galatians 5:13, Paul writes, "You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love." This passage highlights a key aspect of Christian liberty—it is a freedom that is meant to be exercised in love and responsibility toward others. The exercise of Christian freedom is not to be an excuse for selfishness or sin but is to be used as an opportunity for serving others and living out God's love. The liberty believers experience in Christ is not a license to do as they please, but a call to act responsibly and live in a way that glorifies God and promotes the well-being of others.

The relationship between liberty and responsibility is further developed in the writings of early Church Fathers. For example, Augustine, in his *Confessions* and *City of God*, distinguishes between the freedom to choose good and the freedom to choose evil, stressing that Christian liberty is freedom from sin, not from God's moral laws. According to Augustine, human beings are made truly free only when they choose to live according to God's commandments. In his view, true liberty involves the responsibility to act within the moral framework set by God, which is aligned with the idea that Christian freedom is not self-centered but oriented toward God and neighbor. This view also emphasizes that Christian liberty entails the responsibility to refrain from causing harm to others, as freedom is not an isolated individual experience but a communal one.

In addition, the Apostle Paul's writings in 1 Corinthians 8-10 further elaborate on the tension between liberty and responsibility. In these chapters, Paul addresses issues related to eating food sacrificed to idols, providing a vivid example of how Christian liberty must be exercised with consideration of others' spiritual well-being. Although Christians have the freedom in Christ to eat such food because idols are nothing in and of themselves, Paul argues that they should not use this freedom if it would cause a weaker brother or sister to stumble in their faith. Here, responsibility is paramount—Christian liberty must be exercised with awareness of its impact on others. This reflects the biblical principle that freedom in Christ does not mean living without limitations, but instead living responsibly in a way that edifies the Christian community.

The early Christian emphasis on asceticism, as mentioned previously, is also relevant to the relationship between liberty and responsibility. Ascetic practices, including fasting, celibacy, and renunciation of material goods, were seen as ways to exercise freedom responsibly by prioritizing spiritual over earthly desires. Early Christian thinkers like Athanasius and Basil the Great argued that true liberty comes through self-discipline and renouncing the distractions of the world in order to focus on God. In this sense, the Christian's responsibility was not to be enslaved by the passions and desires that typically define human freedom but to exercise that freedom in a disciplined and responsible way. For these early Church Fathers, responsibility involved actively choosing to live in accordance with God's will, which might include self-denial and the rejection of worldly temptations.

In contemporary Christian thought, the tension between liberty and responsibility remains relevant, particularly in the context of modern debates about individual rights and freedoms. In some Christian circles, there is an emphasis on the freedom of the individual in Christ, which can be easily misinterpreted as a call to unbridled autonomy. However, Christian teaching stresses that true freedom is always linked to responsibility, especially within the community of believers. As theologians such as Dietrich Bonhoeffer and Stanley Hauerwas have pointed out, Christian freedom is not a solitary experience but is exercised within the body of Christ, where each individual has a responsibility to care for and serve others. This communal aspect of Christian liberty challenges the notion of freedom as individualistic and suggests that liberty is always tied to the ethical responsibility to live for others, in love and humility.

In conclusion, the relationship between Christian liberty and responsibility is deeply embedded in the theological and ethical teachings of the Christian tradition. Liberty, as understood in the context of the early Church and throughout Christian history, is not a call to personal autonomy or indulgence but a freedom that is exercised in service to God and others. Christian responsibility involves the disciplined use of freedom, being mindful of the impact of one's actions on the faith and well-being of others. Whether in the writings of Paul, Augustine, or modern theologians, the connection between liberty and responsibility remains a crucial aspect of Christian ethics, urging believers to live in a way that honors both God and neighbor.

Dangers of Causing Others to Stumble

The concept of causing others to stumble is a prominent theme in Christian ethics, particularly in the New Testament. It refers to actions or behaviors that may lead others into sin or spiritual harm. The Apostle Paul addresses this issue in several of his letters, emphasizing the responsibility Christians have to guard their actions to ensure they do not negatively impact the faith of others. In *1 Corinthians* 8:9, Paul writes, "Be careful, however, that the exercise of your rights does not become a stumbling block to the weak." This statement encapsulates the Christian moral responsibility to avoid causing harm to others, even if one's own actions are not sinful in themselves. This idea has been explored extensively in biblical scholarship, with theologians such as N.T. Wright (2005) and

Richard Hays (1996) examining how the concept of stumbling is integral to Christian communal ethics and the exercise of liberty.

The New Testament writings of Paul, particularly in *1 Corinthians 8-10*, provide the most detailed examination of the dangers of causing others to stumble. In these chapters, Paul addresses the issue of eating food sacrificed to idols, where Christians were divided over whether it was acceptable to eat such food. While Paul acknowledges that idols are nothing and Christians have the liberty to eat such food, he also stresses that they should refrain if it would cause a weaker believer to fall into sin or confusion. Scholars like Craig S. Keener (2005) highlight that Paul's argument is not about the legality of eating such food but about how actions, even if morally neutral, affect the spiritual well-being of others. Paul's concern is that freedom exercised without love can lead to destructive consequences for the faith of weaker Christians, emphasizing that Christian liberty must always be exercised with consideration for the broader community.

The issue of causing others to stumble is not merely theological but also deeply practical. Early Church Fathers like Tertullian and Augustine expanded on this idea, suggesting that Christian behavior should always reflect love and responsibility, especially toward those whose faith is weaker or less mature. In his work *On Modesty*, Tertullian speaks about the responsibility of Christians to set good examples for others, noting that even small actions can influence others' spiritual journeys. Augustine, in *The City of God* (426), similarly underscores the importance of avoiding behaviors that could lead others away from the truth of the Gospel. Both thinkers stress that Christian freedom is not about individual rights but about the well-being of others, a theme that runs throughout early Christian ethics. Misusing freedom in ways that harm others can lead to division and spiritual decline in the community, thus causing others to stumble in their walk with God.

Modern scholars have continued to explore the implications of causing others to stumble, often relating the biblical teachings to contemporary ethical dilemmas. For instance, theologians like Stanley Hauerwas (2001) have argued that causing others to stumble is not merely a moral issue but a communal one. In a Christian community, each individual's actions contribute to the spiritual environment of the group, and personal liberties must be balanced with the responsibility to build up others in their faith. Hauerwas points out that

individualism and self-interest, which are often celebrated in modern society, are incompatible with the biblical call to avoid causing others to stumble. The dangers of causing others to stumble, therefore, extend beyond personal sin and become a threat to the unity and health of the Church as a whole. In his view, Christians are called to a communal ethos where mutual care and concern for others' spiritual growth are paramount.

The theme of causing others to stumble is also tied to broader discussions about Christian witness in the world. Christian freedom, while central to the Gospel, must always be understood in relation to how it reflects the love of Christ and impacts the surrounding world. The dangers of causing others to stumble are not confined to the church community but extend into the broader context of Christian witness in society. In *Matthew 18:6*, Jesus warns, "If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea." This stark warning demonstrates the severe consequences of leading others into sin, particularly those who are vulnerable in their faith. Scholars like D.A. Carson (1984) have noted that this passage reflects the deep responsibility Christians have toward non-believers and those who are just beginning their journey of faith. It highlights the idea that Christian actions, whether in the church or in the world, should be guided by love and the awareness that others' spiritual journeys may be affected by one's behavior.

Finally, the issue of causing others to stumble is closely related to the concept of discipleship and spiritual maturity. In the early Christian community, there was a recognition that believers were at different levels of spiritual growth and understanding. As such, the danger of causing others to stumble was not limited to actions that were overtly sinful but also included behaviors that could lead weaker or newer believers to misunderstand or misapply Christian teachings. As James A. Beck (2012) notes, the early Church recognized that Christian liberty, when exercised without consideration for the faith of others, could lead to divisions and confusion. The apostle Paul's admonitions in *Romans 14* also serve as a call for believers to accept one another in love and avoid being a stumbling block to others. Spiritual maturity, therefore, involves not only understanding one's own freedoms but also cultivating the humility to refrain from actions that might harm others' faith.

Principles of Liberty and Love to Modern Christian Life

The relationship between liberty and love in the Christian tradition has always been foundational to understanding the ethical implications of Christian living. In the New Testament, the Apostle Paul emphasizes the balance between freedom in Christ and the command to love others. For example, in Galatians 5:13, Paul writes, “You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love.” This passage reflects the core Christian principle that liberty is not an end in itself but a means to express love and service to others. Christian liberty, while a gift from God, is never to be exercised in a way that harms others or fosters selfishness. Scholars such as N.T. Wright (2005) have argued that liberty in the Christian sense is a freedom to serve others, and this freedom is intrinsically linked with love as the highest ethical calling in Christian life.

The early Church Fathers also contributed to the understanding of liberty and love as interconnected principles. Augustine of Hippo, in his writings, repeatedly emphasized that true Christian freedom is found in loving submission to God's will rather than in the pursuit of personal autonomy or worldly desires. In *The City of God* (426), Augustine argued that the liberty granted by God frees individuals from the slavery of sin and enables them to love God and their neighbors more fully. This view is critical in understanding the Christian life: liberty is not about absolute freedom from constraints but about the ability to love and obey God's commands. The principle of love, according to Augustine, directs and shapes the way in which Christians should exercise their liberty, ensuring that it is always used for the good of others and the glory of God.

Modern theological discussions, however, have increasingly examined the tension between Christian liberty and the individualistic trends of modern society. The modern world often views liberty primarily as personal autonomy and individual rights, which can be at odds with the communal and sacrificial nature of love in the New Testament. This tension is explored by theologians such as Stanley Hauerwas, who critiques the liberal conception of freedom that prioritizes self-interest over communal responsibility. Hauerwas (2001) argues that in the Christian life, liberty is not the freedom to do whatever one desires but the freedom to love and serve others, even at great personal cost. Christian liberty, as

Hauerwas explains, is not a tool for self-expression but a means to live out the self-sacrificial love exemplified by Christ. This perspective challenges contemporary Christians to reconsider their understanding of freedom, urging them to view it through the lens of love rather than individual rights.

In addition to theological discussions, contemporary Christian ethics often wrestles with how liberty and love intersect in the public and political spheres. Many modern Christian thinkers, such as Miroslav Volf (1996), have argued that the principles of liberty and love should inform Christian engagement with issues of justice, inequality, and human rights. Volf suggests that while liberty is a vital aspect of human dignity, it must always be tempered with the principle of love, which seeks the flourishing of all people, especially the marginalized and oppressed. He notes that liberty without love can lead to the exploitation of others, where the powerful use their freedom to dominate and control. In contrast, liberty rooted in love seeks justice and peace, aiming to create societies where all people are free to live out their God-given potential without fear of oppression. This principle of liberty and love provides a framework for Christians to navigate complex moral and political questions, ensuring that their actions align with both the freedom they have in Christ and the love they are called to show others.

Furthermore, the early Christian emphasis on love and liberty has profound implications for personal relationships and the life of the Church. In *Romans 14*, Paul encourages believers to respect one another's freedoms, particularly when it comes to issues of conscience, such as eating food sacrificed to idols. His teaching emphasizes that Christian liberty should never be used as a stumbling block for others but must be exercised in love and consideration for weaker believers. This balance of liberty and love is still relevant today, as Christians are called to live in harmony with one another, bearing with each other in love, and not using their freedom to cause division. Theologians such as Dietrich Bonhoeffer (1959) have further expanded on this in their works, emphasizing that the Christian community must embody a mutual love that respects the conscience and freedom of others while building one another up in faith. Bonhoeffer's concept of *costly grace* underscores that true freedom in Christ often involves sacrifice and commitment to the well-being of others, rather than a mere assertion of individual rights.

In modern Christian life, the principles of liberty and love also intersect with issues of social justice and community life. As Christians are called to love their neighbors, this includes advocating for the rights and dignity of all people, especially those who are oppressed or marginalized. The late 20th century saw a surge of Christian movements that intertwined the ideas of liberty and love with calls for justice, such as the civil rights movement and liberation theology. These movements, influenced by thinkers like Gustavo Gutiérrez (1971), argued that the Christian faith mandates both the pursuit of justice and the protection of human liberty. Gutiérrez's liberation theology posits that Christian love is not just about individual salvation but involves actively working toward societal transformation, where liberty and love are extended to those who are poor, oppressed, and disenfranchised. In this context, liberty is not only a personal freedom but a communal responsibility to create a just society where love and freedom are shared by all.

Theological Review

The relation theories to Christian Liberty and Responsibility in the Church are buttressed below:

1. The Liberty of Conscience Theory: The Liberty of Conscience Theory suggests that Christian liberty primarily relates to the individual's freedom of conscience before God, which should not be coerced or influenced by external authorities. This theory, rooted in Protestant Reformation thought, emphasizes the idea that Christians are free to follow their consciences in matters not directly addressed by Scripture, such as dietary choices or cultural practices. The concept is particularly prominent in the writings of figures like John Locke and Roger Williams, who argued that religious liberty is a fundamental right that should be protected. According to Locke (1689), liberty of conscience is an essential part of human dignity, and it cannot be compromised by the state or church authorities. This aligns with Paul's teachings in 1 Corinthians 8, where the individual's freedom is maintained, but Christians must also consider how their actions affect the spiritual welfare of others.

2. The Ethical Responsibility Theory: The Ethical Responsibility Theory emphasizes that Christian liberty should be exercised with a sense of moral responsibility towards others, particularly the weaker members of the faith community. This theory highlights the

scriptural teachings in 1 Corinthians 8:8–11 and Galatians 5:13, where Paul stresses the importance of using liberty not for self-indulgence but for loving service to others. The theory posits that Christian freedom is not a license to act independently of others but a call to selflessness and humility. Scholars such as Stanley Hauerwas (2001) and Miroslav Volf (1996) have developed this concept, arguing that Christian liberty must always be tempered by love and concern for the spiritual well-being of others, as seen in Paul's admonitions against causing others to stumble. Hauerwas particularly critiques the individualistic culture of liberalism, which often misrepresents freedom as personal autonomy rather than a freedom dedicated to serving others.

3. The Social Justice Theory: The Social Justice Theory, as it relates to Christian liberty, emphasizes the idea that true freedom in Christ involves the liberation of oppressed and marginalized people. This theory ties liberty to the Christian mission of justice, particularly the liberation of the poor and the oppressed. Liberation theology, influenced by figures like Gustavo Gutiérrez (1971), advocates that Christian freedom should be applied to fight against social injustices and to work toward societal transformation. This view holds that liberty should not only protect personal rights but should also focus on the collective well-being of all people, particularly those who are marginalized. The concept of social justice aligns with Paul's teachings about liberty, where the freedom of Christians is to be used for the benefit of the community, especially those who are weakest or most vulnerable.

4. The Communal Ethic Theory: The Communal Ethic Theory posits that Christian liberty must always be understood within the context of the Christian community. This theory stresses the interconnectedness of believers, where liberty is not an individualistic pursuit but a communal good. Christian freedom, as understood through the communal ethic, focuses on building up the body of Christ rather than seeking personal gain or autonomy. The early Church Fathers, such as Augustine and Tertullian, advocated for this model of liberty, where individual freedoms are subordinate to the welfare of the Christian community. This perspective draws from Paul's teachings in 1 Corinthians 12, where the Church is described as a body, and each member must use their gifts and freedoms for the benefit of the entire community. As such, liberty is not an individualistic expression but a communal virtue that works toward unity and mutual care.

Empirical Review

Liberalism within the Church, particularly in relation to the teachings of Christian liberty in 1 Corinthians 8:8–11 and Galatians 5:13, has been a topic of considerable debate in both theological and sociological circles. The concept of liberty as presented in these scriptures emphasizes the responsibility that accompanies Christian freedom. 1 Corinthians 8:8–11, where Paul addresses the issue of eating food sacrificed to idols, illustrates that while Christians are free in Christ, they must exercise their liberty with consideration for others, especially those with weaker consciences. Several scholars, such as James Dunn (1988) and Craig Keener (2005), have argued that liberalism in the church often misrepresents the biblical understanding of Christian liberty, focusing too heavily on individual freedom without regard for communal responsibility. They highlight that Paul's teachings suggest that liberty must be exercised in a way that seeks the spiritual welfare of others rather than individual autonomy.

In 1 Corinthians 8, Paul stresses that “knowledge puffs up, but love builds up,” underscoring that true liberty is not about asserting one's rights but about acting with love and consideration for others (1 Cor. 8:1). Empirical studies of contemporary church communities have shown that the concept of Christian liberty is often misinterpreted in ways that promote individualism at the expense of communal care. In a study by Gustavo Gutiérrez (1971), the author explores how modern evangelicalism tends to emphasize personal freedoms and individual rights, leading to a culture of self-interest rather than one of mutual responsibility. The liberal approach in such settings often contrasts with the biblical call to love others through the responsible use of freedom, which Paul articulates as essential to Christian identity and practice. As such, the application of liberty in the Church today, particularly in more liberal contexts, is often seen as disconnected from the love and sacrifice that should characterize Christian behavior.

In a similar vein, Galatians 5:13 is another key passage that addresses the tension between liberty and responsibility. Paul writes, “You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love.” This verse is often cited to critique modern liberalism within the Church, especially in the context of how Christian liberty is frequently applied to justify personal behavior

that can harm others. Empirical studies, such as those by Lutz (2009), have found that in some church communities, particularly in Western societies, liberty has become synonymous with individual rights and personal freedom, often detached from the communal and moral responsibilities that Paul emphasizes. This has led to situations where Christians prioritize personal liberties—whether in terms of lifestyle choices, political engagement, or doctrinal flexibility—without considering the impact of these freedoms on the spiritual health of others.

The misuse of liberty in the Church can be viewed as a form of “liberalism” that distorts the true call to freedom found in the New Testament. This misrepresentation is reflected in how modern Christians sometimes interpret their liberty as a right to pursue self-fulfillment rather than a call to self-sacrifice and service. This view is supported by sociological research into religious trends, such as the work of Putnam and Campbell (2010), who argue that the rise of individualism in Western society has also infiltrated the Church, creating a divide between the individualistic pursuit of freedom and the biblical call to communal responsibility. In examining church cultures that emphasize personal liberty above all else, these scholars suggest that such environments may foster a sense of entitlement rather than a sense of obligation to one another in love, which is central to the biblical understanding of Christian liberty.

Theological scholars like Stanley Hauerwas (2001) and Miroslav Volf (1996) have criticized the liberal interpretation of Christian liberty as a distortion of its true meaning. Hauerwas, in particular, critiques liberalism’s emphasis on autonomy and individual rights, arguing that the true freedom offered in Christ is not the freedom to act according to one’s desires but the freedom to love and serve others. His critique aligns with Paul’s teaching in Galatians 5:13, where love and humility must guide the use of liberty. Volf (1996) also examines the role of liberty in the Christian community, suggesting that freedom in Christ must always be exercised within the boundaries of love and responsibility toward others. Empirical studies on church governance and community dynamics (e.g., Beckford, 2001) show that communities that adhere more closely to these theological perspectives tend to have stronger, more supportive relationships among members, as they place a high value on mutual care and the responsible use of individual freedoms.

Finally, empirical research has pointed out the consequences of misrepresenting Christian liberty as unbridled individual freedom, particularly in relation to social and moral issues. In their analysis of contemporary Christian behavior, scholars like Gustavo Gutiérrez (1971) explore how the liberal approach to liberty has led to a shift in moral values within church communities, especially in terms of attitudes toward sexuality, consumerism, and social justice. The emphasis on personal freedom can sometimes overshadow the biblical emphasis on collective responsibility, leading to a diminished sense of community and accountability. This trend is particularly evident in the growing divide between liberal and conservative Christian factions, where liberty is often framed in individual terms rather than communal and sacrificial ones. The works of Paul in 1 Corinthians 8:8–11 and Galatians 5:13 offer a corrective to this modern misrepresentation, reminding the Church that true freedom is not about personal autonomy but about loving service to others and living in a way that promotes the well-being of the whole body of Christ.

Conclusion And Recommendations

Conclusion

This study has examined the concept of Christian liberty, particularly in relation to the teachings found in 1 Corinthians 8:8-11 and Galatians 5:13, and its implications for the modern Church. Christian liberty, as expressed in these passages, is not merely an individual right to personal freedom but is intricately tied to responsibility, love, and consideration for the well-being of others. The theory of liberty as a tool for personal autonomy often misrepresents the biblical understanding of freedom, which calls for self-sacrifice and service to others. The empirical review of liberalism within the Church highlights how contemporary interpretations of Christian freedom have at times led to an individualistic approach that overlooks the communal and ethical responsibilities outlined in the Scriptures. The Church's call to liberty is not a license to indulge in selfish desires but a call to use one's freedom to serve and love others, a message that has been emphasized by both ancient theologians and modern scholars.

Furthermore, this study has shown that the misrepresentation of liberty in the Church can cause spiritual harm, particularly by fostering division and neglecting the needs of weaker members within the faith community. Christian liberty, according to Paul, is designed to

build up the body of Christ and ensure that all members are cared for and supported. By distorting this principle into a justification for self-centered behavior, the Church risks undermining its mission and witness to the world. It is essential to revisit and reaffirm the biblical call to freedom, which integrates both liberty and love, ensuring that Christians live out their faith in a manner that promotes unity, peace, and mutual care.

Recommendations

1. **Reaffirm Biblical Teachings on Christian Liberty:** The Church must return to the biblical foundations of Christian liberty as presented in Scripture, particularly in 1 Corinthians 8:8-11 and Galatians 5:13. This involves educating believers about the responsible exercise of freedom, focusing on the ethical implications of liberty as a means to serve others rather than indulge in personal desires. Pastors and church leaders should actively teach that Christian liberty should be exercised with consideration for the consciences and spiritual health of others in the congregation.
2. **Promote a Communal Understanding of Freedom:** Churches should encourage a communal ethic where liberty is understood in the context of the Christian community. This can be achieved through small group teachings, discipleship programs, and community service initiatives that emphasize the importance of using personal freedoms for the benefit of others. Theological education should highlight the interdependence of Christians as members of one body, as described in 1 Corinthians 12, and help believers see that true liberty is realized when it is lived out in a loving, self-sacrificial manner for the good of others.
3. **Address the Influence of Individualism in Modern Christianity:** Given the rise of individualism in modern society, churches should be intentional in counteracting this tendency by emphasizing the collective nature of the Christian faith. This may involve revisiting Christian doctrines of community, responsibility, and mutual care, ensuring that the focus on personal liberty does not eclipse the call to serve others. Church programs should encourage believers to use their freedom in ways that build up the community and contribute to the common good, especially for the marginalized and weak.
4. **Develop a Holistic View of Liberty and Justice:** The Church should engage in discussions on the relationship between Christian liberty and social justice,

particularly in addressing the needs of oppressed and marginalized communities. Churches can integrate a holistic view of liberty that not only considers individual freedoms but also works toward societal transformation. This approach will help the Church more effectively advocate for justice and equality, reflecting Christ's call to love and serve others, particularly the least and most vulnerable in society.

By addressing these key areas, the Church can reclaim a biblical understanding of liberty that encourages both personal freedom and communal responsibility. It will help believers navigate the complexities of modern society while remaining faithful to the call of love and service as modeled by Christ.

References

- Augustine. (426). *The City of God*.
- Beck, J. A. (2012). *The Christian's Guide to Discipleship and Spiritual Growth*. Zondervan.
- Beckford, J. A. (2001). *Social Theory and Religion*. Sage Publications.
- Bonhoeffer, D. (1959). *The Cost of Discipleship*. Macmillan.
- Carson, D. A. (1984). *Matthew: A Commentary on His Gospel*. Eerdmans.
- Clark, E. A. (1999). *The Ascetic Piety of Early Christianity: An Introduction*. Oxford University Press.
- Cyprian of Carthage. (251). *On the Unity of the Church*.
- Grant, R. M. (2004). *Augustine: The Theology of the Church*. Oxford University Press.
- Gutiérrez, G. (1971). *A Theology of Liberation: History, Politics, and Salvation*. Orbis Books.
- Hauerwas, S. (2001). *The Peaceable Kingdom: A Primer in Christian Ethics*. University of Notre Dame Press.
- Gutiérrez, G. (1971). *A Theology of Liberation: History, Politics, and Salvation*. Orbis Books.

- Hauerwas, S. (2001). *The Peaceable Kingdom: A Primer in Christian Ethics*. University of Notre Dame Press.
- Hays, R. (1996). *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics*. HarperOne.
- Keener, C. S. (2005). *The IVP Bible Background Commentary: New Testament*. InterVarsity Press.
- Locke, J. (1689). *A Letter Concerning Toleration*. Awnsham Churchill.
- Tertullian. (197). *On Modesty*.
- Lutz, C. (2009). *Christian Liberty and the Call to Serve Others: A Biblical Perspective on Individualism in the Church*. *Journal of Christian Ethics*, 33(2), 123-139.
- Oden, T. C. (1987). *The Early Church Fathers*. Routledge.
- Putnam, R. D., & Campbell, D. E. (2010). *American Grace: How Religion Divides and Unites Us*. Simon & Schuster.
- Runia, D. T. (2006). *The Legacy of Origen: Theological Influences and Receptions*. Brill.
- Tertullian. (197). *On Modesty*.
- Volf, M. (1996). *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Abingdon Press.
- White, C. (1992). *The Early Church and the State: Church and Politics in Early Christian Thought*. Cambridge University Press.
- Wright, N. T. (2005). *Paul in Fresh Perspective*. Fortress Press.