

## W183\_Liberty.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title Christian Fundamentals. And the subtitle The Consequences of Redemption. It is our custom in this meeting to read a portion of scripture together. And if you care to join us in this, switch off for a time and read Romans the eighth chapter. Well, now this chapter which we've just read together. Is one that teems with wonderful teaching. The subject before us this evening is embedded in it. One of the consequences of redemption is liberty. Because. There is the other side of the story that sin and its companion death are associated with bondage. And redemption in the first instance sets a slave free. There are many other things that arise out of it. But if this doesn't take place, we haven't even started. And so the apostle writing, summing up this glorious teaching from Romans, the first chapter to the eighth chapter, he says, We have not received the spirit of bondage again to fear, but we have received the spirit of adoption, placing us as first born in the family of faith. And we cry as no slave was ever permitted under the rabbinical rule, was never permitted to use the word Abba. The word Abba father occurs in three passages in the scriptures, one in the record of the agony of our Saviour in the Garden of Gethsemane. When he said Abba Father. One in Galatians, which is contrasting the status of a slave with a son.

[00:01:56] We are no longer slaves but sons and we cry Abba Father. And we have it here in Romans, the eighth chapter that we have not received the spirit of adoption, the spirit of kind of fear, but the spirit of adoption. And the spirit of adoption is balanced by the actual adoption, which is yet to come. You notice. Comes the second time in verse 23. And not only they, but ourselves also, which have the first fruits of the spirit. Even we ourselves groan within ourselves, waiting for the adoption, not waiting for the spirit of it. We've got that now. But waiting for the reality, that is to say, the redemption of our body. So there's that emphasis that we must be redeemed from the bondage of sin and death. There's another bondage that's mentioned in this same Romans the eighth chapter. If you look down verse 19 onwards, for the earnest expectation of the creature waited for the manifestation of the Sons of God. For the creature was made subject to vanity, not willingly, but by reason of him, who had subjected the same in hope. Because the creature itself also. Shall be delivered from the bondage of corruption. So there's another bondage. Have we? Have we realized what a bondage we were in?

Within a bondage associated with a whole creation that's groaning and travailing together. And the redemptive work of Christ has set us free from the bondage of sin.

[00:03:36] Broken its dominion as Romans. The fifth, sixth and seventh chapter indicates, it set us free from the bondage of corruption, although that will never be experienced in any sense of a fullness until we are made like unto his glorious body and sets us free from fear and sets us on the road to glory. So this evening. In this study, we are concentrating our attention upon the question of liberty. That the redemption, redemptive work of Christ has indeed set us free. If you'll turn the page back from Romans eighth chapter, you'll see a very wonderful, very terrible expression that we have in verse 14 of Chapter seven. For. We know that the law is spiritual. That's Paul speaking. But I am carnal. Sold under sin. You realize that he's speaking of all the descendants of Adam for our first father? Stood as the head of the race. And when he was expelled from the Garden of Eden, we all lost any place in it, too. We were sold in that transaction. Sold under sin. And of course, the one who wrote that was aware of the many passages that are in the Old Testament where a person could be sold. Will you just look at two or perhaps. Yes, two, I think will do it. Exodus the 20th chapter. Exodus The 22nd chapter, rather. And the third verse. This has to do with a thief. It says in the second verse of 22nd chapter.

[00:05:43] If a thief be found breaking up and be smitten that he die. There shall no blood be shed for him. If the sun be risen upon him, there shall be bloodshed for him, for he should make full restitution. If he have nothing, then he shall be sold for his theft. He shall be sold for his theft. You may say that's strange justice. It was under the law of God at that time. It was showing the conception that God had of sin sold for his theft. And then. If you'll notice, in Isaiah 52, there's another well known one that must have come to your mind as I've been speaking. Isaiah 52, verse three. Not to multiply these instances. I think we'll read the first three verses because of the contrast. 52. Awake, Awake. Put on thy strength O Zion. Put on thy beautiful garments. O Jerusalem, the holy city. For henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust. Arise and sit down O Jerusalem. Loose thyself from the bands of thy neck. O captive daughter of Zion. Ye see the bands of the neck were not necklaces and pearls and jewels, but the signs of bondage. For thus saith the Lord, Ye have sold yourselves for naught. And you shall be redeemed without money.

No money that man could accumulate together. Could save one soul. No man came by any means redeem his brother or give to God a ransom for him.

[00:07:35] But it passes all possibility. But when you say that, you immediately remember that our savior himself said the son of man came not to be ministered unto, but to minister and to give his life a ransom for many. And that is repeated by the apostle Paul in the first of Timothy when he declares that that giving his life a ransom for many is a part of the truth for the present time. It should be stressed continuously that there is one God and one mediator between God and men. The Man, Christ Jesus. Who gave himself a ransom. To be testified in due time. So we've got these figures, you see, of the the thought of slavery and bondage and deliverance. Now, before we go further into Scripture, I want to refer to some of the evidences that have been discovered by the archaeologists that bears upon this. I had thought of bringing a volume with me this evening, but it was such a bulky one. It's about that thick. And show you some of the plates in it. But my heart failed me because I thought if I've got to get home as best I can tonight in the fog, I shall wish that book further. So I'll tell you that one of these times I'll have pluck enough to bring it over if needs be. But this is what I would have lifted out of it and shown you chapter and verse for.

[00:09:06] In the year 200 and 199 BC. That's the approximate date. We have a record that's inscribed in stone and still readable, which records the Manumission, the setting free of a slave. And there were there was evidently a ritual. And there were certain set phrases. And we find in this setting free of the slave at that particular date, these words that the slave who came from a certain district which is named, who had a certain name which is given, was bought. With a price. Now, you see, that's a thrill, isn't it? You imagine yourself in the church at Corinth, wherever the apostle said, Well, if you can get your freedom, well, take it. But if you're if you can't get free, don't forget you're the Lord's Free men. Although your slaves. You imagine them reading that epistle for the first time that came to Corinth. He says, What? No, you're not. We are bought with a price. Look at one another. Say, that's the very words we've been hoping we should hear. One day when we saved up our little pence and we deposited them with the priest of that temple. And he went through that little ritual, and my master went up there and received the money because the God of the temple is supposed to have purchased me. That was only to prevent him from feeling he was getting paid for it. There was a ritual bought with a price, and then he would have said, Well, even though I've never set free

in this life, or hallelujah, I've already been set free by a ransom that's beyond anything that I could ever produce and pay.

[00:10:48] And not only so. Incarnations of fifth chapter, if you'll look at that verse. First one. He rings out that cry. As a consequence at least teaching. Stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again with a yoke of bondage. Well, now we can appreciate those words for ourselves. But those words are echoing what is in this document because the strict literal translation of Galatians three is for freedom. Christ hath made us free. For freedom. For those two words occur in this document. Not only was this slave bought with a price, but for freedom. So that's the second one. And then further it stipulates. That a slave who has been set free shall be free to do the things that he will. Now that finds an echo in Galatians five, verse 17 for the flesh lusteth against the spirit and the spirit against the flesh. And these are contrary the one to the other, so that you cannot do the things that you would or you will. He's got that in mind, you see. He says a person who is set free is set free to do the things that he will. You could understand that some people raise their eyebrows and call me names when in one meeting, because of the things I had taught there, I said, A Christian is at liberty to do whatever he likes and waited for the explosion to come.

[00:12:33] And when I saw some of the faces looking at me, I said, You must have some very wicked likes friends because it looks as though if you do what you like, it will always be wrong. If you've been set free by the Son of God, you ought to like the things that God wants you to do. And there's all the difference in the world in serving as a son, because you love the Lord and serving as a slave because you're under law and made to do it. The apostle would not tolerate that. It was a son that he was dealing with no longer a slave. So we have that. And then. Another stipulation in this manumission, which we still can read, is that he must never be made a slave again. Once he is set free, he cannot be once more taken back and put into slavery. So in Galatians five, verse one, be not entangled again with the yoke of bondage. Or, as he says in chapter four, verse eight, Howbeit. Then when ye knew not God, ye did service unto them, which by nature are no gods. But now, after that, ye have known God, or rather are known of God. How? Turning again to the weak and beggarly elements whereunto you desire again to be in bondage? He observed days and months and times and years.

[00:13:57] I'm afraid of you, lest I bestowed upon you Labour in vain. That was the condition, he said. You've been delivered from the bondage of the false service of these who are not gods at all. And listening to these Pharisees who have come down and intimidated you, you've simply exchanged one form of bondage for another, and Christ has died to set you free. Well, I think we want to watch these things, friends. Then of course, there is immediately the corrective, which we must have in chapter five. Verse 13. Therefore, brethren, ye have been called unto liberty. Only. Use not liberty for an occasion to the flesh, but by love. Now we suffer a bit. You see, there's been a certain hesitation and a reticence on the part of the authorized version to put down the word slave or to put down the word bondage. Do remember that the bulk of the passages where you read the word serve, it's to serve as a slave. When you read that our savior stooped to become a man and was found in the fashion of a man and a form of a servant, it was the form of a slave. When the Apostle signed out in the Epistle to the Romans and said, Paul, a servant of Jesus Christ. It wasn't that. He said, No, no, I'm going deeper than that.

[00:15:27] Paul a bond slave of Jesus Christ, because he knew that the one slavery which had gripped him had been released only to make him a slave of love. That's what he says here. Let me read it again. For brethren, ye have been called into liberty. Only use, not liberty for an occasion of the flesh, but by love be in bondage one to another. And a guy you may remember in the epistle to the Romans after he showed them the utter impossibility of any one to obtain life or righteousness by the law. When it's all over, he comes back and says, Well, now, which one of the commandments are you going to break? Because you're not under the law, but you're under grace. But you said, you see, you can't do that until you're set free. Those poor wretches are under the law. They never can keep it. You were the only ones who can. So when you go back to Romans, the eighth chapter, if you look, I don't mean to say you read it without looking, but sometimes you have to have your attention drawn to it. He says in verse three, for what the law could not do in it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteous requirements of the law might be fulfilled in us who walk not after the flesh, but after the spirit.

[00:16:55] There's the sort of anomaly. When you were under the law, you couldn't do it. And when you're no longer under the law, you can. So there must be distinguish

between legalism and grace, liberty and license. Well, I think we've just come now to the scriptures themselves a bit more clearly with regard to this question. Will you turn to Philemon, the one epistle written almost personally by the apostle Paul? He's writing. To Onesimus, who is a dearly beloved and fellow laborer. But he's writing particularly about one person, verse ten. I beseech thee for my son Onesimus, whom I have begotten in my bonds, which in time past was to thee unprofitable, but now profitable to thee and me. And you discover by reading the other scriptures. But honestly, this was a runaway slave. And in those days, a runaway slave could be crucified. Dreadful thing to think so. But there it was. And the apostle Paul is pleading for this man. He says he left you. And he's playing upon his name. He said he was once Onesimus. He was unprofitable. Now he says it's been altered to being profitable to thee and to thee. And you wouldn't get the real depth of this epistle if you'd never knew. The Onesimus was a slave and Paul was pleading for his life as well as for his liberty. As I've said earlier, many passages which are translated servant should be at least mentally in your mind, retranslated slave.

[00:19:00] And in case it news to anybody who is listening to this, the word that you want to look for in the Greek or in your concordance is *Doulos*. S and all the derivatives from it because that's the noun. The verb would have that root in it, but it would have different endings to serve as a slave. Will you remember the great picture of Israel's redemption? Which from what? What land were they in when they needed to be redeemed by the Passover lamb? What is it? Title? All You say It was called Egypt. Oh, that was the geographical name. But it has got a spiritual equivalent. It has got a moral title attached to it. Don't you know that the one name that's given to Egypt throughout the Old Testament is the house of bondage. The house of bondage. He comes over and over again, delivered from the house of bondage. And there they were. Their lives are made bitter with that bondage, that brickmaking in that house of bondage. And when the Passover took place, it was to set those bond slaves free. Let my people go. Let them go. Set them free. Redemption didn't turn them into saints because the moment they came, the moment they came under the sprinkled blood of the Passover lamb, they were a redeemed people. The Red Sea opened in front of them, a redeemed people. But when you get to see what they did in the wilderness that even Aaron, who was the high priest.

[00:20:48] Was quite willing to yield to the people and make them a golden calf and go back to Egypt. All they need 40 years discipline in that wilderness before they could appreciate what holiness meant. But they come out and they never went back again except in their own mind and wish they could. Redemption leads out, but it's the atoning work of Christ that leads in, and the atoning work of Christ is associated with access and acceptance, with washings and purging and cleansings. Or there's a tremendous lot for a believer to know and understand after the slavery has been removed. He'd been set free to serve. But what a lot of discipline, mistakes, misunderstandings, sufferings, possibly rebukes, disobedience being checked before in any measure reaches to the pattern, if ever we should, if ever we do in this life. But there it is. Well, then you will get. The evidence that this particular word means. This particular word I'm speaking about Dallas means a slave by the contrast, still looking at Galatians, because it's almost the classical epistle, the classic epistle on this question of Bond and free, or I've said the words. Galatians 3:28. He says in verse 27, For as many of you as have been baptized into Christ, have put on Christ. There are, whenever you read this in public, friends never read it like this, never read.

[00:22:22] There is neither Jew nor Greek. There is not. That's not the meaning. This word is specifically the word there in that place you've been baptized into Christ. And there where in Christ is neither Jew nor Greek in Christ, there is neither bond nor free in Christ. There is neither male nor female. But in this chapel and those who are listening to this recording, there still be male and female. Otherwise, what's happened to us? Don't you see it in Christ? This new position comes neither bond nor free. But my first point was to show you the alternative to this word, which is so often translated as servant, is the word free bond and free. And you can find many a passage like in the book of the Revelation, the Bond and the Free. We've already considered in our reading in Romans, the eighth chapter, that there is such a thing not only as the bondage of sin, but there's the bondage of corruption. But what we did not do was to ask you to notice the association of that with Liberty. Would you turn once more to Romans the eighth chapter? It says in verse 19 once again for the earnest expectation of the creature. And that includes the word creation. Wait, is creation is waiting. It's a blessed thought, isn't it, to know that in spite of all that's going on, creation is supposed to be in this on tiptoe, waiting. The corruption is there.

[00:23:58] The groan is there. The bondage is there, but it's expecting. And he says that the creation or the creature was made subject to vanity. Not willingly. It was Adam that saved and brought in sin and death. And the ground produced thorns and thistles instead of the fruits of the earth. But not willingly. But by reason of him, who hath subjected the same but subjected the same in hope. Now this expectation and this hope, what's it leading to? Because the creature or creation itself also shall be delivered from the bondage of corruption. Here it comes into the glorious liberty of the children of God. So when the children of God enter into their glorious liberty or the liberty of the glory of the children of God, then the groan of creation will be hushed. Then the tears will be wiped away. Then the blessed no more tears of revelation will be actually understood and enjoyed. No more sorrow, no more sigh. No more pain, no more death. For the former things are passed away. So our blessed hope, the hope of the redeemed of the children of God is linked with the restoration of creation itself, which was involved when Adam sold us and his estate as inheritance and brought in sin and death. Then there's another bondage associated with this that we ought to read, and that is in Hebrews, the second chapter. Hebrews the second chapter in verse 14, forasmuch then as the children are partakers of flesh and blood.

[00:26:04] He also himself likewise took part of the same that through death he might destroy him. That had the power of death, that is the devil and deliver them who through fear of death, were all their lifetime subject to bondage. So there's a bondage. And is a very real one. If anyone tells me that they haven't got the slightest fear of death, I should say, You know, I think you're boasting. I think you're talking about things that you don't understand. It's a normal and right thing to consider. Death is an enemy. It says so in the book. It's never a friend. But if I know my Savior voluntarily went through that death for me, then I can take the language of the psalmist and say Yea, though I walk through the valley of the shadow of death. I shall fear no evil for thou art with me. I do not go alone. But it would be a natural thing to be fearing death if you had no redeemer and savior. So he delivers from corruption. He delivers from this bondage. The bondage of the very fear of death. He sets you free from these things. What should we look at? 1 or 2 other passages where we have a bondage that alone can be touched by redemption. We'll go back to Romans again. Romans, the sixth chapter, verse 19. Or earlier than that. I think we must go right back to verse 14 to see his emphasis.



[00:27:46] For sin shall not have dominion over you. Dominion. Anything that has dominion over you has made you a slave. There are some people who are in dominion of some habit. Some people are so constituted that however resolute they are, they've only got to have the opportunity to drink alcoholic and away they go with it. They're under its dominion and they need something stronger than all the blue ribbons and signing papers that had ever been to set them free dominion. For sins you will not have dominion over you, for you are not under law, but under grace. Well, then there comes the man who says, Oh, I see. If we're not under under law, but under grace, we can sin. Then, can we? Oh, no, no. He says it's deeper than that. Know ye not that to whom ye yield yourselves. Servants to obey. He is the slaves again. His servant. Ye are to whom you obey whether of sin unto death. Or of obedience unto righteousness. But God be thanked that ye were the servants of sin. Now, this could be very much misunderstood in public reading if you're not watchful. But God be thanked that ye were the servants of sin. That's a funny way of telling you the truth, isn't it? That. Isn't it? No, no. But God be thanked that ye were the servants of sin. But ye have obeyed from the heart that form of doctrine which was delivered unto you, or possibly into which you were delivered.

[00:29:21] You were run into a new mould. A new form. A new type. Being then made free from sin. Ye became the slaves of righteousness. Now, that gives that same thought to the words that you find in the prayer book. I think it's uttered by Chrysostom about 300 years after Christ, whose service is perfect freedom. That's true, isn't it? When we realize that it's only by being so linked with Christ that we belong to Him body, soul and spirit, that that alone is perfect. Freedom. All the rest of it is License. Being then made free from sin. He became the bond slaves of righteousness. Now I speak after the manner of men because of the infirmity of your flesh. For, as ye have yielded your members servants to uncleanness and to iniquity unto iniquity. So now yield your members servants to righteousness unto holiness. And so he goes on and keeps this this up and eventually ends up with the question of wages or gift. If you belong to one set of slaves, you'll get your wages. If you belong to another set of slaves, you'll have a gift. And when you know the wages of sin is death and the gift of God is eternal life, you see what a contrast and a difference there is. And while we've been emphasizing Romans the eighth chapter with the bondage of corruption, you'll see it comes back again to the story in two Peter Chapter two.

[00:31:06] Two, Peter Chapter two. But I think we can only understand. Two Peter Chapter two by understanding a little bit of two. Peter Chapter one. We haven't got time to read the whole lot through, but I draw your attention to this. In two Peter Chapter one, we have these words. Verse four. 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. You notice those words? You've got these divine promises, you've got the divine nature, and you escape the corruption that is in the world through lust. Now, chapter two. Verse 17. These are wells without water clouds that are carried with a tempest to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lust of the flesh, through much wantonness. Those that were clean escaped from them that live in error. And while they promise them liberty. You see, they are not the divine promises. They are not the exceeding great and precious promises. They are specious promises. They are promises by made made by those who themselves are in bondage themselves. While they promise them liberty, they themselves are the bondmen of corruption. For of whom a man is overcome, the same is brought into or in bondage.

[00:32:44] For if after they have escaped the pollutions of the world. You see, that's parallel with the first chapter. Through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome The latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than after they had known it to turn from the Holy Commandment delivered unto them. But it has happened unto them. According to the true proverb, the dog is turned to his own vomit again, and the soul that was washed to her wallowing in the mire. And with that, will you look at the first Peter? Where he says at the end of chapter two for we were as sheep going astray, but are now returned unto the shepherd and bishop of your souls. If your sheep, you return to the shepherd. If your sales, you return to the mire. It doesn't matter how much you scrub a pig. It's a pig steal. You can never change a pig into a sheep with all the soap in creation. That's a serious thought, isn't it? And so we've got these two companies, those who have been made partakers of the divine nature. They escape this bondage and all the others poor wretches who are deceived by the specious promises. They are only selves that have been scrubbed and have gone back as soon as I get free again, if we could call it freedom.

[00:34:34] Well, now there's 1 or 2 passages that call for attention, and then our time will be up. Some of the ways in which we are made free are stressed particularly. You'll get to that come to your mind immediately. In John's gospel, the eighth chapter, verse 32 and the eighth chapter, verse 36. We are told that there were those who listened to him and some believed on him, verse 31. Then said Jesus to those Jews which believed on him, If you continue in my word, then are you my disciples? Indeed, and you shall know the truth. And the truth shall make you free. All I said we be Abraham's seed and were never in bondage to any man. How sayest thou ye shall be made free? And verse 36, if the son therefore shall make you free, ye shall be free Indeed. So there's a stress there of the truth and the Son of God himself that guarantees freedom. And apart from that, there is none. And then if you look. At the second Epistle to Timothy. As a word for us who have to do deal with other people in our ministry. What we must deal with other people is our ministry all the time. There's no avoiding it, but there is more than one way of approaching it, and this is a scriptural way. Two Timothy. Chapter two, We'll pick up our reading at verse 23. Two Timothy two verse 23.

[00:36:30] But through should unlearned questions avoid. That's not often remembered that a question to be of any good to anybody must be a learned one. Now, that doesn't mean just what that word means, but an unlearned question is simply. Throwing a spanner in the works. There are some meetings which were just thrown open for questions and if you've been to them, you sometimes realize they wreck the whole meeting because they are foolish and unlearned questions. It takes a bit of knowledge to be able to ask a question that's got any point in it. It's better not to sometimes. And so he says, you avoid them knowing that they do gender strifes and the servant of the Lord must not strive. That's a mass. Not in the Scriptures. That's for you. And for me. This is the orders of our savior to us, the servant of the Lord must not strive, but be gentle unto all men. Apt to teach patient in meekness, instructing those that oppose themselves. It looks a bit odd doing things, doesn't it? Or do you say that you can take that in your stride? All it takes, all the grace that God's given us, and then we fail. But here's His instruction. In meekness. Patience in meekness. Instructing those that oppose themselves. Now, does it if if God had peradventure will give them repentance to the acknowledging of the truth. That's what we're after. And here is the only way in which a person can be enslaved during this present dispensation.

[00:38:20] Here is the essential in slavery, and that is in verse 26 that they may recover themselves out of the snare of the devil who are taken captive by him at his will. That is to say they haven't acknowledged the truth. And because they haven't acknowledged the truth, they are swallowing the myths and the fables and they are becoming enslaved by them. Look at Chapter four. Verse three, for the time will come when they will not endure sound doctrine. But after their own lusts, shall they heap to themselves teachers having itching ears and shall turn away their ears from the truth and shall be turned unto fables or myths. Now they're in bondage, those people. And we'd have to go to go for them and call them names and deal with them harshly. But they are slaves, friends. And the Lord says to us, as he said to the children of Israel, when they had to deal with a stranger in their gates, he says, Don't you ever forget Israel that you were bondmen in Egypt. Now you remember that when you're dealing with other bondmen. So we have the emphasis here on acknowledging the truth. There are some. As it says in verse seven of chapter three, who will be ever learning and never come, never able to come to the knowledge of the truth. You must be prepared for that. But if only ones and twos here and there respond what joy it is to see light.

[00:39:55] Dawn. To hear the shackles fall. To see the person stand erect as a child of God. And one of the things we must remember in this connection. Was perhaps forgotten by those who advocated the liberation of the slaves physically and literally in days gone by. The one of the things you must remember when a person is set free by Christ. That he will not be a perfect believer straight off the next morning. One of the things that was used against the setting free of the slaves in America was the statement, Well, if you let these people free, they'll all run amuck. They won't what to do with their liberty. They'll be far better to have a kind master and labor in his fields and have their houses supplied. That specious, you see. But it was true up to a measure. The moment you give that man liberty, he doesn't know what to do with it. So the tendency is to say, Well, put some more fetters on him. Friend. You mustn't do that. You must be prepared to find that a person who is. Saved, believe Christ or run a little bit astray a bit. He won't know what to do with this new liberty. He'll be mixing it up with license. You do all sorts of evil things, and if you chase him about with even a pair of gold feathers, you're doing harm.

[00:41:24] You just have to teach him. Had you exercise a bit of patience with him and you remember that you wax abused your liberty. You once were set free like that, or

there's a need for us to watch our step. And then I think to conclude this subject, let's go back to that outstanding testimony of the apostle once more in the epistle to the Galatians. I haven't had time to refer to that which we've referred to under the heading of redemption, that in Galatians, the word to redeem means to set the slave free. In Galatians 3:13 and Galatians 4, I think we'll quote that Galatians 4. Verse 4. 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 the 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 slave but a son. And if a son, then an heir of God through Christ. One In chapter two, you have a record of Paul's great stand. When he says. In chapter two, the first few verses. Then 14 years after, I went up again to Jerusalem with Barnabas and took Titus with me also, and I went up by Revelation had communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain.

[00:43:11] But neither Titus, who was with me being a Greek, was compelled to be circumcised, and that because of false brethren unawares brought in who came in in Privily to spy out our liberty which we had in Christ Jesus, that they might bring us into bondage. Is it extraordinary that some Christians and these were Christians, possibly, although they were false brethren, they had they taken the name of Christ and were called brethren, They couldn't tolerate the idea of a person being set free. He must belong to something. He must be done with something. He must be chaste about by something. Instead of seeing that this act of grace must be acknowledged. They came privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. Now, here was His attitude to whom we gave place by subjection. No, not for an hour. That the truth of the gospel might continue and the word continue there means to continue right through. Not merely continue, but continue right through to you. And blessed be God. It's continued right through to you tonight through the stand of this man. He knew all the pitfalls. He knew all the arguments of be raised. He could very easily have sided with those who came to spy out the liberty and say, Oh, this is a dangerous doctrine.

[00:44:44] He actually injured in the Epistle to the Romans after he testified the full grace of God. He then said, What shall we then say? Shall we continue in sin that grace

may abound? God forbid. He said, Is it not a matter of changing opinion? This is a matter of dying with Christ and being raised together with Him. You can't argue like that. We haven't changed from one religion to another. We've been delivered from one by death. And you being united with Christ in his death and his resurrection. It's not a change of opinion. And so he meets all those specious arguments and they are disposed of in chapter six and seven. And then he comes back again. There is therefore now no condemnation to them which are in Christ Jesus. I trust that you appreciated measure. The wonder of redeeming love. That could come into this marketplace of a world as Christ did. And see a row of slaves standing as they were seen in the marketplaces. And then pay that bitter price, which he did willingly. To set us free. All this very love of his binds us like a fetter, as the hymn says, not a fetter that we resent. But a theta, which is indeed acceptable. We recognize him as our master. And our service is the service of a son. Not merely those who serve because they must, but serve because they may.