

Song: Come Thou Fount

Intro: “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 What is “the liberty wherewith Christ hath made us free?” What sets it apart from the generic sort of liberty we are used to?

I. What is Liberty?

- A. Google gives the following two definitions:
 - 1. the state of being free within society from oppressive restrictions imposed by authority on one's way of life, behavior, or political views.
 - 2. the power or scope to act as one pleases.
- B. 1 Cor 7:21-22 tells us that we are to be Christ's slaves. Slavery is a really heavy term, and one considered to be the exact opposite of freedom. How can we stand fast in the liberty wherewith Christ has made us free if we are slaves?

Challenge: Do you feel trapped by life? Caught by circumstances? Do you sometimes wish your life was different, imagining how it would have or could have been? That's normal. But Christ does not want us to be normal, He called us to liberty Gal 5:13.

II. What kind of Liberty does Christ speak of when He says “the Truth shall make you free” (John 8:32)?

- A. Who is the Truth? John 14:6, Christ is!
- B. So from what does Christ free us? Rom 8:2, Sin and Death.
- C. What does He mean by the Law of life vs. the Law of sin and death? 1 Cor 2:14, Rom 8:7, Just as we cannot violate the Laws of gravity, motion, time, and conservation, so too we cannot violate the Law of sin and death without divine intervention.

Challenge: Rom 3:20 Have you ever taken a multiple choice test? You were free to pick whichever answer you wished to pick. You were not free to answer however you saw fit. Life is like this, and salvation isn't one of the options given to the unsaved. God had to change the test through the death of His son to give you the freedom to pick the only correct answer. The correct answer is justification, something we cannot do without Christ.

Song: Amazing Grace!**III. How can we apply this freedom to our daily walk? Gal 5:13**

- A. Jesus tells us in John 8:34-36 that as slaves to sin, we had no choice; but now we have a choice. We have to start choosing correctly.
- B. We cannot abuse our newfound freedom of redemption by sinning knowing we will be forgiven; 1 Pet 2:13-17, Rom 6:1-2, Psalm 19:12-13
- C. Rom 9:19, 20, 30-33. To quote Martin Luther, “You may be worried that it is hard to defend the honor of God in all this. “After all,” you might say, “He condemns those who cannot help being sinful, and who are forced to stay that way because God does not choose to save them.” As Paul says, we “were by nature the children of wrath, even as others” (Eph 2:3). But you must look at it another way. God should be revered and respected as one Who is merciful to all He justifies and saves, although they are completely unworthy. We know God is divine. He is also wise and just. His justice is not the same as human justice. It is beyond our human understanding to grasp fully, as Paul exclaims in Romans 11:33, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” If we agree that God's nature, strength, wisdom, and knowledge are far above ours, we should also

believe that His justice is greater and better than ours. He has promised us that when He reveals His glory to us, we will see clearly what we should believe now: that He is just, always was, and always will be (1Co 13:12). Here is another example. If you use human reason to consider the way God rules the affairs of the world, you are forced to say either that there is no God or that God is unjust. The wicked prosper and the good suffer (see Job 12:6; Psalm 73:12)—and that appears to be unjust. So, many men deny the existence of God and say that everything happens by chance. The answer to this problem is that there is life after this life, and all that is not punished and repaid here will be punished and repaid there. This life is nothing more than a preparation for, or rather, a beginning of the life that is to come. This problem has been debated in every age but is never solved, except by believing the Gospel as found in the Bible. Three lights shine on the problem: the light of nature, the light of grace, and the light of glory. By the light of nature, God seems to be unjust, for the good suffer and the wicked prosper. The light of grace helps us further, but it does not explain how God can condemn someone who, by his own strength, can do nothing but sin and be guilty. Only the light of glory will explain this, on that coming Day when God will reveal Himself as a God Who is entirely just, although His judgment is beyond the understanding of human beings.⁷ A godly man believes that God foreknows and foreordains all things, and that nothing happens except by His will. No man, or angel, or any other creature, therefore, has a “free will.” Satan is the prince of this world and holds all men in bondage unless they are released by the power of the Holy Spirit. “ quote from [The Bondage of the Will](#)

Final Challenge: Don't fall for fake freedom (2 Pet 2:19). Rely instead upon the very real freedom Christ offers freely to all (John 12:32, 1 Tim 2:3-6).

Close: Do not turn to the mind or the heart for answers. Do not turn to reason or will for solutions. Turn to Jesus with gratefulness for His great gift of grace.

Final Song: '[Tis so Sweet to Trust in Jesus](#)

Watch Pastor Joshua's sermon at

<https://youtu.be/TrjqkvVU0Gc>

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