

# ABCs of Liberty

#0713

Study Given by W. D. Frazee—1958

I suppose a number of you here this morning have seen the old liberty bell there in Philadelphia.

Sister Harmer, have you seen that?

How many others have seen that? Several.

I remember when I was a boy, they took that liberty bell on a tour of the United States. And it came to California where we were, and I saw it, that great bell.

Did you know there is a Bible verse on that bell? Well, I'm going to read the Bible verse. It's found in Leviticus the 25<sup>th</sup> chapter and the 10<sup>th</sup> verse:

“...Proclaim liberty throughout all the land unto all the inhabitants thereof...” Leviticus 25:10.

That's a good verse on the bell, isn't it? And that's a good verse here in the Bible. It's a good verse in our hearts.

And this morning as we're thinking of liberty, I would like to study with you the ABC of Liberty, the ABC of liberty, three things that God has given us to help us to have liberty, to help us to preserve liberty; three great blessings that we should thank the Lord for.

I'd like to study with you in this ABC of liberty, the way of life that God has given us to ensure liberty and to preserve it down through the ages.

First of all, I would like to have you think of the setting in which God has placed His people when they have let Him carry out His ideal plans.

You're all familiar with the Fifth Commandment. Will you recite it with me?

“Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee”  
Exodus 20:12.

The expression I want you to notice is:

“...That thy days may be long...” Exodus 20:12.

Where?

“...upon the land which the LORD thy God giveth thee”  
Exodus 20:12.

Did God give His people to whom He spoke the law on this occasion—did He give them a land? Did He deliberately plan that every one of His people should have a home upon the land? That’s right. That was His plan. And that plan was so important that He hedged it around with safeguards.

And our opening text this morning concerns one of those safeguards. This statement:

“...Proclaim liberty throughout all the land unto all the inhabitants thereof...” Leviticus 25:10.

...has to do with the jubilee. When a man sold his farm back there, sooner or later, it would come back to him or to his posterity. God made no provision that men should buy up the property north of them, and south of them, and west of them, and east of them, and keep adding land to land, until finally, an individual would become a great feudal lord. He deliberately planned that that should be prevented.

So, He said, “If a man gets poor and he sells his land, when the year of jubilee comes, then the land will go back to him regardless. And with that in mind, the man that was buying knew that he could only get the use of the land up to the year of jubilee. If the year of jubilee was ten years ahead, all he would pay for the land was ten years’ use of it; if it was thirty years, thirty years. But nobody could buy it for more than fifty years.

So, either a man or his children would get the benefit of that, you see, and it kept alive this thought and this plan of every family having a home upon the land. And God saw fit to incorporate that in His law here, that is, what we call the law of Moses, instructions given to Israel.

You notice in this 25<sup>th</sup> chapter of Leviticus the 23<sup>rd</sup> verse:

“The land shall not be sold for ever: for the land is Mine...” Leviticus 25:23.

“...The land is Mine...” Leviticus 25:23.

And so, when I give it to you, when I parcel it out, each family gets his lot, that land must never be sold forever. Every family must have that land.

Now, what was the purpose of all that? My dear friends, among the other reasons for it was this great goal and objective of liberty, with which God connected the sounding of the jubilee trumpet.

The ninth verse says:

“Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” Leviticus 25:9–10.

Ah, this was God’s provision that families might be united and that the land, their ancestral home, might be given to them. And it is all such a beautiful type of the reunion that we shall soon share together and the entering into the heavenly Canaan, there to receive our eternal possession from which we are never to go out, my dear friends.

“Oh, Glory to God! it is coming again,  
‘Tis the grand jubilee of the children of men...”  
“The Year of Jubilee,”  
by L.D. Avery-Shuttle, first stanza (partial).

Thank God, friends, the jubilee trumpet is sounding in this Day of Atonement, and God’s people are to be reinstated in their Eden home. Well, my point is God was trying to teach His people that down through the years.

Now, there is a liberty, a freedom that comes, shall I say, more or less naturally to the man who is out on the land, which is not so liable to be sensed or realized by the one who works in the factory and dwells in one of these city caves, these tenement houses, these great apartment houses.

You remember that where city-dwelling started in this world, we go back to the book of Genesis, the 4<sup>th</sup> chapter and the 17<sup>th</sup> verse, and we find that the first city was built by the first murderer, and murders and cities have been connected ever since. Not but what there have been murders in the country, but the cities are notorious as the centers of crime and violence.

“And Cain builded a city...” Genesis 4:17.

The 16<sup>th</sup> verse, the verse before, says:

“...Cain went out from the presence of the LORD...”  
Genesis 4:16.

That’s the point. He turned his back on God, left the country there around the Garden of Eden, and went into a distant land, there to build a city. Well, the final result of that was the great tide of wickedness that God had to meet with the deluge in the days of Noah.

But humanity didn’t learn its lesson, for we find that after the flood where God told them plainly to scatter out over the earth and fill the earth, we find that there were groups who united together to build a city and a tower.

“And they said, Go to, let us build us a city and a tower,  
whose top may reach unto heaven...” Genesis 11:4.

This is the second example of a city—the one before the flood built by Cain, the first murderer, and this one built by those who rebelled against the Word of God which told them to scatter out.

Now, one of the leading spirits among these Babel builders was Nimrod, the great-grandson of Noah. Nimrod, the Bible says of him:

“...He began to be a mighty one in the earth”  
Genesis 10:8.

He was called the mighty hunter. He was the inaugurator of a great plan of paganism, the influence of which is still felt in the world today. Sun worship was the essential feature, the center of that worship, and oppression was its natural fruit. Persecution came as the result of that pagan worship, centering in that city which was built there in the land of Shinar.

This, of course, began in the tower of Babel, but even after the top of the tower was knocked off by lightning, and the language of the people was confused and confounded so that they did scatter out, there were nevertheless those who tarried in that particular part of the country and built up those great empires of Babylon and Assyria, which for ages fought against God and His government. And they were notorious for their lack of liberty. The union of pagan religion with civil government made it very difficult, sometimes impossible, for the worship of God to be carried on.

We think of it in the days of Daniel. We think of the three Hebrews having to face Nebuchadnezzar there and be willing to be put in the fiery furnace rather than disobey God. My point is, friends, that it all sprang from that diabolical plan to concentrate authority in a great city, a great metropolitan center, and to build up power and monopoly in order that the worship of God might be crushed.

But now, I want you to see the difference in the plan that God gave His people. As we have seen in what we’ve read from Leviticus, God wanted every family to have a home out on the land. He didn’t plan for these great cities with their monopolies and their concentration of power.

And His purpose in it is well stated here in the book *Education*, page 33:

“Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world’s pride and its curse. But the men who held fast God’s principles of life dwelt among the fields and hills. They were tillers of the soil, and keepers of flocks and herds...” *Education*, page 33.

And watch:

“...and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God and taught their children of His works and ways” *Ibid.*

Ah, my friend, there's room for hours of meditation in this one sentence. Think of it. Here the city builders go in the land of Shinar, and the valley of the Nile, and in other places.

But God says to His people, “Come out from all that. I have something different for you, something better for you. I want to give you a land of hills and valleys. I want to break up these great estates. I want to give you farms, where each family can raise its food. I want to give you a place for flocks and herds.”

“...And in this free, independent life, with its opportunities for labor and study and meditation, they learned of God and taught their children of His works and ways” *Ibid.*

That was the program of Abraham, and Isaac, and Jacob. That was the way Joseph learned those precious lessons during the first 17 years of his life that enabled him to withstand the greed and the vice, the pagan worship, and all the allurements of Egypt. These were the lessons that David learned on the hills of Bethlehem. These were the lessons that Elisha learned at Abelmeholah.

Oh, that God might help us today to be wise betimes and to know the glorious heritage that God has given us in living on the land, and in taking advantage of the opportunities that such a life gives us to learn and to cherish the lessons of liberty, of freedom.

Ah, how many today, even those who may live in a house out of the cities, how many have their necks in yokes of bondage. How many are tied by these installment payments or by other means to a commercial system that grinds them from day to day and week to week, and they never can call their souls their own.

Ah, my brethren and sisters. Be free in God, be free in God. If you're in bondage, listen, the jubilee trumpet is sounding. Get loose. Ask God to help you. Get loose and get a home on the land where you can be free.

Well, I haven't time to go into that subject exhaustively this morning. I'm studying this subject of liberty, and I tell you, as it was in ancient times, so it is now. This question of liberty is linked closely with the land, and agriculture is the A of the ABCs in this matter of liberty.

“It was not God's purpose that people should be crowded into cities... The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, and mind, and soul”  
*Ministry of Healing*, page 365.

Well, I might read much on that. I leave it with you.

Now, our next text is John the 8<sup>th</sup> chapter verses 31–32, another text on liberty, freedom:

“Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are ye My disciples indeed; And ye shall know the truth, and the truth shall make you free” John 8:31–32.

“If ye continue in My Word, you’ll know the truth.”

And the truth will what? “Make you free.”

John 17:17 says:

“Sanctify them through Thy truth: Thy Word is truth”  
John 17:17.

So, one of the agencies of freedom or liberty that God has given us is His Word, the Bible, and we’ll let the B of these ABCs stand for that Word of God, the Bible.

And so, Jesus tells us in John 5:39:

“Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me”  
John 5:39.

Jesus, the Great Emancipator, the great Liberator, stands revealed to us in the pages of this Book. And if we would be truly free, we must search the Scriptures. True freedom, true liberty, is derived from an earnest study of the Word of God.

It is because this is true that Rome has sought to banish the Scriptures, to destroy the Scriptures, to proscribe the Scriptures, and to interfere with the common people having the Scriptures.

In the particular day in which we live, since Rome has not been successful in keeping the Word of God from the people, the Roman church today in some places is even sponsoring a reading and study of the Scriptures, but always with the provision that it shall be as interpreted by the church, as interpreted by the clergy.

And of course, this is like trying to examine the landscape through colored glasses. You *may* see some things, but you may see them in a different color from what they naturally are.

God intends that men shall come to the Bible direct and shall study the Bible for themselves. Only thus, can it bring the liberty which God desires.

“And ye shall know the truth, and the truth shall make you free” John 8:32.

In the book, *Great Controversy*, page 595, I read:

“...God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support” *Great Controversy*, page 595.

This is quite clear. The basis of all our belief should be what? What the Bible says, what the Bible says. And unless there is a plain “Thus saith the Lord,” we’re not to accept it, no matter if the majority believes it and follows it, no matter if the opinions of learned men support such a position, no matter if the creeds or decisions of ecclesiastical councils are in harmony with it. If it lacks a plain “Thus saith the Lord,” we’re not to accept it, because the Bible is the foundation. The Bible is God’s Word.

Notice on page 596:

“The Roman church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God’s Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as *interpreted by the church...*” *Ibid.*, page 596.

And the Lord’s messenger has “as interpreted by the church” in italics.

There are multitudes today in the popular churches, it says, who are taught to accept the teachings of the Bible “as interpreted by the church.”

“...and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church”  
*Ibid.*

Is that a Protestant attitude or a papal attitude? That’s a papal attitude, even though it may be in a Protestant church.

The true Protestant position is, “If the Bible teaches it, I believe it, no matter what the church may say, one way or another.”

And on the other hand, “If the Bible does not teach it, I cannot accept it as an article of faith because my creed is the Bible.”

Is that the Protestant teaching? Yes. And we’re Protestants, aren’t we? And that’s what we’re thinking about this religious liberty week. We’re thinking about our duty as Protestants to maintain the Protestant principles of liberty, separation of church and state, an open Bible, with access to the Bible on the part of every man and woman. Not as interpreted by the clergy.

It’s perfectly proper for ministers to lead the flock in feeding on the green pastures. But every one of the members of the church of God is required. He not only has the privilege, he has the duty to search the Bible for himself.

I’ll read that here on 598 of *Great Controversy*:

“It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right. His soul’s salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything” *Great Controversy*, page 598.

And may I say, friends, this is no reflection on ministers when we read what is said here. Ministers have their place. But their place is not in place of the Bible. That’s the thing. Their position is that of expositors of the Word, preachers of the Word. But if that Word be preached as it is in truth, it will appeal to the mind, the reason, the intelligence of intelligent beings, and the intelligent being himself will be able to see and accept the truth and do it because he sees it in the Bible, not because somebody said it was truth.

“It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example... With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God” *Ibid*.

So, there we have it, friends. In this ABC of liberty, I come now to the third, and that is the conscience, the conscience, and I want to study that with you for a little while.

In Romans the 2<sup>nd</sup> chapter verses 14–15, Paul shows us that there are multitudes in the world who, while they have no knowledge of the Bible, still have conscience speaking to them, and through this the Spirit of God has access to their hearts.



Romans 2:14–15:

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another” Romans 2:14–15.

In other words, my friends, even the heathen who have never heard of the Bible have a conscience that approves certain things they do and disapproves of other things that they do. *That* is the voice of God, the Holy Spirit speaking to the soul.

*Volume 5, 120:*

“Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved” *Testimonies for the Church, Volume 5, page 120.*

Now, just as there are great systems of religion that try to come between the individual soul and the Bible, so there are those that seek to supersede the conscience. There are those who seek to be conscience for the individual. And of course, every system of oppression must inevitably do that. Every system which builds up a human being at the expense of other human beings must and will and does invade the conscience. But on the other hand, God is seeking to leave and does leave the conscience free.

In 1 Corinthians 10:29, Paul says:

“...Why is my liberty judged of another man's conscience?” 1 Corinthians 10:29.

In other words, each man's conscience is to judge *him*, is to deal with *him*, and not another man. In other words, I cannot be conscience for others. They cannot be conscience for me. I may be interested in what their conscience approves or disapproves. I may compare notes with them. I may ask them the reason why they look upon this thing as right and that as wrong. But that whole thing must be brought back to be tried in the court of my conscience, as far as my belief and conduct is concerned.

In *Desire of Ages*, page 550, notice these clear words:

“In matters of conscience the soul must be left untrammelled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions. ‘Every one of us shall give an account of himself to God.’ No one has a right to merge his own individuality in that of another. In all

matters where principle is involved, 'let every man be fully persuaded in his own mind'" *Desire of Ages*, page 550.

That's quoted from Romans 14:5:

"...Let every man be fully persuaded in his own mind"  
Romans 14:5.

You know, it's a wonderful gift that God has given man—this gift of conscience. Of course, like any other gift, it can be abused. It can be perverted. Men take the Bible and twist it and make it say what it doesn't say at all.

You've heard some people, I guess, you've heard them say that the Bible is like an old fiddle. You can play any tune on it.

But I heard a friend of mine answer that. He said the trouble was that people played by ear, not by note. And that's the truth, friends.

And so it is with this matter of conscience. Conscience is like an instrument. What you hear coming from it depends upon who is seated at the piano. Conscience is the voice of God, as long as God is given access to it. The Bible speaks of a good conscience, and there's also a bad conscience.

Paul mentions those whose conscience is seared with a hot iron [a paraphrase of 1 Timothy 4:2]. Just imagine that.

You know where the conscience is. It's up here in the brain. If you'd literally take a hot iron and sear that brain tissue, the conscience wouldn't work very well, would it? And there are some people that have, I was going to say, *literally* seared their conscience with the poisons of alcohol, and tobacco, and other poisonous drugs, and habits of life which interfere with the proper circulation of the blood fluids.

And there are those who have seared the conscience through habitually violating the conscience.

If the Spirit of God speaks to me today, "My son, do this."

And I refuse to do it. The conscience is, to that extent, seared.

If tomorrow, God speaks again through my conscience and says, "Do this," and I argue, or I plead delay, or I simply neglect, put off, the conscience is again to that extent seared.

And that can go on until a man will even boast and say, "Oh, that doesn't bother *my* conscience. That doesn't bother *my* conscience. I can do that, and it doesn't hurt my conscience at all."

Some people are proud of the fact that they can do this thing, or that thing, or another thing that seems to bother others, doesn't hurt them at all. They seem to

feel it's something like the ability to be able to eat onions without getting an upset stomach.

The thing is not parallel at all, my friends, not at all. The only thing parallel about it is the way people boast about it. If a man can eat onions and it doesn't cause him indigestion, that's all right, isn't it? That's all right. If somebody else has a weak stomach that won't tolerate them, he'd better leave the onions alone.

But that is not a matter of conscience. That's the matter of a stomach and its ability to handle certain things. And believe me, friends, do not think for a moment that the person with a tender conscience is like a person with a weak stomach. No, no, not at all. A person with a tender conscience has something to thank the Lord for; not something to lament.

Of course, I may say there are perversions of conscience. The Spirit of Prophecy speaks about an over-conscientiousness. There's nothing good God ever gave us but what it can be exaggerated.

And so, there are some, shall I say, over-conscientious souls. But a true conscience, educated by the Spirit of God in harmony with the Word of God, will be sensitive and tender, and God will not have to speak in thunder tones to arouse such a conscience. He can whisper as He did to Elijah in the still, small voice when the earthquake, storm, and fire had all passed by.

Oh, let us cherish the whisperings of the Spirit of God through conscience, brethren and sisters. Shall we not cherish those tender, loving entreaties, and appeals, and warnings?

“And thine ears shall hear a word behind thee, saying,  
This is the way, walk ye in it, when ye turn to the right  
hand, and when ye turn to the left” Isaiah 30:21.

Ah, dear one, have you heeded the voice of conscience? Have you done the thing that God prompted you to do? Have you said the word that God prompted you to say? Have you made right the thing that God prompted you to make right? Or have you put it aside?

It may be that some here this morning have faithful work to do, thorough work to do in going back and doing up their undone work. Only thus can conscience be shall I say revived. Only as we heed what conscience told us to do yesterday can we be assured of hearing and understanding His message today.

But now, I come back to this matter of conscience as it relates to freedom, liberty, religious liberty. What did I read here, *Desire of Ages*, 550?

“In matters of conscience the soul must be left  
untrammelled. No one is to control another's mind, to  
judge for another, or to prescribe his duty. God gives to  
every soul freedom to think, and to follow his own  
convictions. 'Every one of us shall give account of himself

to God.' No one has a right to merge his own individuality in that of another. In all matters where principle is involved, 'let every man be fully persuaded in his own mind'" *Desire of Ages*, page 550.

And may I say to you, friend, you do not have to go and think up some odd, queer, weird thing to be different from other people in order to exercise your conscience. There will be plenty of opportunities for you.

If you will just go ahead and study the Bible and the testimonies on your knees, God will bring you to things that if you follow them, it'll be necessary for you to be true to conscience, regardless of what those around you do. There'll be plenty of opportunities for you to get exercise in that way, without simply some gymnastic exercises in the way of using your conscience.

*Desire of Ages*, 487:

"It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience..." *Desire of Ages*, page 487.

If a man is trying to compel the conscience of another, who's moving him? Satan is. Doesn't make any difference where it is, in what form of religion it operates.

"There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas" *Ibid*.

Now, this was one of the great issues that were in this denomination in the late 1880s and through the '90s. Many of you have heard of the Minneapolis conference in 1888. You know that the message of righteousness by faith was brought in a special way at that time by Jones and Waggoner. Some of you know that it was opposed by men of experience.

But in those late '80s and through the '90s, there was quite an issue over this. But among the things that were pointed out by the Spirit of Prophecy as being especially offensive to God was the spirit—mark it!—the spirit on the part of some to try to silence those who differed with them in matters of religion and conscience, to try to silence them, and to keep them from having any voice. And yet God was using them.

Notice this in *Testimonies to Ministers*, page 294:

"But these men who presume to judge others should take a little broader view and say, Suppose the statements of others do not agree with our ideas; shall we for this pronounce them heresy? Shall we, uninspired men, take the responsibility of placing our stakes, and saying, This shall not appear in print?

“If they still persist in clinging to their own opinions they will find that God will not sustain their action. Do they take the position that all they advance is infallible...

“Has not our past experience in these things been sufficient? Will we ever learn the lessons which God designs we shall learn? Will we ever realize that the consciences of men are not given into our command? If you have appointed committees to do the work which has been going on for years in Battle Creek, dismiss them; and remember that God, the infinite God, has not placed men in any such positions as they occupied at Minneapolis, and have occupied since then.

“I feel deeply over this matter of men being conscience for their fellowmen. Stand out of the way, and let God work His own instrumentalities” *Testimonies to Ministers and Gospel Workers*, page 294.

Now, those statements will bear study. They should never be understood or used in such a way as to encourage anarchy, or rebellion, or subversive movements, or offshoots, or anything of the kind. They weren't written for that purpose. They were written for the purpose of encouraging every man and woman in the church of God to study the Bible for himself and listen to the voice of truth and conscience. They were written to help all, whatever their position, to stand out of the way and not attempt to come between the people and the Bible, or between the people and the voice of conscience; very important statements.

*Testimonies to Ministers*, page 477:

“God has appointed no man to be conscience for his fellow man” *Ibid.*, page 477.

And I read this statement because there are some who, when these earlier statements are read, say, “Oh, that was written back in the '90s, and great things happened later that completely changed all that, and that's all out of date.”

Great things did happen. Great reformatations were affected at the General Conference of 1901. But this statement that I am reading is in 1908, seven years later, and this statement says:

“For years there has been a growing tendency for men placed in positions of responsibility to lord it over God's heritage, thus removing from church members their keen sense of the need of divine instruction and an appreciation of the privilege to counsel with God regarding their duty... There must be a reform...

“It is the privilege of every believer to obtain an individual experience, learning to carry his cares and perplexities to God” *Ibid.*, pages 477–478.

So you see, friends, this matter of conscience is a very sacred thing, very sacred.

In the commentary, Volume 1, page 1087, I read from a manuscript of Sister White’s, listen:

“Any man, be he minister or layman who seeks to compel or control the reason of any other man, becomes an agent of Satan to do *his* work, and in the sight of the heavenly universe he bears the mark of Cain” *SDA Bible Commentary*, Volume 1, page 1087.

Think of it. Is it possible for men, knowing this last message, to bear the mark of Cain? Yes. What was the matter with Cain? Ah, he didn’t like it because Abel, his brother, reasoned with him and pled with him to do what God said, to follow the sacrificial plan. Cain argued that his sacrifice was just as good as Abel’s.

Abel wasn’t trying to force him. Abel wasn’t trying to compel him. In brotherly love, he pled with him and reasoned with him to save his soul. But Cain became angry, and Cain became a murderer, trying to force Abel, you see, contrary to the will of God. He rose up in wrath against the earnest, Spirit-filled pleadings of Abel.

And so today, any man be he minister or layman, who seeks to compel or control the reason of any other man becomes an agent of Satan to do his work, and in the sight of the heavenly universe, he bears the mark of Cain. Oh, that God may keep us from that false mark, my friends; that God may bless us with an appreciation of the Spirit of love and freedom and liberty in the Gospel.

“...Where the Spirit of the Lord is, there is liberty”  
2 Corinthians 3:17.

Galatians the fifth chapter now and the first verse:

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” Galatians 5:1.

I leave you then this morning these three helps to liberty, these three blessings of liberty, the ABC of liberty. I ask you to meditate on them, three great things that God has given us in this way of life. Do we appreciate them? Do we thank God for them? Do you have them, friends?

If you do, let the world go by in all its mad rush. Let the world go by chained to Satan’s chariot car. Work for them, plead with them, but ah, do not envy them. And do not rush with them after the things that they’re going for. Be free in Christ, be free.

Take the way of life that God has given His people. Take this wonderful Bible and study it on your knees. Listen to the voice of truth and conscience. Let us be free in this glorious jubilee hour for Jesus' sake.

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