

Julius Bednarz - Liberty And Bondage

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Sat at the feet of Jesus, and we have been spiritually fed. That we can truly say that our cup indeed runneth over, and our blessings haven't stopped. Because this morning they're going to start all over again.

We have been refreshed by the night's rest, and our minds again are alert to receive that which God has in store for us this morning, and to start our, and continue our convention this morning. We have brother Bednars with us from New Jersey.

Brother Bednars is another of the Patterson ecclesia, and faithfully serves the Lord's people. Working along with the Don brethren in the east, and I'm sure that the Lord has a rich blessing in store for us. Brother Bednars has selected for his subject this morning.

Just as the hymn indicated that we say his subject is liberty and bondage. Brother Bednar, first of all, we would like to convey a message of love and greetings from the brethren at Patterson, New Jersey, and also the members of the dawn family. Who were not privileged to come here to this convention.

As brother Charles has announced. Our subject is liberty and bondage.

Scriptures tell us that all of God's children, God's sons. Possess and enjoy full liberty with him. That is in the true sense of the word, the scriptural sense. The angels possess liberty as sons of God. Adam possessed liberty, this liberty for a short while in the garden of Eden.

But he lost it through the sin of disobedience, and ever since then, his posterity have known nothing but bondage to sin and death.

Men have striven for freedom from this bondage.

Some have tortured their bodies. Have gone to great lengths to try to rid themselves of this certain power in them which was sin. But no matter what steps they took.

Some orientals that we've known and heard about. Have dragged themselves down dirt roads and over cobblestone streets. To try to rid themselves of this power in their bodies. In order to please their deity whom they worship. But yet they couldn't cleanse themselves from this defilement with which they were born.

The Jewish nation thought that they possessed liberty under the law covenant in their relationship with God.

We read in John 8:33. Some Jews answering Jesus concerning this sort of liberty. They answered him, we be Abraham's seed, and were never in bondage to any man. How sayest thou, ye shall be made free?

Jesus answered them, Verily, verily, I say unto you. Whosoever committeth sin is the servant of sin. Yes, they thought that, being Abraham's children, they had freedom and liberty. Were in Bondage to no one but the Lord pointed out to them the fact that since they were serving sin, they were in bondage.

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And Jesus, in that same eighth chapter of John's Gospel, pointed out to them how they could attain to liberty. In John 8:36, we read, if the Son therefore shall make you free, ye shall be free indeed. Here Jesus is pointing out to those Jews that if they would attain to freedom liberty, which they so much desired, that it was only through him that it could be attained again. We Read in Romans 10:4. For Christ is the end of the law for righteousness to everyone that believeth Christ would be the end of the law for righteousness to every Jew who would believe and a few of them avail themselves of that privilege at the Lord's first advent.

And the rest were blinded and cast off, never taining to that which they sought to possess.

The Gentiles, however, with them not being under the law of covenant, were continually under this law of sin and death by heredity through f.

In Romans 8:21, the apostle Paul calls this the bondage of corruption. The bondage of corruption, and it is a bondage of corruption, gradual weakening of this mortal frame, until finally sin takes its toll and we end up in the grave. It's a bondage of corruption, a gradual corruption, until the tomb finishes the job.

Now this bondage we would define as the law of sin and death in anyone.

The law of sin and death. A law is a rule of action, that is a cause and effect, sowing and reaping.

But we as Gentiles, not being under the law, have attained to grace through the arrangement which our Heavenly Father has made for us in Christ Jesus.

The APostle Paul, in 1 Corinthians, the sixth chapter and the 11th verse, after enumerating some of the evidences of corruption in us, the degrading characteristics in Manichism, such were some of you, but ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Here he brings to our attention the process whereby we have been released from this bondage of corruption, and have attained to this glorious liberty as God sons. Now he says, you have been washed again. We like to touch upon the tabernacle picture. You remember, Brother Morehouse here gave us a wonderful talk on the tabernacle Friday evening.

There was the laver in the court, and the first veil, and then the holy condition typify the condition which we find ourselves in now as first begotten children of God. We have to Come out of the camp through the gate. We pass the brazen altar. We get some knowledge of the ransom sacrifice of Jesus, that it is only through him that we are acceptable to God. We come to the laser and we get the thought we need to be washed.

And so through the word of the Lord, we begin to cleanse ourselves, to wash away some of these defilements. We begin to cleanse ourselves from all filthiness of the flesh. First we see those more readily, and then as we go on, we begin to see these defilements in our minds and spiritual, and then we begin to cleanse those out too.

You have been washed. Yes. You've begun the process of cleansing. You've washed at that labor. You have been separated, sanctified.

Yes, separate yourselves or sanctify yourselves, and I will sanctify you. The Lord said so. We, in harmony with that admonition, separate ourselves from the world. We, as the world became tied like the Lord showed at the first veil, and then being accepted by God, we were justified, or made free as his Son, justified freely from all sin.

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In the Daga rendition of Romans 6:22, the apostle Paul says, speaking to us now as having been washed and sanctified and justified, he says, now being emancipated from sin, and notice, he says, you've been freed from sin now and have become bound to God. You have your fruit in sanctification and the end eternal life. Now notice the change that has taken place. We've been translated from the kingdom of Satan of darkness to into the kingdom of God's dear Son.

We have become emancipated from sin. But at the same time, while we have attained this liberty, we have become bound to God.

He says, and you have your fruit in sanctification. You have your fruit in sanctification and the end eternal life, not as only the sanctified, that is, the Spirit begotten ones who are free, enjoying this liberty as the sons of God. But we must bear fruit continuously in this sanctified condition or life, if we would remain in this liberty and eventually gain eternal life. You recall in the vine and branch illustration that our Lord gave, picturing himself as the vine and we as branches in that vine. Except we bear fruit continuously, we are in danger of being cut off as members or branches of that vine.

Yes, we must bear fruit continuously if we would remain as branches in this vine.

Again, the Apostle Paul in Romans the eighth chapter in the first and second verses, and now we're quoting from Lament translation. Sometimes some brethren, they say, well it's fine. You seem to go from one translation to another because you find in this one that would just suit your idea, and then you jump to that translation because there you find something that just suits your idea.

Why don't you just stick to one translation and give us the story that way? Well, we find that it helps.

Romans 8:1 2, from Weymouth's translation. There is therefore now no condemnation for those who are in Christ Jesus. He says, for the Spirit's law, life in Christ Jesus has set me free from the law of sin and death. Now what has set us free from sin and death? He says it's a law, a rule of action, the Spirit's law that is only operating in those who are in Christ Jesus.

For the Spirit's law, life in Christ Jesus has set me free from the law of sin and death. Now this certain law has set us free, and we must be continued under that law if we would maintain this freedom which we now possess. But someone may say our bodies are still corrupting. You say we've been freed from the law of sin and death, from this bondage of corruption. But we get sick like everybody else.

Our hair turns gray, our teeth fall out, and we get old and disease takes a hold of us, and then we die anyway. Well, in what way have we escaped this law of sin and death, this bondage to corruption?

Only under the Lord's arrangement of this gospel age, that is, we have been accepted as spirit begotten sons, and the Lord henceforth does not deal with us according to the flesh, but according to the mind, the will, the heart. That's what the Lord is dealing with, and that's what he's looking upon, and that's what is being developed. This tabernacle in which this new mind dwells is consecrated to be sacrificed even unto death. So it is only in the mind, in the heart, that we are acceptable as sons of God and are enjoying this liberty and are now under this new law, the Spirit law of life in Christ Jesus.

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Yes, now enjoying this law, this Spirit's law, we have all these shackles broken to which we were previously tied. We are free to commune with God through Christ and also to know God's will and to do it. Think of it. God has condescended to take us into his confidence as His Son, revealing to us his great plan of the ages in their so many details, and can two walk together unless they be agreed?

Yes. In order to walk together with God, we must be continually at agreement with him in our mind, in our Spirit, and thus we are invited to cooperate with him in the outworking of that plan. Even now, not only in the age to come, but right now, we are invited to cooperate with him in the outworkings of the this plan, and it is only as we operate within this law of the Spirit that our life in Christ Jesus will be nourished and eventually grow to maturity.

But we must operate within this law of the Spirit.

We have in the Scriptures a comparison of true Spirit, true Spirit and how they are working. In Ephesians 2, the first and the second verses, we and you half he quickened, who were dead in trespasses and sin, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience. We're all familiar with this Spirit who is now working in the hearts and minds of the children of disobedience, referring to Satan, who is the ruler of this present evil world, and he has his way more or less in all of the children of disobedience. He now works in them.

But since we have been translated from his domain to the kingdom of God's dear Son, we are now cooperating and in harmony with another Spirit, and this we read about in 2nd Corinthians, the 3rd chapter and the 17th verse. Here Paul says, now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. Where do we find liberty? Only where the Spirit of the Lord is.

We get from this statement that we are free to do only what our head directs, only what our head directs, and therefore we find that there are certain restraints put upon us so that we do not use our newfound liberty as an occasion to the flesh. We still have our flesh with us, and we must be constantly on guard unless the fleshly desires creep back in again and have their way with us. So there's our battle, and here we have the restraints put upon us so that we may carefully walk within this law of the Spirit.

Now we mentioned just briefly, that we have liberty in worshipping God. What a privilege that is to have God's approval, to have his precious promises applicable to us. His promises and his protection and his care. What a liberty we find ourselves in and enjoying while we're worshipping Him. A wonderful liberty.

But we cannot presume upon God to do beyond what he has promised, can we? His promise is protection. He promised it to Jesus. But Satan told him, cast yourself from the pinnacle of the temple. Because did not God promise But he'll bear you up with his angels, and he will not cause you to even stumble or hurt your foot.

What did Jesus say? Thou shalt not tempt the Lord thy God.

The Lord has promised his protection over us, and yet we are to use the spirit of a sound mind in not going beyond or expecting the world to do first. Beyond what he has promised to do.

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The spirit of a sound mind may say, if you're going to a convention, you can drive safely on the highway, if it's a good highway at about 60 miles an hour. Even the natural man in the world will take that chance. He's willing to drive with a good car at the rate of 60 miles an hour on a good highway. But if you have a very good car and you think that you can go 70 and 80 and that the Lord's angel will still protect you, and something happens, we can't blame the Lord, can we? He has promised his protection.

But we presume just a little too much upon the Lord. Presume that he will protect us even if we go beyond the bounds of reason. We can't do that, can we?

We have the privilege and the liberty as sons of God in approaching God in prayer. If ye abide in me and my words abide in you, ye shall ask what ye will, the Lord say, and it shall be done unto you. What liberty to think. You can ask what ye will, and the Lord will give it to you. But you know there are restraints even here as to what we may ask for only according to his will.

We are not to ask for anything that will satisfy the desires of the flesh. Did not our Lord say that we should seek first the kingdom of God and His righteousness? And these things which the Gentiles are always thinking about, that is, their clothing and their food and their homes. Why, they'll be added to you as you need them. That's what the Spirit's law dictates.

And therefore we must continue to operate within the Spirit's law. Yes, only ask according to his will.

We have the privilege of studying God's Word. Think of it. How many people in this wide world have the privilege of studying the truth? Very few, are there not? And we have this liberty to study God's Word.

And yet we cannot just spend all of our time in study, study, study, study, to try to get so intellectually powerful and great that we'll know the truth so well that it might go to our head. We can't do that, and yet we have the liberty to study God's Word. But there are limitations put upon us even there.

We cannot exclude other services in which we are privileged to cooperate with the Lord. There are other things to do in the Lord's service besides your studying, and how about your earthly obligations? You have to take care of those too, don't you? So you see, there are these limitations put upon us constantly.

Even though we are enjoying this liberty as sons of God, we have the liberty to preach to the world, to bear these vessels of the Lord. These wonderful truths that the Lord has given us in this harvest of the Gospel is how few there are who are worthy to bear the vessels of the Lord, and we must be clean. The Scripture says, be ye clean if ye would continue to bear the vessels of the Lord. I'm paraphrasing now.

And yet in your preaching to the world, even here, there are certain restraints put upon us.

We are only to preach to them when it is in season to them, not out of season.

You just can't go any place and anytime and preach to somebody. It may be out of season to them, and therefore it's incompetent to do so.

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And when you're preaching these wonderful things to those in the world, we are admonished to use only the milk of the Word.

We can't give them the more deeper things of the Word and expect them to understand it in the beginning. We just confuse them, mix their heads up and throw up their hands and give up and go away. We can't understand you, they'll say, what are you talking about? Yes, we have limitations. Preach to them in season, though it be out of season to you.

And use only the milk of the Word.

If they take the milk, they'll come back for more later. You can always ask them to come back, return, return, inquire within according to Isaiah, the 21st chapter.

And then we have the liberty of assisting our brethren in spiritual things. Think of it, friends. The Lord has given us the privilege, the liberty of helping one another to make our calling and election sure. What a wonderful liberty that is, and yet we find that even here there are certain restraints put upon it.

We know that the Scriptures say that the sisters are not allowed to be teachers in the church. Now that's a restraint put upon the sisters, is it not? And yet they are free to preach the gospel to their friends, their neighbors. They're free to come together in testimony meetings and Berean studies and ask and answer questions just like the brethren. But they're not privileged to be teachers in the church, not even through their husband.

That's the Spirit's law admonition.

And those who are elders must be appointed by the Ecclesiastes before they can be sent out to serve other brethren. We just can't appoint ourselves and go out as freelancers and say, I'm a teacher of the truth and go about preaching it wheresoever we will. We are operating without the bounds of the Spirit of the law. When we do that, you remember the church of Jerusalem. They sent Peter.

The church at Antioch sent Paul, and so when someone comes to you preaching, you have the right to ask, now, who sent you? Who sent you?

We are within the realm of the Spirit of the law. When we ask that question to anyone who may come to us presuming to teach and to preach the Lord's word.

And in our class studies, in our Berean studies, we may find that sometimes our views don't coincide with the views of the remainder of the members of the class. What shall we do? Should we use our liberty to continue to preach and harp on these things that we think that we see clearly and the others don't see and we don't know why they can't? No, we can't do it. Our liberty does not reach out that far.

There are certain restraints and limitations even here. If one is permitted to air our views and they're not acceptable to the class, well, the law of the Spirit would dictate the golden rule.

Do unto others as you would have them do unto you and be quiet and silent for a while, and maybe a year or two later bring up your thought again, and if it is acceptable, then, then forget about it. But we have no liberty to continue to harp upon this one subject that we have in mind, and we wonder why the brethren in the class can't see it just our we have the liberty as God's children to commend

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the truth to others.

We can recommend other brethren, but we cannot recommend ourselves. You can, as it were, sell someone else, but you can't sell yourself. Someone else has to recommend you. You can't recommend yourself. That's the dictate of the law.

Spirit we read in Luke the 9th chapter, in the 49th and the 50th verse. An interesting account.

And John answered and said, master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us, and Jesus said unto him, forbid him not, for he that is not against us is for us. Here we have an illustration, an incident where others were doing God's service as it were, casting out devils in Jesus Name, and John, noting that these were not walking with them, tried to interfere.

And Jesus said, don't do it.

He that is not against us is for us. Now here we have a wonderful principle enumerated, for we sometimes think that our meetings are about the best that there are or that anyone could have, and we have a right to believe it too, don't we?

But if someone else wants to meet apart from us because they think that they get a better blessing that way, we haven't got a right in the world to forbid them to do it or try to force them to come in and meet with us, we can't do it. The spiritual law forbids us in that direction.

If they enjoy meeting together and are serving the Lord to the best of their ability, let them do so, and if you think you're getting your blessings in the meeting that you're attending, then be. Be content where you are. But we can forbid others from exercising themselves as their conscience dictates it to them. Can we?

Again, In Matthew, the 15th chapter and 11 verse, we read the words of not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man, and so Paul, enlarging upon this principle concerning what he should eat and what he should drink, he said that if his eating of meat which was offered to idols would stumble any brother, he said he would eat no meat as long as the world stands, and yet he knew within himself that there was nothing wrong with eating meat that was offered to idols. It was good fresh meat. But because some younger or weaker brother would be stumbled by seeing Paul eat of this meat, Paul said that why he'll never touch Because Christ died for that brother, just like he died for Paul.

And he would not be the one who would weaken or stumble anyone for whom Christ died. What a beautiful principle there is in this. Oh, there are so many things that are lawful for us to do, but not everything is expedient. The Apostle Paul said, you may think that within yourself you have the freedom to do this or the other thing. But maybe in exercising this freedom, if someone else in the class sees you do it, they may be stumbled or hindered in their walk with the Lord, and therefore we are using our liberty in the wrong manner.

Are they that's not exercising true liberty.

The Scriptures tell us that we should bear one another's burdens and thus fulfill the law of Christ, and what a blessing this is to bear one another's burdens. We all have burdens. These May be in the forms of certain weaknesses, traits which we have acquired by heredity and which we are trying to shake off, and the brethren know it.

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They see those weaknesses all over us every time we come to meetings or in other ways of fellowship and association. But the scripture tell us we should try to bear up with these bargains which the bread are trying to bear. Patiently and successfully try to bear up with them. They're trying to bear up with us, are they not?

And yet, in bearing one another's burdens and thus fulfilling the law of Christ, there are certain limitations put upon us. For instance, we are told that we are not the busybody in anyone else's affairs, that is, their personal affairs. Even when you are invited to do so sometimes to assist in some personal matter of the brethren. Why, we should take great care and with reluctance endeavor to assist.

With great care and reluctance endeavor to assist them in their personal temple manner. The scriptures give us some illustration or some inkling as to what we can do for the brethren. But when it comes to the more personal family matters, why, it is best to tread careful lest we be busybodying in someone else's affairs, as we mentioned before, that we have the liberty to study God's word and his plan, and we can take any phase of that plan and study it profitably to the good of all with whom we come in contact.

We can study the Atonement. We can study the Day of Judgment. We can study the law of sin and death and its operation in the world and how they will be freed from it in the future. We can study tabernacle shadows, any phase of God's plan.

And yet there are limitations even here that are placed upon us by the spirit of the law. By the law of the Spirit. Rather, someone may say, you know, we have studied these volumes now for a long time. We know them from COVID to cover.

Let us put the volumes on aside and let us go directly to the Bible and let's get the strong meat that we can find there. We need this stronger meat for our development. Now we're mature. Now the volumes are, as it were, just the milk of the word. Let's put them on aside and get into the meat of the thing.

Some have said that already and some are still saying it, and they're setting aside the volume as the milk of the lamb. This, we believe, is using liberty as an occasion to the flesh.

Brother Zaino touched on this point in his talk, didn't he?

Usually those who are compounding this theory and idea, they have some private ideas of their own that they would like to put over, and their views are in the way. So they suggest in a very sly way that the volumes are the milk of the word and let us put them aside. Or we can go into them from time to time to refer to some point. But you find that as time goes on, there's less referring to the volumes as time goes on until they're completely forgotten and the class is studying something else.

The law of the Spirit gives us lots of liberty, and at the same time there are these restraints that are constantly put upon us as the children of the Lord and going contrary to the law of the Spirit, if we continue going contrary to the law of the Spirit, it will result in stunting our growth in Christ or eventually losing our life altogether in the second death.

Why is this law of the Spirit, that is life in Christ Jesus, so important to us? It is all important to us. According To James, the second chapter and the 12th verse, this is what James says. He says, so

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Speak ye and so do as they that shall be judged by the law of liberty. Yes, here we have it.

This is so important because we are being judged by the law of liberty. The Lord is watching us to see just how we are willing to restrain ourselves from using those things, those liberties which we as children of God would possess and would do us no harm. But the law of liberty steps in and puts these restraints upon us as a test to see just how much we would be willing to deny ourselves some of these liberties which we might desire. But for the interest of the brethren and the general interest of the promulgation of the truth as a whole, how much are we willing to restrain ourselves, that is, our own personal views and thoughts in the matter, so that the Lord's work may prosper both among the brethren and as it reaches out and touches the world, and especially as it prospers in our own character development, we are being judged on how we exercise ourselves within this law of liberty. How careful that should make us be, should it not?

I'm free to do this, but should I do it? Will it fumble someone? Is it for the best interest of the truth and the brethren? If it isn't, then I'll not do it, even though I know within myself that I am free to do so, and thus the Lord is watching us.

This is just how we are operating within the law of the Spirit, that is life in Christ Jesus, and since we are in Christ Jesus and this new life has begun in us, how careful we want to be to be continued as members of the body of Christ, that the Spirit law may continue to have its full sway and operation within our life.

You know, they had a little difficulty in the early church. Those who had found this freedom in Christ, had some teachers coming amongst them who told them that, yes, it's fine. You've been free now in Christ, free from the law of sin and death. But you must still keep within certain features of the law which was given to Moses. These were called the judaizing teachers back there.

Yes, they insisted that the brethren can accept Christ. Yes, but still certain features of the law ought to be carried out even in their Christian life, and Paul says, by heeding to these teachers, while you're putting yourself back into bondage to the law.

There are some even in this age who have found freedom, have found this liberty as children of God, and have enjoyed it. But yet they return to a partial bondage, a partial bondage to the spirit of the world and to the deceitfulness of virtue. They start out well in this Christian walk in the spirit of sacrifice and love, enjoying freedom as the sons of God. But yet they do not continue.

And gradually the spirit of the world creeps in and makes their view hazy. Their vision of the present truth gets hazy, and then there's the deceitfulness of riches. Oh, there's so much around us that we would like to have. Just like the people in the world are having some of the good things in this life.

But yet there is that dullness that comes with these, that brings on a partial bondage to the new creature, and if he continues in this, he finds himself as a member of the great company. He may not know it, but that's where he's going. He's getting back into bondage, and it will be necessary for the Lord to step in in this great time of trouble, to send these through this trouble so that they could have their robes washed, these partial bonds which they have put upon themselves broken, and they could become free again.

But never as members of the little flock. When this partial bondage is removed from them, their spirits will be saved, but they'll find themselves before the throne and not on the throne.

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We think that there's the greatest danger right here in America, where we're living now, to this principle of returning back to partial bondage after once having tasted and enjoyed the full liberty of the sons of God.

We're living in the hour of temptation. It's upon the world, isn't it? But it's also upon us, because we are here. We're in the world, though not of it. But we're still in the world, and therefore we are in constant danger of being drawn back into partial bondage, and someone else will take our crown.

How careful that should make every one of us to watch our strength every day to see whether we are following the law of the Spirit.

That means a daily scrutiny of our every thought, word, and deed, and measuring it up with the Spirit flow as outlined in the Scripture, so that we may remain free continuously and attain to that which the Lord is holding out first, joint heirship with Christ in the kingdom.

So we find that the restraint of the gospel is the most perfect liberty. The restraint of the gospel is the most perfect liberty. It seems like a divine hand holds us from evil that we may be free to do good a divine hand holds us from evil, that we may have all the freedom in the world to do good as children of the lord.

In the 119 Psalm and the 41st of the 14th verses, the Psalmist outlines the life of one who is enjoying full liberty and freedom, and we'd like to read that for you just before we close.

I thought I had my Bible with me, but I left it on my chair.

Psalm 119:41 48 Let thy mercies come also unto me, O Lord, even thy salvation according to thy word so shall I have wherewith to answer him that reproacheth me for for I trust in thy word that is where our trust is in the word of the Lord. Every word that proceedeth out of the mouth of God. We can't overlook any and take not the word of truth utterly out of my mouth, and take not the word of truth utterly out of my mouth. If we wish to be used continuously as the vessels of the Lord, we must operate within this law of the Spirit, so that the Lord will not take this word of truth out of our mouth. For I have hope in thy judgment we have hope in God's judgment, wherein he makes manifest his justice, not only in respects to his dealing with the nation, but more particularly in respects to his dealings with his people.

And judgment must begin with the house of God, does it not? And it is still continuing in the house of God to this day.

I have hoped in thy judgment. So shall I keep thy law continually, forever and ever so shall I keep thy law continually, forever and ever.

And I will walk at liberty, for I seek thy precept I will speak of thy testimony also before king, and will not be ashamed and I will but delight myself in thy commandment, which I have Loved. Have we learned to love the commandments of the Lord? Have we learned to love and appreciate these restrictions that are put upon us as God's children and yet operate within the Spirit's law because it is God's will for us and for our best interest? Yes. Have we delighted in the Lord's commandments which we have learned to love?

And you can't learn to love these commandments just by meditating upon them. Oh no, we only learn to love them as we find them out working in us and we appreciate the result both in our brethren and within ourselves.

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My hands also will I lift up unto thy commandments which I have loved, and I will meditate in thy stature. Here the psalmist outlines a course of life for those who will walk at liberty according to the 45th verse. They will be seeking, they will be meditating, they will be walking, and they will be proving the Lord's will and law for them, and how will they be seeking and loving and walking and proving all of these things and speaking these testimonies?

Only within the limitations of the Spirit May the Lord help us to be continued under the restraint of the Gospel because it is the most perfect liberty, because his divine hand is holding us from evil that we may be free to do good.

May the Lord bless you all. Received a rich blessing. This portion of the service. In the conclusion of it we will have a half hour intermission and again at 11:30 we'll reconvene, at which time Brother Morehouse will serve us. During the intermission period, if any of the brethren would like to make some arrangement for transportation either to bus or or train terminals, would you please see the brethren back at the Accommodations Committee, which will be very glad to help you in whatever arrangements you may need determining your schedule or transportation when you are ready to leave sometime this afternoon.

In the meantime, let us all blend our voices with singing. 123 in the Cross of Christ I glory it.