

# THE USE AND MISUSE OF LIBERTY

Sunday Sermon

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## INTRODUCTION:

The restriction of law confines human nature in a way that is counter to its desires. The laws and attempts to curb the Sin Nature, only serving to inflame it. For this purpose, God gave grace as the rule of life for the Believer. This grace, of course, has freed the Believer from any quality of law. The problem for the Believer comes into play when we choose to allow things because of grace that are self-serving. It is then that many evil things can be allowed and God not glorified.

The Believer's call to liberty is not to serve ourselves but to serve one another and as a result to glorify God. At times, this focus can be lost as we navigate everyday life.

Today, we will examine the parameters of what has been provided to the Believer, look at the potential pitfalls that face us and appreciate the proper use of grace.

### I. THE PARAMETERS OF PERMISSION

#### A. The Structure of God's Will

1. The Believer's Freedom Structured within the Limits of God's Plan – Eph. 1:5, 11

#### B. The Independence of the Believer's Will

#### C. Words for Permission

1. Επιτρέπω (Epi-trep-oh)<sup>1</sup>
2. αφήμι (a-pee-a-mee)<sup>2</sup>

### II. THE TROUBLE OF PERMISSION

#### A. Believer's Unacceptable Things – Rev. 2:20

1. Allowance of False Teacher
2. Allowance of False Teaching

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<sup>1</sup> 2140 ἐπιτρέπω

ἐπιτρέπω; 1 aorist ἐπέτρεψά; passive (present ἐπιτρέπομαι); 2 aorist ἐπέτραπην; perfect 3 person singular ἐπιτέτραπται (1 Cor. 14:34 R G); from Homer down;

1. to turn to, transfer, commit, intrust.

2. to permit, allow, give leave: 1 Cor. 16:7; Heb. 6:3; τίμι, Mark 5:13; John 19:38; with an infinitive added, Matt. 8:21; 19:8; Luke 8:32; 9:59,61; Acts 21:39f; 1 Tim. 2:12; and without the dative Mark 10:4; followed by an accusative with an infinitive Acts 27:3 (where L T Tr WH πορευθέντι); cf. Xenophon, an. 7, 7, 8; Plato, legg. 5, p. 730 d. Passive ἐπιτρέπεται τίμι, with an infinitive: Acts 26:1; 28:16; 1 Cor. 14:34.\*

<sup>2</sup> 4285 ἀφήμι impf. ἤφιον; fut. ἀφήσω; 1aor. ἀφήκα; 2aor. imperative ἄφεσ and ἄφετε, inf. ἀφεῖναι; (1) send off or away, let go (MT 27.50); (2) as a legal technical term divorce (1C 7.11); (3) abandon, leave behind (MT 26.56); (4) of duty and obligation reject, set aside, neglect (MK 7.8); (5) of toleration let go, leave in peace, allow (MK 11.6); (6) of sins or debts forgive, pardon, cancel (LU 7.47); (7) give or utter a loud cry (MK 15.37)

B. Believers Can Bring Judgment with Things Approved – Rom. 14:22

1. Things Allowable
2. The Results of Things Allowable

### **III. THE PROPER USE OF GRACE**

A. The Dispensation of Grace – Eph. 3:2, 7

1. Grace Given as the Mechanism for the Christian Life
2. Grace the Rule of Life for Believers

B. The Potential of License

1. The Possible Continuance in Sin for the Abundance of Grace – Rom. 6:1
2. The Possible Abuse of Liberty Provided from Grace – cf. Gal. 5:13
  - a) With Reference to Legal Interaction – 1 Cor. 6:12
  - b) With Reference to the Brethren – Rom. 14:1

C. The Purpose of Power

1. Power for Initial Salvation – Eph. 2:5, 7
2. Power for Present Salvation – 2 Tim. 2:1; Tit. 2:11
3. Power for Future Salvation – Tit. 3:7

D. The Purpose of Glorification

1. Positional Glorification Can be Attained Through Grace – 2 Thess. 1:12
2. Grace Abounds to the Glory of the Father – 2 Cor. 4:15

**CONCLUSION:**