

Christ The Moral Liberator

The moral greatness of the Lord seen in His qualifications for Liberation

Introduction

Many are the eternal blessings brought to redeemed humanity by the once for all sacrifice of our glorious Lord. Among the multitude of blessings He secured in the provision of salvation, He has incorporated that of redemption, justification, glorification, sanctification and liberation. In pondering over these infinite wonders the questions which roll over in the mind are, “Why did humanity need any of these?” and “What were His qualifications in securing them?” In considering that of liberation it is observed that it is not just a New Testament teaching. God liberated His people from the dominating power of Egypt and its great prince. He has set free those who were bound and He has released those, who through fear of death, were all their lifetime subject to bondage. The salvation He provided is spoken of as “The liberty wherewith Christ hath made us free” (Gal. 5:1), and “The Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2), and that of the law itself.

This world has seen many great liberators and liberations, the liberation of France by the allies and one writer has written that George W. Bush was the greatest liberator in the history of the world. The Scriptures also has its mighty liberators such as Ehud, Othniel and Gideon. Yet all, whither they are secular or scriptural, whither physical or spiritual, without exception can never be put on the same level as the Lord. For those who receive His great salvation His liberation is eternal.

His Qualifications

It is evident even on the earthly level that for one to be a liberator or a deliverer, they themselves must not only be not entangled or in compromise with the enemy but completely free from all they stand for. It was on this very point Samson failed for he was to be a deliverer and a judge of the relationships of the Israelites with the Philistines. When the sad story is read it is evident that he not only had close affiliation with the Philistines but loved one of them. He never could have delivered the people of God from that which he himself was enamored by and had strong affection for. Sadly, Samson not being free, not only could never deliver the people of God but ended his life being a captive by them. What a difference between Samson and the Lord. The Lord was the only perfect moral individual who lived in conformity to God and never found anything in a world system (*that lies in wickedness*, 1 Jn. 5:19) of any excitement, interest or of any value. He saw this world and its pursuits for what it is, and being God, had no pleasure in it (Psa. 5:4).

- a) There was nothing in the Lord from which He needed liberation, no sin nature. He lived in perfect obedience to the Word of God and in unreserved yielding to His will. Never was there anything done by Him that shadowed or interrupted His fellowship with God. The ancient (1 Sam. 9:9) wrote concerning Him, “The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Isa. 50:5, 6).
- b) As He trod His way to Gethsemane knowing the full hostility of Satan via humanity would be hurled against Him, He said, “I have overcome the world” (Jn. 16:33). There was nothing the unsaved of the world could do that would deter Him from fulfilling the will of God and no temptation by Satan could ever take Him off course. He moved with determined doggedness to Calvary to fulfill the commandment the Father had given (Jn. 14:31).

Again, the liberator must be able to defeat the enslaver and defeat the enemy personally, and every iota of armament the enslaver had. On this the Lord told the parable about entering the strong mans house and spoiling him (Mk. 3:27). It is interesting that in all the conflicts of the scriptures there is, as far as I can find, none in which a single individual went it alone. They always had an army. At the battle of Sennacherib there was on the side of the Assyrians an army of 185,000. Rab-shakeh (2 Kgs. 18:37; 19:8) was the military commander but he did not fight any of the battles alone. In those ancient days it was understood that while the mortals fought, the

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glory of their god was at stake. Rab-skakeh reminded the Israelites that he had defeated the kings and the gods of Hamath, Arpad, Sepharvaim, Hena and Ivah” (2 Kgs. 18:34; 19:13). However, no matter how strong the house of Satan was as typified in the parable (Mk. 3:27), no matter how long Satan had held the fear of death over humanity (Heb. 2:14), and irrespective of the unknown hordes Satan had in his government, nothing could withstand the power of the Prince of life. He alone deliberately entered death, Satan’s stronghold. None ever had of their own volition entered that stronghold, but as a Mighty Victor, the Lord entered it. The Lord was never a dying man. No medical reason can be put on His decease for He said, “No man taketh it (*my life*) from me, but I lay it down of myself” (Jn. 10:18). For three days and nights the body of the Lord lay in that ancient tomb, a corpse which never decayed in the slightest way for prophetically it had been revealed (Psa. 16:10) and historically it had been manifested (Acts 2:27; 13:35).

The Liberator must ever manifestly triumph. After the conquest there was glory ascending to the victor personally. Contemplatively we read, “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it” (Col. 2:15); “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things)” (Eph. 4:8-10). He broke the power of death and standing in all the glory of resurrecting power He said to John, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 1:18). Never again will He ever know the conflict of death for He lives in the “power of an endless life” (Heb. 7:16).

This Liberator shares His glory with us fallen creatures of Adam’s race. Creation longs for the deliverance we now have, “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8:19-21). In that coming day we shall be changed, for our Liberator’s deliverance will bring about a complete change in us bodily (Phil. 3:21) and morally (1 Jn. 3:2). Gone forever will be the grief through a compromising disposition and the fascinating enthrallments of this evil age. The Son will have made us free in entirety (Jn. 8:36), free from the domination of sin (Rom. 6:8) and the law of sin and death (Rom. 8:2).

Well has John Nelson Darby penned the words:

And is it so—I shall be like Thy Son?
Is this the grace which He for me has won?
Father of glory (thought beyond all thought!)—
In glory, to His own blest likeness brought!

Oh, Jesus, Lord, who loved me like to Thee?
Fruit of Thy work, with Thee, too, there to see
Thy glory, Lord, while endless ages roll,
Myself the prize and travail of Thy soul.

Yet it must be: Thy love had not its rest
Were Thy redeemed not with Thee fully blest.
That love that gives not as the world, but shares
All it possesses with its loved co-heirs.

Nor I alone; Thy loved ones all, complete
In glory, round Thee there with joy shall meet,
All like Thee, for Thy glory like Thee, Lord,
Object supreme of all, by all adored.

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The heart is satisfied; can ask no more
All thought of self is now forever o'er:
Christ, its un-mingled object, fills the heart
In blest adoring love—the endless part.

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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