

True Freedom Is Doctrine in the Soul, Gal 4:26; Doctrine of Spiritual Freedom: Introduction: Freedom Requires Order & Order Requires Authority; Solon v. Peisistratus; Principles on Freedom & Authority, Anarchy & Tyranny

15. Such was the reality in first-century Jerusalem. Scripture had taken second place to the oral law, strictly enforced by scribes, Pharisees, and, most of all, Sadducees.
16. The self-righteous disposition of the Sadducees is contained in the name of their sect. The verb "righteous," צָרַק *sathaq*, is found in the first syllable of Sadducees: צַדִּיקִים *sadduqim*. Their legalism knew no bounds but all three groups were trapped in the slavery of an extreme ascetic modus operandi for salvation.
17. But, according to verse 26, "the heavenly Jerusalem is free." This refers to the universal church of which the Galatians were citizens because of their faith in Christ. They could mentally go back to the legalism of the present Jerusalem but in doing so they were rejecting freedom while returning to the bonds of the oral law.
18. The word freedom in the New Testament Greek is ἐλευθερία, *eleutheria*, and its major emphasis is on independence.
19. This freedom is spiritual freedom by which the believer is released from the legalism of the Law and adopted into the grace of God's protocol plan. This is the heavenly Jerusalem where true freedom exists.
20. The Galatians have available to them the spiritual freedom of the protocol plan but at the same time they have been lured back into the slavery of present Jerusalem's involvement in the moral degeneracy imposed by the oral law.
21. The heavenly Jerusalem is said by Paul to be "our mother." This makes reference to spiritual freedom in which believers in status quo spirituality reside. Our Mother City is the freedom of grace and the provisions it provides for spiritual growth.

**Galatians 4:25** - Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

**Galatians 4:26** - But the heavenly Jerusalem is free and keeps on being the mother of us all.

22. It is necessary for us to stop and take up the doctrine of spiritual freedom.

### The Doctrine of Spiritual Freedom

#### I. Introduction:

Order is the first need of the soul. It is not possible to love what one ought to love, unless we recognize some principles of order by which to govern ourselves.

Order is the first need of the commonwealth. It is not possible for us to live in peace with one another, unless we recognize some principle of order by which to do justice.

The good society is marked by a high degree of order, justice, and freedom. Among these, order has primacy: for justice cannot be enforced until a tolerable civil social order is attained, nor can freedom be anything better than violence until order gives us laws.<sup>1</sup>

1. Freedom includes authority. Authority is incorporated into human freedom by the laws of divine establishment: (1) personal free will, (2) marriage, (3) family, and (4) local, state, and national government.
2. Freedom without authority is anarchy: every man's hand against every other man's.
3. Human authority is designed to maintain order within the commonwealth. Divine authority is designed to maintain order within the soul.
4. Authority without freedom is tyranny, but tyranny is not the cause of the loss of freedom but the effect, a principle enucleated by Solon in 561 B.C. when Peisistratus seized control of Athens:

A man may teach as much by what he is as by what he says; and so it was with Solon. When he left Athens for ten years of wandering, He declared that he would be judged by Time, not by the men of his own hour. By Time has he been judged and found noble and righteous.

Eric Voegelin writes of Solon, "He was a statesman, not above the parties, but between them; he shared the passions of the people, because in his soul those passions had submitted to universal order. The *Eunomia*<sup>2</sup> he created in the polis was the *Eunomia* of his soul. In his person came to life the prototype of the spiritual statesman."<sup>3</sup> (p. 66)

Most men have a rough way with principles of righteousness. No sooner had Solon gone abroad than self-seekers endeavored to break in upon his reformed constitution. By the year 561, an early friend of Solon's, Peisistratus, succeeded by cunning in making himself tyrant of Athens. He was dislodged, but would return to power. Solon had returned to his native city in the midst of these new troubles. He opposed Peisistratus with his accustomed intrepidity; when all other adversaries of the usurper fled, old Solon went into the marketplace and exhorted the citizens to overthrow the tyrant. No one stood by him, so Solon returned to his house, laid his weapons in the porch, and declared that he had done with public affairs; he would not flee.

It was the folly of the citizens, he told his countrymen that had surrendered the Acropolis a second time to Peisistratus; men's vices, not the gods' malice, undo righteousness:

If now you suffer, do not blame the Powers,  
For they are good, and all the fault was ours;  
All the strongholds you put into his hands,  
And now his slaves must do what he commands.<sup>4</sup> (pp. 66-67)

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<sup>1</sup> Russell Kirk, *The Roots of American Order* (La Salle, Ill.: Open Court, 1974), 6.

<sup>2</sup> "Eunomy (Gk: εὐνομία: good law): A political condition of good law well-administered [*Oxford English Dictionary*, s.v.: "eunomy"].

<sup>3</sup> Eric Voegelin, *The World of the Polis*, Volume II of *Order and History* (Baton Rouge: Louisiana State University press, 1957), p. 199.

<sup>4</sup> Russell Kirk, *The Roots of American Order* (La Salle, Ill.: Open Court, 1974), 66-67.

5. The “folly of the citizens” is the root cause of a society’s loss of freedom and the major folly in this process is a collective loss of establishment and biblical thought by those who become enslaved.
6. Spiritually, freedom without the restraints of biblical mandates results in antinomianism: since the believer is under grace he is not obligated to adhere to biblically mandated or socially established moral standards.
7. Spiritually, authority without freedom results in legalism and asceticism exemplified by Judaism’s oral law later codified in the Talmud and its Mishnah and Gemara.
8. The middle ground is achieved when freedom and authority coexist on the basis of integrity. The believer with wisdom is able to balance the privileges of personal freedom alongside legal restraints designed for maintenance of order.
9. When the two come into conflict then this principle enables the believer to determine his course of action: flexibility regarding nonessential doctrines of the Word and inflexibility regarding essential doctrines of the Word.
10. An example for each would be (1) flexibility toward a belief that one ought to tithe his income, and (2) inflexibility toward a belief that salvation is acquired by the performance of good works including tithing.