

IS FREEDOM ABSOLUTE?

By Nyron Medina

Published by Services of Thusia Seventh Day Adventist Church

Table of Contents

**THE DIFFERENCE BETWEEN THE EVANGELICALS CONCEPT OF FREEDOM
AND THE TRUE BIBLICAL CONCEPT 4-10**

IS FREEDOM ABSOLUTE?11-22

THE DIFFERENCE BETWEEN THE EVANGELICALS CONCEPT OF FREEDOM AND THE TRUE BIBLICAL CONCEPT

1. The definition of the world's idea of liberty or freedom is libertine or licentious, it is the escaping of restraint of all kinds.

“...freedom from control or subjection; freedom from restraint... license... Liberty and freedom are used interchangeably; but freedom connotes an absence, want of, or the non-existence of, compulsion or restraint; liberty connotes being free from some sort of restraint or control...” **Edwin B. Williams (General Editor), The Scribner-Bantam English Dictionary, pg. 520.**

2. Observe the libertine of “freedom from control” idea of freedom or liberty, a licentious idea.

“...any exemption from constraint or control... Freedom from restraint, in a general sense... Natural Liberty consists in the power of acting as one thinks fit, without any restraint or control... It is a state exemption from the control of others, and from positive laws...” **Noah Webster, American Dictionary of the English Language (1828).**

3. This libertine idea of freedom or liberty can be traced right back to the worship of the serpentine God, Bacchus, Dionysus or Liber.

“Osiris is the Egyptian god of the dead as well as a SUN - GOD but he is also known by many other names. In Thrace and Greece he is known as Dionysus, the god of pleasures and partying and wine. Festivals held in his honor often resulted in Human Sacrifices and orgiastic (sexual) rites. In Rome he is called Liber or Bacchus.” **Dr. Cathy Burns, Hidden Secrets of Masonry, pg. 17-18.**

4. Liber or Bacchus was associated with the grossest of licentiousness and license, revealing that the world's idea of liberty or freedom was derived from the pagan or serpentine worship of this god.

“The most unruly among his female followers were the Bacchantes, who delighted in revelry, and were in a perpetual state of intoxication as they went with him [Bacchus, Liber] from land to land...” **H. A. Guerber, Greece and Rome, pg. 151.**

5. A licentious festival that gave the perception of license or licentiousness as liberty or freedom in ancient times was called liberalia to the god Liber or Bacchus. Observe its licentiousness, revealing that the root meaning of Liberty or freedom is license or licentiousness.

“Bacchus [or Liber], god of wine, was worshipped throughout the ancient world, and festivals without number were held in his honor. The most noted were the Greater and lesser Dionysia, the Liberalia, and the Bacchanalia, where the wildest merry making and license were freely indulged in by all participants. **Ibid, pg. 157.**

6. This license or libertine idea of freedom was propagated in the French Revolution from whence it spread all over the world giving us the license or licentious idea of freedom or liberty.

“Liberty, Equality, Fraternity. That is to say Liberty for the covetous to plunder, Equality for the basest, and Fraternity to destroy.” **Rev. Clarence Kelly, Conspiracy against God and Man, pg. 68.**

“[Adam Weishaupt was] ...a popular speaker who avidly propagated his own brand of Liberty and Equality which called for freedom from superstition (i.e., from religious restraint) and civil oppression (i.e. from legitimate civil authority)...” **Ibid, pg. 84.**

7. But what is the Evangelical Church’s concept of freedom? They in fact teach that the law of God was abolished for the Christian.

“That the law, in the widest three-fold meaning of the term is now set aside, is revealed as a fundamental fact in the divine economy of grace. That the law has now ceased, even in its widest meaning, should be consider with unprejudiced attention... These actual written commandments, either of Moses or the kingdom, are not the rule of the believer’s life under grace...” **Lewis Sperry Chafer, Grace, pg. 215-216.**

“...the Commandments ceased to be the rule of conduct when Christ fulfilled the law, and it came to its end in Him.” **Ibid, pg. 104.**

8. The Evangelicals’ idea of freedom or liberty is the same license or libertine idea of the false god Liber and of the French Revolution, it is freedom from the restraint of God’s law, it is freedom from obedience to the law.

a. “When we as believers were united with Christ, we receive new life, forgiveness of all our sins, and freedom from the legalistic bondage of the law.”

b. “The gospel however, is that we are, in Christ, not under the law-principle at all! The fact having been revealed that we are not under the principle of law but under that of grace, shall we use our liberty to commit sin? That is, shall we use our freedom from the law-principle for selfish ends? Moreover, the uninstructed Christian also is afraid; for he says, “If we are in a reign of pure grace, what will control our conscious evil tendencies? We fear such utter freedom. Put us under ‘rules for holy living’, and we can get along.” Another sad fact is that some professing Christians welcome the “abounding grace” doctrine because of the liberty they feel it gives to things in their daily lives which they know, or could know, to be wrong... “Reckon yourselves dead unto sin, but alive unto God in Christ Jesus.” [Rom. 6:11]... It is most evident that the apostle is not here speaking of some state that we are in, but of a federal fact that occurred in the past, at the cross... But as we see elsewhere, we must not confound our relationship to sin with its presence! Distinguish this revealed fact that we died,

from our experience of deliverance. For we do not die to sin by our experiences; we did die to sin in Christ's death... The presence of sin "in our members" will make this fact that we died to it hard to grasp and hold but God says it." **William R. Newell, Romans Verse by Verse, pg. 102,200,201,203.**

- c. "Let each man be fully assured in his own mind. Moses never could have said a thing like that! There is a sense in which these words reveal our liberty in Christ as does no other single passage. The law allowed no liberty of action in such things; its very spirit and essence was bondage to a letter. Conscience was judge before-hand by the letter of the law; conduct was prescribed." **Ibid, pg. 506.**
 - d. "The freedom referred to is freedom from subservience to the law... Hence the Galatians must stand firm in this freedom and refuse to submit again to a yoke of slavery... for freedom from the law means for the Christian first and foremost freedom from the law as a means of justification (and secondarily as a principle of life)." **The Epistle to the Galatians, pg. 216-217, by Ronald Y. K. Fung.**
 - e. "It is thus seen that 'in the call of the Gospel men are called to the act of Jesus Christ as the basis of a new life of freedom.' But freedom from the law, far from being lawlessness, brings its own obligation with it; the proper use of freedom... as those whom Christ has set free with the freedom of the gospel, the readers must not lapse back into the slavery of legal bondage, neither should they abuse this freedom, but should realize the true nature and implication of Christian freedom... Through the redemption of Christ believers have been set free from bondage to the law and are no longer under obligation to obey its statutes..." **Ibid, pg. 244, 245, 247.**
9. It is true that the Bible states that we are not justified by the works of the law. (Gal. 2:16).
 10. We gain the Righteousness of God (God Himself) by the Faith or revealed Truths of Christ. (Rom. 3:22; Jer. 23:5, 6).
 11. But it is this Faith (in which is Righteousness) that causes us to do the works of the law. (Rom. 3:28, 30, 31).
 12. So that while we do not do the works of the law to bring justification or Righteousness to ourselves, after we have gotten the Righteousness of God by Faith, we are certainly made to keep the law. (Eze. 11:19, 20; Isa. 51:1, 7).
 13. Thus of a certain, we must keep the law of God. (1 Cor. 7:19; 1 Jn. 5:2, 3).
 14. The only deliverance or freedom we have from the law is from the condemnation of the law. (Rom. 7:5, 6; Rom. 8:1, 2); (Rom. 3:19; Rom. 6:14).
 15. Under the law is under the condemnation of the law from which we are delivered. (Gal. 4:4, 5).

16. The liberation from the yoke of bondage is liberty from the law as a childhood guardian that is meant to lead the sinner to Christ, thus doing them cannot lead to our justification. (Gal. 5:1-4; Gal. 3:24-26).
17. Apart from all this, man in sin is not free, but is a servant of sin. (Jn. 8:34).
18. Since sin is transgression of the law, man's slavery to sin means that in transgressing the law of God, he is not free, or does not have freedom. (1 Jn. 3:4; Rom. 6:16, 17).
19. Since there is no freedom in transgression, freedom has to be from sin or transgression. (Rom. 6:7, 18, 22; 2 Pet. 2:20).
20. The freedom or liberty given by Jesus is real or true freedom, 100% liberty. (Jn. 8:36).
21. There is no liberty in transgression, only in obedience is there freedom. (Gal. 5:13, 14).
22. The Holy Spirit given to us in Justification makes us free. (Gal. 3:7-9, 14; 2 Cor. 3:17).
23. The law is called the law of liberty because it is in obedience to it that we have freedom, freedom is the faithful obedience to the law of God. (Jam. 2:12, 14-17).
24. The law is called the law of liberty because it is perfect freedom. Obeying all of it, not part, is keeping it. Thus as a whole, it being perfect is true 100% freedom. (Jam. 1:25).
25. Finally, in the Spirit of prophecy we are told that freedom is obedience to the law of God.
 - a. "The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God." **Ellen G. White, The Great Controversy, pg. 285.**
 - b. "You would have shamed despotism from the earth, by shewing that freedom was not only reconcilable, but as, when well-disciplined it is, auxiliary to law." **Edmund Burke, Reflections on the Revolution in France, pg. 123-124.**

Fin

IS FREEDOM ABSOLUTE?

1. The dictionary definition of liberty tells us the basic idea of the word which is synonymous with freedom.

“...freedom from control or subjection; freedom from restraint... license... Liberty and freedom are used interchangeably; but freedom connotes an absence, want of, or the non-existence of, compulsion or restraint; liberty connotes being free from some sort of restraint or control... In its unfavorable sense, license names an abuse of freedom...” **Edwin B. Williams (General Editor), The Scribner-Bantam English Dictionary, pg. 520.**

2. One of the definitions of “freedom” is:

“...any exemption from constraint or control...” **Noah Webster, American Dictionary of the English Language (1828).**

3. Liberty is described as:

“Freedom from restraint, in a general sense, and applicable to the body, or to the will or mind...” **Ibid.**

4. We are told of liberty (or freedom) as the world believes it. It is a “libertine” or “license” idea.

“Natural Liberty consists in the power of acting as one thinks fit, without any restraint or control, except from the laws of nature. It is a state exemption from the control of others, and from positive laws and the institutions of social life. This liberty is abridged by the establishment of government.” **Ibid.**

5. The abridgement of this “libertine” or “license” idea of freedom or liberty by civil law, to protect others is what is called “civil liberty”.

“Civil liberty, is the liberty of men in a state of society, or natural liberty, so far only abridged and restrained, as is necessary and expedient for the safety and interest of the society, state or nation. A restraint of natural liberty, not necessary or expedient for the public, is tyranny or oppression. Civil liberty is an exemption from the arbitrary will of others, which exemption is secured by established laws, which restrains every man from injuring or controlling another. Hence the restraints of law are essential to civil liberty.” **Ibid.**

6. Thus the world’s idea of “freedom” or “liberty” is really a libertine idea - doing as one wills. When this behavior is restrained to protect the rights of others, this is called civil liberty, because establish laws and government protect men. Here is the meaning of the word “libertine”.

“...licentious person... loose in morals, dissolute...” **Edwin B. Williams (General Editor), The Scribner-Bantam English Dictionary, pg. 519.**

7. Now where did this libertine concept of liberty or freedom come from? It originated in ancient pagan, serpentine religion; it originated in the worship of Liber who was the Roman equivalent of Bacchus or Dionysus.

a. “In Rome Osiris is called Liber or Bacchus. The Lydians named him Bassareus and in Persia he is identified as Mithras.” **Dr. Cathy Burns, Masonic and Occult Symbols Illustrated, pg. 359.**

b. “Osiris is the Egyptian god of the dead as well as a SUN - GOD but he is also known by many other names. In Thrace and Greece he is known as Dionysus, the god of pleasures and partying and wine. Festivals held in his honor often resulted in Human Sacrifices and orgiastic (sexual) rites. In Rome he is called Liber or Bacchus.” **Dr. Cathy Burns, Hidden Secrets of Masonry, pg. 17-18.**

8. Liber or Bacchus was associated with the grossest of licentiousness, showing that the word “liberty” as held by the world today derived its meaning from the loose human excess of the worship of that god in his festivals.

“The most unruly among his female followers were the Bacchantes, who delighted in revelry, and were in a perpetual state of intoxication as they went with him [Bacchus, Liber] from land to land, where he taught the people the cultivation of the vine and the art of making wine. He travelled thus, it is said, throughout Greece and Asia Minor, and even ventured as far as India and Ethiopia... When still a youth, Bacchus was appointed god of wine and revelry...” **H. A. Guerber, Greece and Rome, pg. 151.**

9. There was actually a licentious festival called liberalia to the god Liber or Bacchus showing that the derived word “Liberty” has its roots in licentiousness, thus its meaning.

“Bacchus, god of wine, was worshipped throughout the ancient world, and festivals without number were held in his honor. The most noted were the Greater and Lesser Dionysia, the Liberalia, and the Bacchanalia, where the wildest merry making and license were freely indulged in by all participants.” **Ibid, pg. 157.**

10. Anarchism is a creed about freedom, but observe that such a freedom is “doing what one wants”, or license.

“...faith in the essential decency of man, a desire for individual freedom, an intolerance of domination-with anarchism as a movement and a creed appearing at a certain time in history...” **George Woodcock, Anarchism, pg. 37.**

11. Observe the libertine or licentious idea that caused the secular understanding of liberty or freedom.

- a. To die placing liberty above law is the death of an anarchist.” **Ibid, pg. 54.**
- b. “...he conceives of free will as meaning ‘complete irresponsibility of behavior, the ability to will or choose without motive, or to be able to prevent motives from acting upon the will’.” **Ibid, pg. 66.**
- c. “Even freedom, the great goal of most anarchists, is, in Stirner’s view, surpassed by uniqueness or ‘own-ness’. Freedom he sees as a condition of being rid of certain things... The state, whether despotic or democratic, is the negation of individual will. It is based on the worship of collective man; moreover, its very systems of legislation and law enforcement result in a stabilization, a freezing of action and opinion, which the man who wishes to possess himself in uniqueness cannot tolerate. Therefore the struggle between the egoist and the state is inevitable... The own will in me is the state’s destroyer; it is therefore branded by the state as ‘self-will’. Own will and the state are powers in deadly hostility, between which no ‘eternal peace’ is possible.” **Ibid, pg. 93-94.**

12. The libertine idea of freedom is the unhindered (even by the state) exercising of the will.

“His [Buonarrot’s] Patriotic Journal of Corsica in 1790 defended the French Revolution in Rousseauian terms arguing that “general happiness” can be found only “in the state of nature” where alone we realize “the faculty of acting according to the determination of our will.”” **James H. Billington, Fire in the Minds of Men, pg. 88-89.**

13. Here is Mrs. White showing that the world’s idea of liberty or freedom is license, a libertine idea:

“When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand?” **Ellen G. White, The Great Controversy, pg. 555-556.**

14. The idea of no law, but license as freedom is founded upon a pantheistic doctrine.

“God, in Winstanley’s view, was none other than ‘the incomprehensible spirit, Reason’. ‘Where does that Reason dwell?’ he asks. ‘He dwells in every creature according to the nature and being of the creature, but supremely in man. Therefore man is called a rational creature... This,’ he continues in an interesting anticipation of Tolstoy, ‘is the kingdom of God within man’. From this almost pantheistic conception of God as immanent Reason there arises a theory of conduct which suggests that if man acts in accordance with his own rational nature he will fulfill his duty as a social being.” **George Woodcock, Anarchism, pg. 42.**

15. The French Revolution was in effect responsible for the license or libertine idea of freedom. This idea spread all over the world, but it was admittedly derived from Liber (who was Bacchus or Osiris) whose worship was sexual and other types of licentiousness.

“Paine’s closest American friend in Paris, Joel Barlow, imagined that there were “natural”

sexual origins for festive revolutionary symbols. He traced trees of liberty to the phallic symbol of the Egyptian cult of Osiris-carried thence to Greece and Rome, where “Bacchus was known by the epithet Liber, so that the Phallus became the emblem of libertas”. Barlow derived the “Phrygian” red cap of liberty from a Roman symbol for the head of the phallus, and he decried with solemnity the substitution of a maypole and the celebration of May 1 for the older and richer phallic festival of the Liber Dews on the vernal equinox.” **James H. Billington, Fire in the Minds of Men, pg. 52.**

16. Civil Liberty is the use of a social contract to curb licentiousness or the libertine practice of freedom, showing that the world’s idea of freedom is license, and thus it is not absolute. It is this freedom (called natural freedom) that is not absolute.

“Let us draw up the whole account in terms easily commensurable. What man loses by the social contract is his natural liberty and an unlimited right to everything he tries to get and succeeds in getting; what he gains is civil liberty and the proprietorship of all he possesses... from civil liberty, which is limited by the general will; and possession...” **Jean-Jacques Rousseau, The Social Contract and Discourses, pg. 178.**

17. Mrs. White even shows the license idea of freedom in the French Revolution (this is where the world’s idea of freedom came from), then tyrants point to that and say “freedom is not absolute” in order to enact harsh anti-Rights law.

“In like manner, when those who have been degraded and brutalized through his cruel power achieve their freedom, he urges them on to excesses and atrocities. Then this picture of unbridled license is pointed out by tyrants and oppressors as an illustration of the result of liberty.” **Ellen G. White, The Great Controversy, pg. 285.**

18. The fatal error of the French Revolution is not knowing what freedom really means. It means “obedience to the law of God”. This is real and absolute freedom.

“The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God.” **Ellen G. White, The Great Controversy, pg. 285.**

19. The law of God is love. Rom. 13:10.

20. The law of the Ten Commandments can be summed up as the three Rights of Man. Ex. 20:1-17.

- a. The Right to serve God, (Religious Liberty). (Ex. 20:1-11).
- b. The Right to life. (Ex. 20:12, 13, 16).
- c. The Right to Private Property. (Ex. 20:14, 15, 17).

21. Thus love is fulfilling the law or respect for the Rights of Man. (Rom. 13:10; 1 Jn. 5:2, 3).

22. It is the unconverted that do not have freedom, they are in bondage to the things of the world. (Gal. 4:3).
24. In the practice of sin which is transgression of the Rights of man, there is no freedom. The person has only bondage, thus there is no freedom in violation of men's Rights. (Jn. 8:34).
25. In transgression there is no freedom, only bondage, but freedom is in the realm or sphere of Righteousness (or respect for human Rights), there is no freedom in being anti-Rights, one is not free to transgress man's Rights. (Rom. 6:17, 18).
26. Freedom can only be had when one is first justified or made free from sin. (Rom. 6:22).
27. One cannot have freedom to transgress Rights that is outside the realm of freedom, thus one is not free to transgress the Rights of others. (2 Pet. 2:19).
28. One cannot say that they are free to transgress the Rights of others that is not in the realm of being free, it is outside of the realm of freedom. Freedom is a relationship of respect (love) for the Rights of others. (1 Pet. 2:16).
29. Freedom exists only in the possession of truth. (Jn. 8:32).
30. True freedom (not the false one licentiousness, or the libertine idea) comes from Jesus Christ, and is real or absolute freedom. (Jn. 8:36).
31. Since a person with freedom is Christ's servant, a person with freedom will not transgress the Rights of man, since in sin there is no freedom. (1 Cor. 7:21, 22).
32. The limits of the Rights of others (the sphere of freedom) are the Rights of others, thus we only have freedom to relate in the respect of the Rights of others, anything out of that is not Rights or freedom. (Gal. 5:13, 14).
33. The Spirit of YHWH gives liberty or freedom, thus one cannot have freedom and do evil (attack other people's Rights) because freedom is relating in the realm or sphere of the Rights of others and the Spirit will not remain with those who do evil to others, He (The Spirit) is not the source of such behavior. (2 Cor. 3:17).
34. Freedom and freedom of speech are absolute; what is called defamation, libel, slander, murder or stealing etc. is transgressing the Rights of others, and is thus not freedom, but is outside of the realm of freedom or even freedom of speech etc. (Ex. 20:16; 1 Jn. 5:2,3; 1 Jn. 3:11,12; 1 Jn. 4:7,8).
35. Why is the Law of God called the "Law of Liberty"? Because this shows that it is only when one is in obedience to the Law of God, which is respecting the Rights of others, that one has freedom. Freedom is not outside of this realm, thus one cannot be said to be free to disrespect the Rights of others. (Jam. 1:25; Jam. 2:12).

36. It is in love, fulfilling God's Law, or relating according to the Rights of others that makes us fulfill real duty which we owe all men. Anything outside of that is not freedom or Rights, because the limits of the realm of our freedom or Rights is the freedom or Rights of others. (Rom. 13:8-10).
37. Freedom, real freedom is absolute freedom and is in the realm or sphere of freedom; to step outside of this sphere is not to be in the sphere of freedom, but outside of freedom, thus one cannot say that freedom is not absolute. Freedom is freedom, is freedom. This means that freedom is only freedom in its nature. Freedom is not half freedom or 99% freedom, no; as freedom, it is 100% freedom, or freedom is absolute. (Jn. 8:36).

CONCLUSION

What have we been saying in this study? We mentioned that the secular idea of freedom or liberty can be traced to the serpentine worship of the false god Liber commonly known also as Bacchus or Dionysus, whose worship included the most extreme forms of licentiousness. In these excesses, human sacrifice, sexual orgies, drunkenness and revelry etc. were the norm, and gave the concept of liberty to the world that means license or freedom to do whatever one wants or pleases. Therefore when the world says "liberty" or "freedom", it means "license" or "licentiousness".

This was the concept also held by the anarchist school of thought in the 1700's and 1800's. During this period anarchists propagated ideas that dismissed the need for civil government and other social institutions that would govern man's actions or behavior. These were deemed as restrictive and inimical to the freedom of the individual. It was taught that with the all-pervading god called Reason, man could of himself relate in harmony with each other without the need for government.

The licentious idea of freedom was seen in this intellectual movement that spread all over Europe and America in a large sense. The French Revolution was also an important event for conveying the license idea of freedom to the nations of the world. The so called Catholic France became the pagan or serpentine France worshipping Nature, the so-called goddess Reason, and advocating the idea of liberty that was license.

France made a significant connection with the false god Liber and its revelry in honor of the revolution that descended into the excesses of sodomy, adultery and genocide. We have also found out that when tyrants point to the obvious disparaging excesses of what is called "liberty", they claim that freedom is not absolute, and while laws are instituted to protect the Rights of man by curbing these excesses, genuine Rights are also cut off or infringed, and this is what is called Civil Liberty.

So that civil liberty is merely another way of saying that license is curbed by a social contract for the protection of the Rights of man. Thus when it is said that "freedom is not absolute", what is meant is the concept of freedom that means licentiousness, is not absolute, because a

social contract of civil liberties is needed to protect the Rights of men. However, tyrants often cut off some of man's genuine Rights using the wrong licentious idea of freedom to justify their actions. In all this, the serpent with his wining, artful, twisted deceptions is at work to rob men of their Rights.

However, the most important thing that we found out of all is that freedom is completely different from what the world calls freedom. Freedom is a relationship of respect for the Rights of man, it is a relationship of love to man. In the practice of sin which is the transgression of God's Law and of the Rights of others there is no freedom, but only bondage to sin and self. A man is not really "free" or at liberty to kill, steal or defame someone; to do those things is not to be free but to be outside of the boundary or sphere of freedom.

Freedom, therefore is absolute. Freedom is fully, eternally and only freedom in its nature, it is absolute freedom and nothing else. It is not 10%, 50%, 75%, or 99% freedom it is 100% freedom, and only freedom and nothing else, thus freedom is absolute. When lawyers or politicians therefore say that freedom is not absolute because one isn't free to libel or to kill people, that freedom they are speaking of is not real freedom, it is only license, and that is truly not absolute, because it must be curbed to protect society. However, as license it is only license and is absolutely license. However, true freedom which brooks no ill to humanity is the only real freedom, thus one is not free to kill, steal from and slander one's fellowman. To do this is not freedom, but to be outside of the realm of freedom and to be in bondage.

The limits of the realm of freedom is the freedom of others thus it is only in the respect for the Rights of other that a man is free, or has freedom. By thus having a right concept of freedom that accords with God Himself we can now see that freedom is indeed absolute. When someone tells us that freedom is not absolute, we can now answer them and say that what they have is not freedom and not absolute, but true freedom is indeed absolute and will always be so, as long as it is love to one's fellowman, or as long as it is freedom. This brings us to our highest point.

This freedom that is given by God is also called "religious freedom" by some, and it is indeed absolute. As true Christians, we have freedom to worship God, freedom to practice our religion, freedom to change our religion if we see it to be wrong and freedom to criticize any religion we see to be wrong and to be thus causing people to be lost. No government has the mandate to point to the libertine idea of freedom which is license and tell us that it is not absolute and in the course of this cut off our religious freedom. Freedom that is absolute is of no harm to anyone, thus no government needs to interfere with it. It is inviolable and must be respected by all. Amen.

FIN