

Thy God will Deliver Thee

By Henry Mahan

Bible Text: Daniel 6:14

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When I was growing up and Scriptures like this were read in our home church and in other services which I attended Daniel was praised for his faithfulness and for his courage to pray even when threatened with death. Daniel purposed in his heart that he would pray to his God regardless of what the king said. And then we were exhorted to purpose in our heart that in the face of all manner of obstacles and threats of persecution that we would be faithful to our religion.

This is not the purpose of this story at all. This story is given to illustrate, as are all the stories in the Old Testament, our deliverance from the curse of the broken law by the hand of our God. This is the gospel. This was not written in God's Word to praise Daniel. Daniel would be the last person in the world who would want the praise of men. This story was not written to encourage us to be like Daniel, though I suppose that is the second, third or fourth reason, but not the first reason.

It is written to show us how God saves sinners.

You say, "Brother Mahan, how in the world do you see any gospel in the sixth chapter of Daniel? Where in the world do you see how God saves sinners?"

Well, let me give a brief account of the setting here. First of all, King Darius ruled over the kingdom and under him there were three presidents, three men. Daniel was one of these three presidents. Under those three presidents were a 120 rulers or princes and under them counselors and captains and mighty men. And the king loved Daniel, respected him. He was a faithful man. He was a courageous man. He was a wise man. And the king would have made Daniel the ruler over the kingdom under him, of course.

And these other two presidents and these 120 princes or leaders, these counselors and captains and mighty men were jealous. So they came to the king. They sought some way to find fault with Daniel. They got together and they said, "Well, maybe we can find some fault with him."

One of them said, "You won't find any fault with him. He is a faithful man. He is faithful to the king. He is a man of integrity. He is a man of honesty. You won't find any fault with him at all."

And they finally decided there was one area where they could find fault with him. And that was concerning the law of his God. And so they came to king Darius, who was a vain man, and they said to him, they said, “King Darius, we have met together, all the presidents.” Of course Daniel wasn’t in on this meeting. “And the princes and the counselors and captains have met together. And we want to honor you, oh king.” They weren’t seeking to honor him. They were seeking to destroy Daniel.

But he listened to them and they said, “We want to honor you and we...here is what we would like for you to do. We want you to establish a law, a decree, according to the laws of the Medes and Persians which cannot be altered, which cannot under any circumstance be changed, and this is what we want you to do. We want you to make it a law, issue a decree, that for 30 days no one in the entire kingdom is to ask a petition or make a request of any god or any individual except of you. Isn’t that wonderful?”

And the king says, “That sounds good.”

For 30 days nobody will ask any man for anything or any god. He never thought for a moment about Daniel. And so he signed the decree and put his stamp on it. And these presidents went out with it in their hands. They knew Daniel wouldn’t stop praying. They knew that Daniel would pray to his God regardless of what decree was handed. And this was the way they would trap him. They said, “Oh, king, if any man offers a prayer or asks a petition of any god or man for 30 days he would be cast into the lion’s den.”

The king said, “That is right, according to the law of the Medes and Persians which cannot be changed.

Now, then, of course Daniel prayed. He prayed three times a day. He turned his face towards Jerusalem and he prayed. And they came and told the king. And the king had said in verse 14, when he heard these words, “Daniel is asking a petition of his God,” got to go to the lion’s den. And it says in verse 14, “When the king heard these words he was displeased with himself.” Now watch this. “And he set his heart on Daniel to deliver him.”

Darius’ dilemma. How am I going to honor the law which cannot be changed and yet deliver my friend who is guilty of breaking the law? And it said that he paced the floor all night long. He didn’t eat. He didn’t sleep. He walked the floor all day to the setting of the sun, to the sun, going down to the sun, to deliver Daniel.

And these men came in to him and they said in verse 15, “Oh, king, what are you waiting for? Daniel has broken the law. The law was established. The law was signed. The law had the seal of the king upon it. It cannot be altered. It cannot be changed. What are you waiting for? Put Daniel in the lion’s den.”

And then the king commanded and they brought Daniel. No way out, no way possibly, no way possibly could he deliver Daniel. So he brought Daniel and cast him into the den of

lions and he spake to Daniel before he went into the lion's den and he said, "Daniel. I can't deliver you. And you can't deliver yourself. There is no hope Daniel unless God delivers you, no hope. You have broken the law, Daniel, and the law can't be changed. And there is no way under heaven that I can set you free, no way and nothing you can do or anybody else. Now, Daniel, your God whom you serve continually, he will deliver you."

Do you see the gospel?

Turn to 2 Corinthians chapter one. This is how God saves sinners, 2 Corinthians chapter one. Let's see if I can make it live for you. 2 Corinthians chapter one, verse nine, says this. We have the sentence of death in ourselves. We had the sentence of death in ourselves. Cursed is everyone that continueth not in all things written in the book of the law to do them that we should not trust in ourselves, but in God which raiseth the dead who delivered us from so great a death and doth deliver us in whom we trust that he will yet deliver us."

Now, my message has four points. Number one, the law of God cannot be changed. These men came in to Darius and they said, "Darius, you signed the decree. You signed the law. The statute is signed. Daniel must go to the lion's den." It cannot be changed.

Now, my friends, the law of God cannot be changed. Thou shalt not take the name of the Lord thy God in vain. Thou shalt not make unto thee any graven image. Thou shalt have no other God before me. Remember the sabbath day to keep it holy. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not covet. Thou shalt not bear false witness. God's law cannot be changed. There is no way under heaven that the law of God can be changed for you, for me, for an angel, for any man.

Turn to Romans chapter seven. In the seventh chapter of Romans, verse 12, the Word of God says, Romans 7:12, "The law is holy. For the law is holy." Verse 12 of Romans seven, "The commandment is holy and it is just and it is good. It is the very character and nature of God."

There is nothing wrong with the law. The error is in you and me. There is nothing wrong with God's law. The law of God is holy. I am glad God's law is what it is. It is a perfect law and it demands perfect love and it demands perfect thought and it demands perfect obedience and it demands perfect action. There is no loop hole in the law of God. There is no excuse. It is the same for all his creatures.

In Galatians chapter three, verse 10, listen to this verse now. This is very important, Galatians three, verse 10. Listen to it. For as many as are of the works of the law are under the curse of the law, for it is written, "Cursed is every one that continueth not in all things, in all things that are written in the book of the law to do them." Not some of the law, not part of the law.

James said, "To offend in one point is to be guilty of the whole law of God." The law of God is holy. It demands perfect obedience in every area, not in one area and fall short in another, not in this area and fall short in this area. The law of God demands absolute perfection. It is holy. God's law is holy. And God's law demands perfection, absolute perfection. It demands obedience.

Now, look at the second thing. Turn back to Romans seven, verse 14. The law is holy. That is clear, isn't it? The law of God is holy. It cannot be changed because God's nature never changes. God is holy. It can demand that nothing less than perfection because God is perfect. And it is the same to all his creatures. And it demands perfection in all things and to offend in one jot or one tittle or one minute article of the law is to be guilty of the whole law. That can't be changed.

Now, here is where a lot of people get around it, though. In verse 14, Romans seven, nearly everybody will admit the law is holy. But here is where they get around it. We know that the law is spiritual. The law is spiritual. Now when a sinner...and here is what most people haven't discovered and many of you haven't discovered it. The law of God is spiritual and when a sinner discovers the spirituality of the law, that is when he discovers his carnality. That is when.

We can look at the outward duties demanded by the law and in some measure come up to them. We can look at the outward actions which are required by the law, thou shalt not kill. Well, to my knowledge I have never shot anybody. Thou shalt not steal. All of us are pretty proud of our outward honesty, aren't we? They could stack papers down here at the drug store on the counter and say, "Leave a dime and take your paper." And I imagine if there 10 papers there would be a dollar there the next morning. Most men are basically, outwardly proud of their integrity. Honor systems in schools works pretty good.

But the law...here is what we haven't discovered. The law is spiritual. We have lowered the spirituality of the law and made it apply only to outward duties. Now, I want you to listen to some Scripture in Galatians four. Now, listen to this. When a man discovers the spirituality of the law that is when he dies. That I when Paul died. Paul said, "When the law came, I died."

Well, you say, "That was the first time he had seen the law."

Don't kid yourself. He was a master of the law. He was a student of Gamaliel the greatest school of religion in his day. He could recite the law of God backwards at midnight coming down the staircase on his head. He knew the law.

"But when the law came, I died."

What did he mean by that? When the law came in its spirituality, not just in a bunch of thou shalt nots, thou shalt not, thou shalt not, thou shalt not. But when the law came in its demand for not only outward obedience, but inward perfection, in affections, in will, in

mind, in thought, in imagination, in motive, in attitude, in all things. Paul said, "It slew me. It slew me."

Galatians 4:21 says, "Tell me, you that desire to be under the law. You want to be saved by your works, by your deeds, by your obedience to the law, do you not hear the law? Don't you hear what the law demands? Don't you hear the law?"

Well, let's listen to the law. Turn to Matthew chapter five. Now here our Lord Jesus Christ is speaking. In Matthew chapter five. Now I want you to listen to the law, now. You who would be saved by the law, you who would be under works for religion, you who talk about your perfection and your sinlessness and your obedience to the law, don't you hear the law? Do you know what it says?

"Well, I know what it says, preacher. It says thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not commit adultery. Thou shalt not take the name of the Lord thy God in vain. All these have I kept from my youth up or from my conversion or from my second work of grace up."

Let's see if you have. In Matthew 5:21 our Lord said, "You have heard that it was said by them of old time, thou shalt not kill and whosoever shall kill shall be in danger of the judgment. That is the law. Isn't it? But I say unto you," and this is the Lord interpreting his law. "It has been interpreted long enough by your religious leaders. It has been interpreted long enough by your rabbis and your Pharisees and your scribes and your Sadducees. Now I am going to interpret the law for you," Christ said. This is God interpreting his law.

Thou shalt not kill means whosoever is angry with his brother without a cause shall be in danger of judgment. And whosoever shall say to his brother Raca, that is vain fellow, he is so angry that he calls him a vain fellow, he is arguing now, shall be in danger of the counsel and whosoever shall say in his anger, in his anger thou fool, shall be in danger of hell fires.

So Christ said that not only does the law say thou shalt not kill or take the physical life of another, but thou shalt not even have any malice or anger or malice toward others. Thou shalt love thine enemy and bless them that persecute you and pray for them which despitefully use you. That is the law.

Well, you say, "I am short there."

Well, you...let's go on.

Look at Matthew 5:27, same chapter. You have heard that it was said by them of old time thou shalt not commit adultery. And but I say unto you... Here is the Lord interpreting his law. That whosoever looketh on a woman or a man...it goes for both when we speak of men, we speak of women, too. This was written before women's lib. You don't have to say chairperson. You could say chairman. It says here whosoever

looketh on a woman to lust after her...and that is look with intent or look with desire or have a desire for unlawful affection hath committed adultery already in his heart. That is the law of God.

You say, "Well, we would have to blindfold ourselves."

Well, that is what I am saying. The human nature, the human nature is turned to sin. It is bent toward evil. It wants that which is not its own. Stolen fruits are sweet to the taste. That is what the Word of God says.

And then verse 33. Now you have heard it said by them of old time thou shalt not forswear thyself. Thou shalt perform unto the Lord thine oaths. Have you made any promises lately you haven't kept? Or have you sworn lately? Have you said anything when somebody asks you a question have you said, made any reply except yes or no.

Well, yes, the other day I said, "Just as sure as there is a God in heaven this is true."

That was a sin.

The other day I said, "I swear it is so."

That is a sin.

I say unto you swear not at all neither by heaven, that is God's throne, nor the earth, that is the his footstool, nor by Jerusalem, that is the city of the great king, nor by your own head because you can't make one hair white or black. But you let your communication bet what? Yay, yay, nay, nay. Anything more than that comes of evil.

Verse 43. You have heard it said by them of old times thou shalt love thine neighbor and hate thine enemy. It is all right to hate your enemies. It is not all right to hate anybody. I say unto you here is the law. You love your enemies. You bless them that curse you.

Turn to Matthew 15. Have I read enough or shall we read some more? Brethren, the law is holy and the law is spiritual. And I am sick and tired of this generation of preachers that are going up and down the country telling people of salvation is in quitting drinking and smoking and going to the show and dancing and playing cards and then you are holy. It is nauseous to me and I know it is nauseating to a holy God. They don't know what sin is. The law is spiritual. The law deals with the attitude. The law deals with the heart. The law deals with a motive. And to clean up the outside of the cup and platter doesn't do anything about the inside. But if the inside is cleaned up and I have a right relationship with God and the Spirit of God puts a new nature within me that brings me to love God and love and honor his word and God puts within me his spirit and I have that divine nature, then the outside will be cleaned up. I will avoid appearance of evil. I will eat no meat if it offends my brother. I will try to direct my steps so that it will bring honor and glory to my God. But the beat of my heart is not just to abstain from some outward

things and follow some outward rules and regulations. It is to live and fellowship and have an intimate relationship with a holy God. And because he is holy I am holy.

Now, listen to Matthew 15. In verse 14 Christ is talking about these religious leaders. The disciples came to him in verse 12 and they said, "Master." In verse 12, Matthew 15, "Don't you know that the Pharisees, that is the religious leaders, were offended after they heard that saying?"

And Christ said, "Every plant which my heavenly father didn't plant will be rooted up. Leave them alone. They are blind leaders of the blind. That is what they are. They are blind leaders leading a bunch of blind people that follow them like sheep follow a shepherd. Leave them alone."

And the disciples said, verse 15, "Well, tell us what you meant by that parable."

And Christ said, verse 16, "Are you without understanding? Don't you know that whatsoever entereth into the mouth goes into the belly and is cast out into the draught? These things...But those things, verse 18, which proceed out of the mouth come from the heart. They defile a man. For out of the heart proceeds evil thoughts."

You know, if you were asked by someone to name the worst sin. I heard some one say to me yesterday committed the worst sin known to man. If somebody asked you to name the worst sin you know what would you name? Do you know what the Lord Jesus named first? Evil thoughts.

When the Lord Jesus started talking about that which defiled a person, the first thing he said was evil thoughts. And then murders, adulteries, fornications, thefts, false witness, blasphemy. These are the things that defile a man. To eat without saying a blessing, to eat without washing your hands, that is not what defiles a man.

We get our religion off our sleeves into our hearts it would do a lot of good. Get our religion out of our little ceremonies into our hearts and prayer would spring from the heart and petitions would spring from the heart and obedience would spring from the heart. And we would stop following rules and regulations.

Well, the law must stand. Turn back to our text, Daniel. And King Darius signed the law. He signed the decree. And these men said, "It can't be changed."

And this is God's law, my friend, and it can't be changed. The law must stand.

I want you to listen. Don't turn here, just let me turn over here quickly and read something the apostle Paul wrote in Romans chapter three. He said in Romans chapter three, verse 19. Now we know that what things soever the law saith it saith to them who are under the law that every mouth, except the preacher, no every mouth, that every mouth, except the little intermediate Sunday school girl, no, every mouth, that every mouth except Grandma Susie, she is such a wonderful old lady. No, it is says every

mouth, even grandma Susie. It says to every mouth, that every mouth may be stopped and all the world become guilty. Grandma Susie you are guilty. And little intermediate girl you are guilty. And preacher you are guilty. Guilty before God.

”Daniel, you are guilty and not a thing I can do.”

King Darius labored. It says here in Daniel six he labored till the going down of the sun to try to deliver his friend Daniel. It could not be done. I can see the king in his chambers pacing back and forth. The law has been declared. The law has been signed and Daniel has broken the law and he paces up and down. “How can I be true to the law and yet deliver my friend? How can I be true to the law and yet set Daniel free?”

Turn to Romans three with me a minute and let me show you something. Romans 3:26. If you can find the answer to that question you will learn the gospel. How can God be true to the law and set you free? You have broken the law and the law can’t be changed. The law is holy. The law is spiritual. And God says, “Every soul that sinneth, it shall surely die. I will in no wise clear the guilty.”

And there is Daniel over there guilty. He has broken the law, no question about it. And the law can’t be changed. Here is the king trying to set him free and he can’t do it. One has got to be sacrificed. Either Daniel or the law. If he sets Daniel free the law is gone and he is gone. If he stands by the law Daniel has got to die.

Look at Romans 3:26. To declare I say at this time his righteousness that God might be just and the justifier of him which believeth in Jesus. How can God be just and yet justify me? How can God be righteous and hold up his law and exalt his law and honor his law and yet set me free, show mercy to me? How can it be done? That is Darius’ dilemma.

“How can I do it?” Darius said. “How can I do it?”

You have broken God’s law, my friend. Let me ask you. How do you propose to be delivered at the judgment? You have broken God’s law. You say, “Well, I think God loves everybody.”

Darius loved Daniel, but he couldn’t set him free.

“Well, I think when it comes down...when the chips are down and when I die and stand before the judgment somehow, I just believe that the way will be found.”

Darius couldn’t find a way and he wanted to deliver Daniel more than he wanted anything else. And don’t you know if a fallible king will stand by his law that strong, how strong do you think God will stand by his law, he who spared not his own Son? Huh? Well, how are you going to be delivered? It is not by works of righteousness which we have done. By the deeds of the law shall no flesh be justified. We know Christ said in Matthew seven, “Many will say unto me in that day, ‘Lord, we preached.’”

But Daniel was a preacher.

“We have prophesied.”

Not like Daniel.

“We did many wonderful works.”

Daniel did so many wonderful works the king was going to make him the number one man in the kingdom. But the law still stands. The law has still got to be satisfied. Not by church association.

“Well, I was a member of the church.”

Judas was an apostle. There is no safety in the walls of an organization. You just curl up in that bed that is too narrow and try to pull the cover of religious denominationalism up over you and you will find it too short. Or you hide in the refuge of your denomination or your sectarianism and you will find when the judgment of God sweeps through you will be swept out with the preacher and all of the rest of you. The sacraments, the ordinances, the ceremonies will not set us free.

Job asked those questions. Turn to Job chapter four. Listen to this. Job said in chapter four, verse 17, “Shall mortal man be more just than God? Shall a man be more pure than his maker? Behold, God puts no trust in his servants. His angels he charged with folly. How much less in them that dwell in houses of clay whose foundation is in the dust which are crushed before moth?”

Turn to Job 9:20. Listen to Job here. If I justify myself my own mouth will condemn me. If I say I am perfect, it shall prove me perverse.

Look at Job 15, verse 14. What is man that he should be clean? And he that is born of a woman that he should be righteous?

Job 15:15. Behold God puts no trust in his saints. The heavens are not clean in his sight. How much more abominable and filthy is man which drinks iniquity like the water?

“Daniel, I can’t help you. You have broken the law.”

Now, Daniel, you are shut up to one thing. Your God will have to deliver you. Your God will have to deliver you.

In John chapter one, verse 12, turn over there with me. Brethren, when Jonah got down in the bottom of the sea in the belly of the whale, the seaweed is about his head and the iron bars closed, he thought, forever. In the belly of hell he said, he cried, “Salvation is of the Lord.”

You and I have broken a holy law. You and I have broken a spiritual law. You and I are absolutely unable in any way to fulfill the law of God and the perfection which he requires and we are shut up in the gates of death. We are shut up in the prison of condemnation. We are held in the dungeon of bondage to a broken law and there is no way out neither by works or decision or promises or vows or reformation or morality. We are sure for hell as we are standing here unless somebody does something. And you can't do it and I can't do it and the mother church can't do it and the ordinances can't do it and the sacraments can't do it. Only God can do it. Only God. He is going to have to work something out. Almighty God is going to have to do something. Like Peter said as he sank beneath the waves, "Lord, save me or I perish."

"Daniel," Darius said, "I can't help you. The law condemns you. The law justly charges you. You have broken the law. You are guilty. You have got to go to the lion's den. There is nothing I can do."

The preacher says, "There is nothing I can do."

You say to your children, "There is nothing I can do, son. You have broken God's law."

Nothing anybody can do but God. And salvation is in the hands of God and mercy is in the hands of God and grace is in the hands of God and compassion is in the hands of God and salvation is the gift of God and he gives it to whomsoever he will.

Now, how did God deliver us? In Galatians four, God doesn't deliver us by saying, "Well, let's just forget that he sinned. Let's just forget that he broke the law."

No, sir. In Galatians four, verse four, when the fullness of time was come God in his mercy sent forth his son, made of a woman, made under the law. Jesus Christ came down here to this earth. Now God required that you obey his law perfectly, didn't he? He required that you and I obey, that we love our enemies, that we pray for them which despitefully use us, that we not ever have a thought or an attitude or a motive or an imagination of sin. We couldn't handle that.

So Christ came down here made of a woman, born just like you are. His mother carried him in her womb and nine months later he was born. He was begotten. He was conceived of the Holy Spirit. He was the perfect man. He was God almighty in the flesh. And he faced this law. Watch it, made of a woman, made under that law to redeem them that were under the law that we might receive the adoption of sons.

Now, turn to Romans five, verse 19. Let me show you something here, in Romans five, verse 19. It says here by one man's disobedience, that is Adam, by one man's disobedience we were made sinners. That is what happened to this whole outfit. Back yonder in the Garden of Eden our father fell and since then every child that has been born has been born with a tendency to do evil. Not only was he imputed to us guilt, but

imparted unto us an evil nature. Paul said, “The things I would do I don’t do them. The things I would not do, I do.”

Somebody said, “Why is it so much harder to do good than to do evil?”

Because we have an evil nature. You don’t have a good nature. You have got a human nature. Christ said, “That which is born of the flesh is flesh. And in the flesh no man can please God. The flesh longs to please itself. And even after you are converted you will have that conflict between the Spirit and the flesh, between the regenerated man and the unregenerated man.

And it says here by the obedience of one...by the disobedience of one we were made sinners. By the obedience of one shall many be made righteous. So Christ came down here as a man and he met this law and he obeyed it perfectly in every jot and tittle as a man. He was tempted in all points as we are tempted yet without sin. And then he went to the cross and there he was wounded for our transgressions. There the law says you have got to die. Christ came and took my place and died for me.

The law says you have to suffer the punishment of your sins. Christ came and my sins were laid on him and he suffered the punishment of sin. He died on the cross that we might not die. He took our place. He died and he rose again. He suffered in our stead. And that is how God sets us free. That is how God set us free.

Old Dr. A.J. Gordon was pastor of the large Baptist church up in Boston many years ago, a long time ago and he said he was walking down the street one day and one of his little Sunday school boys was coming down the street and he had a bird cage in his hand, an old home made bird cage. And in that bird cage were two little frightened sparrows, field birds. And Dr. Gordon said as that boy walked up to him with that little old home made bird cage, wired together, you know, he looked at those little birds and they were just in that shivering and shaking and scared to death.

And he said, “Son, where did you get the birds?”

“Well,” he said, “I trapped them.”

Dr. Gordon said, “Well, do you want to sell them, sell these old birds?”

“Why,” he said, “These old birds are no good.”

And Dr. Gordon said, “I am aware of that. But,” he said, “I will buy them.”

“Well,” he said, “They can’t sing.”

Dr. Gordon said, “I am aware of that, but I will buy them.”

“Oh,” he said, “There are plenty more just like them.”

He said, "I am aware of that, too, but I will buy them."

"Why," he said, "Preacher, you can go out therein the field and catch you some."

"I know that, but I would like to have those two birds."

And the little boy said, "Well, I will tell you what I will do." He said, "I will sell you birds, cage and all for two dollars."

And two dollars was a lot of money then. Dr. Gordon reached in his pocket and he pulled out two dollars and handed to the little boy and the little boy shook his head and handed that home make cage with its two field birds to A.J. Gordon and pocketed his money and walked on down the street.

And Dr. Gordon said, "I just stood there and held my birds and watched him walk off." And every once in a while he would turn and look, you know, and grin. And he said, "I just stood there and waited on him. Held my birds."

And he went on down the street. Just before he turned the corner he looked back up and he shook his head, "Fool, preacher, what in the world he would want with those birds."

And he rounded the corner and Dr. Gordon said, "When he rounded the corner I took my birds and I held them up in the cage and then I took the wire off the door and I opened the door and I held it up in the air and I patted the back of it and I said, 'All right little birds. I bought you. You belong to me. I am setting you free. Fly off.'"

And he said those little birds spotted that open door and they kind of eased over there, you know, and glanced back at him and hardly believed it. And then one of them...right off into the air. Right behind him the other one. And he said as they went up in the air he could almost read their thoughts. "Set free, redeemed, set free."

One day the law of God had me bound in bondage, in prison and I couldn't get free. And the Lord Jesus Christ came by and looked at me and loved me and you and he said, "Law, I will buy those birds."

And the law said, "Lord, they are no good."

He said, "I know that."

In my flesh dwelleth no good thing.

He said, "Lord, they can't sing."

"I know that."

“There are plenty more, Lord.”

“I know that. But I want those.”

“But, Lord, they will break your heart.”

“I know that.”

“And they will spit on you and they will revile you and they will cast you out and they will reject you.”

“I know that, but I want them. How much will it cost?”

And the law said, “It will cost the silver of your sweat and the gold of your blood.”

And Christ said, “I’ll take them.”

And he came down here to this earth and he gave his life and he died for my soul and he bought me. And he sent me the glorious good news and he said, “Fly out now you are free. The debt is paid. I redeemed you. You are mine. And I will set you free.”

And, brother, I have flown out. Redeemed how I love to proclaim it. Redeemed by the blood of the lamb. Redeemed by his infinite mercy. Redeemed his child forever I am.

What the law could not do God sending his own Son in the likeness of flesh condemned sin in the flesh and set me free.

Our Father, take the Word and make it a sharp two edged sword to pierce our hearts and reveal unto us the mercy of our great God, the love and grace and compassion of our Lord to those bound by sin and bound by iniquity and sentenced with the sentence of death upon us. And yet by his mercy he hath delivered, he doth deliver and by his mercy we know he shall deliver us. We are his own, bought with his blood and we shall never perish. In his name we pray. Amen.