

# 26-0705a - Detailed Summary

## 26-0705a - "You Will Be Free Indeed," Part 1, Scott Reynolds

**Bible Readers:** Mike Mathis and Roger Raines

This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

## "You Will Be Free Indeed," Part 1

### Scripture Readings

**1<sup>st</sup> Reading** (0:04 - 0:40): Mike Mathis

**Romans 4:7:** The first scripture reading this morning was taken from Romans the fourth chapter, verse seven: "Blessed are those whose lawless deeds are forgiven, and whose sins are covered." Mike completed the reading of God's word.

**2<sup>nd</sup> Reading** (0:45 - 1:00): Roger Raines

**John 8:36:** Roger then read from the Gospel of John, chapter eight, verse 36: "So, if the Son makes you free, you will be free indeed." This concluded the second reading.

## Summary of Transcript (0:04 - 23:23), Preacher: Scott Reynolds

### (1:05 - 3:42) Introduction and New Testament Passages on Freedom

Scott greeted the congregation on the morning of July 5, 2026. Noting yesterday's 250th anniversary of the Declaration of Independence, he had considered discussing Christian influence on liberty in Western culture but decided the New Testament's teachings on freedom and liberty were more important. He shared a smattering of verses: Galatians 5:1 ("For freedom, Christ has set us free. Stand firm..."), Galatians 5:13, John 8:36 (the sermon title), multiple references from Romans 6 on being set free from sin, 2 Corinthians 3:17, James 1:25 on the law of liberty, 1 Peter 2:16, Galatians 4 on children of the free woman, and Romans 8:2. The New Testament indeed has much to say on these topics.

### (3:42 - 4:39) Defining Biblical Freedom

In the modern world, freedom often means political freedom, personal autonomy, and self-determination. However, New Testament liberty is far deeper: spiritual freedom from the penalty and power of sin, from the Mosaic law's condemning authority for justification, and from fear and spiritual death into a new life of humble service empowered by the Holy Spirit. This freedom comes only through faith in Jesus Christ.

### (4:39 - 8:36) Foundation: John 8:31-36 — The Son Sets You Free

Jesus lays the foundation in John 8:31-36. To Jews who had believed him, he said that holding to his teaching makes one truly his disciple. Then they will know the truth, and the truth will set them free. The audience objected, claiming Abraham's descent and never having been slaves. Jesus replied that everyone who sins is a slave to sin. A slave has no permanent place in the family, but the Son belongs forever. Therefore, "if the Son sets you free, you will be free indeed."

Scott noted this addresses true discipleship versus nominal, the importance of abiding in Jesus' teachings to know lived truth, and freedom specifically from sin. The audience's claim was historically and spiritually inaccurate given Israel's past enslavements and current Roman rule, plus their inability to keep the Mosaic law. Only the Son grants permanent freedom through a redemptive relationship. Freedom begins by abiding in Jesus' Word and being liberated into God's family. This sets the stage for all New Testament liberty teachings.

### **(8:36 - 9:51) Freedom from Sin and Romans 4:7-8 Connection**

Jesus presented opposing ideas: free from sin versus slaves to sin. Scott referenced the earlier Romans 4:7 reading on forgiven transgressions. Tonight's continuation will cover Romans 4:8 ("Blessed is the one whose sin the Lord will never count against him"). Jesus removes sin and ensures sins are never counted against the believer, with continual cleansing (1 John). This morning focuses on being made free from sin, as "if the Son makes you free, you are free indeed."

### **(9:51 - 13:46) Romans 6: Freedom from Sin Through Union with Christ**

Electronic Bible searches show "free from sin" hits concentrated in Romans (three in chapter 6, one in 8) and "slaves to sin" also in Romans 6. Scott examined excerpts (primarily NASB). Romans 6:6 states the old self was crucified with Christ so the body of sin might be done away with, ending slavery to sin. Union with Christ's death occurs in baptism by faith (Romans 6:3-4), resulting in new life. Romans 6:7 declares that he who has died is freed from sin, fulfilling Jesus' promise through true discipleship and knowing the truth.

### **(13:46 - 17:32) Obedience to the Type, Slavery to Righteousness, and Prior State**

Romans 6:17-18 thanks God that though once slaves to sin, heart obedience to the "form" (**tuπος / type**) of teaching — the typology of baptism — brings freedom from sin and slavery to righteousness. Baptism is the moment of freedom and receiving God's gift of righteousness, enabling one to become a slave of righteousness (not self-righteousness, but Christ's). Scott referenced Bob Dylan's "Gotta Serve Somebody" — everyone serves somebody. Romans 6:20 notes that as slaves to sin, people were free regarding righteousness, underscoring no inherent human righteousness (Romans 3:10) and refuting the notion that humans are basically good.

### **(17:32 - 20:55) Sanctification and Eternal Life as the Outcome**

Romans 6:22 states that having been freed from sin and enslaved to God yields sanctification, with the outcome eternal life. Sanctification is God's end game — being set apart as holy for his purposes. Salvation is the means, not the end; believers remain to do good works God prepared in advance (Ephesians 2:10). Like Isaiah, cleansed from guilt and sins atoned for to respond "Here I am, send me," believers are freed to fulfill God's will. Paul contrasts sin's wages (death) with God's gift of righteousness (eternal life in Christ) (Romans 6:23).

### **(20:55 - 23:23) Conclusion, Preview, and Invitation**

The beginning of liberty in Christ is freedom from sin's penalty and dominion through justification and sanctification. Scott previewed the evening continuation and quoted Colossians 3:1-4, urging those raised with Christ to focus on heavenly things, as their life is hidden with Christ and they will appear with him in glory. He extended the invitation to anyone subject to it while the congregation stood to sing.