

# 26-0705a Transcript

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

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

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

### Scripture Readings

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

**Romans 4:7** (0:04) *The first scripture reading this morning will be taken from Romans the fourth chapter, (0:13) verse seven. Romans four, verse seven, which reads, (0:22) Blessed are those whose lawless deeds are forgiven, and whose sins are covered. That completes the reading of God's word. (0:40)*

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

**John 8:36:** (0:45) *I'll be reading from the Gospel of John, chapter eight, verse 36. (0:51) So, if the Son makes you free, you will be free indeed. This concludes this reading. (1:00)*

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

(1:05) Good morning, good to see everybody. Today being July 5th, and yesterday being the 250th anniversary of the Declaration of Independence, (1:18) I thought I would take a break from our Genesis 1 through 11 series and talk about the Christian influence on liberty and freedom in Western culture. (1:29) And we'll do that some other time.

Not today, because I got to thinking as I was preparing about what the Bible does say, more specifically the New Testament have to say on these topics of freedom and liberty. (1:46) And I found it has a lot to say, and I thought that that was much more important to talk about at this time than the Christian influence in Western culture. (1:57) Here's a smattering of New Testament scripture fragments regarding freedom.

(2:06) Galatians 5. For freedom, Christ has set us free. Stand firm, therefore, and do not submit again to the yoke of slavery. (2:16) Galatians 5 again.

For you were called to freedom, brothers. John 8, verse 36, the verse we just read. (2:27) So if the Son set you free, you will be free indeed, which happens to be the title of this lesson.

(2:36) Romans 6. And having been set free from sin. Romans 6 again. But now that you have been set free from sin.

(2:47) In 2 Corinthians chapter 3. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. James chapter 1. (3:00) But the one who looks into the perfect law, the law of liberty, and perseveres. (3:07) 1 Peter chapter 2. Live as people who are free.

Galatians chapter 4. So brothers, we are not children of the slave woman, but of the free woman. (3:22) Romans chapter 8. For the law of the Spirit of life has set you free in Christ Jesus from the law

of sin and death. (3:33) So does the New Testament have a lot to say about freedom and liberty? And this is only a partial list.

Yes, it does. (3:42) So let's take a look. Now when I say freedom, what am I talking about? In our world, the word freedom is everywhere.

(3:53) Political freedom, personal autonomy, the right to choose your own path. (3:58) And yet, when the New Testament speaks of liberty, it's describing something far deeper and more liberating than modern notions of self-determination. (4:10) The New Testament primarily teaches spiritual liberty.

Freedom from the penalty and power of sin. (4:18) From the condemning authority of the Mosaic law for justification. (4:24) From fear and spiritual death into a new life of humble service empowered by the Holy Spirit.

(4:33) This freedom comes only through faith in Jesus Christ. (4:39) Let's begin with the foundation. The Son sets you free indeed.

(4:45) Jesus himself lays the foundation in John chapter 8 verses 31 through 36. (4:56) To the Jews who had believed him, Jesus said, (5:00) If you hold to my teaching, you are really my disciples. (5:05) Then you will know the truth, and the truth will set you free.

(5:10) They answered him, We are Abraham's descendants and have never been slaves of anyone. (5:16) How can you say that we shall be set free? (5:20) Jesus replied, Very truly I tell you, everyone who sins is a slave to sin. (5:29) Now, a slave has no permanent place in the family, but the Son belongs to it forever.

(5:36) So, if the Son sets you free, you will be free indeed. (5:43) Notice Jesus tells us that holding to his teachings makes us truly his disciples. (5:52) Does that mean that he may have some disciples that are disciples in name only? (5:58) Are they not truly his disciples? Think about that.

(6:04) And Jesus goes on, If we hold to, or some translations say abide in, his teachings, we will know the truth. (6:14) Through living his teachings, we learn what is true. (6:18) And it is this lived truth that set us free.

(6:24) He goes on to say, He's talking about freedom from sin. (6:28) And since the Son is permanent and he's around forever, then if he sets us free, we will truly be free. (6:38) I find it interesting that the Bible makes a point of identifying those in his audience that he's addressing, (6:47) that they are those Jews who believed.

(6:52) In his audience, he'd often have people who didn't believe and were criticizing him. (7:00) But the Bible tells us that he's addressing those in his audience that are at least beginning to believe. (7:09) It says that they believed.

(7:11) And they're the ones objecting to his declaration of freedom here (7:16) by making the claim, we've never been slaves. (7:21) And this was historically untrue in that they had been enslaved by Egypt and Babylon (7:28) and conquered and ruled by Persia, Greece, and at the time of this discussion, Rome. (7:37) And it was also spiritually blind.

(7:39) They were living under a law, the Mosaic law, that they could not keep. (7:45) Jesus exposes

the real tyrant, sin. (7:50) Everyone who sins is a slave to sin.

(7:56) A slave has no lasting rights in the household, but a son belongs forever. (8:01) Only the son can grant permanent, real freedom. (8:06) This is not self-improvement or mere knowledge.

(8:10) It's redemptive and requires a relationship with Jesus. (8:16) Freedom begins when we abide, live, or walk in Jesus' Word (8:22) and are liberated by the Son into the family of God. (8:28) This sets the stage for everything else the New Testament teaches about liberty.

(8:36) Jesus mentioned two opposing ideas here in regard to sin. (8:41) Free from sin and slaves to sin. (8:45) I preface this part of our study with Romans 4, 7, which Mike read for us.

(8:52) Blessed are those whose transgressions are forgiven, whose sins are covered. (9:00) If your transgressions or your sins are forgiven, then you are sin-free, or free from sin. (9:08) Tonight, we will look at the second part of that, Romans 4, 8. (9:14) Blessed is the one whose sin the Lord will never count against him.

(9:21) Jesus does two things for us. (9:24) First, he takes away our sin, and then he never counts our sins against us. (9:31) We are continually cleansed, as 1 John tells us.

(9:37) How does he do that? (9:39) This morning, we'll look at how he makes us, makes us free from sin. (9:45) And if the Son makes us free, we are free indeed. (9:51) When you do a search in an electronic Bible, I don't have a concordance anymore.

(9:56) I use the search facility on my electric Bible. (10:02) And so if you do a search for free from sin in the New Testament, (10:08) in most translations, you'll get four hits. (10:10) To my surprise, they were all in the book of Romans.

(10:16) Three are in chapter 6, and the fourth is in chapter 8. (10:22) And what I find even more interesting is that when you do a search for slaves to sin, (10:29) you also get three hits. (10:32) And all of them are also in Romans, specifically chapter 6. (10:41) So, the two points Jesus makes, freedom from sin and sins to slave, (10:47) are focused right here in chapter 6 of Romans. (10:53) I plan on identifying some points as we read those verses.

(10:57) I'm not going to read the entirety of chapter 6, (11:01) just the pieces that deal with free from sin and slaves to sin. (11:07) Later, you may want to read chapter 6 on your own (11:12) from the perspective of being freed from sin (11:15) for the purpose of no longer being a slave to sin. (11:22) So let's look at these excerpts from Romans chapter 6. (11:26) I didn't have time to put them up on the screen, (11:30) but if you take your Bible and look at chapter 6, (11:34) there are seven verses we're going to look at, (11:39) beginning with Romans chapter 6, verse 6. (11:45) Most of the Scripture I'll be reading, (11:50) I've taken from the New American Standard.

(11:53) There is a couple of verses. (11:55) The Romans 4, 7, and 8 I did from the NIV (11:59) because it looked a little clearer. (12:02) But these I'll be reading New American Standard.

(12:06) So Romans 6, verse 6. (12:09) Our old self was crucified with him (12:12) in order that our body of sin might be done away with, (12:17) so that we would no longer be slaves to sin. (12:22) So union with Christ's death breaks sin's mastery. (12:28) Sin should no longer be our master.

(12:31) When we are united with Christ's death, (12:34) and that's Romans 6, same chapter, (12:37)

back in verses 3 through 4, it says, (12:41) Don't you know that all of you who were baptized into Christ (12:47) were baptized into his death? (12:49) We were therefore buried with him through baptism into death (12:54) in order that just as Christ was raised from the dead (12:58) through the glory of the Father, (13:00) we too may live a new life. (13:05) So when are we united with Christ's death? (13:08) In baptism. (13:10) And what is the result of a union with Christ's death? (13:14) Romans 6, 7, verse 7. (13:18) For he who has died is freed from sin.

(13:25) So just what Jesus promised, (13:29) holding to his teaching, truly becoming his disciple, (13:33) knowing the truth, and the truth will set us free. (13:38) And the truth is, death with Christ brings freedom from sin. (13:46) Romans 6, 17, and 18.

(13:49) But thanks to God that though you were slaves to sin, (13:56) you became obedient from the heart to that form of teaching (14:01) to which you were committed. (14:03) And having been freed from sin, you became slaves of righteousness. (14:11) We all begin as slaves to sin, (14:16) but heart obedience to the form of teaching, (14:20) and that word form there is in the Greek, (14:23) tupos, which means type.

(14:25) He's talking about a type. (14:29) But a heartfelt obedience to the form of teaching, (14:32) the type teaching, (14:34) results in freedom from sin and slavery to righteousness. (14:40) This type teaching is the topology of baptism (14:46) that we just read in Romans 6, 3-4.

(14:51) And how do you obey from the heart the topology of baptism? (14:56) By being baptized. (14:59) Baptism isn't a public profession of prior faith (15:04) that some of our religious neighbors believe. (15:07) It is where and when we are freed from sin.

(15:13) In obeying this type of teaching, the topology of baptism, (15:18) to which we are committed, (15:20) we are freed from sin and become slaves of righteousness. (15:25) It is also where and when we receive God's gift of righteousness. (15:32) It is where and when we are declared and credited with righteousness.

(15:37) You have to be righteous in order to become a slave of righteousness. (15:45) Not our own righteousness. (15:47) Jesus makes us free, he said.

(15:51) If the Son makes you free. (15:54) Jesus makes us free from sin by freely giving us his righteousness (15:59) to those who obey his type teaching from the heart. (16:05) Moving from slaves to sin to slaves of righteousness (16:10) reminds me of that Bob Dylan song, (16:15) Gotta Serve Somebody, (16:17) from his 1979 album, Slow Train Coming.

(16:22) Specifically the famous chorus, he says, (16:25) you gotta serve somebody. (16:27) Well, it may be the devil, or it may be the Lord, (16:32) but you're gonna have to serve somebody. (16:35) And he's right.

(16:37) So Paul continues. (16:39) That wasn't an impression, it's just the way I was reading it. (16:43) Paul continues in verse 20.

(16:46) Romans 20. (16:49) 620. (16:49) For when you were slaves of sin, (16:53) you were free in regard to righteousness.

(16:57) So slaves to sin are righteousness free. (17:02) That is, none are righteous. (17:07) Not even one.

(17:08) Romans 3.10. (17:10) Paul is emphasizing here that before baptism, (17:14) when we were slaves to sin, we had no righteousness of our own. (17:19) This puts to rest the lie that humans are basically good. (17:27) Our righteousness comes from God, not from us.

(17:32) And last of the Romans chapter 6 references is verse 22. (17:38) But now, having been freed from sin and enslaved to God, (17:42) you derive your benefit resulting in sanctification, (17:49) and the outcome is eternal life. (17:53) So being freed from sin results in something.

(17:57) It results in our sanctification. (18:01) And what is sanctification? (18:04) Bill Tackett, in his Engagement Project study, (18:08) asks the question, what is God's end game? (18:13) What is it that God wants to accomplish with us? (18:17) Is it salvation? (18:20) As Peter says, (18:32) 2 Peter 3 verse 9. (18:36) If salvation, though, is the end game, then why are we still here? (18:46) Why, once our sins are taken away and we're freed from sin, (18:51) why not just take us home then? (18:54) What is our purpose for remaining? (18:59) Sanctification. (19:01) Being set apart as holy for God's purposes.

(19:06) Being saved isn't the end, it's the means. (19:13) The means to an end. (19:16) For we are God's handiwork, created in Christ Jesus to do good works, (19:22) which God prepared in advance for us to do.

(19:26) Ephesians 2.10. (19:28) Like Isaiah, who in a vision saw God seated on his throne, (19:33) and Isaiah cried, (19:35) Woe is me, for I am a man of unclean lips. (19:39) And one of the seraphim, an angel, (19:42) flew to him with a live coal he had taken with tongs from the altar, (19:47) and touched it to Isaiah's lips, and said, (19:53) See, this has touched your lips. (19:56) Your guilt is taken away, and your sin atoned for.

(20:01) And Isaiah heard the Lord say, (20:05) Whom shall I send, and who will go for us? (20:10) And Isaiah said, Here I am, send me. (20:15) God cleansed Isaiah to do his work. (20:20) We are cleansed, not just to be saved, (20:25) but because God has prepared works for us to do before time began.

(20:30) We are freed from sin so that we can do the will of God. (20:38) Verse 22 says, Now having been freed from sin and enslaved to God, (20:45) you derive your benefit, resulting in sanctification, (20:51) and the outcome is eternal life. (20:55) And Paul follows this with verse 23, (20:59) For the wages of sin is death, but the gift of God, righteousness, (21:06) is eternal life in Christ Jesus our Lord.

(21:11) The beginning of our liberty in Christ is being freed from sin's penalty of dominion, (21:17) and dominion. (21:18) The gift of righteousness brought justification, Romans 5, 16 and 17. (21:25) And we receive righteousness when we die in the likeness of Jesus' death, (21:30) and are freed from sin to become slaves of righteousness, (21:35) leading to our sanctification, Romans 6. (21:39) And tonight we will continue our study on freedom and liberty in the New Testament.

(21:44) Jesus doesn't just take our sin away with his once-for-all sacrifice, (21:50) but, as Romans 4, 8 says, (21:54) Blessed is the one whose sins the Lord will never count against him. (21:58) Or as John puts it in 1 John 1, 7, (22:02) If we walk in the light as he himself is in the light, (22:06) we have fellowship with one another, and the blood of Jesus, his Son, (22:11) cleanses us from all sin. (22:12) He will continually take our sins away.

(22:17) If we are truly his disciples and hold to his teachings, (22:21) he will make us free. (22:24)

Make us free indeed. (22:27) So, to close, let me close with Colossians 3, verses 1 through 4. (22:35) Then we'll extend the invitation.

(22:39) Since then, you have been raised with Christ. (22:42) Set your hearts on the things above where Christ is, (22:46) seated at the right hand of God. (22:48) Set your minds on the things above, not on earthly things, (23:23) for you died, and your life is now hidden with Christ in God.

(22:58) When Christ, who is your life, appears, (23:01) then you will also appear with him in glory. (23:06) So, if the Son makes you free, you are truly free indeed. (23:13) We are extending the invitation to anyone who is subject to it.

(23:19) So, come while we stand and sing. (23:23)