

Liberty for All!

by Jim Cymbala

Jesus offers true freedom from spiritual bondage and the fear of judgment and death, and it is found in a relationship with Him.

Duration: 41:27

Scripture: John 8:31-32, John 8:34, John 8:36

Topics: "Liberty"

Description

In this sermon, the speaker emphasizes the importance of finding the right master in order to experience true freedom. He shares a personal story about a talented basketball player who never reached his full potential because he didn't submit to the right coach. The speaker explains that Jesus is the one who sets us free from the law of sin and death, and it is through faith in Christ that we can truly experience freedom. He challenges the audience to understand the true meaning of freedom and to prioritize their eternal home in heaven over worldly concerns.

Transcript

John 8, 31, to the Jews who had believed him, Jesus said, if you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you, what? That word must have set off something in the listeners, because notice their response. They were starting to believe in Jesus, according to verse 31.

They answered him, we are Abraham's descendants, Jews, and have never been slaves of anyone. Not true, they're denial, and they're not speaking truth there. How can you say that we shall be set free? What's this freedom business? We don't need it.

We look like a bunch of slaves to you? Jesus replied, I tell you the truth, everyone who sins is a slave of sin. That word sins is practice sins, that's your lifestyle. Then you're a slave to that sin.

Now a slave has no permanent place in the family, but a son belongs to it forever. And now John 8, 36, so if the Son, capital S, sets you free, you will be, the Son sets you free, you will be free indeed. Notice it was, you shall know the truth, and the truth shall set you free.

When you become acquainted and get this truth in your heart, Lord help me to speak and help us to listen today to this, and give us a listening heart. You'll know the truth, and the truth will set you free. And then

whom the Son sets free, when Jesus works in your life, he sets you free, and it's really free.

The word indeed there means really, you're really free. Now this thought of freedom and liberty has resounded for centuries, because man seems to know, on a certain level, that he wasn't born to be a slave to anyone else, and be coerced into behavior that he doesn't want to do. He doesn't want to get up when someone tells him he has to get up, work at a job, not be able to travel, move, change jobs, educate himself.

To have a despot or a dictator over you, or a slave master, for centuries and centuries, blood has been shed, because people have fought for their freedom. In the colonial times, in the 1700s, before the Revolutionary War, you remember this name from junior high school or high school, Patrick Henry said, Give me liberty or... Very good. Give me liberty or give me death.

In other words, we can't take the way Great Britain is ruling over our colonies that we belong to. We don't want to be colonies. We want to have our own nation.

We don't want a king or a queen ruling over us. Eventually, these brilliant men who wrote the Constitution, Declaration of Independence, set up a form of government that we call democracy, where you can elect your officials. We want that ability.

We don't want taxation without representation. We're not over in England with any say, and yet you're laying all this stuff on us. We don't want that.

We want freedom. And that became the buzzword all through the 13 colonies. Freedom, freedom.

We got to be free. We got to have liberty. Eventually, the Revolutionary War was fought, starting up in New England with some skirmishes.

Then the war went to its conclusion, with the British being defeated at the Battle of Yorktown by George Washington and this ragtag army that was put together. And then a Constitution was, around that time, put in place, and Thomas Jefferson, chosen by those leaders, wrote the Declaration of Independence. And it was that man has a right to liberty, that justice is for all, and everyone must be free.

But the whole Declaration of Independence and the whole Constitution had a hypocrisy in it, or as some people said, had a black hole in it, because all the time they were talking, influenced by English writers and by French writers, like Rousseau and others. All that time, they were practicing slavery, where human beings could not go where they wanted, couldn't vote, had no say-so in their life, and were shipped over from Africa with the help of Arab and black slave merchants, and sold and put on boats in hideous conditions, and brought here, and families divided, and mothers pulled away from their children, and just sold like material. And that was going on even while they were praising liberty and freedom and justice, and the thing was like a cancer eating away at America.

Slaves started coming in the 1600s to America, but once cotton became a major crop and great markets opened for it, especially in England, the plantation owners in the South weren't about to go out there and do the laborious, painful work. At first, the cotton gin had not been invented, so somebody had to go out there and pick that cotton. The slaves were brought in for that, and then bred to have children who would do that, and it was a hideous, hellish enterprise.

Some ministers, in the early 1800s especially, mid-1800s, started what we call the abolitionist movement, and the abolitionists were people who were for the abolishment, to abolish slavery, and they started having rallies, and they were fought by people who wanted to keep slavery, which kept people from freedom and from liberty. And there were deaths, and there were death threats, not just Christian people, but others got behind this movement of abolition, and now the country was divided. So when you got to 1840 and 1850, 1830s even, you had the country divided.

There was the South primarily for slavery, because it kept up their way of life. You had in the North people who were pro-slavery, but others now a growing movement, especially in New England and New York. This is wrong.

And in the Midwest, some ministers, famous ones, whose names you might even know, wouldn't celebrate the Fourth of July as a protest against a country that was talking smack, as it was, except they didn't use that phrase back then, talking freedom, talking liberty, while people were being beat and coerced and used and abused. And then that culminated in 1861 in the Civil War, and the new president, Abraham Lincoln, generally regarded as the greatest of our presidents, was faced with this country fracturing now over this question of freedom. It was freedom.

That was the question. Do all people deserve to be free, or only certain people deserve to be free? And more people died in that war from 1861 to 1865. More people died in that.

More Americans died than in all the other wars we have ever fought and put together, the War of 1812, which preceded it, the Revolutionary War, World War I, World War II, Spanish-American War, every kind of war, the Gulf War, Korean War. You add up all the people who have been killed, and it doesn't add up to what happened, how many Americans died fighting each other in the Civil War. And toward the end of the Civil War, Lincoln caused great controversy when he wrote the Emancipation Proclamation, which said, no, you can't have people owned by other people.

I declare all the slaves to be free, which made him obviously greatly popular among all the slaves in the South and generally people in the North, especially people of color, who realize here's finally someone with two ounces of common sense and is fighting for us. Well, he paid with his life. A Southern sympathizer, as you know, killed him.

John Wilkes Booth, an actor, shot him in a theater in Washington, D.C. And then the battle has gone on, still goes on today, still goes on around the world. The summer uprising, the Islamic countries, what people are saying in Egypt, what people are saying now in Syria, and what people were saying against Gaddafi was, enough, we want to be free. You guys just rule, you get all the money, you control everything, we get nothing.

The elections, if they're held, are a fraud. There's no democracy. And this cry for freedom, parents are willing to give their lives so their children could have a shot at freedom.

And if you're born here in America, we have a certain degree of freedom that we just take for granted, but you go to other countries. The first time I went to Poland, when it was communist, and what I just saw in that airport almost broke my heart. Just abuse of people, and no ability to say anything.

And you're not going to any judge, there are no judges. Just, that's the way it is. When Jesus stepped on the scene, a lot of the Jewish religious leaders and political leaders were looking for a Messiah, and they

got certain verses in the Old Testament that spoke of a Messiah that would give them freedom, and they thought it was political freedom.

So when Jesus came, they thought he might be the one who's going to get on a horse and get some weapons, and start beating down these Romans. Because the Roman Empire was the big guy on the block, the greatest empire the world had known up until then. It spread all over the place, up into France, and in Italy, and into Northern Africa, and all through the Middle East, including Israel.

And the attitude of the Roman Empire basically was, look, we want to keep law and order, you pay your taxes to us, we're going to beat you down if you start getting smart. But otherwise, there'll be trials, there'll be some kind of justice. You do your religion, do whatever you want, just don't make trouble.

We accommodate ourselves in a way to your culture. We're not going to try to Romanize you, but do not cause trouble. And, you know, the strong Jews, the religious right-wingers, the fundamentalists, they hated the idea of paying taxes to a heathen, to a Gentile.

We're going to pay our hard-earned money to some guy in Rome? When can we throw off this yoke? So they were looking for a Messiah, a military Messiah. But when Jesus started hanging around with lepers and healing them and poor people and 12 disciples, fishermen and tax collectors, they were like, you're not the one we're looking for. But Jesus was talking about freedom, but the freedom that we don't think enough about.

Jesus is all about freedom. The Bible says about the Messiah, when he comes, he will set the captives free. For the Spirit of the Lord is upon me, the prophet said, speaking of the Messiah.

Because he will break the chains, loose the chains, and set the captives free. But if we're not in jail, and if we're not slaves on some plantation, we look at it and that almost bothers us. What do you mean free? I am free.

We're talking about freedom for. I'm as free as can be. I'll go where I want, do what I want, say what I want.

I'll curse when I want to curse. I'll do whatever I want. But Jesus was talking about an invisible, spiritual freedom.

Because the people who are the most free politically and physically, often are the ones who are the biggest slaves to another master that's driving their life. They're spiritually bound in prison even while they're physically free. And some people can be in prison, like my friend who just got out of prison.

He's here this morning for the first time. He's in a halfway house. But we've been talking on the phone now for months and months and months.

He's going to play paddle ball with me again. And we played paddle ball before he went in. And this was a prior charge before he became a Christian.

So my friend is out and was with me up in my office praying with the prayer band this morning. He would call me from the prison and he was so praising God in the slammer in Ohio, so praising God, that I could tell he was free. He was free where it really matters.

Was he in a cell? Could he get out? No. But was he free? He was free. And then I would come to church and meet people who are free who are in prison.

Because there's a worse prison than Rikers. Because you can get out of Rikers. But some other prisons you can't get out of.

So as a great man once said, the goal of life is not to find freedom. The goal of life is not to fight to be free. The goal of life is to find the right master.

Because if you find the right master, you will find freedom. People who are always trying to be free and throw off all restraint, they're the biggest slaves of all. But the people who go to the right master, you happen to know his name too.

His name is Jesus. When you find the right master, then you feel you for the first time know what freedom is. Because whom the sun sets free, is free indeed.

Can we put our hands together and just thank God for that. When Jesus first said this to the Jews who had started to believe in him, he actually got a pushback from them. Because they were starting to accept him.

But when he brought up this freedom slavery stuff, that insulted them because they were like us. They're very proud. Nationalistic.

Nobody wants to be called a slave. So what are you telling me I have to be free? What do I look like? A slave to you? We're Jews. We're the children of Abraham.

And they said to him, we're talking about freedom. You'll know the truth and the truth shall set you free. We're the children of Abraham and we've never known slavery.

We've never not been free. Which was wrong. They were in slavery.

Where? Where were they in slavery? What country? Egypt. They were in the book of Judges. Different people groups came and ruled over them because they were so away from God.

God used that to punish them and chasten them. He brought judgment by putting them under people and said, what he was saying was, oh, you don't want me to rule over you? Then I'm going to teach you how it is when other people rule over you. I'm the one you want to rule over you, but you won't have me? Good.

Then have someone else rule over you. Tell me how it feels. That's what that was all about in the book of Judges.

And then the Assyrians broke into the northern kingdom of Israel and brought them into slavery, took them away. And then 150 years or so later, the southern kingdom, including Jerusalem, was hit by the Babylonians and not only did they go off into slavery and were ruled over, men like Daniel, Shadrach, Meshach and? There you go. You knew that song, right? Shadrach, Meshach and Abednego.

Jerusalem was knocked down. The temple was destroyed. The walls were violated.

So they knew what slavery was, but you see, they're like us. You could be sitting here today. Some of us, we don't even like to be reminded that we're bound and we're slaves in the spiritual sense.

We don't like that. We want to flaunt our freedom and boast in our freedom. But Jesus was talking about the true liberty, the true freedom.

When he said, you'll know the truth, you're going to know and become acquainted with the truth in such a way you won't be religious because religious people many times are slaves. They go to church on Sunday and the rest of the week they're totally bound. They're shouting glory on Sunday and all they know is coercion and somebody ruling over them.

Lust, immorality, pornography, alcohol, unforgiveness, bitterness, pride, racism. Those are the real masters. When they push you, you've got to move.

And when they prompt you, you're going to obey because that's who's ruling us. Our complexes. You know, guys, I heard that same comedian say, he said, I was so self-conscious growing up that when the football players had a huddle, I thought they were talking about me.

You can get complexes. Nobody likes me. No one loves me.

You're bound by that. Now you can't open up. You're shut down.

Can't talk with people. Can't be who you really are. Can't develop your personality.

You're in prison. I'm in prison. You talk some psychobabble about how you grew up and it's all justified.

But we're in prison. But we don't like to be reminded of that. What we're going to do is flaunt it.

I'll buy whatever I want and even whether it's wise or not I can go where I want, say what I want and all of that. And the people who boast most in that are many times the biggest slaves of all. Because every one of us here has a master.

Selfishness. Pride. Somebody's pulling the strings.

So that's why this brilliant man said, the goal in life is not to find freedom. It's to find the right master. Because when you find the right master, you'll find freedom.

Real freedom. We can be who God intended you to be rather than this stifled, locked up person. Let me leave you here with a couple things that relate to what Jesus said when he said, whom the Son sets free is free indeed.

And you will know the truth and the truth will set you free. First prison he wants you to break out of. If you, I'm talking about not going to church or going to the Brooklyn Tabernacle.

My goodness, that's no formula for freedom. You got to have a relationship with Jesus Christ. You got to believe in Jesus.

You got to walk with Jesus. You got to talk with Jesus. You need Jesus morning, noon, and night.

You got to keep in touch with your master. Isn't that what they called him? Master? Isn't that what Lord means? Isn't that why Paul said, I'm a bond slave of Christ? Paul, that doesn't sound good. You're a bond slave? Yeah, but if you knew who my master was, that's what makes me free.

Oh, come on. Let's put our hands together and say amen to that. Satan is always lying to us and saying, don't you let anybody curtail you.

You go for it girl. You go for it guy. You be free.

And that's a lie. That's a hook to get us in slavery. So the first freedom, the first liberty, whom the son sets free is free indeed is the Bible tells us that the true born again Christian, if he knows it, if she knows it and understands it, because you can be in prison and someone unlocked the door, but you can be so misguided.

You don't open up and leave down where I go in Angola and Louisiana in that prison. They've had guys who have served 40, 50 years there. And when the release time comes and they're put on parole, they won't go.

They're afraid of what's out there. So they say, no, I'll go out and commit a crime because I want to stay here. They want prison.

That's all they're used to. And that's a challenge for us. The first freedom is freedom from condemnation and the fear of judgment and the fear of death and the fear of being punished for your sins which you've committed and I've committed.

That's the first whom the son sets free is free indeed. That's what bothers everyone even if they say they don't believe in God. You bring up death and they're going to look at you strange.

You don't talk about death. Why? Because death is the end of this little charade that they have going on here on earth and then their God is built into us that it's appointed on the man once to die but then the judgment. We know there's going to be a different end for Hitler than there is for someone who went about doing good.

We know that you just, we're not animals. There's a conscience that we have. So when you talk about death and you talk about facing God, a lot of people deny the existence of God not because it's been proven to them that there's no God.

They're denying the existence of God because that makes them feel very uncomfortable that there is a God. They're in denial because if there's a God they might have to look at the way they live. They might have to humble themselves and say I need a savior because I am a mess up.

And Jesus came that we would not be afraid of death. We would not be afraid of death or condemnation which is what gives death its bite. The bite of death is in the law violating law and now I got to see God.

But that's why Jesus hung on the cross ladies and gentlemen. Would you listen to me? He hung on the cross as my substitute and your substitute. He was punished not just by the Romans, the wrath of God came on him.

It was so bad he cried out my God, my God, why have you forsaken me? He was punished so we would be free and we wouldn't have to be afraid of dying. Paul says to live is Christ but to die, that's even better. Come on, can we say amen to that? Why many Christians don't live like that or experience that is because we're not free.

We're not free in our thinking. Our minds haven't been renewed. We don't realize what happened on the cross.

Eternity is not real to us. This little vapor of 70, 80 years is real big to us. So we're locked up like people who don't know him.

And then the devil comes as an accuser and reminds us what we did 10 years ago, 10 months ago, 10 days ago, 10 hours ago. And he reminds us you did that now God has it in for you. God does not have it in for me.

I'm his son, you're his son and daughter. He loves us. Come on, let's all say amen to that.

He loves us. That's the freedom. Freedom from condemnation.

There is therefore now no condemnation for them who are in Christ Jesus. Why? The law of sin and death. You sin, you die, meaning punishment.

The soul of the sinner shall surely die. That's been broken by Jesus Christ. Not by your tears or your good works, by Christ.

Not because you promised to be better, because you have faith in Christ whom the Son sets free. It's free indeed. Christians now have so little freedom of that kind that when someone dies it's the end of the world to them.

And yet the Bible says precious in the sight of God is the death of his saints. To God it's precious and we're moaning and groaning. They're going home to glory where every tear will be wiped away and we're like, we're trying to keep them on the number three train riding every day in New York City.

Where would you rather be? Heaven or the number three train? How many are for heaven right now? Right now. Why is that all? Because we're not free. We don't understand what freedom is all about.

What Jesus did for us on the cross we're like the guys in Angola. We want to stay in the cell. I want to proclaim to you we are free from condemnation.

How can God punish Christ for my sins and then come and punish me again? That's double punishment. Nobody can do that. That's why when Jesus said it is finished.

Praise God. He was talking about us. He did it.

Come on one more time. He did it for us. It's finished.

Paid for. For God has not given us a spirit of fear. But if you're still halfway in the cell you're afraid.

So Jesus said whom the son sets free. If you know the truth it'll set you free. I can set you free and that's the real freedom.

Number two. Freedom from the tyranny of coercive sinful habits. Whom the son sets free is free indeed.

Not just from the penalty of sin that Christ settled on Calvary. He died for the sins of the world. But it's a pretty sad salvation if all I have is forgiveness of my past sins and then I can never change and be something that God intended me to be.

Many people live, if I may be so bold, I suggest that some of you are living in a partial prison of you don't believe you can't see that anything else can be other than what is. You cannot believe of what God can do. It's just what is.

This is the way I am. That's Satan reinforcing that. But it's a pretty sad salvation if all I have is past forgiveness and there's no power to break the chains.

I thought the Messiah would come and set the captives free. I thought he would set at liberty them that are bound and chained. I thought like the song says, Jesus breaks every fetter and he sets me free.

Whom the son sets free is free indeed. Doesn't mean we live sinless lives but Jesus said whoever practices sins and lives in sin is a slave of sin. And the freedom that Jesus offers today is you don't have to live like you've been living.

I don't have to live the way I've been living. He gives true liberty and freedom. I don't have to be bound and constrained.

Mrs. Reagan, the first lady, meant well in the 80's when she said just say no when the drug epidemic was growing worse. But just say no is a fantasy. When something's got a hold of you.

Sin has power. Sin has coercion. People do things they don't want to do.

Well of course they do and they wreck their lives. Athletes have movie stars, singers, pop singers, have all the money, all the men they would want and they end up committing suicide, a drug addict. They don't want to die.

Why don't they stop? They can't stop. That's what sin will do. Sin is serious.

Cancer's nothing. Cancer's a walk in the park. All cancer can do is take your life.

Sin can take your soul. It can destroy you. And men and women risk hurting their children, their marriages because of the coercive power of sin.

That's the slavery. Get up and go out in that cotton field. I don't want to.

Oh yeah? I'll beat you to death unless you go. And then there's invisible slavery just like that. Making us do things we don't even want to do.

Like my dad, alcoholic, and I was telling the church earlier today, as I got older, he started drinking when I was 11 or 12, but when I got older, it got physical in the house to protect my mother, who he would go after. So one day after a bad skirmish with his head all swollen and I had had to hit him, he then sobered up and was sick, and he was laying on my lap, his head, I can remember it now, his black hair. I was stroking his black hair.

And I couldn't hardly look down at his face without crying because I realized I had done that. And he started crying. And he said to me, Jimmy, you know I love your mother.

You know that, right? I don't want to do this to her, Jimmy. And you know I love you. I love you.

And he looked at me. You know I love you. I said, I know.

I don't want to do these things. I want it to be different. And the next day I was walking on Bedford Avenue to go to the park to play basketball and he was coming down and he stopped at a liquor store that was on Bedford Avenue between Parkside and Winthrop and he was going in there to buy the bourbon again, to get drunk again, to go through the whole cycle.

Did he want to do that? Did he want to lose his job? Did he want to be humiliated? Did he not want to go to my wedding? No, but this is the freedom Jesus is talking about. Sin will not have dominion over you. You will not be bossed around because I'm in charge.

Come on, in whom the sun sets free. It's free indeed. When I was on my honeymoon in Hawaii, Carol went into the hotel room and I was just laying there on the beach and there was a guy next to me smoking a cigarette and we just started talking and you know, you're just chatting on the beach and he's just talking and smoking, blowing smoke up.

So I said to him, he said, what do you do for a living? I said, well, I work for an airline and so on and so forth. He said, I said, what do you do, sir? He says, I'm a doctor. Now this was years ago before they had all the information out, but already they were warning you, so I didn't know what to say and the guy just chain-smoked the whole time.

Put one out, lit another. And the way he held it, I forgot whether he was holding it like that or like this, but he just constantly. So I said to him, listen doctor, you know, not for anything, but is it true what they say about those cigarettes, the tars, nicotine? I mean, is it true what they say about it? He went, these are killers.

I said, really? He said, hey listen, I'm a doctor. I've seen the lungs of people who've been smoking 20, 30 years. When they're cut open, you want to see their lungs, what it looks like? Nasty.

I said, the obvious. Well then, why don't you stop? He said, I'm a doctor. I've seen all of that.

I can't stop. I've tried a couple different times. It is what it is.

Doctor, big practice, lots of money. Who's the slave? He's the slave. And what a master.

The master's going to take your life. That master's going to take your life. If you're here today, I'll pray for you at the end.

You can give me your cigarettes. You'll never smoke one again. I don't care what they say about withdrawal, how long you smoke.

If you just turn your life over to Jesus and say, Jesus help me with this. This is too strong for me. How many know Jesus sets the captives free as he does? Lastly, he sets us free from condemnation.

He sets us free from the coercive power of sin so we don't have to be programmed robots and driven by things that are so hurtful. Just think of some of the people who have lost out in life because they're ruled by hate. When hatred buzzes and calls, they're going to say it or act it out because that's their master.

Racial prejudice, white or black or any other version you like. They're nothing. They're slaves.

They'll never develop. All the time they're boasting of their freedom and they're up in your face about don't tell me what to do. They're the biggest slaves of all.

They've lost their potential. They've lost everything. Here's the last kicker about this whole thing.

When you see a kid who's great at 10 years old or 11 years old and you see him on the baseball field or on basketball court and you can see just by the way he dribbles and the way he moves, the way he jumps, his hand-eye coordination, you just know this kid is going to be a monster. What's the first thing you do when somebody has tremendous potential? Do you tell them, now listen, you just go out and play and do anything you want. No.

You get them a coach and you tell them do everything the coach tells you because the coach will develop what you have and make you into someone you can't even imagine. When somebody's a great musician, you take somebody who just plays and they just have this giftedness to play an instrument or a violinist just has an ear and knows what they're doing. What do you do? Do you say, no, just do whatever you want, practice when you want, play when you want, don't play when you don't want.

No. To develop potential, you get them under a master because the right master, the right teacher develops them into what they can be and that's the way it is with Jesus. Just think of the potential in this room possibly that is being wasted.

I'll go not possibly, probably is being wasted. Just think what some of us could be if we just had Jesus as our 100% master. Every thought, every sentence, every plan, every everything, just Jesus, whom the sun sets free.

Free indeed, free to be. Some of us could be things you can't even dream that we could be. The potential of what God could do in us, we can't even imagine it.

To go back to Denmark, to go wherever you're from, we could shake families, people, we could do things we can't imagine if we're just under the right master and he's taking everything he's put in us and developing it fully so we can be what he wants us to be. Otherwise, we fight off that teaching like that kid I played with in high school, thinking about him today all day. He was a monster player as a kid, 13, 14 years old.

I used to go up against him and he could really ball, he could play. But he had such a nasty attitude and a belligerent attitude and then it ends up, I skipped a grade, he moved away then came back and it ends up we're at Erasmus Hall High School together and he's trying out for the same team I'm trying out for and we're playing basketball and he would shoot the basketball. I remember one time he was shooting foul shots and he had his elbow all the way out here and you're not supposed to do that.

You have to keep your elbow a little bit closer to your body and shoot. The coach came by and said, hey, Jerry, you're shooting wrong. You can't shoot like that.

You got to shoot like this. The coach says this to a 17 year old kid. He looked right at the coach and said, none of your business, that's the way I shoot.

He didn't even make the team. Didn't even make the team. He could have been, I'm telling you, he could ball, he could play.

But he wouldn't come under the right master. I don't want to live that way. I've learned that the goal of life is not to be free.

It's to find the right master so that you can be free. Because we're all, come on, real talk, we all have a master right now. Somebody's calling the shots.

There's motives, there's intents of the heart. All of us, whether it's for pleasure, sex, money, whatever, laziness. Some people, they're ruled by laziness.

But Jesus said, the one I set free, he's really free. She's really free. They can arrest you like they do in China and throw you in a jail, but you're free.

And you can be walking on Fulton Street, free as a bird, and you're in a cage that's so, so small. Before I close this service, I really would like to just pray for anyone. You say, Pastor, Jesus was talking to me while you were speaking.

I need freedom. I'm chained in. In my mind, in my self-consciousness, in some habit, or I live I love Jesus, and I'm a Christian, but I live with this condemnation and guilt, and this is not what he planned for me.

I want to be really free. Free indeed. Would you pray for me that I'll get a revelation who Jesus is, or I'll come into a relationship with Jesus? And if you're here today and some habit is tearing you up, some secret thing that only you and God know about, he weeps when we're wrapped up in that stuff.

Because he came that we might be free, and now we got somebody ruling over us. Some nasty master. Some slave driver.

Some demonic plantation owner who makes us do what he wants, not what God has planned for us. So if you're here today, we can't be in denial like the Jews were. What do you mean freedom? I'm not a slave.

We gotta come to God and say God, I want the full freedom you have from my life. Anybody in the balcony or downstairs? I don't care if it's two or two hundred. I just intend today that Jesus is gonna set people free.

There's gonna come a dawning in your mind and your heart starting today. You're gonna live with a new freedom. I'm telling you, you're gonna be different, not because of me, because of who Jesus is and what he's saying to you.

Come out of your seat and just stand right here in the front. And if some guy has control over you, ma'am, some young lady here, listen, if some guy has some kind of bonding with you, and when he calls you, you feel coerced, you have to obey him, that's over right now. That is over.

Enough of that. Enough of that. God has something better for you than that.

Come on. Come on up here. Everybody in the building, join hands together.

Choir, too. Everybody, join hands, both sides. And pray out loud after me, everyone.

Dear Jesus, the one you set free is really free. I shall know the truth and the truth will set me free. I'm not living in prison anymore.

I'm getting rid of these other masters. You are my master today. You are my Lord.

You are my Savior. Make me the person you planned for me to be. I will no longer live in fear.

I will no longer live in condemnation. I will not live in guilt. I will not be afraid of dying because you conquered the grave.

I will not be a prisoner to sin. I will live a godly lifestyle because you have set me free. I am not a slave.

I'm a child of God. I'm a child of God and I am a child of God. Make me what you planned for me to be.

I'm not going to serve anyone else. But I will find freedom with Jesus as my master. I give you my mouth.

I give you my heart. I give you my eyes. I give you my soul.

Jesus be the Lord of all. The kingdoms of my heart. And I thank you for loving me.

And I thank you for your word today. I shall know the truth and the truth will set me free. Whom the sun sets free is free indeed.

Thank you Jesus. I love you and I will walk with you as you help me every day. Let's put our hands together and clap for Jesus.

Come on.

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