

Sermon Transcript – Difference between Bondage and Legalism

July 19th, 2026

Brandy has been teaching lately on the spirit of might. And so today I'm going to spin off a little bit on this and what the spirit of might does in our lives and give some spiritual understanding. We're going to do the next two weeks talking about the difference between bondage and legalism and the difference between freedom and liberty.

So the spirit of might comes to bust you out of any form of bondage and legalism. But whom the sun sets free is free indeed for a purpose. And there is a difference between freedom and liberty. And so that is what we will delve into together. Sound good?

So there is a difference, first off, between bondage and legalism. We're going to grow in that. We need to understand what that difference is, how the enemy works. And why the Spirit of might comes to set you free.

As Samson had a double portion, the Spirit of the Lord came upon him, but he also had the Spirit of might come upon him. So that was the Nazarite vow that his family put him under. They gave him not just the Spirit of the Lord that comes upon, but the Spirit of might also. And it was that double portion that busted Israel out of their bondage to the Philistines.

It came and brought freedom, but there was a difference between freedom and liberty that we have to understand. You with me?

So for whatever overcomes a person, to that is he enslaved. That's 2 Peter 2:19b. So today we begin the difference between bondage and legalism. Go to John 8.

For whatever overcomes a person to that, he is enslaved. What that means is the thing that keeps overcoming you. It doesn't necessarily mean that every sin has overcome you, because it says he that practices sin is a slave to sin.

So you can nip sin in the bud. You can, okay, recognize this is not of God. I have broken his heart. I have broken his commandment. And there is a sin that does not lead unto death, as it says in 1 John. and that it is not something that you are enslaved to, that you have recognized, I am never doing that again, and I've turned from it, and you have repented, stopped that, and gone on.

But then there is those things that the devil entangles us with, and those entanglements and those entrapments eventually shackle us, and that shackling is the spirit of bondage. that tug of the soul that even when you do not want to do it, tugs you to it. It tugs you towards it.

That's why the spirit of bondage is not just addiction. The spirit of bondage is anything that tugs us, tugs our knees down to bow to something other than the Lord Jesus Christ. You with me?

So we're in John 8. This is Jesus talking to the Jews. John 8:31-36. So this is a two-part series. We're going to go through the bondage and legalism first so that you can really understand freedom and liberty.

John 8:31-36. We're going to start in verse 31 and read through verse 36. So Jesus said to the Jews who had believed Him, if you abide in My word, you are truly My disciples. and you will know the truth, and the truth will set you free.

Notice that He's not speaking to those that do not believe Him. He is speaking to His disciples. That the truth will set them free. Saying that even though you believe in Me, there is still things in your soul that My truth must set you free from. You are still needing to be delivered from your captivity.

Even though you are My disciple and you're following Me, there are areas in our soul of your deep wells, your deep cavern, your deep cathedral unto the Lord that the Lord says, the truth that I will release you over and over again will set you free.

That's good news. That you don't stay in the place that you were when you were first saved. That you do grow into Christ-likeness. because whom the Son sets free is free indeed. Amen?

Verse 33, the disciples, they that believed Him, they answered Him, we are offspring of Abraham and we have never been enslaved to anyone. How is it You say You will become free?

That's the carnal mind trying to understand the spiritual. That's the carnal mind trying to understand the spiritual. I have not been enslaved in Egypt. I've been born in America. I am not enslaved to anyone. How are you saying I have to become free?

It's the spiritual soulless bondage in that you can be a Christian and yet parts of your soul are still enslaved. And God looks at the heart and says, this area of your heart needs My lordship. This area of My heart needs My godship. I have to be God to you here. There has to be a holiness in this heart of yours, just this area of your heart. Do you understand? Yes?

34, Jesus answered them, truly, truly, I say to you, everyone who practices sin is a slave to sin. That's bondage. The slave does not remain in the house forever. The Son remains forever. So if the Son sets you free, you will be free indeed. So if the Son sets you free, you will be free indeed. And that's where we're heading.

Let's go on to Galatians 4. This is bondage. We're talking about the spirit of bondage. He who practices sin is a slave to sin. That's what you're practicing. Those are those bondages.

Galatians 4:3, and then we will skip to verses 8 and 9. Galatians 4:3 says this: in the same way we also, when we were children, were enslaved to the elementary principles of the world. We were born into these things. God looks at us and says, I know you're but dust. I know you're just dirt, but yet My glory will reside in dirt.

So He is not condemning you today. He is giving you spiritual understanding of these are the things that so easily entangle you, and those easy entanglements are to put you in bondage but Christ has come so that you would have freedom. Because whom the Son sets free is free indeed. And that's our hope, because otherwise we would all be still in bondage.

We were born into the elementary principles that enslaved us. And God says, I know. David cries out in the Psalms, I have been conceived in sin. I was born to be in shackles. I was born to be a slave. And the Hebrews were this for 400 years.

Abraham's offspring were born into slavery after the Egyptians enslaved them. But Christ says, I have heard their cries. I have heard the cry of My children. I have heard the cry of My people, and I have come to set My people free.

And He hears the cry of our own hearts. He hears the cry of our own souls saying, God, I've been enslaved with the elementary, easy, simple things of this world. And it frustrates me to no end that the easy, simple principles of this world so easily enslave me because I have a higher call.

I have a higher place. I am supposed to be seated in heavenly places. And yea, I am through the blood of Jesus. And this is why in Romans it says, wretched man that I am, why do I do the things that I do not long to do?

And we have to have the deliverer. We have to understand what we have been forgiven of, but we also have to understand what He has freed us from. And He allows us to see the bondage. He allows us to see those things that so easily entangle us so that we can therefore easily see them on others and set them free.

And we need each other with this discernment. And we need each other with these testimonies of we have overcome the elementary principles that have enslaved us by the blood of the Lamb and by the word of His testimony. Amen?

Go down to verse 8 and 9. Formerly, when you did not know God, you were enslaved to those that by nature are not gods, idols. But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more?

He has to rebuke and address them and wake their eyes up of, what are you doing? Don't go back to that. Don't do that. See it for what it is. See it for what it is. And sometimes we have to see bondage is bondage. Legalism is legalism. and the devil's been doing it and using it from the beginning.

Romans 6:6: sin enslaves; the practice of sin enslaves. It is God's goal to bring us out of bondage. It is Satan's goal to bring us into it. It is God's goal to bring us out of bondage. It is always Satan's goal to bring us into it. Romans 6:6, yes?

We are, yes. So we know that our old self was crucified with Him in order that the body of sin might be brought to nothing so that we would no longer be enslaved to sin. Say amen. Yes. Read it again.

We know that our old self was crucified with Him in order that the body of sin may be brought to nothing so that we no longer may be enslaved to sin. What does verse 7 say? For one who has died has been set free from sin.

This is the essence, the easiest way to get rid of your shackles is to die. Spiritually die. We crucify our flesh. We crucify the body of sin so that the enslavement, the spirit of bondage to that sin, is no more.

This is why when Jesus says, if your right eye or your left eye causes you to sin, pluck it out. Cut it off. If your right hand causes you to sin, cut it off. And yet we don't walk around maimed and blind and paralyzed, praise God.

What are we doing? We're cutting off those things. We're killing it. We are killing it. We are separating ourselves from it. We are saying, I am not going to touch this anymore. And there is a necessary death that must happen with the spirit of bondage. You cannot play with slavery.

You're either enslaved or you're free. You can't just be free and then put the slave, the shackle, like you, that doesn't work. You are either out or you're in. You're either out of it or you're in it. And that's what Christ is trying to say here.

That's always what He's been trying to say. When you see the addiction, when you see the bondage when you see the enslavement to something, kill it. And I will come and destroy

those chains. Burn them up so that they will not enslave you anymore. And whom the Son sets free is free indeed. Yes? Amen.

Hebrews 2:14-16. Sin and the practice of it enslave us into bondage, but Christ has come to set us free. I've got to find Hebrews here, bear with me. Hebrews 2:14-16: God comes to help His children. He does not leave us in our sin.

Hebrews 2:14-16. Since therefore the children share in the flesh and blood, He, this is Christ Himself, likewise partook of the same things, that through death He, Christ, might destroy the one who has the power of death, that is the devil, and deliver all those who through fear of death were subject, that means you were enslaved, to lifelong slavery.

Wow, keep going. For surely it is not angels that He helps, but He helps the offspring of Abraham. Say that's me. If I believe in God and I believe in Christ Jesus as the offspring of Abraham who came to crush Satan's head and destroy death and taste the sting of death for me, Then I know that He has come not to help angels. He came not to help this creation. He came to help me.

He came to my aid. He heard my cry, the cry of my heart. Help me be free of myself. He says, yea, you are Mine. And you shall be My son and you shall be My daughter and I will set you free to be My own. Like He has always done in the word. Beautiful, isn't it?

Go to 1 Peter 5:8. Or I can read it to you if you'd like. It says, be sober-minded and be watchful. Your adversary, the devil, prowls around like a roaring lion seeking someone to devour.

Be sober-minded and be watchful. We are not unaware that the devil wants to get us in chains so that he can tug on us. So that is what slavery, that is what bondage is. You might have heard Brandy's message lately on the tug and chain, that weariness.

What is tugging you? What is tugging you? That pull, that bondage that chain, that yank. of the soul. It's the yank of the heart. And it's always towards the simple thing, the elementary principles of the world, of the lust of the flesh, the lust of the eyes, and the pride of life.

It is the worldliness, because you were born with a part of this dirt. And so whatever is of this dirt pulls on you, the world. Whatever is of this world pulls. And we were born towards that. And Satan just comes in with a little bit of the temptation, a little bit of the lures, a little bit of the seduction of the dirt.

The lust of the eyes, the lust of the flesh, and the pride of life. And then it's that simple bait and hook, pull it in. Bait, hook, pull it in. But there's some fish that shake it off. Yes. Do you know what I'm talking about?

There's some fists that shake it off. There's some sin that doesn't come to death. There's some sin that you shake it off, you repent, you get it off. Right? But then there's some that keep coming back and you pull them in and you pull them in and you pull them in.

Bondage. Do you understand the difference?

Satan is no different. Satan is no different. Satan is no different. He's a roaring lion seeking to devour, and he wants that bondage. He wants to be able to tug you and pull you in the way he wants you to go, and bend your knees to his false gods, and bend your knees to his thing.

That's why the spirit of bondage doesn't care what you are addicted to. It is anything. Money, fashion, sports, gambling, **** sex, anything. Alcohol, nicotine, drugs. right? It could be social media. People have been addicted to these things. These are all bondages of the soul.

And one person can get rid of one of those things and then they're next addicted to Coke. And you're just drinking Coke all the time. But you're not doing what you were doing. But I'm not now, but now you're in bondage to something else. It's now I'm in bondage to listening to, you know, Mariah Carey over and over and over again.

Now I'm in bondage to this music. Now I'm in bondage to watching these movies. Now I'm in bondage to this. soap opera. It's these things of the world of allurements of, well, I'm not doing what I did do, but now I'm stuck with this. And when that thing tugs at my heart, I got to go.

And when that thing pulls on me, when these Dallas Cowboys pull on me, yes, I know. that one hurt. Those things God sees. Those things God sees. Those things God sees. He sees them and He addresses them.

And he wants us to recognize, there's a place in my soul that you don't have control of, God. There's a place in my soul that something else has control of. And it's either me or it's the evil spirit of bondage. You understand?

This is the difference between bondage and liberty, or bondage and freedom. Yes, the devil seeks to lure us into entanglements. These entanglements of the heart lead to shackles of the soul.

Bondage in areas of your heart and soul is where you cannot resist the lust of the flesh, the lust of the eyes, and the pride of life. That comes from 1 John 2. Do not love the world or the things in the world.

If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

So we keep going. Bondage is the tug. The spirit of bondage yanks the chain of the soul to cause the flesh to do what your spirit man does not want to do.

Let's go back to Romans 6. This is where we read in the scripture, the apostle explains the war between the flesh, the soul, and the spirit. And notice what he says here in Romans 6:16, and then we'll jump to chapter 7.

There is a pull, if you would, back and forth, because you overcome by the blood of the Lamb, and then Satan comes to lure you or seduce you, Then you overcome and you go back. It's that. Yes.

Romans 6:16. Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?

And you go, Grant, wait, Jesus said, if I set you free, you're free indeed. And Jesus says, whom the Son sets free is free indeed. But now you just read that you're either a slave to sin or you're a slave to righteousness. Yes.

That's the difference between freedom and liberty, which we'll get into next week. But there is a choice of laying yourself either before this idol of my heart or before Christ. And that's the daily walk of a Christian.

To be a slave to the sin or to Christ. And it might not even be a daily thing. It might be an hourly thing. It might be a morning, noon, evening thing, right? That's how the devil works. He's looking to lure you in those moments. And in those moments is those opportunities of who are you going to obey. Yes?

We're going to Romans 7. Keep going. Romans 7:22-25. Yes? For I delight in the law of God in my inner being. We all do. I know you love the Lord's law. I know that the light is shining in you. But the spirit of bondage tugs against this.

For I delight in the law of God in my inner being. Verse 23: But I see in my members another law, waging war against the law of my mind, that's in the soul, and making me captive, that's bondage; say bondage, making me captive to the law of sin that dwells in my members.

Do you see the war there? I delight in the law of God in my spirit, man, but when I see waging war against my soul, my mind, another spirit of bondage that's through sin that dwells in the flesh of my dirt.

Verse 24: Wretched man that I am, who will deliver me from this body of death? This is our glory. Yes, thanks be to God through Jesus Christ our Lord. Who, thanks be to God but God, Jesus Christ our Lord will deliver us and He will deliver you. Into freedom He has set you free.

So the wicked spirit of bondage can bring a soul under the control of anything. Money, food, vanity, fashion, music, entertainment, alcohol, drugs, gambling, sports, drama, relationships. Anything can be a means of bondage and the devil doesn't care what you're in bondage to. He doesn't. But thanks be to God who sets us free in Christ Jesus.

So now you're like, Grant, I understand bondage. And I know that there is victory in Christ Jesus to set you free. So then what is legalism? There is a difference between bondage and legalism.

Bondage and legalism. Bondage is the chain that's inside your heart that tugs you. Legalism is the jail that you build around yourself even if you're free. Legalism puts the guardrails around you. It's like putting yourself in a bird cage and saying, I'm as free as a bird.

And somebody comes by and says, you can't even leave your cage. Well, that's to keep me. It's to keep me from sin. Legalism is the counter, it's the opposite of bondage in a way, and yet it's still just as deceptive because you're still not free. You're still not free.

But legalism is like not the internal tug of the chain. Legalism is, well, all of these things around me keep me holy and pure. But Christ comes by and says, You're just a whitewashed tomb. You got no freedom. That's not the freedom that I set you free for. Now you're just in a new type of bondage.

You can go as free as you want in the jail cell, but you're in a jail cell. Do you understand? Legalism is like that. Bondage is the chain in the hands of another. Legalism is the jail cell you build to keep you safe.

Legalism is where we enslave ourselves through means of good intentions. Legalism is where we enslave ourselves through means of good intentions, but in the spirit realm, we still aren't free. Legalism has an image of freedom and may look free, but it's like looking at a bird in a cage. They can move and float around, but they aren't truly living in freedom.

Bondage and legalism are both forms of slavery, but on opposite sides of the spectrum. One is where another has control of your soul. The other is where you control and hamper yourself. You with me?

Legalism is binding with burdens or self-righteousness. It is a leaven of Pharisee. Go to Mark 8. Mark 8. Legalism You must understand this because we're trying to get into what's the difference between freedom and liberty.

Well, Korad has come in his spirit of might to set us free of bondage but also of legalism. Because legalism can be a deception of, I'm free. I'm free. Look how free I am. And Christ says, no, Look at where you are.

So Mark 8:15 says this. You with me? Jesus is talking and He cautioned them, saying, watch out. Beware of the leaven of the Pharisees and the leaven of Herod.

So there's two yeast here. The leaven of Pharisees, which is self-righteousness, religion, and legalism, and the leaven of Herod, which is political, It's of Babylon. It's of the political system and spirit of it. And so He says, beware, watch out, don't be deceived.

Go to Matthew 23. It's an entire list of woes to the Pharisees. We're only going to read one of the woes in Matthew 23. We're going to go to verses 27 and 28.

There's quite a few, you can read them. Beware of the leaven of the Pharisees. Jesus says, woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within you are full of dead people's bones and all uncleanness.

That's legalism. So you outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness. That's legalism. You're having a form of godliness, but have denied the power of might. That's what He's trying to say.

Now, this isn't the only thing that he's woeing about the Pharisees. It's just one of them. But in our topic today of legalism, it applies.

So bondage was the place where, right, this thing has a tug on my soul, and I must go to it, whether that's gambling or whatever. But then over here, because I gambled and I knew that this was the issue, yes, I severed it and yes, I killed it, but now over here, I'm never going to go to a raffle. I'm never going to go to bingo. I'm not doing any fundraiser that I have to buy a ticket from because of that.

And it shows of a holier than thou, like, I'm not ever, like, no, God has delivered me, and I never touch bingo at my Christmas parties because, and it makes other people look bad

because they participated in bingo. And then God's like, you're acting like you're free. But that's just a form of legalism.

That's a burden that you've put on your own heart. And the freedom that I set you free from over here was not for this. And you have to find the narrow way. There is a middle way of freedom and liberty. And you cannot bounce between both.

As a Christian in maturity, you must understand the difference between bondage and legalism, because you can bounce between it. And I totally understand. If I was addicted to alcohol and it was a bondage to me, and you say, I'm never going to drink it again, praise be to God.

But there has to be a place where you can have liberty and freedom to be around alcohol and not put that burden on someone else, because that's legalism. Do you understand? And Christ wants to bring you to that place where you can be around it in liberty and in freedom. That's not one or the other.

And that is the narrow way. That is the higher way. That is the way of the Lord. Do you understand? Christ was in the world, but He was not of the world. Christ did eat with gluttons and with sinners and with drunkards, but He was not a glutton, a sinner, or a drunkard.

Did He condone it? No. Did He participate? No, but yet He walked a narrow Rd. of liberty and freedom by the Holy Spirit. And there is a spiritual maturity that can come to the house where we don't do either.

Where you can cut off bondage and be free as a son and a daughter of God, but yet not put on the burden of self-righteous legalism upon you or others. You or others. Do you understand?

Let's go to Luke. Luke 12. We're doing good. The difference between bondage and legalism helps us understand the difference between freedom and liberty. Luke 12:1-3.

In the meantime, when so many thousands of people had gathered together that they were trampling one another, Jesus began to say to His disciples first, Beware of the leaven of the Pharisees, which is hypocrisy.

It's hypocrisy. Nothing is covered up that will not be revealed, or hidden that will not be known. Therefore, whatever you have said in the dark shall be heard in the light, And what you have whispered in private rooms shall be proclaimed on the housetops.

Very interesting. Beware of the leaven of Pharisees. And He says, what you say in the dark and what you say in the secret will be exposed to you. It will come out. And so this is where you have to understand that inner vows and judgments create your own personal legalism.

That's what He's saying. When you say, I will never be like my dad, then you have set a parameter of, I am going to be this person, and I'm never going to be outside of that, and the devil was there, and the devil's a good lawyer, and the devil heard you in the dark say, I'm never going to be like my dad.

And the moment that you fail that vow, the jail cell clinks. You built the wall and the devil waits for you to fail your own vow because he who trusts in his own right arm is cursed. It says that in Jeremiah.

So when I say, I in my own strength will never be like my dad, the devil says, lawyer, and he says, well, the moment that you fail your own vow, I can clank that door shut. That's legalism in your own soul.

Inner vows and judgments are what the devil used to legally bind you to your own word and bring a form of bondage. Do you understand legalism, a form of a legality? That's why it matters. That's why God says, don't make vows.

Don't make vows in heaven. Don't make vows on Jerusalem. Don't make vows on your own life. Just follow Me. Just follow Me. Just be a kid that follows His Father. And where I go, you go, and you will be like Me.

And there is no reason to be anyone else. And that's why you may do things that you never thought you would do. Because in Jesus, you thought you were a fisherman, but now you're a fisher of men.

You thought that you were Saul, but I will rename you Paul. You thought that you were a Simon, but I will rename you Rock. Don't say what you're not ever going to be because you are who I say you are.

And I will change you how I will change you. And you will be transformed only by Me. You cannot transform yourself. Let Christ transform you. Yea, sinner, let the light of Christ shine upon you and be transformed in His glory. Do you see the difference?

That's freedom. When I let Christ shine upon me, when I let Christ shine upon me and I'm transformed, that's victory. That's freedom. That's liberty versus I will never, ever do this.

And it's now my strength that has to see it done. And there's a legal lawyer waiting for you to fail. The bailsman, the bondsman. If you can't pay it, Shut. You understand.

Go to Colossians 2. This is the epitome. Say the epitome of legalism. This is Colossians 2. Do not touch, do not drink, do not—the do nots. Yes?

Colossians 2:20-23. It's near the end of the chapter. Remember those elementary principles that we were so easily entangled with? And now he's saying, hey, you died to those, you're out of bondage; don't go to legalism.

He says it right here. Well, those are my paraphrases, but let's read it. You're with me? Colossians 2:20: if with Christ you died to the elemental spirits of the world, the spirit of bondage, why, as if you were still alive in the world, do you submit to regulations?

Why do you submit to regulations? Why do you submit to regulations? That's legalism. It's really interesting, because we sometimes put those up as guardrails for our own life, and we're like, God, that's why we don't untie donkeys, on the Sunday, because we don't want to hurt You.

God, that's why we tithe even down to the littlest dill, because we don't want to fail You. And these good intentions have now become a form of religion that has denied the heart of God. And legalism starts with good intentions of presuming you know what God wants.

And then in your own strength, fulfilling what you presumed was what God has always wanted. And then you're in this jail cell and you're like, how come I can't get out of this boundary here? And God goes, because I'm way outside of that. And you won't go past it. You won't cross that line.

That's why we presume that God doesn't want instruments, so we'll praise Him without them. We presume that tongues must not be of heaven, so we must do without them. We presume that healing must have stopped, so we will just continue on with a doctrine that has it out so that we don't make God something that we don't know He's not, but we haven't heard.

So we just got to... And you understand how this works. And legalism becomes the cell that you have to get out of. But yet there's freedom in there. It's called a region of captivity. That's legalism. Yes?

Why are you submitting yourself to regulations? Verse 21: Do not handle, do not taste, do not touch. Yes? He's quoting them back. Did you see that? Those are in quotes. He's quoting what they said to him. Do not handle, do not taste, do not touch, legally. Legalism.

Verse 22: Referring to things that all perish as they are used, according to human precepts and teachings, human presumption. Verse 23: These have indeed an appearance of

wisdom, in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.

And in the end, it didn't even help the indulgence of your flesh anyway. It just made you feel better about yourself. And that's why Jesus says, woe to you, Pharisees, you are hypocrites, whitewashed tombs. But inside, the indulgence of the flesh is there. You're not as free as you say you are.

And we have to understand the difference between bondage and legalism. And there's a narrow way of true liberty and true freedom. You see it. Wow, it's right there. It's right there.

It's okay. Hey, this is going to get better. Say, this is going to get way better. Yeah. So, yes, we cut off things for a time. But if I know that I worship to a false god in dance for my early years, God still wants to bring us to a place where we can dance. in liberty and freedom and it not be this.

But yet for a time you might say, I'm never going to dance. I'm never going to do it that way. I'm never going to dance. And you set up that rail as cutting off or plucking out the eye, cutting off your hand, plucking out the eye, and I understand that.

But think about it like this. If I was addicted to alcohol and I never drink again, But yet, Jesus says that I won't drink of wine until we are all together. Will we sit at the marriage supper of the Lamb and not drink wine?

Well, what's different? What's changed? You go, well, grant, we'll be in glory, but why aren't you in glory now? Why can't you be in glory now? Why can't you be so free now? Why can't you be so free now? Why can't you be so free right now?

That which was with a bondage to you, that you will never drink again, but in the moment that Christ hands you the cup, are you going to look at Him and say, I don't drink, Lord? Or did Christ set you free?

Or is there a power and a glory that is that transformative, that everything of this world can be crucified, dead and buried and gone? That we walk in freedom and we walk in liberty. Do you see it? There is a true glory of God. He did raise from the dead. He did overcome all, that enslaves us.

I had this written and they, of course, sang it, but it's 2 Timothy 1:7 in conclusion for this part of our lesson. 2 Timothy 1:7 says this: for God has not given us a spirit of fear, but of power and of love and of a sound mind, that we would understand the difference and walk that narrow way of bondage and legalism, not go to either, but walk in Christ.

For God has not given us a spirit of fear, but of power and of love and of a sound mind. Amen? So next week we will continue on what is the difference between freedom and liberty.

If you have need of prayer, we are here and we would love to pray with you. And be blessed. Amen. Let's stand and let's pray.

So Lord, we do, we thank You for Your encounter with the Spirit of Might every day in our everyday lives that we need. And You are so faithful to deliver us. Who will deliver us, Lord? Who will deliver us? Praise be to God through our Lord Jesus Christ. Praise be to God.

And I am so thankful for the freedom and the liberty that I have experienced through You and how I've seen it in my brothers and sisters and how they are transformed by the finger of God. They are transformed by the flick of Your wrist and by Your loving kindness that has reached down and pulled them up out of pits. And I've seen that work, God. And I know that You are doing it.

We bind all shame and guilt and condemnation. We receive conviction and we receive repentance that transforms the mind and the heart. We bind the liar and we bind that deceiver that says it's something that it's not. And we command it, Lord, to be exposed so that we can be in the spirit of might, free and full of liberty. In Jesus' mighty name we pray, amen.