

By Juleon Akana



Freedom

Biblical Authority and Freedom

Freedom is a word we use constantly, yet rarely stop to define. In our world, freedom is usually understood as personal autonomy: answering to no one, defining your own truth, living without restraint. The Scriptures, however, tells a very different story. Biblical freedom is not the absence of authority or boundaries, but instead, it is the presence of truth. True freedom does not begin when chains fall off. It begins when truth is revealed.

That is why the story of the Exodus does not begin with plagues or miracles. It begins with a Name. Before God moves, before He rescues, before He judges Egypt, He speaks: **“I am YHWH.”** Authority is established before action. Identity comes before deliverance. Exodus 6:6 records God’s promise to Israel:

“I will free you from the oppression of the Egyptians, rescue you from their servitude, and redeem you.”



From the Scriptures, we are repeatedly told why God does this - So that “... *they will know that I am YHWH.*” Freedom in the Bible is never vague or self-defined. It is always anchored to knowing who truly rules.

What Freedom Actually Means

The Torah speaks of *herut*; freedom that leads to right relationship. Not freedom from responsibility, but freedom toward life, covenant, and truth. This is why God says, “*The children of Israel are My servants.*” That language sounds offensive to modern ears, but it reveals a truth we often avoid: everyone serves something, and the true God knows what humanity clings to in secret.

Pharaoh rules by death and submission, while God rules in His kingdom with life and transformation. Pharaoh builds his kingdom through fear and slavery. God builds His kingdom by restoring dignity, identity, and purpose. Pharaoh takes; God gives. This is the dividing line. The question is never whether you will serve, but whom you will serve, and what that service produces in you.

When Freedom First Looks Like Things Are Getting Worse

There is a moment early in Exodus that reshapes our understanding of freedom. In Exodus 5, Moses and Aaron obey God and speak His word to Pharaoh. This should be the breakthrough. Instead, oppression intensifies. The workload increases. Straw is removed. The people are punished for daring to hope.

This is not failure. This is the beginning of rescue. Israel is still breathing Egyptian air, still enslaved, still trapped in what is essentially an open-air prison. Nothing looks free yet. And that is precisely when God speaks again. When the Word of God enters a system of oppression, it threatens power. However, Pharaoh does not respond with repentance; instead, he responds with pressure. This is how false gods react when their authority is challenged. Freedom is often costly at first because those who profit from bondage do not let go quietly. This pattern does not end in Exodus. It reaches its fullest expression in Yeshua.

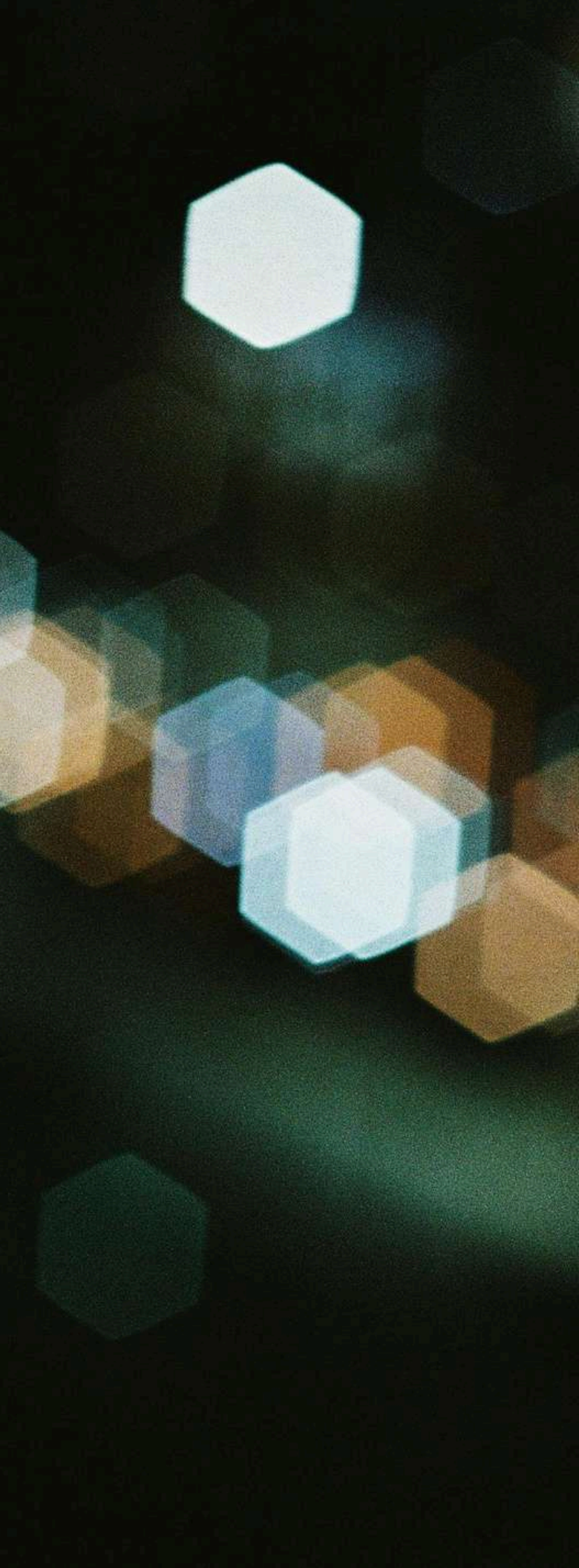
Isaiah prophesied that Messiah would come “to proclaim freedom for the captives,” and when Yeshua arrived, He entered an Israel that had been falsely accused, occupied, exiled, and reduced to vassal status under foreign powers. Rome called it peace. Heaven called it bondage.

When the Word became flesh and spoke truth openly, the response was not immediate liberation. It was resistance, accusation, and ultimately the cross. Freedom always provokes opposition before it produces deliverance.

Rav Shaul explains why: no one is set free unless someone speaks the Word of God. Faith comes by hearing. Chains do not break themselves. Lies do not dismantle themselves. Truth must be proclaimed into captivity.

Yet Yeshua also warns about what happens next. When the Word is sown, it is like a seed. Not every heart is ready soil.





Some receive it with joy, but when pressure comes—when resistance rises, and the cost becomes real—the enemy moves quickly to destroy its growth. Rocky soil cannot sustain what truth demands.

This is why hearing the Word can initially make life harder, not easier. The message threatens false power. Pharaoh responds with oppression. The enemy responds with resistance. That resistance is not proof of failure; it is proof that the Word has landed.

How Empires Justify Themselves

Every empire tells the same story. Egypt said, “These people are dangerous.” Rome said, “Peace requires crucifixion.” Modern ideologies say, “Justice requires silence,” or “Freedom requires blood.” Egypt did not fall because it was pagan. It fell because it claimed divine authority. Pharaohs rise wherever submission is demanded while accountability to God is rejected. Wherever people are required to bow without being transformed, Egypt is alive and well.

October 7th was not complicated; instead, it was revealing. Families were murdered. Women were brutalized, and children were kidnapped. What followed should have shocked the conscience of the world. Instead it was excuses, justifications, and celebrations of violence.

This is how Pharaoh survives. He never says, “I am evil.” He says, “I am necessary.” When a society explains away evil instead of mourning it, it has already chosen its master. Antisemitism always follows moral confusion, because when truth is threatened, the Jewish people are often blamed.



When Israel is demonized for existing, truth itself is under attack.

False Freedom Built on Forced Submission

This is not about ethnicity; it is about systems. Ezekiel condemns Egypt not for being Egyptian, but for ruling without accountability to God. Any religious or political system that enforces submission without transforming the heart is replaying Pharaoh's role.

This must be said clearly: examining ideas is not hatred. Systems can be critiqued without demonizing people. Islam, when functioning as a governing ideology, emphasizes submission enforced externally—socially, legally, politically. Wherever belief becomes coercive power, the pattern repeats: restricted speech, controlled women, punished dissent, justified violence.

When the Islamic regime claims that Iranians are free, it is almost like stating that prisoners are also free to exist within the boundaries of a prison cell. That is not freedom. It is Egypt all over again, existing in oppressive political systems.

Muslims themselves are often the first victims of these systems. Look at Iran. Women burning hijabs. Young men are dying in the streets. People crying out not for chaos, but for dignity. God hears those cries just as He heard Israel's cries in Egypt.

If speaking the truth brings pressure, that does not mean you were wrong. If obedience makes life harder at first,

that does not mean God has abandoned you. If proclaiming freedom provokes backlash, that does not mean the message failed, but that Pharaoh heard you.

Our responsibility is not to control outcomes, but to speak faithfully. To plant even when conditions worsen. To trust that God is working beyond what we can see.

Israel did not leave Egypt the day Moses spoke, but Egypt's days were numbered the moment God's truth entered the system, and the same is true now. Stand for truth in a world that desperately needs moral clarity. Speak the Word into oppressive systems. Dismantle the enemy's strongholds.

More than ever before, this is what is needed in modern times to “open the prison doors to those who are bound.”



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