

PM Exodus 19:16-20:21

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 06 April 2025

Preacher: Rev Duncan Peters

[0 : 0 0] From the Holy Bible, from the book of Exodus, in the Old Testament, Exodus chapter 19, from verse 16, and verse 17.

Of Jacob, who have grown really from being a large family into being a nation, but they're enslaved in the land of Egypt under the rule of Pharaoh.

And God chooses Moses to lead the Israelites out of Egypt. God appears to Moses in the flames of a bush and commissions him to go and lead his people out.

And God sends ten plagues on the Egyptians. And at the end of that, the Egyptians drive the Israelites out. But then change their mind, pursue them.

God miraculously makes a path through the sea. And the Israelites escape from the Egyptians. And then he leads them through the wilderness to Sinai, which was the place where God had originally met with Moses in the flames of the burning bush.

[1 : 2 7] And they're camped at Sinai. And God appears to them there. And we'll take up the reading in verse 16 of chapter 19.

So on the morning of the third day, there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast.

So that all the people in the camp trembled. Then Moses brought the people out of the camp to meet God. And they took their stand at the foot of the mountain.

Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln.

And the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke. And God answered him in thunder.

[2 : 2 7] The Lord came down on Mount Sinai to the top of the mountain. And the Lord called Moses to the top of the mountain. And Moses went up.

And the Lord said to Moses, Go down and warn the people, lest they break through to the Lord to look, and many of them perish. Also let the priests who come near to the Lord consecrate themselves, lest the Lord break out against them.

And Moses said to the Lord, The people cannot come up to Mount Sinai, for you yourself warned us, saying, Set limits around the mountain, and consecrate it. And the Lord said to him, Go down and come up, bringing Aaron with you.

But do not let the priests and the people break through to come up to the Lord, lest he break out against them. So Moses went down to the people and told them.

And God spoke all these words, saying, I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

[3 : 3 6] You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

You shall not bow down to them, or serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

You shall not take the name of the Lord your God in vain. For the Lord will not hold him guiltless who takes his name in vain.

Remember the Sabbath day to keep it holy. Six days you shall labour and do all your work. But the seventh day is a Sabbath to the Lord your God. On it you shall not do any work.

You or your son or your daughter, your male servant or your female servant or your livestock, or the sojourner who is within your gates.

[4 : 56] For in six days the Lord made heaven and earth, the sea and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

Honour your father and your mother that your days may be long in the land that the Lord your God has given you. You shall not murder.

You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour. You shall not covet your neighbour's house.

You shall not covet your neighbour's wife or his male servant or his female servant or his ox or his donkey or anything that is your neighbour's.

Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled and they stood far off and said to Moses, Moses, you speak to us and we will listen.

[5 : 59] But do not let God speak to us, lest we die. Moses said to the people, Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.

The people stood far off, while Moses drew near to the thick darkness, where God was. May God bless to us that reading of his word.

Let's join together again this evening to turn back to Exodus chapter 20. So that's on page 73 of the church bible.

Exodus chapter 20, and we're going to look at that part of the reading that we read earlier, verses 1 to 21. Imagine you're in a plane crash on a desert island, and most of the passengers survive, and there's little prospect of you being rescued any time soon.

So you have to start life together as a community on the desert island. You'll need to agree some rules together for living together as a community.

[7 : 19] What rules would you choose? And why would you choose those rules? Or perhaps a more familiar scenario for most of you, is you have children, and they grow up, and they get to an age where they can express themselves, and what they want.

And there may be some differences of opinion. You're going to need some rules of the family, of the household, for the family to function well, and for each family member to thrive.

What rules do you choose, and why? Then a second and related question is, who has the authority to make the rules.

In a family, it's the parents who do that, and there's a certain logic to that, not least of which parents have a longer life experience. But let's use another example, that of a game.

Any game needs rules to function as a game. One of my favorite games is Scrabble, which is a word game, where you have a board, and you have to make words, to fit on the board, in a sort of network of words.

- [8 : 44] Now if players were just allowed to make up, you know, any words they wanted, their own new words, or to spell words, in any way they wanted, then the game wouldn't function.
- Now I'm not the best speller, and my daughter Johanna, who plays Scrabble with me, she will often challenge my spellings, and she will get the dictionary out, and she will challenge my spellings, and often my spelling is wrong.
- And that's a pain when she does that. But I know it's necessary, for the game to function. That's the rules of the game. But who has the authority, to make the rules of the game?
- Well it's the inventor, the maker of the game, who has the authority, to make the game's rules. But what about rules for living life?
- Who has the authority, to make rules for human beings, in this world? Well the answer is, our maker, the one who made us, and that is God.
- [9 : 52] Exodus 20, or at least God's speech, in Exodus 20, starts with the words, I am the Lord, your God. And this is the same God, who made the universe, and who made human beings, earlier on in the Bible, well the beginning of the Bible, in Genesis 1 and 2.
- And as our maker, as the giver of life, God has the authority, to give us rules, for life. And so, here in Exodus chapter 20, we have the Ten Commandments.
- Now in the Torah, that's the, the first five books, of the Bible, associated with Moses, there are over 600, different laws, or rules.
- What's so special, about these ten? Well, these ten have a special, status. That first of all, that they are, very direct, in the way they're revealed.
- In, in chapter 20, verse 1, we read, and God spoke, all these words. And it, it was audible, that the, the Israelites, who were camped there, at the foot of the mountain, they, they heard, God speaking, these words, the words of these, Ten Commandments.
- [11 : 11] In Deuteronomy chapter 5, which is kind of, like a parallel passage, there's also a, the Ten Commandments appear in that, passage also, Deuteronomy 5.
- There in verse 4, it says, the Lord spoke to you, face to face, out of the fire, on the mountain. And in, verse 22 of, Deuteronomy 5, it says, these are the commandments, the Lord proclaimed, in a loud voice, to your whole assembly, there on the mountain, from out of the fire, the cloud, and the deep darkness.
- And he added, nothing more. Then he wrote them, on the two stone tablets, and gave them to me, that me is Moses. Later, these two stone tablets, were placed, in the Ark of the Covenant, which was the most, sacred space, for the ancient, Israelites.
- And also, these ten commandments, are referred to, in the New Testament. So, for example, Jesus, when he's speaking to the rich, young ruler, in Mark chapter 10, when the ruler, asks what he should do, to gain eternal life, Jesus says, you know the commandments.
- And Jesus reels off, not all ten, but quite a number, of these ten commandments. Similarly, Paul, in Romans chapter 13, lists, quite a number, of these commandments, as the requirements, of God.
- [12 : 41] And that fact, that they're there, in the New Testament, means that, these are not just something, you know, there for Old Testament times, not just something, of sort of, historical interest. They, they apply to us today.
- They have relevance to us, for us today. But before we come to the, these ten commandments, it's vital that we, understand, the context, in which they were given.
- So, I've got three headings. First of all, redemption. Second, rules. And third, residence. So first, of all, redemption.

In verse 2, of chapter 20, God says, I am the Lord, your God, who brought you, out of the land of Egypt, out of the house, of slavery.

In, in, early on in chapter 19, we have something similar, in verse 4, it says, God says, you yourselves have seen, what I did to Egypt, and how I carried you, on eagles wings, and brought you to myself.

[13 : 44] And, the order here, is, is vitally important. Because, God's great, action, of redemption, of bringing them out of Egypt, of rescuing them, from slavery, has already happened.

And, this comes before, the ten commandments. Christopher Wright, in his commentary, in Exodus, says, we have nearly, nearly half a book, of salvation, before we get, a single chapter, of law.

And so, God does not say, keep these rules, and then I'll save you, and you can be my people. No, rather, God says, I have saved you, and I have made you, my own people.

Now, these are the rules, you are to keep, as my people. These are the rules, of my household. The rules of God's, household.

If you imagine, the adoption, of a child, into a good family, particularly, an older child. The child is, adopted, and, becomes part of the family.

[14 : 53] With all the rights, all the privileges, that that involves, of being a family member. And, as part of, being, as part of the family, that child, will have certain, household rules, to follow, and to obey.

Now, for that child, there's not, a period of probation. The child is not told, keep these rules, and if you're good enough, then you'll be adopted. No, it's, here you are, you're part of the family.

But, as part of the family, now, as part of that family, here is how, you must live, here is how, you must behave, as a member, of this family, of this household. And, that is the kind of picture, we have, here, of, the Israelites, as, they have, been saved, they have become, God's people, now, these are the rules, of God's household.

How does that, apply to us today? Well, the Exodus, recounts real events, but, these events are also, a trailer, as we looked at that, this morning, the idea of a trailer, to a film, you know, just gives you a brief glimpse, of what the film, is going to be about.

And, the events of the Exodus, are also a trailer, for, something that will happen, in the New Testament. God, in the Exodus, God redeemed, and rescued, and saved, the Israelites, from slavery, in Egypt.

[16 : 24] And, that is a trailer, of God's, even greater work, of redemption, in Jesus Christ. In, Luke chapter 9, we have, the narrative, of the mountain, of transfiguration.

Where Jesus, goes up with three disciples, and he's transfigured, before them, he's changed, into this, glorious, splendid, vision, before them. And, Moses and Elijah, miraculously appear, even though they, from hundreds of years ago, they miraculously appear.

And, they talk, with, Jesus. And, what do they talk about? Well, Luke tells us, in, in Luke 9, verse 31, that they spoke, about, Jesus, Exodus, which he was about, to bring, to fulfillment, at Jerusalem.

Now, usually, English versions, translate it, as, departure. And, it is, it's about his death. But, it's literally, about his exodus, Jesus' exodus, that he's about, to bring to fulfillment, at Jerusalem.

them. And, Jesus Christ, in his life, and death, and resurrection, performs, an exodus.

[17 : 42] He redeems, he rescues, he saves, a vast, number of people, from every race, and tribe, and language, and nation. And, this, comes first.

We're not saved, by, keeping, the rules. We do not, become God's people, by keeping, a list of rules. That way is doomed, because, it's hopeless, because, we fail, to keep, God's rules.

But no, God first, saves us. He makes us, his people, by his own work, in Jesus Christ, by his own, grace. Salvation, is a gift, received, not, a wage, earned.

It's what, God accomplishes, and we cannot do it. We find the same pattern, in the Sermon on the Mount. Jesus gives these, kind of, laws, rules, for living, but it's to his disciples, those who are already his disciples, those who have already experienced, his salvation.

So, keeping the rules, is our response, to God's grace, to God's salvation. It's how we are to live, as God's, already redeemed, people.

[19 : 00] It's the rules, of God's, household. So, that brings us, to the second point, which is, is the rules, themselves. Historian, Tom Holland, comments, that, ancient Israel, was unique, in the world, of its time, in that, it received, legislation, directly authored, by a God.

Usually, it was the king, who authored laws, according to what he wanted, to impose, on his people. But, in the Torah, in the, these, first five books, of the Bible, kings, were just as much, under the law, as, anyone else.

In ancient Israel, the king's rule, the king's authority, was, was never absolute. The law of God, was above the king, and the law of God, was a great leveler, because, king, and slave alike, were under that, law.

Well, here we have, these, ten, rules. In Hebrew, they're often called, in the, ten words, these ten commandments. And, they divide, into two groups.

Jesus, spoke about, the commandments, of the law. In Matthew 21, someone asked him, teacher, which is the great, commandment, in the law?

[20 : 24] Jesus said to him, you shall love, the Lord your God, with all your heart, and with all your soul, and with all your mind. This is the great, and first commandment. And the second, is like it.

You shall love, your neighbor, as yourself. On these two commandments, depend, all the law, and, the prophets. And, we can sort of, divide up, the ten commandments, under those, two great commands, of loving God, and loving your neighbor.

Four of the ten commandments, are in relation to, God. They're directed towards God. And, seven, are in relation, to other people. Now, you might think, my maths is, gone awry there, but we'll come to that, in a moment.

Now, preachers often, preach a whole series, on the ten commandments. Maybe a sermon, for each commandment. And, we're not going to do that tonight. We're just going to, very sort of, briefly, run through them, hopping, and skipping, our way, over a few, not looking in great detail.

But, the first commandment, is, you shall have no other gods, before me. Or, you shall have no other gods, in my presence. presence. Now, there were many gods, in the, world, that ancient, Israel lived in.

[21 : 50] They'd just come from Egypt, where, people worshipped, loads of different gods. And, they were on their way, to Canaan, where, again, people worshipped, lots of different gods. Here, exclusive, commitment, to the Lord, is demanded.

It's, a covenant relationship, I suppose, like a marriage. And, it demands faithfulness, to, to the one God. The Lord, as their rescuer, from Egypt, from slavery, had exclusive rights, to their allegiance, their commitment, their worship, their devotion.

And, one thing, that's interesting here, and it's, throughout all the commandments, is that, it's, addressed, in the singular, you shall have no other gods. You is, singular.

And, that's, all the way through the Ten Commandments, it's addressing, each Israelite, as, an individual. It's addressing each one, individually and personally.

So, it's not just addressing them as a group, of course, it is doing that, but the, the emphasis here, is on every individual Israelite, is responsible, to keep these commands, as we, as individual believers, are, today.

[23 : 06] Now, today, in our world, there are many, other gods also. Anything that you value, you give, supreme value to, is, a god.

That is your god. In the New Testament, Paul, I think it's a couple of times, in Ephesians, and in Colossians, talks about greed, which is, idolatry. And, it could be, your health, your wealth, your family, sport, pleasure, your work, your nation, your personal freedom.

Any of these, or, many other things, also, can be, a god, if they have, ultimate place, ultimate, importance, in your life. And, if that is the case, then, you are breaking, this first, commandment.

The second, commandment, in verse four, is, you shall not make, for yourself, an image, in the form of anything, in heaven above, or on the earth beneath, or in the waters below. You shall not bow down to them, or worship them.

So, if the first commandment, is about whom we worship, the second, is about how, we worship. God is the one, who made humans, in his own image, and likeness.

[24 : 21] And, when humans make an image of God, it's, well, it's just, utterly the wrong way around. And, it's a gross, distortion, and perversion, of that created order, that God has made us.

In his own image, we are not to make God, in our image, or in any, the image of anything else. And, when an image is made of God, it's, it's, I suppose, suggesting that, the living, speaking God, can be represented, by a dumb, lifeless statue.

And so, it calls us to be careful, how you think of, and how you speak of God, how you portray him. Make sure it is in accord, with his, revelation, of himself, in scripture.

But, there's also quite, a, a, a, a spiel, with, the second commandment. It goes on in verse five, for I, the Lord your God, am a jealous God. Now, we might think of jealousy, as being quite a negative thing.

But, it's not necessarily so. In a, in a marriage, if a wife, or husband, doesn't care, whether their, partner is, faithful or not, something's gone badly wrong, in that marriage.

[25 : 32] It's a very unhealthy marriage. Jealousy in marriage, deeply desires, faithfulness, in the other. And is outraged, and devastated, when there's, unfaithfulness.

And that is the kind of, that's healthy in a marriage. And that is the kind of, jealousy that God has, for, of his, his covenant people. And then it speaks of God, punishing the children, for the sin of the parents, to the third, and fourth generation, of those who hate me.

It's also in verse five. Now, this is not about God, punishing innocent people. Ancient, Israelite, families, were extended families.

And often you would get, three or even four generations, living together, in the same, household. And so, inevitably, if the head of the house, hated God, that would have an impact, on their children, grandchildren, and maybe even, great-grandchildren also.

But even for those, those subsequent generations, there was always the offer, the invitation, to turn from the sins, of their parents, and to turn to God, and come under God's, blessing and protection.

[26 : 47] And indeed, if you read throughout, the Old Testament, there are people, who are like that, whose parents, were wicked, who rebelled against the Lord, but who, turned from that rebellion, and turned to the Lord.

But notice the asymmetry, in verse, verse six, it says, showing, and I'm following the, the footnotes, of the ESV here, showing love, to a thousand generations, of those, who love me, and keep my commandments.

I think that's the better, the better reading of this, better translation of this. How long is a thousand generations? Well, it's longer than, recorded human history.

And so we see the asymmetry there, that God shows love, to a thousand generations, of those who love him, and keep his commands. The third commandment is, you shall not take the Lord, the name of the Lord your God, in vain.

Literally, you shall not lift up the name, of the Lord your God, for worthlessness, or emptiness. The NIV translates it, you shall not misuse, the name, of the Lord.

[28 : 01] In Exodus chapter 9, verse 16, the Lord says to Pharaoh, I have raised you up, for this very purpose, that I might show you, my power, and that my name, might be proclaimed, in all the earth.

And so right there, we see that God is concerned, for the honour, of his own name. And we too, as his people, are to be concerned, for the honour, of God's name.

Sometimes, individuals, or groups, make use, of God's name. Maybe for their military, or political, or personal cause.

Where people claim, God's endorsement, that God is on my side, God is on our side. We need to be aware, of people who, or movements, that co-opt God.

Because that is misusing, God's name. I think the kind of, counterpart to that, is in the Lord's Prayer, where we pray, in the very first petition, hallowed be your name.

[29 : 05] If we are hallowing, God's name, then that is, correctly using, God's name, not misusing, God's name. And so, in our words, in our speech, in our behaviour, in everything that we do, we are to seek, the honour, the hallowing, of God's name.

The fourth commandment, is remember, the Sabbath day, by keeping it, holy. I said at the beginning, there were four commands, directed to God, and seven, to humans.

And of course, that four and seven, makes eleven. But the reason is that, this fourth commandment, is directed, towards both God, and humans. It's directed, towards God. It's a Sabbath, to the Lord your God.

And, the ancient, the Israelites, were to keep it holy, to set it apart, as a blessed day. The Sabbath, was and is, a weekly reminder, that, our chief purpose, in life, is not work.

We are made for God. We are made to glorify, and enjoy God. And the Sabbath, is a reminder of that. But, the Sabbath, is also directed, towards humans.

[30 : 16] In Egypt, the Israelites, just, had, relentless, slave labour, seven days, a week. And, in contrast to that, even their slaves, were not to work.

In the ESV, it talks about, male and female servants. But, actually, it translates the same word, in the next chapter, as, as slaves. Now, slavery is not a good thing, in the light of the whole Bible.

I think we can say, that slavery is wrong. But, it was absolutely embedded, in, in all ancient societies, of that time. And, God, accommodates, some of the, just the limitations, of those societies.

But, here we find, limitations, on the institution, of slavery. Slaves, must have one day, rest, in seven. They must have the right, to enjoy the blessing, of Sabbath.

And, that was unique, to ancient Israel. And, we see here, that God's law, protects, the weakest, and the most vulnerable, in society. In fact, the command, is also, orientated, towards all creation too.

[31 : 29] Because, animals, are included, in this command. The domestic animals, are to rest. And, later in the Torah, Sabbath principles, are applied, even to land management.

But, the purpose of the Sabbath, is spelled out, in a few chapters later, in chapter 23, verse 12. Where it says, six days, do your work. But, on the seventh day, do not work.

So that, your ox, and your donkey, may rest. And so that the slave, born in your household, and the foreigner, living among you, may be, refreshed.

So, we see this command, having both a God word, and a human word, orientation. A time is going on, commandments five to ten, deal with our relations, with other people.

Speaks of honour, for parents. It speaks of the sanctity, of life, and of marriage, of property, and of reputation. And finally, in the tenth commandment, we have a command, that focuses on our thoughts, on our hearts, in the command, not to covet.

[32 : 39] And all of these, come under Jesus' second, great commandment, love your neighbour, as yourself. Well, thirdly, and finally, we come to, residence.

In, Exodus chapter 19, God descends, on the mountain, in cloud, in verse 9, and in fire, in verse 18. And, when we come to the, just after the, ten commandments are given, in verse, chapter 20, verse 18, we read that all, all the people saw the thunder, and the flashes of lightning, and the sound of the trumpets, and the mountains smoking.

The people were afraid, and trembled, and they stood, afar off. This appearance, and presence, of God, on Mount Sinai, is wild, and terrifying, and dangerous.

This is not a God, to be trifled with. You don't mess, with this God. You don't just be, be casual with him. He is awesome, holy, a consuming fire.

And, and the Israelites, are overwhelmed. In verse 19, they say, to Moses, you speak to us, and we will listen. But do not let God, speak to us, lest, we die.

[34 : 03] And Moses, says to the people, do not fear, for God has come, to test you, that the fear of him, may be before you, and that you may not, sin.

So this, awesome, terrifying, manifestation of God, is so that they will fear God, and avoid sin. Again, going to the parallel passage, in Deuteronomy chapter 5, verse 29, God says, Oh, that their hearts, will be inclined to fear me, and keep all my commands always, so that it might go well with them, and their children, forever.

And so there we see, that God's aim, and desire, in this frightening appearance, is not to destroy them, but it's for their good. It's so that it may go well with them, and with their children, forever.

In C.S. Lewis's, the lion, the witch, and the wardrobe, there's a scene where, Mr. Beaver, introduces, the lion, Aslan, into the conversation, and Mr. Beaver says, Aslan is a lion, the lion, the great lion.

Oh, said Susan, I'd thought he was a man. Is he, quite safe? I shall feel rather nervous, about meeting a lion. Safe, said Mr. Beaver, who said anything about safe?

[35 : 31] Of course he isn't safe, but he's good. He's the king, I tell you. And at Sinai, the Israelites encounter a God, who is definitely, not safe, but who is, good, who is ultimately good.

And just to jump ahead, in the story of Exodus, God's goal, is to live, among his people. They were later to build, a tabernacle, a sort of tent structure, that would be God's, dwelling place.

And God's descent, onto Mount Sinai, is, kind of, preliminary, to this. And indeed, the climax, of Exodus, right at the end of it, in chapter 40, is God, coming to dwell, in the tabernacle.

We read of the cloud, covering the tabernacle, and the glory of the Lord, filling it. God comes to take residence, in the tabernacle.

And in, Exodus 29, verse 46, we read that, God says, they shall know, that's the Israelites, shall know, that I am the Lord, their God, who brought them out, of the land of Egypt, so that I might dwell, among them.

[36 : 46] That is God's purpose, God wants to dwell, with and among, his people. But this, God coming down, to dwell among them, is also, a trailer, a foretaste, of God, coming down, permanently, and even more profoundly, in human form, in human nature, in the person, of, Jesus Christ.

John, in his gospel, writes that, the word, became flesh, and made his dwelling, among us. And Jesus Christ, who, redeems us, from, our sins, is none other, than this same God, the God of Sinai, the God of Exodus, the God of the tabernacle, who came to dwell, among his people.

And when Jesus Christ, descended bodily, into heaven, he sent his spirit, the spirit of Christ, the spirit of God, to dwell, among us, to dwell, with us, and in us, as Paul, writes in Corinthians, we are the temple, of the Holy Spirit, God dwells, in his people.

Well, I want to just wrap this up, God says, I am the Lord, your God, who brought you out, of the house, of slavery. The Israelites, were slaves, in Egypt, and God, brought them out, God set them free, freely.

But how does, freedom, relate to rules? Don't rules, restrict freedom? Well, the answer is no, not necessarily. Freedom, needs, limitations.

[38 : 25] You can, set a fish, free from the water, but it will soon die, on the dry land, because it was created, for the water, for the limitations, of being in the water.

A fish, out of water, set free from the water, is not really free. But also, freedom is not only, freedom from, it is freedom, for.

God says, repeatedly, through Moses, to Pharaoh, earlier on in Exodus, let my people go, so that, they may serve me. I counted up six times, where God says that, to Pharaoh.

And this is the purpose, of this liberation, this redemption. It's to be God's people, it's to serve, God. And indeed, that is the purpose, for which, we as humans, have been made.

We all, serve something, we are all slaves, to something. It might be, our own selfish, desires. It might be the good opinion, opinion, of other people.

[39 : 32] It might be success, however we, think of that. But we all serve, some master. How much better, to serve, the master, who is our maker, and who knows, the purpose, for which he has made us.

And is also, the God who loves us, and has, our best interests, at heart. And who is also, the God who has come down, and become, a human, and lived among us, living a fully human life, and then giving up that life, for us, for our benefit, for our salvation, to redeem us, and to rescue us.

How much better, to serve him, than any other, master. May God bless, his word, to us. Let's conclude our work.