

Freed, Yet Slaves

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: 11 July 2020

Preacher: David Antwi

[0:00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Well, as you can tell, I'm talking about slaves. Freed and yet slaves. Slaves for the building of God's house. Slaves of Christ.

Slaves of God. Slaves. How? Now, called into slavery. Born again into slavery. Born into freedom but into slavery.

Free and yet slaves. Free from what? And slaves of what? Slaves of Christ. Let's explore it. In Jude chapter 1 from verse 1, it said, Jude, a servant of God.

That word that was translated servant, when you check other versions, it says that a slave, servant of Jesus Christ, a slave of Jesus Christ. Jude is a slave of Jesus Christ.

[1:02] Now, this is one thing I notice in the scriptures. The apostles or the writers of the text, the apostles actually enjoyed, it was a point of pride.

They enjoyed depicting themselves, presenting themselves and describing themselves as servants or slaves. When you come across, as I said, in some of the versions translated, it's servant, but it's slave.

Then it's the same thing. So, because slaves are there to serve. So, slaves of Christ. Slaves of God. James chapter, sorry, Romans chapter 1 verse 1. Paul, a slave of Christ.

Philippians chapter 1 verse 1. Paul, a slave of Christ. Galatians chapter 1 verse 10. It talks about how if I seek to please men, I will not be the servant of God.

I will not be the servant of Christ. That's the word. I will not be the slave of Christ. So, he said, I just am a slave. Paul enjoyed describing himself as a slave of Christ. Peter, 2 Peter chapter 1 verse 1, said, Peter, a slave of Christ.

[2:10] James chapter 1 verse 1. James, a slave of God. Another word is born servant. The same. Slave, servant, born servant.

Born servant. It's like a proper slave. I belong to him permanently in my life. Hallelujah. So, they enjoy describing themselves as slaves. When you read Ephesians chapter 3 verse 1, 4 verse 1, Paul says that Paul, a prisoner of Christ.

Come on. He was in prison when he was writing the epistle. The letter. And he said he's a prisoner of Christ. He wasn't a prisoner of Christ. The status. His external status.

Outside status. His physical status. Was not a prisoner of Christ. He was a prisoner of Rome.

Prisoner of Caesar. So, he should have said prisoner of Caesar. But he was in prison.

And he knows that prisoner of Caesar is too small. It's nothing. I'm actually, properly, I'm free from Caesar. But I'm in prison in Christ. I can't do anything as I will. I can't go where I want.

[3:10] I can't. I am a slave of Christ. That's how he saw himself. And he said, I'm a prisoner of Christ. And it is throughout the epistles. You will begin to see all the scriptures in the New Testament.

You begin to see how they constantly describe themselves as slaves of Christ. Even Christ himself calls himself a slave. Hallelujah.

So, let's explore the text. But Jude chapter 1, he said, Jude, the servant of Jesus Christ and brother of James.

Jude, the servant of Jesus Christ and brother of James.

What does that mean? He's actually half-brother of Jesus. Jude is the half-brother of Jesus. So, does that mean Mary had two husbands? I said, no. Mary never had two husbands.

[4 : 07] But he didn't have only Jesus. She didn't have only Jesus. She had other children. So, Mary had other children. In Matthew chapter 13 verse 55, it talks about the brothers.

Let's just look at it. Matthew chapter 13 verse 55 says that, It's not this the carpenter's son. It's not his mother called Mary.

And his brethren. I think the New King used the word. Brothers. So, it's not Mary his mother. And so, they were talking about his actual physical family.

Natural family. It wasn't like, oh, just that, you know, in those days, when someone is this person, they are so close. So, you call my brother. Family friends become brothers.

No, that's not in that sense. He's talking about, because they said his mother, Mary, and his brothers. So, Jesus had brothers. Let's see. So, his mother, Mary, and is it not the mother, is it not the carpenter's son?

[5 : 13] It is his father, but it is a carpenter's son. Is it not the carpenter's son? Is it not his mother called Mary? And his brethren, James, Joseph, Simon, and Judas.

This is the, Judas is Jude. Jude or Judah. Same. So, Judas or Jude was the half-brother of Jesus Christ.

In Matthew chapter 12, verse 26, Matthew 12, 26, Matthew 12, 26, and if Satan cast out his, all right, I think I got my scripture wrong over there.

But the point I'm making is that he is the half-brother of Jesus. I'm sorry, he's 46. Please pardon me. While he yet talked to the people, behold, his mother and his brethren stood outside, desiring to speak to him.

Then one said unto him, behold, your mother and your brothers, your brethren, stand outside, desiring to speak to you. So, he had natural family, mother and brothers.

[6 : 30] And James was one of his brothers as well. Judas, Judas was one of, or Jude was one of his brothers.

When you look at John, let me just quickly show you something in John. John chapter 2, verse 12. John chapter 2, verse 12 says, after this, he went down to Capernaum, he and his mother and his brethren and his disciples.

And his disciples. And they continued there many days. Chapter 5, verse 3 and verse 7. I'm sorry, it's John 7, 3. John 7, 3 and 5.

John 7, 3. It says that, his brethren therefore said unto him, depart then and go into Judea, that thy disciples also may see the works that thou doest.

Look at verse 5. Neither did his brethren believe in him. So, his natural brethren did not even believe that he was the Messiah at the time of his living. But when he died, now they called themselves his slaves.

[7 : 39] God, they believed, they knew that was the Messiah. They knew and they believed him by faith. So, Jesus Christ had natural brothers. And I think, let me just add, I like this particular text.

In Acts chapter 1, verse 14. Look at this. And these all continue with one accord in prayer and supplication with the women. And married the mother of Jesus and with his brethren.

Now his brothers have become born again. They were actually with him and his brethren. So, in 1 Corinthians chapter 9, verse 5.

1 Corinthians chapter 9, verse 5. It says that, have we not power to lead about a sister, a wife, as well as other apostles and ask the brethren of the Lord and Peter, save us.

So, what Paul was saying, don't I also have a right to one of these sisters in church marry her? Paul was not married, but he was trying to say, I also have a right to, I have a right to marry.

[8 : 43] Just like the other apostles and the brothers of Jesus have married some of the sisters in the church. I also have the right. So, Jude chapter, Jude verse 1.

Jude verse 1 says that Jude, a servant of Jesus Christ. He should have said a brother of Jesus Christ. Because from what we have read, you can see they even used to say the brothers of Jesus, the brothers of Jesus.

And they were the brothers of Jesus. Physical, natural, married children with Joseph. But God, her first child was the work, supernatural work of God by the Holy Ghost on her.

He said, Luke chapter 1 verse 35, the Holy Spirit shall come for you and the power of the highest shall overshadow you. Therefore, that which will be born in you shall be called the Holy Child of God. So, God himself came to be responsible for the fetus that grew in the womb of Mary without any relationship, physical, intimate relationship with any man.

God himself formed, the Holy Spirit came upon her and formed a fetus, started forming a fetus who became Jesus Christ, physical Jesus Christ. Hallelujah!

[9 : 55] Hallelujah! So, God came into, it's like, as it were, God came into the womb of a woman and wrapped himself with humanity. And so, he was born to be a human being and always remains a human being up to now.

So, he said, Jude, a slave, but they didn't focus on calling him brother. They rather focus on calling him their master. So, Jude said, I am a slave of the Lord Jesus Christ.

You can't do the work of God effectively until this issue or this issue of slavery, okay, for Christ. He's taking care of God. But I said, free and yet slaves.

Free from what? Anybody, all human beings were born under slavery. Before I even go there, let me mention, let me just say something short about slavery in the ancient world, in the ancient times. When a person is a slave, in the ancient times, according to ancient customs and ancient laws, when you are a slave of somebody, that means that the person has bought you and owns you and has absolute rights over your life.

[10 : 57] So, it is their rights that they enforce over you. They have absolute rights over your life to the extent of even determining to terminate your life or deciding.

So, when you are a slave, your master can decide, I'm killing you. I'm terminating your life and it's just okay unless under certain conditions. And so, in those days, because it was a practice that was always going on amongst the ancient people, which was normal.

Somebody would say, but why did God allow that? It may be 200 years that somebody may also be thinking in the normalcy of their custom. But why should somebody be allowed to own a house? Or why should somebody be allowed to be driving a car you haven't paid for?

It might sound very strange. Things that we consider normal may sound very strange. Maybe a time to come. Depending on the direction human beings decide to take society in spite of God's law.

So, some things are evil, but some things are just okay. Some things are evil, some things are okay. So, in those days, slavery was normal. That's what they were doing.

[12 : 03] They had servants and slaves. And so, God actually told them, if you buy a Jew, a Hebrew person, if you buy a Hebrew, a slave, you are not permitted to keep that slave permanently.

No. You are supposed to release that slave in the day of Jubilee. It says that, now, these are the judgments which thou shalt set before them. If thou buy a Hebrew servant, that's a Hebrew slave, six years he shall save.

And in the seventh, he shall go out free for nothing. Seventh year, year of Jubilee, every slave must be set free. You can't keep a Hebrew slave permanently.

So, this is the law of God regarding those times they are owning of other human beings or owning of slaves. So, God gave them a law. You can't own any person permanently. And then, the second thing we also should understand is that once you are set free after the seventh year, you are free to go.

You can't be a permanent slave unless the person is a foreigner because it was a covenant relationship God had with them. The Old Testament is not a history book.

[13 : 13] Even though it's full of historical accounts, it's more of covenant relationship. It's not God's relationship with humanity in general, but God's special relationship with His chosen people.

That was what the Old Testament is. So, it's a covenant relationship. That's why it's called Old Testament, the Old Covenant. It was a covenant relationship with a people which God had.

All right. So, now, when they bought a foreigner as a slave, that you are just free to keep the person permanently. That is not in covenant. And the person is also can be in.

Well, let me read it so that I don't probably, I don't have to go back to that again. In Exodus chapter 12, verse 43 and 44. Look at this.

Exodus chapter 12, verse 43, 44. And the Lord said unto Moses and Aaron, this is the ordinance of the Passover. There shall no stranger eat of it. No stranger.

[14 : 17] A foreigner can eat the Passover. Then, but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and a hired servant shall not eat thereof.

So, a foreigner. But if you have bought the person as a slave, maybe you can hire somebody to come and work for you. It's not supposed to pass. It's not in covenant. But if you have bought the person, then the person belongs to you.

So, then the person can be circumcised and enter into that covenant relationship. You know, so that was the restrictions and instructions God gave them concerning slavery.

So, number one, you can buy a slave, a Jew, a Hebrew, but you can't keep him permanent as a permanent slave. And number two, you can keep a permanent slave once he's a foreigner or a stranger, but it can become part of the covenant family once the person is circumcised and you own the person, you've bought the person.

So, it was something that was happening in those days. And so, the apostles, when they said, we are slaves of Christ, they had this understanding. They had this insight about what it meant to be slaves.

[15:26] But now, bringing it in today's terms, I'm speaking about freed and yet slaves.

So, freed from what? I'm talking about free from sin. Free from the power of sin and the power of the devil. Romans chapter 7 verse 14 says that, For we know that the law is spiritual, but I am carnal, sold under sin.

I'm sold under sin. Sold under sin. So, sold into slavery, sold under sin. And in John chapter, thank you, Jesus.

John chapter 8 verse 34, it talks about, John 8 verse 34 says, Jesus answered them, Verily I say, verily, verily, I say unto you, whoever commits sin is a slave to sin.

That word, servant, they're a slave. And so, most of the words that were translated servant is actually slaves or servant to slavery. It comes from the Greek word doulos.

[16:42] Doulos. So, they use the word doulos. Said anyone who is, who serves sin, who commits sin is a servant of sin. Right. Romans chapter 6, going back to Romans chapter 6 verse.

Look at verse 6, the second part of verse 6. Romans chapter 6, the second part of verse 6. Romans chapter 6 says that, knowing that the old man is crucified with him, that the body, that the body of sin might be destroyed.

That henceforth, we should not serve sin. We should not be slaves of sin. Slaves of sin. Slaves of sin. Verse 17.

Verse 17 says, but God be thanked that ye were, ye were the servants or the slaves of sin. So, that's what, that used to be our status. For when ye were, verse 20, for when ye were servants of sin.

So, slaves of sin, verse 22. But now being made free from sin. So, you see, free from what? Free from sin. We were servants to sin, but now freed from sin.

[17:48] Hallelujah. We are freed from sin. Romans chapter 6, verse 7. For he that is dead is freed from sin.

Freed from sin. So, Jesus Christ came to set us free from sin. John chapter 8 again, verse 36. John 8, 36 says that, if the Son therefore shall make you free, you shall be free indeed.

So, we are free. We are the freed in Christ. We are the freed in Christ. Verse 32. John chapter 8, verse 32. And ye shall know the truth, and the truth shall set you, the truth shall make you, the truth shall make you free.

Hallelujah. We are the freed in Christ. In Romans again, chapter 6, verse 20. Romans chapter 6, verse 20 says that, for when ye were servants of sin, ye were free from righteousness.

Verse 20 says that, but now be made free from sin. So, we have been set free from sin. We have been set free from sin. We have been made free from sin.

[19:02] In Romans chapter 8, verse 2, he said, the spirit, the law of the spirit of life in Christ Jesus has set me free from the law of sin.

There's sin rules by its laws in your members. And he said, the law of the spirit of life. There is this spirit of life. When you become born again, the Holy Spirit is the spirit of life.

The spirit of life in 1 Corinthians chapter 15, verse 45, he said, he became a life-giving spirit.

Life-giving, once he comes into us in 1 Corinthians chapter 6, verse 17.

He who is joined with the Lord is one spirit. This is one spirit. In 2 Corinthians chapter 3, verse 17, says, the Lord is the spirit. And where the spirit of the Lord is, there is liberty.

Hallelujah. Where the spirit of the Lord is, there is liberty. And so, he said, the spirit of, the law of the spirit. When the spirit comes in, there's law. There's the law of the spirit.

[20:02] It's not in the mind, but it's a law. So, for instance, a child is born, he knows, he puts the feeding bottle in the mouth, or the child knows how to suck. Who teaches that? You don't have to teach the child.

It's the law of life. Makes the child know when to just lift herself up or himself out. When to start crawling. You don't have to teach the child. The child begins to automatically, as the child grows, begin to grow.

When a person grows, be it, it's the spirit of law. It's inside you, but naturally, it begins to grow. Dead people, dead people don't grow.

Living people grow. Why? Because the law of life means there will be growth. In the same way, the law of the spirit of life sets us free from the law of sin and death.

So, he set us free, free from sin. We were all sold under slavery, sold into bondage. How? So, in fact, the entire creation, Bible says that the entire creation is in slavery and shall be delivered from the slavery.

[21 : 02] Romans chapter 8, verse 20. Oh, yeah, there. Romans chapter 8, verse 22. For we know that the whole creation groans and travels in pains until now. Now, verse 21, rather.

But the creature itself also shall be delivered from the bondage. The word bondage is from the slavery. Creature. That's why earthquakes and all these things, evil things that happen in natural disasters, entire creation has been subjected into bondage.

So, Satan, the God of this world, 2 Corinthians chapter 4, verse 4, reigns and rules. But when we are in Christ, he doesn't have dominion over us. That's why Christ will be walking and commanding the storms to cease and the storms could cease.

Why? Because he wasn't walking and he wasn't under the power of the devil, under the power of the control of the spirit, the God of this age.

When we come into Christ, the same, we come under the power and we can exercise the power of Christ. That's how we can cast out devils. Mark chapter 16, verse 15 said, this is when you go and believe baptized.

[22 : 12] He said, 16 said, these signs shall follow those who believe in my name. In my name, they shall cast out devils. This is why it's not natural man. Natural men can cast out devils. You don't go to school to cast out devils.

You are in Christ and be able to cast out devils. They shall cast out devils. They shall speak with new tongues. Even if they drink deadly things, you don't hurt them. You don't hurt them. When they pick up serpent, poisonous serpent, they shall not die.

They shall not harm them. Because there's power. There's power residence in us. That's how it happened to Paul in Acts chapter 28 from verse 5 and 6. A snake bit him and he shook the snake and the snake.

Beat him from verse 2. A snake bit him, verse 5 and 6. The people say, oh wow, that guy didn't die. Yeah, because there was something working in him. I pray the power of God will be working in you. Romans chapter 8 verse 11.

It says that if the spirit that raised Christ from the dead lives in us, then they shall quicken our mortal bodies, your physical body. There is something supernatural about your human nature.

[23 : 09] Because once you are born again, there's something new. We have to live it out in Jesus' name. So he said, Christ came to set us free and save us from the power of sin. And how did he set us free?

He purchased us in Acts chapter 20 verse 28. He said, take it to the church of God, yourself and to the church over which the God has been the overseer to shepherd the flock of all, which he purchased.

Watch this. There is the flock of God. He purchased with what? His own blood. Blood. He purchased. So we have been purchased. Purchased. Slaves. You purchase slaves. Yeah, we are also purchased.

He set us free. How did he set us free? By purchasing us. In the Romans, sorry, in 1 Corinthians chapter 6 verse 20, it says that you have been purchased with a price.

Therefore, glorify God in your bodies. In 1 Corinthians chapter 7 verse 23, it's the same thing. You have been purchased at a price. With a price. You have been purchased. Chapter 6, 20.

[24 : 07] You have been purchased. Chapter 7, 23. We have been purchased. In 1 Peter chapter 1 verse 18 and 19. It says that knowing that we have been redeemed, not by silver and gold or natural things.

We didn't use money to redeem. To redeem means to buy back. Okay. So anytime you hear the word redeemed means that somebody has been bought or something has been bought back. So

we are first of all sold under sin.

Sold under sin. But he has bought us back. He's redeemed us. We are redeemed. Hallelujah. Christ has redeemed us. Bible said, through whom we have redemption.

Ephesians 1, 7. Through whom we have redemption through the blood. In him we have redemption through his blood. So the redemption came by the blood. Colossians 1, 14. We have redemption through his blood.

Redemption through his blood. Redemption through his blood. So 1 Peter chapter 1 verse 18 talks about having been redeemed. Verse 19 said, by the precious blood of Christ. Remember Acts chapter 20 verse 28.

[25 : 08] Whom he purchased with his blood. So we have been purchased. He took, he shed his blood to purchase us from the power of sin. He paid the price to the justice of God and redeemed us, bought us back.

So we have been set free. Hallelujah. It just reminds me of a story years ago when I got born again. I heard a story about in those days, a man who was practicing slavery.

No, in those days when they used to practice slavery. Now slavery is abolished. And thank God slavery is abolished. Because can you imagine when one human being has absolute rights over another person?

I mean, it's distasteful. I can't. Human beings are naturally selfish. Most of us can be naturally mean.

We think you are good. But there is a selfishness somewhere. You can't be perfect. So if a person, a human being who is not perfect, owns another human being to be proper. Thank God when Christ came and Christianity came in the scene.

[26 : 03] Christianity had to enforce in our modern day that slavery must be abolished. So that everyone must have rights. Human rights. Basic human rights. Hallelujah. And now it has become a global phenomenon.

Basic human rights. It's a Christian thing. Praise the Lord. Hallelujah. It's only Christ that can give you human rights. Praise the Lord. And that is why we fought. I'm not saying if anyone is Christ, doesn't have human rights.

But I'm talking about this thing came from Christ. He died to set us free. Can you imagine? You are a slave of the one who died for you. That's a different story altogether. The one who loved you and would die for you.

1 Corinthians chapter 3 verse 11. It says, greater love has no man. That a man should lay down his life for his friend.

He laid down. He loved me and gave himself for him. Remember, he said, I'm crucified with Christ. Nevertheless, Galatians chapter 2 verse 20. I'm crucified with Christ. Nevertheless, I live and yet don't lie.

[27 : 02] But the life I live, I live by faith of Christ, the Son of God, who loved me and gave himself for me. Hallelujah. Died for me. Died for me. Christ gave himself. The Bible says that he came to give himself as a ransom for many.

As a ransom. Say, okay, make me the scapegoat and let them go. Let me be the scapegoat. I think Mark chapter 10 verse 45, I believe.

So he did not come to be saved. He came to be a slave. To serve and to lay down. Give his life for the ransom of many. Hallelujah. Who would have taught that a lamb should ransom the souls of men?

Hallelujah. There's a song like that. Who would have taught that the lamb should ransom the souls of men? The lamb of God. Behold, the lamb of God who takes away the sins of the world.

John chapter 1 verse 29. Behold, the lamb of God who takes away the sins of the world. He came to give his life. He came to serve. How did he serve? He served to the extent of dying, losing all his rights for our rights.

[28 : 07] He died so that we can live. Hallelujah. Hallelujah. Because he lives, the songwriter says, I can face tomorrow. He says, I think in John chapter, where he spoke about the persecution, I think John chapter 14 verse 19 or John chapter 16 verse 19.

I think so. He talks about that. I live, you will live. Because I live, you shall live. Hallelujah. He died and resurrected. And we have a high priest who lives forever.

Ever liveth to make intercession for us. Hebrews chapter 7 verse 25. He ever liveth to make intercession for us, to enforce that we are enjoying the life or we are getting and receiving the life he died for us for.

So coming back to the point, he paid the price. I was telling you about a story in those days, how a man went to the slave market to go and buy a slave. And so the slaves were for sale.

And they brought this strong slave looking, strong looking man, you know. And then they brought the slave and everybody said, oh, this will be a good slave. It looks strong. It looks healthy. And so those that you just, it's like auction.

[29 : 07] You bid and this one bid and then this one bid. The one who, by the time the auctioneers hammer hits the table, the one who has the highest price takes the slave. And this gentleman, quite well, very wealthy, exceptionally wealthy, was sitting on the back there.

And then they brought the slave. This one said, I'll give \$100. This one said, I'll give \$200. Then this one said, okay, I'll give \$500. Whoa.

This one said, I'll give \$600. This one said, I'll give \$650. This one said, \$675. Then this one said, another person said, I'll give \$800. Whoa. And one man just decided to crush it.

And he said, I'll give \$2,000. Everybody just felt, whoa. Another person said, no. Okay, I'll give \$2,001. Another person said, \$2,150. And so the auctioneer hammer was about to go down. Now it's gone very high.

It's about to go down because the price is high. \$2,150. \$2,150. \$2,150. Just before it was about to go out, the man at the back said, I'll give \$7 million.

[30 : 08] A preposterously outrageous out of the range. And everybody turned, who is this madman? Are you sure? But once you see it, you have to pay for it. And so the man went, opened his treasury, treasures, and paid, paid, paid, paid, paid.

And took the slave. Said, let's go. The slave knew that today, the way I've been bought this one, I'm dead. It's going to really have a piece of my flesh. This man will use me. The slave felt so sad. Took him, put him on his horse.

He said, join my chariot, my convoy, let's go. They went. They traveled miles away, miles away.

Days journey. They went. After they traveled far away, they go to a place.

The man got down. He told the slave, come out. And they looked at the slave. He said, go. And the slave said, where should I go? He said, no, go away. Where should I go? He said, go.

He said, you are free, go. So the slave started going. He took a few steps. He thought that was a trick. So he can use that to kill him or something. And the slave stood and watched. He said, do you mean I should?

[31 : 07] I said, go. The slave took a few steps. And when he came back, he said, no, how can I go? I can't go. Because he bought me. And I belong to you.

He said, yes. I mean go. You mean I should go forever, free forever? He said, yes, go free forever.

He said, why? But why did he? He said, yeah, I want to set you free. He said, but did you have to pay such a price for me?

He said, yes, because I loved you. I love you. And that's why I bought. I paid a price no one can pay just to set you free. Isn't that interesting? Christ paid the ultimate price that no creature can pay to set us free.

So we have been set free. But for what? We've been set free from slavery. So the apostles, knowing that, they began to see themselves. Look at Romans chapter 6 again.

Romans chapter 6 verse 20. For when we were servants of sin, you were free from righteousness. Verse 22 says that. But now be made free from sin and become servants of God.

[32 : 09] See? That word servants is slaves of God. We've become slaves of God. Slaves of God. And so we have been made free to become slaves of God.

It's very interesting and it's very important. Everybody understands that once God has set you free, he has set you free to be a slave of him, of his.

But in Exodus, Exodus chapter, I think I read it. You know, when a Jew, a Hebrew is set free, you can't own a Hebrew slave forever.

But once you set him free, he can come back. I think I should read it. Exodus chapter, I think it's in this. Exodus chapter 21 verse 6. Interesting thing.

Well, let me read it now and make a comment on that. It says that if a master have given him a wife and, okay, I thought we called that. Verse 5. If the servant shall plainly say, I love my master, my

wife, and my children, I will not go out free.

[33 : 11] Then the master shall bring him into, onto the judges. He shall also bring him to the door and onto the doorpost. And his master shall bore his ear through with an awl.

And he shall serve him forever. Now, a Jew can serve somebody forever. Hebrew man can serve somebody forever. After he's been set free. And he says, no, now I'm free.

With my own freedom, I want to submit and serve you for the rest of my life. Then he will take him to the judges and then they will sign the documents. He says, I love my wife. I love my children.

I love my boss. I want to be his permanent servant. God is very good. Sometimes, so good people having slaves, sometimes the slaves feel it's better for me to be in this man.

It's just like, look at the prodigal son. He said, I prefer to be a slave in my father's house. Because even the servants and slaves, they eat well. They enjoy well. Let me go and join them. Don't make me a son.

[34 : 13] Come in. So the prodigal son comes. The father says, hey, you are not coming to slavery. You are coming to freedom because you are a son. He who the son sets free is free indeed.

Hallelujah. Oh, man. So Paul and the early apostles, they considered themselves as slaves. Look at this. Paul said in Romans chapter 12, verse 11.

Consider this. He says that, not slothful in business, fervent in the Lord, serving the Lord. When you come across that word serving, the original Greek word means that serving as a slave in the Lord.

So he said, serving the Lord. First Corinthians chapter 9, verse 19. I will read First Corinthians chapter 9, verse 19. Second Corinthians chapter 4, verse 5.

Oh, I pray that somebody's receiving something. For though I be free from all men, yet I have made myself a servant unto all that I might gain more.

[35 : 09] So he said, in the church environment, I've made myself a servant. It takes servants to build the work of God. That's First Corinthians. And First Corinthians chapter 7, verse 22 says that, for he that is called in the Lord, being a servant, is the Lord's free man.

Likewise, also, he that is called being free is Christ's servant. What does that mean? So physically, your external status may be you are a boss. But when you come, you are free.

But when you come to Christ, you are actually a slave of Christ. And somebody's external status might be a slave. But when you are in Christ, you are free. So whether you are a slave or you are free, when you come in Christ, the internal status is, so externally you are in slavery, but in Christ, you're actually a free person in Christ.

You are a free person. However, you are maybe free outside. You can't just come in and say, I'm free. I want to instruct people. I want to do this. No, you are actually a slave of Christ for the service of, for his service.

Hallelujah. So he says that, yeah, yeah. Yeah. I think let me just move on to Second Corinthians. Second Corinthians chapter 4, verse 5.

[36 : 23] It says that, for we preach not ourselves, but Christ Jesus, the Lord, and ourselves, your servant for Christ's sake. If you are a genuine servant, you will serve.

If you are genuine, that word, you're servant, you're slaves. So it's like me, I'm a slave. That is why Paul could say that, who am I to be thinking that someone owes me something if I preach?

Necessities laid on me. I'm a slave. I'm a slave. I'm a slave. I'm a slave. I can boast. I owe you the duty of preaching. I owe you the duty. So when you become born again, it's not just only a duty doing the church work.

You actually owe the church. You owe the church the debt of service. Hallelujah. So when you are doing something, don't think you are helping the pastor. Please. Please.

What I'm doing, I'm not helping you. I'm not that important. I owe you the duty. And that's why I count it a privilege to sit here and be able to talk to you. I owe you the duty of serving you.

[37 : 27] Serving you in Christ with the word of God. No pastor, no real Christian person of Christ counts themselves more important and they won't even dominate, rule it over others.

But look at how he put it. He says that we are servants of Christ. However, we are not servants of human beings. We are servants of him. Yes. Look at this. First Corinthians chapter seven, verse 22 again.

For he that is called of the Lord, being a servant, is the Lord's free. Free man. Likewise, likewise also he that is called being free is Christ's servant. Watch this. Verse 23.

Yet ye are bought with a price. Be not ye the servants of men. I am not servants of men for men to control what I can, what I should do, how I should serve God.

I am actually servant of God. That is what he told them in the, God told them under the law, the Mosaic law. Do you, can you imagine in Exodus chapter six, sorry, chapter 21 from verse one downwards, but the verse six is what we read.

[38 : 37] If he brings himself, he can voice holiness. Yes. From verse one, God said that, no, sorry, Exodus chapter 21, after God has given the 20, Exodus 20 is about more about the 10 commandments.

Then when he started giving laws regarding human relationship, when he started giving ordinances regarding human relationships, guess where he started it from? He started it from master and servant or master and slave.

Why? Because it takes a certain, to be able to obey the law of God fully, in his fullness.

It takes the spirit of a slave. It takes the spirit of, the spirit, the, sorry, takes the spirit, the love and the obedience of a slave to be able to live the law of God.

It takes the spirit, the love and the obedience. So when it came to human relationship, God ordinance concerning human relationship, he started it with masters and servants or masters and slaves, because as I said, it takes the spirit of, the spirit of a slave or sorry, the, the spirit, the obedience and the love.

[39 : 48] So the spirit, the love and obedience, the spirit, love and obedience of a slave to be able to obey the law of God. It's true. It's true. Let me read a few scriptures for you to see as I, oh man.

In Matthew chapter 22 verse. Hallelujah. Hallelujah. Praise God. Thank you, Jesus. Matthew chapter 22 verse 37, 36 to downwards.

It says that master, which is the greatest, greatest commandments in the law. Jesus answered and said to him, thou shall love the Lord, your God with all your heart, with all your soul, with all and with all your mind.

This is the first and the greatest commandment. And the second is like unto it, thou shall love the Lord, thy God with all that. Thou shall love thy neighbor as thyself. And these two, on these two commandments hang all the law and the prophets.

He said this whole law thing is, is hinged on service. It's hinged on loving service. You love God and you serve him. Galatians chapter 5. Thank you, Jesus.

[40 : 52] Galatians chapter 5, watch this, verse 13. Verse 13 and 14 says, for brethren, ye have been called unto liberty. Only use your liberty for an occasion.

Only use not your liberty for an occasion of the flesh, but by love serving one another. We are set free to serve.

That word serving is being a slave. Serving like a slave. One another. We have been set free to serve as slaves.

To serve like a slave will serve. Hallelujah. Matthew chapter 20. Matthew chapter 20, verse 27 and 28.

Thank you, Jesus. Matthew chapter 20, verse 27 and 28 says that, and whatsoever. Sorry. Okay. And whosoever will be chief amongst you, let him be your servant.

[41 : 51] That word, your slave. Let him be your slave, your doulos, your slave. Even as the son of man came not to be ministered unto, but to minister, to minister and to give his life a ransom for many.

So he came to serve. He came to serve as a slave and to give himself a ransom for many. Now, before I even go further, Jesus Christ is our supreme example of genuine service. He came to be like a servant for God.

In Hebrews chapter, sorry. In Philippians chapter 2, verse 7 and 8. The Bible says that, verse 6 says, it did not count equality. He got something to grab to. But he humbled himself and became obedient.

Even, watch, let me read it. Being made, but he made, verse 7, but he made himself of no reputation, took upon himself the form of a servant. It's, I think the NIV says, the form of a slave. Hebrews, Philippians chapter, okay, we've got all my time. I think you should wait. NIV says that he took upon himself the form of a slave. Slave. He made himself the nature of a servant, being made into the likeness of men.

[43 : 04] Actually, the actual word is slave, and I think one of the, I think, amplified in some of the New Living Translation and all that. They used the word slave. So he took himself the form of a slave.

Took upon himself the form of a servant, a slave, doulos. And was made in the likeness of men, and being found in the fashion of men, he humbled himself and became obedient to the, even to the death of the cross.

That's how he went as low as possible. Took upon himself a slave. Jesus came to be like a slave. He took upon himself to serve out of love. He served us out of love.

He became a slave not because, because he did it. In fact, he's God. The highest form. The highest order. He reduced himself to the lowest.

The lowest, being a slave. From the highest to the lowest. So he can save us. Why? Because he loved us. Ephesians chapter 5 verse 2. And walk in love. As Christ also loved us.

[44 : 01] And has given himself for us an offering and a sacrifice to God for a sweet smelling. He loved us and gave himself. He gave himself as a slave. Verse 25.

Ephesians 5.25. Husbands, love your wives. Even as Christ loved the church and did what. Gave himself for it. That's what Christ. He lowered himself. He came, Matthew chapter 20 verse 28.

Even the son of man did not come to be saved. But he came to serve as a slave. Gave himself as a slave. And to fulfill the law. To really walk in the law and fulfill the law.

One required. It's required of one to give yourself as a slave. For the work of God. It takes a slave mentality. Spiritual in talking about spiritually speaking.

You are not a slave of human beings. But you are a slave of God. That's very important. Let's establish that. Nobody can be a slave of another person. Thank God for the loss in our times. No one can be a slave. And God said that you are actually not even a slave of somebody.

[45 : 00] In the days of Israel. Leviticus chapter 22. Somewhere there. In the book of Leviticus. If you kill a slave.

You will have to. You have to pay for killing a slave. Because you are not a Jew. He's a slave. You kill him. You have to be punished. And you have to give your life for him. But. If you. Or you have bought the slave.

You are free to keep him. If you wound the person. That's fine. You are free. If you wound the person. You are a slave. So that's fine. But if you kill. He can't kill you. A Hebrew slave. You can't kill God. They belong to God. He said because he belongs to God.

You are not permitted to treat him anyhow. Or you are not permitted to take his life. Leviticus chapter 25 verse 42. Leviticus 25 verse 42.

It's God's own. It belongs to God. So if you temper with his life. God will temper with your own. So we belong to God. We are not slaves of human beings. But we are slaves of Christ. And that's why Jude said.

[45 : 58] Jude. A slave of Christ. Paul. A slave of Christ. Peter. A slave of Christ. They were happy to see themselves. He said. I made myself a slave of all. In the name of Christ.

As I serve Christ. I'm serving all. It's very important to understand. So Jesus is a supreme example. But let's look at. In fact. Jesus Christ in obedience to God. In John chapter 14 verse 31.

He said. Because I love my father. I will be him. He went to the state of dying. Ready to die. To show his obedience. It's a kind of. The heart of a slave. The spirit. The spirit.

The spirit of a slave. The love of a slave. And the obedience of a slave. It takes to be able to walk in the law of God. Obedient. To obey God properly. Praise the Lord.

Hallelujah. And in. In Romans chapter 13. I need you to see this. It will be. An amazing scripture. Romans chapter 13. And. Romans chapter 13.

[46 : 56] Before we go to Romans chapter 13. Let me show you something. Acts. Acts chapter 20. Paul's approach. Acts chapter 20 verse 19. This is how Paul puts it. Paul said. Serving the Lord with all humility.

Now this word. Serving the Lord. Means. Serving the Lord as a slave. With all humility. Serving the Lord as a slave. With all humility. Romans chapter 13. Verse 8. Romans 13 verse 8.

Downwards. I will read from verse 8 to. Let's say 13. Or somewhere there. Yeah. Romans chapter 8. Verse 8 to 10. It says that. Owe no man anything.

You see. Don't owe anyone. Don't owe. Owe no man anything. But to love one another. Love is not a duty. It's a debt.

When you are a Christian. Debt. You owe. I owe you the debt of loving you. You owe me the debt of loving me. You owe her the debt. Husband and wife. It's not a romantic thing.

[47 : 55] There's a romantic dimension. Just in case romantic one has jumped out of the window. You have the godly one. You owe your wife the duty of loving her. And you owe your husband the duty of loving him.

You owe your daughter. You owe your son. You owe the brethren. It's a debt we owe when you are in Christ. So it says that. Owe no man anything but to love one another.

For he that loves has fulfilled the law. Hallelujah. You see. He that loves has fulfilled the law. For this thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal.

Thou shalt not bear for sin. Thou shalt not covet. Thou shalt not covet. And if there be any other commandment. It is briefly comprehended in this saying.

Namely thou shalt love thy neighbor as thyself. Love works no evil to his neighbor. Therefore love is the fulfillment of the law. You see what I said. Love is the fulfillment of the law.

[48 : 55] So we serve in love. We serve in love for Christ. As we serve in love. We serve in love to the others. You love Christ. It will show in your service to God. Jesus said if you love me.

Obey my commandment. If you love me. Obey my commandment. If you love me. And this attitude in our service is so important. And Christ. As I said. Christ should be our supreme example.

Philippians chapter 2 again. From verse 3. Let nothing be done through strife or vain glory. But in lowliness of mind. Let each esteem other better than themselves. Look not every man on his own thing.

But every man also on the things of others. Let this man be in you which was in Christ. So don't esteem yourself better. But rather esteem others better in service. As a slave. You want to serve. That's the only way it takes to build the work of God.

Let me show you. Last two scriptures. In Romans chapter 14. Okay. Let's go to chapter 16 first. Romans chapter 16 verse 17 and 18. It says that. Now I beseech you brethren. Mark them that cause division and offenses.

[49 : 55] Contrary to the doctrine which we have learned. And avoid them. It said avoid some people. You are in church. You have to avoid some people. Because they are causing division in the church. And offenses. And creating problems.

Avoid them. It said mark them and avoid them. Watch this. For they are. For they that are such serve not the Lord Jesus Christ. Serving. See. You can't serve Jesus Christ creating tension in churches.

He says that. For they that are such. They are not serving the Lord Jesus Christ. You are creating confusion. You are causing divisions. Offenses. You are not serving the Lord Jesus Christ like a slave. He said.

Serving like a slave. Serving like a slave. They don't serve the Lord Jesus Christ. They don't have to. But their own belly. Their own interest. Philippians chapter 3 verse 19. It said their belly is their God.

Or their God is their belly. Serve. They are not serving God. But they serve their own belly. And by good works. By good words. And fair speech. Deceive the hearts of the simple.

[50 : 55] They speak. People who create problems in church. They speak so nice. They speak. You can. They speak so believably. You can believe them. Fair. Good words.

And fair speeches. Fair speeches. And good words. I don't know how I entered into this. But it's good. Fair speeches. They deceive those who are simple.

That's why every pastor must take your time. Teach people on church principles. Teach people on the church life. Teach them how to relate with one another. And what to watch out for. You have to. Because who shall enter us? And they use good words and fair speeches. Fair speeches. Confuse. I'm talking about. Gossip is to talk about a problem.

Where you are not part of the problem. And you are also not part of the solution. That's gossip. You are talking about a problem. Where you are not part of the problem. You are not part of the solution. It's gossip. Gossip destroys the church.

[51 : 52] Chapter 14 verse 17. It says. The kingdom of God. Hallelujah. Hallelujah. For the kingdom of God is not meat and drink. But righteousness, peace, and joy in the Holy Ghost.

That's the kingdom of God. Watch this. I thought that was the end. But no. For. Watch this. For he that in these things serve Jesus Christ. Or serve Christ is acceptable to God.

And you are serving. We serve like a slave. But we are to serve in righteousness, peace, and joy in the Holy Ghost. He that serves Christ in these things is acceptable of God.

And watch this. Acceptable. Let us therefore follow after the things that make for peace. And the things wherein one may edify another. Another word. Another translation.

Where we build one another. Let's concentrate on those kind of things. Let's concentrate on those kind of things. I think I don't want to visit this thing again. But in Galatians chapter 6 verse 17. Paul says that.

[52 : 51] Let no one trouble me. For I bear in my body the marks of Christ. Remember in Exodus chapter 21 verse 6. He said if he chooses to be a slave permanently. You bore a hole in the ear.

Boring a hole in the ear is similar to circumcised ear. In Revelation chapter 2 verse 7. He that has an ear. You have to bore a hole. Christ will bore a hole in your ear. So you can hear him properly. He says clear your ear. He that has an ear. Let him hear what the Spirit is saying to the church. In Psalm 40 verse 6. He says that. It wakes my ear to hear. In Isaiah chapter 50 verse 4 and 5. It talks about. It teaches. It wakes my ear morning after morning to hear. In Psalm 40. Let me just read that one. Oh boy. In Psalm 40 verse 6.

Psalm 40 verse 6 says that. If he. Now I'm reading Psalm 41. Please forgive me. Sacrifice offering. Thou did not desire. My ear has thou opened.

[53 : 50] May God. Bend offerings. May God open our ears. May God open our ears. Isaiah chapter 50 verse 4 and 5. The Lord has given me the tongue of the land.

And I know. Sorry. That I should know how to speak a word in season to him that is weary. He wakeneth morning by morning. He wakeneth my ear to hear as the land.

The Lord has opened my ears. May God open our ears. So if you are a genuine slave. You bore your ear. He that has an ear. Let him hear what the spirit is saying to the church.

God. May God touch our ears. May he touch your ears. May he touch my ears. May he help us to give him a listening ear. In John chapter 5 verse 30. He says that.

I do not do things according to my. What I hear the father do. That I do. John chapter 5 verse 30 says that. I can of my own self do nothing. As I hear. A genuine servant.

[54 : 47] Slave servant. Always interested in hearing. What the father. And what the master is saying to do. Now since Christ is our supreme example. These are the four things Christ did. To serve faithfully.

Four things he did. Number one. He continually. He was continually crucified. In other words. The continual. He says that. Except the grain of which falls to the ground.

And dies. He abides alone. He entered into crucifixion. If you don't die to the flesh. You cannot live in genuine service. For God. Even though he has redeemed you to serve.

You have to die to the flesh. Number two. Does the will of God. So Jesus was always doing the will of God. In John chapter 6 verse 38. The first one is John 12 verse 24.

Second one. John 6 verse 38. He says that. I do not do. I just came to do the will of him who sent me. Not my own will. I dare to do the will of him that sent me.

[55 : 41] Number three. Do not seek your own glory. Jesus Christ did. His own glory. Jesus Christ did not seek his own glory. He sought the glory of him who sent me. Sent him.

John chapter 7 verse 18. He said I do not seek my own glory. I seek the glory of him who sent me. And then finally. The Bible says that he humbled himself. And he became obedient. So submissive. He was submissive. And obedient to God. Even the obedient as far as the death. Even unto death. So submissive and obedient to God. So these four things.

If we are copying Christ. Then we also have to copy the same. Number one. We have to live the crucified life. I am crucified with Christ. Nevertheless I live. Alright. Galatians chapter 2 verse 20. Nevertheless.

So we have to be crucified with Christ. We have to live the life. The crucified life. So you will be able to do the proper building. Church building. Christ serving. Be a proper slave of Christ.

[56 : 36] So crucified with Christ. And number two. You have to also be willing. Always looking at what is the will of God. Number three. You do things for the glory of God. And then number four. Submission.

Submission and willing obedience. Obey God. One's God. You know this. It doesn't feel nice. But that's what God said. You do. I will do it. These are the marks. He said. I bear in my body.

The marks of Christ. If you are really born again. You will have a mark. The marks. Paul was talking about how he was beaten and the things he went through. First Corinthians chapter 4 verse 10. Second Corinthians chapter 11 verse 20, 23, 28. The things he went through. But that's not what I'm. That's the physical marks. However, you may not have the physical marks. But there must be clear marks.

Behavioral marks. That show that you are a genuine slave of Christ. You are a genuine slave of Christ. And what are the marks? As I said. Number one. Living a crucified life. Number two.

[57 : 31] Doing the will of God. Seeking the will of God. And doing it. Number three. Not seeking your own glory. But God should be glorified. You don't want. You are not thinking. I am. How important I am. Oh. Don't they know. Why are they treating me like that?

I can't do it. I can't just clean the toilet. I can't do this. No. And then number three. Seeking the glory of God. Number four. Willing submission and obedience unto God.

These four are the marks of a genuine slave of Christ. We have. Remember. We have been freed. And yet slaves. And willing slaves.

We are a glad slave of Christ. In Romans chapter 8 verse 15. It says we have not received the spirit of slavery to fear. But sonship.

I'm a son. But I live. As a slave for Christ. Paul. A slave of Christ. Peter. A slave of Christ. Jude. Not a brother of Christ.

[58 : 26] But a slave of Christ. God bless you. We thank God for using this servant. Reverend Dr. David Entry. To share this awesome word. If this message has blessed you in any way. Please spread the word by sharing it.

And send us an email. To amen at karris.org Remember to stay connected with us. On Facebook, Instagram, YouTube and Twitter. For regular updates on what God is doing here.

At Karris Ministries. Stay blessed. For regular updates on what God is doing here. Thank you.