

Eph 6.5-9 Relations of Servitude

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[0 : 00] In the book of Ephesians, as we've been considering right conduct, that which you ought to do, and right conduct informed by right knowledge.

! We have been examining the household code, and it has addressed wives and husbands, and it has addressed parents and children.

And now we turn to a section on slaves and masters. There's the applying of the fifth commandment moral principle within the home, within the household code.

Now, first century believers who would be reading this would have most likely a different understanding of slaves as we would when we read it in initial thoughts that might come based on our culture or our history.

But there were domestic slaves who often did live within the homes of their masters, and at times they would be treated as family.

[1 : 03] And there were different types, or if you will, different categories of slaves in the first century. So a quick overview of the historical first century categories of slaves.

There were different reasons why a person might be a slave, why they may have been enslaved. Some voluntary and some involuntary. Some of those types, well, all the types. It wasn't for racial reasons.

They weren't enslaved because of their race. Rather, voluntary or involuntary servitude. So some of those reasons, one of them being because of poverty. Because of poverty, a person might sell themselves into indentured servitude.

So perhaps because of their condition or state, they were not able to provide for their family. And because of poverty, they didn't have the required funds. So they would sell themselves as a slave in order to more adequately provide, to provide for their family, for their home.

So this would be a voluntary contract of compensation for their servitude. And again, oftentimes they would be domestic slaves who would often live in the homes of their masters and treated the same as the master's family.

[2 : 16] So it would be a better condition than their state of poverty had they not sold themselves as slaves. First century categories of slaves also includes that of debt bondage.

Because of the debt which they had incurred, they're in servitude to cover off the debt. So selling oneself to pay off the debt. Another category, another type of first century slavery is penal.

Penal servitude, that is punishment for crimes that were committed. Furthermore, another one would be birth. Children that were born to slaves would be born into servitude.

There was also military conquest or what we would know as prisoners of war. And finally, there was also man stealing, which would be due to piracy or kidnapping of somebody against their will involuntary and selling them involuntarily into slavery.

So there are many different categories or types of slavery in the first century. So when first century Christians would read this text, they would understand the breadth of the types of slavery that there was.

[3 : 26] Now, something that's important to understand is that slavery is not a creation institute. When we looked at wives and husbands, we saw that the roles of wives and husbands goes back to creation.

Marriage was a creation institute, but not so a slavery. Slavery is subsequent to the fall. Poverty is subsequent to the fall. And furthermore, is that man stealing, that last category, that last type of slavery, which I mentioned, man stealing is forbidden in scripture.

So man stealing would be a sin. Now, the eighth commandment, of course, is you shall not steal. Furthermore, in Exodus 21.16, which, understanding it in its context, it was Mosaic civil law, but

Exodus 21.16 says, He who kidnaps a man and sells him, or if he is found in his hand, shall surely be booked to death.

So scripture strictly forbids man stealing. Not only that, but in the New Testament, 1 Timothy 1.10, the law, 1 Timothy 1.10 tells us that the law convinces men that kidnapping is sin.

Not only so, but the law also convinces that sinners are in need of salvation. So, the scripture does teach us, in particular, the New Testament does teach us the inherent dignity of every person.

[4 : 52] So that's something to keep in your mind as we engage with this text. That, according to scripture, Jew, Gentile, slave, free, man, woman, and child, all have the inherent dignity of every person.

So, our text for this morning will be Ephesians 6, verses 5 to 9. But that being said, for the context, we will read from chapter 5, verse 15, through to chapter 6, verse 9.

See then, that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Therefore, do not be unwise, but understand what the will of the Lord is.

And do not be drunk with wine, in which is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father, in the name of our Lord Jesus Christ, submitting to one another in the fear of God.

Wives, submit to your own husbands as to the Lord, for the husband is head of the wife, as also Christ is head of the church, and he is the Savior of the body.

[6 : 12] Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave himself for us, that he might sanctify and cleanse her with the washing of water by the word, that he might present her to himself a glorious church, not having spots or wrinkle or any such thing, but that she should be holy and without blemish.

So husbands ought to love their own wives as their own bodies. He who loves his wife loves himself, for no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.

For we are members of his body, of his flesh and of his bones. For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.

This is a great mystery, but I speak concerning Christ and the church. Nevertheless, let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

Children, obey your parents and the Lord, for this is right. Honor your father and mother, which is the first commandment with promise, that it may be well with you, and you may live long on the earth.

[7 : 37] And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord. Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling and sincerity of heart as to Christ, not with eye service as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, with good will, doing service as to the Lord and not to men, knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.

And you, masters, do the same thing to them, giving up threatening, knowing that your own master also is in heaven, and there is no partiality with them.

Lord, again, we thank you for your word, that we have divine testimony. We pray, Holy Spirit, that you would lead us into all truth. Help us to understand your word, and I pray that you would make it effectual according to our needs.

Pray this in Jesus' name. Amen. Amen. So, as mentioned, our text is verses 5 to 9, which speaks of relations of servitude, and what our text is getting at, what it's saying, is, given of course the greater context, living for the Lord and walking in wisdom, includes having a high standard of workmanship as inferiors, superiors, or equals.

So, we will examine from our text what it says to inferiors, equals, and superiors. So, first of all, inferiors and sincere servitude.

[9 : 30] the working out, or the applying of the fifth commandment in the household brings us to that of relations of servitude. And the fifth commandment, as it applies to those of inferiors, is what we are now looking at, and the admonition to sincere servitude.

And that admonition is to that of obedience, to reverence, and to sincerity. So, first of all, the admonition to inferiors for obedience.

Now we see here, bondservants, be obedient to those who are your masters according to the flesh. This obedience is a divine commandment. And that commandment is to be obedient.

And that obedience is to servants according to the flesh. The admonition to obedience is then followed by that of reverence, and it says fear according to the flesh with fear and trembling.

Now fear speaks internally, and trembling speaks externally. So, to the internal disposition of the one to whom obedience is due, and the external of trembling, that it is taken seriously, that it is a weighty matter, it is not something to be taken lightly.

[10:51] Now Colossians 3.22 is a parallel text, and in Colossians 3.22 it adds, furthermore, fearing God. So a disposition of, an internal disposition of fear, an external disposition of trembling, and that of fearing God in the inferior's duty to obey those who are your masters according to the flesh.

So, the admonition is to obedience, reverence, and thirdly, to sincerity. Our text says, in sincerity of heart. That is, conscientiously, intentionally, and with pure motives.

This gets to one's motives, sincerity of heart. Job 1.8, if you recall, it says, have you considered my servant, Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil.

And this is a good understanding. This is my servant, Job, of how servants should be. Now, our text also says, as to Christ.

We're going to flesh that out a little bit, but we need to understand that what this text is doing is he's not directly speaking to the social ethics of slavery. Rather, given their lot, given that they are slaves, in the state that they are in, they're working out of the fifth commandment moral principle.

[12:18] Now, Romans 13, 1-2, it says, let every soul be subject to the governing authorities, for there is no authority except from God, and the authorities that exist are appointed by God.

Therefore, whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

something that's important to understand is that in first century servitude is that slaves could be either public or private property, and it was under the jurisdiction of the masters for the enforcement of those who resisted their authority.

And our text says, in sincerity of heart as to Christ. Christ. So, this, of course, needs to be qualified. When we understand the further working out of it as to civil authorities, and what Romans 13 says, about whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

Well, it is very real in a weighty matter that authorities are from God. Authorities aren't fallible. Authorities, earthly authorities, are not the promised Messiah.

They're not the ones who rule with perfect justice and with perfect righteousness, which means that there will be, in this sin-cursed world, there will be authorities or masters or rulers or superiors who, are sinful and try to lead in sin.

[13:58] So, this qualification of insincerity of heart as to Christ, we must understand that we cannot be servants of Christ and also resist the precepts of Christ.

So, what I'm getting at is if within the sphere of authority, the person, the superior in that sphere of authority tries to enforce that their inferior sin, then that is not their lawful authority to do so as given by God.

Now, with the different spheres of authorities, there's family, there's civil authorities, and there's ecclesiastical authorities within the church. And the civil authorities, magistrates are both over men and under God.

And the civil magistrates, which is helpful in understanding slaves and masters, because the masters were the ones who enforced the consequences of those who resisted their authority. But magistrates or authorities who are over men are also under God. to use their authority for good, for public good. And civil magistrates are to punish the evildoer and to reward those who do good.

[15:24] So it needs to be understood in that context. So when the authorities seek to do something which is perhaps for public violence or not for the public good or to reward that which is evil or to punish that which is good and to lead the people into sin, then we are to obey Christ.

But remember, it's still obedience. It's still submission. And in 521, it says, submitting to one another in the fear of the Lord. So even when it's necessary to resist lawful authorities, that doesn't mean full resistance, but in resistance of authorities when they demand sin, it's still submission because it's a submission to them as their authorities, as God has ordained it, and it's a submission to God. Which is important to remember because our obedience does not depend on the perfection of the master or of the authority. Because this is a sin-cursed world, and whether it be the slave's master or whether it be our civil magistrates, they are not the promised Messiah.

which gives us incentive to, one, to recognize that our obedience does not require their perfection. And second of all, it causes us to long for the return of Christ. It causes us to long for the reign of the perfect Messiah. It causes us to long for Christ's kingship and lordship as the heavenly master for all things to be brought into subjection.

[17:02] subjection, because this sin-cursed world does cause us to groan and to long for all things to be brought into perfect unity under Christ.

Now the context, if you remember, is to walk worthy. For Christians, for those who have been called out of their sin and death, and you, he made alive, who have been renewed, regenerated, and reoriented, we are to walk worthy.

And to walk worthy includes to walk in wisdom. So walk worthy is picked up again is to walk in love, to walk in wisdom, and to walk in wisdom, in verse 21, is to be in submission.

And when resistance is an act of submission, it involves still being obedient to the lawful extent of the authority while not being obedient to that which is sinful.

all that to say, there's an admonition to obedience, reverence, and sincerity, and it goes on to give an explanation. And that explanation is not with eye service as men pleasers.

[18:13] So that is not to impress, not to do something as a facade or as a pretense in order to impress while the eyes are on you. This explanation of not with eye service as men pleasers repudiates what is contrary to sincerity.

The admonition is to obey with sincerity, insincerity of heart. So to do something for the purpose of eye service or to please men for their attention or to impress them would not be sincere.

So it is contrary to sincerity. So this gets to the very intentions. This is not to have insincere intentions in your servitude.

It is not outwardly, it is not superficial, it is not performed to, here it is, attract favorable attention. To obey only to attract favorable attention when that attention is being given is not the sincerity in which Christians, which believers are here called to in their walking in wisdom.

It is not to impress the master's eye merely for a temporal advantage. rather in view there is something much more than temporal. In view is that which is eternal.

[19:30] But to impress the master's eye for temporal advantage is deceitful and it is theft of time. If we were to have an agreement for an exchange of goods and I said I would provide a certain amount of water and you would provide a certain amount of money for that and after you give me the money, I only give you a tenth of the water I promised, then I have stolen your money because I haven't provided what we agreed upon.

So also the contract for the compensation of service, to not provide that service when the master's eye is not watching, is theft. And Galatians 1.10 says, do I seek to please men?

For if I still please men, I would not be a bond servant of Christ. So you can see we're not to please men, our motives, our sincere intentions are not to please men, rather as bond servants of Christ in service to the Lord.

Colossians 3.23, the parallel text says, and whatever you do, do it heartily as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance, for you serve the Lord Christ.

But he who does wrong will be repaid for what he has done, and there is no partiality. So that brings us to our second point, that servants according to the flesh and masters according to the flesh are both equals when servants of Christ.

[21:04] So having considered inferiors, we will now consider equals and Christian servitude. Now verse 6, the latter, the second portion, the latter portion of verse 6, it says, as bond servants of Christ, as bond servants of Christ, the admonition is doing the will of God.

And doing the will of God is in the context of walking in wisdom. Ephesians 5.15-18 says, see then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are

evil, therefore do not be unwise, but understand what the will of the Lord is.

So we are called to understand. Understanding means inquiring, it means reading God's word with a desire to know what it means and to seek the Lord's illumination and leading to know, to understand and to know what the will of the Lord is.

Now this, in the context of walking in wisdom and the application of Christian ethics, ethics can cover a variety of ways to make a decision. It's not necessarily just a decision, but to make the best decision, to live in the best way, making the best decisions that you can.

And sometimes it may be as simple as what are the precepts of God. It may be do or do not do, but other times it is not a matter of law, but it might be a matter of wisdom or a matter of ethics.

[22 : 36] And while both options may not be prohibited by God's law, but of the two options, perhaps one would be better for our communion with God, or perhaps one would be better from keeping ourselves stained from sins.

So Christian ethics is not just a matter of law, what is forbidden. Christian ethics is a matter of the use of wisdom, and the context is walk in wisdom.

Doing the will of God is not just a matter of not doing that which is forbidden and doing that which is explicitly commanded, but it is also the application of wisdom. The application of wisdom in doing the will of God.

And in our immediate texts, it's in regards to obeying men. Submission to God ordained authorities for the sake and glory of the Lord.

So we need to consider how we can walk in wisdom, wisely applying Christian ethics as we seek to obey earthly authorities, earthly masters, while at the same time submitting to them for the sake and glory of God, not for our own sake, not for our own glory, while they happen to be watching us.

[23 : 54] Furthermore, as equals in Christian servitude and sincerity, and again, that is from the heart, serving Christ as servants of Christ from the heart, and with a good will.

That's pure and pious intentions, not only to please for the purpose of temporal attention and favor, but with pure and pious attentions and willingly, not grudgingly, not because we have to, but willingly, desiring to do so, as unto the Lord.

And furthermore, it's not just for temporal purposes. It's not for temporal favor while the authority or while the servant's master is watching, but viewing the reward that is having a heavenly orientation. We'll circle back around to that, but we can see that there's more in view than just for the present circumstance. It's not just what brings me the most favor with these earthly people.

It's not just what will get me the right attention, what is for my ease in this moment, but with an orientation of heaven.

[25 : 12] But first, our text says whether a slave or free. Now we're considering equals and Christian servitude, whether a slave or free.

Recall Galatians 3.28, which says there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.

Servants according to the flesh and masters according to the flesh are both equals when fellow servants of Christ. Colossians 3.24 says, knowing that from the Lord you will receive the reward of the inheritance, for you serve the Lord Christ.

Now, if, and I wish we had the time to do this, but if we had read from Ephesians 1.1 straight through to our text, there is something which would have been previously read or previously understood in Ephesians that should be triggered in our memory, that should come to mind, and that is inheritance, the inheritance of the saints.

The inheritance of the saints is not that of earthly prosperity. The inheritance of the saints is the new creation state of glory.

[26 : 28] And as we understand that our civil magistrates or earthly masters or those in relations as superiors, they're not the promised Messiah.

They're not the one who will reign in perfect righteousness and justice. And as such, we do long for righteousness, we do long for justice, and we do long for the reign of the Messiah.

But that is not on this earth, in this life, with these rulers. Rather, we are to have an orientation or a view of the things of eternity and the inheritance of the saints.

Remembering back in Ephesians 1, those whom have been predestined by the Father and purchased by the Son and claimed by the Spirit are sealed with the Spirit as a down payment or as a guarantee of inheritance, inheritance of the saints.

And our hope in the inheritance is a living hope because just as Christ was raised from the dead, so all those who are in Christ, who have been purchased by Christ, will be raised from the dead into a state of glory.

[27 : 34] And in a state of glory will be a state which is indefectible. That is, in the state of glory, which we are to have a view of, which is our hope on this earth, is a state where we will behold the glory of God.

with an intellectual vision as well as beholding the glory of Christ and the saints beholding and glorifying Christ. We will also have perfect, blessed communion with God, which will not be hindered by sin, and we will have exceeding joy forevermore in a kingdom that cannot be shaken, a kingdom which is indefectible.

This inheritance of the saints is what we are to view, particularly in times in this earth, in a sin-cursed world, when those, whether they be in positions as inferiors, superiors, or equal, that is our final goal, to have in view when enduring harsh treatment.

employment. So, that might be slaves who endure harsh treatment of masters in the first century, or that might be in relations of employment, or that might be even clients whom we work for, or that might be even civil governments.

While civil governments are not the household, it is still the obedience which is due to those who are in relations of inferiors, superiors, or equals.

[29 : 03] So, this is helpful for all of us in all of our state in life. Which brings us to our third point, that superiors are admonished to just and fair treatment of inferiors as equals under the Lord.

So, thirdly, superiors and fellow servitude. And a warning is given for those who are in positions as superiors, and that warning is, do the same.

When it says do the same, it does not mean become inferiors, become slaves. Rather, do the same, that is, act from the heart, sincerity of intentions, with a good will, with pure motives, with blameless, being blameless and upright, fearing God, and shunning evil.

Remember Job 1.8. So, after saying do the same, the warning is then given, give up threatening. Superiors are to give up threatening.

That means not, it doesn't mean to just give up harsh treatment, but even to the very threatening of harsh treatment. Give up threatening, even to the very threatening of harsh treatment.

[30 : 16] So, the warning being given, a reason is then provided. That is, it says, knowing that, and notice that the words knowing that is mentioned twice.

It should stand out as walking in wisdom is not obedience and ignorance. Some Christians would have the view that theology is not important, or we don't need to actually think about what scripture says, the teaching of scripture, the doctrine of scripture, as long as we do the commands which God tells us to do.

That Christianity is merely an act of obedience. Our text, it says, knowing that, it implies that walking in wisdom is not obedience and ignorance.

Rather, it is right conduct informed by right knowledge, which is a theme we've seen in Ephesians. The first three chapters is orthodoxy, that which you ought to believe, or faith, and then the last half, verses, sort of chapters four to six, is orthopraxy, right conduct, that which you ought to do, or obedience.

So, the Christian faith, walking in wisdom, is both faith and obedience, right knowledge and right conduct. God made us as rational creatures, and as rational creatures, we have the capacity to think thoughts, to rationalize, and as rational creatures, we are to meditate and contemplate on the things of God, to contemplate on God's excellencies, to contemplate on God's wondrous works, to contemplate on God's promises, to contemplate on God's covenant faithfulness, and to contemplate on the glorious gospel of our Lord Jesus Christ.

[32 : 04] So, knowing that, and then further it goes on to tell us that the Lord, who is master over both slave and free, is Lord over all.

This levels the playing field. Superiors who are in fellow servitude under the Lord, who is Lord over all. Masters and slaves are both fellow servants of one Lord, and there is no respective persons with him, both slave and free, owe obedience to the heavenly Lord.

So, three concluding uses from our text. First one is that Christian liberty does not take away civil servitude. We are in this life, on this earth, in a sin-cursed world, and there is God-ordained spheres of authority, and people in authority, and we hold to the sovereignty of God, who is omnipotent.

Having been freed from our slavery to sin does not take away the command of obeying and honoring those whom are in positions of superiority.

Some would attempt to say, as long as I follow the Ten Commandments, then any any other authority has no authority over me.

[33 : 33] Or some might attempt to justify their resistance of lawful authorities by saying, well, I've been forgiven by the blood of Christ. And while that may be true, forgiveness reconciles us to God, but obedience and honor is still due on this earth, in this life, to earthly authorities.

So don't despise your lot. Don't despise your condition. This was written to slaves who were enslaved under their masters.

It does not say that they are now liberated from their masters, but in their condition as inferiors, to not despise their lot and their condition, but to be servants, bond servants of Christ.

Remembering this is not a state of glory. Sometimes we might have a tendency to think that because we are saved, that we should have an expectation that we are now in a state of glory, but we are not.

We are still in a sin-cursed world, and we long for the state of glory. But currently, we are sojourners. We are travelers. We are on our way, and we are in a sin-cursed world.

[34 : 47] So, in that condition, while being travelers, while being sojourners, in a sin-cursed world, not in a state of glory, but on our way, we are called to have best possible standards of workmanship.

Whether that being as inferiors, superiors, or equals, we are called to have the best possible standards of workmanship. That means not being a sluggard. If you recall, the sluggard will seek to find any excuse or justification or even enabling laziness.

For example, even just making up an excuse of peril in order to avoid actual work, to say there's a lion in the street in order to enable their own laziness.

Rather, not being like the sluggard, but having the best possible standard of workmanship, and not having superficial performance to attract temporal attention of the eye of man.

Now, the Baptist Catechism, which we would have not too far in the past read, question 69, answers that the fifth commandment requires the preserving the honor and performing the duties belonging to everyone in their several places and relations as superiors, inferiors, and equals.

[36 : 10] Now, we cannot save ourselves by obeying the law. We need the gospel. Having sinned against God, we cannot merit eternal life.

We cannot merit a reconciled relationship with God. We need to be united to Christ. Christ who lived perfect obedience. Christ who fulfilled requirements of the law.

Christ who merited eternal life. Christ who suffered and died to pay the penalty for the sins of his people to fix the problem which we caused.

And so, the only way to be reconciled to God for breaking his law is to embrace Jesus Christ, to receive Jesus Christ, to rest on Jesus Christ. We need to have a right understanding of the distinction between the law and the gospel.

So, in our understanding of the fifth commandment, it is not that our obedience to the fifth commandment will save us. We cannot save ourselves by preserving the honor and performing the duties belonging to everyone in their several places and relations.

[37 : 18] But, for those who are saved, there is also the normative use of the law and that the law reveals to us God's holy standard, the moral principles within the law and that as those who have been called out of slavery, out of this world in darkness, who have been liberated and saved from slavery to sin and to death, have been set apart for holy living.

So, how do we know what that holy living looks like? Well, the Ten Commandments gives us moral principles for holy living as those who have been freed from the bondage and slavery of sin, freed to obey God, freed to do God's will.

Furthermore, the third concluding use is consideration of the new and greater exodus from slavery and bondage to sin. So, if you read your Old Testament, which I hope you do, then when we consider the words slavery and bondage, what should come to mind is the exodus.

The exodus out of Egypt, and it was an exodus out of the house of bondage and slavery. And while it is true and real and historical fact of what occurred in the Old Testament of God's people of Israel, of God leading them out of Egypt, out of the house of bondage and slavery, into the wilderness, through the wilderness, and into the promised land, it is a picture of our current sojourning on this

earth.

So, a couple points from that is that the incarnate word, who is the Son of God, the second person of the Trinity, who is eternally God, the incarnate word, Christ, the heavenly master.

[39 : 12] Now, in the New Testament, the Greek word for Lord is the same word for master. Christ who is Lord, Christ is master. The heavenly master was incarnate.

So, again, the word, who is the Son of God, the second person of the Trinity, in the incarnation, what occurs is the word's assumption of human nature and the union of the divine and human nature in Christ's person.

The word appeared in the form of a slave. Now, when you think about that, the word, the Son of God, being eternally God, equal in power and glory with the Father, who is the heavenly master, the one who created all things, the one through whom all things were created, appeared in the form of a creature.

The one who is a heavenly master appeared in the form of a slave to pay his debts, that was to pay his people's debt and purchase their freedom.

The word, the Son of God, the same in essence, equal in power and glory, took to himself a body, appeared in the form of a creature, of a man, of a slave, to pay the debts of his people, the debt of his people, to purchase their freedom.

[40 : 35] Now, in considering the incarnation, and if you recall, Christ in the wilderness, this should also remind you of Israel's exodus and Israel wandering in the wilderness.

But Israel, as they wandered in the wilderness, they sinned. They were not without sin. But Christ, when he was in the wilderness, it was like Israel's exodus, but with Christ, Christ was without sin. Also, the new and greater exodus is marked by something which is the fulfillment or the greater of which Israel's exodus was.

If you recall, when Israel was called out of Egypt, out of the house of bondage and slavery, what marked their exodus? It was the Passover lamb, the blood of the Passover lamb.

So also, the new and greater exodus is marked by Christ who is the ultimate Passover lamb and all those whom are covered by the blood of Christ will pass safely through judgment.

[41 : 44] Furthermore, the new and greater Joshua. Joshua led Israel out of the wilderness into the land of promise and the word, the name Joshua means Yahweh is salvation.

And Jesus, who is the new and greater Joshua, Yahweh is salvation. Jesus leads his people into the land of promise. Recall also the Jordan River.

The Jordan River was which the people, Joshua, led the people and the people crossed safely through it into the promised land. And this is symbolic of being led through the waters and entrance into a new land, a new land of promise, a new creation land, the inheritance of the saints.

So conclude, consider the words of the hymn, Hail to the Lord's Anointed. Hail to the Lord's Anointed, great David's greater son.

Hail and the time appointed and his reign on earth begun. He comes to break oppression, to set the captive free, to take away transgression and rule and equity.

[42 : 53] Our great God, we thank you for your word. We thank you for that which it tells us. We thank you for the commands and the exhortations which it gives your people to walk in a way which is worthy of our calling, to walk in wisdom.

And Lord, regardless of our lot in this life in a sin-cursed world, we thank you for your providence over it all and we pray, Lord, that you would enable us to be faithful bond servants of Christ and that we would seek with sincerity of heart to implement the best possible standards of workmanship that we might bring glory to your name, not for temporal attention or eye service, but for your glory.

I pray that you would help us, Lord, to worship you in our lot and I pray that you would help us through all these things to keep an eye on eternity, on the inheritance of the saints where we will have blessed communion with you unhindered by sin where we will behold your glory and we will have unspeakable joy forevermore in a kingdom which cannot be shaken.

We praise you for your work of redemption. We thank you for saving sinners. We pray these things in Jesus' name. Amen. We'll stand and sing.