

Exod 03-06-29a

As we continue our worship this morning, let's take a moment at the beginning of our worship through Bible study to go to the Lord in prayer. It's our opportunity individually to exercise our priesthood, to acknowledge before God any sins that we have committed, any lingering baggage or issues that we might have carried in that might distract us or prevent us from receiving the ministry of God's Holy Spirit so that God's Word will have its effect in transforming our minds, renewing our souls, enlivening our conscience, enabling us and empowering us to live a supernatural life, the life to which we have been called in Christ Jesus. Shall we pray? Father, we thank you for the opportunity we have several times each week to gather with believers of like mind to worship through fellowship and through music and through the study of your word, through the encouraging word that is spoken, through the ministry of spiritual gifts that you have granted to each one of us and through the ongoing ministry of your Holy Spirit in and through us.

We thank you for the country in which we live, the environment that makes it possible as we review the events of history and the different situations that individuals have found themselves in through the ages we recognize what a prosperous and what a worry-free time we live in. We thank you that we are not persecuted, we are not afflicted, we are not oppressed, we are not enslaved, we have autonomy, we have luxury, we have great comforts, we have security, we have so many things that even today looking around the world there are few who enjoy. We thank you for that blessing and we know that you have given it to us for a reason, that we are to pursue the upward call that you have issued to us in Christ Jesus and that this time of freedom from distraction and freedom from care is a great opportunity.

We pray that the Holy Spirit will impress that on our hearts day by day and will show us through your word the path that we should walk. We thank you for our President. We pray especially for him as he continues to face difficult decisions and opposition and the thinking of uninformed and unenlightened people throughout the world.

We pray for our military forces, we pray for those who safeguard our freedoms and our situation as citizens of the United States and as believers. And we ask your blessing on us now as we study your word. Enlighten us, guide us, and lead us into all truth.

We ask it in Jesus' name. Amen. For our scripture reading this morning, turn with me to Colossians.

Colossians chapter 3. Colossians chapter 3. We studied the epistle to the Colossians a few years ago and went through this passage but it comes to mind in the light of our study in the book of Exodus which we continue this morning. We will depart from chapter 12 much as the Israelites depart from Egypt and emerge hopefully unscathed into chapter 13 of Exodus. We're going to see some things that are representative and are illustrative of timeless spiritual truths.

Truths that you and I should be aware of, should live our lives in the light of. If I can end a sentence in a preposition. See this is the affliction of being an English major.

I know much as you do when I commit grammatical and syntactical faux pas but I just don't always arrive at the end of my sentence the way I planned. And it's important. Language is important.

The language of the Bible is important. Clear thinking results in clear speaking. Clear speaking is important especially in communicating what we intend.

If we are fuzzy in our vocabulary, if we're fuzzy in our thinking, there is imperfect communication and bad communication leads to all kinds of problems. Communication is important. God has communicated to us in his word.

And so I don't make that point idly. It is important that we speak the truth, that we speak it clearly, that when we speak we are understood and that there's no room for misinterpretation or error. God has gone to great lengths to ensure that that takes place in his word.

Look with me now at Colossians chapter 3. He says, therefore, and that of course goes back to the content of the first two chapters which we do not have time to review, but you can read it later to shed additional light on this scripture reading. Therefore, if you have been raised up with Christ, keep seeking the things above where Christ is, seated at the right hand of God. Keep on seeking the things above.

Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with him in glory.

Therefore, consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is because of these things that the wrath of God will come upon the sons of disobedience, and in them you also once walked when you were living in them. But now you also put them all aside, anger, wrath, malice, slander, and abusive speech from your mouth.

Do not lie to one another since you laid aside the old self with its evil practices and have put on the new self who is being renewed to a true knowledge according to the image of the one who created him, a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, and free man, but Christ is all, Christ is in all. So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving each other. Whoever has a complaint against anyone, just as the Lord forgave you, so also should you.

Beyond all these things, put on love, which is the perfect bond of unity. Let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.

Let the word of Christ richly dwell within you, with all wisdom, teaching and admonishing one another, with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. Whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks through him to God the Father. Wives, be subject to your husbands, as is fitting in the Lord.

Husbands, love your wives and do not be embittered against them. Children, be obedient to your parents in all things, for this is well pleasing to the Lord. Fathers, do not exasperate your children, so that they will not lose heart.

Slaves, in all things obey those who are your masters on earth, not with external service as those who merely please men, but with sincerity of heart, fearing the Lord. Whatever you do, do your work heartily as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality. You'll notice, if you're following along in the New King James, that wording is slightly different. I read that to you out of the New American Standard.

This is one of the chapters where I think they got a little bit closer to the mark in some of the key sections. But this is the import. If you have been raised up with Christ, keep seeking the things above.

What is the parallel to our study in Exodus? The departure from Egypt under the blood of the Passover lamb. They have died to Egypt. Their departure is marked with blood.

Blood always signifies death. That's its very first appearance in the Bible, isn't it? Where's the first place that blood shows up? It's the murder of Abel by Cain. And God comes to Cain and he says, The blood of your brother cries out to me from the ground.

It speaks of death. It speaks of an end of one life and perhaps the beginning of another. So if you have been raised up with Christ, the exodus from Egypt, crossing the waters of baptism, as it were.

This is the example that is given in Paul's rehearsal of the events of the exodus. He invites us to compare them passing through the Red Sea as a baptism. Being raised with Christ, the very picture of baptism is of death.

When the individual is taken and laid backward under the water and then pulled back up, it's a picture of death. And going under as a symbol of death and then being raised back up to new life. In Jewish practice, baptism was accomplished in a mikvah or a large swimming pool.

You think of a swimming pool that has a wall across the center, kind of like the net across the tennis court, only extending down into the water. So that if you want to get from one half of the pool to the other, you have to duck under the wall and come up on the other side. And then at each end of the pool, there's a series of steps that start at ground level and go down to the

bottom of the pool.

So an individual passing through a mikvah would begin at one side, step down the steps into the water, submerge, go under the wall, come up on the other side, and step out on the second set of steps. That was baptism in the formal sense when one converted to Judaism. And of course it had ritual and things that were associated with it that had developed in Jewish culture.

It wasn't a part of the Word of God. There's nothing about that in God's Old Testament scriptures. When John the Baptist practices baptism, he doesn't go find a mikvah, he doesn't carve steps in the side of the Jordan River.

What does he do? He just takes people out to the river. He says, this is symbolic of your change of mind, away from dead works and faith toward God. And he submerges them below the water.

How do we know, by the way, that the Baptist submerged people and didn't just dip his hand in the Jordan and sprinkle them? Well, for one, he's standing in the Jordan. This is a clue. You don't have to sprinkle someone.

There are different modes of baptism now. Sprinkling, effusion. Effusion is heavier than a sprinkle, but lighter than a dunking.

It's sort of a pouring type of thing, splashing. You have the actual way that John the Baptist baptized, which is immersion. The picture in the word baptizo, you baptize a sword after you have heated up the metal and forged it and beat it on the anvil to temper it, to change its nature from being brittle metal to being tempered and flexible and able to take a blow.

You heat it up, you forge it, and then you baptize it. It becomes different by its submersion, its immersion in the water. And submersion, immersion, was the biblical method of baptism.

Of course, that brings up the question, should we continue as a ritual or as an ordinance water baptism in the church today? I don't often talk about this, but it is my firm conviction and belief from the word of God, and I respect all those who differ. I grew up as a Baptist, conservative Baptist churches, Southern Baptist churches. I say hail and farewell and God be with you.

For everyone who wants to do water baptism, it doesn't hurt a thing, but it is not a requirement. It is not necessary. It was part of that which was transitional.

We'll see this as we go through the book of Acts. It was a teaching tool, just as the temporary gifts were a teaching tool. They didn't have New Testament scriptures.

How are you going to explain the ministry of God's Holy Spirit in regeneration? How are you going to emphasize and teach these truths? Well, this was a teaching tool. It was a teaching aid. John the Baptist baptized in the Jordan River.

It wasn't in the Old Testament scriptures. It was something God gave him as a temporary tool

for his generation to prepare those people for the coming of Messiah. It had a place and it had a time, and it was a great thing.

The Lord Jesus himself was baptized. But to say we are going to follow the Lord in baptism is unscriptural. I'm sorry.

I don't mean to hurt anyone's feelings. There's nothing wrong with being baptized. But to say I am following the Lord in baptism, the Lord did not receive Christian baptism.

The Lord received the baptism of John. If you study baptism in the scripture, we'll do it when we get to it in Acts, you will find that there is a distinct difference between the baptizing that John did in the Jordan, including the Lord Jesus, the baptizing that the disciples of the Lord Jesus did, and the baptizing that took place in the early days of the church. It is a fundamentally different ritual in terms of its significance.

The fact that there's water involved and people being dunked is the same, but the significance and the meaning and the purpose is different. And in each case, it was a temporary measure. It was like miracles, like the giving of the law, like a lot of other things, accompanied by unique special circumstances until the fullness of God's word could be imparted.

And when that which is complete is come, that which is imparted is done away. Well, you can suspend judgment on that if you just violently disagree with me. Follow the study in Acts, and when we get to it, we will adduce and examine and exhaustively evaluate all of the scriptural witness on this point, and then feel free to take that and process it and arrive at a conclusion.

However, what we're talking about here is, if you have been raised up with Christ, keep seeking the things above. Regardless of where you stand on modern-day water and baptism, no one of any understanding doubts that it is a picture, that it is designed to represent identification with Christ and His death, burial, and resurrection. Paul says, if you have been raised up with Christ, now what's he talking about? Have we been raised up with Christ to a resurrection body and eternal existence yet? Are you, do some of you have a resurrection body and I don't know about it? I don't have mine.

I can tell you by the way it feels when I wake up in the morning. I have not got my resurrection body. I can tell you my brother Daniel doesn't have his resurrection body.

They're still having to work on that thing to keep his joints bending and his frame upright. We don't have our resurrection bodies yet, do we? So what does this mean, if you have been raised up with Christ? If it's not true, what's it talking about? This is our spiritual life in Christ. We are already partaking of that which begins at salvation and finds its fulfillment and its completion in our ultimate sanctification.

So this is if and it's true. If you have been raised up with Christ and you have passed perfect, raised up at a point in time in the past, point of salvation, with the result that you remain raised up with Christ forever. If that is true and it is, then keep on seeking the things above.

This is where our life is. This is where the completion and the fulfillment of what began on the day of salvation is going to be found. It is above, not here.

Why seek accomplishment? Why try to achieve and build and plant and store things in this world when this world is vanishing away just as our earthly body is fading and vanishing away? Things above, where Christ is, seated at the right hand of God. Notice Christ is not seated on the throne of his father David. He is not seated on the throne of his kingdom.

There is a huge wash of errant theological thinking today that says that Christ is already on the throne of the kingdom. We are living in the kingdom. Wrong, wrong, wrong.

Sixteen ways wrong. It deflects and distracts and keeps people from observing and following our upward call in Christ Jesus, which is to grow and prepare for that coming kingdom. We are already in the kingdom.

We need to implement and look around at other people and try to get them squared away and take the beam out of their eye. I don't have moats or beams in my eye, but I see all of these people with these terrible problems. So I'm going to go around and fix up God's kingdom for them because I'm a kingdom citizen.

It's just wrongheaded, backward, unscriptural, misapplied, misunderstood, fouled up thinking. Don't let anyone grab you by the arm and drag you off the narrow road by misleading you about the kingdom. Jesus Christ is seated at the right hand of his father.

What does the Bible say about Christ seated at the right hand? What does it say over in the Psalms? Sit thou at my right hand until when? Until I make your enemies a footstool for your feet. When are the enemies the footstool? The kingdom. In the kingdom, the Lord Jesus Christ rests his feet on his enemies like a footstool.

They are subdued. It doesn't say they are destroyed. It says they are subdued.

Your enemies are your footstool. That has manifestly not happened. I am here to tell you that Satan is not in the pit.

That the enemies of Christ are not subdued yet. They are not suppressed. And the Lord continues to sit at God's right hand.

Once the enemies are subdued and made the footstool and Christ returns to earth, goes to Jerusalem, sits on the throne. I think the literal throne. You can check and see how perspicacious I am when the kingdom comes in.

And if we get a peek and get to see. Let's find out if down below the Temple Mount, down below the current city of Jerusalem, there are not chambers where some of the original implements and some of the original artifacts from the days of Moses and the days of David are not stored. Where you find the original of the Ark of the Covenant.

Where you find the original of the throne seat of King David. I suspect, and I will be very gratified to see, that the prophecies about the Lord Jesus sitting on the throne of his father David will not only figuratively be fulfilled, but will literally be fulfilled. They will put that chair in the palace in Jerusalem.

And the Lord Jesus Christ himself will sit on the throne of his father David. That is when the kingdom is here. But notice it says, Christ is seated at the right hand of God.

What is he doing there? We know that he intercedes on our behalf with God the Father. Why is that? Because he is not the ultimate authority. God the Father is.

God the Father decides. God the Father judges at this point. Set your mind on the things above, not on the things that are on the earth.

For you have died and your life is hidden with Christ in God. All of our future is wrapped up in Christ. Christ will one day leave the right hand of his father and will come to earth and implement the kingdom 1,000 years after which he will lead us into the kingdom of his father.

When Christ who is our life is revealed, then you also will be revealed with him in glory. Therefore, what does this tell us? We are supposed to be looking ahead. How many days go by where we don't remember that there is a future, where we don't think about the fact that Jesus is returning, that there is going to be a judgment, that there is going to be a kingdom, that there is a future for which we should be prepared? You know what happens when something is coming up and you get distracted and forget about it? You have an appointment but you kind of forget about it so you don't get dressed and you don't get ready and you don't get out to your car in time and you are late or you miss it all together.

This is the bane of doctors and dentists and so on, people who make appointments and don't keep them because they forget, they get distracted and it messes up everybody's schedule. It is important to remember what is coming up. What if you invite people over and say, we would like to have you over for dinner but then you get distracted and you forget and the doorbell rings and suddenly you get a sinking feeling and you say, oh, I forgot.

We have to be looking ahead and preparing for what is coming up. We have commitments, we have obligations, we have places to go and people to see. We are supposed to get ready.

Well, how much more so in the spiritual realm? We are not yet ready for what is coming. If we were, it would come. If we were ready, God would say, well, I have no further need to run you through the gauntlet of earthly life.

It is time for you to check out and step into the implementation of the kingdom. The fact that you and I are here tells me that we all need further preparation. That whole thing, God is not finished with me yet, that little bumper sticker, you know why He is not finished? Because we are not ready.

We have not completed our training. So, when Christ who is our life is revealed, then you also will be revealed with Him in glory. Now, in the summertime, a lot of commercials come on television.

Actually, even in the winter and in the spring, Special K and all these others. Remember, did you see the commercial this past year where the lady buys a bikini and she hangs it on the hanger, and she looks at herself in the mirror and she keeps shaking her head, and so she starts working out and eating the cereal and all this because she says the day is coming when I am going to need to wear this bikini. I will be revealed.

What am I going to look like when I am revealed? Well, this scripture should give us the same sort of motivation. And in the commercial, the lady eats her diet cereal and does her workout. You see her standing there in her sweats and looking at herself.

And then the day comes when somebody honks the horn outside and she goes out to go to the beach and you can see the little strap of her bikini under her over wrap, whatever it is. She is wearing one of those beach terry cloth things or something, but you can see the little polka dot bikini is underneath and she is ready to be revealed. Well, this ought to be one of the verses that is on our refrigerator.

When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Well, I don't know about you, but I feel like the lady in the early days that is not yet ready to be revealed. God can do a whole lot by way of improving and paring away, trimming away unfruitful branches in my life.

Training me and teaching me and transforming me by the renewing of my mind. And I know that is true for all of us. That is why we are still here.

So he says in verse 5, Therefore, this should be a motivation. Anytime you see the word therefore, it is saying, look, I have given you some facts. In the light of those facts, this ought to be your course of action.

Therefore, consider the members of your earthly body dead to immorality, impurity, passion, desire, greed, covetousness. It has it in the King James. Which is idolatry.

One of the biggest problems in Israel after they leave Egypt and until they emerge from the second captivity, the Babylonian captivity, and come back with Ezra and Nehemiah. For that period of nearly a thousand years, idolatry is going to be a huge problem. Why is there such an attraction in the worship of false gods? Is it just more convenient to have a little shiny idol to pray to? No.

Why is idolatry attractive in ancient Israel? Why is idolatry attractive in Canaan? People want to get over. They want to succeed. They want great crops.

They want large families. They want strong sons. They want prolific wives.

They want wives and mothers in their harem. They want success in business. They want to defeat their rivals.

They want to achieve. They want to attain. They want to possess.

They want to get over. That's why idolatry is attractive. Well, where do people turn for their idols today? Just go to Barnes and Noble.

Go browse Amazon.com. Look at the books. Look at the video tape and seminars and things. Look at the lady with the Susie Orman, The Laws of Money, and Dr. Dyer and all the rest of these who are peddling success.

This is the way to wealth. This is the way to security. This is the way to a happy future.

This is the way to make your money work for you and benefit from the magic of compounding and all of this. That's our idolatry. That's our way of getting over.

It's just as attractive to us today in our culture and our society as the little shiny hunks of gold and silver and brass and the little wooden carved totems were in the ancient world. It has the same purpose and the same objective. I can make a cause and effect.

I can worship this thing. I can pursue this. I can invest in this.

And I will get a result that is desirable. Covetousness, which is idolatry. It's not the idol that is the issue.

It is the heart desire that says, I have found the lever to pull. I have found the button to press. I have found the mantra, the magic open sesame phrase that will achieve my ambition and achieve my goal.

And it has nothing to do with God. It has nothing to do with the eternal future. It has nothing to do with Christ.

It has nothing to do with the glory of God or anything that's a part of our spiritual identity. It's all about here and now. It's all about the short-term fulfillment of our desires.

That is idolatry. You might as well put on some robes, flash back in time 3,000 years, and bow down in front of Molech or Baal or Ashtoreth or any of the others. It is no different.

We think of idolatry as those people back then, those primitive. It happens every day, all day long. And you and I have been idolaters and in some cases will be idolaters.

Anytime we lower our gaze from heavenly kingdom, future things, to our desire for fulfillment in this life, apart from God, apart from identity with Christ, we are idolaters. You might as well just get a little African god and bow down to it in your living room. Stick it on your dashboard.

Well, therefore, if you don't want to do this, consider the members of your earthly body dead to

immorality, dead to impurity, dead to passion, dead to evil desire, dead to this covetousness. Think about the baptism. Think about the new life in Christ, that opens up new opportunities, permanence, eternity, glory of God, versus these temporary, vanishing, fading things.

There is nothing like an estate sale to impress this truth on your heart. There was a lady who came from a prominent family here in Dallas that passed away and I observed at first hand what happened. I visited her in her house.

She died. And going back to the house, here is the place where she dwelt. All of the things that were important to her, her possessions, her arrangement of things in her house and her pictures and her personal effects and everything, estate sale.

Some of it goes to relatives for keepsakes and the rest of it gets sold off. And if you go to that house today, it's empty and it's bare. All of the evidence of her life in terms of possessions and physical things has been dispersed.

And within a few years will be almost completely forgotten. And when you see that at first hand and you say, I look around at my stuff and I say, you know, I've got a house of things I've accumulated that are important to me. If I pass away, a few keepsakes for my family, my daughters will probably latch on to my Statesman Quartet albums and everything else will probably go to the winds.

And it has to be that way. You just can't keep everything. Think of what storage problems you would have if you had everything from your parents and their parents and their parents.

It's a necessary dispersal, but it's a reminder that this life is fleeting and transitory and ephemeral. It fades and vanishes away. I have just a few personal effects from earlier generations of Hulls.

A picture here, a letter there. They had huge accumulations of things and it's all gone now. And I think of the struggles and the hard work that went in and the desire to attain and achieve and put things together and have a homestead and have a job and the daily struggles and challenges.

And where is it all now? What does it count for now? They are a fading image and a picture on the wall. A few little reminiscences and if a few generations beyond me pass those, all could be gone. When will all of that matter? Not at all.

What does matter is when Christ returns and we have the judgment seat of Christ, what is the fruit of my life? What is eternal? What lasted? What counted in God's evaluation? Set your mind on things above. These others, the desires and the earthbound ambitions that we have, look at verse 6. It is because of these things the wrath of God will come upon the sons of disobedience. We've seen this phrase in its Old Testament incarnation in 1 Samuel, haven't we? Sons of Belial, Hophni and Phinehas getting over.

Great big fat guys gorging themselves on the sacrifices that belong to God. Straw-arming and extorting and pressuring people who come to try to worship God, taking their sacrifices away from them and literally eating them. Eating the sacrifices of God.

Running a little gang of young lads with the three-pronged flesh hooks to go out and do their bidding. And they've got it made. Their earthly desires are being fulfilled.

And yet, what is the eternal judgment for Hophni and Phinehas? Where will they figure? Well, I don't even like to think about it. It is because of these things the wrath of God will come upon the sons of disobedience. If this was the Old Testament and Hebrew, it would be the sons of Belial, the sons of worthlessness.

In them you also once walked when you were living in them. But now you also put them all aside. Anger, wrath, malice, slander, abusive speech.

How easy it is for us to slip into these things, to be angry because we didn't get what we felt we deserved. Malice. Looking at someone as an enemy and finding ways to get even with them.

Slander. Making sure other people know that we're unhappy with someone. Abusive speech.

These are all personal attacks on others, aren't they? It's not anger about the economy or anger about the sag in the stock market. Anger, wrath, malice, slander, and abusive speech are all person-to-person calls. Person-to-person sins, aren't they? It causes us to divide and to sin against one another.

These bring the wrath of God because it makes us a son of disobedience. Do not lie to one another since you laid aside the old self with its evil practices and have put on the new self who is being renewed to a true knowledge according to the image of the one who created it. This is the renewal of Romans 12, 1 and 2. Transformed by the renewing of our minds.

And it puts aside distinctions. It doesn't matter your origin. It doesn't matter your heredity.

It doesn't matter any of these other things. Social standing. Job standing.

High or low in society. He says in verse 12, As those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and patience. Each of these is also a person-to-person call.

A person-to-person attitude, isn't it? This is all about relations with one another. How do we treat each other? Do we remember that we are baptized? Do we remember that we have died to sin? That unhealthy desire is idolatry? Put on a heart of patience. Bearing with one another.

Forgiving each other. Even if we have a legitimate complaint. Even if we have a case.

And we could win it. And we're in the right and they're in the wrong. It says, bear with.

Put up with. It would be better, Paul says, in another place for you to suffer wrong. Remember talking to the Corinthians? He says, I hear that you take each other to court because you think you have a winnable case.

He says, it would be better for you to suffer a wrong. Absorb the loss than to engage in this kind of pettiness. Forgive.

Bear with. If you have a case. If you have a complaint.

Just as the Lord forgave you. Do you think the Lord has a legitimate case against us? I know He's got a case against me. And it is only His grace and His compassion that I am not held to the bar and rendered accountable for my sin.

I do not deserve salvation. And you don't either. None of us do.

We don't deserve the grace of God. We by rights in the court of law would be convicted, condemned, and the sentence would be carried out. But God in grace forbears.

God in grace has compassion. God in grace forgives. And as He has done for us, we are commanded.

It's not an option. We are commanded to forgive one another. Do not bury grudge.

Do not bring up old wrongs. Do not remind someone of someone else's sins. Of someone else's failures.

Don't drag up the past. Do you really want God to start dragging up the past? The sins of which we have been cleansed? Separated as far as the east is from the west? However far that is, God can get there. And He says if you do not forgive one another, you yourselves will not be forgiven.

Remember the parable that Jesus told of the servant who owed a great debt and the master forgave him this huge debt. And then that servant went forth rejoicing. But he had an underling, a servant that reported to him that owed him a small debt.

And he pressed him and would not forgive him and was going to throw him into dire straits and was pressuring him to pay the debt. And when the master found out, he said, you know what? That forgiveness I gave you is revoked. That's a powerful parable to have your forgiveness revoked.

To have the debt that has been forgiven reinstated. And the master threw that unforgiving servant into debtor's prison until he should pay every farthing. Bearing with one another, forgiving each other.

Whoever has a complaint, just as the Lord forgave you, so also should you forgive others. And beyond all these things, put on love, which is the perfect bond of unity. What does this have to

do with our study in Exodus 12-13? Well, we're going to pause here and take our break.

And when we come back, we will see. But I spent a little extra time on our scripture reading this morning because it bears directly on the application. Why do we study Exodus and study these Passover and emergence from slavery episodes? This is why.

So when we come back from the break, we'll see it in detail. But let's pause here.