

Exod 04-01-18b

Let's continue our worship this morning in Exodus chapter 21, looking at the idea of slavery. Again, it is sort of uncomfortable. I ask myself if my coverage would be influenced if we had black people in our congregation or if we had, you know, it's kind of easy to talk about things in a vacuum, but there is a real history and a real interest in this topic because of our history.

And it is not often covered from pulpits, what the Bible has to say about slavery, because it's just difficult. And to tell you the truth, it isn't any easier, even though we're all from, as far as I know, non-slave type backgrounds. I'm sure if you went back enough generations, some great-great-granddaddy might have been rowing in one of those boats somewhere or been indentured.

But let's take a look and see what the Bible has to say here to Israel about slavery. We noted at the end of our previous lesson that if you make your first glance, you see there are two categories. There are slaves who are Israelites and those who are not, and the rules are different.

Verse 2 of chapter 21 of Exodus deals with the Hebrew slave, the Hebrew servant. And you see some interchange here between servant and slave in terms of the English translation, but these are the Hebrew word ebed, E-B-E-D. It comes from the verb avad, A-B-A-D or A-V, depending on how German you are.

Ebed, avad, is the verb form. Ebed is the noun from it that means to serve. Now, in the New Testament, you have the Greek word doulos.

I think the Air Force Academy calls their plebes doulis, and it's from doulos, which means lowest form of life, slave, obey anyone that speaks type of thing. But our word slave, just in case you're interested, comes from the German. A lot of our English comes from Old German.

It's the word sklave, S-K-L-A-V-E, and this was someone who had been captured and then forced into servitude. And it comes down, in the French, it's esclave. In Dutch, it's slaaf.

In Swedish, it's slaaf. Spanish, esclavo. But we get the word slave from this.

But all of this harks back to the ancient Slavonic times, and Vikings come over and conquer these people. Somebody comes over and conquers somebody else, and then they take the captives, and they say, you are now going to till my crops, row my boat, hew wood and haul water, or whatever. So it is the idea of someone forced into servitude by conquest.

In the Old Testament and New Testament, you have references to slavery both inside and outside Israel, and it is different. Slavery in the nations is different than slavery in Israel. At least it was supposed to be.

It could be quite a cruel system, like the worst abuses and aberrations that have come down to

us. When we talk about slavery in the United States, it tends to be viewed in terms of its worst manifestations. When you say they had slaves in the South, people immediately think of whippings and beatings and lynchings and all this kind of thing.

But that, of course, is a caricature and an exaggeration of what it actually was. Now, we are not saying it was a wonderful, God-given institution, but it was not the horrible system of abuse that people make it out to be in every case. But it is kind of like this.

You send your children to play at the park. They play on the swings. They play on the slide.

Somewhere in the outskirts of Seattle, Washington, someone sends their little girl to play in the park, and a guy snatches her and puts her in a car, takes her off, abuses her and kills her. Now, everyone in the country, millions upon millions of people, think twice before they send their little girl to the park because of this one incident. Little girls playing in the park is now sort of colored and characterized by this one horrible abuse.

That is what has happened in the case of slavery. We are not saying that it is a great thing, but it is not always the horribly abusive, unconscionable thing that it sometimes turned into in the American South. The same is true in Israel.

God, in talking about slavery, does not treat it as though it is the horribly abusive thing that it could turn into. He treats it as a fact of existence. In some cases, a necessary fact, as we will see.

Slaves could be purchased. Leviticus 25.39, for example, If a countryman of yours becomes so poor with regard to you that he sells himself to you, do not subject him to a slave's service. He is not to be treated the same way as one who was captured from the nations or acquired by purchase from a slave caravan and so on.

He shall be with you as a hired man. You have three classes of worker in ancient Israel. You have the entrepreneur, the self-sustaining businessman who lives from his crops and his herds, may sell some lands or goats or cattle on the side, also sustains himself from his flock and herd, will exchange beef for crops or crops for beef, interacts with others, but he has got his own little family business.

Everyone grew some food. Everyone had some animals as a normal thing. In our modern day, most people tend to have some sort of a job.

In those days, most people tended to have some sort of a business. They were self-employed and then would barter for coin or for other goods. This was the norm.

That's your normal Israelite. You have Israelites for whom, for whatever reason, that didn't work out and they're in distress because they don't have anything to barter. They don't have animals or they don't have crops for whatever reason and they're in distress.

They can become an employee. They can go work for someone else and they are a hired man.

They have a job in the sense that we understand it.

The case could come where you're in such dire straits that you can't find a job that pays enough to meet your need. There is no place you can work for wages and cover your family or your situation or pay your debts. It could have been a series of reverses due to nature or whatever, but you get in the point where you can't hire yourself out and make enough to make ends meet.

This is what we have in verse 39 of Leviticus 25. If a countryman of yours, this is an Israelite citizen, becomes so poor with regard to you that he has got to sell himself to you as a slave. This is category three.

No longer an entrepreneur, no longer an employee or a hired man. I am just going to have to sell you my entire self. If you will go pay off my debt, if you will take me under your wing and sustain my family, give me room and board on your estate, your plantation or in your business, I will be your slave.

Now I am not working for wages. I am working for room, board, and for that I place myself completely at your disposal. I don't have the rights of a hired man to walk away and contract with someone else.

I am no longer a contract. I am part of the household. The master has the obligation to sustain me and care for me.

I do pretty much whatever he says. This is the terms of the deal. Now, think about this in ancient Israel for a moment and compare it to our modern day.

Because this recourse means you don't have homeless and you don't have people living under bridges and pushing shopping carts. Because you start out being an entrepreneur. If that doesn't work, you fall back on plan B and you hire yourself out.

If that doesn't work, you go to plan C which is to sell yourself. This would be in the form of indenture or the translation that Matt and I have been looking at here lately, the Everett Fox translates this as surf. He goes back to the feudal system where you had the landed gentry and then you had the surfs who were totally dependent on the beneficence of the landowner.

They, in a sense, were sharecroppers. But the lord of the manor there could pretty well dictate, this is where you will live, this is where you will farm. I can take and give as I see fit and you will do what I say or else.

And it was as near a thing to slavery as you are likely to see in that feudal medieval time. But you pretty much can't fall below that level because if you run out of all other options, you can always sell yourself. Now this is not in the prostitution sense, this is in the labor sense.

If you look around in the land, there is someone who can use your presence. And many times

this was in the agricultural or flock and herd management area. Sometimes it was in the domestic area.

But notice what he says here in Leviticus 25. If your countryman becomes so poor that he sells himself to you, you shall not subject him to a slave's service. You shall treat him like a hired man.

Even though he has sold himself to you, you have paid his debt, taken him under your wing and made him a part of your estate, you don't treat him that way. You give him the respect that you would give a contractor, a neighbor who does services for you in exchange for pay. You are not to disrespect him.

You are not to denigrate him to the level of someone who is outside Israel. Now this has tremendous application when we look at the way we deal with our fellow man. Who is inside the family of faith and who is outside? Someone inside the family of faith, I would submit, if you make sort of a personal loan, there is a difference in charging interest and not charging interest.

The Bible talks about this in the law. And as we go through Exodus, we'll see that in Israel, they were not to charge usury or interest if they made each other loans. They were free to charge interest and usury to outsiders but not to each other.

He said, this is your brother. You can loan him some silver. He can pay it back.

Don't charge him. And the point here, I'm not saying in the literal sense. I'm talking about the difference, the distinction.

Make a distinction. If you have an issue with someone who is in the family of faith, remember in Corinthians, Paul is scandalized and rebukes them sharply for taking each other to court before unbelievers. He doesn't say, don't go defend yourself in the legal system if you are wrong or if you have some sort of an issue with those who are outside.

But he says, if they are in the household of faith, that's a family matter. That ought not to go before the courts of unbelievers. How can you judge angels? How can you function in the millennial kingdom and in the kingdom of the Father if you can't even resolve internecine, inter-family strife? You disqualify yourself from future service if you don't learn to do it here is the idea.

And it starts inside the house. We need to be able to resolve our problems and arrange our... I love that we've been looking at over in Acts when Peter talks to Aeneas. And he says, stand up and arrange yourself.

Spread your table. Get your stuff in order. And it's a command.

We are freed from paralysis. We're freed from bondage. We're freed from slavery.

And our responsibility is to take charge, do for ourselves. He doesn't need somebody to carry him away. And in the same way, this countryman who has gotten in such dire straits that he has to sell himself into slavery.

He can't even make it on hired wages anymore and pay his own rent and buy his own groceries. He's got to become part of someone else's estate and be dependent on them. The master, the instructions to the master, the landowner here, the business owner, is don't despise him.

Don't run him down and treat him like he's an Egyptian or a Hittite or some other conquered person. Don't treat him as conquered. He's not conquered.

He's your brother. He's in dire straits. And even though technically he is a slave of yours, the first part of this provision is treat him as a hired man, as if he were a sojourner.

This is temporary. He's had a temporary setback until the year of Jubilee. How often does the year of Jubilee come around? Every seven years.

And in the eighth year, the year of renewal, the year of new life that we talked about on Friday in Acts, Aeneas was paralyzed for eight years. On the year of renewal, Jubilee has come, and he gets a fresh start. In the eighth year, all things become new.

He comes out from his slavery. He comes out from his servitude. Hopefully he has been able to set something by.

Hopefully he has been able to work out something where he can earn a little above and beyond his slavery. Maybe his family will come to his rescue and bring him back into the clan or whatever. But he's got up to seven years to get his stuff arranged so that when the year of Jubilee comes, he is released from that indenture and can go back and attempt to be independent.

It is of a determinate duration. It's not indefinite. He shall serve until the year of Jubilee.

He shall then, verse 41, Leviticus 25, he shall then go out from you. He shall then go out from you. He and his sons with him and shall go back to his family.

This is his clan, his people in Israel. That he may return to the property of his forefathers. What is this about? Property of the forefathers.

What's one word that covers this whole subject? Inheritance. Inheritance. You have a setback.

You go back into a temporary sort of bondage. You've got to work your way back out and go back and claim your inheritance. This is the law in Israel.

You cannot stay a slave if you are an Israelite. To be an Israelite is to be redeemed. To be an Israelite is to be one who has crossed the Red Sea and left Egypt.

You may temporarily get set back and live as though you are a slave. But you should not be treated that way by your fellow Israelites and it needs to end and you need to walk out and go back and start claiming your inheritance. Look at verse 42.

For they are my servants. They are not your servants. They are my evdim.

They are my slaves whom I brought out from the land of Egypt. They are not to be sold in a slave sale. Foreign slaves, if you bought a Hittite or an Egyptian and had him working on your estate and here comes a caravan from Asia Minor or some far off place, you say, boy, you know, I've got some cash flow problems here.

I need to turn some of my slaves into coin here. You could sell your Hittite and sell your Egyptian to somebody who is going off to a foreign land. You can't sell a Hebrew slave.

They belong to God. They are not to be sold in a slave sale. There is a distinction between those who are citizens of Israel and those who are not.

Their slavery should be temporary and should be the means of getting back on their feet, not something they fall into and wallow in for the rest of their lives. You shall not rule over him with severity. You are to revere your God.

Isn't that an interesting juxtaposition? It doesn't say you are not to treat him with severity but revere him. He says don't treat him with severity, revere God. The good treatment of your Israelite slave is a part of your reverence for God.

To honor that slave and to respect him as a hired man is to revere God and is inextricably linked. I like that mental picture of the cross where you have the upright between us and God and you have the horizontal between us and our fellow believers. What holds up the cross piece? You can't sustain that cross piece where it belongs if the vertical is not there.

Reverence for God is what makes possible love and honor for our fellow believers. If you take away that upright, the other falls to the ground. That's what God is telling them here.

You shall not rule over him with severity but are to revere your God. As for your male and female slaves whom you may have, you may acquire... Now this is probably the hardest verse in the Bible for some people. As for your male and female slaves whom you may have, you may acquire male and female slaves from the pagan nations that are around you.

God says if you want to buy a slave, fine. Then too it is out of the sons of the sojourners who live as aliens among you that you may gain acquisition. Sojourners that live as aliens, what is this? There are people in the borders of Israel that are not Israelites and have not proselyted, have not done like Uriah the Hittite and entered into the nation.

They haven't married in, they haven't joined a tribe so to speak. They're living within the... this is like our people on a visa, people that live in America but they're actually citizens of some other

country and they do not apply for citizenship. If they get in dire straits and they sell themselves, they're just like a slave that is acquired by conquest or a slave that is acquired by purchase anywhere else.

Male and female slaves, you may acquire them from the pagan nations around you and out of the sons of the sojourners who live as aliens among you, you may gain acquisition. Out of their families who are with you, whom they will have produced in your land, they also may become your possession. You may even bequeath them to your sons after you.

Now people say, oh, it's a horrible thing to treat people like property. Well, I'm sorry, but the word of God says you may treat these foreign slaves like property. You can bequeath your antique furniture to your son and you may bequeath your slave, your foreign born slave, your pagan nation slave to your son.

He's just another item on the inventory. To receive as a possession, you can use them as permanent slaves. The year of jubilee comes, the year of jubilee goes.

Now, I am an Egyptian, I am a part of some thieving band and I get captured and I get hauled off to Israel and sold into slavery and I am now working on some Israelite's land. I am a permanent slave. I can be bequeathed, I can be sold.

I learn about the God of Israel and I go to my master and I say, I want to join. I want to be an Israelite. I want to join myself to the people of God.

I want to be able to worship. I go through circumcision. I publicly declare my intentions.

Now, what am I? I am an Israelite citizen. What's going to happen on the year of jubilee? I will go out. I can go out.

If I decide that I want to be an Israelite, that I want to be circumcised and I want to fear God, this is a potential route of freedom because you change categories. You are no longer a pagan of the nations. In respect to your countrymen, the sons of Israel, you shall not rule with severity over one another.

Look at verse 47. If the means of a stranger or a sojourner with you becomes sufficient and the countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you or the descendants of a stranger's family, now you're a Hebrew slave and you've been bought by somebody outside Israel. What about that? He shall have redemption right after he's been sold.

One of his brothers may redeem him. His uncle, uncle's son may redeem him. One of his blood relatives from his family may redeem him.

Buy him back out. Now, this is only enforceable in Israel, right? If he gets sold and the guy hauls him off to some far off location, how do you enforce this? This is only enforceable in Israel. So

these are foreign businessmen operating within the land and they buy a Hebrew slave.

The other Hebrews need to get together, pitch in some money and buy him back from that foreigner. Right of redemption. If he prospers, he may redeem himself.

And this is a law that Israel can impose on the foreigner. Hey, look, Mr. Hittite, this guy has gotten enough money to buy himself out, so let him go. He has no choice.

He has to sell him out. He then with his purchasers shall calculate from the year when he was sold up to the year of jubilee. This is prorated.

How many years are left until jubilee? That's how much you have to pay. Many or few. Like a man hired year by year, he shall be with him.

So whatever the annual salary is, that's how much you have to buy back. You would have had this man for three years, so it takes three years' salary to buy him out. If it's early, if jubilee was last year, to get bought out, you've got to pay him six years' salary.

So, you know, you may have to wait a while. Verse 54, even if he is not redeemed by these means, he shall still go out in the year of jubilee. It doesn't matter if the Hittite bought him.

Jubilee always frees an Israelite. The eighth year, he always gets a fresh start because he's an Israelite. And you know what this tells me? As long as you and I are alive, there is always a fresh start available.

It is never hopeless. We may be in dire straits. We may sell ourselves into slavery.

But there is always a remedy. You can always be purchased out. You can always, if all else fails, you can always look for that year of jubilee, and there will be a fresh start.

There is no such thing as a hopeless situation for those who belong to God unless we just fail to claim our rights of citizenship. If you don't go up to the Master and say, Hey, look, did you know that this is Rosh Hashanah? It's the head of the year, and this is the year of jubilee, and all bets are off here. I'm packing and leaving, and I appreciate your hospitality, but I'm off.

If he just keeps on working and doesn't say anything, well, he could leave himself and not exercise his rights of citizenship. And that's our problem. It isn't that we lack the grace or that we lack the provision.

It's that we lack the gumption to claim it and to implement it and to avail ourselves of it. Well, there is a lot that we can say with regard to the picture that slavery gives. And you start thinking about the theological implications.

Well, why is it that the outsiders are treated so differently? Why is it that God will conscience slavery within Israel? Well, one reason, as we've already noted, is practical. This alleviates much of your social problem in terms of the poor because there is an option where you can get

yourself under someone else's wing, and instead of receiving cash to sustain yourself and pay your own rent and groceries, you become a part of someone else's household, and you basically are sustained by them for up to seven years. Then, at the end of that time, when Jubilee rolls around, you are expected to go back out and be independent.

You should not have a lifestyle any longer than seven years. What does seven represent? Biblical economy, completion, fulfillment, whatever time it takes. Many of us have had setbacks.

Many of us, you know, there are people who go out in the world and crash and burn and have to move back home. It's a big thing they put in the news about people moving back in with their parents who are in their twenties and even thirties and forties, moving back in with mom and dad. Well, what do we think about this? Okay, fine, but you better have your eye on the year of Jubilee.

You better have your eye on the idea of redemption. Save up and buy yourself out. Get ready for a time of liberation, whatever the time of completion is.

It can be a part of the plan of God. Sometimes God needs to humble us and let some air out of our balloon. Sometimes we will suffer a reverse or a setback in some area of life and we look like the undelivered.

We look like those who are still in bondage. And, for example, think about the eleven sons of Jacob up there in Israel. Famine hits.

They didn't ask for a famine. They didn't create a famine. They didn't sow salt into their ground, but a famine came.

And they, who were independent entrepreneurial businessmen, became in such dire need that they had to go to Egypt for grain. And once they come down to Egypt, now they're playing by Joseph's rules. They're in Joseph's kingdom.

And I love that symmetry of the three times that Joseph spoke to his brothers and was rejected. He presents the dream about the sheafs, and he's rejected. He presents the dream about the stars and the sun and the moon, and he is rejected.

And he goes to his brothers to check on them with his coat of many colors on, and he is rejected and thrown in the pit three times. Now the brothers are coming to Egypt, and they're on Joseph's turf. And three times they approach Joseph for grain.

And he sends them back and says, Your credentials are not quite good enough. And then he sends them with the cups in the sack. And so three times they have to come and appeal to him.

And they are in the subservient role. And they are humbled by this famine. And they are humbled by the approach to them unknown Egyptian ruler.

And that humility is used by God to purge out arrogance and purge out attitudes that God can

use anybody he chooses for a particular task. And if he chooses son number 11 instead of son number 1, then you'd better get with the program. If the elder needs to serve the younger and you're the elder, well, you better buckle down and get your apron on.

It is the plan of God, and that takes precedence. So God uses this sort of servitude to purge and to cleanse and to teach the sons of Jacob. And ultimately, through that servitude and through that reconciliation with Joseph, they are elevated to great prosperity, so much so that the jealousy of it is what's going to lead to the bondage situation later on in Egyptian history.

So that's kind of the idea. We can find ourselves in some area of our life back under the sway of our flesh, back under the sway of sin. We can get into not just an aorist tense failure where it happens in a moment of time, but sort of a pattern or a longstanding issue that gets a hold of us and pushes us down and seems to drag us back under the old economy.

But there is a redemption. There is a deliverance. There is a jubilee available to us, unlike those who are outside.

And we need to remember that we have citizenship. We are distinct. We are not subject to the rules that govern the uncircumcised world.

We have something better, something far better, in this case, because we are in Christ. In Christ, with God, all things are possible. If any man be in Christ, he is what? A new creation.

Old things are passed away. All things are become new. We live in the eighth day.

We live looking forward to that eighth day, that new year after jubilee. And this is what is suggested to us as we look at these rules. Now back to Exodus 21.

Hebrew servant, he shall serve six years, and in the seventh, he shall go out free and pay nothing. This is the Sabbath year of jubilee. He goes out and pays nothing.

If he comes in by himself, he goes out by himself. Now look at this. If he comes in married, his wife shall go out with him.

Why? If they are married, those two are one flesh. That is a pre-existing condition. He goes in.

He says, we come as a unit. It's me and my wife, maid and butler, or plowman and donkey leader, whatever it is. Whatever they do as a team, they both come in together.

They go out together. But, what I find interesting is, if his master, verse 4, has given him a wife, and she has borne him sons or daughters, the wife and children belong to the master, he goes out by himself. What do you think about that? Tearing up a family? This is one of the horror stories you hear from back in the days of slavery in the south, that people would marry, and then the guy would get sold, and the family didn't stay together as a unit.

What an awful thing. What does God say right here? If he came in, and his master says, okay,

you've taken a shine to the housemaid here. You can marry her and have kids.

And then, year of jubilee comes, and it's time to go out. They don't go. What kind of wife is this, that does not go in the year of jubilee? Non-Israelite, right? If it's a year of jubilee, and she's an Israelite, they all go out.

He is an Israelite. She is a foreign slave. Her master gives.

Notice the master is giving her, not her father. Even if she was indentured, if she had a father in Israel somewhere, he would still be negotiating the bride price. It might be enough to buy her out of her indenture.

This is a foreign born woman, right? Has to be. Because year of jubilee, if he goes out, she can go also. This is one that is given to him by the master.

She's a beautiful Philistine gal, or Hittite gal, or Egyptian woman. And has born sons and daughters. They belong to the master.

He can bequeath them to his son if he so desires. So the man, knowing this, has got to make a decision. If I am going to unite myself with this foreign born woman, and have a family with her, then I am going into her situation for life.

If I am going to stay with her, then I am a slave for life. If I have united myself to something outside of Israel, that I just can't cut off, then I share its fate for life. Now people have made much about the pierced ear slave, and what a wonderful thing it is.

I don't think so. Why do you have the pierced ear slave? This is somebody who cannot leave the world behind. Who married into it, with eyes wide open, and will not leave it.

And God says, fine. If you want to marry into the slavery mode, you want to marry this foreign born woman, and have children with her. And if you can't leave that behind, even in the New Testament, unequally yoked together, believer and unbeliever, if they will not come to faith, you are free with regard to them.

Right? Even in the New Testament. A believer can leave a faithless. Divorce is legitimate in the case of fornication.

Faithlessness, covenant breaking. Be not unequally yoked together. God does not want to see an unequal yoke.

If you are going to unequally yoke, slave for life. And that hole in your ear, marks you as someone who couldn't leave the foreign born family. So, if his master has given him a wife, she is born in sons or daughters, the wife and children shall be her masters, and he shall go out by himself.

Year of Jubilee, he is free. But if the servant plainly says, I love my master, I love my wife and my

children, I will not go out free. And this sounds like a great thing.

Well, I love my family, I love my master. What are you saying? I love my life of slavery. This is okay with me.

I'm used to it. I don't want to go out and claim an inheritance for myself. What are the choices? Live as a slave, never own anything, never inherit anything, or go out as an Israelite, as intended by God to do, and claim the land that belongs to the tribe.

Claim the land that belongs to the clan. He says, I'm opting out of that whole thing. I don't want to be the Israelite that God set up to inherit the land and protect the land from its enemies and reflect the glory of God in this way.

I would rather be like a foreign born guy and just be a slave all my life. It's just easier for me. I prefer it.

He says, fine. Master brings him to the judges. This is going to be an official documented act.

Bring him to the door or the door post. Now remember, these people are living in tents. Where do you get a door post? You've got to go to something that is strong backed.

You've got to go to the tabernacle or to some... You're doing this before God. This is kind of like a marriage. You've got to go to the timber doorway and you lean your ear up against it and pierce his ear with an awl.

He shall serve him forever. This is an irrevocable decision to opt out of the plan of God for Israel and to opt into slavery. I am not impressed with the romantic ideas about the pierced ear slave.

I know they talk about Paul, a slave of Jesus Christ and all of that. It's not a pierced ear slave. Paul never says I'm a pierced ear slave.

We don't want to be a pierced ear slave. And then you get beyond that into verse 7 and that's what we'll begin with next time is talking about the daughter who is sold to be a female slave. And that'll be a topic unto itself.

But just remember, we have liberty. The freedom that Christ has given us makes us truly free. How do we exploit that freedom? You shall know the truth and the truth shall make you free.

Now, just any old truth, you put that up over libraries and so on, it's the truth of the Word of God. It is unique. It is inspired.

It is divine. How do we avail ourselves of our citizenship? It is knowledge of the Word of God. The imperative is grow in grace, grow in knowledge of our Lord and Savior Jesus Christ.

This is what moves us out of operational bondage. This is what gives us our year of jubilee so that we can exploit all of the work of Christ on our behalf and go on to claim our inheritance

and reflect the glory of God. Well, let's close here in a word of prayer.

Father, thank you for the clear way that you illustrate the calling and the potential and the opportunity that you have given us in Christ through your Word. And we pray that God the Holy Spirit will impress these things in our hearts, help us to live in a way that pleases you, that fulfills your plan and purpose and brings credit and glory to the name of our Savior Jesus Christ. We pray in His name.

Amen.