

What A Master!

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[0 : 00] Matthew 25, I'm going to be reading verses 14 through 30. Matthew 25, verse 14.

Again, it, that is the kingdom of heaven, will be like a man going on a journey, who called his servants and entrusted his property to them. To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability.

Then he went on his journey. The man who had received the five talents went at once and put his money to work and gained five more. So also the one with the two talents gained two more. But the man who had received the one talent went off, dug a hole in the ground, and hid his master's money. After a long time, the master of those servants returned and settled accounts with them.

The man who had received the five talents brought the other five. Master, he said, you entrusted me with five talents. See, I have gained five more.

[1 : 11] His master replied, well done, good and faithful servant. You've been faithful with a few things. I will put you in charge of many things. Come and share your master's happiness.

The man with the two talents also came. Master, he said, you entrusted me with two talents. See, I have gained two more. His master replied, well done, good and faithful servant.

You've been faithful with a few things. I will put you in charge of many things. Come and share your master's happiness. Then the man who had received the one talent came.

Master, he said, I knew that you are a hard man, harvesting where you have not sown, and gathering where you have not scattered seed. So I was afraid and went out and hid your talent in the ground.

See, here is what belongs to you. His master replied, you wicked, lazy servant. So you knew that I harvested where I have not sown and gather where I have not scattered seed.

[2 : 14] Well, then you should have put my money on deposit with a banker so that when I returned, I would have received it back with interest. Take the talent from him and give it to the one who has the ten talents.

For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.

And throw that worthless servant outside into the darkness, where there will be weeping and gnashing of teeth. There's a man, and he's standing beside a door, and he's holding his ear against that door.

And there's another man with a sharp awl, a pointed object. And he's got that awl right against his earlobe. And then he shoves it through the man's earlobe right into the doorpost behind him.

Now, what's going on here? Well, he's obviously having his ear pierced. But why? Well, a servant is here becoming a servant of his master for life.

[3 : 26] And that not against his will, but quite happily and willingly. They're both Israelites. The man with his ear now pierced had owed his fellow Israelite a debt that he could not repay.

And so he sold himself to his fellow Israelite to become his servant, and thereby to work off his debt. But only for six years, for God had commanded the Israelites that every seventh year, all debts were to be canceled, and the Hebrew servant was to be set free.

But he made this provision, if after the six years of service, your servant says to you, I do not want to leave you, because he loves you and your family and is well off with you, then take an awl and push it through his earlobe into the door, and he will become your servant for life.

Now, think what a good master that servant must have had. That he would prefer to remain his servant for life, rather than to live the life of a free man the rest of his life, but without his master.

Now, this is the heaven-drawn picture of every believer in Jesus Christ. As we become willing, lifelong servant slaves of our master Jesus Christ, we do not want some supposed freedom apart from him.

[5 : 12] We love him. We love his family. We love everything about him. And we're so well off with him, aren't we? Blessings all mine with ten thousand beside.

That we say, better to be a slave of this master, than to be a free man without him. And if you're a Christian, you know what I'm talking about.

You've been to the door. You are the willing slave of your new Lord, your new master, Jesus Christ. You were a slave of sin, but now you're a slave to this new Lord, Jesus Christ.

And that is no small part of your new identity. We're studying, if you're visiting with us, we're studying the identity of a Christian.

Who are we? What does the Bible say about us? And here we have no small part of that identity. We're slaves of this master, Jesus Christ.

[6 : 21] I say it's no small part because the New Testament uses this word, doulos, 124 times. And it means a slave.

Even though most of our English versions of the Bible translate it as servant to avoid the negative connotations of slavery that would be posited perhaps into the relationship of Jesus and his people. And we don't want to do that. And so they put servant instead of slave. But the word is slave. This is the word that's being used. And I think it's interesting to know that God knew all about the negative connotations of slavery when he had his servants write doulos, slave.

Why did he do that? Why did he run the risk of people misunderstanding the relationship between Jesus and his people by using this word doulos 124 times in the New Testament to define our identity in Christ?

It must be something very important for us to grasp that he would risk that to teach it to us. And indeed it is important.

[7 : 39] It's just that as in slavery, we are not our own. We have been bought with a price.

And by paying that ransom price of his own blood, the Lord Jesus set us free from our old master sin and he thereby purchased us as his very own to be his slaves forever.

The Bible says this repeatedly. We've become his people. We are his treasured possession. Titus 2 14.

Jesus Christ gave himself for us to redeem us from all wickedness and to purify for himself a people who are his very own, his very own possession.

First Peter 2 9. You are a chosen people, a people belonging to God. You are his possession. Christian, Christian, don't miss your new identity. You're not your own, but his.

[8 : 42] And therefore you exist to do not your own will, but his. That's the thing that we must not miss that is so important to our identity that God even risks it by using the word slaves to teach us, to teach us this truth.

Well, the rest of the Bible avoids the negative connotations of slavery by telling us what kind of a master Jesus Christ is, by telling us how well he treats his slaves.

You can't read what the Bible says about the master and come away thinking, oh, he's probably like one of these hard taskmasters we've read about in history. No, it's impossible. And so the Bible itself tells us what kind of master Jesus is.

And if the Queen of Sheba came from such a long distance to see Solomon and his wisdom and to hear his wisdom and to see his wealth and to say of his servants, how happy are your servants? How blessed just to be a servant in your presence. How much more could that be said now that the greater than Solomon is here? How happy are his servants?

[10 : 02] Some of you may be looking on from the outside wondering why would anyone become a willing slave of Jesus Christ for life? Don't understand that.

Glad you're here this morning. I'm here to tell you why we would do such a thing. Some of you are looking on from the inside and you are serving him and I'm just here to remind you what a high and happy privilege it is to be a servant, a slave of this master.

So why is it such a happy privilege to be a lifelong slave of this master? Number one, just remember the alternative. Remember the alternative. We never should forget that.

It's not serve Jesus or serve no one. No, that's not the option at all. Romans 6 taught us that very clearly in the last two weeks that we are either servants of Jesus or we're servants of sin.

Slaves to Jesus or slaves to sin. Jesus says it's one or the other. You can't serve two masters. You'll either love the one and hate the other or you'll despise the one and cling to the other.

[11 : 12] So, the Israelites in Isaiah 26 confess to their Lord, Jehovah, other lords besides you have ruled over us but your name alone do we honor.

Isn't that good? Here's a people. They had served other masters, other lords. They'd been a slave nation for 400 years in Egypt and their master Pharaoh oppressed them and made their lives bitter with hard labor.

He had indeed ruled over them but he was not worthy of honor. So it was with their Assyrian masters.

We're ashamed of every other master that we served but Lord, we're proud of you. we praise you. There's no Lord like you.

And that's the way it is with believers. Other rulers, other lords have ruled over us. This sin, that sin and that evil personality Satan behind it that is always seeking to foment sin and rebellion and they held us in their shameful bondage and they were dragging us to hell with death as their wages.

[12 : 36] But how refreshingly different our master is. Jesus Christ who freely gives his servants the gift of eternal life.

And so over and over God is telling his people remember that you were slaves in Egypt. Remember that you were slaves. Don't forget that you were slaves in Egypt. Don't forget your old master.

And so it is for us if we would appreciate the privilege, the happy honor that it is to serve the Lord Jesus Christ. Don't forget the alternative was to serve sin that paid the wages of death, even the second death of everlasting punishment.

Well, that's the first reason we're happy to have this master. But all the rest fill out the bill. Secondly, we're happy to serve him because of his love for his servants.

And this point goes right to the heart of our master. And it's what has won the hearts of all of his servants. Never, ever has a master loved his servants more than our master has loved us.

[13 : 54] Let's interview one of his slaves. Paul, you go up and down the cities of this world and are persecuted and shamefully treated and stoned and whipped and flogged and nearly killed.

Why do you do it? Why do you serve your master so sacrificially and willingly? Oh, because he loved me and he gave himself for me. And that love of Christ compels me to no longer live for myself, but for him.

I'm his and I live for him who died for me and was raised to life. And we could go to one after the other of Jesus' servants and find that all the rest of them say the same thing.

No one ever cared for me like my master Jesus. His love is better than life. And a person's love can be seen in what they delight in.

And this is perhaps, if I could put one verse on this message, it would be what David says about his Lord and his master in Psalm 35, 27.

[15 : 05] When speaking about his Lord, he says, who delights in the well-being of his servants. He delights in the well-being of his servants.

Once a servant knows that, he's free of any worry. I can give myself freely to serve this master. Why? Because I know what he delights in.

I know what makes him happy. I know what he rejoices. He rejoices to see me rejoicing. He delights to see me doing well. Really doing well.

That can't be said of all masters. Some even take delight in causing their servants pain. Making their lives miserable. Pharaoh put to death the infant boys of his Israelite slaves, didn't he?

Why? Just to make them miserable. Just to weaken them, to destroy them, not for their well-being. Satan finds sinister delight in damning his slaves forever. He himself is damned and he knows it.

[16 : 05] And he would pull down as many of the human race that he can. With delight to have your soul. Other masters may treat their servants well, okay.

But they do begrudgingly, but not this master. He delights. He thrills to see his servants doing well. Consider the end to which our Lord went to ensure the well-being of his servants. Not only in time, but for all eternity. He would rather be damned in our place than to have us damned.

God. Now that's a master I want to follow all the days of my life. I never need to fear where he will lead me, what he will command, what he will bring into my life.

He delights in my well-being. No wonder his servants sing his praises. No wonder they pray, deal with your servant according to your love.

[17 : 13] They know that love. They have tasted that love. They themselves delight in that love. That's why they take it as an honor to serve him.

His love for his servants. Thirdly, and this bleeds together, his sympathy for his servants. When a slave reports for duty in the morning and says to his master, oh, I was up all night and my wife, she's sick and my son is dying, my heart is heavy.

Some masters say, well, what's that to me? Get busy to your tasks. But not our master. He's not unable to sympathize with us in our weaknesses, but has a fellow feeling in his heart with what we're feeling in ours.

Now, where do you find a master like that? Well, you'll find him in heaven this morning. He's our Lord, Jesus Christ, and his sympathy with us is so great that whatever concerns us concerns him. He says, now you bring that to me and cast that upon me because I care for you. His sympathy for his servants. Fourthly, his commands are perfect freedom.

[18 : 33] Now, think of your old master sin. When sin came tempting and commanding you and giving you orders, it was to lead you into miserable bondage.

Oh, sure, it has the bait out there, but sin will always take you further than you want to go, and it leads you into bondage, miserable bondage, and ultimately hell forever.

That's where the commands and the orders of sin as a master lead. But how different are the commands of our gracious master, Jesus Christ. They set forth the very best way to live.

Our master has brought infinite wisdom to the table and said, what is the very best way to live in this world? And he writes it out in the ways of his commandments and he gives it to us, his servants.

Live like this. What a blessing. One of his servants, John, says, his commandments are not burdensome. James goes further and calls his law the perfect law of liberty.

[19 : 44] The law that gives freedom. Now that's something our generation doesn't understand. How can you have law and freedom? Isn't freedom the absence of law? No, it isn't.

That's bondage. That's where Satan is leading the world into the bondage of being free from God's law, but God's law is perfect liberty. What a precious master who only commands us that which is good and righteous and holy and for our best.

That in the very keeping of it, we're blessed. David says in the keeping of his word, there's a great reward. David said further, I'll walk about in freedom for I have sought out what?

Your precepts. I find them, that they free me from the bondage that would ensnare me. Not only do I walk about in freedom, but I run in the path of Your commands, for You have set my heart free.

Where does a free heart love to run? Right here in the path of our master's commands. It's where we find perfect freedom. And so David says, make me to go in the path of Your commands, for there I find delight.

[21 : 00] I rejoice in following Your statutes, as one rejoices in great riches. I love Your commands. Oh, how I love Your law.

It is my meditation all the day. What a kind master whose commands are freeing, are delightful, are fulfilling, are not burdensome, but something worth loving and obeying all the days of our life.

how different were the commands of that master Pharaoh to the slave nation of Israel as he worked them ruthlessly, causing them to groan in their slavery.

And his answer to their groaning, well, it was to only make it worse for them, commanding them to make the same quota of bricks without providing the straw needed to make them.

And he told his slave drivers to enforce those quotas. And if they didn't reach them, you beat them. You beat them into the ground. And Pharaoh stands as that object lesson of sin.

[22 : 04] That's the way sin rules us. That was our old master. But oh, what a difference is our master. Whenever he gives us commands to do or to suffer something, he always provides all the resources necessary.

He never comes to us and lays something on us and gives us a command and says, now you just go and get her done and then come back and not give us anything to fulfill it.

No, he's not that kind of a master. He gives us everything we need to do or to suffer his will. So he gives us a new heart, first of all.

A new heart that will love his commands rather than hate them as we once did. and he puts his own spirit in us to move us, to motivate us, to follow his decrees and to be careful to keep his laws.

Ezekiel 36. So what is it that you need to obey this master's commands? What is it? Any command you're struggling with, what do you need to obey that command?

[23 : 13] Maybe it's more love. Maybe it's more patience or kindness, gentleness, goodness, meekness. Maybe it's boldness.

Maybe it's forbearance, self-control, more faith, more hope, more endurance. He gives it. He gives it. Whatever the resources you need to obey, he gives it. And he works in us both to will and to do of his good pleasure.

That's our master. Does he give you a command? He will give you both the willpower and the ability to perform what pleases him. Philippians 2.13.

He provides the strength that we need to obey. He gives the grace, all the grace, more grace, sufficient grace to do or to suffer whatever his will is.

[24 : 12] He giveth more grace when the burdens grow greater. He sendeth more strength when the labors increase to added affliction, he addeth his mercy to multiplied trials, his multiplied peace.

You see, that's our master. Command what you will, will what you command, because he works in his people, his servants, to do what he commands.

servants. His servants have never obeyed one command on their own resources. But every ounce of spiritual strength to obey has been provided by the master.

So all of his servants gladly confess, all that we have accomplished you have done for us. Isaiah 26.12. All we have needed, thy hand hath provided.

Well, that's why they serve him all their life, because his commands are perfect freedom. Fifth, he daily bears our burdens.

[25 : 16] Psalm 68.19. Praise be to the Lord. There, the word Lord is master. Praise be to this Lord, to God our Savior, who daily bears our burdens.

Now, where do you find a master of slaves like that? Pharaoh and his slave drivers, just piled on the burdens with no concern for the Israelites. Treated them as beasts of burden.

And the spiritual leaders of Israel were no better in Jesus' times. You remember what he said of the scribes and the Pharisees? They just piled on their legalistic burdens while not lifting a finger to help.

Satan and sin do the very same, loading people up with the burden of sin, the burden of guilt before God. Oh, but our master, he daily bears our burdens.

Daily bears our burdens. Comes alongside of the burdened down slave. And he gets down and he puts his own shoulder under the load to lighten it for us.

[26 : 23] Daily. Daily. story comes out of the war of independence of a troop of soldiers moving a cannon along a rainy and muddy path and a large tree had fallen obstructing the way so that they couldn't get through.

And the lieutenant was there on his high horse yelling and screaming at the men to move it and for all of his efforts there was they were getting nowhere. Then George General George Washington drove up on his jeep or rode up on his horse and got off of his horse and got down in the mud and said men let's give it all we got on three.

And again and again and soon the tree was out of the way and they carried on and Washington rode off. Now our glorious master is not like the lieutenant sitting on the high horse sitting on his high throne just yelling and barking orders at us under our burden.

No he's the one who stooped all the way from heaven and every day gets down under our load and lightens it for us.

Such a master. what does that mean for me as one of his slaves? Well it means I have never once known the full weight of any burden in this life.

[27 : 59] And I never will. I've never yet once known the full fury of a fierce storm in my life. A burden that is so heavy.

Why? Because my master has always been bearing my burdens with me. And I have more than a suspicion that when I get to heaven I will learn that he had the heavier end of the burden.

What I had was the light end. But that is his heart. You see his heart of love for his slaves. He daily lightens our load. He won't let any more weight come upon us than what we are able to bear.

But with that temptation or trial he will make a way of escape that we might be able to bear up under it. He will bring his grace to bear.

He will bring his strength, his patience, his love, his self-control in one way or another that we will find help from him under the burden.

[29 : 06] How I need to remember that when I feel my burdens are more than I can bear. He daily bears my burdens. And his standing invitation to every one of us, to you and to me, is come to me, all you who are weary and burdened, and I will give you rest.

That's not just for the sinner the first time. That's for me today. When I'm burdened, come to me. That's what our burden bearer says.

That's what our master says. What a slave master. Where do you find somebody like that? And he says, take my yoke upon you and learn from me.

Now, we need to know that when we put our neck in the yoke of discipleship to the Lord Jesus Christ, we're going to feel some burdens. But what you find is that in the yoke with Jesus, the master is humble and lowly in heart.

He's gentle. He's lowly in heart. And when we stumble and fall under our burdens, he doesn't kick us or yell at us as other masters, but picks us up and forgives us and restores us.

[30 : 24] He's gentle. He's humble in heart. And so in the yoke with this master, we find that his yoke is easy and his burden is light.

Because he's in the yoke with me. And only there do we find rest for our souls. You'll never find rest in any other substitute. It's only in this master that we find soul rest.

And when it came to our greatest burden, our sin burden, here our master didn't just come and lighten the load. He took the whole load himself.

He bore it all. For God his father laid on him the iniquities of us all. And he bore our sins in his body to the tree where he suffered and died under our sin burden.

We didn't have to bear one of our sins weights. He bore the whole thing, all the guilt, all the punishment. What a burden bearer.

[31 : 26] And now he daily, daily bears our burden. What a blessed master that he would even notice me, let alone care about my burdens, let alone stoop to become involved with me and to help me under my burden.

Blessed master. Two more. Sixth, why do his servants serve him for life? Well, because his rewards are great.

his rewards for serving him are great. You say rewards for slaves? What's this all about? Well, I'm glad you said that because we're not meant to think in terms of rewards for slaves.

And that's what makes him such an amazing master. He's not like other masters. And it's he himself who teaches us in Luke 17, 7 to 10, as he's asking his servants, his servant disciples, some questions with very easy answers.

And he says, Luke 17, 7, suppose one of you had a slave plowing or looking after the sheep. Would he say to his slave when he comes in from the field, come along now and sit down to eat?

[32 : 47] Would he? No. They all knew the answer. It was a no-brainer. Well, would he not rather say, prepare my supper? Get yourself ready and wait on me while I eat and drink.

After that, you may eat and drink. Wouldn't he say that? Yes. And now comes the lesson from the Lord Jesus. You see, he wouldn't even receive a thank you from the master because he was just doing what he was told to do.

He was doing his job as the slave. And here's the lesson from Jesus. Master Jesus. So you also, you also, slaves of mine, when you have done everything you were told to do, you shouldn't say, where's our reward?

Where's our thanks? No. No, you should say, we are unworthy slaves. We are unprofitable slaves. We've only done our duty.

And you see the teaching, the expectation that slaves had of serving their masters. Zero. You don't expect reward. You're a slave.

[34 : 02] You do what the master says. This is foundational stuff. What it teaches us fellow slaves is that our obedience, your obedience, even if it was perfect, never earns any reward from our master.

never merits and puts God in our debt. Oh, I owe him. Oh, I owe her. Look what she's done. She served me well there.

I owe her. No, you don't have that in slave master relationships. And that's what Jesus is teaching them. That's why you, slave of Jesus, even when you've done everything, if you could do everything, you must say, I'm an unworthy servant.

I've just done what was my role, my duty, under you. Our service is not worthy of reward.

It's not even worthy of thank you. And yet, nothing is clearer in the Bible than that the Lord Jesus rewards his servants. This is plain as the nose on your face.

[35 : 20] Sometimes with clear texts, Matthew 5, the Sermon on the Mount, rejoice, for great is your reward in heaven. Jesus is telling his slaves, your reward is great.

Again, he says in another place, my father will honor the one who serves me. John 12, 26. But then he also teaches the same clear lesson in many of his parables.

We just had one read for us in Matthew 25 about the servants serving their master and what happens at the end of time when the master returns. He rewards his servants, doesn't he?

So we need to put these two truths together. Truth number one, we've never earned one reward one day of our Christian life. We never merited, we never put God in debt to have to reward us for our service. Truth number two, he gives rich rewards to those who serve him. And when you put those two truths together, then what do you have?

[36 : 27] Well, you have a master who rewards his servants with rewards of grace. Undeserved, unmerited, rewards, rewards that the eye of man has never seen, the ear of man has never heard, even his imagination cannot imagine, but he rewards them with them.

Not because they've put him in his debt, but because he's just that good of a master. Graciously given. And so we had the parable of the servants entrusted with the master's money, five, two, and one.

A day of accounting came, didn't it? to give to the master. We're being taught. Every one of us must stand before the Lord Jesus and give an account of the things done while in the body.

And so here come the servants. The servant with five had gained five more, the servant with two had gained two more. And both were rewarded graciously for their service.

Well done, good and faithful servant. You have been faithful with a few things. I will put you in charge of many things. Come and share your master's happiness. Let's just notice the threefold reward the master gives in this day.

[37 : 51] First is the praise of the master. I don't know about you, but to look my master Jesus in the eye, the one who bled and died to take my sins away, and to hear him say to me, well done, good and faithful servant.

That's enough. That's enough. That will be heaven for me. Will it not for you? Just to have him say with his mouth, just the praise.

Is that not honor enough for a servant to have the praise of this amazing master and to find that he didn't miss a thing. That secret prayer I prayed for my sister, he's praising me.

He didn't miss this deed that nobody else on earth knew about, but he's praising me. Well done, well done. That's praise, that's reward enough.

But if we know anything about our service, we know that it's not perfect, is it?

[39 : 11] It's shot through with poor motives and half-heartedness, battles lost are scarcely won, and yet he says, well done, good and faithful servant.

How can he do that? Well, it just proves that even the reward of praise is that of grace, isn't it? It's grace. It's the grace of his blood that covers all my sin.

It enables him to say, well done, well done, good and faithful servant. It's the grace of his spirit that provided every act of service that I've ever done of any level of faithfulness.

And so it's a reward of grace, the praise of our master. Secondly, he entrusted them in heaven with greater things, greater opportunities of service.

Now, if your boss did that, and I know your bosses do that, you do a good job and you get more work. You don't take it very kindly, but this master is different, you see. You've been faithful over a few things, now I'm going to entrust you with greater things, greater opportunities of service.

[40 : 24] And what does that teach us about our master? It teaches us that serving the master is so amazing that it's part of the reward. You don't view it like that at your job perhaps, but you will in heaven.

For him to entrust you with more opportunities to serve him? wow, I was happy just with well done, now look at this, I get to serve him more.

When we come to the last book of the Bible, we find the servants of Christ in Revelation 22, 3 to 5, no longer will there be any curse, the throne of God and of the Lamb will be in the city, and his servants will serve him.

Is that what you're looking forward to in heaven? Serving your master, it's just that good. It's that good that it will be heaven to be forever serving your Lord.

And then thirdly, not only serving with Christ, reigning with him, but rejoicing with Christ. You see that? Come and share your master's happiness. happiness. Enter into the joy of your Lord.

[41 : 43] What's the reward? It's to enter into Jesus' own happiness. To enter into the joy of our master and that forever and ever.

That I should see his face and rejoice for all of eternity. Serve him when I should be in everlasting torments, weeping and gnashing my teeth forever.

and even as I receive such rewards, his praise, his joy, greater opportunities of service, I will know I am just an unworthy servant and all of this is grace just because he's such a gracious master.

No wonder his servants sing out of the joy of their hearts, Isaiah 65, 14. And lastly, why do we serve him? Because of his serving his servants.

he serves his servants. For even the son of man did not come to be served, but to serve and to give his life as a ransom for many. Mark 10, 45. Where have you heard of a master serving his slaves?

[42 : 55] You'll have to admit that's not the way things usually are done in the world. It's a bit cross-cultural. It's contrary to earthly standards. It's even contrary to what the Lord tells us is normally to be expected in this world.

We just saw that in Luke 17. We don't expect that once we've labored hard in the field that when we come in that the master will say, okay, now you're off and you don't need to serve.

No, you need to serve me in here too and after you're done serving. But this ought to make us shocked at our master, that he serves his servants, that he came in the form of a servant.

He humbled himself and came in the nature of a servant, not only serving his father but serving us. Indeed, he saves us by serving us.

And we see him serving his servants in the upper room, don't we, on the night of his arrest in John 13. They'd all been talking along the way as they were coming to the Passover evening meal, preparing their hearts for worship, arguing about who's the greatest among them.

[44 : 08] And so when they came into the room that was all prepared and there was the water, there was the basin and there was the towel by the door, but there was no slave. This was the task for the lowest slave in the house.

He didn't come with the room, just the accoutrements of his work. So, supper is being served and they've all got dirty feet.

So Jesus stands, takes off his outer flowing garment, wraps the towel around him, pours the water into the basin and proceeds to go around the room, around the table, washing his disciples' feet.

Shocking. So shocking, Peter says, nope, you're not going to do it to me, Lord. And only after the Lord says, then you have no part with me, does he submit to have his feet washed.

Jesus is showing that the greatest in his kingdom is the servant of all. And as shocking as it was, it was just a foreknowledge, it was a foretelling, a foreshadowing of how this same master would serve his slave in an even more shocking manner on the morrow.

[45 : 20] When it was not dirt on their feet, but sin on their record, that he would wash away forever by shedding his blood on the cross, that their sins could be blotted out.

So we stand before the wonder of Calvary as we see the master serving his servants by washing away our sins.

Oh, but he's not done because where is he now? He's been raised and even now on his throne on high, the risen Lord serves his servants. He's sending us mercy and grace to help us in our time of need.

And because he himself suffered when he was tempted, he's able to help us in all of our trials and temptations. And that's not the end of it. Wonder of wonders.

He will serve us when he returns at his second coming. Luke chapter 12, verses 35 to 37, and with this I'll close. the master is giving instructions to his servants and he says, be dressed ready for service and keep your lamps burning like men waiting for their master to return from a wedding banquet so that when he comes and knocks, they can immediately open the door for him.

[46 : 40] Isn't that what a servant's to do? Be ready and as soon as he comes to the door, they open for him. Be sure you're watching and ready for my return. it will be good for those servants whose master finds them watching when he comes.

I tell you the truth. You've been reading your Bibles for any period of time. Know that Jesus reserved that formula and put it in front of words that he's about to say that are very important and usually are very difficult for people to swallow.

Like, did you really mean that? And he's telling them right up front, I really mean this. Truly, truly, I say unto you. What does he say to them? I tell you the truth.

He, that is the master, when he comes, he will dress himself to serve and he will have them recline at the table and he will come and wait on them. Unheard of.

indeed, I wouldn't believe it unless I read it with my own eyeballs in scripture. The master, when he returns in all the glory that is his, will dress himself to serve and wait on us at the table.

[48 : 04] It will be good for those servants whose master finds them ready when he comes. What sweet surprises heaven holds in store for those who have served him with their lives.

Who would not serve him? Believer, offer yourself up afresh this morning to your master. Take your hands, your eyes, your ears, your mind, your body, the whole of it and come and say, master, it's yours.

You purchased me. I'm not my own. I exist to do your will. Give yourself up to him again. As you've seen what kind of master he is. Lost person, what more could you want in a master that is not found in our savior?

If you could just make him. I think there's some computer games, aren't there, where you get to make your warriors or make something and you get to load them up with just selecting the armor, the weaponry.

You get to if you could do that with a master that you wanted to serve, what more could you find in a master than what is found in our master Jesus? I wonder if you've been listening to the slander of Satan.

[49 : 24] He doesn't have a good word to say for our master. The world loves to repeat his rumors. Maybe you're believing the lies about Jesus.

You know how they go? They go like this. If you serve Jesus Christ, if you come and offer yourself up to him, you'll live to regret it. His commands, are you kidding me?

You're going to put that burden on your neck? You'll be the loser for serving Jesus.

Well, the Bible says otherwise as I've sought to show you this morning. I'm going to ask you to put it to another test. Ask anyone who is presently serving this master if they regret it.

Just go up to them. Ask them, do you ever regret that you have chosen to follow Jesus Christ and to serve him all your days?

[50 : 27] And to a man, to a woman, to a boy or a girl, whether they've walked with him for a month or some here for 50, 60 plus years, to a person, they will say, yes, I do have some regrets.

I regret how woefully and inadequately I have served such a gracious master. And secondly, I regret that I wasted so many years of my life before I served him.

that's the only regrets they have. They have it as their highest privilege to be a servant of such a master. So come to me, says the master.

Bring, come on, you burdened souls, you've got all the guilt in the world, you're ready to receive the wages of sin, your master, it's death, you ready for that? Come to me, he says.

Bring your sin to me, I will forgive you of your sin, I will atone for that sin, and I will make you my servant. Come on, bring your ear to the door, bring your eyes to the door, bring your hands, your feet, all the parts of your body, bring yourself and offer yourself up in that sweet surrender of faith in the Lord Jesus Christ.

[51 : 52] And you'll add your testimony to all the saints here who sing the praises of being a servant of the Lord Jesus Christ. Let's pray.

Oh, Lord, we do confess that Satan has found too much room in our minds to make us suspicious of your goodness. And how we've needed this word that you put on record because you knew that sometimes we would wonder.

And you tell us that you're such a Lord that takes delight in the well-being of your servants, that you would rather be damned for us than that we should be damned for eternity.

Forgive us, Lord, that we don't serve you any better. Forgive us for those wasted years of serving sin. Thank you for your grace that when we came to you, you willingly forgave us all of that rebellion.

And thank you that you never send us with a good command without the good spirit in our hearts to help us obey it. And so we want to go from this place offering ourselves up again to you with gratitude for your love for us, for your sympathy with us, for daily bearing our burdens, for even rewarding the woefully inadequate service that we offer, and that with wonder and amazement that you serve us.

[53 : 25] We praise you, we love you, and we pray in Jesus' name, amen.