

Good Slavery

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Preacher: Jon Gemmell

[0 : 01] Now, we're going to turn to our Bibles, and if you have a Bible, turn to Exodus chapter 21. If you don't have a Bible, there's some at both sides there. They're around the transepts at the front and easily accessible.

So if you need a Bible, go and grab one, and we're going to be reading together from Exodus chapter 21. We're delighted this evening to welcome back John Gemmell to be preaching to us this week and next week.

John, as you know, is the director of the Cornhill Training Course. It's always good to have John with us, and you're very welcome indeed, and lovely also to have some of John's family here with us this evening as well.

But here we are in the book of Exodus, and a section titled in our Bibles, Laws About Slaves. So we're going to read verses 1 to 11 of Exodus chapter 21.

Now, these are the rules that you shall set before them. When you buy a Hebrew slave, he shall serve six years, and in the seventh, he shall go out free for nothing.

[1 : 07] If he comes in single, he should go out single. If he comes in married, then his wife shall go out with him. If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall be her masters, and he shall go out alone.

But if the slave plainly says, I love my master, my wife, and my children, I won't go out free, then his master shall bring him to God, and he shall bring him to the door or the doorpost.

And his master shall bore his ear through with an awl, and he shall be his slave forever. When a man sells his daughter as a slave, she shall not go out as the male slaves do.

If she doesn't please her master, who's designated her for himself, then he shall let her be redeemed. He shall have no right to sell her to foreign people, since he's broken faith with her.

If he designates her for his son, he shall deal with her as with a daughter. If he takes another wife to himself, he shall not diminish her food, her clothing, or her marital rights.

[2 : 16] And if he does not do these things for her, she shall go out for nothing without payment of money. Amen.

And may God bless his word to us and help us understand what he has for us to learn. Amen. I wonder how you felt as Willie read those 11 verses of Exodus chapter 21.

Maybe you felt a bit confused why, in God's word, there is these laws about slaves. Maybe you felt embarrassed. Maybe you just felt appalled.

Why does this book have these laws? So why don't we ask for God's help? And we'll see what God might be saying to us through Exodus 21 this evening.

Father God, we're gathered in the name of our Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness, and to purify for himself a people for his own possession, who are zealous for good works.

[3 : 31] So, Lord God, in this time together, by your grace, remind us of these things, and send us out as those who are zealous to do good works.

We pray this in the name of your Son, our Lord Jesus Christ, the one who gave himself to redeem us and purify us.

Amen. On the 7th of June 2020, hundreds of demonstrators unceremoniously toppled the statue of Edward Colston.

They then rolled his bronze effigy down Anchor Road and pushed it off a bridge into Bristol Harbor. However, this act triggered in response to the heinous murder of George Floyd some two weeks prior.

However, the toppling of Edward Colston was only the start. And suddenly, any statue, on any plinth, in any location, was put under surveillance to prevent its destruction at the hands of the mob. [4 : 44] And this was just the start of historical reductionism. Since then, the censorial mafia have turned their attention to libraries, to university campuses, to art galleries, in fact, to pretty much every cultural institution.

Roald Dahl, William Shakespeare, Rex Whistler, Winston, Churchill, Poet Laureate, Ted Hughes, Enid Blyton, and Rudyard Kipling, to name but a few.

These have all found themselves in the crosshairs of the freshly formed belligerent thought police, as they have sought to rainbow wash all of history.

It is clear that iconoclasm, underpinned by the moustasticizing influence of critical race theory, is the response that everyone has opted for.

It is these things that will right these wrongs. And no wonder this is the chosen response. It is much easier to topple statues, burn books, and insist upon apologies, in virtue signaling self-righteousness, than it is to positively and cooperatively, seek to address the many similar atrocities, in our contemporary world, head on.

[6 : 12] The terrifying truth, friends, is that slavery is far more endemic, across the world today, than it was at the height of the transatlantic slave trade, in the 18th century.

At its height, there were around 3,000 slave owners, in the United Kingdom. Today, this very evening, there were 800,000 slaves, in the country of Niger alone.

Hundreds of slaves, are traded openly, in marketplaces, each week in Algeria. China, in the recent past, has enslaved 2 million Uyghur Muslims, and put them in forced labor camps, to do hard labor.

In Rajasthan, in northern India, there is the subjugated caste, of the Badea, where every Badea daughter, is sold into prostitution, by their male family members.

In the minds, of the Democratic Republic of Congo, young men are forced, to mine deep underground, in the most appalling conditions, to find precious metals, for multinational corporations.

[7 : 31] And on their best day, they'll earn two dollars. And their life expectancy, will be shortened to just 24. Today, Sunday the 30th of July, 2023, there are millions of slaves, being degraded, dishonored, and commercialized, through sex trafficking, labor trafficking, organ trafficking, and debt bondage, around the world.

And all the statistics say, that it is getting worse. In his book, Modern Slavery, Siddharth Kara, writes that, at the most conservative estimates, of those that meet, a very strict definition, of what slavery is, there are 31.8 million, persons, enslaved.

And yet, abolishing slavery, is something that, Christians in the past, have fought passionately for, and worked tirelessly towards.

On Tuesday, the 12th of May, 1789, William Wilberforce, arose in the House of Commons, and said, I must speak of the transit, of the slaves in the West Indies.

This, I confess, in my opinion, is the most wretched part, of the whole awful subject. So much misery, condensed into so little room, is more than the human, imagination, can ever conceive.

[9 : 06] And that started, an 18 year struggle, before in 1807, the transatlantic slave trade, was finally, abolished. And today, 234 years later, for millions, across our world, their plight continues, to be one, of unimaginable misery, condensed into the lives, of defenseless individuals, dehumanized, as slaves.

And so, with all that said, let's turn back, to Exodus 21, to see how, at a key moment, in Israel's history, God wanted to, reshape slavery, amidst his covenant people.

I hope to show you, how refreshing, and reassuring it is, to hear how God, revolutionizes slavery, within his good laws, given to his people, at Sinai.

The big message, I think, is God's people, must reflect their redemption, through their care, and compassion, towards all others. God's people, must reflect their redemption, through their care, and compassion, towards all others.

You see, of all the peoples, on the earth, the Hebrews, more than anyone else, knew the unimaginable, misery, of being a slave. This people, had come to Egypt, for safety, security, and prosperity, according to the, sovereign plan of God, through the dramatic events, in the life of Joseph.

[10:46] However, 400 years later, they become, an utterly, enslaved people. An enslaved minority, under the heel, of cruel, Egyptian slave masters.

An utterly, subservient, to the merciless, and paranoid, Pharaoh. At the beginning of Exodus, they're forced to do, greater and greater, amounts of work, with fewer, and fewer materials.

The life of a Hebrew, in Egypt, was relentlessly, brutal. Beaten with impunity, risking death, in oppressive heat, as they labored, exhausted, every waking hour.

The Egyptian nation, enacts infanticide, against them. And says, every Hebrew boy, born, must be thrown, in the Nile, to die like trash.

This people, whom God gives, these laws, at this time, in their recent history, had known, unprecedented times, of tyranny, oppression, and pain.

[11:59] These people, through their experience, were experts, in what it meant, to be a slave. They were, a nation, of slaves.

Yet in Exodus chapter 2, God had responded, redemptively, to their cry for rescue. And as the story, of Exodus unfolds, God rescues his people, in order that, everyone would know, that he is the sovereign Lord, and he is on the side, of his people.

He gets them out. He frees them. Bondage is in the rear view. They cross the Red Sea, and on the other side, of the Red Sea, God provides, everything for them.

He takes care of them, in wilderness places, and sustains them, against all of the odds. And then they get to Sinai, where God cuts his covenant, with his people, committing himself, to them eternally, and giving them good laws, that they are to live out, to display his goodness, to the watching world.

And then that final, astonishing movement, in Exodus, the bit we all struggle with, the bit that reads, more like an Ikea catalog, than it does, a portion of God's words.

[13:21] Where God instructs, Moses to build a tent, where he himself, will come and dwell, in their midst. That terrifying God, on top of the mountain, shrouded in cloud, with lightning, and thunder, and earthquake, and a trumpet, that just gets louder, and louder, and louder.

That God, says he's moving, into the neighborhood. An unimaginable blessing, for his people. If you want a summary verse, for the whole book of Exodus, then Exodus 29, verse 46, is a great place to go.

Moses says this, and they shall know, that I am the Lord their God, who brought them out, of the land of Egypt, that I might dwell among them. I am the Lord their God. God rescues them, in order that he can be, with them.

And so we get into our bit, in Exodus 21. In Exodus 20, before the confirmation, of the covenant, in Exodus 24, God gives the 10 commandments, the 10 words, to his people.

These 10 big, building blocks, that are to make his people, a holy nation. And then from Exodus 21, to Exodus 23, we get the book, of the covenant.

[14:43] where one of the big things, that God is doing, is fleshing out, what these 10 commandments, are to look like, in everyday life. And so this whole thing, starts in Exodus 21, verse 1.

Now these are the rules, that you shall set, before them. That word rules, mispatine, like case law. So this evening, we're studying case law.

That doesn't get you going, on a Sunday evening, I'm not quite sure, what will. And I don't think, it is any accident, that God leads, this portion of case law, with this, view of slavery.

That he's saying, slavery amongst you, will look nothing, like the place, that you've left. God gives good laws, to his people, with their core message, being the protection, of the oppressed, from the hand, of the oppressors.

God ensuring, that the vulnerable, and marginalized, are cared for, within his covenant, community. Just cast your eye down, a few verses, to Exodus 21, verse 16.

[16:02] You see what we think of, when we think of slavery, is utterly outlawed, amongst God's people. It says, whoever steals a man, and sells him, and anyone found, in possession of him, shall be put, to death.

What we think of slavery, the abducting of people, the carting them, across the Atlantic, and putting them to work, for no money, that is already outlawed, by God, amongst his people.

In fact, it is a capital offense, three millennia, before William Wilberforce, ever stood up, in Westminster. And so, I want to look at this passage, under two headings.

Firstly, to understand, how revolutionary, these laws are, within their context. And then I want to think, how revolutionary, they are for us, when we look at them, as a lens, to understand the gospel. And so firstly, revolutionary, in context. The passage, has a pretty, straightforward, structure. There is a marker, for the beginning, of this new section, of Exodus.

[17 : 08] That's verse one. And then it splits, nicely into two sections. One concerning, Hebrew male slaves, verses two and six.

And then verses seven, to eleven, laws concerning, Hebrew female slaves. Both sections, start with the word, when, and are followed, by four sub clauses, which each, begin with the word, if.

Now the key, to seeing the beauty, of these laws, is to understand, the context, into which, they were written. These laws, as I said, are written, to a people, who have been slaves.

And they set a charter, for what slavery, will look like, in God's covenant people, in the promised land, when they get there. It is a radical, alternative, to the global norm, that is all, around them.

At the time, when Moses, proclaims these laws, in the Sinai wilderness, a millennia, and a half, before Christ, slavery, is everywhere. In the world, of the Old Testament, slavery, is the norm.

[18 : 25] All ancient, civilizations, had slaves, Egyptians, Phoenicians, Libyans, Carthaginians, Nabateans, Assyrians, Babylonians, Medes, Persians, and everyone else, all had economies, built and prospered, and propped up, by slavery.

We're also, in the near east, living in an, agrarian, subsistence, society. You grow, your own food, on your own land, and you are, only ever, one bad harvest, away from starvation, and death.

Your farming, labor force, is principally, your immediate family. And so, drought, disease, or difficulty, places your whole family, in peril.

And you run the risk, of your name, being wiped out, in Israel, on account, of a famine. This is also, a society, where there are, no overdraft facilities, there are, no food banks, there's no benefits checks, there's no social welfare, there's no bankruptcy laws.

You live, hand to mouth, in an often hostile climate, trying to, eke out an existence, from the land.

And, even though, these laws, are for life, in the promised land, even there, there is no guarantee, of food security, going forward.

[19 : 58] And so, you think to yourself, what happens, if you have a bad crop, because of a drought? Or, water gets into your seed, over the winter, and everything goes moldy, and unusable.

Or, your young goat, breaks out of its, pen, and eats all the, young wheat saplings, before they have a chance, to grow. What happens, if that kind of, disaster happens? Well, this is where, Exodus 21, 1 to 11, comes in.

This, friends, is the safety net option. And, this safety net option, is that of, becoming an indentured slave, on your neighbor's land.

in exchange, in exchange for your labor, and help, you are given food, and lodging. You become a slave, you become a servant, to survive.

They take care of you, and in exchange, you work for them. It is a safety net, servant, arrangement.

[21 : 04] But, see how the law is written, verse 2. When you buy, a Hebrew, slave. Now, this in itself, is revolutionary.

The onus, of doing this law, is on the slave master, not the slave. When you buy, a Hebrew slave, this is what you're to do.

Laws for slave masters, in a world, where all other slaves, have no rights, no protections, and no liberties. In a world, where all other slaves, are possessions, to be used and abused, as you so desire.

God's people, even if they are, even if they become slaves, are to be treated, with dignity and respect. And the weight, and the onus for that, is on the owner.

That's new. That's revolutionary. See also, that the nuance, of the way these rules, are framed, very much sets the idea, that these slaves, are not to be put out, in the bunkhouse, and treated like, all the other animals.

[22 : 26] But the real sense, is that they're to be grafted, into the family unit. Not only that, but see, it is not a permanent arrangement.

He shall serve, six years, and in the seventh, he shall go out free, for nothing.

This law prevents, generational slavery, and permanent, poverty. It is a safety net, but it is not a permanent, solution.

There is freedom here, and after your, six years of service, there is a chance, to go back to your land, and have another go. There is the reset option.

You won't be a slave, forever. It is written, into the law. You will do six years, and then you get a chance, to be free, and to go again.

[23 : 28] Now even in 21st century Scotland, we have no facility like this, where people are given, a fresh start, after a period, of time. We have chronic poverty, in whole communities, in Scotland, where people are existing, of no real hope, of financial freedom, or being able, to escape their plight.

God's laws, concerning slaves, has hope, baked into it. Six years, and then you'll go free. Providing for people, in the worst times, but guaranteeing the chance, to have another go, after a short period, of time.

And then verses three, and four, clear up any gray areas. If he comes in single, he shall go out single. If he comes in married, then his wife, shall go out with him. If his master, gives him a wife, and she bears him, sons or daughters, the wife and children, shall be her masters, and then he shall go out, alone.

It sounds quite harsh, doesn't it? But at least, it's clear. You come in single, you go out single. You come in married, you go out married.

If during the time, of your service, your master, gives you a wife, then the wife, and any children, remain his. There's no suggestion here, that the marriage is annulled.

[24 : 53] She might keep, her occupation, in her master's house, you can still be married. But at least, it's clear for everyone, at least there's no gray areas, that at least, if you're in the service, of a master, who offers you a wife, at least you know, the lay of the land.

And you can say yes, or you can say no, I'll work it out, when I get on the outside. There's no room, in God's good laws, for the gray areas, to be used, and abused, by the oppressors.

It's on the table, before the situation, ever arises. And then see also, verses five and six, and as we read this, it seems absolutely, absolutely unimaginable.

Unimaginable. But if the slave, plainly says, I love my master, my wife, and my children, I will not go out free, then his master, shall bring him to God, and he shall bring him, to the door, or the door post, and his master, shall bore his ear, through with an awl, and he shall be, his slave, forever. Could you imagine that? Six years, of service, to a master, the opportunity, to leave, and go it alone, presents itself. But you say, oh no, I love it here.

[26 : 12] So good, working for you. Do you know what? I've just found a massive nail. Let's go to the door post. I fancy an ear piercing. It's an incredible situation, isn't it?

But it seems to suggest, that there was a way, of being a slave, in a master's house, that was the best thing, since sliced bread. The best thing, since pierced ears.

Suddenly, we see, that once we get, behind these laws, they're beautiful. Especially, against the backdrop, of barbarism, that was slavery, in all other cultures.

And particularly, as they think back, to their plight in Egypt. When, and if we do slavery, it will look very different.

It will look very different, from our experience, and the experience, of everyone else, around the world. Now see verse 7, there are different stipulations, for women, for daughters.

[27 : 19] And again, let us think carefully, about this. Imagine the situation, that your crop, hasn't totally failed. There's some, produce, but it's patchy, and quite meager.

There's some food, to sustain you, but not enough, for the whole family. What do you do, in that instance? Well, on a purely, economic level, your only option, would be, to sell your daughter, into slavery.

That seems like, the last thing, we would do. But in that society, it was your one, and only option. In general, daughters, were not as strong, or hardy, as sons.

And therefore, when it came to labor, on the farm, they didn't do as much, but they ate, a similar quantity, of food. Not only that, but if they were, to get married, they would cost you, in the form of a dowry.

And you look, at the bank, and you think, there's not a lot, in there. Her chances of marriage, are greatly, curtailed. Sons, on the other hand, they would secure, you a dowry, and they would work, hard in the field, so you'd probably, keep hold, of them.

[28 : 38] So if devastatingly, you couldn't feed, everyone, the only choice, you had, was to sell, your daughter, into slavery, to a neighboring family.

And let's bear in mind, your neighboring family, wouldn't be, total strangers. They'd be people, you'd know, they'd probably be, from the same clan, as you. They'd certainly, be from the same tribe.

Let's bear in mind, that in these days, marriages, were much more, a case of family, negotiation, than they were, dating apps. apps. And so this would be, as safe as it possibly, could be.

You were not, feeding them to the wolves, you were grafting them, into a family, that you trusted, and you knew, that they would be, looked after. This would guarantee, their future, and their welfare, and their protection.

See also, that there is a high expectation, that the daughter, you give away, would be formally, grafted into the family, in the form of marriage.

[29 : 47] And this marriage, there's real protection. She can't be sold on. If you marry her, you're really married to her, and that comes with, profound responsibilities.

She's not an object, to be traded. If things don't work out, and you're not pleased, with her, then your only option, is to sell her, back to her family.

You can't put her, on eBay. There's not, that kind of option. These people, these oppressed people, are not commodities, to be traded. If he designates her, for a son, he shall deal with her, as with a daughter.

She's a fully fledged, member, of the household. And if he takes, another wife to himself, he shall not diminish, her food, her clothing, or her marital rights.

She's really protected. In this society, this would be amazing. The expectation, is you don't remain a slave.

[31 : 00] You become, a fully fledged, family, member. See that there's no, I'm six year, in the seventh year, you'll go free.

That's not an option. This is a patriarchal society. Single women, going it alone, it would not go well, for them. That's what's so amazing, about the audacious, faith of Ruth, who goes to a field, to glean, without some, um, patriarchal, um, over protection.

And see that if not, the, the person who takes this, um, woman into his house, if he doesn't do everything, that he's supposed to, then she shall go out, for nothing, without payment of money.

She can just go home. So we start to see, there is real purpose, and blessing, in these laws, creating a safety net, for those who fall, on hard times.

Obviously, in an ideal world, you wouldn't need, these laws. There wouldn't be, slaves. There wouldn't be, poverty. There wouldn't be, famine, and hardship. But ever since, Genesis 3, there is no hope, of an ideal world.

[32 : 12] As creatures living, in a fallen world, where thorns, and thistles, impinge on the land, as creation bites back, where sweaty brows, are the payment, to produce bread, these laws, are absolutely necessary, in demanding, that all of God's people, are looked after.

It is part of, the sovereign care, he shows to all his people. And the impetus, is that God's people, must reflect, their own redemption, through their care, and compassion, towards all others.

These laws, were revolutionary, were revolutionary, for them. No other nation, had a charter, like this, protecting the vulnerable, and the marginalized. Stopping the oppressed, becoming more oppressed.

And stopping the impoverished, becoming subservient, forever. The people around, saw this slavery, they would go, well that's very different.

That's a very odd way, to run, your society. And so you think, that is all well and good, we have a proto ground, for a welfare state, yippee.

[33 : 26] But what on earth, does that have to do with me? Well, a surprising amount, I have to say. Because I think, Exodus 21, also serves, as a wonderful lens, to give us a marvelous, feast of the gospel.

These laws, were revolutionary then, but I think as we see them, and the difference, the Lord Jesus makes, they're very revolutionary, through our Lord Jesus.

These verses, give us a window, onto a much bigger story. You see, the result of the fall, is that slave, is not just an identikit, for a subset of humanity.

But the Bible, is very clear, that in and of ourselves, we are all slaves. Through our failings, and our falling short, we, each, naturally, are enslaved.

Enslaved to our sin, enslaved to Satan, enslaved, to the fear of death. We are powerless, and helpless, to free ourselves.

[34 : 29] We were born slaves, without somebody rescuing us, we will die slaves. It doesn't matter, how hard we work, how much good we do, or how much effort, we exert, the shackles of slavery, can never be loosed, by us.

We are desperate, generational slaves, with our taskmasters, cruelly oppressing us, the taskmasters, of sin, and Satan, and death.

We are powerless, not to serve them, we are powerless, to escape from them, we are powerless, to free ourselves. And so we, too, are those, in need, of redemption.

And what Jesus, has done for us, on the cross, is even more, remarkable, than the ritual, laid out for us, in Exodus chapter 21, verse 5. In Exodus chapter 21, verse 5, there is this ritual, where a slave, loves serving, his master, and so he gets, his ear pierced, with an awl.

In the gospel, we have the master, of all, who became a slave, in order to serve slaves, so they might be, free forever. We have one, who was the master, of everything, who became nothing, so that we, who had nothing, could get everything.

[35 : 58] And let's bear in mind, the ritual he underwent, was remarkably, more brutal, than a big iron nail, through your ear.

He got cruel, nails through his hands, and his feet. As he was nailed, to a cross, as the abject sign, of how much, he was serving you, and how much, he was serving me.

The master, who became a slave, of all of us, so that all of us, might be freed, from our slavery.

That is an astonishing, thing. And he says, exactly the same thing, I love my father, I love my people, I love my children, I'm going to serve them, forever, so they need, not be slaves, anymore.

This Jesus, who did not come, to be served, but to serve, and to give his life, as a ransom for many.

This Jesus, who serves us, forever through his death, and means that we are freed, never to be a slave, again.

[37 : 21] This Jesus, who loved us, and gave himself for us, who redeemed us, and frees us, and grafts us, into his family.

Not as underlings, but as brothers, and sisters, with full family rights, with real citizenship, and eternal hope. It's captured so beautifully, in this hymn, man of sorrows, what a name, for the son of God, who came, ruined sinners, to reclaim, hallelujah, what a savior.

Bearing shame, and scoffing rude, in my place, condemned, he stirred, sealed my pardon, with his blood, hallelujah, what a savior. Guilty, helpless, lost were we, blameless lamb of God, was he sacrificed, to set us free, hallelujah.

what a savior. The remarkable law, of Exodus 21, points us to a much bigger story, of a master, who became a slave, so all slaves, might have hope, forever.

So how should we respond, to Exodus chapter 21, well here's some thoughts. Firstly, keep being served, as former slaves, freed in Christ, we can never, stop being thankful, for the one, who loved us, and freed us.

[38 : 55] If you've ever seen, that film, or read the book, 12 years a slave, the story of Solomon, Northrup, his experience, at the end of the film, where he does not, saying thank you, to those who found him, and rescued him, that should be our lives, we were hopeless, helpless, enslaved, and in bondage, and Jesus has been, so kind to us, in serving us, forever through his death.

also keep being, free. We're not to be slaves, anymore, it would be very weird, for a freed slave, to spend every night, crawling back, into the bunkhouse, to relive his former life.

So sin, and Satan, and death, have no hold on us. And therefore, we're those, that are to keep, living out this freedom, to keep saying no, to former ways of life, and former patterns of behavior, and to know that this Jesus, really has freed us, and if he's freed us, we can surely be free, indeed.

I think thirdly, keep being compassionate. I mean, I think it's really, aspirational, isn't it? To have people working, with you, and for you, who when they're offered, opportunities to move on, say, not a chance.

I love working for you. It's the best. You treat us with dignity, and respect. You look after us, you're on our side. We're not going anywhere.

[40 : 34] We want to work for you forever. Just imagine, if you were an employee, like that. I wonder, if there really would be, gospel opportunities, in the office, aplenty. And then fourthly, keep championing, emancipation.

The real emphasis, of Exodus 21, is that we're to reflect, redemption, in our everyday, lives. Just like Wilberforce, be those that, keep talking, about freedom, and keep talking, to people, in such need, of it.

There's some very simple, things I think we can do. Being conscientious, consumers. To not just, turning a blind eye, to where our things, come from.

But to make sure, that the things that we buy, and how we spend our money, is done in a safe, and sensible way, that isn't adding, to the misery, of others. Just making sure, that the prices, we're paying, the cost isn't being, transferred to somebody else, who can't afford, to pay it.

One of the biggest, enslaving industries, in our world today, is the, sex industry. Internet pornography, is a massive, global problem.

[41 : 57] And it's a, demand driven, enterprise. So one of the things, you can do this day, is to stop watching. And to stop being engaged, so that the supply, dries up.

And those that are so, enslaved, will suddenly, have the hope, of not having to be engaged, in such dehumanizing, behavior anymore.

Thirdly, advocating. Being those who speak up, for freedom, amidst the frenzy, that is sweeping, across the nation. Of blaming people, and asking for apologies.

Of those that are speaking, so, reductionistically, in the current, conversations. Let's be those, who say truthful things, and helpful things, to others.

I cannot think of anything, more oppressive, than people in actual, enslaved conditions today, hearing of tertiary, educated western people, enjoying all freedoms, and yet claiming, to be an oppressed minority.

[43 : 06] If you're somebody, wearing a designer brand, claiming to be, an oppressed minority, and the people, who are making that stuff, in sweatshops, in South Asia, hear that, I mean, it would be ridiculous, if it wasn't so, perverse.

So, let's be those, not engaged, in cheap talk, competitive, victimhood. But let's be those, who are seeking, to always make real change, in the lives of people, that know nothing, but bondage, and slavery, and hopelessness.

And to finish, the one thing, we've got, that nobody else does, is the answer, to eternal, freedom, from slavery, forever. We must be those, that are engaged, in proclamation.

Nobody else, in Glasgow today, has the answer, to eternal, bondage, except people, who are talking, about Jesus, and pointing people, to him.

As Christians, we must be, absolutely passionate, about alleviating, all suffering. But most especially, we must be, most passionate, about alleviating, eternal suffering.

[44 : 24] And let's be clear, eternal emancipation, only comes through, proclaiming the good news, of Jesus Christ. The master, who became a slave, to serve all slaves, eternally.

In order that they, might be free, and his, forever. Why don't we pray together? Father God, help us fathom again, this profound, and glorious truth, that the Lord of all, became the slave of all, to free us all, and forgive us all.

Help this glorious, grace-filled truth, transform us, from the inside out, and make us people, zealous to do good works, as we reflect, our redemption, through our care, and compassion, towards all others.

Father God, help us to stick out, like healthy thumbs, in a way that brings glory, and honor to your son, our master, Jesus Christ.

Amen. you