

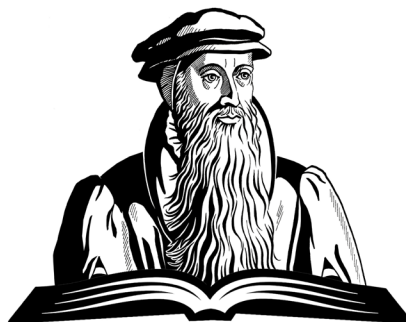
VIDEO SERMON SERIES

Sermons on the Heidelberg Catechism

by Rev. Bartel Elshout

Sermon #18, Lord's Day 13, part 2

The Lordship of Jesus Christ



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Sermon #18, Lord's Day 13, part 2

**The Lordship of
Jesus Christ**

Philippians 2, verses 9 to 11

Questions and Answers #33 and #34

i. Introduction and Review

- 1. He Has Redeemed Us from All Our Sins**
- 2. He Has Delivered Us from the Devil**
- 3. He Has Made Us His Own Property**

Introduction and Review

Beloved congregation, the past few Sundays, we have been focusing on the person of the Lord Jesus Christ, because the Catechism is expounding the Apostles' Creed. In Lord's Days 9 and 10, we focused on the Fatherhood of God, as Creator, as the Father of his children, as the God, who by his Providence, sustains us. And then, of course, the Apostles' Creed then professes who the Savior is, the Son of God, the second person in the Trinity. And so far, we have considered his names, his wonderful names—Jesus Christ—those two wonderful names, which, in and of themselves convey the gospel to us. The name Jesus—boys and girls, do you remember what that name means? What does the name “Jesus” mean? It means “Savior.” Actually, it means “Jehovah saves,” a very simple, short sentence, and yet a sentence that says it all; a sentence that, in two words, sets before us the gospel. But also, the name “Christ,” which is the Greek version of the Hebrew name “Messiah,” and that means “anointed.” And so, not only has Jesus come into the world to save us from our sins, as we have seen, but he also saves us unto something; he saves us from sin and from all of its consequences, but he also saves us and restores us to be what God created us to be. And so, his Father has eternally anointed him to be our Prophet, to be our Priest, and to be our King. We have seen the remarkable parallel between those three offices of Christ,

in which God made us, he created us in his image, with knowledge, righteousness, and holiness. He created us uniquely equipped to be able to know, and to love, and to serve our Maker, and we lost all of that as a result of our fall. And the wonderful work of the Lord Jesus Christ is that he saves us from our sins, and he again restores that image in us. And so, as Prophet, he restores the knowledge of God. As Priest, he restores righteousness. As King, he restores holiness. He so works in the hearts of his people, that again, with heart, soul, and mind, we become devoted unto God.

And then, last time we began to look at the unique identity of the Savior. So first, his names, but now, his identity in Lord's Day 13. So let's turn to Lord's Day 13 of the Heidelberg Catechism, and read the entire Lord's Day. Last time we considered Question #33. Today, with God's help, we will consider Question and Answer #34.

Lord's Day 13, and there, we read,

in Question #33: *Why is Christ called the only begotten Son of God, since we are also the children of God?*

The Answer is: *Because Christ alone is the eternal and natural Son of God; but we are children adopted of God, by grace, for His sake.*

Question #34: *Wherefore callest thou Him our Lord?*

The Answer is: *Because He hath redeemed us, both soul and body, from all our sins, not with gold or silver; but with His precious blood, and hath delivered us from all the power of the devil; and thus hath made us His own property.*

And so, two remarkable things we see here, in the description of his identity. *The only begotten Son of God...our Lord*. So, the fact that he is called *The Only begotten Son of God*, that tell us what the relationship is to his Father. He is his Father's only begotten Son. But the fact that he's also called *our Lord*, shows what his relationship is to us, his redeemed people. So, the eternal, and the only, and the natural Son of God, who, in the fulness of time, became the Son of man, who became the Savior of sinners, through whom, and by whom, we sinners can be adopted into the very family of God; that Son of God is also the Lord of his people.

And so, we will look at three simple points that are readily suggested to us by the Answer. So first of all, that means *He Has Redeemed Us from All of Our Sins*. Secondly, *He Has Delivered Us from the Devil*. And thirdly, *He Has Made Us His Own Property*. So, *The Lordship of Jesus Christ*: he redeems us from all sins, delivers us from evil, and he makes us his property.

1. He Has Redeemed Us from All of Our Sins

So, there's an important connection here between those two Questions and Answers. And so, we could put it this way, is that what distinguishes God's adopted children, what distinguishes those who, by the grace of God, belong to the family and to the household of God, is that they will honor God's only begotten Son, and that they will honor him as their Lord. It's very important that this be emphasized, especially in our day. Today, there are many who are very interested in knowing Jesus Christ as a Savior, but not so much interested in knowing him as Lord. And it's very important for us to understand that the Lord Jesus Christ is, indeed, the Savior of his people, but more than that, he is the Lord and Savior of this people. In other words, when Christ saves us, when Christ redeems us, he makes us his willing subjects. He makes us willing in the day of his power. That's why "Lord" and "Savior" those two names, those two titles, they are inseparably connected. And so, true believers, they serve a Christ who is their Savior, but who, because he is their Savior, is also their Lord. And there, you can see again the connection between what Christ accomplishes as Savior, and what that results in. In other words, those who are saved by Christ will

always become followers of Christ. Those who surrender to him as Savior, for the salvation of their soul, will also submit to him as their Lord, and willingly become his servants, and to devote their life to him.

Paul writes, in Romans 14, verse 9: “For to this end”—or, for this purpose—“Christ both died, and rose, and revived, that he might be Lord both of the dead and [the] living.” That’s why it’s significant that the Lord Jesus Christ is identified as “a priest...after the order of Melchisedec” (Hebrews 7:17). Boys and girls, do you know who Melchisedec was? We read about him earlier in the Bible, in the 14th chapter of the Book of Genesis. We read about that amazing history, where Abraham meets this remarkable man, called “Melchizedek,” who was a king of righteousness. And we know what happened, how God used Melchizedek to bless Abraham; and how Abraham recognized that man as a special servant of God. What was unique about this king, Melchizedek, was that he was both priest and king, or king and priest, if you want to put it in that order. And the Bible clearly tells us that Christ is “a priest...after the order of Melchisedec.” That means that he is a royal priest, not only a Priest who gave himself as a sacrifice for our sins, but also as a King who governs those whom he has saved, and those he whom has redeemed.

So first of all, then, that *Lordship of the Lord Jesus Christ*, that means *that He has redeemed us* from the slavery and from the bondage of sin. The word “redemption” is one of those important words in the Bible, just like “justification,” “sanctification,” “regeneration.” There are some really key words in the Bible, and the word “redemption” is one of those key words. In Bible times, it would often happen that slaves would be redeemed. They would be delivered from slavery, they would be delivered from bondage, and there would be someone who would “redeem “ them. So we read in Leviticus 25, verse 25: “If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin”—that means his family—“come to redeem it, then shall he redeem that which his brother sold.” We read a wonderful illustration of that redemption in the Book of Ruth. You know, boys and girls, that Elimelech and Naomi, they left Canaan, and they lost everything. Elimelech died, their sons died, and she came back as a poor widow, with her daughter-in-law, Ruth, who had lost everything. And then, in God’s amazing Providence, Ruth meets a man who proved to be a man who was qualified to be the redeemer of Naomi and also of her. And of course, that whole wonderful story in the Book of Ruth tells us how Boaz became the redeemer of Ruth and Naomi. And as a result of what he did, he restored everything they had lost, even restored their name and their reputation.

And that’s really a picture of who we all are by nature as sinners. When God created us, we had everything; we had God as our portion. But when we fell in Adam, when we sinned, we lost everything. As a result of sin, we have now become the bondslaves of Satan by nature. We have become the slaves of sin itself. That’s our natural state. It’s a state from which we cannot deliver ourselves. But thanks be to God that Christ came. The Lord Jesus Christ, the only begotten Son of God, came to redeem us. That’s why that word “redemption” is so rich, because the word “redemption” really is a comprehensive word that encompasses the whole package— everything that Christ has accomplished. And that’s what’s being unpacked for us here also, in very simple language, in Question and Answer #34.

And the first thing that the Catechism focuses on is that Christ, as the Lord and Savior of his people, has redeemed his people from all of their sins. What crossed your mind, congregation, when you read that phrase? What did that do to you, that simple phrase: *He hath redeemed us... from all [of] our sins*? And you see, we will never value a statement like that, unless by the Holy Spirit’s work, sin has become a painful, and bitter, and experiential reality in our lives. That’s

exactly what happens. When the Spirit of God makes us alive, sin becomes real. Sin becomes the great burden of our lives. And what a joyful tidings it then becomes that God has raised up his Son to be the Savior of sinners; that his name is JESUS, because he will save his people from their sins.

Congregation, do you understand that? Is sin—is that the great burden of your life? Because, even for God's children, it is sin that remains the burden of their life until they breathe their last breath. And therefore, what a joyful, joyful truth it is to hear, time and again from the Word of God, to hear time and again what Jesus has accomplished for his children; what he has accomplished by his perfect sacrifice; what he has accomplished as your and our Redeemer. He has redeemed us from all of our sins, all of them. Think about that, if, by the grace of God, you may be a true believer in Christ; if you may belong to those for whom this Savior has become precious; if you hunger and thirst after his righteousness; if Christ has become your all in all. Oh, we need to reflect on this time and again, what it is that he has accomplished for us.

His salvation that he has merited is a complete salvation. It is a full deliverance. And so, that redemption, that deliverance, dear believer, covers your entire life, from the moment that you were conceived in your mother's womb, until your last breath. That redemption covers your sinful thoughts, your sinful inclinations, your sinful desires, your sinful words, your sinful actions. The privilege of God's children is, that the Word of God tells us plainly, over, and over again in so many different ways; that by grace, we may put our trust in this Christ, this Redeemer; that the gospel promises us that the God will grant us a full and comprehensive pardon of all of our sins.

Of course, in the context of this Lord's Day, it ultimately will bring us to the point where we reflect on what Christ has done on our behalf; where we reflect on what he did to secure the full pardon of all of our sins; to redeem us from all of our sins. What a holy obligation we have to devote our lives to that Redeemer, to that Savior! How worthy he is of our life, that we should follow a Savior who has accomplished that. And so, the Bible often speaks of this. I think of the wonderful verse in Psalm 130, that precious Psalm 130. In verse 7, it says: "Let Israel hope in the LORD: for with the LORD there is mercy." And then comes this wonderful word: "and with him is plenteous redemption." Oh, this redemption of Christ, his redeeming work, redeeming you from all of your sin, congregation, how can I begin to describe it? It so infinitely exceeds your sinfulness, infinitely exceeds it.

And so, that means, as our Redeemer, as the Redeemer of his people, he delivers us, first of all, of course, from *the guilt of sin*. So, what do we mean by the word "guilt"? So, boys and girls, what does it mean when someone tells you, or when your mom and dad tell you, that you are guilty of doing something? Well, to be guilty, means that you deserve to be punished. So when a judge in a courtroom pronounces you "guilty," that means you know what's coming—you will be punished because you are guilty. And so, as sinners, we are guilty. We are deserving of divine judgment. But, dear believer, Christ has redeemed you fully and completely from the guilt of sin. Because, as your Redeemer, as your substitute, he became the guilty one. In that sense, when he was nailed to the cross of Calvary, he was the guiltiest man on earth; not guilty of his own sins, but guilty as your substitute. He endured the full punishment of all of your transgressions, and by that sacrifice, he has redeemed you, he has delivered you fully and completely from the guilt of sin.

Secondly, he also delivers from *the filth of sin*. And so, boys and girls, that's something, I think, that's easy for you to remember. When we sin, we become guilty, that means we deserve to be punished; and we also become filthy. So, guilty and filthy. So that means that sin also corrupts us, it makes us dirty, it makes us vile, it pollutes us. That's why, you see, the Bible presents the redemption of Christ as a double remedy. That's why it says in Isaiah 40, that we have received

double for our sins, because we have a double problem. And Christ, as Redeemer, has accomplished a double remedy, from the guilt of sin, and from the filth of sin.

But he also delivers us from *the power of sin*. How comforting that is—the power of sin. Oh, what power sin has over the lives of fallen human beings! That power is so great that, by nature, we are addicted to sin. Today, we live in a world where many people are perishing because they are addicted to drugs. Every day we hear about people dying of Fentanyl overdoses. Oh, what a tragic trajectory the lives of such people are! Because of their addiction to harmful substances, they will ultimately perish. And by nature, we are all addicted to sin. And when Christ redeems us, by his power, by his Spirit, he delivers us from the power and from the dominion of sin. Of course, that doesn't mean that God's children don't sin any longer, but it no longer has dominion over them. And so, from the moment that we become a new creature in Christ, from the moment that we are engrafted into him, from the moment that the Spirit makes his residence in our soul, the power and dominion of sin is broken. And what a comfort that is. Because sometimes God's children struggle greatly with sin. There are those wretched moments when it seems that the power of sin has overtaken us again. How comforting it is to know that this Christ, who has redeemed you, will never allow sin again to have dominion over you. And at times, he lets us feel our weakness, our frailty, in order to bring us back to himself, and to put our trust in him alone.

And ultimately, as our Redeemer, redeeming from all of our sins, he redeems us ultimately from all of *the consequences of sin*. Oh, that means your ultimate and everlasting redemption is guaranteed. That means, dear believer, the day is coming for you that you will forever be delivered from sin, and from all of its consequences. All of that is guaranteed by the work that he has done.

And then it says it so simply, that he has done that, *not with gold or silver, but with His precious blood*. Now, we know that gold and silver are considered very, very precious metals. Gold and silver are extremely valuable. But gold and silver will not suffice when it comes to the redemption of our soul. No, Peter says so beautifully, “Forasmuch as,” he says, “ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but,” he says, “with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:18–19). By the way, what that tells us is how valuable your soul is. Our soul is so valuable that in order for a sinner like me to be redeemed, silver and gold does not suffice. There is only one price that could secure the redemption of your soul, dear child of God, and that's the price of his precious blood, so valuable is your soul. And of course, Jesus taught that also when he said, “What shall it profit a man if he shall gain the whole world” what does it profit a man if he has all the gold and silver in the world, and he in the end, loses his soul (Mark 8:36)? So Christ is saying that your soul is more valuable than all the riches of this world. And because your soul is so valuable, therefore, it required the precious blood of Christ to secure your redemption.

And we know that that blood is so significant. In the Old Testament, you know that Israel's religion, Israel's worship, the ceremonial worship, was a very bloody religion. It literally dripped with blood. Blood was shed every day. All pointing, of course, to the blood of Christ. Because the blood of goats and of bulls could not really do it. But God would pardon his people, because that blood pointed forward to this precious blood of the Lord Jesus Christ, his blood which is of infinite value.

And why? Why is Christianity such a bloody religion? Why blood? So, what is blood? Well, let's listen to the Bible, what the Bible says about blood. “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls”—Leviticus 17,

verse 11—“for it is the blood that maketh an atonement for the soul.” The Apostle, in Hebrews, echoes all of this when he says, “And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Hebrews 9:22). So why blood? Boys and girls, what would happen to you if your body was drained of its blood? You know what happens when people become seriously injured, serious accidents, and their blood loss is so great that they don’t survive it. Because your body cannot function without blood. Blood is essential. So in the Bible, blood is symbolic of life. And so, what God wanted to teach the people of Israel, by the shedding of blood, by witnessing constantly the dying of animals—because they would die—is that, as sinners, we have forfeited the right to live. That’s the lesson. We have forfeited the right to live.

Now, the amazing thing is that that which symbolized the loss of life, is, in the gospel now, the foundation upon which God grants us life. That’s why the Savior, as our substitute, that’s why his blood had to be shed. That’s why he had to die. And that blood, that blood is so very precious! Not only for us, but that blood is so precious in the sight of God. In Exodus 12, we read these remarkable words, where God says to Moses, “When I see the blood, I will pass over you” (Exodus 12:13). When I see the blood—you know the story, boys and girls. They had to paint blood on the doorposts in order to be saved. And when the angel came, the angel of death, and saw the blood, he passed over that house. They were safe behind the blood—the blood which pointed, of course, to the blood of the Lord Jesus Christ. And what’s so powerful in these words, the Lord says, “When I see the blood.” Some of those people, they were sitting together around the passover table, they didn’t see it. They couldn’t see it. But God saw it. And so it is.

Oh, congregation, we don’t realize how precious the sacrifice of Christ is to his heavenly Father. We have no idea how infinitely he pleased his Father by his sacrifice. Oh, that blood is of infinite value to God, because it is the blood of his only begotten Son, and that’s why it is that blood which alone can redeem us; it is that blood which alone can save us; it is that blood which infinitely exceeds your sins. That’s why God could say to Israel, “Come...let us reason together...though your sins be as scarlet,” I will make them as snow; “though they be red like crimson,” I will make them like wool (Isaiah 1:18). What a wonderful and extraordinary truth that is!

And our problem is that we do not always understand the value of that blood, or we even take it for granted. And sometimes, through unbelief, we lose sight of that blood. And what a comforting truth it is that your salvation, dear child of God, does not ultimately depend on whether you see it, but the foundation of your salvation, the foundation of your redemption, is in the fact that God sees that blood, and he always sees it, even when you don’t; even when you lose sight of it through unbelief. He always sees that blood. So when we see it, we experience the comfort of that blood. But the foundation of our redemption is in the fact that God sees it. And he is the only one that truly understands the infinite value of that blood. He is the one who fully values that blood. And therein lies our security. Oh, your redemption, dear believer, has been secured by that precious blood. And so, Paul writes, in Ephesians 1, verse 7: “In whom”—in Christ—“we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

And he’s done all of that for *both soul and body*, and I don’t have time to unpack it, but we already did that in Lord’s Day 1. And so, that simply emphasizes that Christ has redeemed you completely. God created us with body and soul. So when we fell in Adam, it impacted, not only our soul, but our body—everything. God created for those two to be together. That’s why death is so unnatural, when something separates that was meant to be together. And that’s why the redemption of God’s people begins when they die, and their soul is translated into glory. But your redemption will not be complete until body and soul are reunited, in the great day of the resurrection. So that

forever and ever, in that new heaven and that new earth, God's redeemed people will again serve God with body and soul.

But that redemption of your body is also included in the redeeming work that Christ has done. He has done a complete work. That's why Christ cares for the bodies of his children, even when they are laid in the grave. Their grave is a sanctified grave, because that body belongs to Christ. In the great day, they will be reunited.

2. He Has Delivered Us from the Devil

And we go on, it says, *He...hath delivered us from all the power of the devil*. What a comfort and truth that is, as well. Not only delivered from all of our sins, but delivered from the power of the devil. Oh, the devil causes God's children so much grief. Because the devil is the archenemy of God's Son. And because he is the archenemy of God's Son, he is the archenemy of His people. And the devil knows exactly what is true religion and what is not. The devil will leave the hypocrite alone. The devil will leave the nominal believer alone. But he knows, he knows when someone genuinely belongs to this Christ. He knows when someone has been redeemed by this Christ. He knows when someone genuinely desires to submit to the Lordship of this Christ. He will attack. He will attack in so many ways. Oh, his goal is to rob God's children from the comfort of the gospel. Oh, his devious work is to blind us from the gospel, to make us lose sight of Christ, or to trip us up, and to make us fall into sin. Oh, what a devious enemy he is!

So Peter warns, in 1 Peter 5, verse 8. He says, "Be sober, and be vigilant; because your adversary the devil"—and, by the way, the word "Satan" means "adversary"—"your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." And of course, the devil has two powerful accomplices, namely, the world, and our own corrupt flesh—that indwelling corruption, that old man in the believer. And so, that indwelling corruption is the traitor on the inside that cooperates with the devil. And so, the devil uses a hostile world, a world that hates God, a world that hates God's people. He uses the world and the traitor within to conspire against the souls of God's children. And we should never underestimate this enemy, because he works deviously, sometimes even as an angel of light. And he is relentlessly engaged to oppose the people of God.

And that's why it's so necessary for us to put on the whole armor of God. Because, in 2 Corinthians 2, verse 11, Paul says, "lest Satan should get an advantage of us: for we are not ignorant of his devices." Because that's what Satan is after, to get the advantage; to make us trip; to make us fall; to make us lose our comfort; to blind us too, especially when we fail, and we fall into sin. Oh, that Satan is there to discourage us, to deceive us, and to mislead us, to keep us from returning again in the way of repentance to seek a pardon of our sins. As you know, in Ephesians 6, therefore, the Apostle Paul gives us that spiritual armor. Let me just read a couple verses of Ephesians 6. It says: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (verses 11–12).

And so, we do have a mighty enemy. We need to know that that enemy is a defeated enemy. His defeat has been secured by the death and resurrection of Christ. Let me read some passages. John 16, verse 11: "The prince of this world is judged"—*is judged*, he said. Colossians 2:15, "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." First John 3, verse 8: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." A defeated enemy, but still an active enemy—an enemy that is mortally wounded, but he is still twitching his tail. How comforting, how comforting to know that

that enemy cannot gain the upper hand. Your Savior, your Redeemer, who has purchased you with the price of his precious blood, he has also conquered that enemy, that wicked enemy. What an extraordinary comfort that is! And that's what he said to Peter—Peter, who fell so greatly—oh, he said, “Simon, Simon...Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not” (Luke 22:32). Galatians 1, verse 4: “Who gave himself for our sins, that he might deliver us from this present evil world.”

3. He Has Made Us His Own Property

And finally, and it's been woven already throughout the entire message: *and thus* [He] *hath made us His own property*. He owns us, dear people of God. He owns you. He has purchased you with the price of his precious blood. He gave himself. A few weeks ago, I read a number of passages where that word occurs again, and again—himself, himself. Oh, these passages are so precious. He gave himself to purchase you, to purchase you, to redeem you. And so, you belong to him. You are united to him. He owns you. That's the only comfort in life and death. That's how the Catechism begins. *What is thy only comfort in life and death?*—To know that I do not belong to myself, and that I belong to *my faithful Savior*, who has purchased me with the price of *His precious blood*.

And so, since he is the Head of his church, he is absolutely committed to his body. Oh, he will care for his body. That's why Paul could say so confidently, in Romans 14, verse 8: “For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.” Oh, my dear, dear believer, you have a Redeemer who so much loves you, who is so much committed to you, you are graven in the palms of his hands. When those nails were driven through his hands, your name was graven in those hands. You are graven in his hands. And he ever lives to make intercession for you. You may lose sight of him, but he never loses sight of you, because you are his property; he has redeemed you; he purchased you; he owns you.

“By his own blood,” the Apostle writes in Hebrews 9, verse 12, “By his own blood he entered in once into the holy place”—as you know, we saw in the ascension, he carried you with him, he carried you with him into the presence of God—“having obtained eternal redemption for us.” And that's why, as his redeemed people, what a sacred obligation we have to serve that Christ; to honor him as our Lord who has redeemed us from all sins, by his precious blood, who has delivered us from the power of the devil, who has made us his property. Oh, we owe him everything. And Paul says it so beautifully, in Acts 27, verse 23. Go home and look at those words—reflect upon it. You know what he said? What a signal confession he said: “Whose I am, and whom I serve.” That's it. “Whose I am, and whom I serve.” I belong to him, and I serve him. Because those two belong inseparably together. That's the obligation of love we have to a Savior who gave himself for us.

And so, let me end with a moving story. You may have heard this story before, which really illustrates this point well. As you know, years ago, we had slavery, especially in the southern United States. And they would have these slave markets, where men would come and would treat women and men as if they were cattle. There would be auctions where they would auction slaves, and these men would purchase the slaves as their property. So, at one of those auctions, a beautiful black girl stood on a podium, and the bidding began. And during the bidding, there were many, many inappropriate remarks, many catcalls that were made. She was treated with utter disrespect. But all of a sudden, they noticed that someone, every time someone made a bid, there was somebody in the back that made a higher bid. And finally, the other men, they were not prepared to pay that

kind of money. And this individual kept bidding until he was the final bidder, and the auctioneer said, “She’s yours.” And so, he walked up to her, and she looked at him with anger. Her eyes were flashing. She was filled with anger, because of how she was abused and treated. And he walked up to her and said, “Here, let me give this to you.” And she was so angry, she just spit him in the face. She spit at him! And he said, “Girl, you don’t understand what I did. I didn’t purchase you as my slave, I purchased your freedom. Here is the certificate. Here is the certificate that says that you are now free. I paid the price. I purchased your freedom.” And when the girl realized that, she began to weep. She began to weep, and she fell at his feet. And she said, “Sir, since you purchased my freedom to set me free, I want to serve you the rest of my life.”

And that’s it, you see. That’s it. That’s exactly the point. If we understand what Christ has done for us, when we understand the price he has paid to redeem us from all of our sins, to deliver us from the power of the devil and to make us his property, we should be as ready and as willing as that girl, to fall at his feet, and say, “O Lord, Jesus, thou hast done that to redeem my soul; that thou hast done that to purchase my soul; it is my desire to serve thee the rest of my life.

So we began by saying the Lord Jesus Christ is the Lord and Savior of his people. Those two belong inseparably together. First Corinthians 6, verse 20: “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” We no longer belong to ourselves. We belong to him. Titus 2, verse 14: “Who gave himself for us”—again, that same phrase—“that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” I can assure you, that girl served that man with zeal who had purchased her freedom.

And now, we need to wrap it up. It’s time. The question is, *Wherefore callest thou Him our Lord?* Many people use that name flippantly. How about you? How about me? Is this Christ, is he your Lord and Savior? Does your life demonstrate that he is your Lord? Does your life demonstrate that you desire to live in obedience to that Savior who purchased you with the price of his blood? In Luke 6, verse 46, Jesus said, “And why call ye me, Lord, Lord, and do not the things which I say?” In Matthew 7, “Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father” (verse 21). That’s interesting. True believers will always be doers of the Word. Those two belong together inseparably. Because true believers not only embrace Jesus as their Savior, but they surrender to him as their Lord. That’s why it’s so significant when Thomas, when it dawned on him, that Jesus knew everything about him, when Jesus said, “Okay, Thomas, you want to touch my scars?—here.” As never before, Thomas understood who he was, and he made this amazing confession, and he said, “My Lord, and my God.” And may God grant that that may be our genuine confession. Lest we be like those who may have done much, much—Lord, have we not prophesied in thy name? Have we not cast our devils in thy name? Have we not done all these things? And he will say to them, I never knew you. There was never a real relationship between us.

And so, congregation, are we, does our life demonstrate that we belong to this Redeemer? And are we committed with heart, soul, and mind to serve him who purchased you with the price of his precious blood? Amen.

Let’s pray.

Lord, we give thee thanks for thy precious Word; for the glorious truth regarding thy beloved Son, our Lord, and our Savior. Lord, thou knowest our hearts and the secrets within. O that we may never assume this Christ to be ours unless the fruits of our life vindicate that that confession is

real; that so that those who profess the name of Christ, that we by our lives would demonstrate that we are followers of Christ, and that we desire to live in submission to our Lord and Savior, who purchased us with the price of his precious blood. And Lord, if we do not yet belong to him, if we still live without him, O that we would seek this Savior, while he still proffers peace and pardon; and while it is still the accepted time in the day of salvation. Go with us now to our homes, give us travelling mercies, keep us in this coming week. Bless the labor of our hands. Bless our children in school. Keep us from harm and danger. And gather with us again on Wednesday, as we hope to hear Dr. Beeke teach us about family worship, but also on this coming Lord's Day. We ask it in Jesus' name alone. Amen.