

God's Children

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[0 : 00] When I would have you do God's blessing, we can turn back together to the portion of Scripture which we read. We can take our text today from 1 John chapter 3 and verse 1.

I want us to read to study verses 1 to 3 together, but let me just read from the beginning of verse 1. See what kind of love the Father has given to us, that we should be called the children of God. One of the great blessings and realities of the Christian life is that of adoption. In justification you are made right with God.

In sanctification you are made like God. But in adoption you are made a child of God. God becomes your Father and you become a son of God or a daughter of God.

And I want us today in the time that we have with our view to the table, the Lord's table tomorrow, I want us to look at some aspects of what adoption is, what this adoption in the Christian life entails.

[1 : 18] And the first thing that I want us to consider together as we walk our way through these verses is the wonder of adoption. There is wonder here.

You can see it in John's very language. See what kind of love or behold what manner of love. Behold, he says.

Stop what you are doing and see this amazing thing that God is doing, that he has done. Study this thing. Take time to look at this thing. Behold.

Behold what? Well, behold what manner of love is this? That we should be called the children of God. What kind of love or what manner of love?

Literally, the word means behold from what country this love has come. It's an unearthly love. It's a foreign love. There's something altogether different about this kind of love that God has for his people.

[2 : 20] It's the same word, actually, that the disciples used. If you remember, when they were on the boat with Jesus, they thought that they were going to die. And Jesus is there asleep with his head in a pillow.

And they wake him up and he gets up and he calls the wind and the sea to be silent. And the disciples say, what manner of man is this?

That even the wind and the seas obey him. They're amazed at this man. They wonder, where has this man come from? He's surely not just man.

Is this not the God man? They're amazed at what he's doing, at what he's able to do. Behold, what manner of man is this? Well, it's that kind of amazement that John, the apostle John, is feeling here. When he beholds and when he calls us, myself and yourselves, to behold the adopting love of God. Behold the manner of love that is what manner of love has been bestowed upon us, that has been given to us.

[3 : 26] It could be translated that has been lavished upon us. It's been poured out upon us. We are smothered by this love. It's loaded out onto us. It's given to us in immeasurable quantity.

And that in itself is something to behold. It's something amazing. It's something otherworldly. But what is so amazing about it?

What is so wonderful about this love? What is it that makes this love stand out compared to all other types of love? Well, is it not just this, that the love has been lavished upon us?

That we should be called the children of God. That love is bestowed upon us to the extent that God sees fit.

Indeed, God delights to adopt us as his own children. Adopting love, as you know, it's remarkable in just about any situation. Adopting love is precious love.

[4 : 29] But what makes this love outstanding is the character of the adopted children. You see, when adoptive parents today, when they decide to adopt a child, they don't do it completely blindly.

They're given information about that child. They have a choice then, after they're given the information, to proceed or to withdraw, to move forward with it or to fall back from it. And they get this information in a document called a Child's Adoption and Permanence Report. It's shortened to a CAPR. And in this report, prospective parents, prospective adoptive parents, they're given information.

Information about the child, about his or her background, about the birth family. They're told why the child has perhaps been in care or why the child is being put up for adoption.

They're told in this report about the health of the child, if there's any issues. About the child's development, about any difficulties he's had. About any education he's been put through.

[5 : 36] About any friends that he has or friends that he doesn't have. All of these things are put in this report. And if the parents are still happy to move forward after having read this document, they will tell the counsellor or the agency, whoever it might be, and the process will move forward.

And so the child himself comes into it. He comes into it. His genes, his history, his character, any issues he has. His nationality, his health, his personality, his social status.

All of these things come into adoption. And if the couple aren't happy with the child's profile, they simply ask for another profile. They move on.

The question that I want to ask you today, and the question that I need to ask myself is just this. What do you think your CAPR would look like?

What would your report be like? What does God see when he looks at you? Does he see in you an ideal candidate for adoption? Does he see in you a suitable son, a suitable daughter?

[6 : 42] Does your profile recommend itself to God? Does your report endear you to God? Well, certainly not. Certainly not.

In every section of your report and mine, there are issues. You're a problem child. What kind of genes do you have? Well, you've got the genes, the corrupted genes of your father, Adam, don't you?

You've sinned in the Garden of Eden. What kind of parents have you had? Well, if you're of this world, you're of your father, the devil.

What kind of upbringing then have you had? Well, you've been in the world and you've been off the world. What about your education? Well, you've been taught your tutor has been your own deceitful and wicked heart.

What about your health? You're sick, aren't you? You're sick with a sin disease, with a heart disease. You're dead in your trespasses and your sins. What about a criminal record?

[7 : 40] You have a criminal record. Well, you've sinned against heaven itself and against God. You're guilty before God. You have this sentence laid upon you. And God enters the adoption agency of this world.

And what does he see? What does he see in you? Well, he sees one who doesn't deserve to be adopted into his family. Does he know? Is that not what he sees? More than that, he sees an enemy.

He sees one who has sinned against him. And one who deserves to be left in a sin. He sees a rebel. He sees an unrighteous one. One who is unholy and unfit. One who is defiled with sin.

And that's what God sees in the adoption agency of this world. He doesn't see the ideal candidate with a spotless record that anybody would want to adopt. No, what he sees is a sinner in the gutter. Lame on both of his feet. Covered in putrefying sores. Dead in his sins. When God looks upon the sinner. When he looked upon you. When you were still in this world.

[8 : 43] He didn't see anything attractive about you. And should he not therefore have moved on. Left you where you were. Left you in the world. Left you in your sins.

Is that not what he should have done? And yet in the gospel. We find that God's love. Compels him. To adopt his people.

To his family. It constrained him. If you're in Christ today. His love constrained him. To adopt you. This is what amazes John. And does it not amaze you today?

Does it not cause you to wonder? That God has ever adopted you. Into his family. That God's love is so deep. That it stoopes down to reach you where you are.

With all of your issues. And takes you up into his family. The heavenly family. That God's love is so wide. That it takes you with all of your issues. And your shortcomings and failings.

[9 : 43] And that he adopts you into his family. You see. When the spirit shows you yourself. And that's of course part of the spirit's work.

When he begins to work in your life. And when he continues to work in your life. He shows you more and more. Not only of God and of Christ. But he shows you more and more of yourself. And when he does so.

You can only like the prodigal son. Having come to himself. Having come to his senses. You can only say. Father. I have sinned against heaven and in thy sight.

And I am no more worthy to be called thy son. Make me as one of thy hired servants. Isn't it amazing? The love of the father.

The prodigal son. Should he not have thrown that spoiled little young man out of his house? Should he not have shown him the door? Had that boy not offended him?

[10 : 38] Had he not wished him dead? Had he not desired only his inheritance? Only his money? Should the father then not have cursed him. And thrown him out. Sent him packing? Surely there's no room in the father's house.

Surely there's no place in the father's family for such a son. And yet. What do we read? Well we read that the father sees him afar off. As if he'd been standing there looking. And watching and waiting if he was going to come.

And he sees him. And when he sees him coming over the hill. He has compassion on him. And he runs. And he falls on his neck. And he kisses him. And he calls to his servants. And what did he say?

Did he say? Take him away. Get him out of my sight. No. He says. Bring forth the best robe. And put it on him. And put a ring on his hand. And put shoes on his feet.

And bring here the fatted calf. And let us kill it. Kill it and let us eat. And be merry. For this my son was dead. And is alive again.

[11 : 35] He was lost. And is found. What love. That the father of the prodigal had for him. And it's such fatherly love that we find here in this passage.

It's such fatherly love that we find in the gospel. It's such fatherly love that you find in your own Christian experience. A love which comes over the mountains of your sins and provocations. A love which brings you into the family which you had forfeited in Adam and in your own sin. Brings you back into the home that you had turned your back on in your rebellion against God.

That's the wonder of adoption. That God the father should do all that for you. You are but a rebellious child. And it's made even more wonderful by the cost of it.

Remember that you're just as your justification. Your redemption. Just as these things weren't free. Neither was your adoption free. It was free for you certainly.

[12 : 36] But it was costly to God. Because remember what we read. That when the fullness of time was come. What did God do when the fullness of time was come?

Well he sent forth his own son. Made of a woman. Made under the law. To redeem them that were under the law. That we might receive what? That we might receive the adoption of sons.

You see it was love that was so great. In the bosom of the father. That he gave his only begotten son. In whom he was well placed. He gave him.

So that you might become a son. This isn't love. In word only. But love which is indeed done in truth. It is a giving love.

It is a charitable love. It had to be such. Behold then what manner of love. The father hath bestowed upon us. That we. Sinners such as we are.

[13 : 37] Should be called. The children of God. And so you have the wonder of adoption. But secondly I want us to consider. The privileges. Of adoption. The privileges which are yours today.

If you are indeed a child of God. The love of adoption is God's. But the privileges of adoption are ours. It is we. Who are called the children of God. Indeed in verse 2 we read that now.

We are the children of God. The emphasis here is on. The present tense. This isn't something that you are called to be in the future. This is our present status that you have.

You are a child of God. You sit there in the pew today. And you sit. As an adopted child of God. As one who has God as your father. But what does this all mean?

What difference really does this make in your life on a practical level? What difference does this make for your present? What difference does it make for your future? Now the language of adoption.

[14 : 38] And the word adoption. It's the language of Paul. The apostle Paul. Not the language of the apostle John. John doesn't use the word adoption.

Now they are referring to the same concept. But they're taking different approaches. And different angles. As they come to it. I want to spend a bit of time.

Although it's not perhaps. Although we have to come out of the text. To look at it. I want to spend just a wee bit of time. Looking at Paul's view of adoption.

Because for Paul. Adoption is a legal action. It's a forensic act. It's a judicial change of status. Of status. In the eyes of God.

With Paul. Adoption doesn't change you. Inwardly. It's something that's done to you. Not in you. It's something that's done for you. And not with you.

[15 : 33] In justification. You are given a righteous status. In adoption. You are given the status of a son. This is also the case. In natural adoption.

In adoption today. The child becomes legally. A part of the adoptive family. Now he's not a child by blood. But on paper. The adopted child.

Is as much a child. As any other natural child. In the family. And as such. The adopted child. In a family. He has all the same rights. And privileges. Which belong.

To the natural child. He has. A new name. He has. A new family. He has. A new rights. He has new hopes. He has new expectations. He has a new inheritance. These are the things.

Which Paul really. Concentrates on. When he speaks. About adoption. And so. Christian friend. This is a position. That you find yourself.

[16 : 27] In before God today. Your parentage has changed. It's one of your privileges. Your parentage has changed. God is your father. Now. He wasn't before. There is a sense.

In which you can say that. God is the father of all. But only a sense. Not in the reality. Of it. God is your father. And as such. He cares for you.

He provides for you. He loves you as his own. According to his legal framework. You are his own. And so. Your role has changed. Your status is now that.

Of a child. You are part of a new family. Your name has changed. You are now called a Christian. You are now a child of God. Your address has changed even. Your citizenship is in heaven.

You desire that better country. And your elder brother has gone to prepare a place for you. In that country. In his and in your father's house. You are no longer a child of the world.

[17 : 23] Who inherits the measly things of this world. Nor as a legal son. You have a legitimate entitlement. To an inheritance. That's why the apostle Paul.

Almost always uses. When he's speaking about this. He speaks about the adoption of sons.

Because in his day. Daughters didn't inherit. It was sons. Which inherited.

That's why. That's why he uses sons. And not children. As we have in John. And so you. In Christ. You become a legal heir. An heir of God. And a joint heir with Christ.

You receive the Holy Spirit. As part of this inheritance. And so you have access to the throne of grace. With boldness. You're enabled to cry at that throne. Abba. Father.

And so you are pitied. You are protected. You are provided for. You are chastened by God. As by a father. And yet you are never cast off. As an enemy. You are sealed to the day of redemption.

[18 : 22] Inheriting all of the promises. As heirs of everlasting salvation. What privileges you are given. When you think of what you were.

And you think in many ways of what you are. What privileges you are given. As a son. Or as a daughter of God. What an inheritance is yours. One which is incorruptible.

And undefiled. And that fated not away. That is reserved in heaven for you. Who are kept. By the power of God. Through faith unto salvation. Ready to be revealed.

In the last time. And so. Justification. Is conceived of. In Paul. In terms of law.

When you come to. Adoption. Although it is conceived of. Certainly in terms of law. We can also conceive of it. In terms of love. In justification. The judge is pronouncing you just.

[19 : 18] But in adoption. The judge is pronouncing you. As his child. There's a difference here. Isn't it? The judge is as it were.

Having set you free. He looks down into the dock. To where you are. And he says to you. You are free to go. You are now just. You are innocent. Your record.

Your slate has been cleared. But I will not leave you fatherless. I will not leave you as an orphan. I will not leave you without comfort. With me you will come.

I will be your father. And you will be my son. And you will come to my house. You will come to live with me. I will adopt you into my family. And like Mephibosheth of old. You will eat at my table. Continually. What is his? Shall be yours. As the father of the prodigal. Said to the elder son. Son thou art ever with me. And all that I have.

[20 : 14] Is thine. And so he says that to you. In your adoption. Adoption. And so you have the wonder of adoption. And you have the privileges of adoption. Which we see mostly in Paul.

But thirdly. We see here. The nature of adoption. And to see the nature of adoption. We have to really return to John's line of thinking.

And now as we saw. Paul emphasized the son's change of status. Through adoption. In that he becomes an heir. But John on the other hand. What he emphasizes. Isn't a change of status as it were.

Or the privileges of adoption. But what he emphasizes. Is the transformational aspect. Of adoption. And that through the new birth. He uses the word child.

Not sons. I know some versions of the Bible. Do translate this as sons. And it's not necessarily wrong. But it is a different word. A different Greek word. From what you have in Paul.

[21 : 13] For example. John uses the word child. To stress the change of nature. In the Christian. When he is united to Christ. When he is born again. With John.

You're a child. Not necessarily because of a judicial act. But you're a child because of regeneration. And what this is referring back to. Is your conversion.

Of course there's different words. And ways in which that word can be used. But when the spirit first begins to indwell you. In John chapter 1. We read that.

That all that believe. That they receive Christ. And that they believe in Christ. But why do they do it? Well because they have been born. Not of blood. Not of the will of the flesh.

Or of the will of man. But they have been born of God. Born of God. And this is as it were taking it deeper. Isn't it? It's those who are born of God.

[22 : 08] We read that in chapter 2. In verse 29. It's those who are born of God. Who are adopted. It's those who are born of the spirit. Who enter God's family.

You are born again. As one born out of true time. Into God's family. You are born of God's spirit. You are united to Christ. And as such in this union.

And in this new birth. You partake of the divine nature. So you are not only a child by status. Much more you are a child because of the new birth. You become a child by nature.

A child by nature. This is John's great argument. For much of his doctrine. And his practice. This is a line of reasoning. The logical line of reasoning.

That he uses to enforce his point. You are a child of God by nature. Because you are born again. You are not what you once were. When you were in this world. It's not just that your status has changed.

[23 : 08] Your very nature has changed. You now bear the image of your father. Because when God adopts. He also regenerates. He makes you his child. And he gives you the nature of his child.

And so you are a new creature. The old things have passed away. All things have become new. Your will is new. Your heart is new. Your affections are new. Your desires are new.

Your hopes are new. Why? Well because there's a new principle. Implanted in you. A principle of sonship. As we saw in the Gala last night. God himself is implanting himself in you.

And so you have a new nature. The nature of a child. A child not of the devil anymore. But a child of God himself. A real child. And that friend is how you can.

Live the Christian life. That is why you are. What you are as a Christian. This is what explains the change. Not just from the outside. But from the inside. The fact that God hasn't just done his work for you.

[24 : 12] But he's done it in you. And he's done it with you. He's caused you to be born again. He has renewed you. And he has given you. Not only the status of a child of God.

But the nature of a child of God. And so you have these three things. You have the wonder of adoption. You have the privileges of adoption. And you have the transformational aspect.

Or the nature of adoption. But fourthly. I want and finally. I want us to see the implications of this adoption. John goes on. John goes on.

As you can see. To highlight some consequences. Of the fact that you are a child of God. And the first of these. Is perhaps not what you would expect. The first of these.

Is that the world. Does not know you. You see that in the first verse. Do you not? The reason why the world does not know us. Is that it did not know him.

[25 : 12] The world doesn't understand. What you have. As a child of God. You have the most privileged status. And the most glorious nature. In the entire world.

But don't expect the world. To respect you for it. Don't anticipate their acclaim. The word world. Is used by John.

Usually to affect. To the unbelieving world. And especially to those. Who are opposed to God. This is how he uses it. Later on in chapter 5. When he says. That we know that we are of God.

And the whole world. Lies in wickedness. And because the world. Lies in wickedness. It will not respect. Your Christianity. And it will not honor.

Your gospel. This is part of what it is. To be a child of God. There is reproach. That comes with it. Marvel not my brethren. If the world. Hate you.

[26 : 09] He says elsewhere. In the world. Jesus says. You shall have tribulation. Because you are nothing. To the world. You don't count. To the world. Generally. They will see you. As deluded.

As mistaken. As plain wrong. Now I know. Perhaps this isn't. As apparent. At the moment. In our own island. As it is in other places. As it is in the mainland. Of Scotland.

If the trajectory. Doesn't change. It soon will be apparent. If it isn't apparent. You are ready.

Because the true Christian. Will always be made. As a child of God.

To stand. Distinct. In an evil world. The true Christian. Will always be. Marginalized. The world. The world. Will not understand. Your position.

And eventually. They will not. Tolerate. Your position. That's what we see. In Jesus Christ himself. That's what we see. In the early church. That's what we see. Throughout the history.

[27 : 04] Of the church. That's why you have persecution. Even today. Throughout the world. Because the world. Will not tolerate. Christianity. Why? Why do the world. Not understand.

Why do they not see. The glory. Of the gospel. Why do they not see. Where you are coming from. Well the world. Doesn't. Know you. Because it didn't know him.

It didn't know. Jesus. Remember what John. Says to him. Says about him. In the beginning. Of his own gospel. That he was in the world. And the world. Was made by him.

He was its creator. And yet. The world. Knew him not. Well what about the Jews. What about the Hebrews. Well we read too. That he came unto his own.

And his own. Received him not. So you see. Until the world. Will understand. Who Jesus is. Through the power. Of the spirit.

[27 : 59] They're not going to understand you. They're not going to know you. But you are dead. To the world. And your life is filled. With Christ. In God. And what I want to ask you.

Is. Do you know this. Experience. Do you know what it is. To stand up for the truth. Whether it be in your home. Or in your workplace. Or in your community. Even in your church.

Do you know what it is. To stand up for the truth. And to be alienated. Because of it. To be marginalized. Because of the faith. Because in many ways. That. Along with other things.

Is a mark of grace. The world doesn't know you. That you're not in friendship. With the world. But the second implication. That I wanted to note. Is that.

The second implication. Of adoption. It refers to your future. Not to. Necessarily. What you are. Just now. But to what you. Will be. We see this in verse 2. Don't we.

[28 : 53] Beloved. We are God's children now. And what we will be. Has not yet appeared. But we know. That when he appears. We shall be like him. Because we shall see him. As he is.

Now. As I said. John refers to the fact. That you are now. Sitting in the pew. A child of God. But in the future. This is going to take on. A new dimension.

It's going to come to a culmination. A completion. And this dimension. This culmination. Of Christian sonship. In many ways. It's shrouded in mystery.

But John is here. Throwing light on this mystery. For us. Because he's telling us. That when Christ comes. For the second time. When this world. Will be burned up. With fire. When we shall all come.

To stand. Before his judgment seat. On that day. When he shall appear again. For the last time. Then his people. Will see him.

[29 : 49] This isn't. Simply referring. To a physical seeing. Neither is it. Simply referring. To a seeing. By faith. It's referring. To seeing Jesus.

As he is. In all of his heavenly glory. And majesty. In all of his purity. And all of his holiness. For now. The apostle. Say.

The apostle Paul. Says elsewhere. Now we see through a glass. Darkly. But then we shall see. Face to face. Now. Who I know. In part. But then I shall know. Even as I am known.

And that scene. Will change you. It will change you. You won't be the same. After seeing Jesus. In all of his glory. Because you shall be.

Like him. You see. Just a sight. Of his glorified person. Is enough. To make you. Christ like. Just a glimpse. Of his undefiled. Holiness.

[30 : 44] Is enough. To make you. Perfect. In holiness. This seeing. It's a final process. By which God's children. Will be presented. Before him.

Holy. And blimless. And without reproach. In his sight. Without spot. And without blemish. The children of God. On that day. Shall be changed. They shall be sanctified.

All tragedy. Shall be swallowed up. In glory. All defilement. Shall be covered. In holiness. And all corruption. Shall put on. In corruption. What's happening here.

In this. Holy glimpse then. What's happening. When God's. Children. Shall look upon. Their elder brother. Well the image of God.

Which has been. Marred by the fall. It's still there. But it's marred. By the fall. It is. Stamped upon them. Again. And in that stamping.

[31 : 39] They are conformed. To the likeness. Of the son. The image of God. Is restored. And we all. With open face. Beholding us in a glass. The glory of the Lord.

We have changed. Into the same image. From glory. To glory. We put on. The new man. Who is. Created in righteousness. And through holiness.

He shall change. Your vile body. That is maybe fashioned. Like unto his glorious body. So that. As we born. The image of the earthy. In this world. We shall in that world.

Also bear the image. Of the heavenly. For you. Friend. You know yourself. You are aware. That you let your father down.

In ways in which you wish. That you didn't. For you. To whom sin. Is a grievance. To whom your inner corruption. Is a cause of sorrow. In your experience. This is a wonderful truth.

[32 : 35] Isn't it? It's a glorious promise. It's a magnificent reality. There's much hidden from us. About what heaven will be like. And about what we will be like in heaven.

But we know this. We know that. When we get there. We'll not only be with Christ. But we shall also be like Christ. And with the same grace.

That was. Used to make you. To be a child of God. That same grace. Shall cause you to be conformed. To Christ's own. Holy. Likeness.

Not a wonderful thing. For you to think about. Today. That. Though you're not. What you would like to be. Yet. The day is coming. When you shall be made perfect.

When sin shall no longer. Mar. Your soul's experience. And fellowship with Christ. And so we have these implications. But there's a final implication. And this implication.

[33 : 30] Is a challenge. And it's that. It's that which we read in verse 3. That we must. Purify ourselves. If we hope to be like Christ.

In the future. Then. We must. Try. We must try. To purify ourselves. In order to be like. In the present. Now this isn't. Saying that you are.

Purifying yourself. In order to get to heaven. In order to be a child of God. But rather it's saying this. Because you're on your way to heaven. And because you are a child of God.

You will do this. You will. Purify yourself. It isn't a qualification of sonship. It's a fruit. Of sonship. As we read in verse 29.

If you know that he is righteous. You may be sure that everyone. Who practices righteousness. Has been born of him. You see Paul isn't simply writing. A theological treatise here.

[34 : 25] This isn't ivory tower theology. He's telling us about our present sonship. That we might grow. In present holiness. He's telling us to behold God's adopting love.

So that we might be obedient. And pure. John here is encouraging. Moral purity. The purifying of the heart. Which affects the way that we live.

How do we do it? How do we do that? Well Peter says this. He says. That we purify our souls. By obeying the truth. Through the spirit.

Obedying the truth. Through the spirit. Leaning on the spirit. And holding to the word of God. That's what he says. Christ is coming again. John is saying. He's coming again as a judge.

To judge the world. To purify his people fully. And in response to that great truth. We must be purifying ourselves. We must be avoiding sin.

[35 : 25] We must be pursuing righteousness. We must be abiding in him. So that when he shall appear. We might have confidence. And not be ashamed at his coming.

Will you have confidence. In that day. Will you be ashamed. When he comes. The kind of life that you've built. The way in which you've neglected.

The means that he's left for you. The way in which you've trampled his law. Under your feet. Will you be ashamed. Or will you have confidence. If the purification process. Hasn't begun.

In your life. In this world. Then Christ will not. Complete it. When he comes again. There's nothing there. For him. To complete. But if you do have this hope in you.

The hope of adoption. The knowledge and experience. Of what it is. To be a child of God. If you trust that you're a child of God. Then you will be putting your sins. To death.

[36 : 20] There will be progression. In your Christian life. You'll be growing. More and more like your saviour. Even in this world. You see. Children are like their parents. As you know.

Often in looks. And in personality. But you know. Adopted children. Can become like their parents too. They can begin to act like them.

Even in some strange ways. To look like them. You see them using the same expressions. The same kind of speech. The same actions. The same reactions.

That's how a child of God is. He becomes like his father. And he becomes like his brother. He wants to follow his law. He wants to speak his word.

He wants to hate and to love. As Christ hated and as Christ loved. He wants to use Jesus' example. As his great guide for life. He wants to follow in his footsteps.

[37 : 14] He wants to despise sin. As Christ despised it. He wants to love righteousness. As Christ loved it. Do you find this desire? In your own soul's experience.

That's a question for you. Not asking if you're living a perfect life. I know that you aren't. But I'm asking if you find this desire in your heart. To shun sin.

And to pursue righteousness. Is there this striving within you to live a pure life? There should be. There should be a burning seal for holiness.

A greater desire for greater conformity to Christ likeness. Because if we say that we are God's sons and God's daughters. Then this is how we prove it. This is how we must prove it.

By purifying ourselves from this world and its sin. Even as he is pure. As I said, it's not to say that the child of God is perfect or without sin.

[38 : 11] The fact that you're even told to purify yourself shows that there is impurity there. It points to uncleanness within you and that friend. Know this. That will remain.

It will be part of your continual experience. You will be impure. If it were not so, then you'd already be like Christ. There will be nothing left for him to do. So as you come to the Lord's table tomorrow. You come not as a perfect Christian. Not as one who has fully overcome the world with your faith. Not as one who no longer struggles with sin because your repentance is so perfect.

No, you come as a sinful, stumbling, impure, undeserving child. And though you're not as holy as you one day hope to be.

Yet you're as much a child of God as you'll ever be. And so you come as an impure son. An impure daughter. You're continually trying to purify yourself with the Spirit's help.

[39 : 16] But you come knowing that the day comes when your blemishes will be covered. When your impurities will be purified. When you see Christ as he is. And when you shall be like him.

Because God has adopted you into his family. Let me just conclude then with this. Statistics tell us that up to 9% of adoptions in the UK fail.

Because their children are perhaps not what their parents expected them to be. They have health issues. They have learning difficulties. They are badly behaved. They can be abusive.

And their parents can't cope. They can't manage them. And so they terminate the adoption process. And they give their children back into care.

Which actually I read of an instance during England not that long ago. Where one family or one couple sued the council. Because the child which they got wasn't what they expected.

[40 : 16] You might wonder. The child of God. The God will put up with you. If he'll cope with you. If he will abide your sins. But if God has adopted you into his family.

That adoption will never fail. He has a perfect record. He's never failed as a father. And he which has begun a good work in you. Will perform it to the day of Jesus Christ.

He will not leave you as an orphan. He will not forsake you as a son. But he will care for you. He will protect you. He will lead you. He will guide you even as a father. Because you are his child.

And he is your father. And he loves you with that fatherly love. With a perfect love. With a full love. And this is your great confidence today.

As you look ahead to the Lord's table tomorrow. That you're really coming to a family meal. That you're coming to sit at the father's table.

[41 : 17] That you're coming with your brothers and sisters in Christ. And you're coming to remember and to proclaim the death of your elder brother. Until he come again.

Come then friends. Come in the full confidence that you are not what you once were in this world. But that you have been adopted. And that you are now a child of God by grace.

And so this is your place. To be where Christ is. To be where the family of God is. To be where the father would have you to be.

Amen. Let us pray. Gracious son and ever blessed God. We give thanks to thee for the great love which has been bestowed upon us.

That we should be called the children of God. O help us then to live as loyal sons and daughters. Giving all the glory and praise to our Lord Jesus Christ.

[42 : 23] And our heavenly father who is so gracious, so kind, so loving. Be with us then Lord and undertake for us. Leave us not to ourselves.

Bless us as we continue to prepare for the Lord's suburb tomorrow. Meet with us here in this place. Grant that this would be a feast day for our souls.

Glorify thy name. And forgive for sin. For Christ's sake. Amen. Let us then bring your worship to a conclusion. By singing to God's praise in Psalm 45.

Psalm 45 and the second version. That's a shortening conversion. And that's on page 270. Reading from verse 13.

The daughter of the king. The daughter of the king. All glorious is within. And with embroideries of gold her garments what have been. She cometh to the king in robes with needle wrought.

[43 : 30] The virgins that to follow her shall unto thee be brought. They shall be brought with joy and mirth on every side. Into the palace of the king. And there they shall be brought with you. And there they shall abide.

In thy father's stead thy children thou mayst take. And in all places of the earth them noble princes make. I will show forth thy name to generations all.

Therefore the people evermore to thee give praises shall. Verses 13 to 17. Psalm 45. The daughter of the king.

All glorious is within. The daughter of the king.

All glorious is within. And with embroideries of course.

[44 : 33] The garments wrought appear. The virgin's that to follow her shall line to thee be brought.

They shall be brought. They shall be brought with joy and mirth on every side.

Enter the palace of the king. And there they shall abide.

And there they shall abide. And in thy father's stead.

Thy children thou mayst take. And in all places of the earth.

[46 : 13] And in all places of the earth. And noble princes make. I will show forth thy name to generations old.

Therefore the people evermore to thee give praises shall.

Amen. Amen. Amen. The grace of the Lord Jesus Christ. The love of God. And the fellowship of the Holy Spirit. Be with you Lord. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. You are all left. Amen.

Half you, knowing God is selber to eat all of Santa and deities with ■■■■ations, scarves21 Son and of mine. Aegis myvisor. No way, dear.

[47 : 33] Flipped with this.