

# Little Children

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[ 0 : 0 0 ] Well, if we could, with the Lord's help and the Lord's enabling this evening, if we could turn back to that portion of Scripture that we read. 1 John chapter 3, 1 John chapter 3, I'm reading from the beginning.

Where John writes, See or behold what kind of love the Father has given to us, that we should be called children of God, and so we are.

The reason why the world does not know us is that it did not know Him. 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, and so on.

As you know, watching children grow up is fascinating, because whether you're a parent, or a grandparent, or a teacher, or someone, even in our congregation, you'll have watched and witnessed how the children grow and learn and develop.

And as those looking on, it's always amazing to see children growing and learning and developing, even from babies to toddlers to infants to children to teenagers, and then to young adults.

[ 1 : 2 5 ] And all these ages and stages from the cot all the way up to the college, it's amazing to see, and it's also appealing to watch, just to watch how they are and how they conduct themselves.

And of course, as adults, we know that our young people, they're growing up in a dark and difficult day. There are so many voices, and as we often say, so many vices that are creeping in, so many distractions, so many deceptions, so much chaos, so much confusion in their day and generation, where, as you know, and as Amos said, where evil is called good, and good is called evil.

And we rightly, we want to try and protect their innocence. We want to prevent all these influences having an impact upon their young lives. And yet, despite all that we have to teach and tell and train our children with as they grow up, despite all that, our Bible repeatedly reminds us that there are many things we can actually learn from children.

As adults, there are many things we can learn from children. One, I often think, is how forgiving they are. They can fight and fall out, and then within five minutes, they're forgiven, and they're playing with one another again.

I wish adults were more like that. But you know, there's many things we can learn from children, and that's even why Jesus, he rebuked his disciples when they tried to stop the little children coming to him.

[ 2 : 5 8 ] You remember how the disciples just tried to keep the children from Jesus, and Jesus said to the disciples, he rebuked them and said, let the little children come to me, and do not hinder them, for to such belongs the kingdom of God.

And then Jesus went on to say, for truly I say to you, whoever does not receive the kingdom of God like a little child shall not enter it.

Whoever does not receive the kingdom of God like a little child shall not enter it. And you know, Jesus was clear there. Christians need to be like children.

Christians need to be like children. And that's what John is saying here in this section that we're looking at this evening. John is saying in this section from verse 28 down to verse 3, that's all we're looking at this evening.

So verse 28 of chapter 2 to verse 3 of chapter 3. John is saying in this little section, he says, as little children, remember that you're abiding in him, adopted by him, and will appear before him.

[ 4 : 07 ] As little children, remember that you're abiding in him, adopted by him, and you will appear before him. And there are three headings this evening.

Abiding in him, adopted by him, and appear before him. So first of all, John says, remember little children that you're abiding in him.

You're abiding in him. That's what we see in verse 28 of chapter 2. He says, now and now, little children, abide in him, so that when he appears, we may have confidence and not shrink from him in shame at his coming.

If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him. Now, as you know, the question which John is asking or wants us to ask as we come to this letter is, how do I know that I'm a Christian?

How do I know that I'm a Christian? Because that's the question John was being asked in this early church. How do I know that I'm a Christian, especially if I don't feel like I'm a Christian?

[ 5 : 16 ] But as we know, and as we've seen so far in our study of this letter, John sought to remind Christians that they can know and they can be assured of their salvation. And John does this by making all these contrasts.

We've seen different contrasts throughout the letter already. He makes contrasts between light and darkness, between righteousness and sin, between love and hate, between godliness and worldliness, and even truth and error.

And throughout his letter, John says, if you're walking in the light rather than walking in darkness, if you're pursuing righteousness rather than sin, if you're seeking to love God and other people rather than hate them, if you're striving to be godly rather than worldly, if you're seeking and searching after the truth in God's Word rather than the error of the world, then John says, these are marks of grace.

These are marks of grace. These are features of faith. They are characteristics of a Christian. And these things should all indicate to you and impress upon you that you are actually a Christian.

You might not feel like a Christian, but these are marks of grace that show you that you are a Christian. But there's more because, as John reminds us in this little section that we're looking at this evening, he says that Christians need to be like little children.

[ 6 : 42 ] Christians need to be like little children. That's how John addresses us. He says there in verse 28, now little children abide in him.

Little children abide in him. Now, this isn't the first time, and it won't be the last time, because John mentions it again in verse 7. He addresses us as little children.

And throughout his letter, John repeatedly calls us children or little children. He's addressing adults. It's not a young congregation so young that they're in primary school.

No, he's addressing adults. He's addressing a church, and he calls them little children. And he calls them little children as a term of endearment, as a word of encouragement, and also a word of exhortation to them.

Little children. Little children. But, you know, we're not little children just in the sense that we're young in the faith, and we're drinking and desiring the sincere milk of God's Word.

[ 7 : 47 ] That's certainly important. That's integral to our growth and grace and our knowledge of Jesus Christ. Because, as you know, as Christians, we need to develop in our discipleship.

That's why we have our Bible study starting tomorrow night. We need to mature. We need to move on from the milk to the meat. But, you know, John here, he calls us little children not because he wants us to focus upon the childish features of ignorance or innocence or immaturity.

John calls us little children because he wants us to focus upon the childish feature of dependency. John calls us little children throughout his whole letter because he wants to focus upon the childish feature of dependency.

And that childish feature, it's so important. And it's important to focus upon, not only because Jesus highlights it, but also, as you know, the danger with children is that they grow up too fast.

We often say that about children, don't we? That they're growing up so fast. They're growing up too fast. And before we know it, they've left home. And they're doing their own thing. And when children, when you see them growing up into teenagers and young adults, the one thing children want is independence.

[ 9 : 11 ] They all want independence. We all want to be able to drive at the age of 17. We want our independence. We don't want our parents or our grandparents or our teachers hovering and hanging around us.

That's not cool. We want our own independence. Children want to be independent. They want their own life. They want their own space. They want to go their own way, do their own thing, even make their own mistakes.

And even as those looking on, it's hard to let go. But we want our children to grow into independent young adults that formulate their own decisions and find their own way in life.

But what John is saying here is, as Christians, the opposite is true. Because as Christians, we have to remain like little children. As Christians, we have to remain like little children.

Not like Peter Pan and the lost boys of Neverland that never grew up. No, we need to grow. We need to grow in grace. We need to develop in our discipleship. We need to mature from the milk to the meat.

[ 10 : 16 ] But we do that, says John, by remaining like little children. We do that by remaining like little children who completely and constantly depend upon their heavenly Father.

Because, you know, we're not to live our lives independent from God. We're not to be like the teenager that wants to leave their parents behind. No, we are to remain as little children who are constantly and completely dependent upon God for help.

Far too often we want to be like the teenager who wants to leave the parent behind. But John is reminding us, you are little children. You are little children who need to be constantly and completely dependent upon God for help.

And, you know, for me, the illustration is right in front of me every day at the moment. I've been reminded of this emphasis, that John's emphasis here of little children.

And this relationship that I need to have and we all need to have with our heavenly Father. I've been reminded of it by simply looking at little Matthew. Because, as you know and as you've seen little Matthew yourself, he can't do anything for himself.

[ 11 : 33 ] He can't walk. He can't talk. He can't wash. He can't dress or feed himself. He's constantly and completely dependent. All he can do is open his arms and cry for help.

And that's what John is reminding us here. That as Christians, as little children, we are to be constantly and completely dependent upon our heavenly Father for help.

That everything we go through in life, we're to keep coming back to him with it. You know, I often wonder how people cope in life when they're not a Christian.

The things that people face, the struggles that people go through, the trials that people endure. And you often wonder, how do they cope if they don't have someone to completely depend upon and constantly depend upon?

And that's why John is saying to us here, he says, little children, little children, remember you are abiding in him. Little children, remember that you're abiding in him.

[ 12 : 41 ] Because as Christians, he says, as Christ ones, as followers of Jesus Christ, as those who are abiding in him, John is saying, we're not to live our lives as selfish, self-absorbed, self-centered, self-seeking people who live isolated and independent from God.

That's how the world would want us to live. But our Bible teaches us that we are to live our lives constantly and completely dependent upon our heavenly Father.

You know, that's why Jesus taught us to pray. Jesus taught us, even the act of prayer shows that we need someone outside of ourselves to help us.

And how did Jesus teach us to pray? He said, this is how you pray. Our Father. How do you come to him? As little children.

Come to your heavenly Father. So little children, says John, remember you're abiding in him. Remember that you're abiding in him. Because that's how you'll know you're a Christian.

[ 13 : 53 ] You'll know you're a Christian when you're abiding in him. So remember you're abiding in him. And secondly, he says, remember you're adopted by him. Remember you're adopted by him.

That's what we see, secondly. Adopted by him. He says there in verse 1 of chapter 3. See what kind of love the Father has given to us, that we should be called the children of God.

And so we are. The reason why the world does not know us is that it did not know him. Now John's writing here, if you have the pew Bible or a similar Bible in front of you, you might think, well, it's a bit untidy to us as he continues this theme from chapter 2 into chapter 3.

But, boys and girls, we always have to remember that there were no Bible verses or chapter divisions when John first penned this letter nearly 2,000 years ago. In fact, the Bible verses and the chapter divisions, they didn't appear in our Bibles till the 13th century, around the year 1227.

It was an Archbishop of Canterbury named Stephen Langdon who put verses, Bible verses, verse markers, you could say, and chapter divisions into the Bible in order to help him read his Bible better.

[ 15 : 17 ] And then in 1382, the following century, the first English version was translated by John Wycliffe, which was the Wycliffe Bible. It was printed with verse markers and chapter divisions.

And if you know the history, you'll know that the Roman Catholic Church, they wanted the Bible to remain in Latin. They didn't want it translated into the vulgar tongue for everybody to understand and be able to read it.

They wanted to interpret the Scriptures as they saw fit. That's why men like John Wycliffe and William Tyndale and many others, they were burned at the stake for translating the Bible into the language of the people, the language that people could understand.

But the amazing thing is, amazing when you look at history, since the Wycliffe Bible in the 14th century, nearly all Bible translations after that have followed the verse markers and the chapter divisions introduced in the 13th century by Stephen Langdon.

And so as we sit comfortable and cozy in Barber's Free Church tonight with our nicely printed and pristine Bibles, you know, we should never forget the lengths people went to and the lives it cost to put the Bible in our own language with verses and chapter divisions and we are able to read it and understand it.

[ 16 : 50 ] We should never forget the lengths people went to and the lives it cost to put the Bible into our hands. That said, Stephen Langdon was slightly wrong when it came to 1 John.

Because the verse markers and chapter divisions here, I would say they're in the wrong place. Because verses 28 and 29, they should be included in chapter 3. They should be included in this chapter.

They're part of the same section. John is saying here, he's saying, remember you're abiding in Him. Remember you're adopted by Him. So remember these things. Little children, remember you're abiding in Him.

Remember you're adopted by Him. But you know, it seems that the reason chapter 3 begins where it does is because it begins with an imperative. This word, see, or behold.

Behold. I love the way the authorized version puts it. It's the way my mind works. Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God.

[ 17 : 55 ] But the word behold, it has a much deeper meaning than just see or look closely. If you remember last week as we were looking at the song of the suffering Savior in Isaiah 52 and 53, we saw that the word behold there, it says, stop and look at this.

Stop and love this. Stop and marvel at this. Stop and meditate on this. And as we said, that's what John the Baptist said when he saw Jesus.

First thing John said was, follow my finger. Follow my finger as he pointed to Jesus and said, behold, the Lamb of God who takes away the sin of the world.

John was saying, stop and look at Him. Stop and love Him. Stop and meditate on Him. Stop and marvel at this Lamb of God who takes away the sin of the world. And John the Apostle is saying the same thing here.

He's saying, follow my finger. Follow my finger. And John is pointing us not to Jesus walking in Nazareth. He's pointing us to the cross.

[ 19 : 06 ] And John is saying, behold, what manner of love the Father hath bestowed upon us, that we, that we could be called the children, the little children of God.

Behold, behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God.

It's a wonderful statement. And you know, in his commentary, John Stott, the English theologian, he explains that the expression, what manner of love, or what kind of love, the expression, what manner of love, to describe the love of God the Father towards sinners, that expression there is asking, what manner of love?

What country is this from? That's what he's asking. That's what it literally means. What country is this from? Where is this love actually from? He's saying this love is so unique, so unfamiliar to us as human beings, so foreign to this fallen world.

What manner of love is this, he's saying. What manner of love? It's a love that's from outside this world. It's from another world. Because this love, says John, is a substitutionary love.

[ 20 : 32 ] It's a sacrificial love. It's a love that's beyond our asking and beyond our thinking. And you know, you read this verse, you see this beautiful verse in chapter 3, verse 1.

And John is pointing us, he's pointing to the cross of Jesus, and he's saying, follow my finger, little children. Follow my finger. Do you know, my friend, the love of God has been displayed and demonstrated, to us so clearly upon the cross of Jesus Christ.

And you know, as we go through this letter, you'll come to another verse, a great verse, where John says, herein is love. Again, John is saying, follow my finger. Follow my finger to the cross of Calvary and see that herein is love.

Not that we loved God, because we didn't, but that he loved us. And the manner of love with which he loved us is that he sent his son to be the propitiation for our sin.

He sent his son to be our atoning sacrifice. He sent his son to die that we might have life and have it more abundantly. Follow my finger, says John.

[ 22 : 11 ] Why? Because he loved us and he gave himself for us. What manner of love is this? What manner of love is this?

Do you know, my friend, it should warm our heart. It should overwhelm us to think that God would love me. That he would love me in such a way. And you know, John is saying to us here, John is saying, because of God the Father's love towards you.

And God the Son's death for you. And God the Holy Spirit's work in you. Little children. Little children, remember that you have been adopted into the family of God.

Little children, remember that you have been adopted into the family of God. And you know, the amazing thing about adoption into God's family is that we receive and we have a right to all the promises and privileges of Jesus Christ.

Without him, we have no right. We have no opportunity to receive all these promises and privileges. But by trusting in Jesus Christ, being brought into the family of God, by being adopted into God's family, we receive all these promises and all these privileges.

[ 23 : 33 ] But not only receive them, we have a right to them. We are heirs and joint heirs with Christ. All of it is ours because we are children of God. And as our Bible shows us, we didn't have any of those promises.

We didn't have any of those privileges when our father was the devil. Because as the Bible reminds us, he is the God of this world.

Who has blinded our minds in unbelief. So if we're blinded in our mind in unbelief, our father is the devil. He's the father of lies.

And as a father of lies, you know, I find it so frightening when you stop and think about it. As the father of lies, he makes promises too. He promises that he will love us and look after us.

He promises so many people that he will provide for them and give to them all that they could ever want or ever dream. But as a father of lies, he doesn't really care about them.

[ 24 : 34 ] He doesn't really have a concern for them. Instead, he will desert them and discard them very, very quickly. He will leave them lost just as he finds us.

He will leave us fatherless. He will leave us, as Jesus says, like orphans. And that's because the father of lies is no father at all. But John says here, remember little children.

Oh, remember little children. You are not part of that family anymore. You are in God's family. You've been adopted into the family of God.

You have brothers and sisters around you. God is your father now. Jesus is your elder brother. You have been adopted into the family of God. And you should know that you're adopted into the family of God.

Because you no longer want to follow in the footsteps of the father of lies. You want to follow in the footsteps of your heavenly father. Because just like a child that imitates the characteristics of their parent.

[ 25 : 40 ] As a child of God, you now seek and strive to imitate and emulate the character of your heavenly father. We seek and we strive. We fail so often.

But we want to imitate him. We want to follow in the footsteps of our heavenly father. I know that's what John is saying here. If we had, if the chapter would begin in the right place, John would be saying to us, remember that you're adopted by God the father.

Verse 29. If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him. John says, you know that you're a Christian.

You know that you're born again of the spirit of God. You know that God is your heavenly father. And Jesus is your elder brother. You know that you're adopted into the family of God. Where all these Christians around you and throughout the world are part of your family.

Because the evidence is that you're adopted by him. And that evidence is that you seek and strive to live a righteous life. You seek and strive to live a righteous life.

[ 26 : 41 ] If you know, he says, that he is righteous, you may be sure that everyone who practices righteousness has been born of him. The evidence that you're adopted into the family of God is that you seek and strive to live a righteous life.

Not a perfect life. But a righteous life. A life that seeks and strives to imitate and emulate our heavenly father.

It's not a perfect life. No one does that. Except Jesus. It's a righteous life. Not a perfect life. You know, we look at the whole of the Bible.

And there's no one in the Bible who lived a perfect life except for Jesus. Adam fell. Noah got drunk. Abraham lied.

Jacob deceived. Moses, as the children were learning in Sunday school this morning, he murdered. Samson slept around. David committed adultery. Peter denied Jesus.

[ 27 : 44 ] Thomas doubted Jesus. That's only it. Just to name a few. The Bible is full of failures. But all these failures, they were all still part of the family of God. You don't need to be perfect to enter the family of God.

The Bible is full of failures. But all these failures were adopted into the family of God. Therefore, says John, little children. Little children. You might feel like an absolute failure as a Christian.

But remember, you're adopted by him. You're adopted by him. God is your heavenly father. But before we move on, I want to mention something I read this week.

And I didn't know where to put it in the sermon, but I thought I'd mention it anyway. I was reading this week some of the words from a North African bishop from the third century called Cyprian of Carthage.

Cyprian of Carthage. If you've never heard of him, don't worry. But this is what he said. No one can have God for their father who does not have the church, boys and girls, for their mother.

[ 28 : 53 ] No one can have God for their father who does not have the church for their mother. Now, some would question Cyprian's statement. But the 16th century reformer, John Calvin, he affirmed Cyprian's statement when he wrote this in his Institutes.

He said, And you know, I think this is something we have completely lost in our day and generation.

So many Christians today don't see the importance of church and the need to gather together. They don't see the church as their mother. That's how the reformers teach us.

They teach the church as their mother. They are to nurture us and to nourish us in the faith. And so many Christians, I'm not saying about our congregation in particular, but so many Christians I meet and they think it's okay to be a half-day hearer.

They think it's okay to be passive about their prayer meeting. They think it's okay to be a YouTube Christian and stay at home on the settee. They think it's okay to be cool and casual and consumerist, be a cafe Christian where they can come and go as they please.

[ 30 : 31 ] But you know, Cyprian was right. This is what John is saying here. No one can have God as their father who does not have the church as their mother. No one can have God as their father who does not have the church as their mother.

The church is there to nourish you, to nurture you, to build you up, as Peter says in his letter, to be built up as a spiritual house, holy and acceptable to God.

And here is John saying the same thing. Little children, remember that you're adopted in Him. You're abiding in Him. You're adopted by Him. And one day you will appear before Him.

One day you'll appear before Him. That's what I want us to think about lastly and very, very briefly. Remember that you're abiding in Him. You're adopted by Him.

And you will appear before Him. He says there in verse 2 of chapter 3, Beloved, we are God's children now. And what we will be has not yet appeared.

[ 31 : 33 ] But we know that when He appears, we shall be like Him. Because we shall see Him as He is. Now as you know, and as I mentioned just briefly this morning, at this time of year, it's a very difficult time of year, this time of year.

The month of December is always a difficult month for family and friends. Especially those who have loved and lost. Because as you know, friends and family, they come together. And it's then that we're reminded of those who are missing and those who are missed.

Because we miss those who have passed away. Whether they're parents or grandparents. Sons or daughters. A husband or a wife. Friends or neighbors. We miss them. And so this month is usually a very hard time of year.

But you know what John says here is so wonderful. John says, little children, remember that you will appear before Him.

Little children, remember that you will appear before Him. And of course, the day that John is referring to isn't a day of reckoning. He's not talking about that here. It's not a day of reckoning, but a day of reunion.

[ 32 : 44 ] It's a family reunion he's speaking about. Because he's talking about the family of God. He's speaking about this day of reunion. The day when the Christian, the child of God, will appear before God in heaven.

And you know, John is honest with us here. He says, we will not. What we will be like, he says, has not yet been revealed. What we will be like has not yet been revealed.

John is honest because he knows that in this life we only see through a glass darkly. We don't understand providence. We don't understand painful providences in our lives.

And at this point, John, in his ministry, he doesn't know what heaven's going to be like. And that's because at this point, John hasn't yet received that revelation, the last book of the Bible.

He hasn't received his revelation of heaven yet. But even without the revelation of heaven yet, John knows that, as he says there, he knows that when Jesus appears, we shall be like him because we shall see him as he is.

[ 33 : 57 ] So John is saying to us, remember that we shall be righteous as he is righteous. We shall be perfect as he is perfect. We shall be glorious as he is glorious.

We shall be holy as he is holy. And you know, although John hadn't received a revelation of heaven by this point in his ministry, we know that later he did.



And I often wonder, maybe it's because of what he wrote here, that Jesus gave him that revelation. That Jesus allowed him to see what we will be like in heaven.

Because as you know from the book of Revelation, we were studying it on Wednesday evenings. And we saw that John was given this glimpse of glory. Where John writes in Revelation, And what did he see?

A great reunion. A family reunion. A great multitude, he said. And where were they from? There were so many, he says. No one could number them.

[ 35 : 02 ] No man on the earth could number this family. Because they were from every nation. From all tribes, all peoples, all languages. And where are they standing? Before the throne.

And before the lamb. And how are they clothed? They're clothed in white robes. It's this great reunion. This family reunion. Everyone is there. Because they're part of the family.

And John said, He writes there in Revelation chapter 7. One of the elders, the 24 elders in heaven, They address me and say, Say, who are these clothed in white robes?

And where have they come from? And John says to the elders, Sir, you know. You know who they are. And the elder says, Yes, these are the ones. You know, I love that statement.

These are the ones coming out of the great tribulation. They have washed their robes, And they have made them white in the blood of the lamb. Therefore they are before the throne of God, And serve him day and night in his temple.

[ 36 : 02 ] And he who sits on the throne Will shelter them with his presence. They shall hunger no more, Neither thirst any more. The sun shall not strike them, Nor any scorching heat.

Why? Because the lamb in the midst of the throne Will be their shepherd. And he will guide them to springs of living water. And God will wipe away Every tear From their eyes.

What a family reunion that will be. And John says, Beloved, We are God's children now.

This is what you have to look forward to. You are God's children now. And what we will be Has not yet appeared. You're not there yet At the family reunion.

But we know That when he appears, When he comes with his second advent, We will be like him.

[ 37 : 02 ] Because we shall see him Even as he is. My friend, you know, It's no wonder John is saying to us tonight, You want to know if you're a Christian.

You want to know if you're the genuine article. John says, Remember this. Remember this. That you're abiding in him. Remember that you're adopted by him.

And remember that one day, One day you will appear before him. That is your portion. As the family of God. And you know, my friend, If you're not part of the family of God yet, Why not?

Why have you not claimed God as your father? Jesus as your elder brother And saviour. And also the fact That all these Christians around you Are brothers and sisters in Christ.

What a family to be part of. The family of God. As little children. Well, may the Lord bless these thoughts to us.

[ 38 : 13 ] Now let us pray. Our Father in heaven, We thank thee that we're able to address thee in such a way. To address thee as our Father, Which art in heaven.

And to know that we have received that spirit of adoption. Whereby we are able to cry, Abba, Father. Help us then, we pray, To keep coming to our heavenly Father.

Not to live lives independent of thee, Or isolated from thee. But to live depending upon the Lord. Constantly and continually. Coming back to Jesus.

And coming back to our heavenly Father. To cast all our cares upon him. Knowing that he does care for us. Lord, bless thy truth to us, we pray. Build us up, we ask.

Help us to keep looking to this wonderful Saviour. Who loved us and gave himself for us. Cleanse us then, we pray. Go before us into a new week. A week, Lord, as we often say, That is unknown to us.

[ 39 : 14 ] But Lord, we give thanks. That this is where we are found. On the Lord's house. On the Lord's day. Lord, bless us then, we pray. Do us good for Jesus' sake.

Amen. We're going to bring our service to a conclusion this evening. We're going to sing to God's praise in Psalm 103. Psalm 103.

In the Scottish Psalter, page 370. We're singing from verse 12 down to the verse marked 17.

Psalm 103. Psalm 103. But before we sing, I have four questions. So if I go here, here, here.

Cover the whole area, will I? Question one. Jesus said that Christians need to be like little children. So just like yourselves. Question two.

[ 40 : 19 ] In what century was the Bible divided into chapters and verses? 13th. 13th. Yeah. You all get that? Good job. How are we brought into the family of God?

Good job. Well done, Kate. Question four. According to John Calvin, the church is our? Our mother. Yes. Well done. Good.

So we have to be nurtured by the church. So it's good to see you in church. Gathering together with the mother. Yeah. In church. It's great to be together, isn't it?

So well done for answering the questions. Psalm 103 at verse 12. As far as east is distant from the west, so far hath he from us removed in his love all our iniquity.

Such pity as a father hath unto his children dear, like pity shows the Lord to such as worship him in fear. Down to the verse marked 17.

[ 41 : 20 ] To God's praise. As far as east is distant from the west, so far hath he from us removed in his love.

All our iniquity. All our iniquity. Such pity as a father hath unto his children dear.

Like pity shows the Lord to such as worship him in fear. Like pity shows the Lord to such as worship him in fear.

For he remembers. For he remembers. For he remembers. We are dust. And he our frame well knows.

He knows now whose Hyah! For he's enough, His honest chin is schöph. Thanks for singing. Again, verse a comes in hymn too ■■■y.

[ 42 : 50 ] In filthy gross For over it the wind of pass And it away is gone And of the place where once it was It shall no more be known But unto them, not to them fear God's mercy never ends And to their children, children still

His righteousness extends The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit Be with you all, now and forevermore Amen