

Catford Lectures 2008-2009

Part 4

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[00:00:00] Good evening again. I can just add to this announcement about the tapes for 150 and the CDs for 50p. If it's still too much, you can also download it from the internet and then it's free. And if you don't know how to do it, ask your grandchild. They tend to know. Now, could we start please with hymn number 331?

Father, thy sovereign love has sought, captives to sin gone far from thee, the work that thine own Son has wrought has brought us back in peace and free. And now as sons before thy face, with joyful steps the path we tread, which leads us on to that blessed place prepared for us by Christ our Head. 331. [00:01:21] Father, thy sovereign love has sought, captives to sin gone far from thee, the work that thine own Son has wrought has brought us back in peace and free.

[00:02:03] Thou gavest us in eternal love, to Him, to Him, our soul, to Thee, to Him, to Thee, our soul, to Thee, our soul, to Thee, our soul, to Thee.

In Thy own house, fair love divine, fills the bright courts with love bestowed.

What is the life that made us thine, fills all that house without a void.

[00:03:07] A wondrous place, which fills with joy, how we will all that enter here.

God's nature, love without a void, our hearts are here, here now to share.

God's righteousness, with glory bright, which with His grace fills us here, in Christ our God, the power and light, our title is that light to share.

[00:04:11] All mine divine, so must it be, that glory all belongs to God.

O love divine, that gift degree, we should keep after Jesus' blood.

O keep us now, divine yearly, that we are not in death's day alone, and ever to Thy glory be, walking in faith by day we know.

[00:05:18] For Thy love on us bestowed, hymn number nine.

O come, thou day-by-day, and sing, O come, thou day by day, and sing, O come, thou day by day, and sing, O come, thou day by day, and sing, Friends of Father, we address thee, O to thee, the sons of God.

Wondrous was the young in Him, Jesus, for us since to die.

[00:06:09] Wondrous was His grace in meekness, for us since the death of life.

Now the sprinkled blood has freed us, hastening onward to our rest.

Through the desert doubts lead us, with Thy constant favor bless.

By Thy truth and Spirit guiding, earnestly our walk's to come.

[00:07:09] And with this, when provided, let us lead Thy children home.

What a privilege betrayed, this is not a resting place.

Shall we of the weary weary, when we see our Master's face, Knowing how anticipating, in this hope our souls rejoice.

[00:08:14] And His promised habit waiting, soon shall hear His melding voice.

Shall we read please from Romans chapter 8.

Paul's epistle to the Romans.

Romans chapter 8. Let's start reading in verse 12.

[00:09:04] Romans 8 verse 12. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if you live after the flesh, you shall die. But if ye through the Spirit do mortify the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are children of God. And if children, then heirs, heirs of God and joint heirs with Christ. If so be that we suffer with Him, that we may also be glorified together. [00:10:02] For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who has subjected the same. In hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to which the redemption of our body.

For we are saved by hope, but hope that is seen is not hope, [00:11:06] for what a man seeth, what does he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Likewise, the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them that are called according to his purpose, [00:12:02] for whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. If we had to give a title to this middle section of Romans 8, perhaps we could choose something like this. Sons and children of God on their way through sufferings to glory.

On their way through sufferings to glory.

It's an extremely interesting section and a very important link between the first part of the chapter that tells us about our new position in Christ, no longer in the flesh but in Spirit, and the end of the chapter that comes to the glorious conclusion God is for us. [00:13:06] And this middle section treats the question well, but what about now? What about the time in between? The time where we have already received this new position, but we are not yet in the glory, and we are confronted with all sorts of difficulties on the way. How should we live? Well, where we started reading it says we are debtors, but not debtors to the flesh to live after the flesh. You know the flesh is the carnal principle, the principle that says I can. And we don't really owe anything to the flesh, neither to sinful flesh nor to our own abilities that we think we might have, because what would it lead to? It says if we live after the flesh we shall die. [00:14:03] This afternoon we heard about the ministry of condemnation. You know the law, that's the principle of the flesh. You must do this, you must do that, and all it can do is condemn.

And then you would have assumed that the sentence continues saying well we are not debtors to the flesh, we are not debtors to the flesh, but we are debtors to the spirit, or to live according to the spirit. And naturally we are carnally minded, and this principle comes to us very naturally that we are now indebted to do this or that. But it doesn't continue like this at all. It says in verse 13, if ye through the spirit do mortify the deeds of the body, [00:15:04] ye shall live.

It doesn't say we should mortify or put to death the flesh, we can't do that, but we should mortify the deeds of the flesh. And it tells us how it can be done, and the answer is not by trying to adhere to a law, but by the spirit.

Now just to be very clear, the question here is not are we going to get to heaven. The question is not if we are once saved are we saved for all. Yes we are.

But this is not the subject treated here. When it says in verse 12 you shall die, or 13a, and in the second half of the verse you shall live, it's not a question of losing our salvation. It's a question here of what is the principle [00:16:02] that should govern our lives as believers here on this earth. For as many, it says in verse 14, as are led by the spirit of God, they are the sons of God.

We come to a very interesting word here, and that's the word sons.

It's not exactly the same as children, and I believe that both of these, sons and children, tell us about two different parts of the truth. Perhaps the one we are more familiar with is the truth of children, and less known perhaps is the side of sonship.

[00:17:02] Now how would you go about finding out what is meant by us being children and by us being sons? You say, well, it's obvious. I look at the places in the Bible where it talks about children, and I see what the word of God says, and the same about sons. The difficulty is that in some translations it won't actually work, because some of the places where in the original it says children are translated sons, I actually counted I think 21 in the New Testament where it should say children and it actually says sons in one translation, and you find some examples the other way around where it should say sons and it says children. Now I'll just point you perhaps to one or two that I think are very important [00:18:01] to understand these two sides.

As to children, I suppose we must have heard it at one stage or another, child speaks of birth and nature.

Now one very helpful verse on the subject is in John's Gospel chapter 1, and it says in verse 12, But as many as received him, to them gave he the power to become the sons of God. Now here it's really children.

He gave them the power to become the children of God to them that believe his name. And now you learn about the truth it implies, which were born not of blood, nor of the will of flesh, nor of the will of man, but of God. [00:19:01] And you see that's the side of children. It's to do with birth. It's to do with nature.

And those who are born of God, they have a new nature.

Now you could also go to another well-known verse in John's first epistle, chapter 3, and you probably all know this by heart. It says, Behold the love, what love the Father has given us, 1 John 3, verse 1, has bestowed upon us that we should be called the sons of God. Now here again it's really children. And the same in verse 2, Beloved, now we are, should be the children of God. And as you read through the chapter, you find that the marks are given, just look at verse 10, for the children of God [00:20:01] and the children of the devil. They have different natures and the children of God have the nature which mainly does two things, it obeys and it loves.

Now that's childhood, very briefly.

The blessing of being children of God.

Now what about sons then?

Well, the first thing we learn here in our verse is that the sons of God are characterized in a very special way, as many as are led by the Spirit of God.

Sonship in the Bible does not speak of nature.

It speaks of relationship. First of all, Christ himself, eternally, was the son of God. Obviously, that's not through birth. [00:21:01] But it's a relationship between him and the Father. He also became son as

man.

That's the second part.

The question with the son is about the relationship between him and his father. And by the way, just in case anybody wonders or in case I forget to say this, I better say it now. When I speak about sons, it also applies to daughters.

Now, the mark of sons that is given here is that they are guided by the Holy Spirit, the Spirit of God.

There's something peculiar about these sons of God as they move through this world. They are not guided as the people in the world by their own instincts, by their intellect, or just by perhaps by following the crowd or even by lusts. [00:22:02] But the sons of God, they are guided by the Spirit of God. They have this divine guide. And the question here is not whether this always happens with us to the full extent every day in our practical life. Perhaps there we say, well, it's all very mixed in our lives. But that's not the point here. The point here is there is something that characterizes every believer. A believer is a son of God and characterized by the fact that he has this divine guide, the Spirit of God who guides him or her through this scene. Now, we learn a bit more about the difference between sons and children in the next verse. For you have not received the spirit of bondage again to fear, but you have received the spirit of adoption.

[00:23:07] Now, perhaps you say, sorry, but this verse doesn't speak about doesn't speak about sons at all. And you're right. In our translation, the word doesn't occur. But it does talk about the spirit of adoption.

And although we can't see this in the English language, the word adoption is really a word that's composed of two words. And the first part means son and the second part means as much as placement. And I think that really gives us the idea of sonship. And indeed, it's sometimes translated sonship. It means to take someone who is potentially far away in no relationship and to place him into the relationship [00:24:02] of a son or a daughter.

There are, I think that the word occurs five times, out of which it's twice in this passage. And then once in Romans 9, where it speaks about Israel, says in verse 4, who are Israelites to whom pertaineth the adoption. But that was the people as a whole had been brought into a relationship with God. Now, the two other verses, I'd just like to show to you. One is Ephesians 1.

And it says there in verse 4 that we have been chosen in Christ before the foundation of the world that we should be holy [00:25:01] without blame before him in love having predestinated us unto the adoption of children. Now, sorry, but again, children shouldn't be here. All that's here is son placement.

And the point is that this is not an afterthought of God. It's not something that suddenly came to God's mind later on. But it is something that was in his mind before we existed, before the world existed, before the foundation of the world. We have been predestinated predestinated for what? For the relationship of sons to be sons of God.

And then you come to Galatians chapter 4.

And the well-known verse, verse 4, tells us about the great change [00:26:01] that occurred when the fullness of time was come. God sent forth his son made by a woman under the law to redeem them that were under the law for what purpose? That we might receive the adoption of sons.

Now, just take the three together now. Ephesians 1, the thought of adoption, the thought of placing people into the position of sons was in God's mind before the foundation of the world. Galatians 4 tells you about the price that was paid in order to bring that into effect. God sent his son who redeemed us. And now in Romans 8 you find, I would call it the practical enjoyment of that relationship. It says in verse 15 we have received Romans 8, 15 [00:27:02] he have received the spirit of adoption whereby we cry Abba, Father. Now, how much closer could you get to God than to say just to him Father.

Not to have to address him as Almighty or as King or as Messiah but to be able to address him as Father. Now, how much closer as Messiah but to be able to say to him Father.

As a child would say Dad. As a child would feel there is nothing between him and the Father there is direct access. A word that occurs three times in the New Testament already referred to Galatians 4 where it's emphasized that we can say to God Abba, Father.

And you all know the third time it was really the first time and that's where [00:28:02] our great example the Lord himself was in the garden Gethsemane and according to the Gospel of Mark when he fell on his face in the garden Gethsemane to pray in agony he said Abba, Father.

And he prayed for the cup to pass him by.

You see the dependent servant absolutely dependent on his God in an extremely difficult situation and decision and he does what we can always do now by his grace he uses the access he has directly to the Father.

Now this matter of adoption is of course something that's very close to my heart. You may be interested that it surfaced in I think it was the end of [00:29:02] 2004 when the tsunami struck especially Asian countries and there were two or three hundred thousand dead and as a result of this tsunami disaster there were many many orphans and there was a wave of sympathy going out for these children who had no parents from the West and some of them actually came forward and said we would be willing to give one such child a family. We would put it into the position of our son and daughter only to hear the answer sorry but in these countries especially Muslim countries the concept of adoption does not exist in the law it used to be very widespread in the East from the earliest [00:30:02] days you find adoption already in Genesis where Ephraim and Manasseh were adopted by Jacob you then find that Moses was given the place of a son of the daughter of Pharaoh you find that Esther was adopted by Mordecai and so you find many examples but with the advent of Islam the notion came up that actually adoption according to Sharia law is forbidden and that's why in these countries it just doesn't exist it's a Christian concept that comes out of the Bible and I'm not surprised that the enemy has undertaken efforts to undermine that concept of sonship of placement into the relationship of sons because it's a biblical concept that we should know [00:31:02] and that we should appreciate now that's not yet all it says here whereby we cry Abba Father the spirit itself beareth witness with our spirit that we are the children of God now children and actually it's correct it is children in this verse you might say there are two there are two opening gates and both gates lead you into the position of having God as your father the one opening gate or perhaps I should just say

lead you into the position of having a father the one opening gate [00:32:01] and that's what we're familiar with very much is birth, the other opening gate is adoption and with the Christian the thing is that both apply on the one hand if we are believers on the Lord Jesus we have received a new nature we are born of God we are children but it is also true of us although perhaps less known that we once were people pretty much alive and existing but without any relationship to God far away he took us and put us into the position of sons so to the Christian both blessings apply nature and relationship but it says here that the spirit itself bears witness with our spirit that we are the children of God [00:33:01] it's wonderful to see the work of the Holy Spirit we mentioned that at birth we are born by water and spirit the Holy Spirit does that, he gives us a new nature but that's not enough, then the Holy Spirit dwells in the believer so we have a divine person dwelling in us then we've seen in verse 14 yet a step further now the Holy Spirit guides us through this world and now we find in this verse 16 that the Holy Spirit does something else the Holy Spirit gives us a consciousness of the fact that we are children of God it's something that every child of God should know and God has given us the spirit to give this witness to bear witness [00:34:01] with our spirit and it says and if children then heirs interesting that this matter of inheritance comes up you will find that it also emerges in Galatians 4 you have the contrast there between sons and servants and obviously the son inherits and the servant isn't you may remember this story Abraham at the time he had a very vexed problem perhaps not a problem that many of us feel we have but the problem Abraham had which he couldn't solve was a combination of two things one is he was very rich and the other is he had no heir [00:35:01] nobody to give it to and then he said to God God how do you want to bless me I'm going to die soon and I have no heir let's say my servant becomes the heir and God says no I've got a different plan the son that I will give you he will be the heir and that's you know Isaac Isaac is the heir and he's the picture of the one who's mentioned here when it says we will be heirs and then it says heirs of God joined heirs with Christ Hebrews 1 verse 2 God has appointed him as heir over all things well perhaps you say what are we going to inherit well I think it's clear from that same verse [00:36:01] if we are joined heirs with Christ it means we are inheriting what he inherits and he is appointed as heir over all things all things given to Christ and he wants to share this with us I read I read a story of a young man a young man who had to fight in the Vietnam war much appreciated by his comrades and one of his friends actually drew a portrait of him apparently this young man I referred to was one who had saved the lives of many but the day came when he was fatally wounded and he died and when his friend came back from the war he went to see the father of this young man [00:37:01] who had died and his father was actually a very wealthy man he had a great collection of art very valuable paintings this comrade comes to that house and he says to the father I believe I know your son and he says I am not a great painter but I did do a little portrait of him and he shows the father this portrait and he says well could this be your son and the father recognises the traits of his son of his face and he says well come in and they speak about the son and the father actually takes the portrait and adds it to his collection of art a little later the father dies and an auction takes place in a [00:38:02] luxury hotel somewhere there is a room packed with bidders for the precious works of art and everybody waits for the auctioneer to arrive and finally he comes everything is quiet in the hall and they are all waiting for the auctioneer to offer the Picasso and the Rembrandt and whatever and the auctioneer says well we now start the auction and the first item to be auctioned off is this picture and it was that simple portrait that had been drawn in the battlefield people got a bit impatient and they said just do this in the end we want to get you the Picasso and the Van Gogh and he says no no no this was part of the testament [00:39:02] this picture must be auctioned off first and he offers this picture for auction and nobody wants to bid and finally there is a voice from the last row in the hall and it's the gardener of that of the man who owned the collection and he said I'll bid \$100 nobody else bids anymore and he gets this portrait for \$100 and the auctioneer says ladies and gentlemen this is the end of the auction the one who has the one who has bought the picture of the sun he gets the whole collection he gets

he gets the whole mansion he gets everything he is the heir and you know why he became the heir because he was associated with the sun he had in the picture [00:40:02] he had the sun and that's why he had everything and you know that's perhaps a weak picture of what we have here we are children of God and it says if children we are heirs, heirs of God and joint heirs with Christ and then strangely you might say it says and if so be that we suffer with him we may also be glorified together we are sons of God we are both one in Christ we have the spirit of God we are heirs joint heirs of Christ and now it says suffering and there's a special kind of suffering here it says if we suffer with him some Christians have the privilege and perhaps to some [00:41:02] extent we have the privilege to suffer for Christ that means we are identified with him and because the world hates him they hate us or they make us suffer in some way but here it says suffering with him and this is a suffering that is unavoidable for every Christian every one of you suffers with Christ now why is that you know in this world everything is opposed to Christ there is suffering there is misery and there is evidence everywhere that minds are darkened and they don't want to know about God and as the Christian sees this to a greater or lesser extent he will suffer but Paul says you know if we are identified with Christ in this way that we suffer [00:42:02] on our way here we will also be identified with him in glory we will be glorified together and then he takes the two things and he puts them onto a balance and he says which one is heavier and he doesn't really say this he says I reckon that the sufferings of this present time are not worthy to be compared let's not take the balance because it's not a worthy comparison are not worthy to be compared with the glory that shall be revealed in us now in us some translate to us we shouldn't think that it means communicated to us or that it means made known within us the point is that we will be the vessels of display [00:43:02] that God will use to make known his glory and we'll see a bit more if we read on very quickly following verses verse 19 for the earnest expectation of the creature waiteth for the manifestation of the sons of God in the verses which follow now and we won't have time for all the details but the key point is that there is a lot of suffering in this world and the reason for this is that creation suffers creation groans creation waits creation suffers and it's very interesting to learn about the reason it says it waiteth creation waiteth for the manifestation of the sons [00:44:01] of God we've learned that we are sons of God we have this relationship but you know if we go out of this hole nobody will know about it nobody will say oh look there a son of God but a moment will come when people will say that when the sons of God will be manifested and when is that going to be well when Christ appears in glory and he takes us to come with him everybody will see that we are identified with the son and there are many sons coming with the one who is the son the point when the sons of God will be manifested until then it says verse 20 the creature was made subject to vanity not willingly, creation doesn't have a will but by reason of him who subjected the same that's Adam Adam sinned and you might say by his sin he dragged [00:45:01] the universe he dragged all of creation into the suffering but not forever it says in hope which really belongs to the next verse can be translated in hope that the creature also shall be set free from the bondage of corruption into the glorious liberty into the liberty of the glory of the children of God I know that you've all learnt this certainly those who were here at the conference a couple of weeks ago or three I don't remember we learnt that Christ came Christ set us free it will take a long time from the point that Christ came first, took a long time until today, soon Christ will come and take us out of this world [00:46:01] then there will be tribulation and then a moment comes when Christ comes to reign and creation will be changed completely the wolf the wolf will be with the lamb the child will play at the hole of the serpent but what we learn here is why you might have asked if Christ's work is fully accepted and if we are already sons of God and all this has already come into effect, why isn't creation set free why do we still know brothers and sisters who have brain tumors and cancers and degenerative diseases and so forth, why is there all this suffering and the answer we get here is well before creation is set free it has to wait for one thing it has to wait for the sons of God to be manifested as such [00:47:01] perhaps you never thought of it this way that creation is not just waiting

to be set free but it's waiting for us it's waiting for us to be manifested it's a great thought by the way that we're perhaps more familiar with the first part of it Adam by his sin dragged creation into perdition, into suffering into chaos but the second part of it is really worthy of God man was the cause of this man is the culprit God finds a way of salvation for man and when this redemption for man is fully effected, we already have it for the soul, but one day we'll have it for the body [00:48:01] and when that is entirely complete, then God can also remove the consequences of man's fall from creation we know that the whole creation was 22 groaneth and travaileth in pain together until now it's of course a picture of the terrible pain of childbirth and as is often said when the child is there, this pain is forgotten after the birth this new birth is going to come for creation, actually the Lord Jesus spoke about it himself in Matthew 19 he speaks about the regeneration regeneration when you shall sit on 12 thrones and so he says until then there is this travail for creation and we are effected by this, verse 23 [00:49:01] but we ourselves also which have the first fruits of the spirit the first fruits of a tree, I tell you what the rest of the harvest is going to be like and we have the first fruits of the spirit now as dwelling in us, as guiding us as giving us consciousness of being sons and children of God and that gives us a foretaste of what it will be like one day and yet it says we ourselves groan within ourselves a Christian groaning? doesn't a Christian always have to look happy and have a smile on the face well we have lots of reason to be happy but it is true that Christians may groan and this is not a rebuke here it says no, it's a fact you are part of creation [00:50:02] and we groan and even the Lord Jesus when he was here he groaned one day they brought a man to him and the man was deaf and he had a speech impediment and the Lord sees this man who can't hear the wonders of the miracles of God and he can't use his mouth to praise God and he groaned he sighed and he said be opened you know that's legitimate it's not moaning moaning is different if I moan because everything is so bad but this groaning is an expression of sympathy with the heart of God but then it says groaning what? forever? waiting for the adoption [00:51:02] and that's the fifth reference or the second in this passage to wit the redemption of our body what you say? we still have to wait for the adoption I thought we had it I thought we were sons well yes we are but not yet publicly the world doesn't know God has not yet been manifested and that public manifestation of our sonship we are still waiting for and when that comes then all the groaning will be gone creation will be set free our bodies will have been transformed already before that to the conformity of the body of Christ and this this is the end point the redemption of our body you know some people say actually if you are a Christian you can't be sick anymore otherwise it just proves [00:52:02] you haven't got faith if you have faith you can be healed from anything well it doesn't say that in my bible in my bible it says we have to wait for the redemption of our bodies what we've already got 1 Peter 1 verse 9 there's a positive side you know we always want everything here and now and if we have to wait we don't like it recognize myself in that but it says here for we are saved by hope but hope that is seen is not hope for what man sees why does he yet hope for it you know if we got everything now we wouldn't have a hope and in that sense it's a good thing that we have this glorious moment to hope for and it makes us wait with patience as verse 25 says likewise the spirit also helpeth our infirmities for we know not [00:53:02] what we should pray for as we ought but the spirit itself maketh intercession for us with groanings which cannot be uttered it's not a shame if you don't know what to pray perhaps you're in a strait, you're in such difficult position it even happened to Paul and he didn't know what to pray and he prayed three times to the Lord and then he stopped praying that prayer and the Lord's answer was better than the prayer he had prayed that Paul had prayed but you know when such a moment comes and we don't even know what to ask for we just sigh and groan you know then there's still the spirit in us and the spirit knows us but the spirit is also as Paul mentioned this afternoon he is a divine person and he knows the mind of God and he is able to feel completely [00:54:02] what goes on with us and in us but then to mold it into a prayer that goes up to God and that is according to the spirit of God and then verse 28 and we know that all things work together for good to them that love God perhaps you say

well I'm not sure whether I love God enough so I'm not sure whether everything works together for my good well every Christian has a new nature and every Christian loves God and therefore this is a promise here to every Christian that all things work together for good but you know it's not only that we love God it's also it says immediately afterwards to them who are called according to his purpose it was really God who loved us first and he decided in his purpose [00:55:02] that he wanted us he wanted to give us that position of sonship and he called us it's really the start here of the conclusion of the chapter the grand conclusion is going to be this remarkable statement God is for us and this here is the starting point all things work together for good for us and the final closing with verse 29 final point for whom he did foreknow he also did predestinate to be conformed to the image of his son that he might be the firstborn among many brethren you know you might say here we come to the end of this circle which we had in this passage we started off with our position as sons [00:56:01] being guided by the Holy Spirit and now at the end of this passage chapter we've discussed that we have hope in sufferings now we come to the point where God traces everything back to his purpose and what is his grand purpose he foreknew us and he predestinated us to be conformed to the image of his son you know this afternoon I was very thankful for this to the moral side of this that the believer is gradually brought into more conformity with Christ by looking at him by looking at his glory now and what we have here is that there is a point in the future where this will happen in perfection and that's always been God's plan he had a son but he wanted many sons to be brought into conformity with him [00:57:01] so that Christ should be the firstborn among many brethren the place that Christ has as risen man and if the bible didn't say it we wouldn't dare saying it is our place he is a son as man and we are made sons of God he will ever have the preeminence he is the firstborn among many brethren and the purpose of God was that we should be conformed to the image of his son could we close with hymn number 418 if we have time for a hymn in that bright scene of cloudless light where sons at home shall be with him may the glory bright and all his beauty see [00:58:01] the whole hymn 418 welcome home unbounded love has reached us through thy son we now behold him unbounded love eternity is begun one star from thee and let it sin in him who is here the spirits rise [00:59:01] to bless thy name and holy worship him the praises led by thy dear love delight and holy give and live with us in thy new rejoiced and praise to share under thy love a [01:00:01] portion is thou gives us to thy son all thy glory and for his may life that blessed one in that bright sea of cloudless light the sons that old shall be with him will share the [01:01:01] glory bright and all his beauty amen