

“Of Adoption”

2020.12.06 Sabbath School Lesson

Hopewell ARPC, Culleoka, TN

WCF 12

All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the Spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him, as by a father: yet never cast off, but sealed to the day of redemption; and inherit the promises, as heirs of everlasting salvation.

Modernized version (Van Dixhoorn)

All those who are justified God graciously guarantees to make partakers of the grace of adoption in and for His only Son, Jesus Christ.

By this act they are taken into the number of God’s children and enjoy the liberties and privileges of that relationship; they are given His name; they receive the Spirit of adoption; they have access to the throne of grace with boldness; and they are enabled to cry, ‘Abba, Father.’

Like a father, God has compassion on, protects, provides for, and chastens them; yet, they will never be cast off, but are sealed to the day of redemption, and will inherit the promises as heirs of everlasting salvation.

Adoption is central to God’s eternal will for the elect:

“having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved.”

Ephesians 1:5–6

“For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.”

Romans 8:29

Although justification and sanctification were the great theological issues of the Reformation, they are actually secondary and subsidiary to adoption in Scripture’s presentation of God’s decreeing and accomplishing our salvation.

“Taken into the number” reflects this one-to-one connection between election and adoption. Adoption is personal, specific, individual. This is the number who have the following liberties and privileges:

“have His name put upon them” describes the fullness of our adopted status and completeness of God’s identification with us.

Jeremiah 14:9, *“Why should You be like a man astonished, like a mighty one who cannot save? Yet You, O LORD, are in our midst, and we are called by Your name; Do not leave us!”* 2Corinthians 6:18, *“I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty.”* 1John 3:1–2, *“Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.”* Revelation 3:12, *“He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.”*

“receive the Spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father” describes something that comes to us in Christ’s ascension and session, through the pouring out of His Spirit.

John 16:7, *“Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.”* Romans 8:15–16, *“For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father.’ The Spirit Himself bears witness with our spirit that we are children of God”* Galatians 4:4–6, *“But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’”* Hebrews 4:14–16, *“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”*

“pitied, protected, provided for,” describe our benefits, but using the passive voice, because the focus is especially on God’s character as a Father.

Psalm 103:13, *“As a father pities his children, so the LORD pities those who fear Him.”* Proverbs 14:26, *“In the fear of the LORD there is strong confidence, and His children will have a place of refuge.”* Matthew 6:30–32, *“Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.”*

“and chastened by him, as by a father: yet never cast off, but sealed to the day of redemption” God’s Fatherly chastening is actually a seal of the genuineness of our adoption, and a means by which His Fatherly desire for us to be with Him and see Him is accomplished. Our adoption teaches us to seek the same things as Father.

Hebrews 12:5–14, *“And you have forgotten the exhortation which speaks to you as to sons: ‘My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives.’ If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. Therefore strengthen the hands which hang down, and the feeble knees, and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed. Pursue peace with all people, and holiness, without which no one will see the Lord”*

“and inherit the promises, as heirs of everlasting salvation.” The Father, Son, and Spirit are collaborating to bring us into our inheritance. As an inheritance, it is something that we cannot be denied. This is even the primary function and mission of the holy angels.

John 14:2–3, *“In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.”* John 20:17, *“Jesus said to her, ‘Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”* Romans 8:16–17, *“The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”* Hebrews 1:14, *“Are they not all ministering spirits sent forth to minister for those who will inherit salvation?”*

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

All right, let's pray our father in heaven how we thank you for the privilege of calling you that. And. All that that connects to in your eternal purposes. In. What you have accomplished in our salvation and in whom? In whom you have made your spirit to be unto us.

And what is guaranteed to us? To have been done in us and that we will receive. So we thank you that we not only may call you Father. But that you do the work in our hearts by your word. To convince us of what we're saying when we call you Father.

Pray that you would help us as we study now. And that.

And that we would be more convinced by your spirit as a result of the study we asked these things and Jesus name amen. All right so the Westminster confession of faith chapter 12 is called of adoption and this is actually pretty unique among doctrinal statements and confessions and catechisms that came out of the Reformation are really that had been written in the history of the church up until that point because none of them had ever treated adoption as a.

As a separate subject of. One of the things that. You know, one of the reasons for this is that the idea of God's graciously adopting us was so far from the thought of the. Roman Catholic Church that in the Reformation they were just trying to get back justification and sanctification get those things correct and so there's not a whole lot written on adoption until you get to the 1600s the 17th century the one in which really the theology of the ARP and other Westminster confession churches.

Are was formed and what you know, of course. Westminster confession is a puritan document we are a Puritan church the ability to say that affectionately increases as Reformation increases the saying of that derogatory increases as Reformation decreases, but one of the wonderful things about the Puritans is that they were continuing.

To reform back to scripture and so justification and sanctification were seen as functions of Union with Christ and in thinking about not just the facts and the nature of justification, which was our study in the previous chapter way back in June. In thinking about justification and in sanctification the main thing was that all of these things are given to us in Christ and the source of our being given Christ and are being joined to Christ is this electing adopting love and so adoption is seen in the parts of salvation in scripture and as recovered by by our confession and the Lord reforming us back to it hope.

Fully being recovered in our hearts and minds is this wonderful truth that God intended to adopt for himself this multitude of children in Christ and that's that's what predestination was all about that's what the forgiveness of sins and the declaration of our being right with him is all about that's even what his making us to be like Jesus in bearing our fathers resemblance and our sanctification is.

All about you shall be holy for your father in heaven as holy that adoption is actually central so it's it's a wonderful thing that our confession has a chapter on adoption that's the whole chapter up there that little paragraph and the reason that it's so short in part is because of what we've just been describing it's not something that there had been much argument on the the papists had an idea of justification and there were a lot of things about.

That idea that had to be corrected the papers had an idea of sanctification there are a lot of things about that idea that had to be corrected papers didn't talk about adoption and so there wasn't this body of errors in the church that the Westminster confession was carefully trying to navigate.

And perhaps another reason for it is adoption is so clear in scripture and such a horrible thing to argue against right when the socialists want to to pass a bill about how to steal money and make government the actor and something that government is not designed by or called by God to be the actor in they trot out children who are supposed to be the beneficiaries of the wickedness of the government and they say if you don't approve of our wickedness you hate these children.

And they'll name it like the everybody who doesn't approve of this bill hates children act or something like that so adoption had not been a subject on which there was a lot of error and it's not particularly controversial although it is something that the more we are convinced of it the more we are aware of it the more we live by it.

Is a central part of the Christian life, so I've given you at the top there the Westminster confession as we confess it and then Chad Vendix horn OPC pastor. Professor at Westminster Seminary, you know, in case you're wondering who that is a modernized version that he has written. But Westminster confession 12 all those that are justified.

God vouch safet now, there's a word that we don't use very much and so. Who can in comparing the top one to the modernized version tell me what vouch safet means? Yes graciously guarantees but I'm not sure if graciously belongs to the nature of the work vouch safe at all by itself, but there is and intention and and kindness and guarding so maybe graciously is as part of that so all those that are justified God baptism in and for his only son Jesus Christ, so that's, That's compact language right what that means children is that God guarantees us in Jesus Christ, so if you have Jesus you have these things guaranteed and for Jesus Christ, which means this is something that Jesus wanted Jesus wanted us to be adopted and he earned for us to be adopted and so this guarantee that comes in our adoption is not just something that we receive in Christ, it's something that Christ in a sense receives.

It not. Because that's something that was a desire of his heart and that he earned from from the father for us. To make partakers of the grace of adoption by which they are taken into the number. And enjoy the liberties and privileges of the children of God again. Compact language, you can put the the prepositional phrase that is the object of each of those you can repeat it twice for a little bit more clarity.

There taken into the number of the children of God the children of God have a specific number we get to a little more explanation of these things in a minute, they're taking it to the number of the children of God. And they enjoy the liberties and privileges of the children of God.

So the the rest of the answer or not answer it's not a catechism confession. The rest of the paragraph the rest of the chapter actually since it's only the one chapter in the paragraph are what are the liberties and privileges of the children of God. And. We will lord willing take some time to think about those things this morning but they are to have his name put upon them to receive the spirit of adoption.

To have access to the throne of grace with boldness. To be enabled to cry of a father. To be pitted protected and provided for. To be chastened by him that is one of the liberties and privileges of being adopted as his children to be chasing by him as by a father yet never cast off.

Okay, that's all kind of one. Idea and then but sealed to the day of redemption actually that belongs to the chastening as well. And then at the last the the last one of the liberties and privileges of the children of God and inherit the promises as heirs. Of everlasting salvation as those who are guaranteed by our status our irrevocable cannot be undone status as they adopted children of God we are guaranteed by that status to receive everything that is part of our inheritance.

Okay. So at the beginning, I think it's important to recognize that this view of adoption as really the primary part that there's justifications sanctification glorification before justification in order that we might have faith there's regeneration in order to make us able to believe they're all these things that. That we have talked about or are going to talk about in the in the way that God saves his children that adoption is really the central one it's the central idea it's what he decided to do from all eternity and when he has done all those other things it will be the thing that has been accomplished.

So adoption is the main thing and we see that when the apostle Paul and these two two verses under the section adoption is central to God's eternal will for the the elect when the apostle Paul by the Holy Spirit reaches back to talk about God's purposes about his people from all eternity adoption is the main thing.

So who can either from your Bible or I've got it there for you on the sheet who will read for us Ephesians 1:5-6. Luke will do that who will read Romans? 8:29. Jeremiah will do that. Luke give us Ephesians 1 verses 5 and 6, please.

Okay very good so you have justification on the tail end there right about which he made us accepted in the beloved made us right with him acceptable to him, but the reason that he made us accepted in the beloved is that we were predestined to what? Adoption as sons.

Okay so it was because he was determined to make us his children that it was necessary for that that we would be made right with him that we would be made accepted, of course both of those things happen in the Lord Jesus Christ. So if you believe in Jesus.

The reason that you believe in Jesus is because God is determined to have you as his son or daughter from before the world began. That's how that happened. Now there a lot of people who don't like predestination. Because they get all caught up in whether it's fair or how many are saved or those kinds of things.

But when the Bible talks about predestination it is talking about God being determined to have you as his son or daughter as the way that you came to believe a lot of components in how you come to believe you make a choice yes, you do make a choice you're able to make that choice not by yourself right, are you able to repent and believe in the Lord Jesus Christ by yourself?

Remember exactly how it's worded that's this week's children's catechism, right? What's the answer anybody working on that this week this grace?

No I can do nothing good without the help of God's. Holy Spirit is believing in Jesus something good. Lootly it is so yes, you make a real choice but no you can't make that choice by yourself so God had to give you his Holy Spirit.

The answer is because he was determined from before the world began that when the world ends you will be his son or you will be his daughter. Forever and ever in a new heavens and anywhere. It is adopting love that is the reason. For creation and redemption. Okay, so this is.

This is you know, a very short chapter and you don't find it in a lot of doctoral statements, but when you start to connect doctrinal statements to the Bible doctrinal statements exist because there's doctrinal error and we need to be taught and it helps us who want to hold to the truth to have an organized way of talking about the truth.

Okay, so because of the intersection of those things this is small and doesn't appear in a lot of places but when you come to the Bible and you look at the the place in the decree and plan and redemption and purposes of God in creation and all of history, this is a central main thing this is something that.

You know in God's providence to us as we're going along the Joseph in this part of Genesis or perhaps as you have been going along with David in the part of for Samuel that we're in or or even going along with Jesus in where we have been in Luke and now coming into John if you're in both our readings and the machine plan all of these these places if you can have your mind your thoughts your feelings dominated.

By the fact that the reason for anything the reason for every single thing is adopting love God's determination to have you as a son or to have you as a daughter that will stir up faith that will produce love for him that will free you to love your neighbor, so this is really a huge thing so Luke gave us Ephesians, 1:536 Jeremiah give us Romans 8:29.

Thank you so those whom he for you and we talked about that a few times already it's knowing ahead of time not knowing about. But knowing loving it's relational those who he or you he predestined to be conformed to the image of his son why? What did his four knowing them want them to end up being?

Conformed to the image of his son, why did they need to be conformed why do we need to be made like Jesus so that the last Jesus will be? The firstborn among whom. Many brethren so he form new us he he knew us personally as those whom he wanted to love or was already loving from the decree, you know, when you start to talk about God's degree in eternity, you know time words are sketchy.

As those who would be the adopted brothers of Jesus. So breed destination again about adoption already kind of covered the the next paragraph let's take some of these phrases now from from Westminster confession 12 taken into the number there's a number there's a one to one connection between election and adoption can see this in the language of predestined us to adoption a son's or predestined to be conformed to the image of a son that he might that Jesus he.

Might be the firstborn among many brethren adoption is personal specific and individual. Okay, yes it has a corporate character that there is that that bride that consists of all those whom God would say there is that church that God is building for himself as as the the body entity the corporate entity the building entity yeah the one building with many stones and he uses many illustrations and yes, so there are those those big things but this idea of taking into the number is.

Very specific we have a wonderful example of that in our deer. Ruthie and Molly and Gracie who are adopted all at once and. And Mariah. Who are adopted and we've thought of them as sisters and we kind of think of them as a unit but each one of them are very specifically loved and we're very specifically adopted as part of that unit, you know, their number

was four and we've been praying that Stephen will make a five right but there's a specific number and each one of them is necessary for the completion of that number.

You know, I'm sure that if any of them had tried to be excluded Josiah and Mary would have fought to their last breath to make sure that didn't happen well we have a heavenly father who is Almighty and he has a number of the body of the adopted that he is determined to have as his sons and daughters and so don't just gloss over this taken into the number there's important individual specificity about God's.

Personal interest in everyone whom he saves there that's a precious phrase in our confession, okay, so taking into the number and enjoy the liberties and privileges of the children of God, so what are these liberties and privileges first to have his name put upon them now? Yeah, so David I don't even know what his previous name was but when he became David wrencher that was not saying now this is our adopted son David although that was how he came into that relationship that's just this is our son David and you know, when you talk about or two people who are adopted I would say just leave that adoption language out at yeah, they are the son.

They are the child every bit as much as if they have been carried in the womb of the mother and were birthed by her so when God puts his name upon us. There is a completeness of identification with us and there is a fullness of our status as children, we are not the stepchildren of God.

Is not behold what manner of love the father has shown unto us that we might be admitted into his household the stepchildren. No that we should be called the children of God, yes David.

Yes wonderful, mmm. I've listed some texts there. And all of them God as father calling us his sons and daughters his putting his name upon us they're very emphatic there in the last one there revelation 3:12 he whoever comes I'll make him a pillar in the temple of my God, you should go out no more.

I will write on him the name of my God and the name of the city of my God the New Jerusalem which comes down out of heaven from my God and I will write on him my new name and so. God placing his name upon us the completeness of his identifying with us and the fullness of our status.

Second liberty and privilege receiving the spirit of adoption. And having access to the throne of grace with boldness and our enabled to cry Abba Father. This is something that that Jesus looked forward to as a result of his work when especially in the Gospel of John when it's coming close to the end of end of his work.

He says,

I feel like I put this somewhere else. Okay, yeah, if you look at the bottom of the page, you know 14 John 14 2 and 3 my father's house are many mansions if it were not so I would have told you I go to prepare a place for you and then at the end of the gospel he's he's telling Mary what to say to the disciples there and he says tell them I have not yet ascended to my father but go to my brethren and say to them.

I am ascending to my father and your father. My God and your God complete identify. Ification of himself with them in the indicating our complete adoption by God and encouraging us to do what we would only be able genuinely and truly able to do when he sent his spirit.

So back to the top of the page there John 16:7 never less. I tell you the truth it is your advantage. I go away for if I do not go away the help or will not come to you but if I depart I will send him to you. And what does the spirit do when he comes?

You did not. Romans 8:15 You did not receive a spirit of bondage again to fear but you received the spirit of adoption by whom we cry out Abba Father the Spirit himself bears witness with our spirit that we are the children of God. So the Spirit both enables us to cry out Abba Father and then bears witness along with our spirit and this is a witness in heaven and a witness on earth on earth.

He is agreeing with us affirming that that which he's given rise to in our heart to call God Abba is true and he is agreeing with us in heaven when we call God. He testifies. He is our seal that God has put upon us. Similarly Galatians 4:4 through 6, but when the fullness of time had come God sent forth his son born of a woman born under the law to redeem those who are under the law that we might receive the adoption of sons.

And because you are sons. God has sent forth the spirit of his son into your hearts crying out. Abba Father. So one of the primary reasons that Jesus has given you the Holy Spirit as a believer is so that your heart would be convinced. That it's not just okay, but that it is your right and it is the true nature of your relationship to the living.

God that he is your daddy. Yeah and in Arabic we say Baba which is very close to Abba and English you say daddy or paw as my children still every once in a while call me but there is a phase in which you know, they would watch a episode a little house on the prairie every day and I got to be Paul for a few years and there was a there's a sweetness to the intimacy and the total liberty of access and confidence of pleasure.

The they confidence of my pleasure in them that they had when they addressed me that way and that is something that is so difficult for believers that the scripture presents it as one of the primary reasons we have the Holy Spirit. Is to keep convincing our hearts that he is our Baba or our paw or our daddy or whatever is that affectionate word.

So that you will not listen to. All of the bad theology that says, you know, it really degrades his holiness for you to be that familiar. You can be reverent. And intimate. And that is one of the primary reasons that the Holy Spirit has been given to you dear.

Christian. So that you can maintain the intimacy without losing the reference and both become further magnified. Okay, so receive the spirit of adoption have access to the throne of grace with boldness again. Jesus passing through the heavens and sitting on the throne and being from there the one who sent his spirit to convince us to come and to come with this liberty and with this delight.

We have to race pity protected and provided for. These are you know, very I think intentionally passive voice because although they're describing benefits that we get as his children by using the passive voice it shifts the the weight of the emphasis onto the character of God himself he is like a father who pities and so you know Psalm 103 is a body fought as a father pity says children and this isn't.

You know, condescending you know, I guess often we use that word in a kind of a condescending matter it's a fullness of sympathy and and compassion. Perceiving and caring about and bending himself to do something about all of our weaknesses all of our troubles as father pities his children so he always says if you're in then protection and the fear of Yahweh there is a strong confidence in his children will have a place of refuge there's so much scripture about that.

But you know when you take scripture together remember now whenever you think about God as refuge God is fortress. God is stronghold and all of these wonderful mighty things that proverbs 14 verse 26 connects that to your adoption. He is not merely your military encampment. He is your personal father who has devoted his strength and power to being your refuge.

There's there's a difference. In the Matthew 6 verse 30 to 32 talking about the providence that of God. And reminding us that God who who takes care of all things and you can you can include in there from the sermon on the Mount also he feeds the birds and clothe the lilies but he's not the father of the birds and the father of the lilies he's your heavenly father and then when the last place well second of last place another one of our liberties and privileges chastened by him as by a father yet never cast off but sealed to the day of redemption.

God's fatherly chastening is actually a seal of the genuineness of of your redemption. I think I'd mentioned to you before my pastor friend who grew up as a missionary kid knew his doctrine backwards and forwards knew the Bible backwards and forwards but was oh miss Tammy was trying to get in.

I think we need to lock it.

Knew his knew his doctor's a forwards but he never felt chasing by God and he's just reading along one day, you knew that you should read your Bible every day and you was reading along he was chapter 12 and and he discovered that you know, or what remembered or saw in the text if you don't receive discipline you're not a real child.

And it was at that moment that he realized that he had never received the new birth, he knew all of these things he was a covenant member. But he still needed the new birth and he cried out to God discipline me let me know that I'm your child and God did the next time he send he felt terrible and bad things actually happened to him and he was so happy because he was enjoying the the reality of being a true child we don't have time to go through that entire section of Hebrews 12 though I commend it to you and, Reason why I connected it kept going all the way to verse 14 therefore strengthened the hands of chained down and people knees make straight bads for your feet, so what is lane may not be

dislocated but rather be healed, okay, so whenever your discipline by God use that as a reminder to do what to pursue peace with all people and and holiness without which no one will see the Lord.

That fatherly chastening doesn't come merely out of a sense of responsibility for training you right? That the the chastening the fatherly chastening of God has as its aim, you're seeing him. This holiness is necessary unto their seeing me and if you think about that in the context of the book of Hebrews as a whole it's all about how he sent the Son who is above the angel the more glorious than all the angels and more glorious than Moses and he came as the only mediator only priest only sacrifice that could possibly suit and then he returned through the heavens and opened the way for us to come home, okay, so, What we enjoy in anticipation in the public worship in this actually connects well to the eternal lesson from last week right what we enjoy in anticipation in the public worship, you know, that that visit home as you kind of like Skyping or zooming or FaceTiming home in the public versus better than that it's just an illustration.

That all of that in that the book of Hebrews is telling us about is actually still anticipatory. He says you have not yet resisted to the shedding of your blood against sin at the beginning of Hebrews chapter 12, he says you need to be on the same page as daddy because daddy is doing everything necessary for you to finally and fully and eternally enjoy what you enjoy in an anticipatory way in the public worship.

So receive the chastening of God as the discipline of a father who is doing everything he needs to do to bring you home to himself. The holiness without which. Will not see the Lord. Okay and then in the last place and inherit the promises as heirs of everlasting salvation.

And we already referred to the two passages and John Jesus going to the Father to prepare a place. Jesus ascending and then from there sending forth his spirit. Says. Romans Romans 8:16 and 17, oh the sending forth. Is at the top of the page in John 16:7, if I depart I will send him to you and what does the spirit do he not only bears witness with our spirit that we are the children of God, but this testimony that you are the child of God confirms that you are an heir that you have a right by inheritance.

Unto God that you are heirs of God and joint heirs with Christ if indeed we suffer with him that we may also be glorified together and then Hebrews one verse 14, are they speaking about the angels not all ministering spirits. Sent forth to minister for those who will inherit salvation that's a huge statement that we don't have time to unpack but he's saying that the the purpose and primary function and primary mission of every single holy angel.

Is to make sure that those upon whom God has set adopting love come into the inheritance that he is determined to give them. Yeah, I know of a reformed church right now that is spending like 12 weeks studying angels. God doesn't say that much about angels, but he says here.

That the reason they exist is so that you will come into your inheritance that he's been determined to give you from before the world began. So an example of you know, that dry technical theology stuff in the Westminster confession of faith that Puritan document but really a doctrine which though given small amount of real estate is central central in the thought of scripture central and God's purposes in creation and redemption.

Well, you have to pray let's pray. Our Father how we thank you again that we make all you Father? And thank you that after the last half an hour or so of study. That our minds have been sharpened and hearts stirred up to marvel and enjoy calling you father so much we pray that as we go through your word your spirit would keep pointing out to us all the different ways that what you teach us in each part connect to this wonderful truth of adoption.

And that you would stir up our hearts towards you to rest in you to rejoice over you to love you and serve you. Help us know as we go to your worship to enjoy a small anticipation of what it will be like when you have finished making us to stand in your presence faultless.

With great joy as you're adopted children in Jesus and his name we ask it. Amen.