



WCF 15.2 (TPH p928)

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God; and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God,(c) purposing and endeavouring to walk with Him in all the ways of His commandments.(d)

(c) Ezek. 18:30, 31; Ezek. 36:31; Isa. 30:22; Ps. 51:4; Jer. 31:18, 19; Joel 2:12, 13; Amos 5:15; Ps. 119:128; II Cor. 7:11.

(d) Ps. 119:6, 59, 106; Luke 1:6; II Kings 23:25.

Jer 31:16 **Thus says the LORD:**

**“Refrain your voice from weeping,
And your eyes from tears;
For your work shall be rewarded, says the LORD,
And they shall come back from the land of the enemy.
17 There is hope in your future, says the LORD,
That your children shall come back to their own border.**

18 **“I have surely heard Ephraim bemoaning himself:
‘You have chastised me, and I was chastised,
Like an untrained bull;
Restore me, and I will return,**

▫ Restoration and New Covenant section in Jeremiah

▫ Yahweh gives repentance and restoration

▫ This repentance includes both bemoaning self and a view of God’s tender and persistent ‘affections’ and actions

Joel 2:12 **“Now, therefore,” says the LORD,**

**“Turn to Me with all your heart,
With fasting, with weeping, and with mourning.”**

13 **So rend your heart, and not your garments;
Return to the LORD your God,
For He is gracious and merciful,**

▫ Intensity, sincerity of turning

▫ Character of God and promise of God

▫ Laying hold of His willingness

Amos 5:10 **They hate the one who rebukes in the gate,
And they abhor the one who speaks uprightly.**

11 **Therefore, because you tread down the poor
And take grain taxes from him,
Though you have built houses of hewn stone,
Yet you shall not dwell in them;
You have planted pleasant vineyards,
But you shall not drink wine from them.**

12 **For I know your manifold transgressions
And your mighty sins:
Afflicting the just and taking bribes;
Diverting the poor from justice at the gate.**

▫ Not only turning from evil, but turning to good

▫ Turning to good a necessary component of turning to God

For You are the LORD my God.

19 **Surely, after my turning, I repented;
And after I was instructed, I struck myself on the thigh;
I was ashamed, yes, even humiliated,
Because I bore the reproach of my youth.’**

20 **Is Ephraim My dear son?
Is he a pleasant child?
For though I spoke against him,
I earnestly remember him still;
Therefore My heart yearns for him;
I will surely have mercy on him, says the LORD.**

**Slow to anger, and of great kindness;
And He relents from doing harm.**

14 **Who knows if He will turn and relent,
And leave a blessing behind Him—
A grain offering and a drink offering
For the LORD your God?**

13 **Therefore the prudent keep silent at that time,
For it is an evil time.**

14 **Seek good and not evil,
That you may live;
So the LORD God of hosts will be with you,
As you have spoken.**

15 **Hate evil, love good;
Establish justice in the gate.
It may be that the LORD God of hosts
Will be gracious to the remnant of Joseph.**

For Psalm 119:28 and the soul “dropping from heaviness” or “melting from grief,” really just meditate on the entire Psalm

2Corinthians 7:8 **For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while. ⁹ Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. ¹⁰ For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. ¹¹ For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter.**

▫ Not all sorrow is repentance. ▫ Evidences of godly sorrow include: diligence, re-earning trust/honor, indignation/renewed hatred of sin, vehement desire, zeal. These are the things that vindicate (justify or prove/declare true) the sorrow as godly and repentant.

(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 invited to listen to the audio recording referenced above)

Our father in heaven how we thank you that you not only give us to grieve over our sin in a godly way, but you have provided for us forgiveness salvation in Christ atonement righteousness before you his life by his spirit using. His word and we ask now that you would continue to give us more of him that your spirit would help us be with us as we consider your word that you would show us the mercy of the repentance that you give and what that repentance looks like so that we may both know to see what you have done in us and give you praise for it and look to you.

To give us more of it. Grant O God that we would be a repenting believing people by your grace for which we ask in Jesus name amen. All right, so I really probably ought to put ought to have put oil of Jeremiah 31 on your sheet, although that would have.

Taken a lot more space. Um, but if you have a copy of the word of God, you can turn. To Jeremiah chapter 31. And what you'd see is. That this is a promise of salvation and a strong theme in the first half of the chapter of turning Israel's mourning or grieving or crying over the judgment that has come upon them that they deserve but into joy and rejoicing.

And in fact if I just included one more verses probably should have verse 15. Many of you would have recognized that verse I think says thus says Yahoo a voice was hurting Rama lamentation and bitter weeping. Rachel weeping for her children refusing to be comforted for her children because there are no more now, why would that verse be familiar?

I see some knowing looks yes. Jeremiah.

Kills those two and under. In Bethlehem and surrounding regions that verse quoted but again the New Testament does with Old Testament scripture what and it's from this is putting it the cart before the horse isn't where so let me say the different way what the Westminster divines have done with proof texts from scripture the New Testament does with Old Testament scripture often the spirit carrying along the apostle the New Testament will take.

A a verse of scripture and say this was to fulfill whatever the Old Testament scripture is. Hi welcome. The the New Testament will take whatever the Old Testament scripture is and we'll expect just to understand the context so perhaps you're like I was growing up and being super judgmental not only over other theologians, but even God forgive me over God the Holy Spirit and I read this was to fulfill what you know, Jeremiah said and who quote Jeremiah 31:15 and you think well in the world does Herod's slaughtering the babies fulfill that?

Well because Herod slaughtered the babies as part of the bringing of Jesus Christ, which is what turns all of the morning over our sin all of the grief and misery that that sin has brought into the world the only ultimate solution for that is the Christ who had been born and what Herod did was one of the one of the premier examples of the wickedness and misery and it came.

Indeed in the context of the people of Israel weeping over the children in Bethlehem, which which is. Not. Of one of Rachel's children Joseph Benjamin Bethlehem, of course was in Judah. So the context of Jeremiah 31 as a whole is the Lord's restoration that comes not just in the people coming back from exile and Babylon as you know, the Persian Empire overthrows Babylon and Cyrus comes to the throne and and so forth but many of you will remember this chapter, especially for verses 31 and following.

Behold or maybe just verse 31 behold the days are coming says Yahoo when I will make a new covenant and so forth. So that's the context in which we get verses 18 and 19. So again, this is a chapter that is very Gospel focused when Jesus comes focused. The salvation that Jesus brings focused and part of that is the repentance that we see the Lord granting.

Israel and Ephraim specifically in verses 18 and 19. That's so verses 16 through 20 we have on the page. That says Yahweh refrain your voice from weeping your eyes from tears for your work, she'll be rewarded says Yahweh and they shall come back from the land of any of the enemy.

There is hope in your future says you all the way that your children shall come back to their own border. And then the two verses that are selected for what doesn't look like when God gives true repentance repentance into life. Verse 18, I have surely heard. Ephraim bemoaning himself.

You have chastised me and I was chastised. We usually don't use the word chastisement. Ephraim is saying God has given him a spanking. You have chastised me and I was chastised like an untrained bowl restore me and I will return for you my God. So which is a very significant statement, we don't think much of that, but if Ephraim has been going after a whole bunch of other gods significant statement, right, he's turned from those other gods to the Lord himself surely after my turning.

I repented and after I was instructed I struck myself on the thigh. I was ashamed yes even humiliated because I bore the reproach of my youth is every in my dear son as he a pleasant child for that. I spoke against him. I earnestly remember him still. Therefore my heart yearns for him.

I will surely have mercy on him says Yahweh. Set up signposts make landmarks set your heart toward the highway the way in which you went. I didn't include that part okay, so verse 20. You can imagine and it won't be very hard to imagine if you are a daddy who has had to discipline one of your children and the

Lord has given us such relationships and such experiences that when they are healthy when they are right we have a picture of what he is like towards us and the love of the father in the in the word picture that he gives us here is effort in my dear son, is he a pleasant child or a good good child delightful.

Child does he does the father does God his father take pleasure in him for though. I spoke against him. I had to correct him. I earnestly remember him still there for my heart yearns for him. I will surely have mercy on him says y'all hey and so again in one after another of the passages that we've looked at the Lord has displayed himself to us as a God who loves to forgive.

Who loves not only to give repentance but to receive our repentance and respond to us that that'll come out even more when we move to Joel 2, which and God's good providence, we've just been hearing preaching through so we'll be even much more prepared there with just a couple of things to notice in the Jeremiah 31 first that this comes in the restoration and new covenant section in Jeremiah that this kind of interaction with the Lord is what?

We expect when the gospel goes forth in the way that is promised in Jeremiah 31, which is not just to. Not just to the Jews but also to the nations which is good news for us because I think almost 100% maybe a hundred percent of us are Gentile in this room and so this is the the kind of thing that we're expecting so when we see the humiliation and shame and reproach over sin and receiving.

Correction chastisement from from the Lord for our sin and seeing that picture of God in his mercy and in his love and the sweetness of turning to a God whom we deserved so much more from him in the way of retribution but he didn't give us retribution he gave us chasening he gave us that correction to turn us to himself that that's the experience of a Christian you may hear.

A preach that we should never feel shame or we should never feel reproach well, that'll be true when we never sin. And that'll be true when we never need correction but how sweet it is that in this time when we do sin and we do need correction and the spirit does give us right responses of shame and feeling reproach over that sin he also holds before us our heavenly father and God the son the loving redeemer who loved us and gave himself for us and the spirits earned persisting with us as the one with it in whose fellowship we walk and who is called alongside us.

So if you feel ashamed over your sin that doesn't mean something has gone dreadfully wronged with your Christianity, it just means it's time to turn to your father whose heart urine's after you and who loves to receive that repentance and turn grief and shame and mourning into joy so that so that you will keep turning to him and of course we should we should not sin in order that we can have the shame and and enjoy that that response.

The the fact that it is shameful and the fact that it is against such a father as we have ought to make us hate the sin and we thankful that the Lord helps us in fighting against it. Okay, so. Where we've been recently in the preaching already, so these hopefully will be familiar words for you.

Any other included versus twelve and thirteen but I've included verse 14, which is kind of a hinge into that restoration passage that immediately followed. But drill two beginning of verse 12 now therefore says you all way turn to me with all your heart with fasting with weeping with morning, so when your heart and not your garments return to you all your God.

He is gracious and merciful slow to anger and of great kindness and he relents from doing harm. Who knows if he will turn and relent and leave a blessing behind him a grain offering in a drink offering for all your God, so again once meant much time rehashing this since we've recently heard it preached but intensity of turning towards the Lord the, The fasting and weeping and morning and completeness with all your heart and then sincerity sincerity with with the heart not just an external show in the garments but with the heart itself, but especially allured to him because of his character and his and his promise promise for he is gracious and merciful.

Slow to anger of great kindness or runs from doing harm similar again, isn't it to the the the character description here similar again to the the word picture of God as father grieving over the sun that that he's just had to correct and delighting in him and desiring for him to turn to him and be restored the Lord gives us in scripture these repeated descriptions of his character.

I think it's part of our sinfulness when we are sinning that we consider him hard and sometimes one of the things that we need to repent of as we repent is this feeling like God wouldn't receive me. That that God is too angry with me to receive my repentance and love me and restore me we can tell ourselves.

I think that we're thinking that because he's perfectly holy yeah he's perfectly holy and that he's perfectly just yeah, he's perfectly just and that he has infinite holy furious wrath against and that's true about him too, but he's also God who is perfectly all of the things that he is at the same time.

And so we must also agree with the scripture he'll take our view of God, which is always needing correction and instruction by the scripture and say he is. Gracious verse 13, he is merciful verse 13, he's slow to anger and of great kindness verse 13 and he relents from doing harm he's quick to forgive and so when our hearts in in the midst of feeling the burden of our sin and knowing many truths about God when our hearts feel like we we can't turn to him or to ashamed to turn to him, that's that's the, Shame to put down the to ashamed to turn to him kind of feeling because that's telling yourself a half truth about God.

And the truth about himself that he presents for you to turn to him is his grace his mercy his being anger and being of great kindness and his relenting from doing harm so Lauren hold of who God is clinging to who

God is again, if you go back up to the the language in our confession, you can see how it's drawing from these passages to give the whole picture so a sinner biota sinner out of this.

Height and sense not only of the danger but also of the filthiness and adiosness of his sins as contrary to the holy nature and righteous law of God and upon the apprehension of his mercy in Christ. To such as our penitent. Ok. So laying hold of God's willingness and that's why we left verse 14 and there that who knows isn't to who knows of doubt of the outcome but of the fact that it is God's freedom in which he responds.

He responds according to his character. We don't manipulate him. We don't compel him. His character is what compels him. And we see the wonderful restoration. Described and verse 18 and following which we have also recently heard preached. So MS. If you've got a Bible opening just flip a few pages over or you just look down at the next section.

We're given just verse 15 as a proof text here.

Enos chapter 5 as a whole. The calling of Israel to repentance and light a coming day of the Lord. Very similar in that respect to some of what we've been reading and hearing about in the book of Joel verse 15 by itself is Hate Evil Love. Good. Established. Justice in the Gate.

It may be that Yahweh God of hosts will be gracious to the remnant of Joseph. And so, there's the there's remnant language in Jeremiah 31, there's remnant language and Amos 5 but starting in verse 10. This is talking now about Israel in their sinfulness. They hate the one who rebukes in the gate.

Okay, so they don't like going and hearing preaching that tells them to stop sinning. There are poor little one who speaks uprightly. This of course is a problem and every age it was a problem in especially in Jesus as age wasn't it when they were rejecting his preaching or what did Jesus often say?

He said y'all did this to the prophets that the Lord sent before and he told the multiple parables about how they were now doing with the sun what they had done with the servants who had been messengers. So that was a big part of Israel's sin continuing in. Spector five verse 11 therefore because you tried down the poor and take grain taxes from him.

Though you have built houses of human stone yet, you shall not dwell in them you have planted pleasant vineyards but you shall not drink wine from them. For I know your manifold transgressions and your mighty sins afflicting the just taking bribes diverting the poor from justice at the gate, therefore the prudent keeps silent at the time for it is an evil time.

Then seek good and not evil that you may live so you always God of hers will be with you as you have spoken he say I want I want God with me. I want to turn to God well in order to turn to God you have to turn from sin and to doing good you can't have God without repentance, there is no faith without repentance.

You're often here the emphasis on faith alone justifies that's correct but commanding people to repent and to turn from sin into stop sinning is not in conflict with the fact that trusting in Jesus is the only instrument by which is the only mechanism by which Jesus and his righteousness and his sacrifice become yours repentance is not how Jesus becomes yours repentance is not how Jesus is righteousness becomes yours repentance is not.

How Jesus is sacrificed becomes yours faith is the way all those things happen but repentance and faith always go together you see what he says in verse at the end of verse 14 as you have spoken so they've you know, they said you always got a host to be with us and he says seek good and evil that you may live so that God of hosts will be with you as you have spoken because as you can faith is not faith.

Unless it has repentance with it. Whom does that sound like or what does that sound like in the Bible you remember a place that talks about a faith that cannot save you? I think I just heard it was it James right faith without works is is dead it's not saying that it's real faith that needs resuscitation it's saying it's not actual saving faith at all that's what God is telling the people here in Amos chapter 5 and verse 14, he's saying you cannot have faith in God to be with you for your good.

Unless you have turned to that God in your own determination to do good seek good and not evil that you may live so you only God of hosts will be with you as you have spoken hate evil love good established justice established justice in the gate it may be you always got of hers will be gracious to the remnant of Joseph so again repentance is not only a turning from evil we we often I think as, Especially emphasize the turning from but it's a turning to God and you turn to him in his goodness and mercy to you with a desire to do that which he commands to do that which pleases him.

Yeah children have different kinds of smiles when the when the correction is over and the the the praying together is done and the looking up into daddy's restored to now unto smiling face happens child may smile up into daddy's face now if it is the smile of thankfulness that the shame is over with and and everything is back on good terms.

Between me and daddy it will be matched with a desire in the heart to do what is right and to stop that sin. Those also another smile that I may or may not have seen and since we've got a pool of eight no one needs to feel particularly singled out although if the Holy Spirit does that run with it kids there is another smile that is the smile of mischievous mischievousness that says the correction one that bad the you know, the the licks weren't weren't so bad and now I can go back to doing what I want to do because the accounts are settled and I'll just, Try not to get caught again next time.

There is a way of dealing with God like that that is not laying hold of his goodness and loving that he loves to receive repentance and restore you so hate evil love good established justice in the gate turning to the good God from the heart the kind that the spirit that we look to the spirit to give to us that is something that comes with the result to do good but more on that next week Lord willing in.

The next portion under letter that is footnoted with letter D at the top.

Really wanted to do more with someone 19 verse 28 that's my soul drops from heaviness quite literally you may have it more paraphrasically translated depending on your translation something like melting from grief but it's describing the work of God and his spirit especially by his word. Psalm 119 a wonderful psalm of what it looks like to interact with God and his word and the good.

Ness of his word in so many different ways in our hearts and in our lives and a big part of someone 19 is being afflicted afflicted in our souls even afflicted by God's providence and being thankful that we were that he did put us through hard things so that we would determine not to sin against him anymore, but just another example of how that that grief of heart that.

Dealing with the weightiness of our sin against God as part of our part of right and biblical repentance. Second Corinthians 7. Then give us just verse 11 at the end. We'll we'll read beginning in verse 8. But he's already mentioned this situation a little bit earlier in 2nd Corinthians talking about the one that he had written about and that they needed to discipline and that they did they carried out the apostles instruction and they carried it out so vigorously that earlier in the letter Paul had to tell the Corinthians to now restore your affection, make sure you show love to him that the the they're not be any deeper.

Fracture in the relationships in the church and and the the, That the schemes of the devil which divide the church by by broken relationship would be defeated. And then he comes back to the the situation again in in chapter seven in the passage that we have in front of us.

And he says for even if I made you sorry with my letter, I do not regret it though. I did regret it. For I perceive that the same epistle made you sorry the only for a little while now. I rejoice. Not that you were made sorry, but that your sorrow led to repentance and it's very difficult for us we're not like God not subject to passions.

God in himself cannot be changed as always rightly responding in every way to to everything and. That there's something that reflects that part of God's character when we have these mixtures of right emotions at the same time. For instance a couple weeks, we'll hear in the afternoon sermon in Philippians rejoice in the Lord always from the same God that we have been hearing that we should grieve over our sin or that we should mourn with those who mourn and so there is that mixture in us of rejoicing in grief.

Sometimes while the apostle had the same the similar. Mixture in himself, right? He rejoiced that their sorrow led to repentance even though he sorrowed over the fact that they had to suffer sorrow. And again, those of us who are have been parents, we've we've known that mixture haven't we?

Pain over what our child is going through even something that we are not doing even something that just comes in God's problems and seeing God grow our child. And as we pray for that that growth that we can see. He. Is brought our child into this season of pain, you know, whatever it is that that our child is suffering and we suffer with them in it but we may also be noticing what the Lord is doing in growing the way our child thinks about him and the priorities of their life how the the player all the time for the little child or the care so much about social status and what others think of me and you know my place in the in the social group of, Maybe the older child and you know God often brings things into our children's lives to reorient their priorities towards him and we may rejoice at the same time as we grieve over the pain rejoice over God's work as we grieve over the pain so the apostle had that kind of gladness about their sorrow not because of their sorryness or how painful grieved they were but because of what it led to now our joys first nine.

Not that you were made sorry but your sorrow led to repentance never ten for godly, well it's continuing sorry for you were made sorry and a godly manner that you might suffer loss from us and nothing for godly sorrow produces repentance leading to salvation not to be regretted so you don't regret that you are sorry you rejoice over the repentance in the salvage, but the sorrow of the world produces death.

Who is perhaps well, you might have multiple examples who are some or who is perhaps the great example of the one who had sorrow over a sin but it didn't lead to repentance. Judas absolutely make sure that you know Christ to be ready to receive you, you know God to be ready to receive you in Christ the apprehension of the mercy of God in Christ is absolutely essential to real repentance.

You can be cut to the heart over your sin and realize how dreadful it is like Judas did when he ran back to the Jewish leaders, he said I have made a dreadful mistake. But if you don't lay hold of God's mercy to you in Christ, you may end up not having had the godly sorrow.

But the sorrow that leads to death and so the apostles rejoicing that that was not the kind of sorrow the sorrow that leads to death at the Corinthians had and how did he know because they're turning to God had many many characteristic symptoms for observe this very thing that you saw it in a godly manner what diligence it produced in you again, don't listen anybody who tells you that diligence to do good works is somehow incompatible with the Bible.

Religions to do good works can come from many things. It can come from pride. It can come from trusting in how much better. You're going to do this time but it can also come from. Rejoicing over the God who has restored you and desiring to please him who is worthy of such of such service and obedience.

What clearing of yourselves? There's a recognition when you have sinned and you have broken trust that that forgiveness can be immediate while trust takes. Time to earn back. And if you are repentant, you are not saying well, you should really trust me now because you said you forgave me.

That from someone that you have forgiven but you can't trust yet and they have to earn that trust back. Well part of the godly sorrow that led to repentance for the Corinthian church was they wished to in their diligence clear themselves to demonstrate and earn back the trust and the honor of the the good name the that they had with the apostle.

So does ironic to clear yourself rather than a demand that everybody go back to restoring all of the privileges of relationship. Often those who are clinging to unforgiveness are doing so because they don't understand that you can forgive someone of their sin but doesn't mean you have to trust them again right away.

Well, remember that when you are in the position of having to have been the one forgiven and don't begrudge other people the, Necessity of proving by a new track record that that you're repentance is as real. What diligence it produced in you what clearing of yourselves what indignation? So forgiving being forgiven doesn't mean that you the you suddenly think that what you did was not a big deal.

God the son had to die for it. Otherwise you would have perished in hell forever for it. So real repentance doesn't say or have been restored now so what I did wasn't a big deal and if I do it again, it'll be no big deal. Real repentance says it was an infinitely big deal and I hate and I mean dignant with all my remaining sin, I am as opposed to it as Jesus as opposed to it.

Remember? Lasts. Lord say I think we had Phillipians 3:18 and those who walk as enemies of the cross of Christ. The cross of Christ said that sin is a big deal. That sin deserves the hot and holy wrath of God. And so unless you walk in opposition to your sin, then you are walking in opposition in enmity towards the cross of Christ.

So yes indignation against the sin that you have committed and you're remaining sinfulness what fear probably reverence their vehement desire zeal all of these things these very kind of strong not just emotions but exercises of your will determinations and again we'll talk more about purpose and endeavor after walking in new obedience.

So there's a lot of information in one place yes, just ah.

You take it really pride and with those works really good work. Right so. Diligence to do good works if we're using the word good in a fully biblical sense that would not come from pride because that would include that would you know only that which proceeds from faith is good and whatever does not proceed from faith is sin, but there are good works that have an outward conformity to God's law and, And and the believer can desire to make themselves feel better by more outward conformity in which they're in which we get deceived about the goodness of our works because it's not coming from God loved me.

I love him because he first loved me. If I love him then I will keep his commandments, okay, that's the that's the foundation of good works starts with love for God but sinners only come to loving God by apprehending his love for us, you know, kind of the chain that we see and first John three through five, thank you good question good question.

So it's a lot of information in one place you've got the sheets of some of the bullet points and hopefully seeing the text you'll be able to remember how a lot of those things fit together. Parents and kids learning how to do repentance well with our heavenly father is something that we should be seeking after in the training of repenting well the repenting well of our children with their earthly father and mother I say this as someone who is often feels very pressed for time.

And does not want to go through all the steps that it takes to to deal with the grief over the sin the apprehension of God's mercy laying hold of that mercy and love for him being the foundation for new obedience and you know not saying there's a certain amount of time you have to spend every time but I am saying that.

What we how we train our children in their repenting now will have a significant effect upon how they repent and we probably are not repenting as well as we should and God may be giving us opportunity to retrain some of our own repentance as we walk our children through it it's one of the many ways that our children are such a sanctifying influence upon us as well in God's goodness our time is at least pray.

Our Father how we thank you for the privilege and joy of calling you Father we do behold the manner of love that you have shown to us that we are called your children and that you are determined that when we at last see the Lord Jesus we will be like him because we'll see him as he is we pray that your spirit would give us this hope this confidence in your love the status into which it has brought us the end unto which you are bringing us.

And that by your spirit making us to hope this your spirit would also produce in us the desire and the diligence to purify ourselves even as the Lord Jesus is pure and we thank you that this has guaranteed in him so we ask it in his name amen.