

## I. Introduction

### A. This morning we are going to enter the third chapter of I John

1. I was initially planning on preaching on I John 1:1-3 this morning, but as I meditated on the passage and studied, I've decided to back up a few verses and cover I John 2:28-3:3 this morning because it all goes together
2. Although, as I've mentioned before, I John is a very hard book to outline, I John 2:28-3:3 is at the center of the book, both in location and in importance
3. In these verses John is going to give his most important command, he is going to outline his most important distinction, he is going to show us our greatest joy, he is going to point us to our greatest hope, and he is going to give us our strongest motivation
4. Thus, everything in I John can be traced back to these five verses somehow, these verse form the core of John's message to us - everything else in the book builds up to these five verses, and then these five verses form the basis for everything else in the book

### B. By my request, we have sung two songs this morning together

1. We started this morning with 'Let us Love and Sing and Wonder' and then, just a moment ago, we sang 'The Love of God is Greater Far'
2. I requested these two songs because these songs, even the titles of these songs, capture the heart of John's message here in these verses
3. John is going to show us that the Love of God is greater far than tongue or pen could ever tell
4. And because the Love of God is so great, John wants us to Love and Sing and Wonder
5. So, let's read these verses together looking for this sense of wonder

### C. I John 2:28-3:3 - *And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him. See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure.*

### D. Proposition and Outline

1. Proposition: God's love is a source of infinite wonder and joy that sustains us, directs us, motivates us, and gives us an abiding hope.
  - a. Title: The Love of God is Greater Far...
2. Outline:
  - a. A Central Command - from Christological truth to Christological union
  - b. A Present Joy - basking in God's adoptive love
  - c. An Unexpected Explanation - the world's enmity is proof of God's love
  - d. A Future Hope - it's good now, but it gets better later
  - e. A Powerful Motivation - hope and joy combine to push us into Christ
  - f. Application - let us love and sing and wonder

## II. A Central Command - from Christological truth to Christological union

### A. John has talked a lot about abiding so far in I John

1. A central question of John's letter is, 'who is abiding in Christ?'
  - a. 2:6 - *whoever says he abides in him ought to walk in the same way in which he walked*
  - b. 2:10 - *Whoever loves his brother abides in the light, and in him there is no cause for stumbling.*
  - c. John's letter contrasts those who are abiding in Christ from those who are only claiming to abide
2. John goes on to say that Christians are defined as those in whom the word of God abides
  - a. 2:14 - *I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.*
  - b. As Dan discussed a couple weeks ago, this song in chapter 2 describes the Christian life from different vantage points - one of those perspectives is a strong, young man who has truth implanted in Him
  - c. The Christian life is rooted in the truth of the word of God abiding in us
3. So, we must continue to let the truth of Christ abide in us
  - a. 2:24a - *Let what you heard from the beginning abide in you.*
  - b. John says that the word of God is abiding in us, so we must make sure that it continues abiding in us
  - c. We need to actively keep the truth of Christ at the center of our faith
4. And if the truth of Christ abides in us, then we are presently abiding in Christ and the Father
  - a. 2:24b - *If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.*
  - b. John says that if we grasp the truths of Christ and establish our lives on the truth of Christ then we are the ones abiding in Christ - the truth of Christ abiding in us demonstrates that we are abiding in Christ
5. And the evidence of our abiding is that Spirit of Christ abides in us and enables us to abide in Christ
  - a. 2:27 - *But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie---just as it has taught you, [you will be abiding] in him.*

### B. In verse 28, John turns the truth about Christ into a command about Christ - abide in Christ!

1. John has carefully defined the truth about Christ
  - a. Christ is the incarnate God-man, fully God and fully man
  - b. This truth must be at the center of our confession or we have no part of Christ
  - c. But this truth is not merely intellectual, it is powerful
  - d. When that truth abides in us, it demonstrates that we are abiding in Christ
  - e. So John has defined two truths about Christ which are central to Christianity - (1) Christ is God and man, this truth must abide in us, and (2) by the power of the Spirit we are abiding in Christ
2. And then he turns it into a command - Therefore, we must actively abide in Christ
  - a. 2:28 - *And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*
  - b. When you read verse 27 and verse 28 straight through, the phrasing sounds odd in English because most translations don't catch the subtleties of the Greek verbs
    - i. In verse 27, John says literally that if the Spirit dwells in us we will be abiding in Christ - the verb is a future indicative verb - a verb that tells us a truth that will be true in the future
    - ii. In verse 28, John uses a present imperative verb - a verb that commands us to do something now - and now, little children, abide in Him
    - iii. If it is and will be true that we abide in Christ, then we must act on that truth and abide in Christ
    - iv. Even though there may be false pretenders who claim that they are the ones who abide in Christ, we don't need to worry about them because the Spirit will keep us in Christ
    - v. So, instead of following the false teachers, just keep abiding in Christ
  - c. If the truth of Christ abides in us, and the Spirit of Christ abides in us so that we are abiding in Christ, that truth should reflect into our lives in an active abiding in Christ - seeking a vital union with Him, drawing our life from Him
  - d. Abiding is first passive, we are abiding in Christ by the powerful act of God, but it is then active, we must abide in Christ

### **C. But why do we need to abide in Christ?**

- a. John follows up his command with a reason - so we can have confidence and not shrink in shame when Christ returns - but this is rooted in what he has already said
- b. John has already described what the present state of the world is
  - i. In verse 8, John says that the darkness is passing away
  - ii. And in verse 17, John says that the world is passing away along with its desires
- c. But here John says that Christ is doing the opposite, Christ is appearing, He is coming
  - i. So, instead of abiding in the world, instead of getting entangled in the things of the world which is passing away, we need to abide in Christ, the One who abides forever
  - ii. When He comes He will destroy all that is opposed to Him, but if we are abiding in Him, we will have no reason to shrink away from Him when He appears
  - iii. Instead, as we'll see in a few verses, His appearing will be the fulfillment of all of our hope and joys
- d. So this, in the end, is the answer to figuring out who is abiding in Christ - who gets to make that claim
  - i. Yes, doctrine is extremely important to answering that question and very important for making distinctions between false teachers and true followers
  - ii. But doctrine isn't the end - if there are some people who do abide in Christ and some people that don't abide in Christ, then what we need to do is abide in Christ
  - iii. If we are abiding in Christ according to the truth about Christ, then He will implant His truth in us, He will protect us from those who challenge our union with Christ and He will judge those who don't abide in Him
  - iv. We need to be on guard against those who are false claimants of Christ, but the best thing to do is just keep abiding in Christ - *and now, little children, abide in Him*

### **D. Abiding in Christ looks a certain way, though - those who abide in Christ will look like Christ**

1. John continues on in verse 29 - *If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.*
2. The truth about Christ leads to abiding in Christ, and our abiding in Christ is rooted in the truth about Christ
  - a. So, as John calls us to abide in Christ, he then points us back to another truth about Christ
  - b. Christ is perfectly righteous, He is without sin in any way
  - c. So, if we are abiding in Christ, we are abiding in the righteous One
3. If this is true, it ought to affect our lives and it ought to direct our abiding
  - a. If we want to abide in Christ, then we must seek after righteousness because we know that He is righteous
  - b. And if we are abiding in Christ, then we will practice righteousness because we are abiding in righteousness
  - c. So the truth of who Christ is is central to Christianity, but this truth must be lived out - lived out by abiding in Christ and lived out by abiding in righteousness

### III. A Present Joy - basking in God's adoptive love

#### A. John finished verse 29 by emphasizing that our union with Christ leads to Christlikeness

1. But, he used a slightly different phrase to capture this union - instead of continuing with the language of abiding, he says that our righteousness demonstrates that we have been born of Him
2. Our righteousness is evidence of our union because our righteousness comes from Christ in the same way that a son often resembles a father because of both genetics and training
3. John says that whoever looks like Christ is obviously proceeding from Christ, their Christlikeness is evidence of a vital union with Christ - and, vice versa, those who lack Christlikeness are obviously not proceeding from Christ
4. But as soon as John utters the phrase, he is caught up in the wonder of the truth of that phrase - he used the phrase 'born of Him' to reference our union with Christ, but then he stops and ponders the glorious truth that we truly have been born of God

#### B. So, the next word that John utters is an exclamation - See!

1. 3:1 - *See what kind of love the Father has given to us, that we should be called children of God; and so we are.*
2. The word 'see' is an emphatic command - it means look at this, behold this, wonder at this
  - a. The NIV paraphrases this word by saying, 'How great! How great is the love the Father has given to us'
  - b. It's not a very good translation, but it captures the purpose of the statement
  - c. John is calling us to look and see how glorious and how good God's love is and to be filled with wonder
  - d. John has been discussing the truths of Christ in his letter, but here he is just overwhelmed with joy and calls us to look at how good all of this is
3. Which brings us back to His introduction
  - a. 1:5 - *And we are writing these things so that our joy may be complete.*
  - b. John's goal in writing this letter was to complete his joy and our joy, so it is no accident that this statement is at the center of John's letter
  - c. John is overwhelmed by wonder and joy by this one thought, and he centers his letter around it so that he can share that wonder and joy with us

#### C. God's love should cause us to love, to sing, and to wonder - to see God's love is to rejoice in the goodness of God

1. And we see that love because God has called us His children in Christ
  - a. John just touches this truth in verse 29, talking about righteousness as the evidence of our birth
  - b. But having touched such a great truth, John wants us to rejoice in its fullness
  - c. John isn't using the term birth as merely a metaphor, God has called us His children
  - d. Could there be any greater love? In fact, the phrase John uses technically means, "Behold, what country does the Father's love come from?" In what place would such love be shown to us?
  - e. John just can't believe that God would ever call us His children, but He has and John rejoices
2. And God's call is perfectly effective - God has called us His children and so we are His children
  - a. To make his point clear, John adds a phrase at the end - *and so we are*
  - b. When God calls us His children, it is not some sort of make believe statement, or mere sentimentality or some sort of legal fiction - God's says we are His children, so we are His children with all the rights and responsibilities of that relationship
  - c. God calls us His children and we are His children
3. And, according to John, this is the source of infinite joy for the believer
  - a. This is the source of John's joy, John is overwhelmed as he touches on this truth
  - b. And John wants us to be overwhelmed too, so he says, 'Look!'

**D. But why is God's love such a source of joy? Why does this thought overwhelm John?**

1. I'm sure that we could ponder this truth and come up with many reasons that this should overwhelm us
  - a. But I want to know why John is overwhelmed by this truth, what has led John to this exclamation
  - b. So, let's look through the rest of John's letter to see where his joy comes from
2. God's love overwhelms John because it is totally undeserved
  - a. John starts his letter in 1:5 - *This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all.*
  - b. But then he says in 1:8 - *If we say we have no sin, we deceive ourselves, and the truth is not in us*
  - c. This poses a significant problem, God is perfectly holy, and we obviously are not
  - d. God should not love us, there is no reason for God to love us - there is ample reason for God to destroy us
  - e. So John wonders at God's love, it overwhelms Him because we don't deserve it at all
3. God's love overwhelms John because it is given completely as a gift
  - a. 4:10a - In this is love, not that we have loved God but that he loved us
  - b. Since we could in no way deserve God's love, God's love has nothing to do with us
  - c. God doesn't love us because of anything we could do, it is not an act of reciprocity
  - d. God loves us simply because He has chosen to love us
  - e. So John wonders at God's love, it overwhelms Him because it is a pure gift
4. God's love overwhelms John because its cost is beyond imagining
  - a. 4:9 - *In this the love of God was made manifest among us, that God sent his only Son into the world*
  - b. 4:10b - *to be the propitiation for our sins.*
  - c. God's love isn't a denial of His holiness, and so His love for us had to exact a price
  - d. And that cost was the death of His only, beloved Son
  - e. John sees the infinite cost of God's love and wonders, it overwhelms him because it is so costly
5. God's love overwhelms John because its worth is beyond compare
  - a. 3:1 - *See what kind of love the Father has given to us, that we should be called children of God; and so we are.*
  - b. God's love has led to our adoption into God's family - what greater thing could possibly happen
  - c. We know have all the rights of a child of God, rights of approach, rights of relationship, rights of inheritance - every right a child has we have with God in Christ
  - d. Paul has the same line of reasoning in Romans 8, but is more explicit about the benefit
  - e. Romans 8:16-17 - *but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs--- heirs of God and fellow heirs with Christ*
  - f. John sees the incredible benefit of being a child of God and wonders, it overwhelms Him because God's love is worth so much

**E. And so, at the center of his letter, John exalts his purpose**

1. As Dan and I have mentioned several times, John wants us to feel the truths of Christ
2. And this is the greatest truth that John wants us to feel - to feel the fact that God has loved us and called us His children in Christ
3. This great, central, glorious truth ought to cause us to wonder and rejoice
4. So, as our song exhorts us, let us love and sing and wonder

#### IV. An Unexpected Explanation - the world's enmity is proof of God's love

*See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.*

##### A. As we enter the second half of verse 1, the phrase flows nicely, but I'm always left wondering why John decided to go there with His statement

1. John has been rejoicing in the goodness of God's adoptive love, and he's going to keep doing that in verse 2
2. But before He continues this celebration in verse 2, John pauses and looks back out at the world
3. Why does John seem to interrupt the flow of His thoughts here to talk about the world's hatred?

##### B. On further meditation, the reason is simple - John isn't disrupting the flow of his thought, he's supporting his point

1. As John reaches the high point of rejoicing in the love of God, he pulls in another theme from his letter and shows that both themes go together and actually prove each other
  - a. John wants us to rejoice in God's love for us, to have confidence in God's love
  - b. But John also wants us to understand and be on guard against the enmity of the world
  - c. Here John pulls these two themes together and unites them at the core of His book
2. So John's letter is full of contrasts, but the multiple contrasts in John's letter can be summarized in one overarching contrast - the contrast between the Father and the world
  - a. John says that the Father and the world are diametrically opposed to each other
    - i. 2:16 - *For all that is in the world---the desires of the flesh and the desires of the eyes and pride in possessions---is not from the Father but is from the world.*
    - ii. All of the other contrasts in the book flow out of this one contrast
    - iii. In 4:5-6, John shows the difference between true and false shepherds by who listens to them - *They are from the world; therefore they speak from the world, and the world listens to them. We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us.*
  - b. And we exist on one side of this divide
    - i. We belong to the Son and therefore we belong to the Father
    - ii. I John 3:1 - *See what kind of love the Father has given to us, that we should be called children of God; and so we are.*
    - iii. If we are children of God, then we have irrevocably chosen a side in this battle
    - iv. So, it shouldn't be surprising that the world hates us, because it hates our head, we abide in the object of their hatred
    - v. In fact, it should be more surprising if the world didn't hate us - if you claim to be a partisan fighting for an invading force and against an occupying force and the occupying force completely ignores you, you have to wonder how well you are representing the invading force (WWII)
3. So all of the enmity you are facing, whether it is from unbelievers outside the church or false teachers inside the church, is rooted in the world's hatred for the Father
  - a. So enmity from those who do not know the Father is not a reason for despair, but rather a reason for joy
  - b. If the world hates us, it's pretty decent evidence that we are on the other side, the German's didn't shoot French partisans because they were cooperating, but because they were serving the Allied forces
  - c. Sure, it's hard to face persecution and enmity, but in the big picture, we should remember that this is an evidence of our adoption by God and is, ultimately, a reason for rejoicing

##### C. John makes this point throughout his writings

1. John records Christ's words in John 15:18-21 - *"If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But all these things they will do to you on account of my name, because they do not know him who sent me.*
2. The world's hatred isn't a reason for despair, it's a reason for hope - hope that we have been irrevocably claimed by the other side, hope that our allegiance is obvious enough to provoke a response
3. If the world hates us then we are children of God

## V. A Future Hope - it's good now, but it gets better later

*Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.*

### A. As we get to verse 2, John continues his main theme of our adoption - *Beloved, we are God's children*

1. But he adds an important word - *Beloved, we are God's children NOW*
2. And then he adds a contrasting phrase - *and what we will be has NOT YET appeared*
3. In fact, the phrase 'Now and Not Yet' comes from this verse, the concept is found throughout the New Testament, but that phrase is found only here - we are something NOW, but there is still something NOT YET

### B. John defines the time frames of Now and Not Yet

1. Now is easy, John uses the word now to refer to the time in which John was living
  - a. 'Now' was the time of the Epistles and continues until some, as of yet undefined, point in time
  - b. To fully define now, then, we need to define not yet - now will continue until the not yet comes
2. So, John clearly defines 'not yet'
  - a. He starts by saying that what we will be has not yet appeared
  - b. But then he tells us when it will appear - *but we know that when he appears we shall be like Him*
  - c. Not yet happens at the return of Christ
3. So now is from John's time until the return of Christ and not yet commences at the return of Christ
  - a. This is actually an important point to make, because it tells us where our hope is focused on
  - b. 'Not yet' doesn't slowly bleed into this world, we aren't working to make the 'not yet' happen
  - c. The 'not yet' will happen instantly at the return of Christ and not until then, so any system of theology that tries to capture the 'not yet' before the return of Christ is fatally flawed
  - d. We exist in the 'now' and we will continue existing in 'now' until Christ returns

### C. John defines the characteristics Now of Not Yet

1. John starts by telling us what 'now' is like - now is really good
  - a. Now is when we get to rejoice in God's calling us children - *Beloved, we are God's children now*
  - b. And this is important, because 'now' is also when we face the world's persecution
    - i. Now is when the world hates us because it hates our master
    - ii. Now is when we will face persecution for righteousness sake
    - iii. Now is when false teachers will split and destroy our churches because they hate Christ
    - iv. So we could start to believe that 'now' is a time of really bad things - and, in some ways, it is
  - c. But John calls us to see that there is a deeper truth to 'now'
    - i. 'Now' we are God's children - in the face of enmity and persecution we are still God's children
    - ii. This makes 'now' a really good time - we get to bask in the love of God, to examine and rejoice in everything that God has done for us in Christ, to approach the throne of God with confidence
    - iii. Despite the world's enmity, we have something very good that cannot be taken away from us
2. But then John tells us what 'not yet' is going to be like - not yet is going to be even better
  - a. In one way, John emphatically doesn't tell us what 'not yet' is going to be like
    - i. He says - *and what we will be has not yet appeared*
    - ii. Since we haven't reached 'not yet', we can't fully describe the glory and the joy of 'not yet'
  - b. But John doesn't leave us hanging, he defines 'not yet' in terms of what we do know
    - i. *But when He appears we shall be like Him, because we shall see Him as He is*
    - ii. John can't perfectly describe the glory, but He knows who the glory belongs to
    - iii. 'Not yet' will be consummated at the return of Christ we He appears in glory and in power
    - iv. And we will get to share in that glory and power and perfection because when He appears we will be made perfectly in His image - we are being remade now, but we will be perfectly remade then
  - c. So, 'not yet' is when we get to fully rejoice in our union with Christ
    - i. It is when we get to perfect enjoy our union with Christ, to perfectly act our union with Christ

### D. So, John roots us in a future hope, a present joy but a future hope

1. Now we get to rejoice that we are the children of God and enjoy all of God's love for us
2. But we look forward to not yet when those joys will be consummated and we will be remade in Christ's image

## VI. A Powerful Motivation - hope and joy combine to push us into Christ (vs. 3)

*And everyone who thus hopes in him purifies himself as he is pure.*

- A. This paragraph from 2:28 - 3:3 forms a complete circle here as John closes out his thoughts on the second coming**
1. We started at the end of chapter 2 seeing that our union with Christ requires righteousness in verse 29
  2. And now, in verse 3, John is going to show us that our union with Christ empowers righteousness
  3. John starts by commanding us to abide in Christ and the righteousness of Christ
  4. Then John shows us the joy of abiding in Christ, the evidence of abiding in Christ, and the hope of abiding in Christ and then comes back to righteousness - righteousness is not only required it is desired
  5. If union and sonship is true, if we are abiding in Christ and are children of God, then righteousness is not an external command that is forced on us but an internal desire that we seek after
  6. So John says - *And everyone who thus hopes in him purifies himself as he is pure.*
- B. 'Now and Not Yet' is important to John's thoughts here - John didn't introduce the now and not yet for no purpose**
1. 'Now' provides a strong basis for seeking purity
    - a. We purify ourselves because we can be purified
    - b. We are the children of God and abiding in Christ and through our relationship and union we can draw righteousness directly from the source
    - c. So the truth of 'now' empowers us to seek after righteousness - we can seek after righteousness because we have been born of God and - *everyone who practices righteousness has been born of him*
  2. 'Not yet' provides confidence in seeking purity
    - a. We purify ourselves because we will be purified
    - b. If we are abiding in Christ and are children of God, our final state is set in stone - we will be righteous
    - c. We can despair of that sometimes, now, when we don't see that perfect righteousness yet - *what we will be has not yet appeared*
    - d. But we know the end game and we know that we will be made righteous
    - e. So the truth of 'not yet' encourages us in seeking after righteousness - we can seek after righteousness even when we fail because we know that we will succeed in the end - *we will be like Him because we shall see Him as He is*
  3. And 'now' and 'not yet' combine to provide an intense desire for purity
    - a. We purify ourselves because we want to be purified
    - b. John has defined a present joy and a future hope, a 'now' and a 'not yet' and they join to motivate us
    - c. Our present joy is in our union with Christ who is perfect righteousness
    - d. And our future hope in is the return of Christ when we will share in His perfect nature
    - e. If we are rejoicing in and looking forward to the perfection of Christ we will desire that perfection
    - f. And, if we desire that perfection, we will work to lay hold of as much of that perfection as we can now
    - g. We don't work to lay hold of it because we have to, we work to lay hold of it because we want to
    - h. Perfection is our joy because perfection is the essence of Christ, the One in whom we abide, the One who we will be made like



## VII. So, as we close, let us make application of our study this morning

### A. Our application could be this last point - seek righteousness - but I don't think that's the application that John wants us to make, that's a result not the command

1. John uses two imperative verbs - verbs that command us to do something - in this paragraph, and neither of them are in verse three
2. Importantly, purifies is an indicative verb - a verb that describes what is happening - not an imperative verb - a verb commanding us to do something
3. John is saying that our hope leads us to purify ourselves - it's simply a truth, not a command

### B. The two commands that John gives are earlier in the passage

1. They come in verses 28 and verse 1
2. In verse 28, John commands us - *and now, little children, abide in Him*
3. And then, in verse 1, John commands us - *see what kind of love the Father has given to us*
4. So these combined are the application that John wants us to make this morning

### C. So first, abide in Christ

1. Seek a living and vital union with Christ - draw your life out of Christ and the word of Christ
2. Center your life on the truths of Christ and your relationship with Christ
3. Do nothing that is not flowing out of your union with Christ

### D. And then, as you abide in Christ, then live in wonder

1. John wants us to live in a state of overwhelming joy, a sense of awestruck wonder at the goodness of God to us, that He would unite us to Christ and adopt us as His sons
2. So, as you go out this week, practice this wonder - give yourself time for reading the word of Christ, for meditating on the truths of Christ, and let yourself be overwhelmed at the beauty of Christ and the goodness of God
3. If you don't have an awestruck wonder at the goodness of God to you, I'm afraid that you don't understand the gospel yet - if you grasp the truths of the gospel and let your mind rest in them, you will be overwhelmed with joy at all that God has done in Christ

### E. And as you do these things - as you abide in Christ and wonder at the goodness of God - you will purify yourself

1. Righteousness comes as a necessary result of these commands
  - a. If you are abiding in Christ then you have been joined to the source of all righteousness and will draw righteousness out of your union with Christ
  - b. And if you are rejoicing in the goodness of God your hope will be in a future where God will consummate His promises and remake you in the image of Christ, the righteous One
  - c. And your joy and hope will turn into desire, a desire to be like the One in whom you are abiding and like whom you will be made
2. So righteousness becomes a delight and not a duty
  - a. To command you this morning to purify yourselves is to give you a duty to perform, a task to be completed, a rule to be followed
  - b. But to invite you to rejoice in all that God has done for us is to welcome you to partake in the deepest delight possible
  - c. And that delight will lead to righteousness much more assuredly than duty ever could

### F. So, let us hear our song and go out this week and 'let us love and sing and wonder!'