

Son and Sonship #2

by Stephen Kaung

The sermon emphasizes the journey from being a child of God to achieving sonship through spiritual growth and the transformative power of the cross.

Duration: 1:26:16

Scripture: John 1:14, John 3:16, Romans 8:14-17, Romans 12:1-2, Galatians 4:1-7, Hebrews 12:2

Topics: "Sonship"

Description

In this sermon, the preacher focuses on the concept of sonship and growing from children to maturity in faith. He begins by referencing Galatians 4:1-7, which highlights the idea that as children, we are under guardians and stewards until the appointed time. However, when the fullness of time came, God sent His Son to redeem us and make us sons and heirs. The preacher emphasizes the importance of looking to Jesus as the leader and completer of our faith, who left the glory of heaven to demonstrate the kind of man God desires us to be. He encourages the audience to present themselves as living sacrifices, not conforming to the world but being transformed by the renewing of their minds. The preacher also highlights Romans 8:14, which states that those led by the Spirit of God are sons of God, and through the Spirit, we cry out 'Abba, Father.' He concludes by expressing gratitude for God's love and sacrifice for us.

Transcript

Will you please turn to Galatians, the letter to the Galatians chapter 4. We will read from verse 1 through verse 7. Galatians chapter 4, verse 1. Now I say, as long as the heir is a child, he differs nothing from the bondman, though he be lord of all. But he is under guardians and stewards until the period fixed by the father. So we also, when we were children, were held in bondage under the principles of the world.

But when the fullness of the time was come, God sent forth his son, come a woman, come under law. That he might redeem those under law, that we might receive sonship. But because you are sons, God has sent out the spirit of his son into our heart, crying Abba Father.

So thou art no longer bondman, but son, and if son, heir also through God. Will you please turn to the book of Romans, Romans chapter 8. We read from verse 14 through verse 17. Romans chapter 8, verse 14.

For as many as are led by the Spirit of God, these are sons of God. For ye have not received a spirit of bondage again for fear, but ye have received a spirit of sonship, whereby we cry Abba Father. For ye have

not received a spirit of bondage again for fear, but ye have received a spirit of sonship, whereby we cry Abba Father.

The Spirit itself bears witness with our spirit that we are children of God. And if children, heirs also, heirs of God, and Christ join in, if indeed we suffer with him, that we may also be glorified with him. And if children, heirs also, heirs of God, and Christ join in, if indeed we suffer with him, that we may also be glorified with him.

May we have a word of prayer. Dear Lord, as we gather here this morning, our hearts are full of gratitude. Thou hast loved us so much, that thou hast given thyself completely, fully for us.

How we praise and thank thee that thy thoughts concerning us, thy thoughts are so noble, so glorious. We praise and thank thee that thou hast not only thought of us, but thou hast prepared everything for us. We praise and thank thee that thou hast not only thought of us, but thou hast prepared everything for us.

From the beginning to the very end, Lord, it is all of grace. We thank thee that thou hast given us another opportunity to come together. We look to thee, that by thy Spirit, thou wilt open thy word to us.

We thank thee because thou knowest each and every one of us. Lord, we thank thee because thou knowest each and every one of us. Lord, give each one of us a living word.

A word that will really bring us life and spirit. A word that will really bring us to thyself. And bring thee to us.

O dear Lord, we just wait upon thee. Waiting upon thy Spirit to do his work. That thou mayst be glorified.

We commit this time fully into thy hands. Trusting thee to do the work that thou hast ordained even before the foundation of the world. We ask in thy precious name.

Amen. Thank God for gathering us together again this morning. I always feel that whenever we are able to come together in the name of our Lord Jesus, it is a special grace of God.

We are living in a very special time. The return of our Lord Jesus is imminent. He is able to come at any moment.

How blessed it would be if he comes now. And we do thank him. Because he is giving us every opportunity to be ready, prepared for him.

And I believe that this is one of that blessed times. So may we all open our hearts to him. Allow him to speak to our heart.

That we may be what he wants us to be. That we may be ready to meet him face to face. Now this time when we are together, we feel led by the Lord to fellowship together on this matter of sons and sonship.

We believe that this is a very important thing in the Word of God. It is important because it is closely related to the eternal purpose of God. Our God is an eternal God.

Everything about him is eternal. There is nothing that is just transient, passive, temporary. And our God is a God of purpose.

He never does anything by chance. The Bible tells us that even before the foundation of the world, he has already purpose of purpose. And that purpose is according to his good pleasure.

And within that purpose, there is something for us. What is the eternal purpose of God concerning man? We need to know that purpose. And all the works of God is centered upon that purpose.

This is what God is working in each and every one of us. He is working in us for that purpose that we may be sons and we may arrive at sonship. Yesterday morning, we spoke about Romans chapter 8. There you will find our God, he has purpose before the world's foundation concerning us, Christ Jesus.

The word of God tells us that before the foundation of the world, God has already set a purpose concerning us in Christ. He has already set a purpose for those whom he already knows. You know brothers and sisters, God has foreknown you.

Even before you were born. Even before the world was created. There in the heart of God, God set a purpose concerning you.

He has foreknown you. Before you know him. And whom he has foreknown, he has predestinated to one thing.

God has predestinated you for one thing. It is not predestinated you to go to heaven. There is something far far excellent than that.

Because his purpose has to agree with his glory. Because his purpose has to agree with his glory. So what has God predestinated for you, brothers and sisters? It is not something small and minor.

It is something glorious. It conforms to the image of his beloved son. His beloved son is his exact image.

His beloved son is the outshining of his glory. His beloved son is the expression of his substance. His beloved son is the heir of all things.

All the fullness of the Godhead dwells in his son. He is one with the Father. If you see him, you see God the Father.

If you know him, then you know God fully. And yet, in the purpose of God, that we may be conformed to that image. His purpose for us is not just to save us from hell to heaven.

That is good enough for us. I remember someone says, if only my two feet will be leading the door of heaven, I am satisfied. But is God satisfied? He is not satisfied.

He will not be satisfied until we are conformed to the image of his beloved son. We are like his son. And that is not something external.

Because image means inward character. That we will take upon us the character of Christ. Not only believe in Christ, but to take upon the character of Christ.

To be like Christ. It is Christ who lives in me. And that is the eternal purpose of God for you and for me.

Anything less than that is less than the purpose of God. You know, before we believe in the Lord Jesus, the Bible says all have sinned and come short of the glory of God. Thank God by his redemption our sins are forgiven.

But are we still come short of the glory of God? Anything that comes short of the glory of God is strictly speaking sin. Do you know this is so serious? It is glorious, but it is serious. God wants us to be conformed

to the image of his beloved son.

That is glory. And if we are not conformed, we come short of the glory of God. But thank God, he has made every provision for us.

That we may be conformed to the image of his beloved son. So this is what we have considered yesterday morning. Now this morning we would like to go a step further.

We would like to consider this matter of from children to sons. Who are the children of God? Who are the children of God? If we look at John 1 verse 12. It says Not of man's will, but of God.

Not everybody in the world is a child of God. Everyone in this world is created by God. God is our maker.

He is our creator. But not everyone is a child of God. A child of God has to be born from above.

And here it tells us When the whole world rejects God's offer of his beloved son. Whoever receives his son, our Lord Jesus. As many as receive him.

God gives them the right to become the children of God. It is a privilege, but it is also a right. He that is born of the spirit is spirit.

We are not only created by him. But we are to be born by him. How can we be born again? By receiving the son of God.

By accepting the son of God, our Lord Jesus. Those who receive him. God gives them the right to be the children of God.

Those who believe in his name. They are not born of flesh will or the will of man. But they are born of God.

So dear brothers and sisters, we do thank God. That we are children of God. It is a right.

We have the right to approach God and call him Abba Father. It is wonderful. We belong to the family of God.

But you know in the New Testament But you know in the New Testament There are two different words to describe children. One is techno. One is techno.

This word expresses the parental affection. It has nothing to do with growth. Everyone who believes in the Lord Jesus is a child of God.

And the affection of our God the Father is upon him. That is one word. So everyone who believes in the Lord Jesus is a child of God.

Everyone is loved by God the Father. But there is another word. Partial.

And that word has relationship with growth. It is in contrast with young men and fathers. Now if you will turn to 1 John 2. If we turn to 1 John 2. 1 John 2. Verse 12.

Children, I write to you because your sins have been forgiven in the name of the Lord. Now this word children is techno. This word includes all those who believe in the Lord Jesus.

And because we are children we know that our sins are being forgiven in the name of our Lord Jesus. So we are now in the family of God. But in the family of God you find there are little children, there are young men and there are fathers.

So in verse 13. He said I write to you fathers because you have known him, that is from the beginning. I write to you young men because you have overcome the wicked one.

I write to you little children because you have known the Father. Now the word little children is partial. It is in contrast with young people and with fathers.

And then if you read that you will find I write to you little children because you have known the Father. You know a little child, he knows nothing but one thing he knows, his father. So the Bible said after we become children of God we cry out Abba Father.

Now before we believe in the Lord Jesus we may be brought up in Christian family. We may have contact with Christianity. And we may even learn to pray.

Our Father who art in heaven hallowed be thy name. But as one brother said. Before you are saved you can call God Father but it sounds like father-in-law.

You can call God Father but it sounds like father-in-law. Because there is no life relationship there. But once you are saved.

When you pray Abba Father. It is real. Because there is a life relationship there.

So little children know the Father. But brothers and sisters. Does God only want little children? Does God only want little children? God does not open a kindergarten.

What is God's purpose in saving us? Not that we may remain as children. Now everybody loves children. Every child is lovely.

Not only in the sight of the parents but even in the sight of the world. But do you know that a child is the most selfish person in the world. The child is completely self-centered.

Because the Adamic nature is naked in a child. You know the more we grow up the more we know how to pretend. Now a child is too innocent to pretend.

So what comes out of a child is typical Adam. Everybody is for him. He is the center of the world.

If at midnight he was hungry he cried. He does not mind whether you want to sleep or not. And he cannot wait.

You have to cater to him right away. Brothers and sisters. When we are little children in the family of God.

That's what we are. Everybody loves a newly born believer. As the Bible said that when one sinner was converted even the angels in heaven shout for joy.

We welcome people who believe in the Lord Jesus. And come to the church, the family of God. But very soon you discover because he is a little child in Christ Jesus.

So even though he is saved. The Bible said he is fleshly. He is carnal.

He demands everything. And he has no responsibility whatsoever. Now that is a little child.

Thank God that there is a time period to be a child. But if a child does not grow up and remains a child after 30 years it is a sorrow. So brothers and sisters, the same thing is true in the family of God.

It is God's will that we who believe in the Lord Jesus remain as little children. It is God's will that we who believe in the Lord Jesus remain as little children. Unfortunately, we find that in the family of God, many God's people love to continue as little children.

Unfortunately, we find that in the family of God, many God's people love to continue as little children. Because they feel that to be little children is very blessed. No responsibility.

No worry. Only demand. But how our Heavenly Father will be grieved.

Because it is far inferior to the purpose of God for each one of us. Because it is far inferior to the purpose of God for each one of us. It is God's will that we grow from children to manhood and womanhood.

Son and sonship is the purpose of God to redeem. Son and sonship is the purpose of God to redeem. This is glory.

Therefore, you will find in Romans chapter 8, it says, To be glorified is to be conformed to the image of Christ. Because our Lord Jesus is glory. And he is glorified.

He is to lead many sons into glory. So will you please tell in Hebrews. In Hebrews chapter 2. Verse 10.

For it became him for whom of all things, and by whom of all things, to bring many sons to glory, to make perfect the leader of their salvation through suffering. For it became him for whom of all things, and by whom of all things, to bring many sons to glory, to make perfect the leader of their salvation through suffering. We often hear a phrase.

It means the pain of growing. Now if you want to grow into maturity. There is certain suffering that you have to go through.

So here you find our Lord Jesus. He is the leader of our salvation through suffering. You know the word leader here is used four times in the New Testament.

Now if you will turn to the book of Acts. Acts chapter 3. Acts chapter 3 verse 15. Here you will find Peter.

He testified. Peter said here. You killed the Lord of life, but God resurrected him from the dead.

We testify for this. In Greek it is the same. What do you mean by leader, by originator? It simply means that he is the one who began and set the matter on.

Or to put it another way, he is the one who opened the way. And he is the one who leads us on. And the second time this word is used in chapter 5 of the book of Acts.

Verse 31. Him God has exalted by his right hand as leader and savior to give repentance to Israel and remission of sins. Him God has exalted by his right hand as leader and savior to give repentance to Israel and remission of sins.

The third time we have already read Hebrews chapter 2. Verse 10. The leader of their salvation through suffering. And the fourth time is also found in Hebrews.

Chapter 12. Verse 2. Looking steadfastly on Jesus, the leader and completer of faith. So here you will find how are we going to grow from children to manhood and womanhood to son.

It is our Lord Jesus who opens this way. So we have to look into the life of our Lord Jesus. Now we know that he is the eternal son of God.

And as the eternal son of God, he is in glory with the Father. But in order to lead us into glory, you will find that the Son of God, he left the glory that he has with his Father. The Word became flesh.

And tabernacle among men. Full of grace and truth. But in parenthesis, you will find these words.

We have contemplated his glory. The glory as of the only begotten with a Father. So our Lord Jesus, when he was on earth, he was the Son of Man.

He came to demonstrate to us the man that God has in view. He not only comes to declare the Father, that we may know God the Father. But he comes also to demonstrate to us the man that is in God's purpose.

So how he lived a life on earth. If you read Philippians chapter 2, you will find that how he ended himself. He was equal with God.

And that was not something to be robbed. You know, one day an archangel was to rob his equality with God. And by doing that, he turned himself to be Satan, the adversary.

But so far as Christ is concerned, he has the form of God. That is something not to be grasped. But he emptied himself.

He emptied himself of all the glory, honor, power, majesty connected with Godhead. He cannot empty himself of his Godhead. He cannot empty himself of his deity.

Because that is what he is. But everything that connects with his Godhead, he emptied himself. Instead of sitting on the throne high up, and receive all the worship of the angels, he emptied himself.

And he took upon himself another form. Instead of the form of God, he took the form of a bondsman. He became a bondsman.

A bondsman is a slave of love. A bondsman is a slave for life. He becomes a bondsman to God.

And he took upon himself the shape of a man. And as a man, he became obedient. He humbled himself.

He denied himself. And he was obedient to God, even unto death. And the death of the cross.

He went through all the suffering. But he opened a new and living way for us into glory. To put it simply, he came and died on the cross.

He came and died on the cross. By doing this, he opened a new way for each of us. That is the way of the cross.

Only through the way of the cross can you come to glory. Brothers and sisters, he has not only opened the way for us, but he is leading us into it. He is supplying his life, his power to us that we may be able to walk in it.

So the cross is the only way that leads to glory. He is our leader. Our originator.

Our beginning. And he is the perfecter of our faith. So brothers and sisters, the only way for us to go from children to manhood and womanhood it is through the cross.

Except the cross, there is no other way of spiritual growth. Spiritual growth is not a matter of mental knowledge. Spiritual growth is the growth of life into the character of Christ.

How can Christ's character characterize us? It is by way of the cross. So that is the reason why our Lord Jesus said, Come and follow me. Deny yourself.

Pick up the cross and follow me. Otherwise, you cannot be my disciple. Knowing this principle, now let us go into the process.

God's purpose for us is glory. God's purpose for us is son and sonship. God's purpose for us is the glory of son and son.

In order to achieve the glory of son and son, there is a path that we must go through. That is the pain of growth. This is the cross.

They lose. They will fail to grow from children to males. So what should we do? How can we go in this way? How can we give ourselves to him and let him lead us this way? Brothers and sisters, number one, And be not conformed to this world, but be transformed by the renewing of your mind that you may prove what is the good and acceptable and perfect will of God.

After we have received all the mercies of God, how should we respond to him? When we are constrained by the love of Christ, what is the one thing that you will do? And that is to present your bodies a living sacrifice. You know, brothers and sisters, so far as Christian experience goes, consecration is the first Christian experience. And it is the last Christian experience.

Consecration is not only a door, but it is a way. But you have to enter into the door before you can walk on the way. What is consecration? Present your bodies a living sacrifice.

And the body here represents your whole being. Why does he use this word body? Because so far as our walk, as our life on earth is concerned, we live by this body. So the body includes your whole being.

The first thing, we who are constrained by the love of Christ, is to offer ourselves to God as a living sacrifice. Now that doesn't mean that you offer yourself to God to be a preacher. Or a Bible woman.

Or a missionary. No. You present your bodies a living sacrifice.

Oftentimes we think of consecration as offering ourselves to work for God. No. You consecrate yourself so that God can work in you.

You know, God creates us. He creates us with a free will. That is a precious gift of God.

Because God is the supreme free will. So he creates us in his image. And in that image is the free will.

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