

To Be Like Jesus (Maturity)

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- [0 : 0 0] Adolescence is the stage of human development between childhood and adulthood, and a stage of development that a number of you are currently sitting in.
- In medieval times, the adolescence didn't exist. It's something that's really come to exist in sociological terms in the last 150, 200 years.
- In fact, the concept of youth ministry, having a next-gen pastor, didn't exist in the church before the 1950s. And so this is even a concept that's relatively new for the church.
- But back in the Middle Ages, childhood ended at the age of seven. You were a child and then you grew up and you started to work and make a contribution for the life of the family.
- But since then, childhood and adolescence has constantly been refashioned. And earlier this year, it received its latest round of remodeling.
- [1 : 0 8] Scientists announced, this is in the United States, scientists announced that adolescence, previously thought to begin at around about 13 years of age and end around about 18 years of age, now stretches from 10 to 25 and some argue even up until 30.
- And in fact, I'm speaking at a youth camp in Singapore in a couple of weeks and I'm told that the youth there is 12 to 35.
- So I'm just out of that bracket now. Yeah. Children, it's true on, you know, imagine 10 to 25.
- Children are growing up faster nowadays as people are suggesting that they are. But they are plateauing for an extended length of time.
- They're staying in that bracket of adolescence for a long time. Sociologists and psychologists suggesting that 20-somethings are not growing up.
- [2 : 1 9] They're not becoming independent or taking responsibility. And I wonder whether there is a similar phenomenon happening in the church.
- An extended period of spiritual adolescence. Perhaps this may be you. You become a Christian. When you were young, you experienced what the Bible calls new birth.
- You have new life. You are a baby Christian. And although there might be some initial growth, which often happens at that stage, is an initial growth, for way too many people, it just stops.
- They stay at this adolescent stage of spiritual development. In fact, I can suggest to you that way too many Christians that I talk to can talk about when they became a Christian, but very few can talk about what God is doing in them right now and how he's grown them even in the last 12 months.
- That is, their growth has just kind of stopped. And so they talk about things from the past, experiences of the past. God answered the prayers from the past.
- [3 : 4 0] Some, unfortunately, have even got comfortable and, in fact, made peace with their immaturity. And if that's you, I want to encourage you tonight to pay attention as we explore this idea of spiritual maturity.

Because God's purposes for Christians is to grow up. He wants them to grow up in their maturity. In the same way, when parents have a baby, they are kind of intending for that baby to grow up.

That's the intention. They don't ever give birth to a child and just hope it just sort of stops there. Growth is a normal expression of life.

The New Testament writers assume that growth and assume that there will be constant growth and they urge constant growth. They urge pursuing constant growth, spiritual growth.

In 2 Peter 3.18, Peter urges us to grow in the grace and the knowledge of our Lord Jesus and our Lord and Saviour Jesus Christ.

[4 : 46] In fact, as distinct from physical growth, Christians are never to stop growing spiritually. There's no such thing as an adult Christian who no longer needs to grow.

We're always looking to grow, whereas physically we stop. I'm assuming you had the thing as you're growing up, little pencil marks on the doorpost to see how fast you're growing, little dates and stuff like that.

At some point, I plateaued. I wasn't going any further. It was a bit shorter than what I was anticipating and what I like, but I look around the family and I go, yep, it's anticipated. I'm not really going to go beyond six foot.

You know, short legs is part of our family DNA. And so I hit my plateau. And in fact, I'm anticipating in about 20 years to start shrinking because that also I've noticed happens in my family too.

We just start shrinking. And so you get to a point physically where you just stop growing. But that's not the case spiritually. So this week, we're in third of our vision series, My Purpose, Our Purpose, God's Purpose.

[5 : 55] In week one, we answered the question, what is the purpose of life? And we saw that God created and saved us for his glory. We use the word magnification to summarize that.

In week two, last week, we narrowed it down. Well, if that's the purpose of life, what is the purpose of church? And we saw that God had gathered us together, those he'd saved, he gathers together, as a new people for his glory.

And we use the word membership to summarize and to capture that. Now, this week, now that God has gathered us together, he's given us new life, what is his purpose for his gathered people?

And the word that we're using to summarize all of this is maturity. So we're up to point two on your outline. Grab a pen.

There's pens there. You can follow along, take notes as you go. What is God's purpose for his gathered people? Now, to understand, to help us understand God's purpose for his children, his gathered people, we're going to trace a dominant theme that runs through the Bible.

[7 : 07] And so what I'm going to do is I'm going to give you the big idea. I'm going to give you the dominant theme, and then we're going to take a bite at it, if you like. So the big idea is this.

God wants to have children in his image and likeness. That's his purpose. That's his design. So we're going to go back to the beginning, Genesis chapter 1.

If you've got your Bibles there and you can come with me, that's great. If not, skip ahead and go to Psalm 8. Psalm 8, you see that's two verses down on your outline. Just jump to Psalm 8.

I'll get there in a moment. But I'm going to start in Genesis 1, 26. Then God said, So God makes humanity in his image and likeness, which gives them a dignity and an honor that no other creature on earth has.

And when he creates us in his image, he's including people in his plan to declare to the world that he rules all things.

[8 : 18] So if you go to North Korea now and you would walk into that country and you would discover images and likenesses of Kim everywhere.

Classrooms, public meeting places in the street. There'd be his likeness displayed everywhere. And the reason for that is we just want to remind everyone all the time who's in charge around here.

Just so you don't forget who rules this place. And that is what God's design is, is in making people in his image and likeness, is that they are there to display to the universe the God who rules all things.

But there's something interesting in Genesis 5, when we jump there. Genesis 5 verse 1. It says, This is the written account of Adam's family line.

When God created mankind, he made them in the likeness of God. He created them male and female and he blessed them. And he named them mankind when they were created. So that's Genesis 1. We've just seen that.

[9 : 35] But have a look at what happens next. In verse 3, When Adam had lived 130 years, he had a son. Now that in itself boggles the mind.

You know, like, imagine being 130 and sleepless nights and stuff. Just, man, I was done at like 45 with that. 130 years, he had a son.

And see what it says? In his own likeness, in his own image. And he named him Seth. And it's the exact same words that are used there in Genesis 1.

In his likeness and in his image. So God creates Adam and Eve in his own likeness. And then Adam has a son in his own image and likeness. That is, to father someone is to have them in your image and likeness.

Whether you have a relationship with them is irrelevant. But they carry your DNA. Adam can be called God's son.

[10 : 38] That's little son. But he is, in fact, still a son. In fact, if you go to Luke 3.38, that's who Adam is called.

God's son. So this is regardless of how Adam lives. Regardless of how, what he does. He is created in God's likeness. And he is God's son.

I am the son of my father. As you are the sons and daughters of your fathers. I am in his image. I am in his likeness. We have some similar features.

I have his DNA. And so there's a whole bunch of stuff that I share with him. Irrespective of how I behave. We are related. I am his offspring. In the same way that I've got three daughters who have my DNA.

And some of my features. Fortunately, they've got some natty in there as well. But there is a sense. And even to a greater or lesser extent.

[11 : 38] Where I reflect my dad's image and likeness in the way that I behave. So I have his DNA. But I can, in a greater way, reflect his image and likeness by my attitudes and my behavior.

As my girls can with me. There are times when I do or say something. And I just hear my dad saying exactly the same thing. And not that Nat ever does this.

But she would have every right to say, well, hello, Keith Jeffrey. But she doesn't do that. And I see it in my girls too. I see the way their mannerisms and their attitudes.

Their way of speaking. Their sense of humor. It's all stuff that they've picked up from me. Or, you know, from Nat. But from me. But I can certainly see my bits picked up and passed on to them.

When Adam and Eve were creating God's image and likeness. God was giving them a dignity and honor as his offspring. As his children. And nothing else in creation had that.

[12 : 42] But he also, at the same time, extends an invitation to them. To become like him. To reflect him.

To reflect and mirror the God in whose image they were created. That is, regardless of how Adam lived as his son.

As a child of God. Still his son. Still his child. But he could live in a way that would really display. He is God's true son.

True child. You see, being created in the image of God. And we can go blue in the face. Talking about will.

And all kinds of different things. And intelligence. And all sorts of stuff. But being created in the image of God. Has purpose to it. It has a mission attached to it.

[13 : 44] It is to mirror God. It is to reflect his glory. And his magnificence. To live in such a way. That when people see us.

They see a reflection of the character. And the quality of God. And I think that's the point of Psalm 8. So I hope you got your finger in there. If you go to Psalm 8. And I want you to look what happens here in this Psalm.

We had it read out to us a couple of weeks ago. But let's go there now. Psalm 8 begins with this. Oh Lord, our Lord. How majestic is your name in all the earth.

That's how it begins. And then in verse 9. It ends in exactly the same way. Oh Lord, our Lord. How majestic is your name in all the earth. That's its bookends if you like.

God is majestic. That's clearly the point of this Psalm. It's interesting, however, how verses 2 to 8 all connect with that thing.

[14 : 46] You have set your glory above the heavens. From the lips of children and infants you have ordained praise. Because of your enemies. To silence the foe and the avenger.

When I consider your heavens. And the work of your fingers. And the moon and the stars which you have set in place. What is man that you're mindful of him? The son of man that you would care for him.

So get that? That you've created all of this universe. And yet, what? This people thing. Why did you choose them like that?

What's the answer? You made him a little lower than the heavenly beings. And you crowned him with glory and honor. Or you've crowned him with glory and majesty.

And then the psalmist here goes on describing the uniqueness of humanity. You made him ruler over the works of your hands.

[15 : 49] That's Genesis 1 again. You're created to rule. You put everything under his feet. All flocks and birds and beasts of the field and birds of the air.

The fish of the sea. All that swim the paths of the seas are under the feet of humanity. And you've made them just a little bit lower than the heavenly beings.

So you see, Genesis 1 is coming out here in Psalm 8. And you would imagine, therefore, that you get to verse 9. And you'd hear the psalmist, oh Lord, our Lord, how majestic is people.

He doesn't do that. He says, how majestic is your name in all the earth. So the psalm ends with the point of praise of God.

Which means, the point of the subordinate majesty of humanity is for the praise and the glory and the majesty of the God to whom they reflect.

[17 : 01] That's the point in Psalm 8. And so the invitation from God to all of humanity is to grow up and reflect his magnificence in the lives that they live.

We are made with a mission, with a purpose, and it is to display the majesty of God in whose image and likeness we bear.

And then you get to Genesis 3. Adam and Eve reject the invitation. They reject God.

They decide to make life about them, not about God, to pursue their own majesty. They're scattered from God's presence, as we saw last week. And even though sin has ruined everything, they still bear the image of God after Genesis 3.

They are alienated from their father, and therefore they won't grow up to reflect his true character. And yet God's plans are not ruined yet.

[18 : 14] He is still committed to having kids in his likeness. So let's fast forward in the Old Testament. A number of years later, God calls another son to himself, and this son is called Israel.

In Hosea 11, verse 1, we read this. When Israel was a child, I loved him, and out of Egypt I called my son.

You see, when God calls the people of Israel out of Egypt, out of slavery in Egypt, and through the Red Sea, it's like he has given birth to a new nation, a new people, a new family, new children.

They become God's people, his children, his son. And at Mount Sinai, when he gathers them to himself at Mount Sinai, he gives them his word, his law.

And in a sense, what he's doing there, he's extending to them the invitation again to live in his image and likeness, to reflect his character, his purposes, his priorities.

[19 : 26] What does Israel do? Well, if you read on the very next verse of Hosea 11, it says this in verse 2. But the more they were called, the more they went away from me.

They sacrificed to the Baals and they burnt incense to images. Just like Adam before them, Israel too fails to be the true son of God, reflecting the image and the likeness of God.

And then there's silence in the Old Testament. And then you get to Colossians chapter 1 verse 15. And here we discover the one who is not just the son of God in name, but also the son of God in character and purpose.

This is the one who truly mirrors the magnificence of God. The apostle Paul makes this comment that is just so profound. It says, The son, we're talking about Jesus, the son is the image of the invisible God, the firstborn over all creation.

Jesus Christ is the son of God in a far more profound sense than Adam or Israel ever were. If you keep reading, let me just keep reading in Colossians chapter 1.

[20 : 51] For in him, this is Jesus still, all things were created, things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities, all things have been created through him and for him.

He is before all things, and in him all things hold together. This is God the son in the person of Jesus Christ.

Hebrews chapter 1 verse 3 says this about Jesus, The son is the radiance of God's glory and the exact representation of his being.

John 1 verse 14 says that Jesus is the word. He became flesh and made his dwelling amongst us. We have seen his glory, the glory of the one and only son who came from the father full of grace and truth.

Jesus is God the son, the son of God in his image and his likeness. But he also reflects the image and likeness of God perfectly because he lives a life of righteous obedience to the father.

- [22 : 12] So why does this matter to us? Let me keep reading in Colossians 1 verse 18. And he, we're still talking about Jesus, and he is the head of the body, the church, he's the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

For God was pleased to have all his fullness dwelling in him and through him to reconcile to himself all things, whether things on earth, things in heaven, by making peace through his blood shed on the cross.

Once you were alienated from God, you were scattered from God, you were enemies in your minds because of your evil behavior, because you rejected the image and likeness. But now he has reconciled you by his, by Christ's physical body through death to present you wholly in his sight without blemish and free from accusation.

That is because of the son of God doing his work on our behalf, he now presents us in such a way that we bear the image and the likeness of our father through Christ.

That's what matters to us. He gives us the image and the likeness that we were created for. You see, God created us out of love to be part of his family.

- [23 : 46] However, not just Adam and Eve, but all of us have rejected him and lived for our own magnification. We are his offspring. He gives us life, but we walk away from his family and he scatters us from his presence.

But because we have dignity and honor at a level that no other thing in creation does, he holds us particularly accountable for that.

Death and separation from him, eternal separation, eternal scattering is what we deserve. And the good news is that Jesus Christ, the son of God, God the son, stepped into our world and lived the life that we should have lived.

He became like us. He didn't just bear the image of God. He bore the image of humanity. He lived the perfect life that we should have lived and he died the death that we should have died.

He faced separation from his father, but he rose triumphant over sin and death. Now those who trust in Jesus and his finished work for us, we get adopted, gathered back into the family.

- [24 : 56] Jesus dealt with our penalties so effectively that when God looks at us, he doesn't see the flaws. He doesn't see the sin. He doesn't see the pursuit of personal magnification.

He looks at his son and he sees us covered in the blood of his son and he sees unblemished sons and daughters bearing his likeness, his image.

God has gathered us together through and in Jesus Christ. So what does he want from us? We exist for his magnification.

He's saved us through Christ, gathered us through himself. What does he want for us? What does he want for his children? Is it just that he wants to give us new birth? That's it? Just to be saved?

You know, along the way to get to go to heaven, that's the main thing? Is that all it is? Or does he have a much bigger purpose? Romans 8, 28. And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

- [26 : 11] And so you ask the question, well, what is his purpose? And then you just need to read the next verse. Verse 29. And for those God foreknew, he also predestined to be conformed to the image of his son.

God's purpose is to form us, transform us, conform us into the likeness and the image of his true son, Jesus.

God wants every single one of his children to grow up, to be more and more like Jesus, to grow up, to be like, to act like, to have the attitude of the priorities of Jesus.

And maturity is the word that the Bible uses for becoming more and more like Jesus. We see this in Ephesians.

So if you've got the service outline, let's go to Ephesians now. We can use your Bible. Going to linger here for a bit. Actually, use your Bible because not every verse I'm going to refer to is right in front of you.

[27 : 34] But if you've got your Bibles, that'll be good. We see in Ephesians 4, verse 1. So Christ himself, he's about halfway down the page, Christ himself gave the apostles, the prophets, the evangelists, the pastors, and the teachers.

And he goes, well, he did that, so what's the purpose of that? Verse 12, to equip his people for works of service. Well, why do you want to do that? So that the body of Christ might be built up. And how long is that going to take?

Verse 13, until we all reach unity in the faith, in the knowledge of the Son of God, and become mature, attaining to the whole measure of the fullness of Christ.

God's plan for you conforms us more and more into the image and the likeness of his true Son, the Lord Jesus Christ.

He does that both individually and corporately as a church. That is what God's plan for you if you are part of his rescued and adopted people. He doesn't just want to give birth to you and you to be a baby.

[28 : 41] He wants you to grow up, to be more and more and transformed in the image of the Lord Jesus. That is his design. And according to Romans chapter 8, he will throw anything at you in order for you to pursue that.

He will throw anything at you that you might grow to become more like Jesus. So, last point.

How can we grow in maturity on purpose? Spiritual growth doesn't just happen. Spiritual growth occurs as a result of intentional and appropriate effort.

There is intentional pursuit of a clear goal and there is an appropriate use of God-given means for growth.

It's both. Intentional and appropriate. Over 170 years ago, Archibald Alexander, the first president of Princeton Theological Seminary, wrote down some thoughts on hindrance to spiritual growth.

[29 : 48] And the first hindrance he listed was what he called a defect in our belief in the freeness of divine grace. And he went on to say that a correct understanding of God's grace and a constant appropriation of God's grace of the gospel in our life reminding us that we are true sons of God made in his image and likeness.

It's all by the work of Christ. It's not by my effort but all by Christ. He says must be the foundation of all personal efforts to grow. Otherwise it's just pure legalism.

Otherwise it's just pure humanism. Just my effort to make me grow. We need the gospel to shroud us, consistently permeate every effort that we make.

God's grace underpins every means that God gives us to intentionally grow up. So I'm going to mention four. They're on the page real quick and they're from Ephesians 4.

Daily devotions. The key influencer in us growing to maturity is the Bible. If you want a child to grow up into maturity you have to feed them.

[30 : 59] Without that the child will become malnourished and die. That's certainly the case when they don't have a pantry that they can access. The word of God is your spiritual food.

I'm not going to go into a theology of that. It's everywhere. I'll just take that as a given. The word of God is your spiritual food. To grow up into spiritual maturity we need to feed on the word and live out what we feed on.

It's not just a matter of getting Bible knowledge into your brain. It's about obedience. We'll come to that in a moment in my second point. We see the significance of the word of God in Ephesians 4.

Who does Christ give to the church so that they might mature? Verse 11 says the apostles, the prophets, the evangelists, the pastors, the teachers. What is interesting is all of those roles are word based ministries.

It's the word of God that grows the church. Now the Center for Bible Engagement in the United States released a research paper, extensive research paper back in 2009.

[32 : 10] The title of it is Understanding the Bible Engagement Challenge. Scientific Evidence for the Power of Fall. Now the bottom line conclusion of this research was that people who read the Bible, engage in the Bible, personal devotions, four or more times a week saw significant spiritual growth.

Four or more times a week. What is troubling however, was the conclusion that those who read the Bible between one and three times per week on average experienced the same level of growth as those who didn't read it at all.

Basically none is what they're saying. So how's your Bible reading going? I think there's very good reason here to adopt the motto more than four.

more than four. Write it down, stick it in your diary, more than four. There is no shortcut to growth.

There's no shortcut. Don't, you know, if you're not actually engaging with the Word of God as a regular personal devotional thing, don't assume you're growing.

[33 : 40] growing. The mistake we make in churches is because we're hanging around the place, we just think it's an osmosis thing. Because we've got longer history, we've got more stories to tell, we just assume we're growing.

But you're not. If you're not reading the Scriptures, you're not. You've got to understand you're an adolescent. So friends, as I said, there's no shortcut here.

At some point, you're going to have to make a conscious decision to prioritize the reading of your Bible, the reflection on your Scriptures, the meditation over it, reflecting on it, praying over it.

You've got to prioritize that over responding to emails, Facebook, TV, sleep, even sleep. And if you follow the words of Jonathan Edwards, even food.

Nothing gets in the way of this. You know, like, okay, we'll move to point two. Regular repentance.

[34 : 52] Too often, I think, in the Christian circles, we think of repentance as a one-off moment when we come to Jesus, need to repent, forgive your sins, and turn to Jesus. The biblical word for repentance, means to change your mind.

And so, as we engage with the Bible, so it's not just Bible knowledge, it's not just understanding more and more the technicalities, academic stuff in the Bible, but as we read the Bible, God is constantly working in our hearts to bring our minds and our lives in line with it.

Repentance is this constant process of changing course. I'm heading down this direction, and I engage with the scriptures and it says, I need to go in this direction. This is the life that pursues God's glory.

This is for my joy. This is for my good. I go this direction. It's the daily process of what Ephesians 4 calls taking off the old self and putting on the new self. Have a look. Ephesians 4 verse 22.

If you've got your Bibles there, you were taught with regard to your former way of life to put off your old self, which has been corrupted by its deceitful desires, to be made new in the attitude of your minds and to put on the new self created to be like God.

[36 : 12] Created to be in his image and likeness in true righteousness and holiness. So I wonder if one of the main reasons so many Christians start well and then they just hit this plateau of spiritual adolescent stage is frankly because they've just stopped repenting.

I asked you two weeks ago, I asked you two weeks ago, when was the last time you lamented over your sin? We hit this thing where we just stop repenting, we just stop changing, we get into a settled position.

You know, is there part of your old self where you've just become comfortable with it? Like an old blanket, just got comfortable with it. Maybe you've got friends with it, started to make excuses for the smell.

Is there? bitterness, unforgiving spirit, pride, arrogance, an ungodly relationship, greed, gossip, pornography, spiritual laziness. You could just go on.

Paul says here, take it off and put on the new self in the image and the likeness of your father. Number three, other Christians. The third thing that we need to mature on purpose is other Christians.

[37 : 44] You see, reading your Bible, listening to sermons online, getting prayer updates on your phone and mission newsletters in your mailbox. They're all good stuff. But if that is all you do, then it is a sign of immaturity.

It's a sign of immaturity. Let me push this point. You can have every Bible app on your phone from all the ace Christian organizations and receive their prayer points.

You can even have a fish sticker on your car. But if you are doing it all in isolation, you can listen to the great preachers of the world, download your podcast on the way to work. But if you're doing it in isolation, it's actually a sign of immaturity, not maturity.

Maturity is a team sport. Have a look at Ephesians 4 verse 15. Speaking the truth in love, we will grow to become in every respect the mature body of him who is the head that is Christ.

So verse 11 tells us about the apostles and others who have the job of bringing the word of God to the church. That's verse 11. And then verse 15, we are instructed to speak the word that's brought to us to each other.

[39 : 12] Speak the word, speak the truth to each other so that together we might grow up. As we, the church, speak the truth to each other, the whole church grows up.

So let me highlight again, it was said already tonight, I'm going to do it again, the important place that community groups have in the maturing process. this tonight is an opportunity for you, if you're not in a community group, this is an opportunity for you to repent tonight.

That is, change your mind, start hitting on a course to grow up, and go out there to the sign up table, speak to Paul, speak to James, and get yourself into a community group.

Don't deprive others or yourself. Fourthly, worship Christ. That is, pay attention to the affections of the heart.

What do the longings of your heart tell you that you are worshipping? You see, what we revere, we come to resemble.

[40 : 27] Whatever it is that we revere, we come to be like it. Get remade in its image. We become what we worship.

Set your affections on Christ, and you will more and more become like Christ. Of course, if you long after and set your affections on other things, apart from Christ, on money, sex, power, approval, control, you'll be controlled by those things, and it will ruin you because you're not ever meant to be controlled by those things.

Now, we can apply this fourth point to a whole range of things. Let me just take this opportunity given that Vision Sunday is two weeks away, and we are looking to raise \$55,000 on one day and increase our offertory for next year by 5%.

So I want to take money as an example, because Jesus does. Matthew 6, 24, Jesus says, no one can serve two masters, either you'll hate the one and love the other, or you'll be devoted to the one and despise the other, you cannot serve both God and money.

One way we worship God with our money is giving it away. Now, I don't have time here to go on a full theology of giving, so just let me say that radical generosity is a sign of spiritual maturity.

[41 : 54] So again, in the next two weeks, you have an opportunity to repent, to change your mind, to engage with God in his word, to obey him and be made more into the likeness of the Lord Jesus.

Spend your time in the next couple of weeks, ask yourself the question, how can I worship God with my money? How can I take steps to grow, mature in radical generosity? The German church reformer and theologian Martin Luther once said that everyone needs three conversions, conversion of the mind to gospel truth, conversion of the heart to embrace the Lord Jesus as saviour and master, and conversion of the wallet, the laying of one's money at Christ's feet, and he says that's always the last one, because Jesus was right.

You cannot serve both God and money, and he put money up as the alternative. Luther certainly knew that taking off the old self in relation to our money is one of the most difficult dimensions of our maturity as Christians.

What we need as a church is not a whole bunch of rules on this stuff, is a vision of what God could do in us and through us as we pursue maturity.

We won't attain full maturity until Jesus comes back, but he does call us to grow up. And so don't settle.

[43 : 23] Wherever you are, and maybe you've been settled there for a long time, don't settle for being an adolescent Christian. Do the My Purpose check-up, as I've been reminded of again tonight, and plan to grow up.