

## W405\_Calling.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title, the form of sound words. And we have reached the word calling. When we read just now, Ephesians chapter four, we discovered that when the Apostle opens the practical section, he focuses our attention immediately upon our calling. Now the courting is the courting of God. And our response is the walk that's worthy. But if we do not know our courting. If we have no conception of its character and the difference between one calling and another, we shall be like some of the friends we meet. And sometimes we have said it ourselves. We don't know whether we are coming or going. It's a dreadful description to give of some of God's people, for they don't seem to know where they are coming or where they are going. And it's largely because you dip into the scriptures at any place and lift out any text, and that's good enough for you. But there are different callings, even as there are different spheres in which blessings will be enjoyed. It's not good enough to say that the meek shall inherit the earth, and that means they're going to hell. Because if that means they're going to heaven, well, what can you do with a book like that? But there is an to be enjoyed. Presently. It will blossom like the rose. And there is a heavenly city and there is a position far above all.

[00:01:31] And associated with those different spheres are the callings that are connected with them. So in looking into this form of sound words which the Apostle has supplied to us as he enjoyed upon his son Timothy, to keep. We cannot ignore this word. One of the things we do do well to remember, I think, first of all, is an argument that is expressed in the epistle to the Hebrews. In chapter five, he speaks about the high priest and his character. About in chapter five, verse four, he makes this comment and no man taketh this honour unto himself. But he that is called of God, as was Aaron. And I think that's a word for us all. You cannot. Take this honor to yourself, whatever it may be in the Scriptures, it is yours by calling. That's an act of God or it's not yours at all. The parable of the man who gatecrashed into the wedding feast may have other and other contexts, but it has much the same character. The king came in and said to him, How camest thou in hither not having on a wedding garment. And he was speechless. Turned out. So this calling emanates from God and its associated with his purposes, and he calls accordingly and in harmony with it. Now you see on the top of this chart, don't worry about these flowers because they're very lovely. We want to keep them there. We're only going to use this first piece.

[00:03:14] You see, the word is classis in the Greek and cario is the verb and it enters into our word ecclesia and are called out people. As you'll see, the next word is the word church. A called out company. Now, this word pleases or calling comes in quite a number of passages. I don't think it would do us any harm just, first of all, to run over them, just to acquaint ourselves with the way in which it comes. And then we'll look at some of the different phases and aspects of it. Romans The 11th chapter, verse 29. This is dealing, of course, with the promises made to Abraham, Isaac, Jacob and the people of Israel. And it says this verse 29 for the gifts and calling of God are without repentance. Now we are not Israel, but we are those who depend upon his faithfulness. And this is back behind every one of his callings, whatever they may be, that they are, without a change of mind, and they do not depend upon worthiness. Verse 28, As concerning the gospel, they are enemies, for your sakes. Well, we can read in another part of the scriptures We were enemies by Wicked works. But as touching the election, they are beloved. For the father sites for the gifts and calling of God are without repentance. So there's the word election comes into it. That is God's choice. God's choice takes place first.

[00:04:50] In our case, before the foundation of the world. But the calling takes place now in this life. And by his mercy, we have responded. Let's look at the other one. One Corinthians Chapter 126. One Corinthians Chapter 126. Here we have a different context. It's not the restoration of the people of Israel, but he's dealing, too, with Gentiles who were associated a little bit boastfully with the fact that they belong to Greece and the Greek seeks after wisdom at Athens and so on. And he reminds them in 126 for you see your calling, brethren, how that not many wise men after the flesh. However great the wisdom of Plato and Socrates and all the others might be put together. And it's foolish on our part to belittle them. We still quote them, We still refer to them. We still speak about the various words that they used, and they've come down to us as wisdom. But he said. You see your calling, brethren? How that not many wise men after the flesh not many mighty not many noble are called. But God hath chosen C. Calling and choosing come together. God hath chosen the foolish things of the world to confound the wise. And God hath chosen the weak things of the world to confound the things which are mighty and the base things of the world and the things which are despised. F God chosen yea, and things which are not. To bring to nought the things that are that no flesh should glory in his presence.

[00:06:34] That's the calling of God. And he reminds us there. And then the other one is Hebrews chapter 11, where he speaks to the people of Israel or the Hebrews and says to them, Wherefore holy virgin, partakers of the heavenly calling. Consider the apostle and high priest of our profession, Christ Jesus. So whatever point of view, whatever you think about the epistle to the Hebrews, they were holy brethren and they were partakers of the heavenly calling. And it covers the whole of the epistle. Nothing to do with our subject, of course, but. He is the apostle. A you as well as I do that you could sometimes be tripped up over this. Who do you think is the greatest of the apostles? Well, if you belong to some of us, you'd say, Oh, I should say the Apostle Paul. And if he belonged to the other folks over at the other end of the street, they'd say the Apostle Peter. But of course we can say, but we know better still, the apostle. Above all apostles is Christ. But how could he be an apostle? Because he was sent. To represent God and to undertake our salvation. Well, that's a little bit, by the way. And so we go on Ephesians 118. This reference to according. He's praying here, verse 17, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.

[00:08:16] And personally, I translate that for the acknowledgment of him. That's the things that have to be labored out and taught and considered. But it's not so much knowledge. That's the stuff of the truth. But what you're doing with it after you've got it. The eyes of your understanding, being enlightened, that you may know what is the hope of his calling. So you see, in keeping the unity of the spirit, there's one hope of your calling here. He says that you may know what is the hope of his calling. You cannot possibly appreciate the hope if you do not know what calling you belong to, because each calling focuses upon a different aspect of the second coming of Christ and a different sphere. And then we go on to we've looked at Hebrews three one, we looked at Ephesians 118. There's again in chapter four, we've had the calling and we have Philippians, which is rather a different point of view. Chapter 314. Philippians chapter 314. He says, I press toward the mark for the prize of the high calling of God in Christ Jesus. The difference between Ephesians and Philippians is largely that Ephesians is the hope which you can either win or lose. And Philippians is the prize, which is the added thing which you have to run for and is associated with a reward. And then we have finally two Timothy one nine, which we must include because that is the almost last word of the apostle on this subject.

[00:09:59] Two Timothy one nine. He says in verse eight, Be not now, therefore ashamed of the testimony of our Lord, nor of me, his prisoner. It is well for us to put those in the right order. Although Paul stresses that as the prisoner of Jesus Christ, he received this revelation. He received it from the Lord. It's the testimony of our Lord first, and then the chosen vessel afterwards. But be thou partaker of the afflictions of the gospel according to the power of God who hath saved us and called us with a holy calling. Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Well, it couldn't have been given to us personally, but we are told in Ephesians we were chosen in him. Before the foundation of the world, but is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death and hath brought life and immortality to light through the Gospel. Whereunto. I am appointed a preacher and an apostle and a teacher of the Gentiles. You see very, very intimately associated with Paul's special ministry. Well, now let's consider some of these references a little bit more closely. First of all, we will turn to the testimony of Peter.

[00:11:25] We will let him speak. We don't set Peter aside. We put him in his right place. But he was an apostle and he wrote to comfort and teach those who were under his care. And he speaks about this question of calling just the same as Paul has to first Peter. Chapter two, verse nine. Here we have a little bit of a new point of view. He is speaking to these people. It's not speaking to us. One, Peter two nine. But ye are a chosen generation, a royal priesthood and holy nation. A peculiar people. Well, you've got to stretch the scriptures a lot in order to get a poor Gentile into that category. A royal priesthood. Never spoken about you or me. But he was speaking to these who were the legitimate heirs of God through Abraham, Isaac and Jacob and so on. And they will yet be. A peculiar people that you should show forth the praises of him who hath called you out of darkness into his marvelous light. That's one thing to remember about this calling. He calls you out of something as well as calls you into something. And each stresses the grace of God, doesn't it? Because those whom he called and those whom he chose, instead of being the fairest of the earth. They were strangers. They were at enmity. They were involved in wickedness. They were alienated in their minds by wicked works. And he called them out of darkness.

[00:13:11] But he called them into his marvelous light. And so we have that emphasis there. And then in the one Peter chapter 115. Chapter one. 15. He speaks about this being holy. But as he which hath called you. Is holy, So be ye holy in all manner of conversation. It's not possible for us to think of the holiness of God without some measure of all. It's deeper. It's more searching than the word righteousness. The righteousness. Is associated with the law Court. The Holiness is associated with the temple. And this is according in connection with how this. If he verse 1217 and call on the father who, without respect of persons judges according to every man's work past the time of your sojourning here in fear. For as much as ye know you were not redeemed and so on. You remember? What did we have in chapter five, verse ten? Peter still being our spokesman. Chapter five, verse ten. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus. So that's the goal, friends. Eternal glory by Christ Jesus. After that, you have suffered a while. So being called unto eternal glory doesn't exempt you from some measure of endurance down here. Make you perfect. Stablish strengthen. Settle you. So there's a calling which goes on until you are presented, as Jude puts it, or as the apostle puts it before him without spot or wrinkle or any such thing.

[00:15:27] And then in two, Peter writing to the same group, he takes another line. Two Peter Chapter one. He says. Eight, verse three, according to his divine power hath given us all things which pertain to life and godliness through the knowledge of him that hath called us, called us to glory and virtue. Then he goes on and says, Certain things are added. And then comes to this conclusion in verse eight, for if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge you can have a barren and unfruitful knowledge. And we meet folks. We got a touch of it ourselves. We rattle off texts of scripture, but that doesn't follow that we know their depth or of, as it were, a propitiated their fullness. But if these things be in you and abound, they make you that you shall not be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off and have forgotten that he was purged from his old sins. So he goes on to say wherefore rather brethren give diligence to make your calling and election. Sure. You can't elect yourself. You can't call yourself. But if you have received a calling. What it says, you see? It'll be the fruit of the tree that manifests whether the tree is living or not. You don't dig the tree up to look at its roots.

[00:17:07] You pass down your orchard and you say, Oh, that one's dead. Look, nothing on it. It's the fruit. And so these things have a bearing upon practice as well as doctrine. Well, that's the way in which that's the way in which the word calling is introduced by Peter and, of course, by the apostle Paul. Well, now shall we look at 1 or 2 other aspects of it so that we may round out the subject a little more. The first package. I think we must turn to is the epistle to the Romans, Chapter eight. And this is where the doctrine of Romans reaches its climax. Basically, the central part of Romans is chapter five, six, seven and eight. Would you switch the light on, mister? I think we don't want to be sort of. Yes, Thank you. That's it. That's right. That's it. The Taliban will have a lot. That's good. Romans Five ends, as you know, are the closing verses with condemnation. It speaks about. Verse 18. The judgment was by one to condemnation. And it ends in verse 21 that has seen that reigned unto death. Even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord. And you read straight on to Romans eight. There is therefore now no condemnation. But you say, What about six and seven? All their interpolations? What shall we say? Then comes four times in six and seven.

[00:18:56] What shall we say then? What shall we say? Then after disposing of that, he says there is therefore now no condemnation to them which are in Christ Jesus. What? All the end of this chapter. The apostle. He says this. And we know verse 28 and we know that all things work together for good. To them that love God. Now, that is, of course, got a context. Where were we going to stop or start? He says, you remember a little bit earlier, we know not what we should pray for, as we ought. That's one thing. But he says, But we know that all things work together for good. That's the other thing. You see, sometimes it's wise for us in prayer, actually, not to know what to ask for. Because we are told the Lord knows what we want. And it doesn't We are not we are not heard for our much asking and we're certainly not. To be eloquent in prayer so that it can be printed and read as a piece of literature. The Old Testament. One of the Old Testament words for prayer is a cry. There's no nouns, verbs, adverbs or prepositions and a cry. But God interprets it so we know not what to pray for as we ought. But in the midst of all our confusion and inability to know, we do know one thing. But we know that all things work together for good to them that love God.

[00:20:30] And who are they? Oh, there are strange people because not by nature should we be denominated as those that love God to them who are the called according

to his purpose? And then he gives you in one verse. A tremendous sweep with regard to time. He goes back before. This. The next two verses goes right back before time began. Right on to the Day of Glory. Let's read it. For whom he did foreknow. He also did predestinate to be conformed to the image of his son. I met some people who got up in the air when they read the word predestinate. But why they should go up in the air? Because they're going to be conformed to the image of God's son. I don't know. You see, we got to be careful that we don't associate the word predestination with things that have nothing to do with God's calling. And again, don't think the word predestination has got the word destiny in it. It is in our language, but not in the original Pro horizo means to mark off beforehand. That's all. And if anybody in this congregation has written or gone to the solicitor and made a will. And put down a clause in it that leaving me £500 or £1000, I'm not going to go off the deep end and say that's an intrusion into my freedom of will. I don't want how many of you do it this evening and if you can mark off beforehand anyone that you want to bless, you're going to say, God can't.

[00:22:06] That's all it is. There's no destiny about it. So he says here, for whom He did foreknow He did mark off beforehand to be conformed to the image of his son. What a mercy. What a blessing that he might be the firstborn among many brethren. Moreover, there's a series now coming whom he did predestinate that goes right back to the beginning. Then he also called. And that's a comfort. Right back before the foundation of the world. We are told in Ephesians that we were chosen in Christ before the foundation of the world. But we needn't worry that God will have so many things on his mind and memory that you forget one of us. It's overwhelming, isn't it? But he assures us, he said all he calls the stars by their names. He knows the number of them. And as our brother gallantly isn't here, I can say without everybody looking at him, the hairs of your head are all numbered because he got practically none to number just now, you see? But he's all right. So here it is. This series in the chain verse 30, moreover, whom he did predestinate them. He also called. And who we called. Debts are justified or they needed it. Friends. But if he waited to find a just man on the earth in order to make him fit for glory, he'd still be waiting.

[00:23:33] But this includes the great gospel of salvation, the redemptive work of Christ and whom he justified all. He justified them and rid them from their sins and made them accepted because he has glory waiting for them. Charities. What shall we then say to these things? What can we say? If God be for us, who can be against us? And so we go

right on to the end of this wonderful chapter. Well, there it is, this calling. In chapter 9, 11, there's another reference to calling. And this is a very tangled piece, but it might be well to stop for a moment. Chapter nine, ten and 11 Deal with the Dispensational problem. It's finished with the great doctrine of justification by faith, but is now concerned about Israel's defection. The casting away of this, people being the reconciling of the world and so on. And in Chapter 11, you remember, he says, And so all Israel shall be saved, verse 26. Now, it's a very unwise thing to start arguing in Romans 11 without knowing what it says in Romans nine, because you will notice that it canvasses the very question What do you mean by all Israel? So shall we look at that for a moment? Because it has to do with calling. He says, verse six, Not as though the word of God has taken none effect, for they are not all Israel which are of Israel.

[00:25:09] Oh, is that so? But what do we understand by all Israel then? Neither because they are the seed of Abraham. Are they all children? Oh, but in Isaac, shall thy seed be called? Oh, I see. Abraham had quite a number of children, but it's in Isaac. The seed is called. Yes. That is they. Which are the children of the flesh. These are not the children of God, but the children of the promise are counted for a seed. They are counted for a seed. Well, this is the word of promise at this time when I come. And Sarah should have a son. And so we've got this emphasis upon the calling in Isaac. Shall thy seed be called? We're all called in Christ. That is to say that similar to the word Isaac, the child of promise. No calling outside of him, because in him is forgiveness and in him is justification. In him is peace and acceptance. And so we have this emphasis upon the fact of calling. Shall we go back now to an early experience of the Apostle? In the epistle to the Galatians, when I said go back. Of course, that's in time that we go forward in our Bibles. Galatians, as far as I can be sure of anything. Galatians was the first epistle that Paul wrote. You know, it's got a challenge about it the moment you read the first verse. Paul an apostle. Then he stops.

[00:26:40] Not of men, neither by men, but by Jesus Christ. Not. Neither. And that. And then when he speaks about the gospel entrusted to him, he says it all over again, verse 11. But I certify you, brethren, that the gospel which was preached of me is not neither or. But. And then once more, with regard to his ordination. But when it pleased God. Verse 16, to separate me and call me by his grace to reveal his son in me, that I might preach him among the heathen Gentile immediately I conferred not with flesh and blood. Neither went up to Jerusalem, but I went into Rivah. Not neither, but three times



over to show that he was an independent apostle. He had an independently revealed gospel, and he was independent of all those at Jerusalem. He went into Arabia. Not to Jerusalem. Now, this is where his calling comes. Verse 15. But when it pleased God who separated me from my mother's womb and called me by his grace. There he goes, right back to his birth. And yet, until he was a full grown man, he was an enemy of the truth. He was a Pharisee of the Pharisees. He was breathing out, threatening and destruction and smitten down on the road to Damascus. Blinded for a time. Called me by his grace. And then he says this is why he did it. To reveal his son in me that I might preach him.

[00:28:12] Oh, what did insistence upon the person of Christ? Not that the white preacher gospel. Which he did. To reveal his son in me that I might preach him among the heathen and prince. You are the heathen. Don't hand the word heathen over to anybody else. It's the word translated gentile elsewhere. And he says, as a consequence, I. I conferred not with flesh and blood. So that was his calling. It's a comfort to some of us to know that when we were blind and when we were ignorant, God had his eye upon us. And we look back on our history and we see that certain things came our way and certain doors were slammed and certain people spoke to us all unconscious. We were. They were unconscious. God had a way with us. How will it pleased God to reveal his son in me and call me by His grace? Oh, how the Apostle realized this calling was by grace. And then you see, not only so, but we have this emphasis upon the fact that this calling is associated with this apostolic ministry. When you look at chapter of Romans, chapter one. Romans Chapter one. Paul. Not merely a servant. It's well to distinguish between a servant or a minister in the scriptures and a slave. And this word is a bond servant. And I believe the apostle adopts it with purpose. In Galatians, he said at the end. I bet in my body the stigmata, the brands that show that I belong to a master.

[00:30:07] And if ever there was a champion of liberty in the scriptures, it is the Apostle Paul. Stand fast, therefore, in the liberty wherewith Christ hath made you free. And yet. His joy and his rejoicing was that he could now call himself a bond slave of Jesus Christ. So he says, Paul, a bond slave of Jesus Christ. Now, our version says, call to be an apostle. To be is put in italics. It's not quite that he was called to be an apostle. He was a called apostle. He was called and his calling constituted him an apostle. Nobody can become an apostle. Nothing that anyone can do or that other people do to them

could ever turn them into apostles because they all have to be sent. From God that they represent. Is he apostolo giving us the word apostle is to be sent away from and its usage quite outside the Bible had to do with an envoy who represented his government, like we have ambassadors and whatnot. Now. So he was called. And as he reminded us in Hebrews. No man appoints himself to a priesthood. He's only. It can only be called as Aaron. No man can appoint himself to the apostolate. But the apostle said he called me. And he said, separated unto the gospel of God. And you won't think any the worst of the apostle if you discover he sometimes has a little play with words.

[00:31:50] It's not because he wasn't serious, but because it was his make up. I think the word separated, if you say it quickly aphorism, I almost sounds like the word Pharisee and the word Pharisee in an entirely different language from this says the same thing. A Pharisee was a separated person unto legalism. And he says, I'm a separated person unto the gospel. I once was a Pharisee, but I'm now ferroseed playing on the word Pharisee said unto the Gospel of God. Then he brackets, he says, which he had promised afore by the Holy. By his prophets in the Holy Scriptures, and then go back again, separated unto the Gospel of God concerning His son. So Galatians says, to reveal his son in me that I might preach him. And the next time he writes it here, it's the gospel of God concerning his son. And then presently a little bit further down, you see, he says in verse nine, For God is my witness, whom I serve with my spirit in the gospel of his son. And then in verse 16, I'm not ashamed of the Gospel of Christ. So that's the gospel. The Son of God. Well, now he says I was called an apostle, but in verse six. Oh, it is by in verse five, of whom we have received grace and apostleship for obedience to the faith among all nations, for his name, among whom are ye also the called of Jesus Christ.

[00:33:28] So they are called. Paul was cold. They are cold. And then you remember that they were called to be saints. Not really called a B-sides, but they were called Saints by the very calling that they have received. That's in verse seven. So this calling you see goes behind a good many of the various phases of truth. There are some might have a little difficulty about this and say, well, this is also based upon eternal decrees and election and predestination that I feel hidebound and I don't quite like the idea. All right, friends, let's see what it says in two Thessalonians two, verse 14. Two Thessalonians two, verse 14. He says in verse 13. But we are bound to give thanks all way to God for you brethren, beloved of the Lord, because God hath from the

beginning, chosen you to salvation. Through the sanctification of the spirit. And belief of the truth. Whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. You see, it's not only that you were chosen from the beginning, but you were chosen by God to believe the truth. And to be called by the gospel. There's the two sides. There's your response as well as God's. And they so blend together that it's difficult to set them apart. Whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.

[00:35:25] If you go back to the first epistle of Thessalonians, the first chapter you'll see he links. The electorate of God with their belief of the gospel. Once again, verse three, Chapter one. Remember remembering without ceasing your work of faith and labor, of love and patience, of hope in our Lord Jesus Christ, in the sight of God and our Father. Knowing brethren, Beloved, your election of God. Full stop. Well, how do you know that, Paul? As God given you a glimpse in the book of life. Have you been taken in spirit back to before the foundation of the world and seen his decrees? No, he said, I'm not saying that. I say for our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance, as you know, what manner of men we were among you, for your sakes. And ye became followers of us and of the Lord. Having received the word in much affliction with joy of the Holy Ghost. This is. That's the only way I know your elect, he said. Because all this rose out of preaching the word and you're believing it. So you needn't think you're going to have a glimpse in the book of life friends. Except it's a book in your own life. If you can look into the book of your own life and say, once I was blind, but now I can see.

[00:36:45] If once you can say with that man in John's gospel. Well, it's no good arguing with you, doctors of the law about these great doctrinal things. I don't know. I couldn't answer your question. But one thing I know, whereas I was blind. Now I see. You needn't worry whether you understand predestination election or calling, it's there. That is the way in which God has chosen to link His purpose with your response. So we have this great emphasis upon calling. In two Timothy Chapter one. We've looked at the passage just now. We must go back to it again because it is so important. He thinks it in verse eight with the testimony of our Lord and of Paul, his prisoner. And you know as well as I do, there is a cluster of epistles which we denominate for the sake of clarity, the prison epistles. And we discover that in those prison epistles, the apostle claims to have received by revelation a secret, a mystery that have been hidden in God and

never revealed until that time. Here he has another glimpse at the same thing from a different angle. Verse nine Who hath saved us and called us with an holy calling? Not according to our works. But according to his own purpose and grace, which was given us in Christ Jesus before the world began. The apostle goes back to the same period by using different expressions before the world began is one that's before age times.

[00:38:29] In Ephesians. It's chosen in him before the foundation of the world, and most of us have come to see the word catabolic doesn't mean a foundation, but it means an overthrow. But that's a debatable point. We leave it for the moment. It's far enough back. It goes back even before 1066. William the Conqueror. Or any mark in the history of man. Chosen in him or a holy calling before the world began. And this is immediately connected with Paul's own distinctive ministry. Verse 11, Whereunto I am appointed a preacher. And an apostle and a teacher of the Gentiles. And then he speaks of that good deposit. Our version is a little bit astray here. Let's go look through verse 12 for the which cause. I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed and am persuaded that he is able to keep that which has been entrusted. Until it is out of it. Against that day. Verse 14, that good thing which was committed unto you keep. Chapter two, verse two. And the things that thou hast heard of me. Among many witnesses, the same commit thou to faithful men. That's the committal and that focuses our attention upon verse 13. Hold fast or possess the form of sound words. That's our covering title for this series. The form of sound words. Not that we're going to be formalists, but this is the pattern.

[00:40:06] The very word is translated pattern in one. Timothy. Just to make sure of this, in case you missed it. One Timothy Chapter 16. Chapter 116 Howbeit For this cause, I obtained mercy that in me first as a first one, Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life eternal. You can't see the bottom of this chart very easily at the moment, but those of you who are listening to this tape recording, you'll have a whole one in front of you. You will see that the word Christ Jesus. Especially picked out and it should be translated here in verse 16, not Jesus Christ. That in me a first one. Christ Jesus. There's a reason for the change which was wait for a little bit yet. Now here we have then the pattern. The word pattern is found in ordinary writing to mean a rough sketch before the finished design. I don't know whether you've ever done designing in anything for anything you may have done. You sketch out a pattern. You sketch out an idea that you want, first of all. And

once you've got the general idea, then you get your t squared and you work it right out meticulously ruling every line and dividing everything up with dividers and so on. But if you don't know what you're working for, all the precision in the world won't get much of a pattern.

[00:41:40] So the apostle says. I'm not binding you down, but I'm telling you that God has made my conversion and my manner of life and the words which I have been receiving from him to be a pattern. Now, you keep that pattern in mind. And if you do, there are some expressions you won't use, for there belong to the people of Israel. There are some things you won't talk about, for they belong to the poor ungodly. But you will be guided to follow in these steps without being enslaved. So we have this emphasis upon this holy calling before the foundation of the world and this form of sound words in which it could be discovered, if only we would. And then I think there's one reference in Hebrews chapter two we might look at just in passing. Hebrews Chapter two, verse 11. This is in a context which goes right back to Adam. Says in verse six or under the angels. Hath he not put in subjection the world to come whereof we speak? Well, if the angels never had a rule over any world, it seems a strange thing to slip in there for under the angels. Hath he not put in subjection the world to come whereof we speak. But one in a certain place testified and said, What is man? Verse seven, thou madest him a little lower than the angels, and the margin thou madest him for a little while lower than the angels.

[00:43:23] And chapter one says that this very one. Verse three. Who, being the brightness of his glory and the express image of his person and upholding all things by the word of his power when he had by himself, purged our sins, sat down on the right hand of the majesty on high. Being made so much better than the angels. Well, at first sight, you say. Well, surely any one who is the brightness of his glory and the express image of his person must be better than the angels. Ah, that's not what he means. This one laid aside his glory and became a man. Died the death of the cross and was made a little lower than the angels. But after the resurrection, the ascension, he was manifested as the Son of God with power. And far above. Angels, principalities, powers and whatnot. So. Thou makest him a little lower than the angels. Thou crowned him with glory and honor. Thou didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. Then he says, verse nine. We see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the

suffering of death crowned with glory and honor. That he, by the grace of God, should taste death for every man. And the word man isn't there. He's going to speak about a certain company.

[00:44:42] For it became him. For whom are all things and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through sufferings. Now that word captain comes out again in chapter 12. We might see the connection. Hebrews Chapter 12. Wherefore seeing we also are compassed about with so great a cloud of witnesses. Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience. The race that is set before us looking unto Jesus, the Captain, that word author and the finisher. That's the word perfecter of our faith. So he's still got that in mind. The captain and the finisher. We're back again in chapter two. For it became him. For whom are all things and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through sufferings. For both he that sanctifies and they who are sanctified are all of one for which cause he is not ashamed. Or it comes to call them brethren. He is not ashamed to call them brethren, for by his work on the cross and the work he undertook for them. They are one with him. And so the story goes on. This emphasis upon the fact that there is a calling, a holy calling. It runs through the scriptures, and there's emphasis placed upon the fact that this calling can only come from God.