

W442_Ye_See_Your_Calling_1.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number one of a series entitled Ye See Your Calling. It is our custom at this meeting to read a portion of scripture. And so those of you who are listening, if you care to join us, will you read together with us the first chapter of the first Epistle to the Corinthians. We are calling this little series of studies. Uh, putting a question mark after it. You see your calling, and we are going to ask one another. Do we? And why should we? And what are the consequences if we do? And what are the consequences if we get mixed and muddled? And of course, if we go on like that, we begin to say, well, there must be some reason why we should appreciate our calling. There's a lot of passages, many passages you can collect together where a person's name is called. And the fact that it's not merely named but he's called by a name is suggestive. When Adam was given the opportunity to consider the dominion of were put unto him. The animals were brought before him. Whatsoever. He called them. That was the name thereof. Well, that looks as though the calling and the name were suggestive of a meaning. You can't think that he just called them some peculiar sound and it had no meaning. Then when we come to the New Testament, of course, at the birth of Christ, thou shalt call his name Jesus for us.

[00:01:52] For he shall save his people from their sins. That's the meaning of the word Jesus. And then we get. A call was made. To the marriage supper. Of the king's sons marriage supper. So the call is also not giving you a name or suggesting a character, but it's giving you an invitation. And it's suggestive in that very passage that there is no possibility of gate crashing into any one of the callings of God. You remember when the parable is over and they've gone out into the highways and gathered so that the wedding should be furnished with guests, therefore follows a sequel. There was a man there who had not a wedding garment. And the king said to him, Friend, how come is now in hither without a wedding garment? And he was speechless and he was cast out. So you see the call. Is important because if you haven't received the call, you can never go in, as it were, by that door. So did we ask one another? You see your calling, brethren? We're doing a good turn. Because if we're not sure, we've got an opportunity to let the Word of God teach us. Or again, you remember the. The blessed fact that he says he calls his own sheep by name. But that doesn't mean he mean to say that he just calls them by name and forgets them. But it means to say he never forgets them.

[00:03:32] He remembers them. And I think one of the most touching pieces in the whole gospel of John is on that resurrection Morning. He say, doctor her. Mary. The risen Christ. He used that name in towns that she recognized. She immediately said, Rabbi and I, my master. And so we have the emphasis upon the fact that they are his personally. That is, of course, would be better understood in the days when Christ was here. And it's been remarked on those who visit Palestine within our own day. How the shepherd still calls his sheep by name and Miss Bath, whom some of you may remember, she's now fallen asleep in Christ. But she was out in Palestine and I think she was. She tried the experiment, but it didn't work. The Syrian shepherd. He called one sheep out and he came trotting to it and she did her utmost to imitate it and took no notice. Some of those silly sheep are a lot more, as it were, wise than some of us, because a stranger will they not follow. And then I was told by Mrs. Billington, whom we know, that when they were out in Palestine, the shepherd told them that it was because he took the lamb and he cuddled it up within his own great coat that the lamb and the man was of the same identical a smell. And they knew they followed.

[00:05:06] So there's an intimacy about this calling, you see. And then there's a responsibility with regard to it. Our savior rebuked some of his disciples. He said, You call me master and Lord. And so I am. But what's the consequence? So you see, according there is recognizing some responsibility. And then, of course, we've got that one that we remember so much in the Book of Job after weighing over. If a man die, shall he live again? At last he comes right out with it. Thou shalt call and I will answer thee. Thou wilt have respect unto the work of thy hands. There's something in this emphasis upon the fact that the calling comes so many, many times in the New Testament. Now, I daresay you were noticing as we read this one Corinthians chapter one, will you just glimpse again at that chapter before we go further? The second word in the in the passage before us is the word called Paul. Cold to be an apostle. Such an important thought is telling you. He says, I'm not an apostle. That simply said to myself, I think I'll go in for the ministry. He said, I would have avoided it if I could. I fought against it. I said I'm not worthy. I said all sorts of things. But he called me. When he calls, I follow. I have to respond. I'm a called apostle. This was his calling. And then he says. In the Unto the Church of God, which is at Corinth to them, which are sanctified in Christ.

[00:06:50] Jesus called now. Our version has got to be in italics. Called to be saints. Well, of course, yes. But it's richer than that. Called saints. They are saints by calling. Whether they are sites in actual practice is another thing because he wrote to these Corinthians and said, oh, you're letting the side down badly. Look at the morals of these immoral things that are happening among you, you see. But they were called saints not because of their sanctity of themselves, but because they had belonged to Christ. And so we can see that that word is here. Well, in a bit further down, or perhaps we come to the end of the near the end of this chapter, verse 24. He links it on with ease. As we preach, Christ crucified unto the Jews are stumbling block unto the Greeks foolishness. But to them that are called, he's got now three character classes. He's got the Jews. He's got the Greeks and he's got the cold. Well, they may be either Jews or Greeks, but they're called out of it. See? To the Jew, a stumbling block to the Greeks foolishness. They invited the Corinthians. Oh, no. To the cold. And then he reminds them, verse 26, You see your calling? That's what I've borrowed from that verse. This series, the title. You see your calling, brethren? That how not many wise after the flesh not many mighty not many noble are called.

[00:08:25] But God hath chosen. There is a point to remember. The call of God flows out of the choice of God. We shall see that again later. It's because he chose. It's because he chose. He called you, reminded that no man taketh his office to himself. But he that is called of God. So now we've got their chosen and he called them. I just so you know that the Countess of Huntingdon is accredited with saying she was very glad for the. Use of the letter M in this verse 26. Of course, he was one of the nobility. She says it doesn't say not any noble, but not many noble. And so there were some slaves. Some slaves in the Corinthian church for the apostles said to them, If you can get your freedom, of course use it. But if not, remember your Christ free men, you're called. He's got you belong to him. He knows all about it. And when he reminded the Corinthians and said, No, you're not, you're bought with a price. He was quoting the identical words that are still readable on the manumission of a slave out at Adelphi in Greece. Setting the slave free are bought with a price. So not many noble. And some were very ignoble. But no, no wonder the other decided it was the fact that God had chosen. So I think it would do us good if we considered this question of the calling a little bit more intimately.

[00:10:02] Now, there are two reasons of themselves enough to justify our consideration that the Apostle in writing to the Ephesians chapter one, he links the calling with the

hope that they had. You know that after he has given the great outline of this teaching verses 1 to 14, he says, wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you making mention of you in my prayers. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the acknowledgment of Him. The eyes of your understanding being enlightened. That you may know what is the hope of his calling. Now, the hope is a very blessed feature in the teaching of the Scriptures. It's the great outstanding difference between the believer in Ephesians and those who were strangers from the Commonwealth of Israel and having no hope and without God in the world. He has a I have a hope in front of them. Here are the others at the left behind that are without hope. But he says, Don't you see? You mustn't be just indifferent with regard to this. Oh, he says, I pray that you may have a wise and revealing spirit, and in the acknowledgment of him, you'll get to know what is the hope of his calling.

[00:11:38] So that you begin to realize, if you ponder it, that every calling as its own aspect of the Blessed hope. To one point of view, the hope is the same. That is to say, the personal return of Christ. But inasmuch as there are different spheres in glory, some are going to inherit a new earth. Some are going to inherit the heavenly Jerusalem. Some are going to have their inheritance where Christ sits at the right hand of God, far above all heavens. So that there is a point that we should say, now what is my calling? And if I know what my calling is, then I can begin to appreciate what the hope of that calling may be. But if I am rather distracted and I have all sorts of weird views with regard to my calling, I should have a correspondingly weird views with regard to my hope. And then to see not only is there a hope influence, but our practice. If you turn the page in Ephesians four, he says, I, therefore the prisoner of the Lord beseech you that ye walk worthy of thee. Now our version says vocation. Well, that's the word calling. That's the word calling. Only that given the stress there, that it's not really a calling, but it is something to which you have become devoted. We speak about a person having a vocation. He's not merely entering a certain profession because he wants to earn his living.

[00:13:04] He hopes he'll earn his living. But even if he cannot very much, he's in it. That's the vocation. That's this word calling. He says all seek to walk worthy of this calling. And I've reminded you before, many times, I know that it's worth another reminder that this word worthy. Is suggestive of the a pair of balances. And he says,

Now put the three chapters of Ephesians with all the calling in it that's now been specified. Blessed with all spiritual blessings in heavenly places, chosen before the foundation of the world and all that. Put that in that. Now put your walk in that. And friends. That's all we've got to do. All we got to do to live worthy of the gospel. But it all, isn't it? That's the one thing. And then it says in the verse. For there is one body and one spirit. And this is the only, the only one that is extended and defined that follows. Even as ye are called in one hope of your calling. The extends that links again one hope with your calling. So you cannot walk worthy. Unless, you know you're calling and you know the hope associated with it, you'll sometimes be going this way and sometimes be going that way. You won't be able to maintain a steady course. So the more we look at it, we say this is not one of those things that we could speculate about, merely it has a great bearing upon our doctrine, our purpose, our manner of life.

[00:14:41] And then, of course, when we stress the word church, as we must, the church of the one body of Christ, that of itself is the word that means a called out people. Ecclesia is made up of two parts EC out of and Kaleo. The verbal form of the verb to call a called out people. So you cannot be a member of that church or this church or anyone if there's been no calling. You don't enter it by any other door but the calling. It's a called out people, and the only one who calls is not the minister of a congregation. It's not your parents when you're a little baby. It's the Lord God himself who calls. And when he calls, we respond. When are you going to see that? If we are studying the scriptures. It's very, very wise for us before we go too far in any portion to just say now all scripture is given by inspiration of God and profitable. I can read Genesis with profit. I can read the book of the revelation with profit, but I'm neither in the Book of Genesis nor in the book of the Revelation so far as my calling is concerned. So it's all written to guide me by parallels and mottos and morals and precepts and general guidance. But if it's a matter of my calling.

[00:16:10] I ought to be sure, didn't I? And one of the ways in which this this can be sort of checked is to treat the Bible, the different books as though they were letters. Now I'm just anticipating. I spoke to Mr. Canning and he tells me that he has basically in hand a booklet. That is being designed by our friend in Preston, Ms.. Moore And she has taken this sort of thought. And there are little envelopes addressed to different companies that run through the book. Now, it's not on sale yet, but I'm just giving you that advance so that when it comes, you'll know that it may be worth getting a little booklet. And the

suggestion is before you take to yourself the contents of a letter. Even in this this world phrase, even in this life, it would be wise to read the envelope, wouldn't it? But you know what happens, don't you? You're sitting there with a marmalade jar propping up the newspaper, and you've got your letters there and you're ripping them through and you suddenly say, Sorry, you've done. You've ripped one through, but you might not only. You might start reading it and you get a bit distracted and you say, Oh, I couldn't read it, of course, but I'm not going to do this. This is this has been addressed to somebody else. So before ever you begin to try to put into practice this or that or the other part of Scripture, do be sure that it's addressed to you.

[00:17:38] Now, of course, you may say to me, well, my name's not in the book. No, but your character is. Look, is this a character of you friends? Listen, that at that time ye were without Christ. You can go back, can't you, in your history and know full well there was a time when Christ didn't mean anything to you. And that you didn't belong to a nation who were the ones who were associated with the coming of Christ, because that's one of the characteristics of the people of Israel to them. Pertaineth the adoption and the glory and the covenants and concerning the flesh, Christ came. But you never entertained the idea that somebody in your generation might give birth to the. Babe at Bethlehem. So here you are. You were without Christ being aliens from the citizenship of Israel and strangers from the covenants of promise, having no hope and without God in the world. And then you read that the Apostle had received a message for the Gentiles. This I that suits me. That's where I am. So your name isn't there, but your character is. Well, if you will now look just by way of illustration. At the epistle of James. He just gives you a nice little illustration of watching what it says on the envelope before you try to put into practice the teaching.

[00:19:06] If you don't, you might be among those friends who anoint somebody with oil and pray over them and expect them to be healed. Well, they may be healed for aught I know sometimes, but that's borrowed from the Book of James. But when James wrote that, that was a part of the will of God for them. But should we look at the envelope first and see whether we ought to take everything that's written in the book of James as it belongs to our calling? So here we are. James. And it's also suggestive to know, of course, that if you were reading the original, you wouldn't read James at all. You'd read Jacob. Jacob. And I suppose you know enough you wouldn't go into a furniture stores and ask for a piece of James furniture, would you say? Jacobean? All right, Jacob. A

servant of God and of the Lord Jesus Christ to the 12 tribes which are scattered abroad. Greeting. Well, now, of course, I must leave that with you. If you say you're one of the 12 tribes, what do I say? Carry on. This official may be for you. I've been mistaken in the open air as being one of the lost tribes or whatnot and pelted for it. But I still believe, by the grace of God, I'm a gentile who comes under the teaching of the Apostle Paul instead. So you see, now I can read this epistle and I can profit by its instruction, but I know full well it's dealing with a calling that belongs to another group.

[00:20:33] That's how we should we should treat the scriptures. And another illustration, going back to the Old Testament, and most likely you've anticipated this. This is nothing novel. The first verse of the Prophet Isaiah. He also gives you a hint as to who is primarily addressing these words. Isaiah Chapter one. The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Isaiah and so on. He saw these concerning Judah and Jerusalem, and then it starts here. O heavens. And give it O earth for the Lord has spoken. I have nourished and brought up children and He is speaking, first of all, to that nation that he had redeemed out of Egypt. He had given the law at Sinai. He had given them wonderful promises and they turned out like a disobedient. And the. A very thankful child, and he likened them to Sodom. And so they had to be chastised. Well, now we've got so far, I think perhaps we better go on with this thought that that our callings. That differ. And I'm going to take an example. I meet some very fine, godly Christian people, and they themselves are convinced that they are a royal priesthood and a holy nation. And you say, Where do you get that from? Whether it's in the New Testament.

[00:22:11] Yes. Well, all right. I find those words in the first epistle of Peter chapter two. But all supposing I have a look at this envelope, as I have said about James. One. The first verse of Peter's epistle, Peter and Apostle of Jesus Christ to the strangers scattered. Now, if you were looking at the original, you would see that was the dispersion again, the dispersion. The same that James was writing to. The only thing that James is more specific and he says to the 12 tribes scattered abroad. Peter simply says to the scattered ones. It's rather suggestive, isn't it, that James apparently never had his letter returned? Not known. But because I'm told that the ten tribes were lost. And James wrote to 12 of them. And the apostle Paul, he stood up and said, unto which our 12 tribes instantly serving God day and night hope to come. But, Paul, don't you know that ten of them are not? Is that so easy? See? I wonder who's right for him?

Because we can't find them. We say they're lost. But God says, I know where they are and I'm going to redeem them and bring them back from the countries to which I've scattered them. He says. So. So while we say they're lost so far as we are concerned, don't let's take the work of God on our shoulders too. He knew where they were. Paul knew where they were. Peter knew where they were and addressed letters to them.

[00:23:49] So once we say, Oh, I see, I'll have to watch my step. Because, Peter, I do know this, that in Paul's epistle to the Galatians. Paul went up to Jerusalem to lay before them that gospel which he preached among the heathen. And he had a long conversation with those who seem to be somewhat Peter and James were two of them. And when Peter and James and John saw that, just as Peter had the apostleship to the circumcision, so Paul and the Apostleship to the Uncircumcision and one had the gospel to the, to the Jew, one of the Gospel to the Gentiles. They gave unto Barnabas and Saul Paul the right hand of fellowship that they would remember their respective administrations and not crowd one unto the other. When Paul wrote the epistle to the Hebrews, he respected the fact that he was the apostle of the Gentiles, and he never called himself an apostle to the Hebrews. He just asked them to accept a word of exhortation. He wasn't an apostle to the Hebrews. Peter was the apostle to the Hebrews, and they respected one another's callings. So shall we do the same thing? We say we can read with great profit. Much that's in Peter. But when it comes to, say, in chapter two. Verse five. Ye also as oh yes, as lively stones are built up a spiritual house and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

[00:25:32] We might say just quite sure about that holy priesthood. Now, here again, we're on very delicate ground. Nothing we save in any sense must detract from the full glory of our beloved savior. You understand that, wouldn't you? But when I come to face this fact, I find the Apostle Paul has written 13 epistles. And the epistle to the Hebrews. As far as I'm concerned, I believe Paul wrote the epistle to the Hebrews as well. We won't argue about that. We have 13 epistles which are unquestioned and we have the epistle to the Hebrews to make 14 altogether. Well, now I go through this epistle to the Hebrews and I find. That we have the high priest mentioned 17 times. And I read the word priest 12 times. 29 occurrences in one epistle to the priesthood. Now, do you know what I'm going to say next? I go through 13 epistles written by Paul. Romans, Corinthians, Galatians, Thessalonians, Ephesians. Philippians. Colossians. Timothy Titus. Philemon. Not one single reference anywhere to the priesthood. How are we

going to charge Paul with a slip of memory? Or what are we going to say? The priesthood belongs to Hebrews. But you say to me that you're robbing me. Why? Don't you see? If you go back to the Old Testament, the priesthood comes in with the tabernacle erected in the wilderness. But Job offered sacrifices. He wasn't a priest. Abraham offered sacrifices.

[00:27:29] He wasn't a priest. Noah offered sacrifices. He wasn't a priest. And if Christ is my head. He can. He has all the powers of king and priest and prophet and much more besides, have lost nothing. So I keep to the Word of God and I say a priesthood belongs to the people of Israel, and I've got all the blessings that they have because I belong to Christ, the head and arm members of his body. I've lost nothing. But I'm not going to, as it were, besmirched by calling or spoiled theirs by mixing them up. So speaking personally, I don't dictate to you. I address you as bereans. I say, Now you search and see if it's so. And if you find priesthood is in Ephesians. Well, I'm wrong and you stick to it. But I'm already certain you won't find it. I say there's a superintendence by the Holy Spirit in the choice of words that are used, and we should respect that. So while I respect these folks and I agree with them in many things, I cannot stand with them and say, Yes, brother, I belong to that royal holy priesthood. I belong to that royal nation. I don't. I belong to something else, which is wonderful, but I'll leave that to those who are. That's called. Now, there's one other feature that I would like to include this evening before we reach the limit of our time. And that is to come to something which belongs to all colleagues.

[00:29:08] We've been looking at some of the distinctions, some of the differences, but now we look at something which is basic. I refer to a passage as our start off in Romans chapter 11, verse 29. Romans 11, verse 29. As concerning the gospel. They are enemies, for your sakes. But as touching the election, they are beloved for the father's sakes, for the gifts and calling of God are without repentance. Now that has to do in the first case with the people of Israel. And sometimes it's been objected by some teachers that the people of Israel, by the very fact of crucifying their Messiah and rejecting the testimony of the spirit on the day of Pentecost put themselves out of court so completely that all the promises that God made in the Old Testament and some of them in the new concerning the restoration of Israel and giving them a kingdom and whatnot, have all got to be now re translated as of the church. You could go to a very fine chapel and hear a very fine preacher over in the West End who believes that is true, that there is no

fulfillment, no prophecy concerning Israel's restoration now to take place. It's all retranslated as terms of the church. Would you like to turn with me just to a passage? Jeremiah 23. No, not that. It's not Jeremiah 23. What do I want? Jeremiah 31.

[00:30:53] Jeremiah, 31. Verse 31, Jeremiah 31, verse 31. Behold the days come saith the Lord that I will make a new covenant with the House of Israel and with the House of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. Which my covenant they break, although I was a husband unto them. So God accepts the fact that they broke one covenant, but he doesn't say, well, if you broke that, that's the end of it. He says, I'm going to make a new one. And this shall be the covenant that I will make with the House of Israel. After those days saith the Lord, I will put my law in their inward parts and write it in their hearts and will be their God, and they shall be my people. Or would you say, Oh, no, no, that's all to do with the church? Well, I read on in this chapter. He says in verse 35, thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars by a light, but for a light by night, which divided the sea with the waves are of Roy The Lord of Host is his name is. Now listen. If these ordinances depart from before me saith the Lord, then the seed of Israel also shall come.

[00:32:18] Shall cease from being a nation before thee forever. Now we are at the parting of the ways. God is challenging us. He says these ordinances are going to be there till the end of time, until I pass them away. If they cease, Israel will cease from being a nation forever. Or again, thus saith the Lord. If heaven above can be measured because I didn't know about the Sputniks and all that going around, but they haven't measured it yet. For instance, a few more miles unexplored yet in space. Thus saith the Lord. If heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. That's a challenge, isn't it? Behold the days come saith the Lord that the city shall be built to the Lord from the Tower of Hananeel unto the gate of the corner. And now this is the Church of Wonder, which is the Tower of Hananeel and which is the gate of the corner in the church. And the measuring line shall go forth against against it upon the hill. Gareth and shall compass about ingress and so on. It speaks about Kidron. If this isn't literal, what are you going to do with the scriptures that speak? So definitely. So we come back to Romans 11. It even says. It even says that these people are enemies.

[00:33:45] Verse 28, As concerning the gospel, they are enemies. And he said the saying, therefore God will set them aside. No, no. As touching the election, they are beloved. There's two sides to this. God has a purpose and that purpose will not be frustrated. And if in his mercy he is pleased to forgive them their sins and call them back to himself and make them a kingdom of priests and become a blessing in the earth. Who's going to say him? Nay. So he says. But touching the election. They are beloved for the father's sakes, for the gifts and calling of God are without repentance. And there the word repentance, of course, means. More than our word repentance, not sorrow, but a change of mind. Metanoia without a change of mind, God goes straight on and keeps his will, keeps his purpose and performs his will. So I'm going to leave with you three words with regard to the calling of God. That is to say, any calling. Whether it's Jew or Gentile, Church or kingdom. It's immutable. There's an impossibility of its failing and it's unchangeable. Oh, well, I'm going to put them all over the little ending of the. The immutability, the impossibility and the unchangeability of that purpose. So shall we get those confirmed by three passages of Scripture? Hebrews six. 17 and 18. Hebrews 6:17 and 18. Wherein, God willing, more abundantly to show unto the heirs of promise He is willing abundantly to show it, not merely just casually to mention it, notice to abundantly show it.

[00:35:41] The immutability of his council confirmed it by an oath. Now, the last person on earth that had any need to swear was God. Some of us down here, we have to say now this is true. You know, like that. Because sometimes I think we don't speak the truth. But God, God has no need to swear by anything what he says is true. For this. He stooped in order to make it. Sure. That we might have. Oh, well, then I'll read again that by two immutable things in which it was impossible for God to lie. Isn't it wonderful? You can get a scripture that says some things are impossible with God. Hallelujah. Friends. Oh, some people have magnified the power of God beyond the might of the right of God. They make a monster of him. God is limited by right His own right. And one thing he cannot do. He cannot lie. He cannot deny himself that by two immutable things in which it was impossible for God to lie. We might have strong consolation, not merely consolation, but strong consolation who have fled for refuge to lay hold upon the hope set before us in mutability. Then this has been partly referred to Titus, the first verse of the Epistle to Titus. Paul, a servant of God and an apostle of Jesus Christ, according to

the faith of God's elect and the acknowledging of the truth, which is after godliness in hope of eternal life, which God promised.

[00:37:33] But it says more in hope of eternal life, which God that cannot lie promised. Before the world began. The promise of eternal life stands unassailable. Friends. There's nothing more sure than he that believeth on the son hath everlasting life and shall not come into condemnation. God cannot lie. And then the unchangeability we go back to the Old Testament, to Malachi, the last of the minor prophets. And we read these words. Chapter three. Verse six. And he had a lot to say to these people. All we had to rebuke them so badly because of the way in which they had turned and twisted and turned round upon him and said, Wherefore or wherein have we done this? Says in verse six of Chapter three. I am the Lord. That's referring to his name D in capital letters in the authorized version indicate it's the name Jehovah. And Jehovah is a composite name built up of parts of the verb to become. And it's very, very difficult to try to explain it. But it seems to be it seems to indicate that whatever will be demanded of God, he will meet it. It's expounded by the epistle to the Hebrews, where he said, Jesus Christ, the same yesterday and today and forever. Or by the Apostle John in the book of the revelation. He who was and is and is to come for he said, This is my name for the ages and this is my memorial unto the generations.

[00:39:30] It's a time name of God that he will always keep his word. So he says, I am the Lord. I change not. Oh, can we go away with that this evening, friends, and say, Well, if there's one thing out of the Old Testament we can take to ourselves, it's this fact. The God's Word is true from the beginning that it will never go back upon His word. I am the Lord. I change not. Therefore, ye sons of Jacob are not consumed. And when we come to the promises made and are vouched for by the Spirit of God and covered by the blood of Christ, and going back to that purpose, that antedates time, we can also rejoice in the immutability, the impossibility, the unchangeability of the promises of God that have been made to us. Poor alien. Gentiles who were without Christ, without hope and without God, but now called to such close fellowship that we could hardly get some of God's people today to believe that what is written is true by the Lord God unto us, that we may seek a definite scriptural answer to the question with which we start this little series. You see your calling, brethren? Well, if you do, thank God for it. For some Christians don't and then realize there's a tax responsibility. As you see, you're calling so by the mercy of God, seek to walk worthy of such a calling.

