

Those He Called

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- [0 : 0 0] From Romans chapter 8, our pastor's preaching through this chapter, glorious chapter, Romans 8, verses 28 to 30. 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.
- For those God foreknew, he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.
- And those he predestined, he also called. Those he called, he also justified. Those he justified, he also glorified.
- Please be seated, and let's hear the preaching of God's word. We just sang, my Jesus, I love thee. I know thou art mine.
- Do you know that? Do you know Jesus is yours this morning? Assurance of salvation is a far more important matter than many realize. No Christian lives well without it.
- [1 : 1 0] And so God has packed Romans chapter 8 full of truths that are meant to assure you that if you are in Christ by faith, that nothing is more certain than your full and final salvation.
- According to verse 28, we know that nothing can happen to us that God will not overrule and work together for our good. That is for you believers who are here described as those who love God and have been called according to his purpose.
- Last week we saw that it's for us to know that God's purpose cannot fail. Psalm 33, 11, the plans of the Lord stand firm forever.
- The purposes of his heart through all generations. No purpose of his can be thwarted, Job says. So if God has called you according to his purpose to save you and to conform you to the image of his son, Jesus Christ, then you can be assured that it is going to happen.
- And now we come to verses 29 and 30 where Paul goes on even to further lengths to assure you that God's purpose in salvation cannot fail.
- [2 : 4 5] Our salvation is here divided into five specific works of God. We might call them five links in the golden chain of salvation.
- Five links in the golden chain of salvation. Now it's always helpful to step back and to get the overall big picture before we dive into the particulars.
- So before we look at each one of these works of God, let's get the big picture first. And what we want to see first is this, that salvation is God's work, not ours.
- Now the Bible's always making this point. Notice it here. All five of these parts of salvation are things that God himself does.
- Notice, verses 29 and 30, you notice it's God who foreknew. It's he who also predestined. It's he who called.
- [3 : 5 2] It's he who justified. It's he who glorified. These are all his works, his acts, which makes the point unmistakably clear that our salvation from beginning to end is God's work and not ours.
- That's the first lesson from the big picture. The second lesson is that all that God purposed to save will most certainly be saved.

All that God purposed to save in eternity past will most certainly be saved in time. Now there's a definite order to these five aspects of our salvation.

They're listed chronologically and causally. They're listed in order of time and the cause is put before the effect. And so he begins before time with foreknowledge and predestination.

Then comes calling and justification, which happens in our lifetimes. And then it reaches forward to the very end of this age. Our glorification.

[5 : 05] That stretches on through the endless ages. So notice as well that all five links of the chain are interlocking and inseparable. Not just in the diagram.

That's helpful. But I want you to notice it in the text. It says in verse 29 that those God foreknew, he also predestined.

Verse 30. He also predestined. Every single one that he foreknew, he also predestined. And those he predestined, he also called. Every single one of them.

And those he called, he also justified. Every single one of them. And those he justified, he also glorified. And it's so certain he puts it in the past tense. Because every single one of them will be glorified.

There's no fallout along the way. As there often is in man's projects. No, this is God's project of salvation. It's his work. And that's why there's no losses along the way.

[6 : 07] And if God does one of these five things to you, he does all five of them. There is no such thing as, well, I can see, yeah, that's something that's true of me.

But that's not something true of me. No, they're a chain inseparably linked together. We can look at each one separately. But they are linked together.

And what God does, when God does one, he does all five. And that's why all that God purposed and predestined to save before creation will make it home to glory.

None will ever be lost. So let's just say for the sake of argument that God foreknew and predestined to save 20,265,000,000 people.

How many are going to make it all the way to glorification made into the image of God? Well, 20,265,000,000,000 people. Not one more, not one less.

[7 : 10] That's guaranteed by God's inseparable chain of salvation. And that spells A-S-S-U-R-A-N-C-E.

Assurance. Assurance. The theme of this chapter in our Bible. So may we who are in Christ drink this in for our encouragement this morning.

So that's the big picture and two lessons regarding it. We now want to descend into the particulars. Each one of these acts of God in our salvation. Well, where shall we begin?

Well, I'm going to start with God's work of calling. Those he called. The central link. Now, why would I start in the middle and not at the beginning with foreknowledge?

If we could have them all back. Yeah. Thank you. So we're on calling. But I want you to see its place in the five works.

[8 : 14] Why wouldn't we start back at the beginning with foreknowledge? Well, one reason is because this is where Paul accesses the chain of salvation.

Already in verse 28, you notice he has mentioned those who are the called according to his purpose. So Paul first brings up our calling before he goes back and starts at the beginning.

So Paul has already started here with calling. It's the first of the five actions mentioned in our passage.

And it's the one that Paul would have us be sure is true of us. For if I'm called, then I can know without a shadow of a doubt that before time I was also foreknown and predestined.

And I can know that I have been justified and will be glorified. I say if we know that we're called. So that's why we access this plan of salvation at the point of calling.

[9 : 22] Being called by God is also my first experience of God's salvation in my lifetime. I wasn't there when he planned it. But the very first act of that salvation in my life and in my heart is calling.

And so that's, again, where God first interrupted my life with his saving activity. And I am conscious of that act of the work of God calling me.

So let's dig in and see what this call of God is all about. And the first thing we need to see, and we will see if we just look up the verses on calling in our Bible, is that we find there are two different kinds of call.

We can't put them all into one category and say the same thing's true of them all. No, what we find is that they separate into two different categories of calling.

One is general, a general call. Another is a very specific call. Or some have said it's an outward call and an inward call. It's an effective, effectual call in distinction from the general and outward call.

[10 : 38] Now that's not an arbitrary category that theologians have come up with. It's rather demanded by the way the Bible itself speaks about these two calls.

They're very different calls. And I want you to see that for yourself this morning. So let's look firstly at the general call, the outward call.

Now this is general in the sense that it goes to all people without distinction. It's God's free offer of salvation made in the gospel. And it's to be preached to all mankind.

So today, even now, all over the world, some have already heard the gospel. Some are hearing the gospel call. Some will yet hear the gospel call as it's being preached.

The Lord Jesus Christ is calling. He's inviting people, one and all, to receive him and eternal salvation in him.

[11 : 36] He's calling. He's calling. He's calling. Come unto me, all you who are weary and burdened, and I will give you rest. He's calling. Is anyone thirsty? Let him come to me and drink.

Let him believe. And as the scriptures have said, out of his innermost being will flow rivers of living water. He's calling today. Whosoever will may come.

And whoever comes to me, I will never turn away. So this is the general call of blessed day this is as the gospel is perhaps calling more people on this day than any other day of the week.

All who hear it, without exception, are invited and welcome to come to Jesus Christ and eternal life in him.

So it's general. It's also outward. Think of man's soul as a citadel surrounded by a huge wall. And so here comes the gospel calling at the irrigate of man's soul.

[12 : 47] Maybe he hears the gospel in a church service like this. Maybe it's on the radio. Maybe it's from a friend, a family member.

But the gospel call comes to his irrigate. He hears it. But it gets no further than the irrigate.

It's an outward call. It doesn't get inside. It's stopped there because it's not wanted. It's not allowed in. It's turned away at the gate.

It doesn't fit with the sinner's own ideas and his own ways and desires. It offends his pride. It offends his sense of goodness and self-righteousness.

And so the gospel call is rejected right at the gate, the irrigate. In that sense, it's an outward call. Now let's be clear that man is responsible for rejecting the outward call.

[13 : 50] He's heard Jesus Christ make the offer, a sincere offer of eternal life. He's heard it. He is now responsible to receive it.

And if he doesn't, he's culpable. He's guilty. None so deaf as he who will not hear, who sticks his fingers in his ears.

I don't want to hear it. I'm rejecting the gospel call. He will be judged for that, as Jesus says in John 3, 36. Whoever believes in the Son has eternal life.

But whoever rejects the Son will not see life. And God's wrath remains on him for not believing, not receiving the call to salvation.

Now, this is something that we should be very familiar with if we've read our Bibles. And if we've done any witnessing and watching how people receive the general call of the gospel.

[14 : 57] That though Christ's call to salvation is genuine and sincere, sinners reject it. And left to their own mind, left to their own affections, left to their own free will, they will always reject this call.

Why? Because they love being their own boss. They love not being told by anyone what to do. We heard it in the Sunday school hour. I'm ruling my life.

I'm calling the shots of what I believe and how I live, who I am. You see, that's man's nature. They love being their own God.

They love their sins. They're enslaved by sin. They're hostile toward God. They're not neutral toward God. And they show it by not submitting to his laws. Romans 8, verse 7.

They will not submit to his way of righteousness. Which is not by my works, but by your works, Lord Jesus. They won't submit to that way of righteousness heard in the gospel call.

[16 : 04] They're dead in transgressions and sins. And so they ignore the call. They carry on life without Christ with no desire to be saved from their sins.

Now, I say that's the experience that we see. It's also what the scriptures record in many, many places. Jeremiah 7, verse 13. God says to those who ignored his call that judgments are going to fall because of that.

He says, I spoke to you again and again, and you did not listen. I called you. There it is. But you did not answer.

There's the outward call. And it was ignored. It was rejected. The Lord Jesus found the same response to his gospel calls during his earthly ministry.

Though he called one and all to come to him, most did not respond positively to his call. So that he has to say, many are called. Come to me.

[17 : 06] That call. Many are called, but few are chosen. So this general call that goes out indiscriminately to one and all is clearly not the call that Paul is speaking of here in our text in Romans 8.

How do we know that? Well, because these generally called ones do not love God, verse 28. And they are not having God work all things together for their good, which is what verse 28 says is true of all those who are the called according to his purpose.

So if they don't love God, seen by not obeying his laws, and God isn't working everything together for their good, then it shows that they aren't the called like Paul is speaking of here.

It's a different kind of call that they've received, not the one Paul is speaking of. Furthermore, the call of verse 30 is limited to those who have been predestined to eternal life.

It's those who have been predestined who are also called. But those who hear the general call and reject it have not been predestined to eternal life.

[18 : 23] They rather perish and prove that they never were predestined to salvation and conformity to Christ. And then verse 30 goes on to say that those he called, he also justified every single one of them.

But there are many people who are called generally in the preaching of the gospel that never believe the gospel, never receive the call. And so they're not justified. We're only justified by faith when we put our trust in Jesus Christ.

So Paul's use here of the word call in Romans 8, 28, 29, 30, it is not speaking of this general calling. It can't.

It doesn't work. So the call here is a different kind of call. It's sometimes called the special call. Special in contrast to general.

Because this call is not given just is not given to all, but only to those whom God predestined to be conformed to the image of Christ.

[19 : 27] As verse 30, 29 and 30 says. All who are effectually called put their whole trust in Jesus Christ and are justified.

So this is a different call. It's only true of those who are saved, will be saved by this call. It's effectual, another term that's used to give to explain this call.

It's effectual in the sense that it's effective. It has a power to produce the effects of the call. In Pilgrim's Progress, John Bunyan makes this distinction.

And I'm going to use a bit of liberty in not just reading it. But he makes this, gives us an illustration of the two different types of call in a very homey way.

So there's Mother Hen and her chicks are playing all over the barnyard. And Mother Hen clucks. And her chicks just cheep, cheep, carry on as if Mother never clocked.

[20 : 33] Ignoring her. They continue doing their own thing, following their own desires. Mother had clocked, but they paid no attention to it. But then Mother Hen sees the shadow of a hawk circling overhead, leaving its shadow in the barnyard.

And this time, Mother gives another clock with such authority and power that all the chicks immediately stop their chirping and doing what they were wanting to do.

And they come running for cover under Mother Hen's wings. Now the first call was like the general call of the gospel. Jesus says, come to me. All of you, come.

And they don't come. They won't come. They don't want to come. They don't want the salvation from their sins. But the second call is like the effectual call.

The second cluck of the hen is like the effectual call that makes the sinner willing and able to freely come to Jesus Christ and take refuge in him for salvation.

[21 : 41] It's effectual. It's effectual. It's effectual. Because it brings the sinner to heed the call. And it's that definition alone that fits Paul's use of the call here in Romans chapter 8.

For it can be used only of those who are foreknown and predestined by God. They're the ones who are called. And those who are called are the ones who are justified, declared righteous by God, and one day glorified by God.

And that's the call that is most often referred to in the New Testament as you're reading your New Testament. You must make the decision based on the context each time. Which call is it speaking of?

Is it talking about a general call that goes out and is rejected? Or is it talking about an effectual call with power that actually brings people to Jesus Christ? Most often it's that kind of call that the New Testament refers to.

Sinclair Ferguson says, this is one of the New Testament's most frequent one-word descriptions of the Christian. How would you describe a Christian?

[22 : 50] Ferguson says, the New Testament more often than any other description refers to them as the called. Those that have been called. Now we don't talk about Christians that way today.

We ought to. It's biblical. That's the way that the Apostle Paul referred to them under inspiration of Scripture. So to those in Rome, you also, Romans 1.6, are among those who are called to belong to Jesus Christ.

They were not just invited to come and belong to Jesus. They were drawn to come to Jesus and belong to him. And so many times in his letters, he begins at the outset with this description of who he's writing to.

The called in Corinth. The called in Ephesus. The called in Galatia. And Philippi. And Thessalonica. And so on. They're not just those who merely heard the outward call bounce off their eardrums and turned away at the ear gate.

These are those who received a powerful call that brought them to the Lord Jesus. Jude writes, to those who have been called, who are loved by God the Father and kept by Jesus Christ.

[24 : 09] The called ones. Loved with an everlasting love. Kept all the way to glory by Jesus Christ. You see, it's an effectual call that is being referred to.

And it's a call that came with the same power that raised dead Lazarus from the grave. You remember, he was four days in the grave when Jesus arrives.

And so Jesus stands before the grave of this dead man. And John tells us, Jesus called in a loud voice.

Lazarus, come forth. What kind of call is this? Is it just going to bounce off his dead eardrum? No, it's going to come with a power that will raise the dead man and bring him out.

For we read, Jesus called in a loud voice. Lazarus, come out. And the dead man came out alive. He had no power of his own to obey the call.

[25 : 15] But the call to him was not just a general call that goes out to all people. This had a power in the call to affect the very thing to which he's being called. Come out and come to me.

I say it's that same kind of power that goes out in the gospel in the special call that brings sinners to Jesus Christ. The very power that raised our Lord Jesus from the dead.

And that's what happens when God calls a sinner effectually to come to Jesus Christ. It finds them dead in their transgressions and sins with their nature bent against God, hostile to God, in love with sin and self.

And it powerfully brings them to the Lord Jesus. Enabling them to come. Making them willing to come to Christ for eternal life.

So this calling is of God. As we said, all of these are God's works. And this one too. It is of God and it's due to God's free grace.

[26 : 19] God's grace. Not due to anything deserving in the ones being called. Second Timothy 1.9. God who has saved us and called us to a holy life.

Not because of anything we have done. But because of his own purpose and grace. A grace given us in Christ Jesus before the beginning of time.

Do you remember when Paul was called? Was he such a fine man that God says, wow, look how good Paul is. We ought to have him on our team.

No. What was he doing? He was breathing out slaughter against the followers of Jesus of Nazareth. He's on his way on a foreign mission to Syria. To go and arrest Christians there and throw them in jail.

And it was on the way that God called him. Listen how he puts it in Galatians 1. I was intensely persecuting the church of God.

[27 : 23] But when God who set me apart from birth and called me by his grace. It had to be grace. There was nothing worthy in Paul. It had to be grace.

And it's grace in every single one of us who've been called. Not because of anything we have done. But because of his own purpose and grace. He called me by his grace.

And was pleased to reveal his son in me. So without this inward call no one will. No one can. No one will want to come to Christ for life.

When they hear the outward call. Come to me. But with this inward call. No one resists anymore. For they are made willing by God's power.

To come to Christ. Even the greatest enemies of Christ. Come freely and willingly to Jesus. So I trust it becomes clearer then.

[28 : 23] Why I have started with calling. And not with foreknowledge and predestination. Of all the five links. Calling is the first experience. Of God breaking into us.

Our lives in time. With his saving work. Though God foreknew you. And predestined you. Before the creation of the world. There was no way for you to know that.

As if you could directly pry into eternity past. And discover there. Was I foreloved by God. And predestined to be saved. There's no way you can learn that.

Nor really with justification. You can't. Justification is a legal act. That God makes in heaven. You couldn't go into the courtroom of heaven. And hear God saying.

I declare that. This person is just. Before the law. Write with me. No. You couldn't go into the law books. And find your name.

[29 : 19] And open it. And see if all your sins had been blotted out. And they were gone. And that the righteousness of Jesus. Had been credited to your account. That's there. You couldn't go into the future.

Glorification is going to happen at the end of this age. You can't get there and find out. Am I one of those? Oh. But calling is something different. Calling takes place.

And happens to you. And that's something you can know. And you can know it for sure. Have you answered Christ's call.

To come to him. That's knowable. I'm not asking. Have you heard the general call? Have you been here in church? And heard the invitation?

I'm not asking that. I'm asking. Have you come to Jesus Christ? Have you dropped all of your. Sense of goodness.

[30 : 16] To commend yourself to God. And come with nothing good to say for yourself. And thrown yourself upon the mercy of God in Jesus. Saying. Jesus I'm a sinner. Forgive me. Save me.

Because of what you've done for sinners. Have you done that? Have you believed the gospel? Have you trusted in Christ alone to save you. From your sins?

Jesus says. My sheep hear my voice. And they follow me. When they hear the call. They follow him.

That's a. That's an effectual call. That causes them to follow him. You can know that. You can know. Have I been called in that way? Are you trusting in Jesus?

Are you following him? If so. You can know you're effectually called. Or you never would have come to Jesus. Not in a million lifetimes.

[31 : 11] You're born a sinner in love with your sin. Something had to happen to you first. What is that something? You needed to have the effectual call.

The power of God come attending the gospel. And you see this is the glory of this. This is why we started with calling. Because if you know that you have been called. Because you are trusting in Christ alone to save you.

Well then you can know that he predestined you. And foreknew you. You can know that he has justified you. And declared you righteous in heaven. And one day will. Make you perfectly like. Christ's moral likeness.

You see. And that spells assurance. And that's why Paul's writing this. He's not writing this to argue with Arminians. He's writing this to assure.

Normal. Ordinary. Christians who doubt their salvation. Who wonder. With my stumbling and falling. Will I ever make it to glory?

[32 : 10] And he wants us to know that. Because no Christian lives right. That doesn't know that. We're timid. We're fearful. We don't pray. We don't evangelize.

We don't do anything as we ought. We're not sure about our own state. And so. Have you been called? If so. This is.

An absolute certainty. That you will make it. To glory. Calling guarantees. Everything before it. And everything after it.

Because calling. When we respond in faith. It puts us into Christ. And in Christ. There's no condemnation. And there's no separation. From his love. Now several applications.

And we're done. First. First. Be all the more eager. To make your calling. And election. Sure. Now those are the words of Peter.

[33 : 07] Second Peter. One. Ten. Be sure. About. Your calling. And election. And here's the thing. If you're sure about your calling. Then you can be sure about your election.

And we'll talk about that. Perhaps next week. But they stand and fall together. Remember all five of these stand and fall together. So. Be all the more eager.

To make your calling. Sure. Have you. Come to Christ. Are you. Trusting him. Following him. In repentance and faith.

You know in first Thessalonians chapter one. The apostle Paul says in verse four. For we know brothers loved by God. That he's chosen you.

Does that strike you a bit strange. That Paul could write to a congregation like you all. And could say we know. Brothers that you've been chosen by God.

[34 : 07] How do you know that Paul. Paul you. You weren't there when God chose. That was before creation. Ephesians one. We read last week in Ephesians. Well if not that way.

How can you know Paul. How can you know these people. Are. Have been chosen by God. Before the creation of the world. Well verse five. He goes on to say.

Because. Our gospel came to you. Not simply with words. Words that bounce off the air gate. And are turned away there. Not simply with words. But also with power.

With the Holy Spirit. And with deep conviction. In other words. The gospel didn't just come as that. Clock. And everybody kept. Doing their own thing.

And you just turned away. And turned the gospel away. At the air gate. No. It didn't come that way. It didn't come simply as an outward call. But rather. It came with the inward call.

- [35 : 05] With power. With deep conviction. Of the Holy Spirit. Spirit. And that changed you. It enabled you. And brought you. Willingly to Christ. So that he goes on.
- And says. So that you became. Imitators of us. And the Lord. You see. You got a new purpose in life. Once you were called to Christ. You came to Christ.
- And now you got a different purpose. My purpose now. Is to be conformed. To the image of Christ. And so you imitated. Not only us. But you imitated the Lord. That's the mark of. Someone who's been. Effectually called. Is that you? The word came. In power. Such that you. Came to Christ.
- And now your purpose in life. Is to be conformed to his image. And even in spite of severe suffering. Paul says. You all welcome the message. With the joy given by the Holy Spirit.
- [36 : 03] You see. The call didn't leave you. Chirping around in your barnyard. Of sin. And shame. Sending the gospel away. No. You came.
- You welcomed the message. Come on in. And you welcomed Christ. Into your heart. And he goes on. In 1 Corinthians.
- 1 Thessalonians 1.8. Through 10. Your faith in God. Became known everywhere. That's the response. To this effectual call. It brings you to faith. You put your trust in Christ.
- Alone to be saved. And he says. Your faith became known everywhere. How you turned. To God. From your idols. To serve the living and true God. Is that true of you?
- Have you turned from your. God's substitutes. And. And turned to him. The one true God. The one that is worthy of worship. You turn to him.
- [36 : 57] To serve him. Not to live for yourself anymore. But for him. And to wait for his son from heaven. Even Jesus who delivers us from the coming wrath.
- Are you waiting? For Christ's return? That's a mark of one who's been effectually called. They're not living for time. This world is not my home.
- I'm just a passing through. No. I'm looking to that city. That. That is. Without human hands. Made without human hands. But that God is prepared for us.
- And. And you see this response. To the effectual call. Proves that they had been called. And Paul says. I know that God has chosen you. Because. Those whom God chooses.
- He calls. And you've been called. Powerfully. It's obvious in your response of faith. And obedience. And love to God.
- [37 : 54] So in making your calling sure. You make your election sure as well. Another application for believers.
- Walk worthy. Of your calling. That's. Ephesians 4.1. Paul says. I urge you to live. A life. Worthy. Of the calling. That you've received.
- It's really amazing. That. That. That you have been called. Effectually. Out of your sins. To Jesus Christ. It is the highest privilege. A man can know.
- In this world. To. To be one of the called. And. And Paul is saying. Now. Now walk worthy. Of that calling. What would that look like?
- The next verse. Be completely humble. And gentle. Be patient. And bear with each other. In love. Isn't that the way God was with you?
- [38 : 54] Come. Now. Walk worthy. Of this calling. You've been called. To belong. To Jesus Christ. That's a high privilege.
- Now walk worthy of it. Completely humble. Gentle. Patient. Forbearing. With each other. In love. You've been called. To belong.

To Jesus Christ. That means you're not. Your own anymore. You're his. And that's good news. In fact. It's your. Your greatest comfort. In life. And in death. That I belong. In body.

And soul. In life. And in death. Not to myself. But to my faithful savior. Jesus Christ. Wonderful thing. To belong to him. I'm his care now. Not my own. But it also means.

I follow him. It's not my will. To be served. I'm not my own. To call the shots. I'm his. What would you have me to do? That's what Paul's response was. When he was called.

[39 : 50] First thing he says. What would you have me to do? He was killing the followers. Of Jesus before. Now he's wanting to do. The will of Jesus.

He's walking worthy. Of his calling. You see. First Corinthians 1. 9 says. God has called you. Into fellowship. With his son. Jesus Christ.

Our Lord. He's called you. Into fellowship. With Jesus. What a privilege. To be one of the. Inner circle. Of Jesus.

Friends. To know him as such. And to fellowship. With him as such. Well. Then. Are you walking. Worthy of that? Are you.

Spending your days. With Jesus. In fellowship. With him. Not letting long. Stretches of time. Go without. Touching base. With him. Thanking him.

[40 : 47] Asking for help. For this thing. And that thing. And this one. And. You're. Fellowshiping with him. It's the word. Koinonia. It's the shared life. You've been called. To that.

That's why you were called. You were called. To fellowship. With Jesus. Are you walking. Worthy. Of that. Calling. First.

Peter. Two. Nine. He called you. Out of darkness. Into his. Wonderful light. Why? That you might. Show forth. The excellencies. Of the one. Who called you. Out of darkness. You might.

Show forth. The praises. The. The praise. Worthiness. Of Jesus Christ. That's why. He called you. Out of darkness. That's why. You're not out there. Walking in the dark. With no sense. Of who I am.

And where I came from. And where I'm going. He called you. Out of that darkness. Into this glorious light. That you might. Walk in the light. And then. Show forth. A life.

[41 : 40] That commends. This savior. Who called you. Out of darkness. That's walking. Worthy. Galatians 5.13. Says you. My brothers. Were called. To be free. But don't use.

Your freedom. To indulge the flesh. But to serve. One another. In love. Are you walking. Worthy. You were called. To be free. Second Timothy 1.9. Says God saved us.

And called us. To a holy life. You were called. To a holy life. Are you. Are you walking. Worthy. Of that calling. Then make every effort. To be holy. To be.

Set apart. To God. Keeping his commands. And gratitude. For calling you. Back to our text. In Romans 8.28. And 29. He called you. According to his purpose. To conform you.

To the image. Of Christ. Is that your purpose. Are you walking. Worthy. Your purpose. Today. And every day.

[42 : 37] Is to be like Jesus. You're studying him. In the scriptures. And you're noticing. His example. And his pattern. Of heart. And behavior.

And then you're putting. Your feet. Into his footprints. Following him. Becoming like him. To be like Jesus. This my song. In the home.

In the throng. To be like Jesus. All day long. I would be like Jesus. That's walking worthy. And then 1 Peter 5.10. Says the God of all grace. Has called you. To his eternal glory.

In Christ. He's calling you. To glory. Brothers and sisters. Then walk worthy. Live like someone. Who's heading to glory. Well what would that look like? Rejoicing in hope.

Of the glory of God. It's coming. And something of the joy. Of that day. Is to spill over. Into our lives now. And cause great rejoicing. Indeed Peter says. Joy that is.

[43 : 32] Unspeakable. And full of glory. So. This is what it is. To walk worthy. That wherever you walk. Wherever you go. Remembering. I'm one of the called.

And walking. Worthy. In whatever you're doing. Brothers. Think what you were. When you were called. We've considered. What Paul was.

When he was called. But first Corinthians. Chapter one. Paul wants you to. To think about. What you were. When you were called. What were you? Well you were walking.

In the dark. You were a slave of sin. You were doing. The will of the. The spirit. Who is now at work. In the children. Of disobedience.

You were just following. Your own lusts. And desires. You were turning. The gospel call. Away at your ear gate. No thank you. Jesus. No thank you.

[44 : 29] Consider what you were. When you were called. Not many of you were wise. According to the world standards. Not many of you were. Were wealthy. And noble. And big shots.

In this world. We were just. Ordinary. People. But God called us. He chooses. To call. The foolish things. To shame.

The wise. And to. He chooses. To call. The. The weak things. To shame. The strong. The things that are not. To shame. The things that.

Are. So that no one. May boast. Before God. It's because of him. That you are. In Christ Jesus.

Who has been made. Unto us. Wisdom. From God. That is our righteousness. Holiness. And redemption. Therefore. As it is written. Let him who boasts. Boasts in the Lord. Remember.

[45 : 24] What you were. Before you were called. And then. Boast about. Your savior. Who called you. Nonetheless. And I want to end on this.

For you believer. Romans 11. 29. Says God's gifts. And calling. Are. Irrevocable. Call. He doesn't go back.

On his calling. Has God called you. He's not going to cancel. The call. You've come to him. He's not going to. Say. Well. I'm going to uncall you. Do you know.

There was nothing. About your life. Now. Or in the future. That he didn't know about. When he first. Chose to call you. And when he sent. The gospel call to you. He knew what you were.

So. What an awful. What a wonderful. Encouragement. To know that this call. Is irrevocable. If you have been called. And come to Jesus. You can know. You're going to make it to heaven.

[46 : 20] That's assurance. And that's what. Not only Paul. But the Holy Spirit. Wants us to know. As we're making our way. Through this. World. Lost person. The Lord Jesus.

Is right now. Making his call. To you. This morning. It's. It's the general. It's this call. And it's come to your ears. And you say.

Well is it the general call. Or is it the effectual call. Can I tell you kindly. That's not your business. To figure out. On this side. Of your response. All you need.

To know. And your business. Is to know. That Jesus really. Is here. By his spirit. And is calling you. Come to me. And he's. Sincere.

Come to me. And be saved. Your business. Is to know. He means it. He's not lying. He's not tricking. He's willing. And able. To save. All who come to him. He turns.

- [47 : 16] None away. And so. It's your business. To know. That you are responsible. This morning. To come to him. Right now. Right where you're at. To renounce. Your sin. To renounce. Going your way. Renounce salvation. Of any other way. And to come. As a poor. Hell deserving sinner. And throw yourself. Upon the mercy. Of God in Christ. You are responsible. You've heard the call.
- Do you see yourself. As a guilty sinner. Unable to save yourself. You know you're lost. And know you can't do anything.
- To fix the problem. Between you and God. Do you believe. That Jesus is God's own son. And he's come. From heaven. On that very. Mission. To seek. And to save sinners.
- Do you believe. That he. He. He obeyed. The law of God. Perfectly. And then suffered. Enough on Calvary. When he took. The wrath of God. For sin. Do you believe.
- [48 : 11] That if you came to him. He wouldn't turn you away. Then come to him. Come to him. Receive him. Answer the call. Heed the call. And he will save you.
- And only then. Will you know. That it was indeed. This special call. Then you will know. He has called me. That means. He predestined me.
- And foreknew me. That means. He's justified me. Declared me righteous. In the law courts of heaven. That means. One day. I'll be glorified. That means. There's no condemnation.
- For you. That means. There's no separation. From God's love. In Christ Jesus. Our Lord. Amen. Let's take our hymnals.
- And turn to number. Four hundred and five. Four hundred and five. We're just going to. Sing the first and last verse.
- [49 : 08] Of this. Call. A call to come. Unto me. As Jesus says. All you who are weary. And heavy laden.
- And I will give you rest. We're going to sing it to the more familiar tune. That will be played. Let's stand and sing. Just the first and last verse. Let's pray.
- Our Father in heaven. Thank you for your word. It tells us things that we otherwise could never know. Things that happened before the creation of the world. Things that will happen at the end of time.
- And throughout all eternity. And how it is that poor sinners like us. Can be there with you. And enjoy an eternity in your presence.
- Declared righteous. Made righteous. Perfectly conformed to the image of Christ. And we see that all five of these works are your works.
- [50 : 14] And ours is the response to your work. But it's the work of God that enables us to respond. So we thank you. We who have been called give you thanks.
- And we want to walk worthy. Help us then to walk this week. As those who have been called to belong to Jesus. To fellowship with Jesus.
- To be made like Jesus. And to show forth his excellent praises. And call others this day. Mightily bring them to faith in the Lord Jesus.
- Thank you that your promise is sure. That you turn none away that do come. We pray in Jesus name. Amen. Amen.