

"Called to do What?" - Living all of life before God

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[0 : 00] Okay, excellent. Thank you everybody for the opportunity to come and talk.! The context that I am familiar with the language most of all was when I was working at a Bible college in Sydney at Hall College.

It was an all-national training college for people who were going to the ministry in the end of the church. And we were interviewing students whether they were going to come to the college or not. And occasionally a student would tell me that I had to let him into the college because he'd been called by God to come to the Hall College. And my reply to that was often, well, the Lord had told me that, I'm sorry.

We need to let him discuss it. And what the person was doing was trying to use the language of the call to say, this is the Lord's will.

You have to obey the Lord's will on the basis of the call to me. And we wondered about that. And we were very happy to investigate and see whether, in fact, it's a call or whatever.

[1 : 52] But just because the person said it was a call, it didn't necessarily mean that we felt we had to as a college to enroll them and take them on.

Sometimes it worked the other way as well, where people were obviously qualified and equipped by God for, and again, in our context, Christian ministry.

And we would often say to a student, we really feel you ought to consider very carefully going into Christian ministry. You've got a lot of gifts and so on.

And sometimes, rarely, sometimes they would say, oh, I haven't got a call. And by that, that meant they didn't have some kind of inner conviction or perhaps even an inner voice or even a message from the Lord that was there.

So the call language was used both ways, both to demand that we have to be able to serve community and also to resist it.

[2 : 59] And some people have talked about the, we haven't talked about the language of the call a little bit because I think it's hard and popular by it. It's kind of a dangerous concept, a dangerous language to be using, partly because of those examples.

But sometimes people will feel a tremendous sense of failure. This often happens, I've noticed, in the mission fields and things like this, where people feel called by God to go overseas and become a missionary.

They go over and it suddenly works out there. It's not a very good position, a good fit at all. I remember one very interesting example. Many, many years ago, a guy from our church got called to be a missionary.

And he got called to go to an African country. And he did the training and did everything else. He went over to the country, doesn't know which country it was.

And he found out that he was racist at that point. He found out that he really couldn't stand the people in the country. And so this immediately put all sorts of pressure on him.

[4 : 13] Because if I've got a call from God, do I have to sit down? What do I do? He ended up having something close to a nervous breakdown and had to come back from that particular country.

And it took him a number of years to recount from that. Now, that could happen irrespective of the language of God. But the language of God put extra pressure on that situation.

Because he felt that this was something which he really had to do. But he had failed God at this point in all that happened.

And so this is a kind of a notion that, you know, I don't want to just tell those horror stories and say that this is a bad idea because we're going to look at the Bible and see what the Bible says about calling as well.

But sometimes people can, when they're coming to choose a career, a marriage partner, they're looking for a version of a call from God that they're asking for or to somehow point out the right child or the right partner.

[5 : 20] And so the language of call leads over into the topic of guidance. So we're talking a little bit about guidance. As we think about guidance, calling, and communication.

The language of call does sound right, basically because we're attaching to God. If you've got the call of God, how could that be a bad thing? But if God doesn't call in that particular way, then we're being misheard.

And the language itself, as I say, can be misleading, particularly whether it's interpreted as an inward call or conviction, is the concept that the Bible knows that it's created in popular language.

So as I say tonight, we're going to talk about calling, and we're going to talk about vocation.

Vocation is an old word. I don't know if it's a word that you use a lot, perhaps. But we're going to...

Basically, they mean the same thing. Vocation is really from the Latin for it. And so they cover much the same ground.

[6 : 27] So we'll see if we thought that there's a couple of important extensions. And as I said, we'll also talk about guidance. So I'm going to talk a little bit about calling in the Bible, first of all.

Then we'll think about the concept of vocation. And then I'm going to try and ground it. That all sounds very theoretical and kind of word-study-ish. And the question we're going to ask is, what is my vocation?

How do I find my vocation? What should I be doing, actually, with my life? And so it's a normal thing. So that's where we're going to go. I want to talk a little bit about guidance. And then we're very in.

I actually want to focus in on perhaps the idea of a call to Christian ministry. And we'll talk about that as well. So that's our agenda tonight.

We've got a little bit of a case in the Bible. So, calling in the Bible. Let's look at the language of a call in the Bible. First of all, God's call in the Old Testament.

[7 : 26] God is depicted in narratives, particularly in calling all sorts of people. God's call, when it happens, though, is always external, sometimes visible and it's objective where it's recorded in many great names.

And so, by that I mean that we have people like Moses who is called into ministry. That is an objective call. Moses goes for the non-journey bush or the bush that's on fire, but not being consumed.

And he hears the voice of God calling. That's an objective experience. It's not that thing. It's like Moses' head. It's portrayed to us as an event that happened in history.

That's what Moses do. That particular voice. Same thing to a person like Midian in Judges 6, and then Samuel also in 1 Samuel 3, where it's an experience where people audibly and physically have an encounter with God by hearing his voice and being called to a better ministry.

Sometimes the call of God can come through others. So, arguably, King Saul is called to be the King of Israel, but that call comes through the prophet Samuel.

[8 : 49] Samuel anoints and chooses. And then the same thing happens with King David as well. But the point is that it's an external event, sometimes visible, but it's objective.

It's something which happens from outside a person that comes in. But I also want to ground the idea of God's call generally is really the overarching kind of theological principle is that God is sovereign, and God does work all circumstances and all people to his purposes.

And so we need to keep that in mind all the way through this whole discussion. At times, the language here can... This is why I think the language of call is so attractive, because it does reflect God's sovereignty.

The sovereign will of God works out in complex ways in the scriptures, not just in a call. But the language of call, the popular language of call, reflects the fact that God is sovereign, and that, of course, is a fundamental theological principle through a general question.

The language of call that is often used in popular Christian piety, though, is very much a language which we find in the New Testament.

[10 : 08] We hear the language of call all the way through particularly Paul's letters, and it's going to have a look at a couple of these verses now.

So, Romans chapter 1, verse 1. Paul, a servant of Jesus Christ, called to be an apostle, and set apart for the gospel of God.

Now, that's a good translation, but it could also simply be Paul, a servant of Christ Jesus, called an apostle.

So, I'll just make that point on the way through. But there we have Paul called to a particular role, or name as a particular role, in the gospel that is there, and set apart for the gospel of God.

Romans 1, 7, in the Christian universe, to all in Rome, who are loved by God, and called to be His holy people.

[11:16] Paul, again, called His holy people. When we have the language of call, it can either mean sudden, or it can mean vain. And so, we are so used to, in our Christian piety, you're thinking of the meaning of son, called to be something, that's a particular English translation.

But there is a good argument that much of the call language in the New Testament can actually mean named. So, Paul named an apostle, rather than called as being an apostle.

The Romans named as God's holy people, rather than called as being God's holy people. It's a fine distinction, but it's a distinction nonetheless.

1 Corinthians 1, 2, same ballpark as Romans 1, 7, Revelation 17, 14, same idea as well. Romans 8, 28 to 30, very famous verse again.

Romans 8, 28 to 30, Now we know that in all things, God works for the good of those who are welcome, who have been called, according to His purpose.

[12:35] For those who are for duty, predestined, to be conformed to the evening, His Son, will be likely to be the firstborn, among many of the brothers and sisters, among the first jobs.

2 Corinthians chapter 4, verse 1, 1 Corinthians 1, As the prisoners that are all of them, I've urged you to live a life, where do you have a calling in at the school?

And that's a calling to salvation, in God's people. Paul goes on, be completely humble and gentle, be patient, bearing with one another in love, and every effort, keep in you, the spirit, through the long, God's peace.

And then finally, to Timothy, chapter 1, verse 9, He has saved us, and called us to a holy life.

Now, that's a quick tour through a number of verses, but they are representative of the calling language of the New Testament. And the calling language of the New Testament is basically a call to become a Christian, or a call to live a holy life.

[13:46] Not necessarily a call to a goal, the one exception being, or the one exception being, or the calling to be an apostle. Called to be an apostle.

But the language of the New Testament is applied to becoming a Christian, and the call to be a Christian. And the call to be holiness as a prophet.

So every Christian is a person who has been called by God, either to salvation, or I would prefer to say, we've all been called children of God.

We've been named children of God, because of God's grace. And a result of that, we've been called to be holy. It hasn't got very much to do with jobs, or location, or anything like that.

That's one of the basic rules. So the main calling in the New Testament is to salvation and to holiness. Having said that, there are in the narrative people who are also, again, called to various, when they have encounters with God and through various tasks.

[14:56] So right at the very beginning, the Gospel of the Luke, and the second of I am, and Joseph, and Mary, who have encountered with God, and they have commanded to do certain things, their religion, and other places.

Jesus himself is called by son. Sometimes people are appointed for tasks through others. So Matthias is made into the 12th fossil after the demise of Judas, basically through the casting of the blocks into the process.

Paul and Barnabas are set aside for a mission region by their congregation, and Titus is called to a point of elders, and they are, in one sense, in the broader sense, that is called.

or are objectively all spoken to and commissioned by God or others. We don't see in the euthalism the idea of an inward, mystical kind of thought that is a subjective kind of experience.

It's always all gently that the ones are made. So that's the first brief discussion that I just wanted to say. As we think about calling, the primary way to understand that in the scriptures is a calling to salvation and to the holiness that it comes to.

[16:23] And that calling is objective, spoken to, commissioned by others. And when you see people brought to specific roles, again, it is in that objective commissioning sense.

So, that's a little bit of thinking about the idea of calling. Now, let's think about this topic of vocation. And I'm going to take you back to the Reformation and where this idea was formed. The Reformation doctrine of vocation teaches us that all Christians are called by God to live faithfully in three arenas.

the household, the church, and the state. Christians are to live out their priesthood as believers by offering up their lives as living sacrifices to God.

This is their general vocation. Now, it may end up in a very specific role between the moment. But, you see, again, that idea of being called to live faithfully in three arenas.

[17:31] And we'll talk about those. that's live out their role as a priesthood by offering up their lives as living sacrifices to God. So this is really an extension of the idea that we talked about just a minute ago of calling to others and expressing that in all of life.

Let me make a couple of comments about that. The doctrine of vocation is more than work, but it's not less. When I think of vocation, I tend to think of your vocation as a teacher or a doctor or a lawyer like Timothy in terms of roles.

But the doctrine of vocation is broader than that. It's all to do with how God is at work in the world politically, how he governs and cares for his creation through his creatures and by working through human beings.

And vocation is part of God's plan to, you know, I guess the simple word would be sick and say, work is part of God's plan for welcoming his creation and for hearing his creation.

Right at the very beginning of the Bible, Adam and Eve are placed in the garden to work it and to take care of it, to fill the earth and secure it.

[18:51] And so, this is that very gentle sense of vocation where this is then expressing that so-called creation mandate or something like that.

Now, in terms of Christian people, this works out to, how Christians are to live out their faith and not just in the workplace but in creation generally.

Not just in the workplace but in creation generally in the three spheres we just talked about and we've done that to those in the workplace. Vocation is where faith bears fruit in love.

So, vocation grows out of the gospel and this is where Christians struggle with trials and confections and it becomes a means of their sanctification as well.

So, in one level what we're saying here is if we talk about vocation we're simply talking about the Christian life as it is people.

[19:54] Now, if that's the case, why is the term vocation and why all this extra thing is just as simple as the side of the Well, the Reformation was a reaction against Roman Catholicism and this thinking about vocation or receiving this thinking about vocation was a reaction against Roman Catholic teaching that reserved the idea of vocation and court specifically for entering a monastery or a convent or a priesthood.

In other words, the language of vocation and the language of calling became religious language.

The only calling of Naphtali, the only vocation of Naphtali was the calling to the spiritual life, whether that's the money, whether that's a priest or whether that's a man.

And that was considered far more Christian and far more veritorious, far more honourable than just living a secular life.

And so this length of calling and vocation free the Reformation became a way of turning people to two classes of people, of people who are living the higher life, that is, the spiritual people, priests, and so on.

people. And then the rest of us was living an ordinary life, a secular life. And the vocation of which was located specifically for the so-called spiritual people.

[21:40] And so to debate yourself to the church, in the Roman Catholic church, free the Reformation, means you would take a vow of celibacy, you would take a vow of poverty, and you would take a vow of obedience to glory.

And that would cut against marriage, if you're taking a vow of celibacy, you're saying I'm not going to get married and then families are somehow not quite so important. If you're taking a vow of poverty, you're repudiating the idea of work and earning money in society and you can't depend on others.

And if you take a vow of obedience, you take a vow of obedience to God and you enter a monastery and you're away from secular law.

So all of these things sort of cut you off from those three spheres of family, of economic life, and of government, and you became a kind of a holy huddle of this that way.

Now, the reformers came in and said these vows are a manifestation of works. These have a potential and natural works to earn righteousness.

[22 : 59] They objected to that, but they also objected to that because of the way that they started to turn humanity or Christian people to do classes of people.

and they can't teach us the priesthood of all things, that we are all priests, that there is not one class of priests and a class of non-priests, but the Bible teaches that we are all priests together.

The classic text would be one page. So you are a royal priesthood, a holy nation, people calling the Bible, which from the old Christian. Now, that has gotten a priesthood, and this is where the language gets confused, but as soon as I say that, you're thinking, hey, I'm not a priest.

So I'm not a priest, so what do you mean by the idea of what the priesthood of all the leaders? The reformers did not mean that every Christian is a minister, leading a congregation.

That's what you think, I mean, in Greece, offering sacraments, all the rest of it. what it does mean is that everyone has a calling to the priesthood duty of proclaiming the Holy Word, of being able to teach one another, and to act and remind people of the gospel, that is about, we have that responsibility and that ability to one another.

[24 : 30] We can minister to one another. We don't have to be a minister in order to be that. Now, some churches make this point. I remember the church I went to, when they gave out the church portion, they had at the top minister, and instead of having the reprobial or whatever, they had a whole congregation, trying to make the point that we all minister to one another.

priests in that sense. We are also priests in the sense that we can offer our lives as a sacrifice to God, a sacrifice of things we need and at least a meritorious sacrifice for the sacrifice on the rest. And so what we've been in the reform has said that farmers, copplers, lawyers, merchants, soldiers, rulers, husbands, wives, mothers, all of them are priests and their work is spiritual.

Spiritual work is not confined simply to the money, to the capital of the priests, and to the money. There is a sense in which all the work has a spiritual dimension that we are performing spiritual work in all their ways.

And so the mother chanting the lady is their spiritual work. What does it feel like? It doesn't smell like it.

[25 : 57] But there it is. It's a spiritual work. It's done to all this thing. So this is the background to this concept of education that we talked about.

And you can see how it starts to encompass all life. I remember when I was doing church history, the point that was being made was illustrated that apparently didn't talk into church and above the door was a fresh quarter on the side was a whole bunch of people with their white saints. people and they looked piously up and they doing all this kind of stuff. And on the other side was a bunch of ordinary people who didn't look very nice and they had demons and all kinds of spirits assay in them with eyes and arrows and basically the idea was that when you walk in that this side these were the spiritual people and these were the white people now Luther flipped that he said these people are unspiritual people and these people are in normal Christian life they're in the life of temptation and persecution and this is the Christian life and they are in fact blessed by God and he flipped that over and then the message kind of a family of this one people in that church now I don't know if that was this illustration to a child you don't understand the point or we really did that but you get the idea where this is a complete revolution in understanding what the world of this and life is like

God troubled for God sustaining us in midst of troubles in the ordinary stuff of life not removing ourselves from life and contemplating but living a life and we all will be what is my good to know this is a key verse our thinking of Romans chapter 12 verses 12 therefore I urge you brothers and sisters in view of God's mercy to offer your bodies as a living sacrifice holy and pleasing to God this is your true and proper worship how do we do that do not conform to the pattern of this world but be transformed by the renewing of your mind then you will be able to test and prove!

what God this is my big action of course in the goal of name right big action big motivation in view of God's mercy and big action present your body as a living sacrifice a big consequence that you know God is will that is a big action that is the last food of the!

[29 : 03] big motivation in view of God's mercy big action present your bodies! as living sacrifices holy in God by not conforming to the world and transformed then you will know that God is a massive consequence of that and this really is summing up what the cause of holiness involves presenting our whole selves to God in all aspects of life and this is also what our vocation is to do this that it will be expressed in our daily lives that is there this is another way of saying this is the Christian used to live all of life that the Latin phrase is quorum man and that means as if God is present that we live all of life as if God is present now we know God is present but often we can walk around through the day and not be aware!

all of their activities as somehow being true and proper worship of God Christians who fall into temptation of thinking that you're a Christian on Sunday and the rest of the week you will get life that's not what Paul was saying I remember the story of a CEO at the big company he was asked what his priorities in life are and he said on Sunday it's God family and work during the rest of the week it's exactly the awesome that's not the grand story I already need God but it was holy and pleasing to me true spiritual worship someone once said the living sacrifice is a people feel and that's the challenge that we all face it's hard to be!

God is not that's what Romans urged us to do not just to please God that's what Paul says in view of God's mercy God can say first this is our proper response to his right action love love and love and love your name!

God is to love and love your name and love your name love and love your neighbor as yourself every vocation with the set is to love and serve your neighbor your work is to somehow love and serve your neighbor and make a contribution of your neighbor your vocation brings specific neighbors into your life your spouse your children your fellow seasons the congregation your customers God helps us to love and serve all people and love our neighbors as ourselves he doesn't need our good works but our neighbor needs our good works so we love our neighbors and live the life that Jesus shows us so these good works consist not of special good deeds but just that the ordinary tasks of life so another who changes the baby's napping is bloody terminal it's not possible

I can't remember but it's not an important grandmother napkin it needs to change if you help a shop get a shop get sells food that is useful they are loving us by selling us things that we need the person that creates our garden is performing an act of love because he's in our streets sanitary and our work is serving our people the person the players the fields all that kind of stuff but the artist who paints a beautiful picture is serving them by us by doing us to communicate what's going on and we try to help us to see them all can be worshipped expressed in love of and we see this in this picture coming on the way through so this is more very in picture stuff but the question we may ask is how do

[33 : 48] I find my passion that should be doing or is there something that should be doing how do I think about trying to do you still have to make it seem to work with them once you have that you ask what are you going to do with your life my daughters have had a discussion with all my daughters what am going to do should I study how do!

! do I find that vocation that question is usually applied to work but there are three areas to consider family church and work and so the family is a first place where people will be expressing their vocation in a family as they exist you have a mother and a son and a daughter you have able this obediently in your family to serve how do you think about vocation but what do is encouraging us to think about how do you think about them in the service of God as part of a reasonable sacrifice it's part of spiritual!

worship is there all the Christians are called by the gospel and God does call pastors and elders that are appointed church workers are there but all of us have a part to play in the church that is part of our vocation and we do find ourselves in the world we find ourselves at a certain time in a certain place under certain political jurisdictions part of a certain watcher and we are to get our Christian lives in that world and there the world of work comes into play the work of being a citizen of a particular place we are called to think about these three areas family church and world and we usually encourage most of all to think about probably our place in the world just for a world how do we make a decision about how to serve

God in those areas and obviously the word of God is key we can read the scriptures and think about how to serve our families we can read the scriptures how to serve our church we can read the scriptures and think generally how to serve God in the world but how do we make a decision about

that so I want to drill down into that the first point at the end we're still thinking what story are we living in what is the story of our world what is the world doing in our world what it is for purposes for the world and we talk generally about loving as yourself that God is working to bring about a kingdom of right relationships with offering forgiveness is working to bring about a perfect kingdom of justice and peace and all of that and maybe start to help us to think about how we can fit in with that the point here is very simply how deepest commitments shaped our lives and express themselves in the way that we did and that has been the way we did together what we believe! will eventually determine how you act if you are leading only to this world and that this world is all there is then there's the most sensible thing for you to do is to get a job that can do as much money as possible to make this as pleasant as possible for you C students and many of course in our world are exactly like that they believe this job is now in over they believe that you have to you on your!

[38 : 02] and all that kind of stuff in Western culture do I'm sure you are much nicer here in Beijing but you have room to do this and that makes perfect sense in terms of understanding the world if you understand there is no God then what else is there to do so occasion is really another way of asking the question who am I what is my opinion what do I believe and how does that express itself in my life and the question who am is really another way of asking who is the all because we know!

so!! So that's the very biggest picture that's what we when I was advising people about vocation and college we would often say why are you here and say well I understand that God is bringing about a kingdom and you must be able to save and all that work that's what we know that decision now you can necessarily drive everyone into full or but that was the!

But then we go to guidance and here we start to get specific how does God guide us and help us to maybe find a place where we can work happily and there are five levels of guidance that are going to deserve first of of course is special revelation and by that I mean the scriptures what sometimes people record special revelations from God maybe audible voice or things like that I don't think that's the way God usually works in the exceptions in the Bible but I think God puts an awful lot of responsibility on decisions for ourselves in the light of all the performances in your lives but I only discount the possibility that God may speak objectively and so on to push but I think

God generally works more through what we call confidence that is circumstances opportunities abilities and interests that we have that we use often use the opening and closing doors that you live in a certain place at a certain time or certain options are open for you other options are closed and there are constraints around the decisions that you can make and sometimes opportunities simply open out of the blue sometimes they no opportunity has come God works through probably nature and this God also works through our reason we can think through the options what am I good at what would I like to do that's the question about desires we're talking about that we learn but to think through a decision that can be made and our desires

I really want to do this Christians tend to shy away from what I get that because it sounds kind of selfish but to examine our desires is not a bad thing and finally I think God works through advice the advice that I was in those conversations let me give you an example of how this worked for me I was I decided to be a school teacher when I was 12 years old and the reason I decided to do that was because I hated my promise I thought he was a terrible person and I thought I could do a better job than him if my heritage is a 12 year old I'm going to become a partner for the teacher and show me and I wasn't a believer or anything but that was my circumstances and that's what I did and sure enough I went through and I became a school teacher and I became a Christian in the meantime and so I ended up teaching at a Christian school and I was very happy I taught there for six years and I was active in my local church and that was my vocation it was a wonderful feel because I had 30 children every year that were completely under my control

[42 : 33] I had freedom to as far as children I had freedom to teach them to gospel it was a Christian school I was supported in that there were non-Christian kids in the classroom because parents loved the Christian school and loved the values so there was evangelism I could talk to parents it just seemed to me a wonderful natural expression of my Christian life and experience now while I was at the local church a number of people every year would come up to me and say you really should value the Christian ministry we think you've got the gifts we think you know we're a higher person and we're probably and we're going to do it handle it you should do that and I'd say thank you but I'm really happy to have the promise you after six years a friend in the congregation came up to me and said I would like to pay for you to go to Bible college I'll support you if you come

back and let's see what happens so you see we're getting a mix of confidence and circumstances and all sorts of things so

I said I'd like to go to college because I'd like to go to college because I'd be doing some extra study to improve my teaching so you see we're getting a mix of confidence and circumstances and all sorts of things so I went to what college I went there for a year and I really enjoyed it what Bible colleges usually do is they teach us some stuff you ask a question and they say oh no that's in second year or that's in third year so they kind of you know keep it going so I thought I liked the first year that was good I probably should stay for second year it would be good to complete a degree rather than a month that would make me better teacher now the thing about Bible colleges is that they're full of people thinking about Christian ministry so you can't help but think about Christian ministry and so I started thinking about Christian ministry whether that would be a good option for us so I was married right now so it was a decision that he'd involved me alone and involved on the Bible as well so we started to talk that through but I was still very kind of thinking no no

I think the school teaching is the way to go but I really wish I could be sure I really wish I could be sure what should I'm really doing the turning point came when I was asked to preach in the church my diodes and I used an illustration that you may have heard about diodes to make a point where a man is in his house and it starts to rain a good way because you don't you all want to see in the rain and the water put his son in his way and he was in his house and he was trapped so he goes up onto the roof of the house and the water is rising and he realises he's going to drown so we pray and say God God please take me please take me and the guy comes along in a rowboat and he says hop in he says no no no take me God's going to stay from her and then he raised him in God's save me and the guy comes along and he can do the same thing he said no no no take her God's going to save me and then he raised him in and a helicopter comes to us and then drops the ladder down he says no no no go away

God's going to save me and then the water comes up and he drinks so he goes to heaven and he brings it up and he says God what will you do and God said well I sent you a roadway and can do what more could I can come so that was my little discussion about how sometimes we're doing more things around us and I realised God used my own sermon to say to me you're expecting a letter from him you're working for special revelation to say you can do it when you have plenty advice and counsel and reason to make that decision you're a big boy to make the decision so I applied for all the nation that was open to the board and we've got one of you that was shut up and I wasn't and so there's a mixture of problems reason not much to be honest factors

I included and that gave plenty of advice and through that I found that God has continually changed the plan over the last 20 years so now I'm doing something different so there's an old Jewish joke he says we want to make God laugh because he's a strong God but at the same time it's our responsibility to use these things to read the scriptures of what has got done and then poverty and desire and support these things two large points and then we'll talk a little bit about the work is value location is value we are created to work to fill the earth and to work the garden in

[48 : 08] Genesis chapter 2 and God has placed humanity in the world to help the world for his glory for a flourishing of nature and for the benefit of others work is a good thing now there are many kinds of bad work like all things seem to corrupt not all work is good I'm not going to suggest anyone that they want to become a Christian apostle for example to use another silly example that's completely a Christian apostle!

don't become Christian children or anything like that because there's plenty of good work you know you can be responsible rulers and stewards of God's creation and you can do that as a doctor as a lawyer as a partner as a IT specialist for techniques from awarding whatever they are to northwest the online and etc!

there is lots of work paid and unpaid which is contributing to creation and work is good Paul also talks about the work of the Lord at the end of 1 Corinthians 15 he says to lead yourself to the work of the Lord and by that means the work of making Christ known and respecting what he is and he doesn't say that to the elders in the Corinthian congregation he says that to all the congregation so while we may well have our danger of being part of a family there is also a ministry we have to my own but also as a Christian believer you have the work of the Lord which may well be evangelism especially special people that may simply be a person and I say simply it may be a person who simply can encourage your brothers and sisters around you as you meet in the congregation

But I think the number of questions that they said to ask is that the asking questions, am I the right person? And this is the right kind of correspondence with what he always say. So am I the right person, what I'm trying to do?

What was mentioned? The abilities, character, desires, and so on. And this is the right kind of correspondence with the private system. Any other questions? Any other questions?

[60 : 58] Ah, yes, Jack. Yes, sorry. Actually, it's kind of similar, just a reclarification. Because I missed it a bit. You were mentioning that vocation is asking who am I? And that's like asking who is the law student or something like that.

Yeah. Could you just re-explain before you went back? Yes, I was going to do it. So just for the purpose of that, we'll be talking about the quotation. You said, you have a sponsorship who am I, and who is the law that's right?

And some people. Yeah, so can you just... Yeah, yeah. The point I was getting in there was, this is John Kelton, the English, the Swiss performer. He said there are two parts of knowledge. The knowledge of God and the knowledge of ourselves.

And we only know ourselves truly if we know God. And so to ask who am I is also to ask who is God. Because the first answer, that would be I'm related to God as his child.

And that's the foundation of my identity. And now what you do with that, that that immediately takes you into vocation and thinking about what I'm going to be doing is going to be living to please the Lord.

[62 : 03] And that may not directly take you to pharmacy or wherever your bloggers. But as a parent, you are going to be completely for the Lord and you do it in the right. And then your identity will be part of that.

And the addition that you can connect with my family and I'm also in the church. So all of my students will be part of who I am and what I do.

But that your world determines again your view of yourself. So the person that does not believe is a liar and leads out of an universal history, and by an accident.

That's a very different world. If you're an accident walking around. I agree. The other thing I need to say is to go right back to the very beginning of the talk as well.

And in all of this discussion, I think I've done it with that. Travelling and forget that God is sovereign. And the Romans 28 and 30 tells us that God works all things together for the good of those who love and do it according to His purpose.

[63 : 06] What's His purpose? To perform this in the image of Christ. So if we can, there is a comfort and an assurance in God's sovereignty that we can, we have to make decisions that they can be anxiety producing and all the rest of them.

But we can do that with confidence in God is sovereign and worthy over all of those things. And without His purpose for us, we shall be as main as they can be. And not definitely involved in the speech, I mean, you know, there was a lot of spirit in the image of God.

That's not true. But it's a man in the image of Christ. Thanks. Anyone else? How would some of the things distinguish it? Yeah, whether it is a special revelation. Yeah, so the question is about structure, but it's hard to know if it's really a special revelation to be a part of the subject.

Sure. Excellent question. And I think the short answer is that it's kind of quite some of those. Okay? Okay? Okay? That's my rule of thumb. Right? And so the question is what can the voice say? What can the voice say? And that's the important description.

about the public and the media is that you have to advise from the system. Sure. Excellent question. And I think the short answer is it might apply to someone else.

[64 : 11] Okay? That's my rule of thumb. I think if I hear a voice, it might be a little bit of a man crazy. So, the question is, what did the voice say?

And does it apply to Scripture? That's the first question. And the second question is I know that I've got a whole bunch of wise people I can say, he's what I think, but all the same to me.

It's what he needs. And it's the Spirit of the body. I imagine, because I have never had the experience of God speaking to me, and to say I may not be the person because I'm not convinced that he does that on the Scripture, he speaks all the way to me.

But I think if God's speech you will probably know that I will still be sure. because I have the capacity to fool myself. And so, that's why I'm a big believer in always working within the context of the Christian community of the body.

We are not we are not solely to be Christian. We are people always facing the world. So I always check that you will be so.

[65 : 20] Just now you mentioned how education should happen for both of us. Learning people and you get a few examples like doctors, students, or some of the really important artists how created you to be because sort of like people are not like that.

Then I sort of went further into my head. Why? Someone asked you like can I be a professional YouTuber think of that? So what would you say?

I would say you could go for a few. So the question is what kind of education can clarify God or sort of like George.

My opinion short answer was I don't understand what those last George say. Long generation. I think that's a really good question and there's a little bit of a complexity about it because the jobs we end up doing are also an intersection of who we are and what we are doing.

So my gut sense is that Christians gravitate towards jobs which are involved with people generally speaking because we serve a relational God and that's where we find gravitating.

[66 : 51] But not everyone people people and so then the second consideration is in thinking about what contribution is it in society and so to the world around us.

So those kind of questions we often find Christians in their adopting professions and we need Christians who are mentors who are honest mentors and not corrupt who are honest lawyers who are project managers I want good builders and I want good people that can move bricks so that those buildings can be built there's a whole length of it.

So the point is I think behind your question there is a great scope for work but it's not total and so we just need to again ask and talk around and think about the role that's coming and what are the possibilities for relating to people and being able to do some of the work in order but also to make that contribution that location contribution so I can't give you a specific answer on that I do not see TikTok so I suspect you know whatever but that's the question I would ask I think yeah who are on and relating to people working to people for making that contribution and it's quite a rule of there but the nature of that question is that some things get ruled out and this is with this problem that's not the artistic movement my wife would be she's an artist and she's an art teacher and so people often say it must be really hard if you think of an and a

Christian because when people think of art they think of art and and all the things they don't think of the beautiful murals on sides of buildings that make the environment much more pleasant so syndrome always corrupt even less so people may teach fantastic role for a Christian but there's many bad teachers that's the other thing that comes into the play so I think the scope is very wide and Christians have all passed who Thank you.

Thank you.

[70 : 21] So, talk about the jobs that are not having less time to put on an intervention to be better on, I'm sure if you have values and structure, how will that be in that direction?

Yeah, and again, this is very disappointing. I know that I have no experience with that question. Other than, the Christian life is a constant conversation between yourself and the problem of the scriptures in the context, hopefully, in the Christian community.

And if you're lying, I'm sorry to be a person, but all of this are swinging in a pendulum one way, the other will go one way and then will correct and come back.

That's why it's so, I guess that's why at least attendance of the church and the community is so essential. So, usually one of the first things to go to church is Sunday morning, it's a couple of hours to what it runs up here.

And then you're taking them out, taking yourself out of the community where you're forced to sit and listen to the word of God for a little while. The preaching to you and the word comes to you and challenges you and all that kind of stuff.

[71 : 31] That's where the direction comes to do that. So, yeah, I know that. But there are also, I guess, the example of the Bible from the Bible is 50 years ago.

I mean, everyone points to Joseph that he did spend a number of years in a prison before that. So, I think everyone would like to influence the alphabet as a pathway, on the way. And then God used people like Esther in an extraordinary way, in a very simple mind way.

You know, it's there. And again, I'm not saying everything's a free-for-all one. So, I think your question is exactly the right way. But it's a question that we just need to keep asking ourselves to be

as honest as we possibly can.

Sometimes church is great to be involved in a small group, many of these churches are in the house. That's just another way we're being, we're being more easily, mostly in an answer to that issue.

That's part of that glory ministry that we have to do as a pastor. I don't know if you're talking about this, but maybe you can make my distinction.

[72 : 42] in faithfulness of excellence and sometimes people think that we think to do as a pastor. It's a happy building and that absolute number of excellence is that my job.

But it might be that by achieving an accident, that the goal of a job can sacrifice all these other biologist and biologist and biologist and biologist and family.

And as a result, although we are accident, we might actually be a private percentage fee to the people of our pastors. And so we need to actually say that accidents will take goodness for the people of our community and we need to be a recipient of the people of our family.

And it's impossible to make change accidents in one way without some time to do as a way to do as a person. That's what I would say. Yeah, it's true to me. And again, it could also come down to capacity.

Some people can do a great job and juggle all the ball to pick from the edge against coming down to who you are. But yeah, I think sometimes I wonder why have you doing VDO things?

[73 : 47] Yeah, I think it's really okay. And yeah, I can't end on average at all, I'm just a person. And that's sort of that. But then I'm also grateful for people who are good at very good jobs.

So it's a means that I'm doing that for sure. Wow. Any other questions? Yes, please. I have two parts to a question. Number one, when do you know is there a good time to live on a career combination to you like?

And what do you think about the future of VC? Yeah. So two questions. One is because of funding and what's the fact that this is when doing is quite time and certainly quite a lot of education is.

Yeah, the timing is tricky, isn't it? So I think it's like when you change money into exchange, right? When you do it, it's always a long run.

My god who has done that so that seems so small that the people who have done that have And I've been looking to say, well, sin boldly, believe in Christ and boldly, still. So, and by that it means not sin, but it means you've got to make a decision at some point.

[74 : 58] And often if you wait to make the right decision, the decision will not pass as you buy, and you make the decision. So, I've got a clear answer to that, again.

So I'm thinking, what you can do is mainly to test your desires at this point.

So I often suggest that sometimes when you've got a decision, you can't really make the decision that clearly. But what you should do is say, and then see how you feel.

So you put the point and you say, heads is yes, tails is go. And then when it comes to heads, if you feel disappointed, then there's probably not the same.

You want to make that decision. So, in other words, you're using that to test your desires. I'm not saying decide you're loving a bit of a poem. But use the poem to test your desires.

[75 : 57] And then at that point, maybe desire is telling you it's the right to come to. And it's the better. So, by vocational ministry, and by that you mean supporting yourself while in some Christian ministry, that is a regular normal thing, having been in parts of the world, simply because of any common circumstances.

And always a bivocational ministry work, and it is a little work that we might have preached during the day. And in fact, the ice is right, and we've got all our ministers full-time and all the rest of it. And I think one of the things we've been looking at a fantasy man made possible life, and the city of the New York area. And increasingly, people are starting to get out by vocational ministry, considerably because of the cost of living.

I don't think it should be a bad man in the decision. But I don't think there's anything, I think obviously full-time, if that was by vocational ministry, you've got a school focus.

But that's what Paul says about marriage. He says, you could be single, you could focus. Marriage, you could focus. Then he says, okay, okay. And so it's neither one nor the other.

[77 : 12] Though, I mean, I had my preference for the same school time, because of the key and the other school. But sometimes it was not possible. So that's the question we can do. How can you spend your time to a school system?

So that's the last thing we want to do. And interestingly, the two older girls are now thinking of becoming teachers. And we've talked to them about the benefits of teaching as a job for a woman in Australia.

Because it's a job that you can go in and out of. It's got flexibility in terms of full-time and casual. And so there's a whole bunch of good reasons why teaching would be a good role.

[81 : 30] That's the application and the reason to do that. So it's speaking them through as opposed to just simply fear, which would be desire.

So my daughter's a little bit, my oldest daughter, the wife of the Antis. And my wife and I are trying to talk about that because it's a lot of major of her holding. And she's brilliant.

She's not a kid who's a little bit. But that's a tricky one. So she's a teacher. She's brilliant. She's handy. And it's got that flexibility. So we talked to her about the reason why it's not a good partner. So that the reason that I replace often the way that the entire decisions. And that's the campaign that I have already done before that.

But that seems that the circumstances that I have already done before that. And that seems that the people who have already done that. But that seems that the people who have already done that.

But that seems that the people who have already done that. Sure, yeah.

[82 : 43] So we really, the verse that we're picking up on is one piece of the page. Where Paul has just spent a whole chapter talking about the resurrection.

The resurrection body and what's going to happen. He's going to do a time label. How long have you changed? And then he applies that. And at the very end, he says, therefore, my brothers, dear brothers and sisters, stand firm.

Let nothing move you. Always give yourselves fully to the work of the Lord because you know you're late in the work of the Lord. So when Paul is finishing his own resurrection, he encourages people to stand firm in themselves to the work of the Lord.

So the question is, what is the work of the Lord? Now, some commentators have an axiomist view. They say, just commit yourself to whatever work you're doing. It's all going to last forever.

But when we look at the way Paul uses the phrase, work of the Lord, not speaking in the letter. It's pretty clear that he's talking about what we would call the work of the gospel.

[83 : 51] That is, the confirmation of Jesus in unbelievers. But also, the work of discipleship with believers. And so what he's saying to the whole congregation, like dear brothers and sisters, not just to the believers, but the whole congregation.

In the light of the resurrection, don't let your hope be taken away from him. And give yourself to the work of the Lord. And in your context, that will be with your brothers and sisters.

And so the application I'm saying is, and this is the principle of all believers, we are priests to one another. We can share the word of God with one another. We can encourage one another.

We can rebuke one another. We can strengthen one another. We can comfort one another. All that one another language and the discipleship is part of our responsibility for one another.

It's been, you know, in Christian congregation, we give ourselves to that work. And what the Lord promised him is that lightening in vain, which tells me that he's using the church as part of his kind of sovereign way to enable the perseverance of the saints to the resurrection body.

[85 : 01] So it's an extraordinary thought, maybe. But when you turn up to church and you sit next to our fellow believer, you are part of the Lord's plan to help them to be encouraged to hold on to their way to put the last name.

And I don't think it feels like a long vote of a drawer that paid for him or something. But I think that's what's going on. And that's a valid responsibility. Even better, if you can think self-consciously about, I don't know, a priest on this, the other one, a secret congregation.

Maybe an application of this in his, can you think of one sentence or one thing that you can say to your neighbour at the end of this sermon that would encourage them to persevere in the rest of the day?

And that's the word of the book. That's encouraging all the more, as you see, to the day of the book to apply the new works in the system. So it's standing seriously the fact that we are pushing the other system together.

And that the work of encouraging protection, you've done before, and coupled with the book, but it's truly a shared responsibility. Why are you still equipped with all of this to do the work of encouraging the money so that we all can get these people to support them?

