

Study Notes - the Call of God

by Walter Beuttler

Walter Beuttler's sermon explores the multifaceted nature of God's call and the essential preparation for those chosen to serve Him.

Scripture: Acts 1:8

Topics: "Divine Calling", "Evangelism"

Description

Walter Beuttler preaches on 'The Need' emphasizing the urgency and hunger of the people, the extent and ripeness of the fields, and the need for God's channel to reach them. He also discusses the importance of qualified witnesses being sent by God, not by themselves or others, highlighting the divine call and provision for those who are chosen to spread the Gospel.

Transcript

A. THE NEED

1. The people's condition, John 12:46; 1:6-8
2. The hunger of the people, Luke 5:1
3. The extent of the field, Luke 4:42-44; Acts 1:8
4. The ripeness of the fields, John 4:35
5. The urgency of the hour, John 9:4
6. The need of the people, I Sam. 3:1; Prov. 29:18
7. God's need of a channel, I Sam. 3:20-21

B. QUALIFIED WITNESSES

1. The necessity of being sent, Rom. 10:14-15
2. Not sent by themselves, II Sam. 18:19-32
3. Not sent by others, Gal. 1:1; Acts 1:15-26; Rev. 21:14

4. But sent by God, John 1:6; Luke 10:1-2

THE CALL OF GOD

A. A DIVINE WORK

1. The entire process of calling and sending a labourer into the harvest field is a divine work in that they were:

(1) Called by him, Mark 3:13

(2) Made by him, Matt. 4:19

(3) Taught by him, John 6:45; Matt. 13:36-43

(4) Sent by him, Mark 3:14 .

2. The call of God may come under greatly diverse circumstances, e. g.,

(1) Moses in the backside of the desert, Ex. 3:1-12

(2) Elisha while plowing, I Kings 19:19-21

(3) Amos while following the flock, Amos 7:14-15

(4) The disciples while fishing, Mark 1:16-20

(5) Matthew from the tax office, Mark 2:13-14

(6) Saul while persecuting the church, Acts 9:1-9

3. The making of an instrument is accomplished in a variety of ways, e. g.,

(1) Between the anvil and the hammer of divine providence, Isa. 54:16-17

(2) In the school of failure such as Peter, Matt. 26:31-35; 26:69-75; Mark 16:7; John 21:15-19

(3) In the school of obedience, Matt. 4:18-20; John 21:6

4. The teaching by the Master is accomplished in a variety of ways, such as:

(1) By experience, Matt. 17 :1-9

(2) By response with questions, Matt. 17:10-13

(3) By practice, Matt. 17:14-21

(4) In need, John 6:1-14

(5) In storm and conflict, Mark 4:35-41

(6) In doubt and confusion, Luke 24:13-32

(7) By private teaching, Mark 4:34; Luke 10:38-42

5. The call of the apostles, (lit. "sent forth ones,") was made:

- (1) In divine sovereignty, Mark 3:13b
- (2) In a deliberate selection of each one, Luke 6:12-16
- (3) In submission to the Father, Luke 6:12
- (4) In harmony with the divine purpose, Luke 6:16
- (5) In expectation of their response, Mark 3:13c
- (6) That they should be with him, Mark 3:14
- (7) That they might be divinely equipped, Mark 3:15
- (8) That they might be sent forth, Mark 3:14

B. A DIVINE PROVISION

1. Their calling was not to be exercised in independence from Him, but in partnership with Him, e. g.,

- (1) "The Lord working with them," Mark 16:20
- (2) "Without me ye can do nothing," John 15:5
- (3) "We are labourers together with God," I Cor. 3:9
- (4) "God also bearing them witness," Heb. 2:4
- (5) "God wrought special miracles by the hands of Paul," Acts 19:11

2. The divinely sent messenger comes under the divine provision for his maintenance, e. g.,

- (1) The messenger of the gospel is authorized to live of the gospel, I Cor. 9:7-14
- (2) "What soldier goes to war at his own expense?" (or "provides his own supplies?") I Cor. 9:7
- (3) If need be, God even calls upon the birds to feed God's messenger, I Kings 17:4
- (4) God might call upon a most unlikely source for provisions, I Kings 17:9
- (5) God raises up those who are to minister of their substance, Luke 8:1-3; 10:7
- (6) But remuneration should not be a condition for ministry, I Cor. 9:18
- (7) "Lacked ye anything?" Luke 22:35

C. PRINCIPLES OF SERVICE

1. The "living creatures" in Ezek. 1:4-28 as servants of God suggest:

- (1) Harmony with our fellow-workers as "labourers together with God," Ezek. 1:9a; I Cor. 3:9

- (2) Singleness of purpose with no deviation on account of other interests, Ezek. 1:9b, c
 - (3) The leading of the Spirit, not our own ambitions and preferences, Ezek. 1:12b
 - (4) No slothful lingering in indecision, but prompt and speedy execution of his will, Ezek. 1:14
 - (5) Ever watchful for any divine communication, Psa. 40:6-8, and alert to the snares of the enemy, I Peter 5:8
 - (6) Being led of the Spirit involves the surrender of personal choice, Ezek. 1:20a
 - (7) God's servants are subject to the government of the throne of God, Ezek. 1:24-27
 - (8) The servant of God is assured that God is ever mindful of his covenant, Ezek. 1:28a
2. The cherubim had four faces, Ezek. 1:10 upon which they went, Ezek. 1:17, namely:

- (1) The face of a man. This suggests human compassion and understanding for our fellowmen, an ability to enter into their joys and sorrows as though they were our own, (Rom. 12:15)
- (2) The face of a lion. This suggests kingship, dominion over the things that befall the servant of God, strength and fearless boldness in the face of obstacles and opposition
- (3) The face of an ox. This suggests patient and enduring service even in weariness and painfulness, (II Cor. 11:27). An ox works when he is called upon to do so, whether he feels like it or not
- (4) the face of an eagle. This suggests living on a high spiritual plane above the things of the earth, (Isa. 40:31). The same wind which causes the other birds to seek shelter lifts the eagle to higher altitudes

PREPARATION - QUALIFICATION - PROVIDENCE

A. THE CALL OF MOSES - PREPARATION

1. God called Moses because:

- (1) He heard the people's groaning, Ex. 2:24
- (2) He saw their affliction, Ex. 3:7
- (3) He knew their sorrows, Ex. 3:7
- (4) He was mindful of his covenant, Ex. 2:24

2. Moses's initial attempt to deliver God's people, (Ex. 2:11-15), was a failure because:

- (1) All the wisdom of Egypt was not enough to equip Moses for the work of God, Acts 7:22
- (2) His attempt to deliver God's people was carried out in the impetuosity of the flesh and not in God, Acts 7:25

3. God had to take Moses into the desert to drain him of all self-sufficiency, Ex. 2:15-22

4. The 40 years in the desert changed Moses from a "somebody" into a "nobody," Ex. 3:11; Acts 7:30

5. As part of his preparation for the work of God, God reveals himself to Moses:

- (1) As to his presence, (where he is) Ex. 3:1-4
- (2) As to his nature, (what he is), Ex. 3:5
- (3) As to his identity, (who he is), Ex. 3:6
- (4) As to his compassion, (how he feels), Ex. 3:7
- (5) As to his purpose, (what he does), Ex. 3:8
- (6) As to his sovereignty, (what he can do), Ex. 3:10

6. Moses, now a "nobody," raises four objections to his call for each of which God has a reply:

- (1) Lack of qualifications, - "Certainly I will be with thee," Ex. 3:11-12
- (2) Lack of subject matter, - "I am hath sent me," Ex. 3:13-14
- (3) Lack of credentials, - "What is that in thine hand?" Ex. 4:1-2
- (4) Lack of eloquence, - "I will be with thy mouth," Ex. 4:10-12

7. God is training Moses in instantaneous, unquestioning obedience, Ex. 4:2-4

8. God gives to Moses the manifestation of the supernatural as the sign of divine accreditation, Ex. 4:1-9

B. THE CALL OF ISAIAH - QUALIFICATION

1. The nature of Isaiah's vision, Isa. 6:1-13, is related to the nature of his ministry

2. This vision contains five elements in a call:

- (1) A revelation of God, 6:1
 - a. In his majestic sovereignty, 6:1a
 - b. In the supremacy of this sovereignty, 6:1b
 - c. In the exclusiveness of this sovereignty, 6:1c
- (2) A revelation of service, 6:2-4
 - a. In humility, 6:2c
 - b. In reverence, 6:2d
 - c. In activity, 6:2e
 - d. In worship, 6:3-4
- (3) Divine cleansing, 6:5-7

- a. A revelation of self, 6:5
- b. A sense of unworthiness, 6:5
- c. The need of cleansing, 6:5
- d. A cleansed state, 6:6-7

(4) A personal call, 6:8

- a. The dilemma of God, 6:8a, b
- b. The appeal of God, 6:8a, b
- c. The triune God, 6:8b
- d. The response of man, 6:8c

(5) A divine commission, 6:9-13

- a. God's response to man's response, 6:9a
- b. A personal commission, 6:9-13

C. THE CALL OF DAVID, - PROVIDENCE

- 1. Providence is that act of God whereby he makes all events fulfill his purpose
- 2. Divine providence is brilliantly displayed in the life of David in that he was:

- (1) Born in providence, Ruth 4:13-22
- (2) Chosen in providence, I Sam. 13:14
- (3) Called in providence, I Sam. 16:1-13
- (4) Prepared in providence, I Sam. 16:11
- (5) Sent in providence, I Sam. 17:15-58
- (6) Protected in providence, I Sam. 18:5-11
- (7) Enthroned in providence, II Sam. 5:1-5
- (8) Preserved in providence, II Sam. 7:1; 8:6
- (9) Chastened in providence, II Sam. 15:1-16:14
- (10) Restored in providence, II Sam. 19:9-40

3. "Lift not your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one and setteth up another," Psa. 75:5-7

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