Hope of His Calling

I. EPHESIANS 1 - HOPE OF HIS CALLING

A. Paul's prayer here is that the Father would give His people increased understanding of the knowledge of God so that they would experience *three expressions of His glory*—the hope of His calling, the glory of being God's inheritance, and walking in the power of God.

17…that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, 18the eyes of your understanding [heart] being enlightened; that you may know [by experience] what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power 20which He worked in Christ when He raised Him…and seated Him at His right hand… (Eph. 1:17-20)

B. Two expression of "*His calling*"

1. His calling or ***His divine assignment*** given to Him by the Father.

2. ***His calling over our lives***. The divine assignment on our life has two dimensions (internal and external) in two time frames (temporal and eternal).

C. God has a tailor-made calling or assignment for each person's life that includes both the present and future. This is one of the main emphases in Paul's prayer for believers.

9We...do not cease to pray for you…that you may be filled with the knowledge of His will… (Col. 1:9)

4Epaphras...always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. (Col. 4:12)

D. ***Our internal calling:*** Our primary calling in this age is internal. We are to say and do what He said and did (Sermon on the Mount lifestyle) without regard to the honor or money that we receive or the size of our impact or influence. Our internal calling is to be a faithful disciple of Jesus that loves God and embraces what the world calls foolish (humility, serving, giving, praying, forgiving, etc.).

E. ***Our external calling (in this age):*** This aspect of our divine assignment includes our position and function in the marketplace, a ministry organization, or our home, etc. This is what most people are focused on when considering their "calling." This is an important part of our calling. However, it is the least important aspect of God's calling on our lives.

F. ***Our eternal calling:*** The impact or the measure of God's glory that the Spirit will release through us in the age to come will be much greater than it is in this age. It takes revelation to see that our greatest measure of power and ministry impact is in the age-to-come. By revelation we see that faithfulness in "little" now leads to "ruling ten cities" in the age-to-come.

II. IS 49 - HIS CALLING

1"Listen, O coastlands, to Me [Jesus], and take heed, you peoples [nations] from afar! <u>The LORD has called Me from the womb…</u>and He has made mention of My name. 2And <u>He has made My mouth like a sharp sword</u>; in the shadow of His hand <u>He has hidden Me</u>, and made <u>Me a polished shaft</u> [arrow]; in <u>His quiver He has hidden Me</u>." 3"And He said to Me, 'You are My servant, O Israel, in whom I will be glorified." 4I said, "<u>I have labored in vain</u>, I have spent My strength for nothing and in vain; yet surely <u>My just reward is with the LORD</u>, and My work with my God." 5And now the LORD says, who formed Me from the womb…to bring Jacob back to Him…<u>I shall be glorious in the eyes of the LORD…</u> 5"…the LORD says, who formed Me…<u>to bring Jacob back to Him</u>, so that Israel is gathered to Him…6indeed He says, 'It is too small a thing that You should…raise up the tribes of Jacob, and to restore the preserved ones of Israel; <u>I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.</u>'" 7Thus says the LORD [the Father], the Redeemer of Israel…to <u>Him whom man despises</u>, to <u>Him whom the nation abhors</u>, to the Servant of rulers: "<u>Kings shall see and arise, princes also shall worship</u>, because of the LORD [the Father] who is faithful…" (Isa. 49:1-7)

A. ***<u>The Lord has called Me from the womb</u>:*** Jesus is *called and prepared* related to His first coming (49:1-4). He will be worshiped by world leaders related to His second coming (49:5-7). The Father promised to help Jesus in His divine commission (49:8-12). He was commissioned to restore the earth and its desolate inheritances (49:8) and to liberate and lead the captives (49:9-12).

B. Called and prepared: Jesus' life and ministry is compared to a ***sharp sword*** and ***polished arrow, hidden by God.***(49:2-3).

C. Jesus' view of His ministry in this age (49:4-5): There were *two perspectives* of Jesus' ministry—in the eyes of men ***Jesus' ministry appeared to be in vain***, but ***in the eyes of God it was glorious.***

D. *The Father's call to His Son (49:5-6):*

1. ***To bring Jacob back to Him***: This is a promise of Israel's national salvation
2. ***Light to the Gentile***: The Father gave Jesus as a light to the Gentiles. Isaiah spoke of the Messiah as bringing a great light to the nations (9:2; 11:10; 34:1; 42:6; 55:5, 60:1-3, etc.).

E. The Father spoke to Jesus about both ***rejection and glorification to follow*** (49:7).

1. ***Despised and abhorred:*** The Father wanted Jesus to be prepared to be despised by His people. Jesus gave a similar warning to prepare the end-time Church (Mt. 24:9-14).

   3He is despised and rejected by men, a Man of sorrows and acquainted with grief. We hid…our faces from Him; He was despised, and we did not esteem Him. (Isa. 53:3)

2. ***Kings shall worship Jesus:*** The kings of the nations shall worship Jesus in the Millennium (Ps. 72:11; 102:15; 138:4; 148:11; Isa. 60:10-11; 62:2; Rev. 12:5; 15:4)

III. 1 PETER 2 - TO THIS YOU WERE CALLED

18 Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. 19 For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. 20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. 21 For to this you were called… (1 Peter 2:18-21)

A. ***When you do good and suffer:*** If someone suffers the consequences of their own sin, patiently enduring those consequences is not especially praiseworthy. However, if someone does what is right, suffers unjustly, and patiently endures, he finds favor before God.

B. ***If you take it patiently:*** *(hypomonē) – steadfastness, constancy, endurance, patience.*

C. ***Commendable before God:*** pleasing, acceptable, or worthy of approval in God's sight.

D. ***For to this you were called:*** As believers part of our calling is to walk out persevering faith in the direct response to suffering for doing good.

E. *To call* is to summon or invite someone, to appoint or to designate someone for a purpose, to summon one into a particular relationship or way of life.

IV. CALLED TO FOLLOW IN HIS STEPS

…Christ also suffered for us, leaving us an example, that you should follow His steps: 22 "Who committed no sin, Nor was deceit found in His mouth"; 23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; 24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed. 25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls. (1 Peter 2:21-25)

A. ***…Christ also suffered for us, leaving us an example, that you should follow His steps:*** Don't be deceptive, accusatory, or threatening.

B. ***Nor was deceit found in His mouth:*** Deceit means, *guile, trickery, or cunning intended to mislead another person*. Deceit is not limited to telling an outright lie. It can also involve manipulating the truth, concealing information to mislead, or using words to create a false impression.

C. ***Who, when He was reviled, did not revile in return:*** Revile means *to speak abusively, insult, slander, or verbally attack someone with contempt*. Jesus never reviled in return.

D. ***When He suffered, He did not threaten:*** People tend to make threats by taking matters in their own hands. I'm going to "take out" the person bringing the suffering in my life.

E. ***Committed Himself to Him who judges righteously:*** The glorious alternative to taking matters in your own hands to commit yourself in the hands of the one who evaluates rightly and intervenes perfectly. His intervention is always: *in the perfect timing and the perfect measure.*

And when Jesus had cried out with a loud voice, He said, 'Father, "into Your hands I commit My spirit."' Having said this, He breathed His last. (Lk 23:46)

V. 1 PETER 3:14 - GIVE A DEFENSE FOR THE HOPE THAT IS IN YOU

14 But even if you should suffer for righteousness sake, you are blessed. "And do not be afraid of their threats, nor be troubled," 15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; 16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 17 For it is better, if it is the will of God, to suffer for doing good than for doing evil. (1 Pet 3:14-17)

A. ***Reason for the hope that is in you:*** In the midst of suffering for righteousness sake we are to display the hope that we have. Not only are we to display our hope but we are to prepared to give a defense or testimony on why we cling to hope.

B. In *Ephesians 1*, we ask for the revelation regarding the beauty of the Son and that we would know the hope of *His calling*. This calling is multifaceted. We find hope and assurance that Jesus fulfills His *calling* as seen in *Isaiah 49.* We look to the Father's leadership over the Son's life as a pattern for our own. As we read *1 Peter 3*, we discover we are *called* to follow Jesus as the example and model in how to have persevering faith, laboring for the promise, living before the approval of the Father, in the midst of persecution and suffering.