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Introduction

The word “vocation” means “a calling;” a life’s work for which one has been specially chosen and fitted. This lesson concern’s itself with the call to the ministry – that intangible and somewhat mysterious experience, whereby a man perceives and acknowledges the distinct call of God upon his life to become a preacher of the Gospel. Such a study might be considered by most to be of little interest, given that it relates only to Christian men (read I Timothy 2:12 *¹²But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*), and to relatively few men at that!

However, it ought to be taken to heart by all church members, who have a responsibility both to:

- God would call and send preachers. Read:
 - Luke 10:2 *²Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*
 - Romans 10:14 *¹⁴How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*
- We would pray (and support) those who are called and sent. Read:
 - I Thessalonians 5:12 *¹²And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; ¹³And to esteem them very highly in love for their work’s sake. And be at peace among yourselves.*

- II Thessalonians 3:1 (and thru verse 2) ¹ *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:* ² **And that we may be delivered from unreasonable and wicked men: for all men have not faith.**

Before embarking on this study, a distinction must be made between “ministry” in General and the “the ministry” in particular.

- **ALL** believers are to minister and serve. Read:
 - Romans 6:22 ²² *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*
 - Romans 12:1 ¹ *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*
 - Galatians 5:13 (and 14) ¹³ *For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.* ¹⁴ *For all the law is fulfilled in one word, even in this; **Thou shalt love thy neighbour as thyself.***
 - Ephesians 2:10 ¹⁰ *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

No one is exempt. **Some** will have received the spiritual gift of ministry for the edification of their church. Read:

- Romans 12:7 (from verse 6) ⁶ *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; ⁷ Or ministry, let us wait on our ministering: or he that teacheth, on teaching;*

- I Peter 4:10-11 ¹⁰ *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. ¹¹ If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

- The New Testament also speaks of “The Ministry” as a separate and distinct calling upon **some**. Read:
 - I Timothy 1:12 ¹² *And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;*
 - Ephesians 4:12 ¹² *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

In much the same way as it speaks “of THE faith” (as distinct from “faith” in general) when referring to the whole body of belief and doctrine. Read:

- Jude 3 ³ *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*

- Romans 14:1 ¹ *Him that is weak in the faith receive ye, but not to doubtful disputations.*

- I Corinthians 16:13 (and 14) ¹³ *Watch ye, stand fast in the faith, quit you like men, be strong.* ¹⁴ *Let all your things be done with charity.*

Its important to understand that this Biblical distinction in NO WAY divides God’s people into classes... between those who serve and those who don’t have to serve; the “doers” and the “pewers:” the clergy and the laity! Read and compare:

- Acts 8:4 ⁴ *Therefore they that were scattered abroad went every where preaching the word.*
- Acts 8:1 ¹ *And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.*

These passages demonstrate the responsibility of EVERY church member to be actively involves in the work of the Lord.

The major portion of this lesson will involve looking into the actual experiences of men in the Bible who were distinctively called by God to be preachers, with the goal of finding the answers to two questions:

- What is the divine call to the ministry?
- How does one recognize a divine call to the ministry?

I God’s General Call

God’s general call is issued to ALL Christens. It involves:

A. The Call to Salvation

1. According to:

- a. Matthew 9:13e ¹³ *But go ye and learn what that meaneth, I will have mercy, and not sacrifice: **for I am not come to call the righteous, but sinners to repentance.***
- b. Mark 2:17 ¹⁷ *When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*

Jesus came to call sinners to repentance.

2. **The lost are called to salvation.** Read 2 Thessalonians 2:13-14 ¹³ *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: ¹⁴ Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*

- a. Through sanctification of the Spirit
- b. Through belief of the truth
- c. By the GOSPEL

3. Read:

- a. Galatians 1:15 ¹⁵ *But when it pleased God, who separated me from my mother’s womb, and called me by his grace,*

- b. II Timothy 1:9 ⁹ *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

We learn our calling is not according to our works but BY GOD'S PURPOSE

4. Read Matthew 22:14 ¹⁴ *For many are called, but few are chosen.*

And read:

- I Corinthians 1:26 ²⁶ *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:*
- Mathews 23:37 ³⁷ *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*

Many are called but few are chosen.

5. We are called into:

- a. **Into His marvelous LIGHT.** Read 1 Peter 2:9 ⁹ *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

- b. **Into the fellowship of His Son Jesus Christ.** Read: 1 Corinthians 1:9 ⁹ *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

Because God sovereignly chose (elected) to save all who put their faith in His Son Jesus, believers are called the “elect of God”. Read:

- Colossians 3:12 ¹² *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
- I Peter 1:2 ² *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

B. The Call to Be Saints

Read Romans 1:7 ⁷ *To all that be in Rome, beloved of God, **called to be saints**: Grace to you and peace from God our Father, and the Lord Jesus Christ.*

Read 1 Corinthians 1:2 ² *Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, **called to be saints**, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:*

1. A call to **walk worthy of the vocation where with ye are called.** Read:
- a. Ephesians 4:1 ¹ *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,*

- b. 1 Thessalonians 2:12 ¹² *That ye would walk worthy of God, who hath called you unto his kingdom and glory.*

 - c. 2 Thessalonians 1:11-12 ¹¹ *Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:*
¹² *That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*
2. A call unto **holiness**. Read:
- a. 1 Thessalonians 4:7 ⁷ *For God hath not called us unto uncleanness, but unto holiness.*

 - b. 1 Peter 1:15 ¹⁵ *But as he which hath called you is holy, so be ye holy in all manner of conversation;*

 - c. James 2:7 ⁷ *Do not they blaspheme that worthy name by the which ye are called?*

C. The Call to Be Servants

- 1. **By love serve one another.** Read Galatians 5:13 ¹³ *For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*

- 2. **To bring forth fruit.** Read John 15:16 (from verse 15) ¹⁵ *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.* ¹⁶ *Ye have not chosen me, but I have*

*chosen you, and ordained you, that ye should go and **bring forth fruit**, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

D. The Call to Suffer

Read 1 Peter 2:21 ²¹*For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

²²*Who did no sin, neither was guile found in his mouth:*

²³*Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*

²⁴*Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

Summary of God’s general call TO ALL CHRISTIANS. The call to:

- Salvation
- Be Saints:
- Be Servants
- To Suffer

II God’s Specific Call

By this we mean the distinct call to ministry.

Some believe there is no such call. They would say: “Who needs a call when we have a commission?” This a mistaken view however, because they are intimately connected, the Great Commission was given to the Lord’s **churches** (institutionally) whereas a divine Call is issued to **men** (individually).

For the sake of this particular study, we shall consider the three aspects of God’s specific call as it is related to apostle Paul – the “who?”, the “what?”, and the “where?” – especially since these are the major concerns of any man contemplating a divine call.

A. The Call to a Person – “Who?”

IS GOD CALLING ME?... HOW DO I KNOW?

1. Read Acts 9:6 *⁶And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*
Saul’s first question as a saved man: **Lord, what wilt thou have me to do?**
2. The Lord’s response: *“Arise, and go into the city, and it shall be told thee what thou must do.”*
3. Read Acts 9:15 (and Acts 9:16) *¹⁵ But the Lord said unto him [Ananias], Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: ¹⁶ For I will shew him how great things he must suffer for my name's sake.*

God revealed to Ananias that Saul was a CHOSEN vessel who would preach the Gospel of Jesus Christ before the Gentiles, royalty, and Jews alike.

4. **God’s call upon Saul’s life was conveyed through Ananias.** Read Acts 22:12-15 *¹²And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, ¹³Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. ¹⁴And he said, The God of our fathers*

hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. ¹⁵For thou shalt be his witness unto all men of what thou hast seen and heard.

5. **Soon after his baptism, Saul preached Jesus Christ.** Read Acts 9:20 (verses 19-22) ¹⁹*And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. ²⁰And straightway he preached Christ in the synagogues, that he is the Son of God. ²¹But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? ²²But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.*

6. Paul later testified that he was **not disobedient to the heavenly vision.**

Speaking to the top Jews and King Agrippa [Herod Agrippa II officially named Marcus Julius Agrippa and sometimes shortened to Agrippa, was the eighth and last ruler from the Herodian dynasty. He was the fifth member of this dynasty to bear the title of king, but he reigned over territories outside of Judea only as a Roman client. Agrippa was overthrown by his Jewish subjects in 66 AD and supported the Roman side in the First Jewish–Roman War.]

Read Acts 26:16-19 ¹⁶ *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¹⁷ Delivering thee from the people, and from the Gentiles, unto whom now I send thee, ¹⁸ To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among*

them which are sanctified by faith that is in me. ¹⁹Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

Above explains Paul’s distinct call **into** the ministry. (How Paul was called into the ministry).

Read Paul’s testimony in 1 Timothy 1:12-13 *¹²And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; ¹³Who was before a blasphemer, and a persecutor, and injurious: **but I obtained mercy, because I did it ignorantly in unbelief.***

B. The Call to a Position – What?

What is God calling me to be or to do?

Read Acts 13:1-3 *¹Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. ²As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. ³And when they had fasted and prayed, and laid their hands on them, they sent them away.*

1. Saul was serving as the pastor-teacher in the Antioch church.
2. The Holy Ghost spoke to the brethren and said: “*Separate me Barnabas and Saul for the work whereunto I have called them.*”

This was Paul’s distinct call to a particular ministry – he went from pastor to evangelist, and church-planting became his ministry the rest of his life.

C. The Call to a Place – Where?**Where is God calling me to serve?**

Read: Acts 16:6-10 ⁶Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, ⁷After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. ⁸And they passing by Mysia came down to Troas. ⁹And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. ¹⁰And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

1. Paul and his team were forbidden by the Holy Ghost to preach the Word of God in Asia, Mysia, and Bythibia (all places which needed the Word of God!)
2. The Lord directed Paul through a dream in the night.
In verse 10, Luke records their assured understanding that “*that the Lord had called us for to preach the gospel unto them.*” (the Macedonians)

This was Paul’s distinct call to a **field** of service.

The divine call embraces all three aspects (Who, What, Where).

- First comes the call to preach – which never changes. Read 11:29 ²⁹*For the gifts and calling of God are without repentance.*
- This is usually followed by a period of preparation and mentoring, but ultimately will require God’s direction as to the nature of the ministry to be undertaken (which may change along the way) and the field of service (which also may be subject to redirected).

We now commence our study of the call of God upon men in the Bible. In this, we will observe considerable diversity among those called and in God’s approach in the call. There is no single pattern! Nevertheless, we will attempt **to identify some commonality** with each experience.

III The Divine Call Upon Men in the **Old Testament**

Old Testament preachers were **prophets** (both forth-tellers and foretellers).

A. **The Divine Call of Moses.**

Read some scripture about Moses *before* discussing the three distinct periods of his life:

Exodus 3:1-14 ¹Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. ²And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. ³And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. ⁴And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. ⁵And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. ⁶Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. ⁷And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; ⁸And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. ⁹Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. ¹⁰Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. ¹¹And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? ¹²And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. ¹³And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? ¹⁴And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus 4:1-17 ¹And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. ²And the Lord said unto him, What is that in thine hand? And he said, A rod. ³And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. ⁴And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: ⁵That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. ⁶And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. ⁷And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. ⁸And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. ⁹And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. ¹⁰And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. ¹¹And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? ¹²Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. ¹³And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. ¹⁴And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. ¹⁵And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. ¹⁶And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. ¹⁷And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Acts 7:20-35 ²⁰In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: ²¹And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. ²²And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. ²³And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. ²⁴And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: ²⁵For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. ²⁶And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? ²⁷But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? ²⁸Wilt thou kill me, as thou diddest the Egyptian yesterday? ²⁹Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. ³⁰And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush. ³¹When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, ³²Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. ³³Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. ³⁴I have seen, I have seen the affliction of my people which is in Egypt, and I have

heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. 35This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

Hebrews 11:23-26 ²³By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. ²⁴By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ²⁵Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ²⁶Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

The life of Moses is divided into three distinct periods:

- forty years in Egypt, learning to be “somebody” (Acts 7:22) ²²*And Moses was learned in all the wisdom of the Egyptians, and **was mighty in words and in deeds.***
- forty years living in Midian learning to be nobody (Acts 7:29); ²⁹*Then fled Moses at this saying, and was a **stranger** in the land of Madian, where he begat two sons.*
- forty years in the wilderness being a blessing to “everybody” (Acts 7:36) ³⁶*He brought them out, after that he had **shewed wonders and signs** in the land of Egypt, and in the Red sea, and in the wilderness forty years.*

God will prepare a man before He uses him.

Note: Each period began with a crisis of faith:

- Moses was hidden by his parents. Read Hebrews 11:23 ²³*By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.*

- Moses was come to years (of age). Read Hebrews 11:24-26 ²⁴*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ²⁵Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ²⁶Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*
- Moses was called. Read Exodus 3:4 ⁴*And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.*

There are several notable circumstances surrounding the call of Moses to be a prophet of God. (Read Deuteronomy 34:10-12 for proof Moses was the great prophet ¹⁰***And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face,*** ¹¹***In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,*** ¹²***And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.***)

These several notable circumstances concerning the call of Moses were:

1. The Preparation of the Man of God

A call to the ministry is not 'surprising' to God! In fact, a preacher is chosen before he sees the light of day. Read:

- Jeremiah 1:5 ⁵*Before I formed thee in the belly I knew thee; **and before thou camest forth out of the womb I sanctified thee,** and I ordained thee a prophet unto the nations.*
- Luke 1:13-15 ¹³*But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. ¹⁴And thou shalt have joy and gladness; and many shall rejoice at his birth. ¹⁵**For he shall be great in the sight of the Lord, and shall drink neither wine***

nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

- Galatians 1:15 [Paul speaking] ¹⁵*But when it pleased God, who separated me from my mother's womb, and called me by his grace,*

Yet before the actual call is issued, God is providentially (definition: “of, relating to, or determined by [divine] Providence.”) preparing that man for the task ahead,

- a. What two qualities in his parents did Moses later duplicate in his own life? By Faith - NO FEAR. Compare:
 - (i) Hebrews 11:23 ²³*By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.*
 - (ii) Hebrews 11:27 ²⁷*By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*
- b. What did Moses receive during his years in the Egyptian court? WISDOM. Read Acts 7:22 ²²*And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.*
- c. What characteristic trait did Moses learn during his ‘desert years’? – HUMILITY. Compare:
 - (i) Exodus 3:1a ¹Now ***Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.***
 - (ii) Genesis 46:34f ³⁴*That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; **for every shepherd is an abomination unto the Egyptians.***

d. The other quality Moses learned in Midian was CONTENTMENT.

Read and compare:

- (i) Exodus 2:21 *²¹And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.*
- (ii) Philippians 4:11 *¹¹Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

2. The Call of the Man of God

To see a FALSE call, read:

- Acts 7:23-27 *²³And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. ²⁴And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: ²⁵For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. ²⁶And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? ²⁷But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?*
- Exodus 2:11-14 *¹¹And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. ¹²And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. ¹³And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? ¹⁴And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.*

Through rightly motivated, Moses nonetheless acted in self-will. Instead of a clear call from God, he “supposed”! (Read Acts 7:25 *²⁵For he supposed his brethren would have understood how that God by his hand would*

*deliver them: **but they understood not.**) Consequently, his fleshly ministry was perceived without divine authority (read Acts 7:27c ²⁷But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?)*

A NEED is not a call – although there is always a great need.
A BURDEN is not a call – although a burden is necessary
An OPPORTUNITY is not a call – although opportunities abound.
Having ABILITY is not a call – although qualification is essential.
A DESIRE is not a call – although desire is part of it.
An INVITATION is not a call – **unless it comes from GOD.**

The TRUE CALL of Moses came from the burning bush.

- a. What was the **Lord's motivation** in issuing a call to Moses?

Read:

- (i) Exodus 2:23-24 ²³And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. ²⁴And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.
- (ii) Exodus 3:7 ⁷And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

The Lord's motivation was to free His people.

- b. The lesson of the burning bush is 3-fold:

- (i) A bush – not a tree. God uses the common and insignificant (which Moses had become!) Read I Corinthians 1:27-29 ²⁷**But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to**

*confound the things which are mighty; ²⁸And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: ²⁹**That no flesh should glory in his presence.***

- (ii) A flame of fire. God must be the One Who works in and through the man He calls - any greatness comes from Him (GOD). Compare/see the self-willed actions of Moses in Exodus 2:11-12
¹¹And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. ¹²And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.
- (iii) Not consumed – with a divine call comes an everlasting and divine enabling.

- c. How do we see the divine call of Moses as being a personal call? Read Exodus 3:4 *⁴And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.*
- d. What did the place of Moses’ call become? Read Exodus 3:5 *⁵And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is **holy ground.***

3. The Revelation to the Man of God

When God issues a call, He also draws that man to Himself. There is something intensely personal and intimate about it. Here, God revealed two things about Himself to Moses:

- a. His identity... **a covenant keeping God.** Read:
 - (i) Exodus 3:6 *⁶Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.*

(ii) Exodus 3:15-16 ¹⁵And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. ¹⁶Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

b. His name... THE GREAT “I AM”. Read Exodus 3:14 ¹⁴And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Note: The Name of God literally means “**the self-existence One.**”

Read John 8:58 ⁵⁸Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

4. The Response of the Man of God – “Here I am”

Exodus 3:4 ⁴And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

a. Moses responded to God’s call with TWO QUESTIONS

(i) Who am I? – **An awareness of inadequacy.**

Read Exodus 3:11 ¹¹And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

God answered with a promise – “**I will be with thee.**” Read: Exodus 3:12 ¹²And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

(ii) What is [THY] name? – **A quest for divine authority.**

Read Exodus 3:13 ¹³And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The

God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

God answered with a commission **“I AM hath sent me unto you.”** Read Exodus 3:14 *14And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

b. Moses also came up with TWO EXCUSES

(i) **They will not believe me.**

Read Exodus 4:1 *1And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.*

God responded with a question.

Read Exodus 4:2 *2And the Lord said unto him, **What is that in thine hand?** And he said, A rod.*

(ii) **I am not eloquent.**

Read Exodus 4:10 *10And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.*

God responds with another [sarcastic?] question.

*11And the Lord said unto him, **Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?***

Note: There is a difference between content and delivery.

Compare:

➤ Acts 7:22 *22And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.*

Moses had content AND delivery.

➤ II Corinthians 10:10 *10For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. **Good content BUT poor delivery.***

c. The danger of PRESUMPTION.

Read Exodus 4:13 *¹³And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.*

Moses thought he knew better than God when he (Moses) suggested that someone else should be the one to go. While sounding humble and pious, his sense of inadequacy (unbelief) was now limiting the possibilities of his life and evading the responsibilities entrusted to him. GOD BECAME ANGRY. Moses lost a part of his ministry.

Read Exodus 4:14-16 (read/reread from verses 10 - 16) *¹⁰And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. ¹¹And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? ¹²Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. ¹³And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. ¹⁴**And the anger of the Lord was kindled against Moses**, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. ¹⁵And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. ¹⁶And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*

Unbelief was Moses’ "Achilles heel." Read Numbers 20:12 *¹²And the Lord spake unto Moses and Aaron, **Because ye believed me not**, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.*

B. The Divine Call of Samuel

Samuel represented the transition between the period of Judges and the days of the Profits. **Other Notes:**

- Samuel is a figure who, in the narratives of the Hebrew Bible, plays a key role in the transition from the period of the biblical judges to the institution of a kingdom under Saul, and again in the transition from Saul to David.
- The Book of **Judges** mentions twelve leaders who judged Israel: Othniel, Ehud, Shamgar, Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson. The First Book of Samuel mentions Eli and Samuel, as well as Joel and Abiah (two sons of Samuel).
- The **Biblical judges** are described in the Hebrew Bible, and mostly in the Book of Judges, as people who served roles as military leaders in times of crisis, in the period before an Israelite monarchy was established.
- A cyclical pattern is regularly recounted in the Book of Judges to show the need for the various judges: the apostasy of the Israelite people, hardship brought on as punishment from God, crying out to the Lord for rescue.
- The story of the judges seems to describe successive individuals, each from a different tribe of Israel, described as chosen by God to rescue the people from their enemies and establish justice.

Read Acts 13:20 ²⁰*And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.*

- I Samuel 2:11 ¹¹*And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.*
- I Samuel 2:18-20 ¹⁸*But Samuel ministered before the Lord, being a child, girded with a linen ephod. ¹⁹Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. ²⁰And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord. And they went unto their own home.*
- I Samuel 2:26 ²⁶*And the child Samuel grew on, and was in favour both with the Lord, and also with men.*
- I Samuel 3:1-21 (all the chapter) ¹*And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there*

was no open vision. ²And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; ³And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; ⁴That the Lord called Samuel: and he answered, Here am I. ⁵And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. ⁶And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. ⁷Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. ⁸And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. ⁹Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. ¹⁰And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. ¹¹And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears ^{of} every one that heareth it shall tingle. ¹²In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. ¹³For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. ¹⁴And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever. ¹⁵And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. ¹⁶Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. ¹⁷And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. ¹⁸And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good. ¹⁹And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. ²⁰And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the

Lord. ²¹And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

1. The **PREPARATION** of the Man of God

Read 1 Samuel 1 ¹Now there was a certain man of Ramathaim–zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: ²And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. ³And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there. ⁴And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: ⁵But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb. ⁶And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. ⁷And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. ⁸Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? **am not I better to thee than ten sons?** ⁹So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord. ¹⁰And she was in bitterness of soul, and prayed unto the Lord, and wept sore. ¹¹And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. ¹²And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. ¹³Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. ¹⁴And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. ¹⁵And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. ¹⁶Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. ¹⁷Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. ¹⁸And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. ¹⁹And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. ²⁰Wherefore it came to pass, when the time was come about after

Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. ²¹And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. ²²But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. ²³And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. ²⁴And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. ²⁵And they slew a bullock, and brought the child to Eli. ²⁶And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. ²⁷For this child I prayed; and the Lord hath

given me my petition which I asked of him: ²⁸Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

- a. The influence of a GODLY HOME (verse 3 ³And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.)
- (i) Hannah prayed for a son.
 - (ii) Hannah promised to give her son to the Lord.
 - (iii) Hannah lent him to the Lord.



b. The Influence of EARLY CONSEQUENCE and SERVICE

- (i) Samuel was taken to the temple (tabernacle) at Shiloh when he was weaned. (verses 22-24)
- (ii) Read 1 Samuel 2:18 *¹⁸But Samuel ministered before the Lord, being a child, girded with a linen ephod. [Besides use as a garment, an **Ephod** was also **used for** oracular purposes, in conjunction with Urim and Thummim; the books of Samuel imply that whenever Saul or David wished to question God via oracular methods, they asked a priest for the **ephod**.]*
- (iii) *Samuel’s mentor was Eli. Read 1 Samuel 3:1a (read 1 Samuel 1-4 ¹**And the child Samuel ministered unto the Lord before Eli.** And the word of the Lord was precious in those days; there was no open vision. ²And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; ³And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; ⁴That the Lord called Samuel: and he answered, Here am I.)*
- (iv) Samuel’s **mother** consistently encouraged him in his service. Read 1 Samuel 2:19 *¹⁹Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.*

2. The **CALL** of the Man of God

The call of Samuel into the ministry came at a time of great apostasy in Israel. Read:

- 1 Samuel 2:12 *¹²Now the sons of Eli were sons of Belial; they knew not the Lord.*
- 1 Samuel 2:17 *¹⁷Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.*

- 1 Samuel 2:22 ²²Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.
- 1 Samuel 2:29 ²⁹Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?
- 1 Samuel 3:13 ¹³For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

Also, read 1 Samuel 3:1 ¹And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious [scarce] in those days; there was no open vision. The Word of the Lord was precious. God was not speaking with His people.

Also read Amos 8:11-12 ¹¹Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, **but of hearing the words of the Lord:** ¹²And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

The Word of God was allowed to go out in the temple. Read/compare:

[Darkness]

1 Samuel 3:2 ²And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

[Light]

Exodus 27:20 ²⁰And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

Leviticus 24:2 ²Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

- a. Samuel was SLEEPING when God began calling him. NOTE: God called him by name. Read 1 Samuel 3:3-5 ³And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; ⁴That the Lord called Samuel: and he answered, Here am I. ⁵And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.
- b. Samuel did not KNOW the Lord at this time. Like Paul, Samuel was saved and called at the same time. Read 1 Samuel 3:7a ⁷Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.
- c. Samuel thought it was Eli who was calling him. Read 1 Samuel 3: 8 ⁸And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

Remember Eli was old and obese,

Read 1 Samuel 4:15 ¹⁵Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

Read 1 Samuel 4:18 ¹⁸And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years

No doubt the boy Samuel was accustomed to responding to Eli’s beck and call!

- d. Eli's sound advice to this tenderhearted boy was to respond as shown in 1 Samuel 3:9 *Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, **Speak, Lord; for thy servant heareth.** So Samuel went and lay down in his place.*

[Philistine attack and the death of Eli

Some years later, when Samuel was an adult, the Philistines attacked Eben-Ezer, eventually capturing the Ark of the Covenant from the Israelites and killing Eli's sons who accompany the Ark to battle as priests. The Israelites had brought the Ark with them to battle under the premise

that there was no possible way God would allow it to enter enemy hands, an assumption that proved to be incorrect. Eli, who was nearly blind, was sitting at the front gate to hear the returning soldiers return was unaware of the event until he asked about all the commotion in the city. A soldier had returned through the back gate and given the news of the battle to the people. He then told Eli what happened. In reaction to the news that the Ark of God has been captured, Eli fell backwards out of the chair and died from a broken neck, on the 10th day of Iyar.

Eli was a Judge of Israel for a total of 40 years, and died at the age of 98. His daughter-in-law, the wife of Phinehas, was pregnant and near the time of delivery. When she heard the news that the Ark of God has been captured and that her father-in-law and husband were dead, she went into labour and gave birth, but was overcome by labour pains. As she lay dying, the women attending her said, *Don't despair; you have given birth to a son.* But she did not respond or pay any attention. She names the boy Ichabod, saying *The Glory has departed from Israel-* because of the capture of the Ark of God and the deaths of her father-in-law and her husband.



Figure 1 Death of Eli, 1860 woodcut by Julius Schnorr von Karolsfeld

While Ichabod is barely mentioned in the Hebrew Bible, the fact that Ahitub is elsewhere referred to as the brother of Ichabod, rather than as son of Phinehas (or of anyone else), has led textual scholars to suspect that Ichabod was considered a significant individual in the days of Samuel.]

3. The **REVELATION** to the Man of God (from 1 Samuel 3)

- a. The Lord came and stood before Samuel in a vision.

1 Samuel 3:10a ¹⁰***And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.***

1 Samuel 3:15c ¹⁵***And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision.***

- b. This fourth time, God spoke Samuel’s name twice.

Like Moses. Read Exodus 3:4 ⁴***And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.***

Read Acts 9:4 about Saul (Paul) on his trip to Damascus: ⁴***And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?***

- c. God revealed to Samuel a message of JUDGEMENT against the house of Eli. Read 1 Samuel 3:11-14 ¹¹***And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. ¹²In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. ¹³For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made***

themselves vile, and he restrained them not. ¹⁴And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.

It’s as if God drew Samuel close to Himself and shared a secrete with Samuel.

4. The **RESPONSE** of the Man of God (More 1 Samuel 3)
 - a. Samuel lay awake until morning. Read 1 Samuel 3:15 *¹⁵And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision.*
There is a wonder and awesomeness associated with a divine call!
 - b. Samuel at first feared to tell Eli what God had told him (1 Samuel 3:15c). There is often a sense of fear and/or inadequacy associated with a divine call (i.e.: Moses). Samuels was given an unwelcome message to deliver.
 - c. Samuel told Eli every whit. Samuel was raised to be an obedient child – a quality now carried over to into his ministry.
Read 1 Samuel 3:18a *¹⁸And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good.*
*Also read Paul in Acts 20:27 ²⁷For I have not shunned to declare unto you **all** the counsel of God.*
5. The **EVIDENCE** of a Divine Call (more 1 Samuel 3)
 - a. The Lord was with Samuel – unmistakable evidence of God’s **PRESENCE** in the man of God’s life.

Read 1 Samuel 3:19-20 *¹⁹And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. ²⁰And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord.*

- b. Lets none of Samuel's words fall to the ground (read above). i.e.; God owned (endured) Samuel's teaching/preaching. God's **POWER**.
- c. God's call upon Samuel became evident to all Israel. **PRECEPTION**.
- d. The Lord appeared again to Samuel.

Read 1 Samuel 3:21 *²¹And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.*

There was a continuing and increasing work of God in his life and ministry. **PROGRESS**.

C. The Divine Call of Elisha

From: <https://en.wikipedia.org/wiki/Elisha>

Elisha's story is related in the [Book of Kings](#) in the [Hebrew Bible](#). According to this story, he was a prophet and a wonder-worker of the [Northern Kingdom of Israel](#) who was active during the reign of [Joram](#), [Jehu](#), [Jehoahaz](#), and [Jehoash](#) (Joash). Elisha was the son of [Shaphat](#), a wealthy land-owner of [Abel-meholah](#); he became the attendant and disciple of Elijah. His name first occurs in the command given to Elijah to [anoint](#) him as his successor. After learning in the [cave](#) on [Mount Horeb](#), that Elisha, the son of Shaphat, had been selected by [Yahweh](#) as his successor in the prophetic office, Elijah set out to find him. On his way from [Sinai](#) to [Damascus](#), Elijah found Elisha "one of them that were ploughing with twelve yoke of [oxen](#)". Elisha delayed only long enough to kill the yoke of oxen, whose flesh he boiled with the wood

of his plough. Elijah went over to him, threw his [mantle](#) over Elisha's shoulders, and at once adopted him as a son, investing him with the prophetic office. Elisha accepted this call about four years before the death of Israel's King [Ahab](#). For the next seven or eight years Elisha became Elijah's close attendant until Elijah was taken up into [heaven](#). During all these years we hear nothing of Elisha except in connection with the closing scenes of Elijah's life. After he had shared this farewell repast with his father, mother, and friends, the newly chosen prophet "went after Elijah, and ministered unto him."^[6] He went with his master from [Gilgal](#) to [Bethel](#), to [Jericho](#), and thence to the eastern side of the [Jordan](#), the waters of which, touched by the mantle, divided, so as to permit both to pass over on dry ground. Elisha then was separated from Elijah by a fiery chariot, and Elijah was taken up by a whirlwind into Heaven. Before Elijah was taken up into the whirlwind, Elisha asked to "inherit a double-portion" of Elijah's spirit. Some scholars see this as indicative of the property inheritance customs of the time, where the oldest son received twice as much of the father's inheritance as each of the younger sons. In this interpretation Elisha is asking that he may be seen as the "rightful heir" and successor to Elijah. Critics of this view point out that Elisha was already appointed as Elijah's successor earlier in the narrative and that Elisha is described as performing twice as many miracles as Elijah. In this interpretation the "double-portion" isn't merely an allusion to primacy in succession, but is instead a request for greater prophetic power even than Elijah. By means of the mantle let fall from Elijah, Elisha miraculously re-crossed the Jordan, and Elisha returned to Jericho, where he won the gratitude of the people by purifying the unwholesome waters of their spring and making them drinkable.

More on [Elisha](#) and [Elijah](#) (from <https://www.biblestudytools.com/>):

The [Bible](#) story of Elijah and Elisha is found in both books of Kings from the Old Testament. They are two of the most notable prophets from scripture helping to restore Israel in a time of wicked rulers. Elijah is initially presented in [1 Kings 17](#) as

the seer who foretold a three-year drought in the land of Israel. At that time, Israel was ruled by corrupted Kings whose evil ways caused the drought from God upon the land. Residing in the desert, Elijah is saved by God when ravens bring him food amidst the drought that he predicted. Elijah then travels to the home of a widow and her son where God had promised to provide food until the drought has ceased. The tale proceeds as Elijah confronts the evil king, Ahab, about being the cause of problems for the people of Israel. Elijah dares Ahab to a challenge of his deity, Baal, versus the God of Elijah at Mount Carmel. The challenge is to offer sacrifices to their own deities and see which starts a fire to show their divinity. Ahab's prophets pray for hours to Baal but nothing happens. When it is Elijah's turn he boldly soaks the sacrament with water to display his supreme trust in God to start a fire despite being wet. After Elijah's victory over the prophets of Baal when he called down fire from heaven, the drought ended. Rain fell, and Elijah retreated from the evil Queen Jezebel, who had sworn to kill him ([1 Kings 19](#)). Reaching Mount Horeb, Elijah heard the voice of God tell him to anoint two kings as well as Elisha as a prophet. He did this, and Elisha promptly joined him ([1 Kings 19:19-21](#)). In [2 Kings 1](#), Elijah again called down fire from heaven to slay two groups of 50 men sent from King Ahaziah. The third group of men was led by a commander who pleaded for mercy and was spared retribution. Elijah went to Ahaziah and declared the king would die from his sickness, a prophecy that was soon filled. In [2 Kings 2](#), Elijah and Elisha traversed the Jordan River on dry land, and Elisha, understanding that Elijah would soon pass away, asked to be blessed with a double portion of Elijah's spirit. Elijah was then carried straight into heaven by a chariot of fire. Elisha picked up Elijah's mantle and used it to cross the Jordan again on dry land. He received the double portion he had asked for and performed many miracles in Israel. Some of Elisha's miracles were the turning of bad water into clean water ([2 Kings 2:19-22](#)), making a widow's oil to fill many jars ([2 Kings 4:1-7](#)), and even raising a boy from the dead ([2 Kings 4:32-37](#)).

Elijah and Elisha were both very regarded by those in the “school of prophets” ([2 Kings 4:38-41](#)) as well as by the rulers of their country. Their influence led to an awakening among some of the Israelites during a dismal stage of Israel's history. Through the corrupt reigns of Ahab and Ahaziah, God trusted in Elijah and Elisha to lead the charge for righteousness. Elijah and Elisha's joined legacy proceeded to help Israel even after their lives. Even the New Testament talks of the anticipated

return of Elijah, a role answered by John the Baptist, the precursor or the one to proclaim the arrival of the Messiah.

Learn about Elisha’s background...

Read I Kings 19:15-21 *¹⁵And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: ¹⁶And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel–meholah shalt thou anoint to be prophet in thy room. ¹⁷And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. ¹⁸Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. ¹⁹So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. ²⁰And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? ²¹And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.*

Nothing is said about the call of the mighty prophet Elijah. In this passage/study, we read of God’s provision for his replacement [Elisha] – evidently decreed as a result of his [Elijah’s] slump into despondency [which is a state of low spirits caused by loss of hope or courage].

Regarding Elisha...

1. The Preparation of the Man of God

Read I Kings 19:19 ¹⁹*So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.*

- a. Elisha occupation was that of a farmer.
- b. The number of oxen (*twelve yoke*) is an indication of the size of his father’s property and the wealth of Elisha’s family.
- c. Wealth and privilege were not a hinderance to Elisha. Read Lamentations 3:27 ²⁷*It is good for a man that he bear the yoke in his youth.*
- d. He worked alongside the plowing ox - an indication that Elisha was a strong, hardworking young man.
- e. Elisha obviously had a loving home life. Read I Kings 19:20 ²⁰*And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?*

2. The Call of the Man of God

- a. The call of Elisha was first made known to Elijah, the messenger of God. This passage also gives insight into the reason for Elijah’s despondency...

Read I Kings 19:16b (from verse 10) ¹⁰*And he said, I have been very zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. ¹¹And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: ¹²And after*

*the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. ¹³And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? ¹⁴And he said, I have been very zealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. ¹⁵And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: ¹⁶And Jehu the son of Nimshi shalt thou anoint to be king over Israel: **and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.** ¹⁷And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. ¹⁸Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. ¹⁹So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.*

- It came to Elisha as the Word of God
 - It was a REVELATION (prophecy) of GOD. Read 1 Timothy 4:14 *¹⁴Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.*
- b. It was communicated to Elisha by the cast mantle of Elijah.
- This was the prophet’s cloak.
 - This was RECOGNITION by man. From 1 Timothy 4:14 *again: “with the laying on of the hands of the presbytery [a body of Church elders and ministers, especially an administrative body (court) representing all the local congregations of a district – this case Elijah].”*

Note: Ordination is the choosing of a man to an office or position. The laying on of hands is a symbolic recognition of, and identification with, his call and ministry. This is an important impartation of vested authority.

3. The Response of the Man of God (Elisha)

Read and review: *1 Kings 19* 1And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 2Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. 3And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. 4But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. 5And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. 6And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. 7And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. 8And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. 9And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? 10And he said, I have been very zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 11And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: 12And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. 13And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? 14And he said, I have been very zealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 15And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: 16And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. 17And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. 18Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. 19So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. 20And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? 21And he returned back from him, and took a yoke of oxen, and slew them, and boiled their

flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

The Response of Elisha:

- a. Elisha’s response was IMMEDIATE – (verse 20) *Elisha left the oxen, and ran after Elijah he left the oxen, and ran after Elijah.*
Also, read Matthew 4:19-20 ¹⁹*And he saith unto them, Follow me, and I will make you fishers of men.* ²⁰*And they straightway left their nets, and followed him.*

- b. Elisha’s response was SACRIFICIAL – Elisha not only left his means, but he had to say “good by” to his father and mother. Also, read Mark 10:29-30 ²⁹*And Jesus answered and said, **Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,*** ³⁰ ***But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.***

- c. Elisha’s response was TESTED – Elijah told Elisha to “Go back again” (verse 20). Sarcastically Elijah grants his request, but accompanies the permission with words which must remind Elisha that he cannot now stay amid his home duties, ‘Go back again,’ he says, ‘but let it be only for the filial (of or due from a son or daughter.) leave-taking, for what have I done to thee? Have I not chosen thee to be my companion and helper? Is not God’s voice calling thee, through me, to do Him service?’

Elijah also put Elisha through a similar 3-fold test in 2 Kings 2:2,4,6 (from verse 1) ¹*And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.* ²*And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.* ³*And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.* ⁴*And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.* ⁵*And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy*

master from thy head to day? And he answered, Yea, I know it; hold ye your peace. ⁶And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

Elisha was tested by the discouraging words in verses 2 Kings 2:1-5

- Words where Elijah told Elisha not to follow him to Beth-el, Jericho, and Jordan
- Words suggesting the Lord was going to be taking away Elijah.

If a man can happily do anything else but preach, he has no business in the ministry!

Also, read Luke 9:57-62 ⁵⁷*And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. ⁵⁸And Jesus said unto him, **Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.** ⁵⁹And he said unto another, **Follow me.** But he said, Lord, suffer me first to go and bury my father. ⁶⁰Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.** ⁶¹And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. ⁶²And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.***

- d. Elisha’s response was TOTAL – Elisha killed and cooked a yoke (pair) of oxen using the plough instruments as fuel for the fire. Elisha literally burned his bridges behind him!
21And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.
- e. Elisha’s response was PUBLIC – he gave the cooked oxen meat to the people. Although the call of God often comes in a personal and private way, there comes a time when it needs to be openly declared before others.
- f. Elisha’s response was COURAGEOUS – considering the days in which Elisha lived. Ahab and Jezebel were still ruling the land, and Satan was hissing in a frenzy. *1 Kings 19 ¹And Ahab told Jezebel all that*

Elijah had done, and withal how he had slain all the prophets with the sword. ²Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

- g. Elisha’s response was HUMBLE – Elisha began his ministry by willingly following and MINISTERING (attend to the needs) to Elijah (verse 21).

See how God responded to Solomon’s humility. Read 1 Kings 3:11-12 ¹¹And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; ¹²Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

Elisha’s time of preparation came after he received the call to ministry. He learned by serving, and when the time came for Elisha to assume the responsibility of God’s prophet, he knew exactly what he needed the most.

Read 2 Kings 2:9 ⁹And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

D. The Divine Call of Isaiah

Watch the following videos from The Bible Project

- <https://www.youtube.com/watch?v=d0A6Uchb1F8&t=5s>
- <https://www.youtube.com/watch?v=TzdEPuqgQg>

Read Isaiah 6:1-9 ¹In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ²Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. ⁴And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. ⁵Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. ⁶Then flew

one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: ⁷And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. ⁸Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. ⁹And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

This account is more of a “ministry transforming call” to Isaiah rather than an actual call into the prophetic ministry. It seems evident from Isaiah 1:1 that Isaiah had already been engaged in his ministry during the reign of king Uzziah.

Biography: The first verse of the Book of Isaiah states that Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah (Isaiah 1:1). Uzziah's reign was 52 years in the middle of the 8th century BC, and Isaiah must have begun his ministry a few years before Uzziah's death, probably in the 740s BC. Isaiah lived until the fourteenth year of the reign of Hezekiah (who died 698 BC). He may have been contemporary for some years with Manasseh. Thus, Isaiah may have prophesied for as long as 64 years.

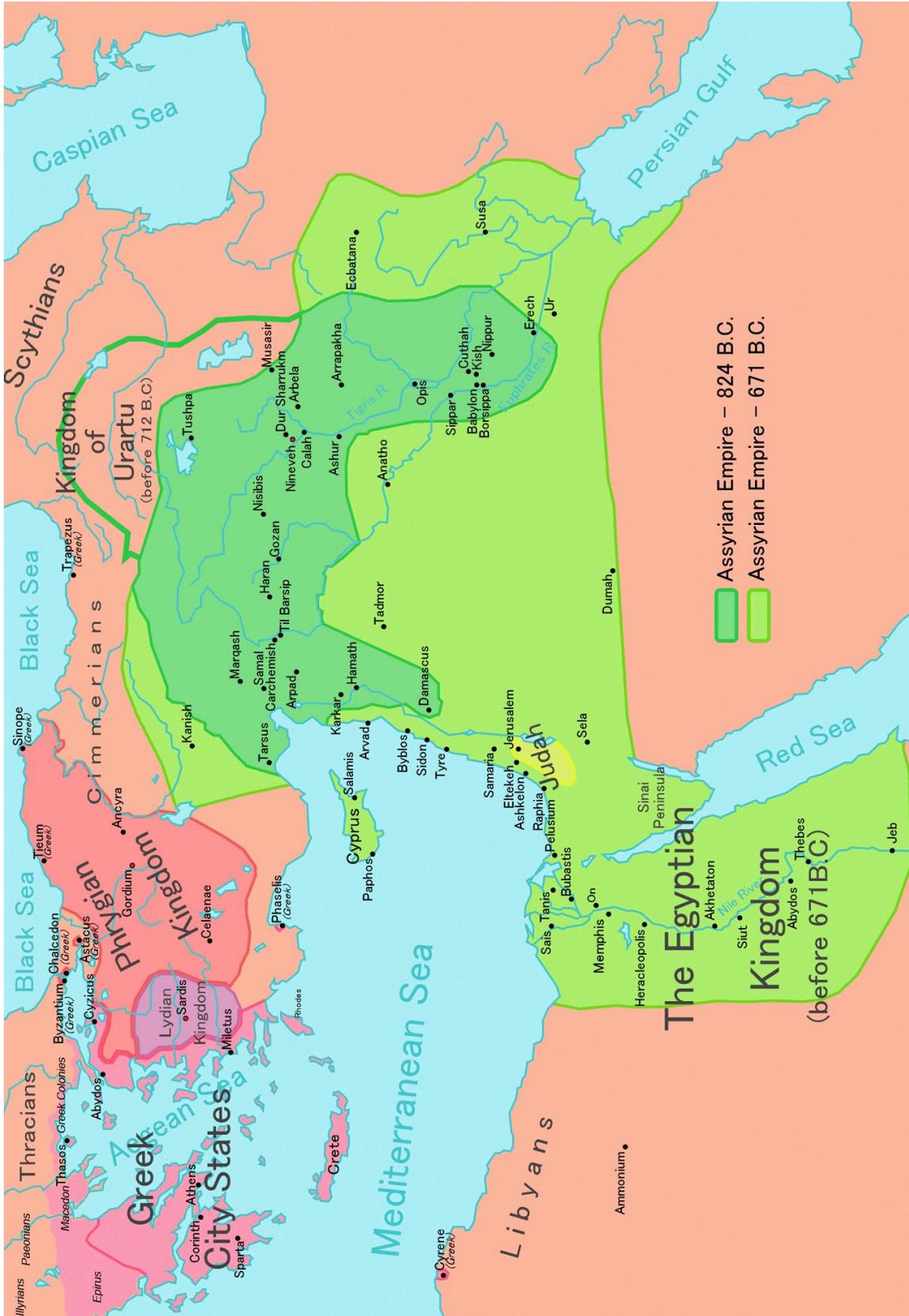
According to some modern interpretations, Isaiah's wife was called "the prophetess" (Isaiah 8:3), either because she was endowed with the prophetic gift, like Deborah (Judges 4:4) and Huldah (2 Kings 22:14–20), or simply because she was the "wife of the prophet". They had three sons, naming the eldest Shear-jashub, meaning "A remnant shall return" (Isaiah 7:3), the next Immanuel, meaning "God with us" (Isaiah 7:14), and the youngest, Maher-Shalal-Hash-Baz, meaning, "Spoil quickly, plunder speedily" (Isaiah 8:3).

Soon after this, Shalmaneser V determined to subdue the kingdom of Israel, taking over and destroying Samaria (722 BC). So long as Ahaz reigned, the kingdom of Judah was untouched by the Assyrian power. But when Hezekiah gained the throne, he was encouraged to rebel "against the king of Assyria" (2 Kings 18:7), and entered into an alliance with the king of Egypt (Isaiah 30:2–4). The king of Assyria threatened the king of Judah, and at length invaded the land. Sennacherib (701 BC) led a powerful army into Judah. Hezekiah was reduced to despair, and submitted to the Assyrians (2 Kings 18:14–16). But after a brief interval, war broke out again. Again Sennacherib led an army into Judah, one detachment of which threatened Jerusalem (Isaiah 36:2–22; 37:8). Isaiah on that occasion encouraged Hezekiah to resist the Assyrians (37:1–7), whereupon Sennacherib sent a threatening letter to Hezekiah, which he "spread before the LORD" (37:14). [\[Babylon destroyed Jerusalem 586 BC\]](#) [Note: 612 BC - The Battle of Nineveh is conventionally dated between 613 and 611 BC, with 612 BC being the most supported date. Rebelling against the Assyrians, an allied army which combined the forces of Medes and the Babylonians, besieged](#)

Nineveh and sacked 750 hectares of what was, at that time, the greatest city in the world.

On the succession of Solomon’s son, Rehoboam, around 930 BCE, the biblical account reports that the country **split** into two kingdoms: the Kingdom of **Israel** (including the cities of Shechem and Samaria) in the north and the Kingdom of **Judah** (containing Jerusalem) in the south.

Jewish Monarchy established.	
C. 1020	The first king, Saul (c. 1020 BCE), bridged the period between loose tribal organization and the setting up of a full monarchy under his successor, David. King David (c. 1004-965 BCE) established Israel as a major power in the region by successful military expeditions, including the final defeat of the Philistines, as well as by constructing a network of friendly alliances with nearby kingdoms. David was succeeded by his son Solomon (c. 965-930 BCE), who further strengthened the kingdom. Crowning his achievements was the building of the Temple in Jerusalem, which became the center of the Jewish people’s national and religious life.
C. 1000	Jerusalem made capital of David’s Kingdom.
C. 960	First Temple, the national and spiritual center of the Jewish people, built in Jerusalem by King Solomon.
C. 930	Kingdom divided into Judah and Israel.
	After Solomon’s death (930 BCE), open insurrection led to the breaking away of the ten northern tribes and division of the country into a northern kingdom, Israel, and a southern kingdom, Judah, on the territory of the tribes of Judah and Benjamin.
	The Kingdom of Israel, with its capital Samaria, lasted more than 200 years under 19 kings, while the Kingdom of Judah was ruled from Jerusalem for 350 years by an equal number of kings of the lineage of David. The expansion of the Assyrian and Babylonian empires brought first Israel and later Judah under foreign control.
722 - 720	Israel crushed by Assyrians; 10 tribes exiled (Ten Lost Tribes).
586	Judah conquered by Babylonia; Jerusalem and First Temple destroyed; most Jews exiled to Babylonia.
	The Babylonian conquest brought an end to the First Jewish Commonwealth (First Temple period) but did not sever the Jewish people’s connection to the Land of Israel. The exile to Babylonia, which followed the destruction of the First Temple (586 BCE), marked the beginning of the Jewish Diaspora. There, Judaism began to develop a religious framework and way of life outside the Land, ultimately ensuring the people’s national survival and spiritual identity and imbuing it with sufficient vitality to safeguard its future as a nation.
536-142	PERSIAN AND HELLENISTIC PERIODS
538-515	Many Jews return from Babylonia; Temple rebuilt.
	Following a decree by the Persian King Cyrus, conqueror of the Babylonian empire (538 BCE), some 50,000 Jews set out on the First Return to the Land of Israel, led by Zerubabel, a descendant of the House of David. Less than a century later, the Second Return was led by Ezra the Scribe.
	The repatriation of the Jews under Ezra’s inspired leadership, construction of the Second Temple on the site of the First Temple, refortification of Jerusalem’s walls and establishment of the <i>Knesset Hagedolah</i> (Great Assembly) as the supreme religious and judicial body of the Jewish people marked the beginning of the Second Jewish Commonwealth (Second Temple period).
332	Land conquered by Alexander the Great ; Hellenistic rule.
	As part of the ancient world conquered by Alexander the Great of Greece (332 BCE), the Land remained a Jewish theocracy under Syrian-based Seleucid rulers.



1. The Preparation of the Man of God

Read 2 Chronicles 26:1-23 (about Uzziah the king) ¹Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. ²He built Eloth, and restored it to Judah, after that the king slept with his fathers. ³Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. ⁴And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. ⁵And he sought God in the days of Zechariah, who had understanding in the visions of God: *and as long as he sought the Lord, God made him to prosper.* ⁶And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. ⁷And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. ⁸And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. ⁹Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. ¹⁰Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry. ¹¹Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. ¹²The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred. ¹³And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. ¹⁴And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. ¹⁵And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong. *But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.* ¹⁷And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: ¹⁸And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are

consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. ¹⁹Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. ²⁰And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the Lord had smitten him. ²¹And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land. ²²Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. ²³So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

- a. Isaiah’s transforming vision occurred in the year that king Uzziah died. (Isiah 6:1)
- b. Uzziah reigned over Judah for 52 years. [52+16=68 at death]
- c. According to 2 Chronicles 26, Uzziah did RIGHT [verse 4], he SOUGHT God, and was made to PROSPER [verse 5].
- d. Uzziah was marvelously helped until he was STRONG. [2 Chronicals:15]
- e. Uzziah attempted to intrude into the PRIEST’S office. [2 Chronicles 16-19]
- f. Uzziah became a leper until he died. [2 Chronicles 26:21]

Uzziah’s reign was second only to Solomon’s in Prosperity. The king was noted for his zeal, his fame, his power, his genius, and piety.

Prosperity can easily lead to complacency – a “lost dependence upon GOD” – reread what Uzziah did in 2 Chronicles 26:16. Also read:

- Revelation 3:15-19 (church at Laodicea) ¹⁵ *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.* ¹⁶ *So*

then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ¹⁷ Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: ¹⁸ I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. ¹⁹ As many as I love, I rebuke and chasten: be zealous therefore, and repent.

- John 15:5 ⁵ *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: **for without me ye can do nothing.***

Uzziah’s sudden demise was a shattering blow to the nation – and no doubt to the profit Isaiah. Sometimes the Lord will allow traumatic circumstances to come into our lives to get our attention. Sometimes, He has to do this!

2. The Call of the Man of God

Read Isaiah 6:8 ⁸*Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.*

- a. Godward: “Whom shall I send?”
- b. Manward: “Who will go for us?”

3. The Revelation to the Man of God

Read Isaiah 6:1-5 ¹*In the year that **king Uzziah died** I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ²Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. ⁴And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. ⁵Then said I, Woe is me! for I am undone; because I am a man of unclean*

*lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen **the King, the Lord of hosts.***

The most significant feature of the divine call upon Isaiah was the vision he received. It was a THREE-DIMENSIONAL vision:

- a. Isaiah saw the **Lord** as He really is.
 - (i) A sharp contrast between Isaiah’s king (Uzziah, verse 1a) and THE KING (verse 5f). Uzziah was polluted, and his passing brought gloom. The LORD is thrice holy, eternal, and glorious.
 - (ii) This vision got Isaiah’s eyes on the Lord – a “must” for any man of God!
- b. Isaiah saw **himself** as he really was.
 - (i) Isaiah exclaimed “*Woe is me!*” (verse 5a), **not** “*Wow is me!*” It is significant that in the previous chapter, the prophet had pronounced six of these upon the people. Read Isaiah 5:8,11,18,20-22

⁸Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

¹¹Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

¹⁸Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

²⁰Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

²¹Woe unto them that are wise in their own eyes, and prudent in their own sight!

²²Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

The 7th “woe” is reserved for himself (Isaiah 6:5a). Perhaps (according to this author) up until this vision (Isaiah 6:1-8), Isaiah had been a routine ‘prophet’, dutifully preaching the biblically sound sermons when he was supposed to deliver, yet without real conviction or a broken heart.

- (ii) Isaiah was convicted by his unclean “lips” (Isaiah 6:5a), the very instrument of Isaiah’s trade!
- (iii) Isaiah concluded “...for I am undone”. Isaiah offers no self-vindication. He does not rationalize any of his previous actions. He is emptied and only cast himself upon the LORD.
- (iv) The greater a preacher’s comprehension of GOD and the greater understanding of himself, the greater the preacher. After Isaiah’s vision, God was everything and he was nothing.

c. Isaiah saw **others** as they really were.

- (i) He (Isaiah) saw his people as UNCLEAN – “and I dwell in the midst of a people of unclean lips:” God opened Isaiah’s eyes about his people.
- (ii) The word “unclean” means “polluted”. It has to do with **leprosy!**
- (iii) A preacher must see men as God sees them. (We, as humans, have a tendency to want to idolize various people we come across in our lives and make these individuals “perfect” in our eyes.)

4. The Response of the Man of God

Read Isaiah 6:6-8 *⁶Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: ⁷And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. ⁸Also I heard the voice of*

the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

- a. First, GOD cleansed Isaiah’s lips with a live coal from the altar.
- b. Second, Isaiah answered the call: “*Here am I; send me.*”

The Lord must do a work IN a man before God can ever do a work THROUGH that man.

E. The Divine Call of Amos

Watch: <https://www.youtube.com/watch?v=mGgWaPGpGz4>

Read: Amos 1:1 *¹The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.*

Amos 7:10-15 *¹⁰Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. ¹¹For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. ¹²Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: ¹³But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court. ¹⁴Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: ¹⁵And the Lord took me as I followed the flock, and the Lord said unto me, **Go, prophesy unto my people Israel.***

- Amos was contemporary with Isaiah.
- Tekoa was one of the 15 cities built for Rehoboam in Judah and Benjamin. Read 2 Chronicles 11:5-10 *⁵And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. ⁶He built even Beth-lehem, and Etam, and **Tekoa**, ⁷And Beth-zur, and Soco, and Adullam, ⁸And Gath, and Mareshah, and Ziph, ⁹And Adoraim, and Lachish, and*

Azekah, ¹⁰And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities. ¹¹And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. ¹²And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side. ¹³And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

- The region around Tekoa was a wilderness. Read 2 Chronicles 20:20a *²⁰And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.*

1. The Preparation of the Man of God

Read Amos 7:14b *¹⁴Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: [wild figs]*

Amos was:

- a. An herdsman, and...
- b. A gatherer of sycamore fruit: [wild figs]

Like Moses and Elisha, Amos probably spent considerable time laboring in relative solitude before God called Amos to preach.

God used this time: his prophecies are replete with farming illustrations and analogies. Read:

- Amos 2:13 *¹³Behold, I am pressed under you, as a cart is pressed that is full of sheaves.*
- Amos 3:12 *¹² Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.*

- *Amos 4:9⁹ I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the Lord.*
- *Amos 6:12¹² Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:*
- *Amos 7:1¹ Thus hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.*
- *Amos 8:1¹ Thus hath the Lord God shewed unto me: and behold a basket of summer fruit.*

They also reflect the lonely nights spent on the hillsides with the flock.

Read Amos 5:8⁸ *Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:*

2. The Call of the Man of God

Read Amos 7:15¹⁵ *And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.*

Amos simply explained:

- a. The Lord *took me as I followed the flock, and...*
- b. The Lord said to me *Go, prophesy unto my people Israel.*

Consider Amos 7:14a¹⁴ ***Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit:***

- Preaching is NOT A CHOSEN PROFESSION. (*"I was no prophet,.."*)
- Preaching is NOT A TRANSFERABLE OCUPATION (*neither was I a prophet's son;*)

There MUST be a divine call! Read Galatians 1:1a ***1Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)***

3. The Response of the Man of God

Read Amos 7:16a ***16Now therefore hear thou the word of the Lord: Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac.***

"16Now therefore hear thou the word of the Lord:" - With this statement, Amos exhibited simple obedience to God's call, yet it was an obedience in the **face of fierce opposition from the professional religious establishment**. **Read the following threat by Amaziah to Amos in the verse below!**

Read Amos 7:10-13 ***10Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. 11For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. 12Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: 13But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.***

- a. He was lied about – verse 11: ***11For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.***
- b. He was distained – verse 12: ***12Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:***

- c. He was told he “didn’t fit in” – with the respected ‘ministerial association!’ – a threat - verse 13: ***13But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.***

Consider:

- Isaiah 30:9-10 *9That this is a rebellious people, lying children, children that **will not hear the law of the Lord:** 10Which say to the seers, See not; and to the prophets, **Prophesy not unto us right things, speak unto us smooth things,** prophesy deceits:*
- Luke 6:26 *26 **Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.***
- 2 Timothy 4:1-5 *1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering doctrine. 3For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4And they shall turn away their ears from the truth, and shall be turned unto fables. 5But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*

F. The Divine Call of Jeremiah

<https://www.youtube.com/watch?v=RSK36cHbrk0>

<https://www.youtube.com/watch?v=4oMIe-W9i3o>

Read Jeremiah 1:1-10 *1The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: 2To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. 3It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. 4Then the word of the Lord came unto me, saying, 5Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I*

sanctified thee, and I ordained thee a prophet unto the nations. ⁶Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. ⁷But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. ⁸Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. ⁹ **Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.** ¹⁰See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Jeremiah is called the “weeping profit.” Read four examples:

- Jeremiah 9:1 ¹Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!
- Jeremiah 13:17 ¹⁷But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.
- Lamentations 1:16 ¹⁶For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.
- Lamentations 3:48-51 ⁴⁸Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

Jeremiah was the FINAL messenger to the southern kingdom of Judah. Read: 2 Chronicles 36:11-21 ¹¹Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. ¹²And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. ¹³And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. ¹⁴Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. ¹⁵And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling

place: ¹⁶But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. ¹⁷Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. ¹⁸And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. ¹⁹And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. ²⁰And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: ²¹To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Jeremiah’s heart broken ministry extended over a period of about 30 years.

1. The Preparation of the Man of God

Jeremiah 1:1-3 ¹The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin: ²To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. ³It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

- a. Compare Jeremiah 1:1 ¹The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin:

with 2 Kings 22:3-4 ³And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, ⁴Go up to **Hilkiyah the high priest**, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people:

It seems Jeremiah was raised in the home of the high priest.

b. Read:

- (i) 2 Kings 22:8 ⁸And **Hilkiah the high priest** said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.
- (ii) 2 Kings 22:12-14 ¹²And the king commanded **Hilkiah the priest**, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, ¹³Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. ¹⁴So **Hilkiah the priest**, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto **Huldah the prophetess**, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

[**Huldah** was a prophet mentioned in the Hebrew Bible in 2 Kings 22:14–20 and 2 Chronicles 34:22–28. According to Jewish tradition, she was one of the "seven prophetesses", with Sarah, Miriam, Deborah, Hannah, Abigail and Esther.]



Would you say Jeremiah’s father was in tune with God? **YES!**

2. The Call of the Man of God

Re-read Jeremiah 1:4-6 ⁴Then the word of the Lord came unto me, saying, ⁵Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.. ⁶Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

Jeremiah was “ordained” [chosen] to be a prophet.

- a. Before Jeremiah was formed in the belly; before Jeremiah came forth from the womb. **Also**, read Psalm 139:13-16 *¹³For thou hast possessed my reins: thou hast covered me in my mother's womb. ¹⁴I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. ¹⁵My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. ¹⁶Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.*

- b. When he was but a “child.” Jeremiah 1:6. *⁶Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.*

Because of Jeremiah’s father’s eminent position (**Hilkiah the high priest**), the young Jeremiah was probably well acquainted with king Josiah. It is not unreasonable to believe Jeremiah may have been about the same age of King Josiah. Why:

Read 2 Chronicles 34:1-9 *¹Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. ²And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left. ³For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. ⁴And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. ⁵And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. ⁶And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. ⁷And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem. ⁸Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and*

*Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. **9And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.***

[Josiah was a seventh-century BCE king of Judah (c. 640–609) who, according to the Hebrew Bible, instituted major religious reforms. Josiah is credited by most biblical scholars with having established or compiled important Hebrew Scriptures during the "Deuteronomic reform" which probably occurred during his rule. Josiah became king of Judah at the age of eight, after the assassination of his father, King Amon, and reigned for thirty-one years, from 641/640 to 610/609 BCE.

There are two accounts of Josiah's death in the Bible. The Second Book of Kings merely states that Necho II met Josiah in battle at Megiddo and killed him (2 Kings 23:29), whereas the second book of Chronicles (2 Chronicles 35:20–27) gives a lengthier account and states that Josiah was fatally wounded by Egyptian archers and was brought back to Jerusalem to die. His death in the latter account was attributed to him "not listening to what Necho had said at God's command..." when Necho II stated: "What have I to do with you, king of Judah? I am not coming against you today, but against the house with which I am at war; and God has commanded me to hurry. Cease opposing God, who is with me, so that he will not destroy you."]

- Josiah became king at 8 years old.
- Josiah began to seek God when he was 16 years old.
- Josiah began to reform the nation when he was 24 years old.

- Josiah was killed in battle when he was 39 years old.

Jeremiah appears to have a close relationship with Josiah.

Read 2 Chronicles 35:23-25 ²³*And the archers (of King Necho II) shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. ²⁴His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. ²⁵And **Jeremiah lamented for Josiah:** and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.*

The Lord turned to the youth of the nation to bring about Judah’s last great revival. Note:

- Youth is no bar to the ministry. Read 1 Timothy 4:12 *12Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*
- Provided this “youth” is accompanied by spiritual maturity. Read 1 Timothy 3:6 *6Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.*

3. The Response of the Man of God

Read again Jeremiah 1:6-8 *6Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. 7But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.*

Jeremiah’s initial objections apparently were:

- a. His young age. (verse 6)
- b. A fear of their faces. (verse 8a)

Once these objections were answered by God, Jeremiah immediately entered upon his prophetic ministry. Read Jeremiah 2:4-5 *4Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: 5Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? [then Jeremiah reminds Judah how the Lord lead the Jews out of Egypt and into the promised land, etc.]*

4. The Revelation to the Man of God

Read Jeremiah 1:8-10 *8Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. 9 Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put*

my words in thy mouth. ¹⁰See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

God gave Jeremiah:

- a. **A promise:** “I am with thee.”
 - (i) Jeremiah 1:8 ⁸Be not afraid of their faces: **for I am with thee** to deliver thee, saith the Lord.
 - (ii) Jeremiah 1:19 ¹⁹And they shall fight against thee; but they shall not prevail against thee; **for I am with thee**, saith the Lord, to deliver thee.
- b. **A touch:** “He (God) touched Jeremiah’s mouth.” Read Jeremiah 1:9 ⁹Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.
- c. **A commission:** “I have this day set thee...” Read Jeremiah 1:10 ¹⁰See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.
- d. **A charge with an explanation:** “gird up thy loins” Read Jeremiah 1:17-18 ¹⁷Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. ¹⁸For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

Note: This charge was given in view a very difficult ministry.

Jeremiah would be:

- **Threatened.** Jeremiah 11:21 ²¹Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand:

- **Beaten and publicly humiliated.** Jeremiah 20:1-3 *¹Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things. ²Then Pashur **smote Jeremiah the prophet**, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord. ³And it came to pass on the morrow, that Pashur **brought forth Jeremiah out of the stocks**. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor–missabib. [Jeremiah thens warns about the coming of Babylon.]*
- **Defamed.** Jeremiah 20:10 *¹⁰For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.*
- **Imprisoned.** Jeremiah 37:15-16 *¹⁵Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison. ¹⁶When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;*
- **Thrown into a dungeon.** Jeremiah 38:6 *⁶Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.*

Jeremiah complained once. Jeremiah 12:1 *¹Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?*

Jeremiah wanted to quit once. Jeremiah 20:9 *⁹Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and **I was weary with forbearing, and I could not stay.***

But Jeremiah’s divine call was his stay.

G. The Divine Call of Ezekiel

<https://www.youtube.com/watch?v=R-CIPu1nko8>

https://www.youtube.com/watch?v=SDeCWW_Bnyw

The author of the Book of Ezekiel presents himself as Ezekiel, the son of Buzzi, born into a priestly (Kohen) lineage. Apart from identifying himself, the author gives a date for the first divine encounter which he presents: "in the thirtieth year". If this is a reference to Ezekiel's age at the time, he was born around 622 BCE, about the time of Josiah's reforms, **and shortly after the call of Jeremiah to a prophetic ministry around 626 BCE**. Ezekiel's "thirtieth year" is given as five years after the exile of Judah's king Jehoiachin by the Babylonians. The Aramaic Targum on Ezekiel 1:1, however, as well as the 2nd-century rabbinic work Seder Olam Rabba (chapter 26), take a different approach, where they both say that Ezekiel's vision came "in the thirtieth year after Josiah was presented with a Book of the Law discovered in the Temple".

According to Jewish tradition, Ezekiel did not write his own book, the Book of Ezekiel, but rather his prophecies were collected and written by the Men of the Great Assembly. Josephus claims that Nebuchadnezzar of Babylonia's armies exiled three thousand Jews from Judah, after deposing King Jehoiakim in 598 BCE.

Living in Babylon

According to the Bible, Ezekiel and his wife lived during the Babylonian captivity on the banks of the Chebar River, in Tel Abib, with other exiles from Judah. There is no mention of him having any offspring.

Prophetic career

Ezekiel describes his calling to be a prophet by going into great detail about his encounter with God and four "living creatures" with four wheels that stayed beside the creatures. For the next five years he incessantly prophesied and acted out the destruction of Jerusalem and its temple, which was met with some opposition. However, **Ezekiel and his contemporaries like Jeremiah, another prophet who was living in Jerusalem at that time,** witnessed the fulfillment of their prophecies with the siege of Jerusalem by the Babylonians. On the hypothesis that the "thirtieth year" of Ezekiel 1:1

refers to Ezekiel's age, Ezekiel was fifty years old when he had his final vision. On the basis of dates given in the Book of Ezekiel, his span of prophecies can be calculated to have occurred over the course of about 22 years. The last recorded prophecy of Ezekiel dates to April 570 BCE.

Babylon Captivity and Return Overview

The Babylonian captivity or Babylonian exile is the period in [Jewish history](#) during which a number of people from the ancient [Kingdom of Judah](#) were captives in [Babylon](#), the capital of the [Neo-Babylonian Empire](#). After the [Battle of Carchemish](#) in 605 BCE, [King Nebuchadnezzar](#) of Babylon besieged [Jerusalem](#), resulting in tribute being paid by King [Jehoiakim](#).

Jehoiakim refused to pay tribute in Nebuchadnezzar's fourth year, which led to another siege in Nebuchadnezzar's seventh year, culminating with the death of Jehoiakim and the exile to Babylonia of King [Jeconiah](#), his court and many others; Jeconiah's successor [Zedekiah](#) and others were exiled in Nebuchadnezzar's eighteenth year; a later deportation occurred in Nebuchadnezzar's twenty-third year. The dates, numbers of deportations, and numbers of deportees given in the biblical accounts vary.

These deportations are dated to:

- **597 BCE for the first, with others dated at**
- **587/586 BCE, and**
- **582/581 BCE respectively.**

After the fall of Babylon to the Persian king [Cyrus the Great](#) in 539 BCE, exiled Judeans were permitted to return to Judah. According to the biblical [book of Ezra](#), construction of the [second temple in Jerusalem](#) began around 537 BCE. All these events are considered significant in Jewish history and culture, and had a far-reaching impact on the development of Judaism. Archaeological studies have revealed that not all of the population of Judah was deported, and that, although [Jerusalem](#) was utterly destroyed, other parts of Judah continued to be inhabited during the period of the exile.^[6] The return of the exiles was a gradual process rather than a single event, and many of the deportees or their descendants did not return, becoming the ancestors of the [Iraqi Jews](#).

Read

- **Ezekiel 1:1-3** *¹Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. ²In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, ³The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.*
- **Ezekiel 1:28** *²⁸As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.*
- **Ezekiel 2:1-10** *¹And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. ²And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. ³And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. ⁴For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. ⁵And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. ⁶And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. ⁷And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. ⁸But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. ⁹And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; ¹⁰And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.*

Ezekiel was a prophet of the Babylon Captivity; haven been taken in the **second deportation of the Jews**. Up until Ezekiel 33:21 he preached God’s judgement against a still-sinuing nation. Thereafter, Ezekiel prophesied of Israel future restoration and millennial glory.

Ezekiel 33:21 *²¹And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, **The city is smitten.***

1. The Preparation of the Man of God

All we know about Ezekiel is that:

- a. **Ezekiel was a priest.** Read Ezekiel 1:3 *³The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.*
- b. **Ezekiel endured the horrors of invasion, siege, defeat, transportation, and exile.** Read Psalm 137:1-4 *¹By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. ²We hanged our harps upon the willows in the midst thereof. ³For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. ⁴How shall we sing the Lord's song in a strange land?*

2. The Revelation of the Man of God

Ezekiel’s divine call to be a prophet came through an amazing vision of:

- a. **Four living creatures.** Read Ezekiel 1:5 *⁵Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.*

These were cherubim. Read Ezekiel 10:14-17 *¹⁴And everyone had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. ¹⁵And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. ¹⁶And when the*

cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. ¹⁷When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

- b. The **GLORY** of the Lord. Read Ezekiel 1:28 *²⁸As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.*

Read Ezekiel's Inaugural vision Ezekiel 1:1–3:27:

Also view: https://www.youtube.com/watch?v=EKh_U2NnIs8

Ezekiel 1 (the vision) *1Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. 2In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, 3The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. 4And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. 5Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. 6And everyone had four faces, and every one had four wings. 7And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. 8And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. 9Their wings were joined one to another; they turned not when they went; they went every one straight forward. 10As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. 11Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. 12And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. 13As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. 14And the living creatures ran and returned as the appearance of a flash of lightning. 15Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. 16The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. 17When they went, they went upon their four sides: and they turned not when they went. 18As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. 19And when the living creatures went,*

the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. 20Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. 21When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. 22And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. 23And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. 24And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. 25And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. 26And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 27And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ezekiel 2 (the message) 1And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. 3And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. 4For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. 5And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. 6And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. 7And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. 8But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. 9And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; 10And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

Ezekiel 3 (more message) 1Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. 2So I opened my mouth, and he caused me to eat that roll. 3And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. 4And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. 5For thou art not sent to a people of a

strange speech and of an hard language, but to the house of Israel; 6Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. 7But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. 8Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. 9As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. 10Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. 11And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. 12Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. 13I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. 14So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me. 15Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. 16And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, 17Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. 18When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. 19Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. 22And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. 23Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. 24Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. 25But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: 26And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. 27But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

3. The Call of the Man of God

- a. The call came **expressly** to Ezekiel. There was no mistaking God’s divine call to the ministry! Read Ezekiel 1:3 *³The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.*
- b. Ezekiel was filled with the spirit. Read Ezekiel 2:2 *²And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.* An essential qualification for every preacher!
- c. Ezekiel was sent by God to the children of Israel. Read Ezekiel 2:3 *³And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, **even unto this very day.***
- d. He was instructed to speak God’s words to the children of Israel.

Read Ezekiel 2:7 *⁷And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.*

Read Ezekiel 3:4 *⁴And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.*

- e. Ezekiel was made a **watchman**. Read Ezekiel 3:17 *¹⁷Son of man, I have made thee a **watchman** unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.*

Ezekiel was not responsible to be successful - just faithful!

Read Ezekiel 3:9 *⁹As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.* Read Acts 13:46 *⁴⁶Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

4. The Response of the Man of God

Read Ezekiel 3:14 *14So the spirit lifted me up, and took me away, and I went in bitterness, in the heat [hot anger] of my spirit; but the hand of the Lord was strong upon me.*

After receiving the call, Ezekiel departed.

- a. In bitterness – i.e. over the message of judgement he was to deliver.
- b. In the heat of my spirit – i.e. in righteous anger over the sins of his people!

Such emotions are necessary for a man of God if he is to preach faithfully. Even stronger is his sense of divine duty – the burden that God gives him.

IV The Divine Call of Men in the **New Testament**

A number of New Testament men were distinctly called to be **preachers**. – serving as either apostles, prophets, evangelists, or pastors or teachers. Although the offices apostle or prophet ceased with the completion of the Word of God and the end of the apostolic age (around 100 AD), God still calls and equips men to serve as pastor-teachers and evangelists today. [for the end of the Apostolic Age, read Lesson G from Volume II of this study series and can be viewed at:

<http://www.wetmorebaptistchurch.com/Education/ABCs-mature/Lesson%207%20-%20Gifts%20of%20the%20Spirit.pdf>

This section of the lesson examines the divine call upon various New Testament men.

A. The Divine Call of the Apostles

Although each man was called individually, there were four different experiences in the lives of each of the apostles as evidenced by the life and call of Simon Peter:

The four steps discussed below (for Simon Peter) are:

- The Call to **Salvation**
- The Call to **Discipleship**
- The Call to **“Full-Time” Ministry**
- The Call to be **Apostles**

1. The Call to **Salvation**

There are several theories as to when the apostles were actually saved. The identifying point(s) in time may have been. Some suggested points in time may have been:

- Matthew 16:16 ¹⁶*And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*
- Luke 22:31-33 ³¹*And the Lord said, **Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:** ³² *But I have prayed for thee, that thy faith fail not: and when thou art **converted, strengthen thy brethren.** ³³And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.**
- John 1:41-42 ⁴¹*He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. ⁴²And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: thou shalt be called Cephas,** which is by interpretation, A stone.*

- John 20:22 ²²And when he had said this, he breathed on them, and saith unto them, *Receive ye the Holy Ghost:*
- John 20:27-29 ²⁷Then saith he to Thomas, *Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.* ²⁸And Thomas answered and said unto him, *My Lord and my God.* ²⁹Jesus saith unto him, *Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

Actually, the New Testament is quite clear:

- a. Read John 1:35-37 ³⁵Again the next day after John [the Baptist] stood, and two of his disciples; ³⁶And looking upon Jesus as he walked, he saith, *Behold the Lamb of God!* ³⁷And the two disciples heard him speak, and they followed Jesus.
- b. Read Acts 1:22 ²²Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.
- c. Read Matthew 3:8 ⁸Bring forth therefore fruits meet for repentance:
- d. Read Mark 1:4 ⁴John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
- e. Read Luke 1:17 ¹⁷And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Based on this evidence, it is possible to conclude **all the apostles were saved** (except for Judas Escariot) **and baptized under the ministry of John the Baptist**. He (John the Baptist) prepared the “building materials” (baptized believers) for the Church that Jesus would subsequently build (read Matthew 16:18 ¹⁸ *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

Other evidence of the apostle’s salvation can be found as follows:

- Peter’s great declaration in Matthew 16:16 (¹⁶*And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*) was not something Peter had received from “flesh and blood” (i.e., man), but was revealed by the Father (read Matthew 16:17 ¹⁷*And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*) – showing that Peter had already experienced the new birth (*born again*). Read I Corinthians 2:10 ¹⁰*But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*
- The word “converted” in Luke 22:32 means “changed.” Read verses 31-33 ³¹*And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: ³² But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. ³³And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.*

The context shows the Lord was referring to the trial of Peter’s faith, the outcome of which can be seen on John 21:15-17. Read: 15So when they had dined, Jesus saith to **Simon Peter, Simon, son of Jonas, lovest thou me more than these?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my lambs.** 16He saith to him again the second time, **Simon, son of Jonas, lovest thou me?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my sheep.** 17He saith unto him the third time, **Simon, son of Jonas, lovest thou me?** Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him,

Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, **Feed my sheep.**

- Read John 20:22 [Jesus meeting privately with the apostles after His resurrection] (²²*And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost:***) was a symbolic restatement of the great promise of John 14:17 (¹⁷*Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*), and is part of the church’s commission. Until the Holy Spirit was sent from the Father (in Acts 2), He (the Holy Spirit) dwelt **WITH** men. Since Pentecost, the Holy Spirit dwells **IN** men.
- Thomas’ great declaration in John 20:28 (²⁸*And Thomas answered and said unto him, My Lord and my God.*) came as he realized the great truths of the resurrection. **Evidently**, Thomas had difficulty grasping the Lord’s concepts. Read:
 - John 11:14-16 ¹⁴*Then said Jesus unto them plainly, **Lazarus is dead.** ¹⁵And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. ¹⁶Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. ¹⁷Then when Jesus came, he found that he had lain in the grave four days already.*
 - John 14:4-7 ⁴*And whither I go ye know, and the way ye know. ⁵Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? ⁶Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me. ⁷If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.***

2. The Call to **Discipleship**

Read John 1:35-42 ³⁵*Again the next day after John stood, and two of his disciples; ³⁶And looking upon Jesus as he walked, he saith, **Behold the Lamb of God!** ³⁷And the two disciples heard him speak, and they followed Jesus. ³⁸Then Jesus turned, and saw them following, and saith unto them, **What seek ye?** They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? ³⁹He saith unto them, **Come and see.** They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. ⁴⁰One of the two which heard John*

speak, and followed him, was Andrew, Simon Peter's brother. ⁴¹He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. ⁴²And he brought him to Jesus. And when Jesus beheld him, he said, *Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.*

[Watch **The Chosen** - You can get it here: www.thechosen.tv/app or search "The **Chosen**" in your Apple or **Android** app store. From the app, you can **stream** to your TV using another device, such as Roku, Apple TV, Fire TV, **Android** TV, Chromecast, etc. 2) You can purchase a Pay-it-Forward package in the app.]

- a. After hearing John the Baptist speak, two of his disciples began to follow Jesus.

[John the Baptist - The Gospel of Mark introduces John as a fulfilment of a prophecy from the [Book of Isaiah](#) (in fact, a conflation of texts from Isaiah, [Malachi](#) and [Exodus](#))^[35] about a messenger being sent ahead, and a voice crying out in the wilderness. John is described as wearing clothes of camel's hair, living on [locusts](#) and wild [honey](#). John proclaims baptism of repentance for the forgiveness of sin, and says another will come after him who will not baptize with water, but with the Holy Spirit.

Jesus comes to John, and is baptized by him in the river Jordan. The account describes how, as he emerges from the water, the heavens open and the Holy Spirit descends on him 'like a dove'. A voice from heaven then says, "You are my Son, the Beloved; with you I am well pleased." ([Mark 1:11](#))]

- b. Andrew sought out his brother Simon Peter and brought him to meet the Messiah Jesus.
 - c. Although the passage is often held up as an example of soul winning, it actually records a change of allegiance in discipleship from John the Baptist to following Jesus.
3. The Call to “**Full-Time**” Ministry

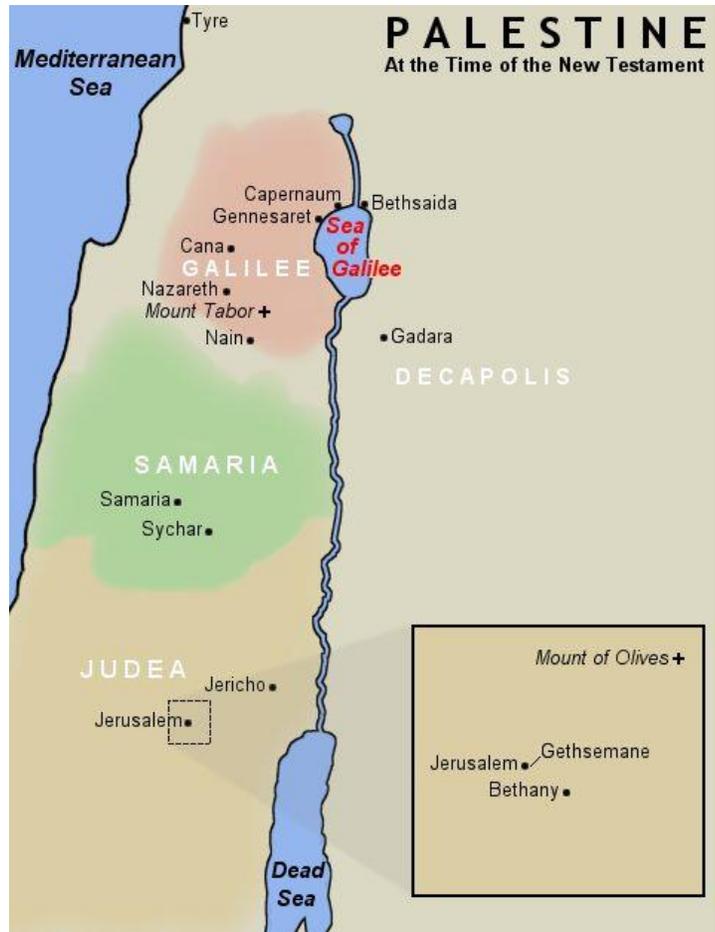
There was a period of time between the call to discipleship and the call to full-time ministry.

- John 1:35-42 (read previously) took place near Bethabara beyond Jordan where the Jordan flows into the Dead Sea. Read John 1:28-29 ²⁸*These things were done in Bethabara beyond Jordan, where John was baptizing.* ²⁹*The next day*

John [the Baptist] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

- Read Matthew 4:18-22 *18And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.*

19And he saith unto them, Follow me, and I will make you fishers of men. 20And they straightway left their nets, and followed him. 21And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with



Zebedee their father, mending their nets; and he called them. 22And they immediately left the ship and their father, and followed him. This passage transpired near the Sea of Galilee (about 70 miles to the north of where the Jordan runs into the Dead Sea.)

- Therefore, we must conclude these are two separate events (the call to discipleship vs. the call to full time ministry.)

- a. The call issued to Andrew and Peter was “**Follow me and I will make you fishers of men.**” (verse 19)
- b. The disciples’ response to the divine call was to immediately leave their nets (their occupation) and followed Christ.
- c. At the same time, Jesus called James and John, who immediately left the ship and their father, and followed him (Jesus).
- d. Read Luke 5:1-11 *¹And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, ²And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. ³And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. ⁴Now when he had left speaking, he said unto Simon, **Launch out into the deep, and let down your nets for a draught.** ⁵And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. ⁶And when they had this done, they inclosed a great multitude of fishes: and their net brake. ⁷And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. ⁸When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. ⁹For he was astonished, and all that were with him, at the draught of the fishes which they had taken: ¹⁰And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, **Fear not; from henceforth thou shalt catch men.** ¹¹And when they had brought their ships to land, they forsook all, and followed him.*

This event above, occurred during the Jesus’ second Galilean circuit (sometime after Matthew 4:18-22), and constitutes a reiteration of His call to these men. Evidently, the four had accompanied Jesus on His first preaching tour, then returned to their fishing trade. The words of Jesus in verse 10 (*¹⁰And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, **Fear not; from henceforth thou shalt catch men.***) point the feeling of FEAR in following the Lord in fulltime service.

- e. Shortly thereafter, Jesus called Levi (Matthew).

Read Luke 5:10-11 ¹⁰And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, **Fear not; from henceforth thou shalt catch men.** ¹¹And when they had brought their ships to land, they forsook all, and followed him.

Read Luke 5:27-28 ²⁷And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, **Follow me.** ²⁸And he left all, rose up, and followed him.

Matthew's salvation and subsequent baptism, though not recorded, is alluded to in Luke 3:12-13 ¹²Then came also publicans to be baptized, and said unto him, Master, what shall we do? ¹³And he said unto them, *Exact no more than that which is appointed you.*

- f. Mathew's response to Jesus' call was to leave ALL (his occupation), and follow Jesus.

4. The Call to be **Apostles**

Read Luke 6:12-19 [prior verses described how Jesus was in conflict with the Pharisees with them trying to catch Him breaking the Law.] ¹²And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. ¹³And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; ¹⁴Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, ¹⁵Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, ¹⁶And Judas the brother of James, and Judas Iscariot, which also was the traitor. ¹⁷And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; ¹⁸And they that were vexed with unclean spirits: and they were healed. ¹⁹And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

Side notes: Read Lesson 14 on Numerology taught in 2018...

- The **number 12** represents anointed service and much more. There are **12** people specifically mentioned in the **Bible** as being anointed for a unique task or responsibility.
- The **number 12** represents admission as well as graduation. It took **12** years before a young Israelite male could be admitted as a “son of the law.”
- The walls of heaven described in Revelation are 12,000 furlongs (220 yds) = 1,500 miles; Heaven has 12 gates, + many more.

- a. After a night of prayer, Jesus chose his twelve apostles.
- b. From verse 13 (*¹³And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;*) and verse 17a (*¹⁷And he came down with them, and stood in the plain, and the company of his disciples,...*), it is obvious that Jesus had much more than just twelve disciples.
- c. **The apostolic office was unique.** It was largely associated with the ministry of the Gospel before the completion of the written Word.
Read:

- Mark 16:19-20 *¹⁹So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. ²⁰And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.*
- Hebrews 2:3-4 *³How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; ⁴God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

And, with the writing of the New Testament. Read:

- Acts 1:2 *²Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:*

- Acts 2:42 ⁴²And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- Romans 16:25-26 ²⁵Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, ²⁶But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- Ephesians 2:20 ²⁰And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
- Ephesians 3:3-5 ³How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ⁵Which in other ages was not made known unto the sons of men, as it is now revealed unto his **holy apostles** and prophets by the Spirit;

In Summary, the Apostles were saved and baptized under the ministry of John the Baptist and, shortly after Jesus's own baptism, the apostles became followers (disciples) of Jesus.

- Read Luke 10:1 ¹After these things the Lord appointed other **seventy** also, and sent them two and two before his face into every city and place, whither he himself would come.
- Read Luke 10:17 (and 18 because just it's interesting) ¹⁷And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. ¹⁸And he said unto them, I beheld Satan as lightning fall from heaven.

The Apostles were among at least seventy disciples who subsequently received a divine call to the ministry.

Summary of the Apostles...

They experienced:

- The Call to **Salvation**
- The Call to **Discipleship**
- The Call to **“Full-Time” Ministry**
- The Call to be **Apostles**

B. The Divine Call of Philip

Read Acts 21:8-9 ⁸*And the next day we that were of Paul's company departed [Ptolemais - **Ptolemais** was an ancient port city on the Phoenician coast.], and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. ⁹And the same man had four daughters, virgins, which did prophesy.*

Phillips is referred to as “the evangelist” in Acts 21:8. While scripture does not give us details of Phillip’s divine call, there are some interesting things to note:

1. Phillip’s qualifications were apparent to his church. Read Acts 6:3-5 (read verses 1-7 for context) ¹*And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. ²Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. ³Wherefore, brethren, look ye out among **you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.** ⁴But we will give ourselves continually to prayer, and to the ministry of the word. ⁵And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and **Philip**, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: ⁶Whom they set before the apostles: and when they had prayed, they laid their hands on them. ⁷And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.*

Phillip was “one of seven” deacons of the church of Jerusalem and was:

- a. Of honest report
 - b. Filled with the Holy Ghost
 - c. Full of wisdom
2. Phillip was thrust into the ministry due to circumstances.

Read Acts 8:1-4 *¹And Saul was consenting unto his death. **And at that time there was a great persecution against the church which was at Jerusalem;** and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. ²And devout men carried Stephen to his burial, and made great lamentation over him. ³As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. ⁴Therefore they that were scattered abroad went everywhere preaching the word.*

Phillip’s ministry of serving others was effective. Re-read Acts 6:7 above: *⁷And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.*

But God had additional plans for Phillip.

- a. God used a great ***persecution against the church which was at Jerusalem*** to redirect Phillip’s ministry. The author states: “Our disappointments are God’s appointments.”
 - b. Hard times call many a preacher. Re-read verse 4: ***Therefore*** [because of the persecution] *they that were scattered abroad went everywhere preaching the word.*
3. Phillip became a great church planter.

The ministry of Phillip defines the work of an evangelist.

- a. Phillip preached Christ. Re-read Acts 8:5 *⁵Then Philip went down to the city of Samaria, and preached Christ unto them.*

b. Phillip Read Acts 8:12 *¹²But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*

c. Phillip organized churches

(i) Read Acts 8:14 *¹⁴Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:*

The sending of Peter and John from the “mother church” at Jerusalem is akin to the practice of organizing independent churches.

(ii) Read Acts 8:40 *⁴⁰But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea. Phillip traveled from city to city PREACHING.*

(iii) Phillip finally ended up in Caesarea [The ancient city of Caesarea Maritima was built by Herod the Great about 25–13 BCE as a major port. It served as an administrative center of Judaea Province of the Roman Empire].

Read Acts 18:22 *²²And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.*

The *Biblical* evangelist (Phillip) is what most people today would call a missionary.

C. The Divine Call of Timothy

Timothy is the only person called a “Man of God” in the New Testament.

Read:

- 1 Timothy 6:11 [from verse 10] *¹⁰For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. ¹¹But thou, **O man of God**, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ¹²Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

- 2 Timothy 3:17 [read entire short chapter] *1This know also, that in the last days perilous times shall come. 2For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4Traitors, heady, high-minded, lovers of pleasures more than lovers of God; 5Having a form of godliness, but denying the power thereof: from such turn away. 6For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7Ever learning, and never able to come to the knowledge of the truth. 8Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. 10But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12Yea, and all that will live godly in Christ Jesus **shall suffer persecution.** 13But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 14But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17**That the man of God [i.e., Timothy and others]** may be perfect, thoroughly furnished unto all good works.*

Timothy’s ministry spans between Acts 16 through 2 Timothy – a span of about 18 years.

1. The Preparation of the Man of God

- a. Timothy was from the city of Derbe. Read Acts 20:4 *4And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and **Gaius of Derbe, and Timothy**; and of Asia, Tychicus and Trophimus.*

- b. Timothy’s mother Eunice was a Jewess. Read:
- (i) Acts 16:1 *¹Then came he [Paul] to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:*
 - (ii) 2 Timothy 1:5 *⁵When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*
- c. Timothy’s father was a Greek (Acts 16:1 above). The word “but” indicates Timothy’s father was of contrary mind to that of his wife, i.e. not a believer.
- d. Young Timothy was greatly influenced by:
- (i) Unfeigned (real) FAITH of his grandmother and mother.
 - (ii) The holy scriptures taught Timothy as a child. Read 2 Timothy 3:15 *¹⁵And that from a child thou hast **known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.***
- e. Paul referred to Timothy as “my own son in faith” and “my dearly beloved son”. Read:
- (i) 1 Timothy 1:2 *²Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.*
 - (ii) 2 Timothy 1:2 *²To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.*

Notes:

From the Bible Project watch:

- (1Timothy) <https://www.youtube.com/watch?v=7RoqnGcEjcs>

From: https://www.regent.edu/acad/global/publications/jbpl/vol3no2/JBPL_Vol3No2_Hoehl_pp32-47.pdf

PAUL AS LOVING MENTOR TO TIMOTHY: The mentoring relationship that existed between Paul and Timothy is clearly depicted in the New Testament. A

careful examination of this relationship as it progressed reveals Paul’s approach to mentoring Timothy as a minister of the gospel. This approach includes carefully selecting and training as the right person for the job, equipping him for the tasks of ministry, empowering him for success, employing him for effectiveness, and communicating the value of their relationship.

The Right Person for the Job: Paul recognized the importance of equipping a successor to carry on the gospel message after his life and ministry were over.³ Specifically, Paul believed that his life was nearing its end, stating, “I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith.”⁴ To leave his earthly ministry without establishing a means for its continuation would contradict his overarching message to Timothy, which was to be strong in the preaching of the Word.⁵ He also encouraged Timothy to “discharge all the duties of your ministry,”⁶ thus reminding Timothy to develop his own successor in the future. In finding his own successor, Paul sought the right man for the job, relying on the Holy Spirit’s leading. According to Acts 16:1-3, Paul met Timothy while he was traveling through Lystra. Paul discovered that Timothy was the son of a believing Jewess and a Greek father and that people spoke highly of him. A good reputation was a characteristic that Paul valued immensely.⁷ In fact, after revealing Timothy’s excellent reputation, Acts 16:3 clearly states that “Paul wanted to take him along on the journey.” It was at this moment that the loving mentor relationship between Paul and Timothy began.

- f. Read Acts 16:1 *1Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:*

Timothy was called a **disciple** meaning he was saved and baptized. Since this was Paul’s 2nd visit to *Derbe and Lystra*, we conclude Paul led Timothy to Christ during **his 1st visit**. Read Acts 14:19-23 *19And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. 20Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. 21And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 22Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*

2. The Call of the Man of God

No actual account of Timothy’s call is given in scripture. Evidence from scripture suggests that Timothy received his divine call during Paul’s 1st visit, right after he was saved.

- a. Read I Timothy 4:14 ¹⁴*Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.* This passage shows his call was:
 - (i) Given by (through) prophecy. – i.e. preaching.
 - (ii) Recognized by the presbytery. – i.e. the pastors. The laying of their hands symbolizes this recognition. (In the New Testament, a presbyter is a leader of a local Christian congregation.)
- b. Read 2 Timothy 1:6-7 ⁶*Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.* [and also because it’s interesting...] ⁷*For God hath not given us the **spirit of fear; but of power, and of love, and of a sound mind.***

This shows Paul was also present and part of the presbytery, thereby establishing the time of Timothy’s call.

- c. Read Acts 16:2 ²*Which was well reported of by the brethren that were at Lystra and Iconium.*

This passage shows that the regional brethren and churches subsequently recognized Timothy’s gifts and calling.

3. The Training of the Man of God

Timothy was probably quite young when Paul and Barnabas first came to Timothy’s home town. Timothy’s ministry preparation began on earnest with Paul’s second visit about 49 AD.

Timothy did not immediately become a pastor – he wasn’t even given a title! Timothy’s education took him through several stage of serious “on-the-job” training.

a. **The “Minister” stage.**

- (i) Timothy began his training by ministering unto Paul (minister - to give service, care, or aid; attend, as to wants or necessities.).
Read Acts 19:22 ²²*So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus; but he himself stayed in Asia for a season.*
- (ii) Barnabas and Saul (who also is called Paul) had taken John as their minister on their first evangelistic tour. Read 13:5c ⁵*And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.*
- (iii) This mean Timothy began as a lowly “go-for”. Yet during this time Timothy was **exposed to many churches**. Read Acts 16:4-6 ⁴*And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. ⁵And so were the churches established in the faith, and increased in number daily. ⁶Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,*
- (iv) Timothy received from his spiritual father and mentor the following traits. Read 2 Timothy 3:10-11 (and 12) ¹⁰*But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, ¹¹Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. ¹²Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

b. **The “Messenger” stage.**

From about 56 A.D., Timothy was given special assignments by Paul:

- (i) He was sent to Macedonia

Read: Acts 19:22
*22*So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus; but he himself [Paul] stayed in Asia for a season.



Read also: I Thessalonians 3:1-2 *1*Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; *2*And sent Timothy, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

- (ii) Timothy was now called a “workfellow.”

Read Romans 16:21 *21*Timothy my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

c. **The “Man of God” stage.**

- (i) Timothy became a pastor at the church of *Ephesus (in Asia)*.

Read 1 Timothy 1:3 [from verse 1] *1*Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; *2* Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. *3* As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

- (ii) It was then Timothy was called a “Man of God.”
 Read 1 Tim 6:11 *¹¹But thou, **O man of God**, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*

d. **The “Mentor” stage.**

As the apostle Paul was about to finish his course (67 AD), he instructed Timothy to now engage himself in the ministry of **duplication**.

Read 2 Timothy 2:2 *²And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

Paul → Timothy → “faithful men” → Others

Note: The above is not to suggest that there is a “ministerial hierarchy.” Timothy was not training to be a preacher. He was a preacher in training!

Summary of Timothy

1. **The Preparation of the Man of God**
2. **The Call of the Man of God**
3. **The Training of the Man of God**
 - a. The “Minister” stage.
 - b. The “Messenger” stage.
 - c. The “Man of God” stage.
 - d. The “Mentor” stage.

V Evidences of a Divine Call

We’ve seen what a divine call is, and we’ve studied examples of men who received such a call. The question still remains: ***How do know if you have been called to preach?*** Today such a call will not come in the form of some visible, tangible way as it did with the men of old. There will be no burning bush, no audible voice, no holy vision. The call of God is a deep inward conviction of the will of God for a

man’s life. It is an experience which proves to be self-validating – one which is always in harmony with God’s word.

Nevertheless, there will be some clear indicators – both internal and external.

A. Internal Indicators of a Call

1. An inner compulsion – *“woe is unto me, if I preach not the gospel!”*
Conversely, preaching brings a deep, inner satisfaction!
Read 1 Corinthians 9:16 *¹⁶For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!*

2. An inner desire – *“If a man desire the office of a bishop, he desireth a good work.”*
Read 1 Tim 3:1 *¹This is a true saying, If a man desire the office of a bishop, he desireth a good work.*

3. An inner peace – *“assuredly gathering that the Lord had called us for to preach the gospel unto them.”*
Read Acts 16:10 *¹⁰And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.*
Read also Colossians 3:15 *¹⁵And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*



“Do not enter the ministry if you can help it!” – C. H. Spurgeon

B. External Indicators of a Call

1. **A divine enablement** (place, time, abilities)
 - a. “I thank Christ Jesus our Lord who hath **enabled me**... putting me into the ministry”

Read I Timothy 1:12 *¹²And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; [God enables and makes it possible.]*

- b. “A bishop then must be... **apt to teach.**”

Read 1 Timothy 3:2 2A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; [characteristics of church leadership]

- c. “And the servant of the Lord must... be **apt to teach.**”

Read 2 Timothy 2:24 ²⁴*And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,*

One that has been called to preach should expect to noticeably develop a deeper understanding of the Word of God, a fervent pursuit of preaching, and an anointed delivery of God’s message. His preaching should affect people! They will be blessed and helped. Souls will be saved!

2. **An awareness by others (people will notice since you are having an effect)**

- a. “For it seemed good to the Holy Ghost, and to us...”

Read Acts 15:28 ²⁸*For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;*

- b. “... being recommended by the brethren...”

Read Acts 15:40 ⁴⁰*And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.*

- c. “... was well reported of by the brethren...”

Read Acts 16:2 2Which was well reported of by the brethren that were at Lystra and Iconium. [speaking about Paul and associates]

Others will notice... when God has His hand on a man!

The inward call associated with the preacher’s own experience **will be corroborated by** the outward call of the Church in which the reality of divine vocation is recognized and attested! **People notice!** A. Skevington Wood

VI What to Do with a Divine Call?

We have seen from the Old Testament examples of men who were called to preach that the divine call is intensely personal – almost as if the whole world is shut out as God deals with His man over the matter.

There are some things a man might do:

A. When Considering a Call

1. When Samuel to wasn’t sure, he went to Eli – another man of God.

Re-read I Samuel 3:1-21 (all the chapter) ¹And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. ²And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; ³And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; ⁴That the Lord called Samuel: and he answered, Here am I. ⁵And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. ⁶And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. ⁷Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. ⁸And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. ⁹Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. ¹⁰And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. ¹¹And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears ^{of} every one that heareth it shall tingle. ¹²In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. ¹³For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. ¹⁴And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering forever. ¹⁵And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. ¹⁶Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. ¹⁷And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. ¹⁸And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good. ¹⁹And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. ²⁰And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. ²¹And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

2. When the church at Antioch as seeking God’s will, they fasted and prayed.

There is nothing wrong with taking the time to be certain.

B. When Declaring a Call

1. A man should make a public declaration before his church. Whether as a pastor-teacher or as an evangelist, God’s work done by God’s men will always be through God’s churches.
2. A man should submit himself to his pastors for guidance, preparation, and opportunity. He should seek their acknowledgement of his readiness to embark on any ministry.

Read Hebrews 5:4 *4And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (NLT: "And no one can become a high priest simply because he wants such an honor. He must be called by God for this work, just as Aaron was.")*

Read Romans 11:29 *29For the gifts and calling of God are without repentance. (NLT: "For God's gifts and his call can never be withdrawn.")*

FOOD FOR THOUGHT

1. How important are a man’s parents and homelife to a the divine call?
2. What part of a good [Christian] education play in the ministry?
3. How can an industrious, hard-working life be an asset to a man who has received a divine call?
4. Why do you think the Bible instructs His churches not to “lay hands” on no man to hastily? Read I Timothy 5:22 *22Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*
5. Comment of the statement “Being is more important than doing.” **[Throughout the Bible, it’s interesting that before the Lord calls us to “Do” he calls us to “Be.”** The scriptures remark about the *righteousness* of men like Abraham and

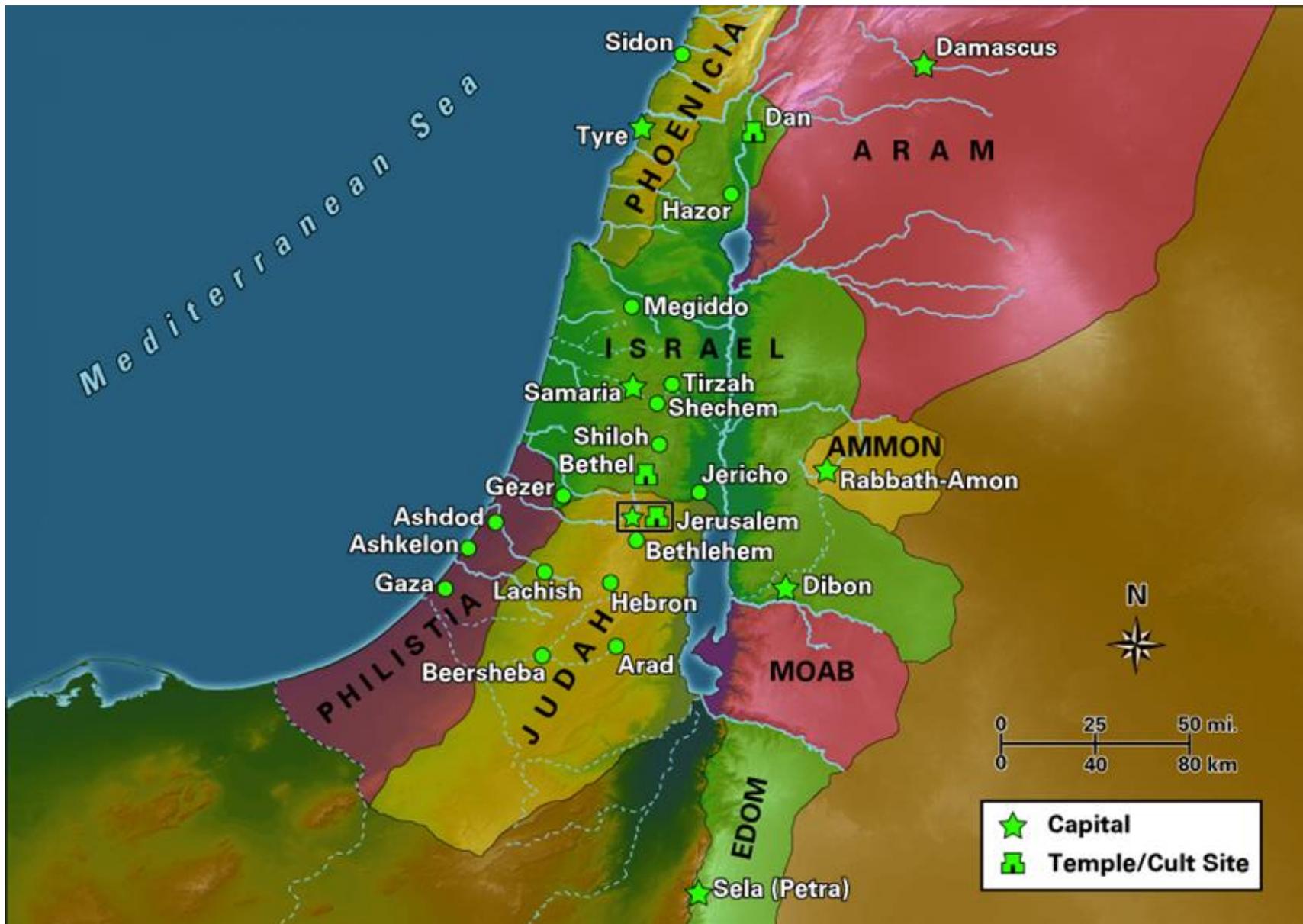
Noah before it tells the stories of what they *accomplished*. Certainly they stumbled from time to time – we all do that – but their primary concern wasn’t accomplishment, it was their relationship with God.

<https://www.philcooke.com/why-being-is-more-important-than-doing/>

6. Where does “The burden of God” fit within a divine call? [1 Peter 5:6-7 ⁶ *Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:* ⁷ *Casting all your care upon him; for he careth for you.*]
7. After studying the various examples of God’s calling upon man, why is the practice of comparing ourselves with someone else such folly?

Read 2 Corinthians 10:12 ¹²*For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.*





✕ The High Priest's Golden Garments < >

Shemot: Exodus 28

