

# Work out your own salvation

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[ 0 : 0 0 ]     The second epistle of Peter And we may read from verse 8 For these things be in you and above They make you that ye shall neither be barren nor unfruitful In the knowledge of the Lord Jesus Christ But he that lighteth these things is blind And cannot see afar off

And have forgotten that he was cursed Among old sins Where were the brothers Brethren Be the diligence to make you calling And election show For if ye do these things Ye shall never fall For so an infant shall be ministered unto you abundantly Into the everlasting kingdom Of our Lord and Savior Jesus Christ And the first part of the census Where did the law, my brethren Give diligence To make you calling

And election show And election show Give diligence To make you calling And election show And election show And election show Everywhere The scriptures Speak of Moon's life As being a time Of Of Of Of Of Of The life Which is To come And The The

The The The importance Of This life Cannot be So Overestimated Then we come So What is At State Eternity Is Long Near We Are Long Nearer To Eternity With This Half In Day And In This Eternity There Are Only Two Steps Two Conditions One Of Unoperable You And

One Of Unspeakable Place To One Of These To One Of These We Are Journaling All The Time We Can As And Believe In Everything But In This One Can Not Whether Awaken Or Sleep Whether Working Or Whether Not Working You Are Always On The Same Journey Never Stopping Never Let Nothing In

[ 5 : 0 3 ]     Your Face Always And In All Times So Need To Earth Now The Question Is Where Where Are We Go It Was Asked Of Whether It Goes It Goes Somewhere But Where Now It Is To To To To To To To To To To The Consistency That It Demands That The Apostle Peter Sets The

Old To To To Give Diligence To Make The New Call And The Union Election Shoot Now The first Thing that Is implied Here Is While The All The You Can Adjust To And Look Upon It With Eyes Yet There Are Certain Things That May Because Furthermore There Are Certain Things That Must Be If

We Are To See God In Peace And The Of Whom It Is That The Is Home Of And Magnified Is May To The Good The The Diligence Is Called For Diligence Is Possible If It Yet Not Possible To Give Diligence Then Of Of There Is Now There Is There Are Certain Things That May Not Be

Know In This Life There Are Certain Things About Which Can Do To All To All Comfort In A Sense Of Of In A Sense Which God Calls For Attention And Concern In Which He Commands Us To Disagence To Be Disagence Give Diligence Diligence Then Is Possible Diligence Is To To But Furthermore The Issues Of

The In None Of Themselves Invited Us To Consider That To Give Diligence The Marterous Worth All Diligence Being given To Is There Are Some Things That Is Not The Case Here This Not Only Demand Our Advances But It Deserves For What Can Be So For Eternal Destiny It Can When We Can To Stand Eternity That

[ 10 : 09 ] Can Up To Be Can Be To To Give Diligence To And Furthermore There Is That The Time Is Limit It Is Now Behold Now Is The Accepted Time Now Is Now Is The Day Of Galerians And Give Diligence The Time Is Short And Whether Long It May Be It Doesn't Need Any Relation To Eternity

It Is Not Even A fraction Of Eternity In It Are To Be What We Are To Be Throughout Amen Blessed Earth Give Diligence Give Diligence To Diligence This Doesn't Mean That Is To Make Is To Make To Make Show To Ourselves It Is Not To To To To To To To To To To

To To To To To ThisH Give diligence to make this huge. That is it. That is to be made human. A huge form and a huge in action. Make this true.

If it isn't appointed, if it's fear concerning it, give it to all attention to make it true.

Well, in that order, the order we have indicated, we may consider the words forever. Give diligence. Give diligence because this matter demands it.

[ 13 : 41 ] This matter demands it. So what is it that we are called upon to do when we are commanded to give diligence?

Well, it is obvious in the first place that we are to be in earnest for both of us. In earnest. We have, of course, discovered that it is extremely difficult to be known about things that that not see.

It is extremely difficult for the mind to be kept in a state of concern regarding things that are unseen.

That is true. That is true. It is. The mind is not constituted in a way to dispose of the stupid attention to what is not seen.

To give attention to what is seen. Yes, in certain circumstances, we cannot help giving attention to these things.

[ 15 : 14 ] But all when it comes to things that are not seen. Things that have to be understood and visualized by faith.

It is difficult then to be really energized. And that is why, my friends, there is so much hypocrisy in religion.

It is in connection with religion. It is in connection with religion that we speak of hypocrites. People who are not genuine. Why?

Because the very nakedness requires such earnestness.

But there are people who are ready or willing to give it what you demand. There are persons who pay lip service to religion.

[ 16 : 24 ] People who are not willing to give it what you demand. We are not ready to pay the cost. Hence, hypocrisy. Those who progress to be what they are not.

It is difficult, we say, to be in earnest.

To apply ourselves in all sincerity to things we can't see.

And it is precisely here that we have the need of which the Spirit of the soul. The need for the Spirit of the soul.

See how Christ speaks to the woman of Samaria, parting out to her, how God would be blessed.

[ 17 : 32 ] He described and defined true worship within a very small compass, nevertheless.

A compass that involves in it. A definition that includes in it what is so very, very difficult. Yea, what is beyond the power of the human mind as it is in and of itself.

They that worship God, he said, must worship Him in spirit. And in truth.

In spirit. And in truth. In truth. In truth. As if Christ had said to him, there are many worshipers. They worship Him here today.

God is a spirit. God is a spirit. And they that worship Him. And they that worship Him. And they that worship Him. For this reason. Because He is a spirit. They that worship Him. Most worship Him.

[ 18 : 34 ] In spirit. And in truth. In truth. As if Christ had said to him, there are many worshipers. There worship Him here. There worship Him there. There worship Him there. But those worship Him truly worship Him in spirit.

And in truth. And that subtracts from those who profess to worship.

For us who are still. Yea. There are but few remain. There are but few. True worshipers. Few of those who are still.

In spirit. And in truth. In truth. In truth. In truth. In truth. Well that is that. That is implied.

But more than that is implied. In this religion. It is a diligence. That is a diligence. That is a thing we apply. It is not the diligence. We not give to things that are sin and temperate.

[ 19 : 46 ] Oh how careful people are. Lest they suffer. In the road when it's thick. That is. In the things that pertain to this matter. And that is the self that they should be concerned about that. They are careful to be at the work on time.

Careful to do what they can in order to earn. Not only their wages. But their employer's approbation. The diligence people give to do. that decides. In the things that pertain to this matter. And that is the self that they should be concerned about that. They are careful to be at the work on time.

They are careful to be at their work on time, careful to do what they can in order to earn not only their wages but their employer's approbation.

The diligence people give to this, and again we say that is why. That ought to be so. Know when you compare the diligence you give to the things that are passing with you, and the diligence you are giving to the things of Eternity.

In all fairness, must you not come to the conclusion that if it is to measure by diligence, then the things of time are far more important in your estimation than the things of Eternity.

[ 21 : 25 ] If you are going to measure things simply by the diligence, by the time you give to them, you give at least eight doves of the twenty-four to your love and call.

That we say is as it should be. Think of Eternity, the affairs of your soul. Think of Eternity, the affairs of your soul. Do you give the diligence to it and to the things concerning it that would keep you employed for yourself in the day?

That is a question. You have to answer to the judge of all. I give diligence.

It is not the same type of diligence, we say. No, because this is in the same way of being. And then, at least part of the difficulty of attending to it, it is so easy to neglect it.

You gave the duties. People would have something to say to you about it.

[ 22 : 58 ] They would have to remind you of your way that you gave you duty. But you can leave this alone and nobody will say it. It is a matter that was sent high between your soul and God.

You may neglect it. There will be no angels from heaven calling upon you to give attention to it. You may neglect it day by day.

You may refuse to give the diligence. And that will go on and go on. But it won't go on forever.

The day of reckoning is coming. The judge stands at the door. Give diligence.

It is so easy not to give this diligence. It is so easy to neglect this.

[ 24 : 06 ] It is so easy to justify your sins. Being the neglect of it. That for all the more reason why diligence of an extraordinary kind should be given to it.

Then who is to stir us up? Who is to make us believe that this diligence is necessary?

No, but the Lord himself. That is why we are so dependent on the Lord for everything that pertains to eternity and our everlasting good.

Let no man think that he will give this diligence in and of himself. Or no. We may try and we ought to try.

But we will soon discourage that we are too weak. Our will is to repentance.

[ 25 : 23 ] Our soul is too slothful to give the diligence that this demands. All the need there is then of the Lord, stirring us up.

Stirring us up. Making us conscientious in the things that pertain to your soul.

Give diligence. Give the more diligence, yes, the more. The more. The issues at stake, we say, are so important.

It heard that he is drawing near. Then give more diligence. There is need for it. There is a reason why it should be done. The question deserves as well as demands an answer from us.

Now time is passing. And this will not be true of any. But in this life, neither of the saints in glory, nor of those who are lost, can this be true.

[ 26 : 58 ] They cannot give diligence to make their calling and their election shoot. It is something that is confined to the limits of time.

Something that is peculiar to this life. That we should give this diligence. Today, if there is calling, an election shoot, it will be too late. When this life comes to an end, there will be no need of it. There will be no use for it.

The saints will need to make to give any more diligence. Those who have lost will have no time, no opportunity to give diligence to this. There will be no use.

There will be no use for it. There will be no use for it. There will be no use for it. But now the calling is giving diligence. To make you calling and your election shoot.

More and more we ought to be impressed by the personal nature of the message of the gospel to us.

[ 28 : 30 ] It's personal nature. It is intensely personal. You see, it says give more diligence to me if you lose God.

Never mind that anyone else. In this connection, how much time is spent by asking this and that question?

But how little time is spent in making your own calling and your election soon?

There are certain things in which an outsider has weakness in the exercises of the heart, in the aims of the heart, in its aspirations.

There are certain things that separate the closest and relations on earth. And this is one of them.

[ 29 : 42 ] This comes to you as an intensely personal question. It doesn't ask you to make sure of somebody else's calling and election.

It does not ask you even to have the slightest concern about anyone else's calling your election.

And this separates the man from the wife, the wife from the husband, the child from the father, from the parents, the parent from the child. That is, each one has to do this for himself and herself.

And this is one of them. That is, each one has to do this for himself. And this is one of them. And this is one of them. And this is one of them. back to both my raus■■■■ at peace, the judgment.

And if there is one of us. Okay? that call us to be alone in this life and this is one of you calling and good in action.

[ 31 : 02 ] Now it is this calling, calling, make it sure, it is the calling of God which is without repentance.

Has the Lord called me, has he called me to the fellowship of the Son, Jesus Christ.

Make this sure, you remember the chapter we read this morning, how sorrow and how far we dream the lessons were.

And in that day many shall say to me, Lord, have we not done wonderful works in thy name.

He didn't deny what they said. Apparently they had done wonderful works in his name. What did he say to them?

[ 32 : 15 ] I never knew you, depart from me, ye that worked in equity. I never knew you. In what? In this calling.

I never knew you as those who had responded through the Spirit's grace to my call.

Not a call to work or to do wonderful things. We cannot remind ourselves of this too often. They did wonderful things. They did. Marvellous things.

What if they did? They didn't amount to anything. It wasn't that knowledge. The wonderful things they had done.

And what is more significant than that even is this. It was in Christ's name these things were done. We have done many wonderful things in thy name.

[ 33 : 36 ] Many marvellous works in thy name. He does not acknowledge. I never knew you. He did not say to you that they did not do these wonderful things.

That's not denied at all. But I never knew you. As if he had said to them, I know all about these wonderful things. Yes. But I never knew you. Yes. But I never knew you. As if he had said to them, I know all about these wonderful things.

Yes. But I never knew you. Yes. It is the personal relationship that counts. Yes. Yes. Yes. Yes. Yes. Yes. Yes.

Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes.

Yes. Yes. Yes. Yes. Yes. Yes. Yes.

[ 34 : 39 ] Yes. Yes. Yes. Yes. Yes.

Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. It's not a call to do wonderful things. Oh, that's very pleasing to the flesh, to do wonderful things. Yes, but what Jesus in his call, what he calls to is himself.

And there we see the wonders of the Lord. There we see what God has accomplished in the present of his son.

It is a call to see wonderful things, the wonders of the Lord. There he has done marvelous things, oh Lord of hosts.

And that will give us to consider what we are ourselves. These wonderful things that were done by those who came with the claim that they had done so.

[ 36 : 06 ] They didn't know, they didn't know in reality what wonderful things are, what wonderful works are. Because they considered their own so very wonderful. Because they didn't know the wonders of the Lord.

They didn't know the wonders of the Lord. Once a man knows that, he knows that this is the last word. We won't talk of wonders anymore. This is the wonder of God in the person of his son to which he calls us.

Make sure of your calling them in the first place. Give diligence. It is a call to God in Christ. A call to contemplate his glory as revealed there.

How we sat down with wonder of gratitude under his shade. While his fruit was sweet to our taste.

This is his call. It is not only profitable, but it is inexpressibly glorious and pleasant in itself.

[ 37 : 30 ] To see and to behold what the Lord has done. God in the person of his son has all his other works outdone.

God in the person of his son has all his love. God in the person of his son has all his love. Make the calling in truth. Make sure that you know something of Christ's glorious Redeemer.

That you sit on under his shade. That this fruit is sweet to your taste. And once you make your calling sure, it follows that your election is made sure too.

And notice on these two, our return of salvation hinges. Our calling and our election, you can forget about everything else as far as your salvation is concerned.

It all hinges on this, on this. Give diligence then. Brother brethren, give them more diligence.

[ 38 : 46 ] For remember, this is not only a duty, but when it is blessed by the Lord, it becomes an unspeakably pleasant duty.

Yes, pleasant when it is blessed by the Lord. To give you to know that your calling is of God.

That you have heard his voice. That you follow him. That he is to you the cheapest among ten thousand.

And all together, lovely. That you may be able to say, my beloved is mine.

And I am his. Make a calling sure. Make your election sure. The world comes up of the eternal God concerning.

[ 39 : 47 ] Before you had be. He before the world had be. That he thought of you then. In the ages of eternity. Oh, how marvelous.

How unspeakably wonderful. That the God. The great God. The great God. Should have fought on the like of us. Should have fought on the like of us. Should have fought of us in order to do us good. This is his election. Make sure of this. Rest in this.

Glorify the Lord for this. And other things will take care of themselves.

Give diligence. this, rest in this, glorify the Lord for this, and other things will take care of themselves.

Give diligence to this, and may the Lord help us to do so. May he help us to realize that this is all that is important.

[ 40 : 51 ] May he help us to put out trust, all confidence in himself. Allo, let us pray.

Oh Lord bless us. Enable us to give heed to what thou dost say. Enable us to apply ourselves to thy word.

May thy spirit so stir us up, as that we shall indeed take heed to what God the Lord speak. Take away all our sins and receive us gracious.

For Christ's sake, Amen.