

## Sermon Notes from Pastor Cornelius Schelling 8-09-09 Paul's Calling

Review last week's message.

The theme of the book of Colossians is, Jesus is the head of the Church.

The theme of the book of Ephesians is, the body of Christ.

Ephesians and Colossians are parallel books.

Ephesians 5:17-18 tells us the will of the Father for the church.

Ephesians 1:23 Christ is the fullness and He fills us.

Colossians 3:16 tells us the will of the Father for the church.

The Father desires that His church be filled with the Spirit and be filled with the Word and you can't be filled with the Spirit without the Word.

Last week we shared that each of the epistles deal with a different subject pertaining to a church or churches.

In Colossians 2:8 Paul talks about the first problem in the church legalism.

The second thing Paul addresses is in Colossians 2:16. Paul talks about intellectualism.

They got so educated they began to look down on those who were less educated. They became master unto themselves and they forgot who was the head of the church, Christ.

Let's look at Galatians 3:1-3 which deals with legalism verses grace and remember that the apostle Paul always starts with positional truth before he goes to temporal truth because the only way out of being a master unto self is to remember who you are in Christ.

**Galatians 3:1-3** O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? (2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? (3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Positional truth again is who we are in Christ and what we have in Christ.

Temporal truth is, I got to do it, self effort, you are the master of your life not Christ. You do what you want to when you want to and how you want to rather than being led and allowing Christ to tell you when, where and how.

Lets look at I Corinthians 3:3 deals with temporal truth and can also be called carnality its all about you and what you want and it's no longer what does Christ want it's no longer Jesus is my master you become a master unto yourself.

1Cor 3:3 -GNB- because you still live as the people of this world live. When there is jealousy among you and you quarrel with one another, doesn't this prove that you belong to this world, living by its standards?

NKJV 1Cor 3:3 for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? When you get into legalism or carnality you put on the old man the ways of this world and the only way to overcome that is to repent of your sin and put on the new man Christ, positional truth the truth that sets you free.

The jokes that Phyllis told this morning was a good example of temporal truth:

From the story Phyllis told us this morning the Son-in-law was either not born again or he was really carnal. The story didn't tell us if the mother-in-law was carnal or spiritual.

If she was carnal she told every body what he said. If she was spiritual she took his stupidly to the Lord and prayed for him to get saved or Lord help him to grow in postal truth that would sets him free.

Lets begin in Colossians 1:1 where Paul begins with position truth. The fact that he begins with Paul is stating positional truth.

**Colossians 1:1** Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

Paul identifies himself as the writer of the book of Colossians. He also states his calling and position in Christ.

Paul means small even though he was the righteousness of God and called to be an apostle. Paul understood that he had to become nothing just like Jesus became nothing and said not my will but thine will be done. That's what he did on the road to Damascus.

Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

1 Corinthians 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

God doesn't make you a servant it 's your choice.

Paul was not a master unto himself because he said I am a servant unto Jesus Christ.

Until you become a servant you will not be willing to take order, you will do your own thing, run your own life. A servant always takes orders. You can have a position in the church and do all kinds of things in the church and not be a servant of Jesus Christ.

Psalm 37:23 The steps of a good man are ordered by the LORD: and he delighteth in his way that is Christ way not yours.

The church at Colosse, Laodicea and Hierapolis had gotten away from being servants of the Lord Jesus Christ they were no longer taking orders from headquarters they were becoming master unto themselves.

The word apostle= apostolos= A sent one.

A sent one means two things:

1. Someone sending you.

2. It means you have a destiny, purpose in life.

I Corinthians 12:28 God hath set some in the church...

Ephesians 4:11 He gave some... The he is Jesus.

Galatians 1:1 Paul again states positional truth, (not by man or men...) This tells us that no man or group of men can not call anyone into the ministry. The man himself cannot call himself.

The apostle Paul in his writing always clarified the fact that it was the Father God and the Lord Jesus Christ that called him into the ministry.

If people forget that it was Christ that saved them, they will get into legalism and intellectualism they will become masters unto themselves and make all kind of excuses why they can't serve God.

When Paul started each letter with his name he was also reminding them that he was a natural man with feeling and emotions and because I am a natural man I probably won't do everything right. But I am a man with a call on my life sent to you to preach the gospel of Jesus Christ and you are to respect me as a man and esteem me highly because of the gifts and callings of God the Father and Jesus Christ.

Romans 12:1-13

I Corinthians 12:13 For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

14 For in fact the body is not one member but many.

15 If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body?

16 And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?

17 If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?

18 But now God has set the members, each one of them, in the body just as He pleased.

19 And if they were all one member, where would the body be?

20 But now indeed there are many members, yet one body.

21 And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."

22 No, much rather, those members of the body which seem to be weaker are necessary.

23 And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty,

24 but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it,

25 that there should be no schism in the body, but that the members should have the same care for one another.

26 And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.

27 Now you are the body of Christ, and members individually.

This also tells us that the ministry gifts are not handed down by the laying on of hands.

The laying on of hands is to bear witness of the office to which you are called. Yet through the laying on of hands the anointing can be increased for greater service but never the gifts because God the father and Jesus Christ are the giver of gifts.

This tell us that just as Paul was a man so are we and just as the apostle had a calling on his life so do we and just as Jesus was a man and had a calling on his life and we are to respect the man Jesus and we are to esteem him highly so we are to respect one another and honor one another in the name of Jesus.