

The Two fold call of the Church!



Every believer has a calling. That call can be defined by two distinct areas. For example each one are called to "holiness", to "walk worthy of the Lord", to "bear fruit", to "fellowship with Christ", etc. The Church which constitutes not to a building of brick and mortar, but to living stones, also have a calling in her own sphere of existence. She have a distinct two fold calling. The one is internal and the other external.

Wherever the true Church exists, this distinct call will also exist, for no Church can exist without it, or she has stopped being a church. Even her very name is "called out" ones. To what was she called? I will point to two specific spheres. The internal and the external call.

The internal call

The church has been called with a very specific internal call.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: ¹⁴ That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁵ But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: ¹⁶ From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph 4:11-16

Now the Body of Christ is called to an internal call which constitutes her relationship with her Lord and with each other. When you read this passage it shows almost a kind of organisation within an organism, because the body of Christ is not a mere organisation which the modern church have become, but it's a organism, it is living and growing and active whereas an organisation is mostly machinery. It doesn't grow by itself but my much planning and administration. The body of Christ although it is organic can here also be seen in this passage as a kind of "organisation" or "government."

Look at the words "...And He gave some..." This is referring to the Lord Jesus as the "head" of the body, dispersing a certain kind of "governmental" or "organisational" structure within the church to "build up" the church to fulfil an outward Call. Again it is an internal "order" or "administration" to bring about an external effect. This we refer to as internal ministry. There was given by the Lord Jesus an specific ministerial layout to bring about in the greater body an external ministry. Certain ministries to bring about one specific ministry. This is evident. Without these "ministries" the church will not attain to her ministry. Today believers go to some churches, sit there in one place for 20 to 30 years and never fulfils her calling! Most think that this is the normality of their Christian calling! It is far from this. This is not the Church. Observe carefully if you will, the following words:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.."

Look at the Words: He gave some; ... and some ... and some ...and some..." Within one body Christ gave some of the Body to be apostles, others to be prophets, still others to be evangelists, still others to be pastors and teachers! Can you see this? Within a certain

expression of the body of Christ (because that is what a local body of believers are and not the complete body of Christ because you will never be able to fit the complete body of Christ into one place today, but it is the local expression of that body where it is found) then you will find a variety of ministries! He "gave" it like that! It was given for a very specific purpose which we will shortly look at. This is something modern day Christianity cannot understand or even begin to apprehend because we have come such a long way with what we have become use to that we have come to believe the way it is done is how it should be! "He gave" is also something totally lost among church life today! Today it is the "seminary" that gives the church its ministers! How foolish have we become. We have put ministry on the level of "intellectualism" and those with the best intellects become the best ministers.

What we have then in the local body of Christ is not a singularity of ministerial work but a plurality of ministerial work! So what have we done? Well, we have put in a lot of elders and very few of them is "given" by Christ to be ministerial! Today in most cases, what we have is not a plurality of ministerial work but a "one man show." One man today is the pastor, teacher and evangelist! And because of this the body of Christ are not brought to her effectual external ministry.

Specific call and purpose

What we also see here is that Christ has given "some... and some..." for a specific purpose! If you have a ministry with an teacher as its "head" or "leader" then what you will find is congregations with book shelf's full of doctrinal studies. All will be into doctrinal issues. When you meet one of these ones, they will quickly correct you on the wrong use of certain doctrines. All they have is teaching and ideas, but because there is no pastors everything will be ordered by doctrinal know how (this is nothing against doctrine itself, for the truth may not be known without true teaching). The pastor's heart alone can bind the hurting flock and can interpret the truth in such a way as to bring healing and devotion. Whereas if there would be only pastors other things will be lacking and the body will not come to her purpose!

Look at the very purpose WHY Christ "gave" these ministerial "gifts" to the body:
"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"

An internal ministry given for an specific purpose!

Internal there are 3 areas that needs to be covered:

1. The perfecting of the saints
2. The work of the ministry
3. The edifying of the body of Christ

1. The perfecting of the saints

This seems strange today to the average "church goer". The "PERFECTING" of the saints? Isn't they already "perfect"? Others will look at this and say: "perfecting" we can never be "perfect"? Well there is a "perfection" that the saints must come to! The word use here in the Greek is "kat-ar-tis-mos'" and means "to completely furnish." Taken in its context it can be like a house that needs to be fully arranged with various kinds of "furniture" in the house that should each fulfil a specific purpose. This is its primary meaning. The "house" is the body of Christ and the individual members must be arranged in this "house" so as to fulfil and fill the "house" for a "dwelling" of the Lord. This taken by itself means that each member must become instrumental to the Lord of the house as it is "fitly joined" together and "furnished" not to be decorations but to be useful instruments in the Lords body. For this the Apostle says He has given "some..." in order that the saints may be "completely furnished" and arrayed in order for the Lord to use them for their glory in the "work of the ministry." This makes the "ministry" a furnished arrangement not to be ornaments but to be instruments!

2. The work of the ministry

The perfecting of the saints is to become ministerial or instrumental in nature. To be completely "furnished" as furniture is for the purpose of service. The "work of the ministry" is to become useful and functional not only to others in the house but to the "Master" of the house (Heb 3:6). It is to begin to become efficient in the body of Christ to bring service to the Lord. Thus, the "some..." given was given to fully arrange and bring the "furnishings" to become functional in the house of the Lord which is the body of Christ!

3. The edifying of the body of Christ

This brings what have been prepared to a very specific place! The word here use for "edifying" in the Greek is "oy-kod-om-ay" and means to "construct" or a "structure" as in architecture. It is put together by two words "oikos" meaning "a dwelling, a house, a home, etc" and "dōma" meaning "to build" or to "construct". So Paul here states that the Lord "gave" "...some" to completely furnish the body of Christ to become instrumental whereby the body of Christ can become firmly framed and constructed together so that she shall become a dwelling place of the Lord of Hosts and so that by implication the very "shekiniah" glory that came down on the first completion after the construction and furnishing of the tabernacle in the wilderness may become present in this world! God wants to make His glory known through the local body of Christ! For this very reason He has "given some..." to accomplish this purpose! It is that God in the manifestation of a body of believers may become glorified in the world!

So here we have the first call of the body. It is an internal call to accomplish an external purpose:

Christ to the World through His Body!



"As thou hast sent me into the world, even so have I also sent them into the world." John 17:18

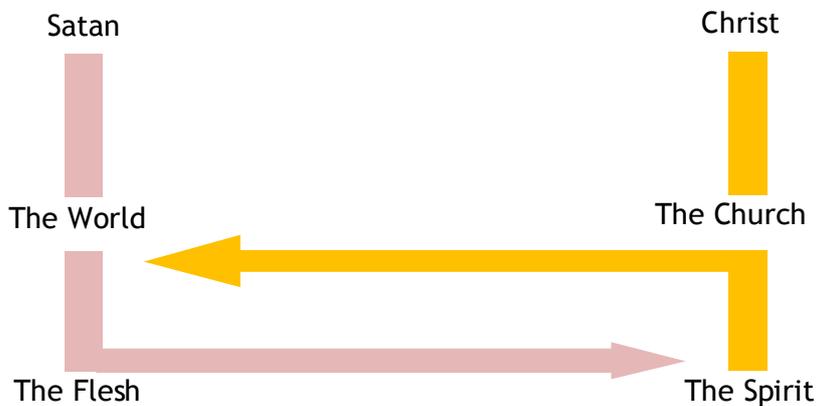
The External Call

Many come together one Sundays and gather themselves to partake in some ritual or habit. Hymns are sung and preaching is made or worship, then everyone go back to their

homes and stop being the church just to gather again the next Sunday to "go to church." When will we come back to that place where WE BE THE CHURCH all day and every day?

The internal call being fulfilled, then the external call will be realised. Jesus have "sent" His body out into the world. But Paul declares that while the external call exists and progress the inner call should exist and progress as well.

In this call we will experience a constant conflict, from basically three areas. From Satan, from the world and from the flesh. In each one of these areas you find a specific sphere of service and aspect by which we will overcome all three areas.

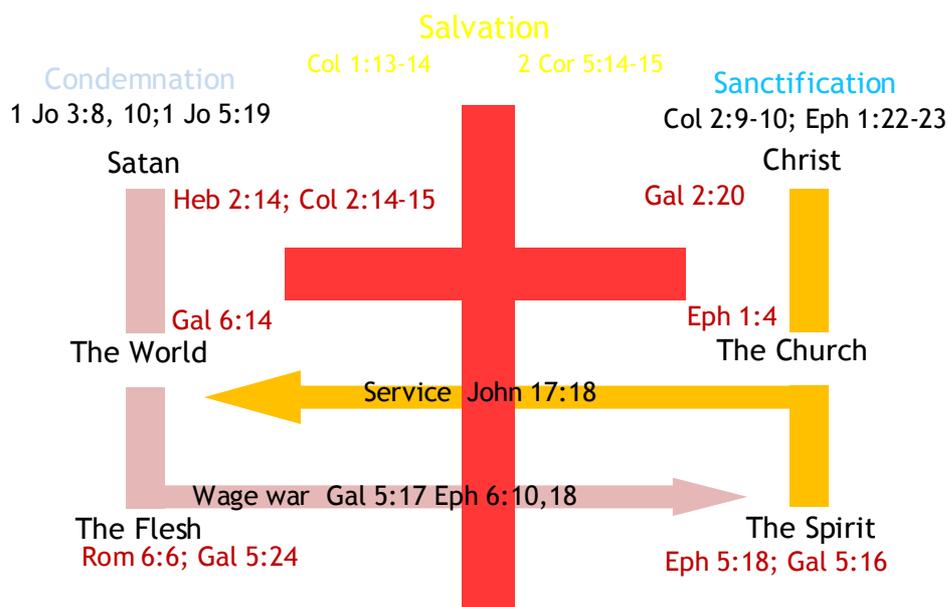


Satan is overcome by the Lordship of Christ, it is He that will put Satan under our feet and not we. If Christ is not Lord of all in my life, my life is open to all the destroying influences of Satan.

The world is overcome by the Church aggressive ministry to the world "holding forth the Word of truth..."

The flesh are in constant strive against the Spirit and the only way we will be able to overcome the flesh and its passions is by being filled and led by the Spirit.

This picture is incomplete in its standing. Although everything above is relevant, something that brings in the very reason by which every sphere will overcome is missing. It is the cross of Christ! In the cross and through its continual application in our life's, we will be overcomers.



It is only when Christ is All to His body and the body of Christ has been "grown" into Him and is completely "furnished" that Christ can be glorified in His Body. Then He will be preached to the world not in mere message but in His Person! (1Tim 3:16)

"and I if I be lifted up from the earth I will draw all men unto ME!"

If Christ's work is being "furnished" in the church then through His Church Christ will be "lifted up" and men will be "drawn" to Christ! This "lifted up" was only through a cross! It is only through the "crucified life" that Christ will show Himself to a lost world!

Any church or group that exists for any other reason than to fulfil her two fold calling cannot call themselves "a Church!"

If His name was Yeshua, why do we call Him Jesus?

Yeshua is the Hebrew name, and its English spelling is "Joshua." Iesous is the Greek transliteration of the Hebrew name, and its English spelling is "Jesus." Thus, the names Joshua and Jesus are essentially the same; both are English pronunciations of the Hebrew and Greek names for the Lord. (For examples of how the two names are interchangeable, see [Acts 7:45](#) and [Hebrews 4:8](#) in the KJV. In both cases, the word Jesus refers to the Old Testament character Joshua.)

In German, our English word "book" is buch. In Spanish, it becomes a libro; in French, a livre. The language changes, but the object itself does not. In the same way, we can refer to Jesus as "Jesus," "Yeshua," or "YehSou" (Cantonese), without changing His nature. In any language, His name means "the Lord Is Salvation."

We refer to Him as "Jesus" because, as English-speaking people, we know of Him through English translations of the Greek New Testament. Scripture does not value one language over another, and it gives no indication that we must resort to Hebrew when addressing the Lord.

The command is to "call on the name of the Lord," with the promise that we "shall be saved" (Acts 2:21; Joel 2:32). Whether we call on Him in English, Korean, Hindi, or Hebrew, the result is the same: the Lord is salvation.

Have you not heard the Call?

"Not called!" did you say? "Not heard the call," I think you should say.

Put your ear down to the Bible, and hear him bid you go and pull sinners out of the fire of sin.

Put your ear down to the burdened, agonized heart of humanity, and listen to its pitiful wail for help.

Go stand by the gates of hell, and hear the damned entreat you to go to their father's house and bid their brothers and sisters, and servants and masters not to come there.

And then look Christ in the face, whose mercy you have professed to obey, and tell him whether you will join heart and soul and body and circumstances in the march to publish his mercy to the world."

--William Booth (April 10, 1829 - August 20, 1912) was a British Methodist preacher who founded The Salvation Army and became its first General (1878-1912).

"Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear-hating even the clothing stained by corrupted flesh." Jude 1:22-23

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