

171 – Call to Me

Jeremiah 33:2-3

Thus says Yahweh Who is doing it,
Yahweh Who is forming it to establish it,
Yahweh is His Name:
3 Call to Me, and I shall answer you,
And I shall tell you of great things,
And of unsearchable things which you have not known.

Three points here:

1. YaHoVeH is the One saying this. This is not coming from anyone but the Father Himself; therefore, we can bank on it.
2. The Father may or may not reveal to us, apart from our calling to Him, but He is not obligated apart from our calling to him. When we call, He WILL answer.
3. The answers may be unexpected, and we may, therefore, not understand them fully in their implications or the entirety meaning.

Romans 1:1

Paul, a **slave** of the Messiah Yeshua, a called apostle, **severed** for the evangel of YaHoVeH

First, Paul is Yeshua's *slave*; more accurately, he is *the Messiah's slave*; that is, his "*person belongs to another*"; he is "*devoted to another to the disregard of [his] own interests.*"

Second, Paul is a "*called apostle,*" meaning that he received his *commission* and was "*sent forth with orders*" because he accepted an invitation; the invitation is the calling.

Third, Paul writes that he has been "*Severed*": marked off from others by boundaries, limited, separated; appointed, set apart for a purpose.

Finally, the purpose of Paul's apostleship, which he accepted by sovereign invitation, is "*for the evangel of YaHoVeH,*" or for the Father's "*well-message*" or "*glad tidings.*"

Paul referred to "*the Messiah Yeshua*" 83 times; exactly as often as he referred to "*Yeshua the Messiah.*" Peter, James, and John, the other apostles whose epistles we read today, referred only to *Yeshua the Messiah*, and then only 32 times. We have looked at this before,

I know, but I find it curious every time I think of it. Paul is alone in his designation of the *Messiah Yeshua*. No other author does it. Why? I can only guess, but my suspicion, for what it's worth, is that the nature of Paul's conversion, because of his encounter with the risen Lord, and his subsequent revelation handed to him privately by the same risen Lord, caused Paul to know the Lord differently from the other apostles who were first disciples of the man, Yeshua. Paul's reference to the Messiah Yeshua lacks any hint of familiarity, because he never knew the man Yeshua, but also because the Lord's revelation to Paul, both on the road to Damascus and throughout the rest of his life, commanded Paul's utter respect, reverence, worship, and devotion; hence, the term slave.

Paul's greeting in Romans got me wondering about his greetings in other epistles, so I went through them in the order He is supposed to have written them, according to F. Legard Smith who compiled the *Daily Bible in Chronological Order*.

Galatians

Paul, an apostle (not from men, neither through a man, but through Yeshua the Messiah and YaHoVeH the Father, Who rouses Him from among the dead),

Here in his first apostolic letter to a group of ecclesias in the province of Galatia, Paul establishes the origin of his office is divine, not "from men"; indeed, not even "through a man," which refers, I believe, to Yeshua as a man. Paul not only dismisses ordination by men; he goes on to establish that the Lord and the Father Who is YaHoVeH both authorized his apostleship; and, lest anyone wonder, Paul notes that YaHoVeH the Father is the same One Who raised Yeshua out from among the dead.

2 and all the brethren with me, to the ecclesias of Galatia:

3 Grace to you and peace from YaHoVeH, our Father, and the Lord Yeshua the Messiah,

4 Who gives Himself for our sins, so that He might extricate us out of the present wicked eon, according to the will of our YaHoVeH and Father,

5 to Whom be glory for the eons of the eons. Amen!

Verse four encapsulates the purpose for Yeshua's sacrifice: "so that He might extricate us out of the present wicked eon." Note that Yeshua will extricate, and He will do so prior to the advent of His kingdom, since, as Paul writes, "out of the present wicked eon." Of course, no one knows the exact timing, but it is clear that this present wicked eon is still going on when we are extricated. As we saw earlier, the timing has to do with what Paul calls, "the complement of the Gentiles," in Romans 11:25-27:

For I am not willing for you to be ignorant of this secret, brethren, lest you may be passing for prudent among yourselves, that callousness, in part, on Israel has come, until the complement of the nations may be entering.

26 And thus all Israel shall be saved, according as it is written, Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob.

27 And this is my covenant with them Whenever I should be eliminating their sins.

1 Thessalonians

Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, **in YaHoVeH, the Father, and the Lord Yeshua the Messiah:** Grace to you and peace from YaHoVeH, our Father, and the Lord Yeshua the Messiah.

2 Thessalonians

Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, **in YaHoVeH, our Father, and the Lord Yeshua the Messiah:**

2 Grace to you and peace from YaHoVeH, our Father, and the Lord Yeshua the Messiah.

The two greetings to the Thessalonians are almost identical, and what I found interesting was the phrase, “in YaHoVeH, the Father, and the Lord Yeshua the Messiah.” It appears to me, because of where the comma is placed, that Paul is the greeters and the greeted as included and located IN the Father and the Son. If I may expand on what I see here, it appears to me that this could be an acknowledgement of family that the Father and the Son have brought together; indeed, “in YaHoVeH, the Father, and the Lord Yeshua the Messiah” is the only location that matters – any other tie – all other ties – are discarded and unrecognized. “We are in YaHoVeH and in the Messiah,” Paul says, “and so are you”; there we are family. True family is “in YaHoVeH, the Father, and the Lord Yeshua the Messiah” is the only family that counts for any of us who are called sons and daughters by YaHoVeH, Who is our Father, and who are called brother or sister by the Lord Yeshua the Messiah.

1 Corinthians 1:

Paul, a **called** apostle of the Messiah Yeshua through the will of YaHoVeH, and Sosthenes, a brother,

Again, the Messiah calls whom He will (**Acts 9:15-16**):

He is a choice instrument of Mine, to bear My name before both the nations and kings, besides the sons of Israel,

16 for I shall be intimating to him how much he must be suffering for My name's sake.

Paul continues in 1 Corinthians 1:2

2 to the ecclesia of YaHoVeH which is in Corinth, hallowed in the Messiah Yeshua,

Notice that YaHoVeH, the Father, established the ecclesia; therefore, it belongs – we belong – to Him; He owns us. This reminds me that YaHoVeH is called “the Owner” by Melchizedek in Genesis 14:19:

*Blessed be Abram by El Supreme,
Owner of the heavens and the earth.*

Abram echoed the same designation in verse 22:

But Abram replied to the king of Sodom, I raise my hand high to swear to Yahweh El Supreme, Owner of the heavens and the earth:

²³ I shall assuredly not take anything from all that belongs to you, from a thread to a sandal lacing, so that you should not say, It is I who made Abram rich.

Notice, back to 1st Corinthians, how the ecclesia – and, of course, its members – are hallowed: “*IN the Messiah Yeshua*”; not by, or through, or on account of; only *IN*. Outside of the Messiah, hallowing does not take place; it is impossible. Notice too, that the only requirement or action on our part is being *IN* the Messiah; we are not required to achieve anything else, as Yeshua Himself said, “*only believe.*”

Now the rest of 1 Corinthians 1:2

called saints

This phrase, “*called saints,*” refers to the calling that sets saints apart, as opposed to simply a name.

together with all in every place who are invoking the name of our Lord, Yeshua the Messiah, both theirs and ours:

Paul is referring at the end to “*every place,*” I believe, when he says, “*both theirs and ours.*”

2 Corinthians

Paul, an apostle of the Messiah Yeshua, through the will of YaHoVeH, and brother Timothy, to the ecclesia of YaHoVeH which is in Corinth, together with all the saints who are in the whole of Achaia:

2 Grace to you and peace from YaHoVeH, our Father, and the Lord Yeshua the Messiah.

The 2 Corinthian greeting is virtually the same as that of 1 Corinthians. Paul is the Lord’s apostle, His office is “*through the will of YaHoVeH,*” and he reiterates that the ecclesia belongs to the Father. If you read this a few times, you see that the Father has also chosen Paul – it is through His will that Paul holds the office of an Apostle; yet the Lord is the One Who directs Paul in his office.

Romans

Paul, a **slave** of the Messiah Yeshua, a called apostle, **severed** for the evangel of YaHoVeH (which He promises before through His prophets in the holy scriptures),
3 concerning His Son (Who comes of the seed of David according to the flesh,
4 Who is designated Son of YaHoVeH with power, according to the spirit of holiness, by the resurrection of the dead),

Notice how Yeshua obtained the designation, “Son of YaHoVeH.” First, it was “with power,” to which the Holy Spirit bore witness, and it was “by the resurrection of the dead.” No other figure in human history can claim this witness; not even Lazarus, nor all those who came out of the tombs when Yeshua died, because they all died again. Yeshua alone was raised out from among the dead once and for all.

5 Yeshua the Messiah, our Lord, through Whom we obtained grace and apostleship for [into] faith-obedience among all the nations, for His name's sake,

If you ever wonder why Paul did what he did, you'll find the answer in seven words of the last half of verse 5: “for [into] faith-obedience ... for His name's sake.” Can there be any greater reason to find and fulfill our own calling?

6 among whom are you also, **the called** of Yeshua the Messiah:

We could also read this, “among whom are you also, Yeshua the Messiah's called ones.”

7 to all who are in Rome, **beloved** by YaHoVeH, **called** saints: Grace to you and peace from YaHoVeH, our Father, and the Lord Yeshua the Messiah.

Colossians

Paul, **an apostle of the Messiah Yeshua, through the will of YaHoVeH,** and brother Timothy,

2 to **the saints and believing brethren in the Messiah [this is all one designation, I believe; there were not two groups: “saints,” and “believing brethren.”]** in Colosse: Grace to you and peace from YaHoVeH, our Father and the Lord Yeshua the Messiah.

Philemon

Paul, a **prisoner** of the Messiah Yeshua, and brother Timothy, to Philemon, the beloved, and our fellow worker,

2 and to sister Apphia, and to Archippus, our fellow soldier, and to **the ecclesia at your house:**

3 Grace to you and peace from YaHoVeH, our Father, and the Lord Yeshua the Messiah.

Paul has moved from the position of merely the Lord's slave to that of His “prisoner.” This was literal, in that Paul wrote this letter from Rome, where he was held as a prisoner for

the testimony of Yeshua the Messiah. Although the letter is specifically to Philemon, Paul passes through him his greetings to two others by name, and to the ecclesia which meets at Philemon's house.

Ephesians

Paul, *an apostle of the Messiah Yeshua through the will of YaHoVeH*, to all the saints who are also believers in the Messiah Yeshua:

2 Grace to you and peace from YaHoVeH, our Father, and the Lord Yeshua the Messiah.

Philippians

Paul and Timothy, slaves of the Messiah Yeshua, to all the saints in the Messiah Yeshua who are in Philippi, together with the supervisors and servants:

In this letter, Paul drops his claim to the office of Apostle, and includes Timothy with him as the Messiah's slaves. He's writing to a group of people he knows well, whom he obviously loves, and who have poured their affections on him too, throughout his ministry. They KNOW that He is the Lord's apostle – they've known it from the time of their first introduction, so they need no reminding now. Paul also addresses "supervisors and servants"; apparently somewhat of a hierarchy is in place in the Philippian ecclesia, to which Paul is paying respect.

1 Timothy

Paul, *an apostle of the Messiah Yeshua*, according to the injunction [mandate or command] of YaHoVeH, our Saviour, and the Lord Yeshua the Messiah, our Expectation,

Paul goes beyond the Father's will to show that he occupies his office as the Lord's apostle by the Father's command or mandate. Further, Paul designates the Father as "savior" and the Lord as our "Expectation"; that is, "[our] sure and certain hope."

2 to Timothy, a genuine child in faith: Grace, mercy, peace, from YaHoVeH, our Father, and the Messiah Yeshua, our Lord.

Titus

Paul, a slave of YaHoVeH, yet an apostle of Yeshua the Messiah, in accord with the faith of YaHoVeH's chosen, and a realization of the truth, which accords with devoutness,
2 in expectation of life eonian, which YaHoVeH, Who does not lie, promises before times eonian,
3 yet manifests His word in its own eras by heralding, with which I was entrusted, according to the injunction of YaHoVeH, our Saviour,

4 to Titus, a genuine child according to the common faith: Grace and peace from YaHoVeH, the Father, and the Messiah Yeshua, our Saviour.

2 Timothy

*Paul, an apostle of The Messiah Yeshua, through the will of YaHoVeH, in accord with the promise of life which is in The Messiah Yeshua,
2 to Timothy, a child beloved: Grace, mercy, peace, from YaHoVeH, the Father, and the Messiah Yeshua, our Lord.*