

The Horizon of Divine Purpose - Part 6

by T. Austin-Sparks

The sermon explores the concept of divine purpose, highlighting the importance of understanding God's eternal plan and being constituted for His purpose.

Duration: 1:04:02

Scripture: Isaiah 55:11, Acts 16:9, Ephesians 1:23, Ephesians 4:8, Ephesians 4:13

Topics: "Divine Purpose"

Description

In this sermon, the speaker emphasizes the importance of Jesus as a prophet and a supreme example of God's sovereignty. The purpose of Jesus' life was to rebuke and show what God required of his people, ultimately laying down his life for them. The speaker also highlights the need for continuity and a focused mind when studying the word of God. The ultimate goal for believers is to attain the measure of the stature of the fullness of Christ and for the church to be the fullness of Him.

Transcript

Instead of reading the number of portions of the Word of God, which have to do with our present meditation, I'm going to, for the present, reduce all into two fragments in the letter to the Ephesians, in chapter 1, verse 9, it's a part of a long statement, but this is the part that is the heart of it. Having made known unto us the mystery of his will, according to his good pleasure, which he purposed in Christ. His good pleasure, which he purposed in Christ.

Chapter 3, verse 11, according to the purpose of the ages, which he purposed in Christ Jesus, our Lord. For the sake of those who have joined us for the first time in this present series of gatherings, try to help them to come right in to what we have, we feel, been led to take account of at this time. We are following up what the Lord said to us in the last series of special gatherings, when we were occupied with Christ as the horizon of all things in the counsels of God.

At this time, we are occupied with the horizon of purpose. All things horizoned by divine purpose. The purpose as the extension of the possum.

We're not going to stay with the detail of that, but suffer a very brief word of explanation of our term, to remind you that this word, horizon, is a New Testament word, although it never occurs in our translations. It is there in the original language. In our translations, it is translated ordained, or ordained.

It doesn't convey to us that word, what the real meaning is. Horizon. And we know that the horizon is the sphere, the realm, within which we live, and by which we are bound.

It is the range, the full range of vision, and the limit of action. In the New Testament, as we have seen, it is the description and definition of Christ. He is God's sphere, range, our vision, nothing beyond him.

He is the limit of all the divine activities, for all things with God are in Christ. So much then for horizon for the moment. We come to the other word connected with that, purpose.

Horizoned by purpose in Christ. This again is a word of interest, the original word, prosthesis, a word that all students understand. You know what a thesis is.

You know that it is that which is presented, authored, as relating to some particular subject as intended to govern the future use or outworking of that subject. You present a thesis for your degree, your doctorate, and that thesis is a contribution which if accepted by the authorities is going to govern a particular subject in question in the future. They are going to refer to that for their guidance.

And this word prosthesis, little whole universe in the ages to come. That is the meaning behind the word translated purpose in the New Testament and it occurs, as you know, a number of times, especially in the writings of the Apostle Paul. God's thesis, which he has presented before the foundation of the world, is to make his Son the heir and sum of all things.

So says Paul here, and when that is so, when that is an accomplished universal fact, it is God's intention to come right into that in fullness and dwell there in pleasure and satisfaction. So that the end, as we have seen, one of our passages indicates the last words of the prophecies of Ezekiel, the Lord is there, where? Just where his purpose is fully in expression. Now there are several aspects of this purpose which are going to occupy us throughout this day, if the Lord so leads and helps.

Unto this purpose, the word of God is a revelation of the fact, the fact that God elects specific instruments in relation to that eternal purpose, that purpose of the ages. God elects specific instruments. Let's leave that for a moment and come back.

The next thing that is so clear, right through the word of God, from beginning to end, is that the third person of the Trinity, the Holy Spirit, is unrelentingly putting forth his energies in relation to that purpose. Bible, along that line, is one continuous revelation of the energies of the Spirit of God for something, not just doing it for the sake of doing it, exercising himself and putting forth power, but he has an object in view always. And all the way through from the very first mention of the Spirit in Genesis 1 to the last mention of the Spirit in Revelation, the Spirit is moving in energy with this purpose in view.

The energies of the Holy Spirit are continuous throughout history toward this end. The third thing that becomes perfectly clear from the word of God is that judgment of all things is in the light of this purpose. That is, all things are judged as related to this purpose.

If they are against it, judgment works to their undoing, destruction. If they are for it, judgment works for their glory. The whole work of judgment is concentrated in and focused upon this matter that is called God's prosthesis, God's eternal purpose.

Now there are the three things that you must keep before you, and we'll go on to break up. Firstly then, the election of specific instruments in relation to purpose. In the Old Testament, it is very patent that Israel as

a nation was elected, chosen of God in his own right and sovereignty.

No other ground, whatever. No other explanation. It's always a mystery.

Why? Always plenty to say he made a mistake, he got the wrong people. Just got hold of the wrong type altogether. Now that argument is a very big argument if you like to follow it through in the natural.

Where it is, I did not choose you because you were better than others. In the essential and exclusive sovereignty of God, he acted in choosing Israel. He chose Israel in the light of the same purpose as is here mentioned in the New Testament, but their relationship to that purpose was peculiar.

He chose Israel to be the channel of the Messiah. If you like, the womb of the Messiah, through which the Messiah, the Christ, should come. Underline that word, channel, because that distinguishes Israel in its peculiar election purpose.

That purpose to be God's channel through which to arrive at the Christ. Through which to bring in the Christ. That purpose governed and characterized the election of Israel.

Now dear friends, I have got to leave a very great deal with you. We here today are not here for preaching. We are here for instruction, for teaching, and I would be very much happier if this platform were not up here and I were just down there amongst you with the word open on this Bible study and investigation basis.

Please adjust your mind to that, because we are really down at work today with the word of God. Suffer that by the way. Now, a great deal has got to be left to you to work out afterward.

I can only make these statements if I were to deal with all that is included in a single statement, I'd want a day for every one of them. But here, the purpose governing and characterizing the election of Israel. They were called and chosen according to purpose.

That just explains why God did choose such a people. To throw light upon it from the later dispensation in which we are, will be coming to the next instrument, the Church. Not to anticipate too much at this moment, this is what I mean.

You see the tremendous, the transcendent vocation of the Church in the ages to come. The immense greatness of the calling of the Church. And then you look at yourself, and I look at myself, and when we do that, and begin to know ourselves in the light of God, we at once say, well that may apply to some people, it can't apply to me.

They want better people than I am, forever. They want better stuff than I'm made of. And then you read that we should be unto the glory of His grace.

Called? Called? Chosen? Chosen? And the very choosing has in it everything that is going to make possible and make necessary a superlative display of the grace of God. The choosing is governed by purpose, you see. Not as something in itself.

Not as an end in itself. Then, in the next phase, the purpose was governing the constitution of that people. After having been chosen, they were constituted.

And what a history that is, and what a lot there is in that. See, Israel, from the time they went into Egypt, under all the discipline of the 400 years of bondage, being secretly and hiddenly brought in and brought upon and constituted, and then brought out from Egypt into the wilderness and the constituting work going on. And everything to do with that constitution, the tabernacle and all its details, the priesthood and all its details, and the sacrifices and the feasts and all their details.

This whole wonderful, comprehensive constitution and constituting of this people governed by a purpose. This purpose to make them the channel through which the Christ would come. And everything to do with God's handling of that people and their constitution has something of Christ hidden in it.

You can see that, of course, in the tabernacle, in the priesthood, in the sacrifices, but see it in their own experience. There's a field again, for much meditation, but God dealing with them within and without in the light of the purpose for which he had chosen them to constitute them a channel through which he would reach his Christ and bring in his Son. Further, purpose governing their history can only explain the history of Israel under the hand of God, through the centuries, up to Christ, in the light of something that God was working towards.

The discipline, the discipline, the suffering, the infinite patience of God, the instruction, all that that history contains in their relationship to God and God's relationship with them is explained by this one thing, they were intended to be, chosen to be this channel. Along which God would move and at last reach his Son, bring in his Son. In Israel's case, in the earthly sense, in the historic sense, and in the temporal sense, they were called according to his purpose, chosen for this purpose concerning God's Son.

Well, the election of Israel is unmistakable and the ways of God with them are discernible, the purpose of God in all must be perfectly clear, because it's something that does not end with Israel. We come into the next great elected, chosen instrument of the divine purpose, we come to that elect body, it is called the elect sometimes, we call it, and the New Testament calls it, the Church. The difference between the Church and Israel is this, that the Church is not a thing of time, the Church is a thing of eternity, it was chosen in Christ Jesus before time's eternity, we were chosen in him, before the foundation of the world.

Israel is a thing of the earth and a time to serve a purpose, as a channel, but the Church is an elect vessel or instrument to be not the channel of the Christ, but the body of the Christ. There is a great deal of difference between a channel and the very body, this is something superior, something far greater than Israel, eternally elected, not as a vehicle, but as the embodiment. So we find that the Church is said to be called according to his purpose, the calling, the calling is according to his purpose.

Dear friends, listen very closely, get a hold of the meaning of a statement like this, we are so familiar, aren't we, with these words, how we love that passage, all things work together for good to them that love God and are called according to his purpose, something very lovely we cherish, bind to our hearts as a promise, but note, it's all governed by the last year. Pregnant, who are the called according to his purpose, you were never called by God just to be saved, great as it is to be saved, you were never called by God just to be a Christian, you were never called by God just to be a member of what is called the Church. These things may be included, but you were called by God and chosen in Christ from eternity for the purpose which God has as his goal and end ultimately.

Called according to his purpose, the explanation of God first coming to us and calling us, the explanation of his saving grace, not an end in itself, but according to his purpose, and also constituted according to purpose. Let us weigh every matter as we go on step by step. Constituted according to purpose, you know

that in the whole realm of creation, species are constituted according to their particular purpose, and it's just wonderful how they fit into the purpose for which they were created.

They're adapted to that. They just spontaneously and organically move and work in relation to the very object and purpose for which they were created. You would not like to have to be caused or required to do and act as many other creatures do.

You would say, I could never do it. I could never do it. You see that horse running, running its many, many miles and keeping on, keeping on, keeping on, perhaps all day long.

I couldn't do it. That horse that stands up so many hours, hours on its feet, I couldn't do it. Now, and you're not asking because you're not a horse.

A horse's feet and legs are constituted to do that. And if you were called upon to do that, you'd soon find that you're not a horse. And so we're different.

I, for the life of me, could not be a woman. I don't mean changing my form or anything like that. I feel so terribly sorry for women often.

I do. Terribly sorry. And I say, oh, I couldn't be a woman for all that you could give me.

Well, I'm not asked to be a woman. I'm not constituted that way. I don't know whether women feel the same about the men.

But there it is. We are constituted for the purpose for which we are created. And if we keep to our own realm, things are not so difficult for us as other people of another realm might think they are.

A man can go through things that a woman is not called upon to go through, and if she tries to, she'll get into trouble. That's where you make this world topsy-turvy. Confused.

A woman is called to go through things that a man is never called to go through, but if she keeps in her realm, she'll go through all right. It's a matter of constitution, isn't it, in creation? Now, then, the Church, by the Holy Spirit, is being constituted for its eternal purpose. It's being qualified, equipped, endowed, and developed for this great purpose of God.

We find that on the one side, there are things that we know at present we cannot do. We cannot answer to, but the Spirit of God is working at us to make possible what naturally is impossible. That's the great difference between a natural and a spiritual man.

We know that there are many things that we cannot understand naturally, but that is true of the species the natural man receives, if not the things of the Spirit of God, neither can he know them. But the spiritual man can. The Spirit of God, you see, is qualifying for the understanding of the things of God.

And so I could go on. This handling of God with us in reconstituting. Reconstituting.

And it's not going to be artificial like the man in space. Having to be kept there on artificial means. Something that is not a part of his constitution at all.

This is going to be our natural element for which we are constituted. Heaven. And all that is so different in heaven from what it is here.

There are many other aspects of this constituting God's dealings with us. What is he doing? Why is he doing this? Why this history? It is turning us upside down and inside out. That's from the natural standpoint, but really putting us right way up with heaven's standpoint.

We're constituting the Church as the vessel of the eternal purpose. As different from Israel. All our schooling in the school of the Spirit is governed by the election, by the choosing, by the purpose.

Now having said that, and what a lot of ground it covers, and a few concise statements, having said it, there is always the abiding peril and imminent tragedy of the loss of purpose in the Christian life, in the Church. With Israel that peril was ever present. Part of the history.

With Israel that tragedy was always very near at hand and at last overtook them. Peril and the tragedy of the loss of this sense and consciousness and domination of specific purpose lying behind their history and behind all God's dealings with them. We have earlier in this season noted some of the characteristics of the Holy Spirit's presence and activities in relation to purpose.

We have seen what it means, just what it does mean to be in the grip of the Spirit of God in relation to His purpose. I don't know that I dare go back over that again. May I remind you that overall there was at the beginning both of Israel and of the Church this dynamic sense of being in existence as God's people for some special purpose.

They were mastered by Him. He took possession of them. Paul uses a very expressive word which we understand now in the light of one of our sisters.

He said, I was apprehended by Christ Jesus. Now I trust that nobody knows anything about that in the natural. That no policeman has ever come along and put his hands on you and taken possession of you and walked you off to the police station and made you a prisoner.

That is what the law calls being apprehended. That's the very word Paul used. I was apprehended by Christ Jesus.

And he links the word and the statement with purpose. Divine purpose. See how true that was at the Church in the beginning.

What a consciousness they had. I do not mean that they understood all the meaning of it. They had all the light and intelligence and instruction about it.

But they had the consciousness of it. It's far better to have the consciousness of the reality than to have all the doctrine without the reality. But there they are in the book of Acts at the beginning.

Now these people are under the Holy Spirit's apprehending grip, mastery with a sense. There's something on. There's some big thing in view.

There's a purpose in our being where we are and what we are. And it must be like that. It must be like that.

And that has got to be applied, dear friends. Now then we go on from that point to God reacting in relation to purpose. We have seen, as with all, tragedy overtook Israel at the end.

And Israel, chosen, chosen, dealt with by God in the way that the Old Testament reveals to be the channel through which the Messiah, the Christ should come and be reached by God. When he did come, that very

nation killed him and killed the very purpose of their existence. When they slew him, they slew themselves and killed the very purpose of their existence.

When they slew him, they slew themselves as a vessel and instrument of God's purpose. And so God said, alright, you stand aside. I have no place for a thing which is just a thing.

Whatever I have intended for that however I may have worked at it and been patient with it if after due probation, due time that does not move prone to my purpose I never keep it, though I chose it I never keep it, though I bore with it though I expended much upon it I set it aside. Now that's a terrible possibility, isn't it? I'm talking about purpose. Don't read into this election salvation.

I'm talking about purpose. You come to the book of the Revelation and I'm going too far ahead. But I must at this moment, at this point there you have the Lord speaking to the churches and to one he says, repent or I will remove thy lampstand out of its place.

I have no room for good things even good things that fail of the essential purpose of their existence. I have no place for anything that does not fulfill the specific object of its creation or its election. For Israel failed.

But even with Israel we have got to see how God reacted in purpose and the prophecies of Ezekiel are peculiarly and especially for that very object. They are the book of the specific reacting activities of God in relation to purpose. God chooses in the light of one great all-inclusive what he chooses becomes the vessel and instrument of his spirit and his spirit's energies.

Now I do want here that you should note what I'm going to say. Note God's method with Israel because it throws such a lot of light upon his method with the church because while the sphere may be different earthly and heavenly the principles are exactly the same at all times. As we look at God's method as in Israel we get a lot of instruction on this whole matter.

First of all we have noted that the whole body of God's people was called according to purpose. The whole body in the first instance was called and chosen according to purpose. Let's be careful how far we allow our ideas of specific testimony specific ministry and specific fellowship to lead us away from this one great fact this all-governing fact that the whole church is God's elect vessel and instrument the whole church is chosen of God according to purpose.

History of the church is a deplorable departure from that but I will not dwell upon it.

But if the whole body loses that distinctiveness of character and purpose God moves next to raise up ministry within its frontiers its sphere In the Old Testament they are called prophets in the New Testament too apostles and prophets ministries not essentially persons but ministries within the range, the compass the horizon of the whole people to call back to re-announce to define clarify rebuke exhort plead entreat warn all in the light of the lost distinctiveness of purpose in their life and in their way He does raise up vessels, instruments within first he meant the whole to be that loss and departure means that he first reacts with the voice of the prophets or these specific ministries but again those ministries are never intended to end with themselves they are a call to the whole

people of God they are intended to be a revelation of God's mind to all his people everywhere all who are truly called by the Lord's name that is their purpose, that is their range their voice must go into all the earth their ministry must reach to all the people of God and if all the people of God will not make the response that God wishes will, desires note we follow we follow the Old Testament closely in this if as in the case of

the prophets many of God's own people turned a deaf ear or turned a spiteful hand what was God's next move out of the whole people a remnant a remnant all in line with God's purpose a people within the whole who do respond a remnant to be on one side a rebuke to all the others and on the other side an example to all the others and dear friends, I want to say

here after very much thought about this and while probably I have no difficulty in finding your agreement when I speak of God's purpose concerning the whole church and His will for the whole church and that remains that remains unaltered my own conviction is and I'm open to the Lord to give more light to correct this judgment if it is faulty my own conviction is that the local representations of the whole church are God's intended reaction to a general condition that they are as in remnants here and there and I could name the places there are some here in this gathering this morning here and there and there local representations of God's purpose in expression on the one side to be a rebuke to the general declension in the whole church and on the other an example of what God really wants

for all His people local churches are in existence not to be something in themselves not just to be the receptacles of teaching and doctrine and just to be proceeding on a certain line of procedure and technique but to be an impact upon the whole church of God worldwide for rebuke and example believe me and test and suffer me be patient with me I do want to bring it down being very frank some friends here are here in the company at Amarak some here are in the company in Richmond others in Deel and Canterbury and so I could go on far off Australia Ethiopia and elsewhere you are here as representing local companies of the Lord's people and the Lord would say to you this very day that you are not there as a company in any one of those places or all of them just to be something with a circle

round yourselves having a nice happy time together in an exclusive fellowship or unexclusive fellowship if you object to the word and getting a lot of teaching and doctrine with which you are filling your heads you are not there for that every one of these assemblies ought to have a worldwide impact ought to be a rebuke to everything that has lost its distinctiveness of purpose and that's a great purpose and that is a contradiction to be an example that if there is any seeking to know what God really wants it shall be found there where you are it shall be found there it's a very challenging that God raises up for this purpose when he ascended up on high he led his captivity captured and gave gifts among men and he gave some apostles, some prophets evangelists, pastors and teachers what

for? what for? nothing less than the full purpose that we attain unto the measure of the stature of the fullness of Christ and you come back to Ephesians what's that? that he should fill all things and that the church should be the fullness of him that filleth all things something, something that is like a seed plot is like an overflowing vessel the content, the deposit, the trust with which his touching ranges far beyond its own locality we hardly touch our own locality is this putting too much on?

I say that this is what the energies of the spirit would do it is true, it was true of the churches in the New Testament when they were really in line with the spirit when they got out of line with the spirit they immediately turned in on themselves and got into a terrible lot of Babylonish confusion and contradiction but while they kept in line with the spirit far beyond their own doors people were hearing and talking about them and out from them out from them to ever-widening circles and ranges the testimony went forth in presence and in report this is the kind of rumor that's good all rumors are not good but this is the kind of rumor well, now note and I must come back to emphasize this God acts sovereignly over this matter of vessels he acts sovereign when he is in his way of reaction

he did of course with the whole as we have seen the sovereign choice and election but that sovereignty of God becomes specific when he is in reaction he, for his own reasons which he may never explain and which you can never explain on any natural grounds he lays his hand upon an instrument it may be personal, an individual maybe an individual in relation to his purposeful reaction to recover what has been lost then he may sovereignly act over a remnant a company here and there there is no explanation on any other ground that God has brought that company and those companies sovereignly into existence for a specific purpose not for just a general thing a specific thing a remnant movement not to be something in itself again an exclusive God save us from that exclusiveness in mentality or in

any other way but God acts sovereignly we are keeping close to Ezekiel Ezekiel Ezekiel was a born and trained priest and I can't tell you but you can study if you like the training for the priesthood was a very exacting thing the priesthood had got to be very exact and very exacting had to be a very intelligent body you see a priest presently has got to handle the sacrificial lamb and a lamb would never be brought for the sacrifice of the temple when things were right without the best natural judgment having passed it as quite clear free of all blemish or spot or wrinkle or any such thing but that is not good enough for the priest the person who brought it may have looked at it and watched it for a long time said well I can find absolutely no fault in this lamb so I take it but that's not

good enough for the priest he receives it but he sets it aside for a certain definite period under the closest scrutiny that sacrifice must never be offered to God if there is a hair of another color from the rest it's got to be absolutely perfect under the scrutiny of a trained eye as I have said before the best critics in the world were these trained priests that's their business they forgot they were answerable to God not to offer anything with a blemish their training in that matter and in many other ways was a very thorough training Ezekiel was a trained priest at the age of thirty the age when he was to graduate from the school of priesthood into the actual ministry of the priest for that was the age as you know taking up the vocation for which he was so thoroughly trained that

about which he knew it all the day, the thirtieth year of his life when he should have entered upon his priestly vocation the Lord called him to be a prophet and to leave his priestly work behind and take up another vocation for which he was not trained that was the cry of some of these prophets you know Jeremiah you remember I cannot speak I'm but a child I'm not trained and qualified for my job which you've called me to Ezekiel was called to be a prophet and the Lord had to give him a lot of assurances when he called him read those first the first chapter the first verses son of man I send you to people not of a strange tongue if I send you to them they'll hear you I shall send you to the people of Israel they will not hear you but speak whether they will hear or whether they will

forbear I make your forehead brass against them lots of encouragement needed for this man he wasn't qualified for it it's a sovereign act of God it's chosen can't understand it you say oh well God will choose those who are really naturally qualified and praised don't you believe it don't you believe it he may use some qualifications and some training sovereignly afterward they may come in very useful and we do not despise them otherwise we should be setting Paul aside but Mark Hill when God acts he does not act on natural grounds like that this is a sovereign act and this applies to ministries Mark Hill it must be God acting it must be God choosing if you and I get into a position for which God has not called us it's going to be terrible tragedy exposure we will sooner or later be a

laughing stock and we'll be wanting to get out get out as quick as we can out of any door we can only be in this because God has put us in put us in and that may apply to individuals it does in the word of God and it

does now but remember the same principle is passed to the remnant or to the company in the first instance God brings these into being oh how we've gone astray over this how Christendom has gone astray organized Christianity as we call it going out to form churches set up churches set up testimonies here and there God have mercy on us what's the result of that we don't get very far with that no this thing must come out of the sovereignty of God all those churches in the New Testament were acts of the sovereignty of God look at them look at Philippi was that an act of the

sovereignty of God no doubt about it Paul saw in a vision the man of Macedonia this is the sovereignty of God cancelling out certain other things and directing his attention thither and he said we assuredly gather the Lord had called us to preach the word there so he went but there he met the difficulty the opposition at once hell rose up to say no not here but the sovereignty of God said yes here jails, earthquakes, anything got to contribute come under the divine sovereignty this is a thing which God has done oh that every one of our assemblies were like that something that God has done really go back and pray about it these things have got to be born out of heaven by the Holy Spirit of God they have to be there and to function because for no other reason than God put them there wanted

their testimony in that place wanted the lamp stand there wanted the vessel there the point then is the sovereign act of God reacting toward the whole purpose it must be like this it's like this if it was true of Ezekiel it's true in the New Testament you notice John the Baptist was born the priesthood by birth a priest by birth a priest Father Zechariah was a priest he was a Levite by birth but did John ever act as a priest? well you may say in principle perhaps he did when he pointed to the lamp but he's not a functioning priest he's a prophet he's called the greatest of the prophets he's a prophet and what is his function as a prophet? sovereignly in the power of the Holy Spirit from his very birth is it not to rebuke the departure of the nation from the purpose of God and in himself

to show what God wanted but there's a greater than that Jesus is a priest forever after the order of Melchizedek his highest function is his function of priesthood here in redemption that even he had to suspend his priesthood while he became a prophet it was not until the end in John 17 and on from there to the judgment hall to the garden and the judgment hall and to the cross that he took up his priesthood to that time it had been in suspense while he was functioning as a prophet of God that is what they said we Jesus of Nazareth a prophet mighty indeed of the world to rebuke the nation and by word he did that to show in his own person what God required of his people to suffer and lay down his life for that he is God's inclusive and supreme example of sovereignty in the history of this

world God reacted against this loss of distinctiveness of purpose amongst his people to recall to rebuke to express and there this morning we must leave it and follow on if the Lord wills from that very point this afternoon if you will seek to keep continuity in your spirit and mind how can we gather this up focus it have you seen you may not be an individual prophet you may not be an Ezekiel you may not be a Paul you may not be any one of these particularly chosen vessels elect instruments in the individual sense but you may be a part of a remnant and this is very testing so many people want to be something themselves personally have their ministry fulfill a ministry go out preaching and the most difficult thing for them is to be content with being one of a company chosen of God for a

specific worldwide purpose and to be in that with all their heart that's testing but to thank God for all those dear faithful people of his who do not revolt against such a position ambitious for their own personal ministry but are content not to just be passengers not just to be a passive latent part of an assembly but who are there on the spot in prayer gatherings and in every function of the company to be a contributing

factor toward a corporate purpose for God what would we do without all those people who are not Ezekiels or Pauls or anything like that but who are there because they feel I'm a part of something I'm not that something that something does not focus in me but I'm a part of something that God wants as expressive as his mind in this place and in that place and I give

myself to that go back dear rank and file as you're so often called go back again to your company where you are don't worry if God has not sovereignly made you what people call a prophet but see to it that you are functioning relatedly with others there to be for God what his vessel and instrument for it must be rebuking but what really must be exemplifying showing what God wants so help us God

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