

True Service

It is possible to serve the flesh, our pride and selfishness, even when engaged in the most intense sort of religious activities.

The very fact that our activities are religious will sometimes disguise the presence of the rankest kind of pride and selfishness.

We must always realise that it is impossible for two true servants of Jesus Christ to compete as long as the work they are doing is God's Work.

When a spirit of competition enters, we may be sure that the Work of God is no longer being done.

God is One, it is impossible for Him to compete with Himself!

As long as the Holy Spirit is in control of what is being done, there is **no** such thing as competition among those who are under His control.

The active Holy Spirit within all who are involved in the Work of God makes His servants co-workers not competitors.

This applies to any group of true believers, if the believers within that group begin to compete, then it is **no longer** the church of God it has voided its character and dropped to a lower level, for the spirit that indwells it is **no** longer a divine spirit, it is merely human and influence in the same way the rest of society is by Satan, [2 Corinthians 4:4; 1 John 5:19].

The only way to deal with such a situation is to recognise it for what it is, the influence of a wrong spirit, and put it out of the group in the sorrows of true repentance.

The Holy Spirit always co-operates with those who are subject to Him.

The ambitions of various members are submerged in seeking to glorify the Head, Jesus Christ, [Ephesians 1:22] and bring Him honour in all that is done.

In every aspect of service we should cultivate the idea that we are co-workers rather than competitors, by asking the Eternal God to give us the Spirit of co-operation.

We should learn to consider ourselves as being members in particular of one and the same body and reject anything that is designed to divide our efforts.

1 Corinthians 12:12-31 [New King James] *“For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptised into one body, whether Jews or Greeks, whether slaves or free, and have all been made to drink into one Spirit. For in fact the body is not one member but many. If the foot should say, ‘Because I am not a hand, I am not of the body,’ is it therefore not of the body? 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? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. 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.’ No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honourable, on these we bestow greater honour; and our unpresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honour to that part which lacks it, that there should*

be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it. Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way.”

Paul then continues to tell the Corinthian Church which was divided that what they all needed to hold them all together as one group working for Christ was love, [1 Corinthians 13:1-8].

The Greek word used for “love” [or “charity” in King James Version] is “agapé” a spontaneous love irrespective of the “rights” or response [Romans 5:8] of the recipient, a sacrificial love, [John 3:16-17] that puts aside personal desires, [Philippians 2:5-8], to love the object of that love.

No spirit of competition can ever enter a group of true Christians who all are filled with such love one for another.

God will use such a group in a powerful way to fulfil His Work of preparing a people for the Second Coming of His Son Jesus Christ, as John the Baptist also prepared a people for Jesus Christ’s first coming as our Saviour, next time as our King of kings.