

# WEEK 4 — OUTLINE

## The Service That Is from God

Scripture Reading: 1 Cor. 8:6; Rom. 11:36; 1:9; 7:6; Acts 13:2; 2 Cor. 3:5-6; Col. 1:29

### « DAY 1 »

#### **I. Like Abraham, we should believe in God as the unique source, as the One who “calls the things not being as being” (Rom. 4:17; 11:36; 1 Cor. 8:6):**

- A. As the creating God, He needs no material to work with; He can create something out of nothing simply by speaking (Psa. 33:9).
- B. To know God as the Father is to know that He is the source, the unique Initiator, and that everything originates from Him and proceeds out from Him (Eph. 4:6; Matt. 15:13; Rom. 11:36; 1 Cor. 8:6):
  - 1. God the Father is the only legitimate Originator in the universe, and His Holy Spirit is the only legitimate Initiator in our hearts (Gen. 1:1; Acts 13:2, 4).

### « DAY 2 »

- 2. God must be the Originator of all spiritual work, and His will must govern the beginnings of all our service (Matt. 7:21-23).

#### **II. All our work and service in the church must be initiated by God and must be according to His desire (v. 21; Phil. 2:13; Eph. 1:9, 11; 3:2, 7-11):**

- A. Genuine service comes only from God, not from us; only that which is initiated by God is service according to revelation (1:17; 3:3-5).
- B. Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity (Gal. 1:13-16):
  - 1. In God’s eyes this kind of activity is not His service or His work.
  - 2. God considers only what He has initiated and started as a service and work for Him (Acts 13:2, 4).
- C. In all our service we should have a regard for God and fear God; we should be fearful that what we are doing for God is not initiated by God but by ourselves.

### « DAY 3 »

- D. We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him (1 Cor. 3:9; 16:10; 2 Cor. 6:1):
  - 1. God wants us to cooperate with Him, but He does not want us to initiate anything.

2. We must stop all our opinions, decisions, and ideas and let God speak, come in, and command.
3. All those who serve God must see a principle: God's work needs man's cooperation, but it does not need man's initiation.
4. We need to stop everything of ourselves in order to know God's will (Eph. 1:9; Rom. 12:1-2).
5. The unique prerequisite for receiving God's revelation is, by dying, to stop our speaking, our opinion, our view, and our self (Gal. 2:20).
6. In the matter of serving God, we must stop ourselves in order to give God the absolute opportunity to speak (Ezek. 1:25).

#### « DAY 4 »

E. Those who serve the Lord need to see that their service must originate from God (Isa. 6:1-10; Acts 9:3-6, 15-16; 26:18):

1. If we see this and are enlightened inwardly, we will not dare to initiate anything related to the service of God (2 Cor. 1:9; 3:5).
2. In our service to the Lord we must have a definite experience and come to a clear point of being enlightened by the Lord to see that our service must be of God, not of ourselves (Rom. 11:36).

#### « DAY 5 »

### **III. In 2 Corinthians 3:5 and 6 there are two different sources of service:**

A. These two sources are ourselves and God (v. 5):

1. "Ourselves" in verse 5 is joined with "letter" in verse 6, and "God" in verse 5 is one with "Spirit" in verse 6.
2. Serving God by the letter is actually serving God by ourselves, and serving God by the Spirit is serving God by God Himself.
3. Just as the service by the letter is the service in ourselves and from ourselves, so also the service of the Spirit is the service in God and from God.

B. There are only two kinds of services with two kinds of sources: one kind of service is by the letter and from ourselves, and the other kind is by the Spirit and from God (vv. 5-6):

1. The service that is from ourselves takes ourselves as its source, and it is performed by us according to the ordinances and rituals of the letter; it can be carried out by us outside of God and independently of God, without any need to rely on God, seek God, or have fellowship with God.

2. The service that is from God requires us to rely on God, seek God, fellowship with God, be in God, and absolutely take God as our source (John 15:5; Rom. 11:36; 1 Cor. 8:6):
    - a. This kind of service is from God's revelation, relies on the Holy Spirit of God, and is for God's purpose (Eph. 1:17; 3:3-5; Col. 1:9).
    - b. This kind of service requires us to live in the spirit and by the sense of the spirit, walking according to the leading of the Spirit (Rom. 8:4).
- C. The service that is from God requires us to have fellowship with God and not be detached from God (1 John 1:3; John 15:5; 1 Cor. 1:9; 6:17):
1. Serving God requires a moment-by-moment, fresh contact with God.
  2. Every service that is from God and pleasing to Him is carried out by contacting and touching Him; we serve Him while contacting Him (Rom. 1:9; 7:6).
  3. If we serve outside of God, regardless of whether it is by our zeal or anything else, our service is not from God and therefore has no spiritual value.
  4. A service that is from God and has spiritual value must be one in which we are joined to God and in fellowship with Him by abiding in Him (1 Cor. 6:17; 1 John 2:27-28):
    - a. On the one hand, He operates within us, and on the other hand, we serve Him outwardly (Rom. 1:9; 7:6).
    - b. This kind of service is an activity issuing out of God's operation within us; outwardly we are serving Him, yet inwardly He is operating.

## « DAY 6 »

- c. Paul was serving God, but his serving was a matter of God operating in him (Col. 1:29):
    - (1) Paul served God because he gave and yielded himself to the indwelling God, putting his mind, emotion, and will under God's control to be occupied and filled with God (Eph. 3:16-17).
    - (2) Because Paul was moved by God inwardly, there was a strength that compelled him to serve God outwardly; it was God in him, mingling with him and motivating him to serve (Col. 1:29).
- D. The source of our service should be God, it should be the spirit, it should be God's operation in us, and it should be the operation, direction, and leading of the Spirit of God in our spirit; only the service that comes out of these things is the service that is from God (Rom. 11:36; 1 Cor. 8:6; Acts 13:2; 2 Cor. 3:5-6).

## << WEEK 4 — DAY 1 >>

### Morning Nourishment

Rom. 4:17 (As it is written, “I have appointed you a father of many nations”) in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.

11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

As the father of all those called by God, Abraham was the first of a new race chosen by God. We were born into the fallen Adamic race, but we have been reborn into the called-out Abrahamic race. Whoever is of faith, as Abraham was, is a member of this new race and a son of Abraham (Gal. 3:7). (Rom. 4:16, footnote 1)

Abraham believed God regarding two things: (1) the birth of Isaac, which is related to the God who “calls the things not being as being” [Rom. 4:17], and (2) the offering up and the gaining back of Isaac, which is related to the God who “gives life to the dead.” Abraham believed such a God and applied Him to his situation. Because Abraham had such faith, he believed God’s seemingly impossible word concerning the birth of Isaac, and he also immediately obeyed God’s commandment to offer Isaac, believing that God would raise him from the dead (Heb. 11:17-19). (Rom. 4:17, footnote 1)

### Today’s Reading

[In Romans 4:17, “calls the things not being as being”] is God’s mighty power of creation. As the creating God, He needs no material to work with; He can create something out of nothing simply by speaking: “For He spoke, and it was” (Psa. 33:9).(Rom. 4:17, footnote 3)

What does it mean to know God as the Father? It means that everything is from God. The Lord Jesus said, “My Father is working until now, and I also am working” (John 5:17). He did not say, “My God is working until now,” but “My Father is working until now.” For God to be the Father means that God is the Creator, the unique Initiator. The Son was sent from the Father. “The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner” (v. 19). This must be our experience. We must receive grace from God to realize that we cannot initiate anything. We are not worthy of initiating anything. Genesis 1 begins by saying, “In the beginning God....” In the beginning it was not us, but God. God is the Father, and everything originates from Him. (CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” p. 8)

I asked [a brother], “What then do you mean when you say you can do nothing apart from Him?” He answered, “The Lord has shown me that I can do anything, but that He has said, ‘Apart from me ye can do nothing.’ So it comes to this, that everything I have done and can still do apart from Him is nothing!”

We have to come to that valuation. I do not mean to say we cannot do a lot of things, for we can. We can take meetings and build churches, we can go to the ends of the earth and found missions, and we can seem to bear fruit; but remember that the Lord’s word is: “Every plant which my heavenly Father planted not, shall be rooted up” (Matt. 15:13). God is the only legitimate Originator in the universe (Gen. 1:1), and His Holy Spirit is the only legitimate initiator in our hearts. Anything that you or I plan and set on foot without Him has the taint of the flesh upon it, and it will never reach the realm of the Spirit however earnestly we seek God’s blessing on it. It may last for years, and then we may think we will adjust here and improve there and maybe bring it on a better plane, but it cannot be done.

Origin determines destination, and what was “of the flesh” originally will never be made spiritual by any amount of “improvement.” That which is born of the flesh is flesh, and it will never be otherwise. So anything for which we are sufficient in ourselves is “nothing” in God’s estimate, and we have to accept His estimate and write it down as nothing. “The flesh profiteth nothing.” It is only what comes from above that will abide. (CWWN, vol. 33, “The Normal Christian Life,” p. 161)

Further Reading: CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 6

## << WEEK 4 — DAY 2 >>

### Morning Nourishment

**Matt. 7:21** Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

**Phil. 2:13** For it is God who operates in you both the willing and the working for His good pleasure.

Those who serve the Lord must see that God's redemptive work is accomplished through man's cooperation. If we see this, we will have a clearer realization that all our work must be initiated by God, not by us....Although we may know this in doctrine, it is not easy to experience.

All of us who work for the Lord in various places and all the responsible brothers in the churches must consider how much of our work in serving God is initiated by God and how much is initiated by us. Regardless of how well it was done, how much of what we have done in the past has been initiated by God? This is truly a great matter. All our work and service in the church must be initiated by God and must be according to His desire. (Knowing Life and the Church, p. 191)

### Today's Reading

Moses' deliverance of the children of Israel did not originate from himself but from God. Furthermore, all his actions related to the deliverance of the children of Israel were according to God's instruction. The actions of the children of Israel, such as slaughtering the lambs, keeping the Passover, and crossing the Red Sea, did not come from Moses' imagination or idea but from God's instruction. God personally led the children of Israel through every station they passed.

When Moses came to the foot of Mount Sinai for the building of the tabernacle, he followed the pattern God showed him on the mountain; no deviation was permitted (Exodus 40). This shows that genuine service can come only from God, not from us....Only that which comes from God is service according to revelation.

Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity. In God's eyes, this kind of activity is not His service or His work. God considers only what He has initiated and started as a service and work to Him.

God wants man to cooperate with Him, but He does not want man to initiate anything. Anything that is initiated by man is a religious activity.

Cain served God, was zealous for God, and gave offerings to God. However, his service, his offering, and his zeal originated from himself, not from God, so God disregarded him. In all our service, do we really have a regard for God and fear God? Are we fearful that what we do for God is not of God but of ourselves? Do we fear that our pious activities may be considered rebellious and sinful in His eyes? God has ordained that we work in a certain way, but do we reject God's command and work in another way? Are we fearful of offering the fruit of the ground rather than animal sacrifices to God? Are we afraid that our work and service are not of God but of ourselves? Just as we fear our temper, do we also fear our preaching of the gospel, our zeal, our service, and our consecration? We should be as fearful of these as we are fearful of sinning and falling.

If we are enlightened, we will be fearful in our service. We may see that our service is like Cain's, not Abel's. One who serves the Lord must be fearful that his work, even the ability to preach and cast out demons, is not a service to God. A religious activity is any service and worship that does not originate from God's revelation, command, and leading. A man may know of God and be zealous in doing things for God according to his own view, but this is only a religious activity. Anything that is not revealed, commanded, or called by God is a religious activity, even if it is for God. Beginning with Adam in the Old Testament and continuing to the end of the New Testament, the activities of one who serves God must originate absolutely from God, not from man. (Knowing Life and the Church, pp. 196, 191, 194)

Further Reading: CWWN, vol. 33, "The Normal Christian Life," pp. 156-162

## << WEEK 4 — DAY 3 >>

### Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Sister M. E. Barber said, “Whoever cannot stop working for the sake of God cannot work for the sake of God.” This is a good word of experience. David knew that God needed a temple, but when God’s word came to him, he immediately stopped his work. His stopping was not related to need or ability; rather, he stopped because God did not want him to work. The ability of David not to work for God shows his spirituality. (Knowing Life and the Church, p. 198)

### Today’s Reading

David’s stopping established a twofold testimony in the universe. First, all the work in the universe should come from God, not from man. Second, all that matters is what God does for man, not what man does for God. David wanted to build a temple for God, but God said that He would build a house for David from which a kingdom would come forth. Even after God spoke this word to David, he fell twice. First, he murdered Uriah and usurped his wife Bath-sheba (2 Sam. 11:2-17, 26-27). Second, he numbered the children of Israel (24:1-10). It is amazing that after the murder of Uriah, Bath-sheba bore David a son, Solomon, and after David was chastised by God for numbering the people, he offered sacrifices on a piece of land, as instructed by God, which later became the site for the building of the temple (vv. 18-25; 1 Chron. 21:1; 2 Chron. 3:1).

The son and the site for the building of the temple both came out of David’s being forgiven of his sins. Those who can see this will bow their head and worship God, saying, “It is not we who can do something for You, but You who does something for man.” We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him. Even if we could do something for God, He does not need it; He needs only our cooperation. We must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command. All we need to do is cooperate with Him.

All those who serve God must see a principle from these examples: God’s work needs man’s cooperation, but it does not require man’s initiation. No work should be initiated by us. All work should be initiated by God. He commands, He calls, and He charges. We should listen to Him unreservedly. When He charges us, we should obey; when He demands, we should accept.

When the friends of Job were arguing with him, God was very patient. He stepped aside and let everyone speak; He came in to speak only after everyone was finished. The unique prerequisite to receiving God’s revelation is to stop our speaking, our opinion, our view, and our self. While it is easy to say the word stop, it is not so easy to stop. The best way for us to stop is to die; once we die, we stop.

God’s counsel is darkened by man’s words. A person’s opinion is expressed in his word, and his word represents his opinion. According to God, man’s words darken His counsel. Consequently, when Job spoke, God hid Himself. Later Job realized that God remained silent when he spoke. When we have an opinion and want to initiate something, God stops and hides Himself. This is what we need to see.

When Job said, “I abhor myself” (Job 42:6), he was referring to his opinions, views, and ideas. When we serve in various places to lead and administrate the churches, the greatest problem we encounter is opinions. Once a person has the heart to serve the Lord and becomes zealous, his opinions come out. At such a time, God will hide Himself and withdraw His will. Everything we initiate will be interrupted by God. In the matter of serving God, we must stop ourselves in order to give God the absolute opportunity to speak. This requires our exercise. (Knowing Life and the Church, pp. 198-199, 201-202)

Further Reading: Knowing Life and the Church, pp. 191-201

## << WEEK 4 — DAY 4 >>

### Morning Nourishment

Isa. 6:8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.

2 Cor. 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God.

Those who serve the Lord must thoroughly see, at least once, that their service must originate from God. Many have not seen the Lord in their service; they think that it is good as long as they serve God. There are many who have this kind of thought and view. Hence, the basic problem is whether or not we have seen, at least once, that our service to God must originate from Him, not from ourselves. (Knowing Life and the Church, p. 203)

### Today's Reading

If we all have this light, our problems will be solved easily. Many people, however, have not seen this light. Instead, they try to analyze whether their service is according to God's will and whether or not their service will render help. This is to fall into the mind. The basic matter is that we must fall down because of God's enlightenment and see that our service to God must come from God, not from us. Seeing and having this light will lead us to a breakthrough in the matter of not daring to initiate anything pertaining to the service of God. We will be enlightened inwardly to the point that we will not initiate anything in the matter of serving God. There is a saying in Chinese: "A newborn calf does not fear the tiger." This means that a young calf is not afraid of anything. It is even willing to touch a tiger. But if a calf is frightened and hurt by a tiger one day, it will not dare to touch the tiger again. Some of us are like a newborn calf in the matter of serving God. In the Old Testament David realized that he could not initiate anything in the service of God only after Uzzah was struck by God (2 Sam. 6:6-8).

We are not speaking of trivial principles but rather about a fundamental issue: In our service to the Lord, we must have a definite experience and come to a clear point of being enlightened by the Lord to see that our service must be of God, not of ourselves. If we have seen this basic matter, it will be much easier for us in practice.

How can we discern what is an opinion? An opinion is something that comes from us and is initiated by us. When something is initiated by us, we enjoy and like it. Anything initiated by us will bear our flavor and be our boast. Hence, when a service is initiated by us according to our opinion, often our enjoyment, preference, and boast are associated with it. When a certain matter is initiated by us, we enjoy and love it; moreover, we often feel that it is very good.

Negatively speaking, we often become upset when we encounter problems and difficulties in service or work that originates from us, especially when our service and work are ruined and overthrown. But when our service and work originate with the Lord, we can worship Him even when we encounter problems.

Moreover, there is other indirect evidence that shows whether a work is of God. If a certain work is not of God, the brothers and sisters often are not willing to carry it out. However, if a certain work is of God, the brothers and sisters are able to labor together. This is very good, but even if the brothers and sisters have some difficulty in laboring together, this is not necessarily a problem, because the work is not their responsibility. Those who are sent by the Lord are often quite patient. When a person is doing his own work, he will be anxious for success, but if he is doing the Lord's work, he will not be anxious, because it is the Lord's business. If we want to determine whether a person's work is of God or of himself, we only need to see if he is anxious in the work. If a person's work is according to God's sending, the sent one will not be anxious, and there will not be many opinions. (Knowing Life and the Church, pp. 203-205)

Further Reading: Knowing Life and the Church, pp. 201-207

## « WEEK 4 – DAY 5 »

### Morning Nourishment

2 Cor. 3:5-6 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

[Second Corinthians 3:5 and 6 each] mention two different sources. The two mentioned in verse 5 are “ourselves” and “God,” and the two in verse 6 are “letter” and “Spirit.” Although these two verses speak of four sources, it does not mean that our service has four different sources. These four sources are actually only two. The first two sources are embodied in and joined with the latter two. Just as “ourselves” is joined with “letter,” so “God” is also one with “Spirit.” Just as serving God by the letter is actually serving God by ourselves, so also serving God by the Spirit is serving God by God Himself. If we intend to serve God by ourselves, we must serve by the letter. Likewise, if we intend to serve God by God Himself, we must serve by the Spirit. (The Spirit and Service in Spirit, p. 105)

### Today’s Reading

Just as the service by the letter is the service in ourselves and from ourselves, so also the service by the Spirit is the service in God and from God. Therefore, there are only two kinds of services with two kinds of sources. One kind of service is by the letter and from ourselves, and the other kind is by the Spirit and from God. If our service is not from the first source, then it is from the second source, and if it is not from ourselves, then it is from God. Or conversely, if it is not from God, then it is from ourselves. Besides these, there is no third source.

We do not have time to closely examine these two sources of our service. We can only consider one of these two: the service which is from God. This kind of service is not from ourselves or by ourselves, and of course, it is also not for ourselves. Rather, it is from God and by God, and certainly it is also for God. The service which is from ourselves takes ourselves as its source, and it is performed by us according to the ordinances and rituals of the letter. It can be carried out by us outside of God and independently of God, without any need to rely on God, seek God, or fellowship with God. But the service which is from God is not like this! It requires us to rely on God, seek God, fellowship with God, be in God, and absolutely take God as our source. This kind of service is not from man’s wisdom, does not rely on man’s power, and is not for man’s pleasure. Rather, it is from God’s revelation, relies on the Holy Spirit of God, and is for God’s purpose. Hence, it requires us to live in and by the spirit. We must reject the mind, emotion, and will of the soul and live in the spirit and by the sense of the spirit, walking according to the leading of the spirit. Only then can we have fellowship with God and receive His revelation to render the service which is from God, which takes God as its source, which relies on God, and which is for God.

This kind of service from God requires us to have fellowship with God and not be detached from God. In order to have this kind of service, we must be in fellowship with God; we cannot act independently of God, God and we being separated. Every service that is from God and pleasing to Him is carried out by contacting and touching Him. We serve Him while contacting Him. We cannot stand apart from Him and lose touch with Him. If we serve outside of Him, regardless of whether by our zeal or anything else, our service is not from Him and therefore has no spiritual value. A service which is from God and has spiritual value must be one in which we are joined to God and in fellowship with Him by abiding in Him. On the one hand, He operates within us, and on the other hand, we serve Him outwardly. Therefore, this kind of service is an activity issuing out of God’s operation within us. Outwardly, we are serving Him, yet inwardly He is operating. (The Spirit and Service in Spirit, pp. 105-107)

Further Reading: Life-study of 1 Thessalonians, msg. 8

## << WEEK 4 — DAY 6 >>

### Morning Nourishment

Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

1 Cor. 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

Any kind of service must be a service rendered through us by the God abiding in us to the God sitting on the throne. This is the service which God wants and accepts. We cannot serve Him without Him having any ground in us. We cannot merely serve Him on earth and He merely receives it in heaven—He and we, we and He, standing apart from each other instead of being joined with one another. We cannot merely think of Him one minute and then immediately serve Him zealously without contacting Him or being mingled with Him. This kind of service is from ourselves and by ourselves, not from God or by God. Therefore, it has no element of God in it. (The Spirit and Service in Spirit, p. 107)

### Today's Reading

The apostle said that his service in the new covenant was not from himself or by himself; it was from God and by God. It is true that he served God, but it was more a matter of God operating in him and bringing him along to serve God. He served God not because he was happy and convinced and therefore made up his mind to do something for God. No! He served God because he gave and yielded himself to the indwelling God, putting his mind, emotion, and will under God's control to be occupied and filled by God. In this way God was able to gain all the ground in him and to operate in him through His Spirit, motivating him to work and serve. Because he was moved by God inwardly, there was a strength that compelled him to serve outwardly. He was not compelled by his own zeal or his mind, emotion, and will. No! It was God in him, mingling with him and motivating him to serve. This service did not come out of himself; instead, it came out of God. Apparently, it was he serving; actually, it was God operating and motivating within him.

Before Paul was saved, he was Saul. At that time he also served God, but his service then was not from God but from himself. He was exceedingly zealous for God according to the religious education he had received. He was a young man with a strong will and great passion, with talents and courage. He served God with these qualities according to the Jewish religious ordinances. In such a service there was no ground for God or the element of God. Such a service was not from God or by God but from himself and by himself. At that time he served God by his own zeal, courage, and talent instead of by God.

After he was saved, God lived in him and he was joined to God. He and God were no longer two, but the two became one. God's life became his life, God's nature became his nature, God's feeling became his feeling, and God's view became his view. God's everything became his everything, his content. When he gave God the ground in him in this way, and when he and God fellowshiped together, God operated in him, giving him a sense that motivated him to serve God by preaching the gospel. His service was from God and by God. It issued from his passing through God and allowing God to pass through him. This kind of service was not just a work or an enterprise but the flowing out of God and the overflow of God's life.

In the matter of service we cannot do it out of our enthusiasm, determination, or capability, nor can we serve merely according to what we were taught. None of these things should be the source of our service. The source of our service should be God, it should be the spirit, it should be God's operation in us, and it should be the operation, direction, and leading of the Spirit of God in our spirit. Only the service which comes out of these things is the service which is from God and by God. (The Spirit and Service in Spirit, pp. 107-108)

Further Reading: The Spirit and Service in Spirit, ch. 8

# WEEK 4 — HYMN

## We have a most glorious King

Service — By Dwelling with the Lord

904

The musical score is written in 6/8 time with a key signature of one flat (Bb). It consists of four staves of music. The lyrics are written below the notes. Chord symbols are placed above the notes: F, C/E, Dm, F/C, Bb, F/A, C7, F, C/E, Dm, F/C, Bb, F/A, C7, F, F/A, Bb, F/A, Gm, C7, F, C/E, Dm, F/C, Bb, F/A, C7, F.

1. We have a most glo - ri - ous King; The heav - ens, He says, are His  
throne; All worlds are His might - y do - main, All kingdoms His scep - ter shall  
own. He dwells with His peo - ple be - low, He loves in their tri - als to  
share; We dwell with the King for His work, His bur - den we will - ing - ly bear.

2. I'm dwelling with Jesus my King;  
I've found where He dwells with His own;  
I've opened the door of my heart;  
He's made it His temple and throne.  
Like Mary I sit at His feet,  
Like John I recline on His breast;  
His presence is fulness of joy,  
His bosom is infinite rest.
3. I dwell with the King for His work,  
I've part in His glorious plan  
To bring in His kingdom to earth  
And tell His salvation to man.  
The world has its work and rewards,  
I count them but folly and loss;  
My business is only His work,  
My message is only His cross.
4. I dwell with the King for His work,  
The work, it is His and not mine;  
He plans and prepares it for me  
And fills me with power divine.  
So duty is changed to delight,  
And prayer into praise as I sing;  
I dwell with my King for His work  
And work in the strength of my King.
5. We'll dwell with the King for His work  
And work thru each day of the year.  
Perhaps ere it passes, the King  
In glory Himself shall appear.  
Oh, then in some closer embrace,  
Oh, then in some nobler employ  
We'll dwell with the King for His work  
In endless, ineffable joy!