

# WEEK 8 — OUTLINE

## A Life-ministering Service

Scripture Reading: 1 John 1:1-2; 2:25; 5:11-16

### « DAY 1 »

**I. As believers in Christ and children of God, we not only have eternal life and may experience eternal life, but we can minister this life to other members of the Body of Christ (1 John 5:11-16).**

**II. To minister life is to impart life; when we have a surplus of life, we can minister from this supply to others (1:1-2; 2:25; 5:11-13, 16).**

**III. The service for the building up of the house of God is a life-ministering service—a service of supplying others with the divine life (2 Cor. 4:12):**

A. The church service is to supply life, for it is a service of life (Rom. 8:2, 6, 10-11):

1. If we merely handle business affairs or manage matters but do not supply others with the life of God, our service is a failure and is vain.
2. No matter what our service may be, we should be clear that our service is a means to supply life to others (1 John 5:16; 2 Cor. 4:12).

### « DAY 2 »

3. If the church were only for taking care of matters, not supplying life, the church would lose its nature and would be a society.

4. We must serve in such a way that others may receive the supply of life; we need to be deeply impressed with this point and look to the Lord so that our service becomes an outlet for His life (John 10:10; 11:25; 1 John 1:2).

B. The life that we supply to others is in the Spirit, the Spirit is mingled with our spirit, and the life of God is located, abides, and grows in the mingled spirit (1 Cor. 15:45b; 6:17; Rom. 8:4):

1. If we would supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit (7:6; 1:9).
2. If our spirit cannot be released, the divine life has no way to be released.

C. We need to see the distinction between life and moral character (7:21-23; 8:2, 11):

1. Christians speak of being good, which involves moral character, good deeds, and good behavior, not of the divine life in the Word of God (John 1:4).

2. In order not to hinder others from receiving the divine life, we must do good deeds and have good moral character; however, good deeds and moral character do not necessarily mean that the life of God is expressed through us:
  - a. We may be irreproachable and commendable in our service yet express merely good character, perfection, and human virtues, but these are not the life of God.
  - b. Whenever others touch us rather than Christ in us, they touch death and not life.

**« DAY 3 »**

**IV. As serving ones, we need to be deeply impressed with the necessity of being able to minister life (1 John 5:11-16):**

- A. The service that is from God requires us to minister life to others (2 Cor. 4:1, 12):
  1. The service that God wants from us does not focus on doing a work but on ministering life (1 John 5:16):
    - a. The center and focus of the service of the saints and of the church are not to build up an enterprise or work but to minister life.
    - b. God's desire is that the emphasis of our service be on ministering life instead of producing a work or enterprise (2:25; 5:11-13).
  2. The only standard of measurement is how much the church has ministered God's life to others and how much element of the divine life has entered into others through the church's service (2 Cor. 4:12).
- B. Bearing fruit is to minister life, that is, to release the supply of the vine's life (John 15:4-5).
- C. In order to minister life to others, we need to be joined to Christ, abide in Christ, and give Him the ground in us to fill us so that His life, His nature, His likes, and His inclination become our life, our nature, our likes, and our inclination; in our service His all becomes our all (1 John 2:27; Eph. 3:16-17).

**« DAY 4 »**

- D. May God have mercy on us that all our service and work would be from Him, would come out of our fellowship with Him, and would be able to overflow with Him and His life as a supply to others (cf. Psa. 36:8-9).
- E. We must always remember that the service of the church is God's flowing out to supply others with the divine life (John 7:37-39).

**V. To minister is to have the outflow of life (19:34; 7:37-39):**

- A. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us (Eph. 4:18; Rev. 22:1).

B. In order for life to be released from our spirit, our outer man must be dealt with and broken (2 Cor. 4:16; Heb. 4:12):

1. If our outer man is not broken, there cannot be a pure flow of the divine life.
2. If we want the divine life to be released from within us, we must be subdued in our soul and let our spirit dominate and rule over every matter; then the Lord's life will be able to flow out (Eph. 3:16-17).

## « DAY 5 »

C. Having the outflow of life requires that we be with Christ in His life-releasing death; this is to be identified with the smitten Christ, typified by the smitten rock (John 19:34; Exo. 17:6):

1. When we identify ourselves with the smitten Christ, that is, when we are one with Him as the smitten Christ, the divine life as the living water flows out of us (v. 6; John 7:38; cf. Phil. 3:10).
2. Our human life, our natural life, must be smitten so that the living water may flow out from within us (2 Cor. 4:10-11, 16).
3. If we are one with the smitten Christ, identified with Him, we will experience the crucifixion of our natural life, and then just as Christ's divine life flowed out as living water through the smiting of His human life, we also will experience the flow of the water of life through the smiting of our natural life (vv. 10-12).

## **VI. If we would minister life to others, we need to be aware of the attack upon the church by death (Matt. 16:18; Rom. 5:17, 21):**

A. From Eden onwards, God's controversy with Satan has been on the issue of life and death (Gen. 3:3-4; Rom. 5:12, 17, 21; 1 Cor. 15:22).

## « DAY 6 »

B. What is of God is characterized by life, and what is of Satan, by death; in the church everything that issues from God is life, and everything that issues from Satan is death (John 1:4; 10:10; 11:25; Heb. 2:14).

C. The attack upon the church will come from death, from the gates of Hades (Matt. 16:18).

D. Satan's greatest fear with regard to the church is her resistance to his power of death (2 Tim. 1:10).

E. The eternal life within us can overcome death both in ourselves and in other members of the church (1 John 5:11-13, 16).

F. We need to experience and enjoy the eternal life within us, and we need to minister this life to others by being a channel through which eternal life can flow (John 7:37-39; Phil. 1:24-25).

G. God intends for the church to manifest the life of Christ; hence, the church must be full of life, and our service in the church must minister life (1 John 1:1-2; 2:25; 5:11-13, 16; 2 Cor. 4:12).

## << WEEK 8 — DAY 1 >>

### Morning Nourishment

**1 John 5:16** If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him...

**2 Cor. 4:12** So then death operates in us, but life in you.

In 1 John 5:14-17 there is the indication not only that we have eternal life and enjoy it but also that we can minister this life to others. This means that we can give eternal life to others. Regarding this matter, John's thought is deep. Although the thought here is deep, the matter is very practical in our Christian life. If we enjoy eternal life and experience it, surely we shall be able to channel this life to others. We shall be able to minister eternal life to other members of the Body. (Life-study of 1 John, p. 343)

### Today's Reading

If your car is almost out of gasoline, you can turn into the gas station and stay there to have the tank refilled. After a little while your gas supply will be replenished, and you can continue on your way. When you yourself have the supply, then you can supply others.

We need to learn that when any brother or sister sins, this is a strong indication that he or she is short of life. To be of help, we must first check whether we have life. Do we have a surplus of life? Do we have more than we need? If not, we must wait on the Lord with prayer and fasting until we get the rich supply. Then we can minister from this supply to others. This is the way to go on in the church life during this time of degraded Christianity.

John stresses that this life which we need to minister to others is simply God Himself. It is the Son of God. "This is the true God and eternal life" [1 John 5:20]. Our need is to have a bigger portion of the Lord Jesus. Then we will have a surplus to minister to others, a surplus not of knowledge or doctrine but of God. (CWWL, 1980, vol. 2, "The Mending Ministry of John," p. 332)

To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. (1 John 5:16, footnote 3)

We will focus on a basic matter in service, which is supplying life...Those who serve the Lord must be clear that every service should supply life. The elders should not think that their responsibility in the church is merely to handle business affairs and manage matters. The elders should not say that as long as they manage matters and handle business affairs properly, their service is adequate. The deacons should not say that their service is complete after they finish taking care of the business affairs. The church service is to supply life, for it is a service of life. If we merely handle business affairs or manage matters but do not supply others with the life of God, our service is a failure and is vain. We should never think that only those who minister the word are the ones who supply life but that the service of the elders or deacons is merely to handle business affairs and to manage matters. Such a concept is wrong and needs to be corrected.

Every service, whether preaching the gospel, giving messages, managing business affairs, or visitation, that is, whether the service is spiritual or administrative, should be a means for us to supply the life that we have received. Preaching the gospel is for the supply of life. Ministering the word is for the supply of life. Visitation is for the supply of life, and serving in the church business office is for the supply of life. Even ordinary things, such as sweeping and cleaning the windows, are a means to supply life. Apparently, there are many items in the church service, but spiritually, these many items have one purpose, which is to supply life.

Although the saints have heard the principles concerning service, I am fellowshipping concerning this again because we need to consider our service. No matter what our service may be, we should be clear that our service is a means to supply life to others. The elders and the deacons must uphold this point.

Whether or not we are adequate in our service, our focus is on supplying life, not on accomplishing something. (The Service for Building Up the House of God, pp. 39-40)

Further Reading: Life-study of 1 John, msgs. 36-37

## << WEEK 8 — DAY 2 >>

### Morning Nourishment

**John 10:10** The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

**11:25** Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

The church is different from a society. The church is of life and is spiritual, but a society is like a business. In the church the point is not whether we do a good job but whether life is supplied. If the church were only for taking care of matters, not supplying life, the church would lose its nature and would be a society. The saints must uphold this point.

I am not saying that we can be sloppy in our service. When things are done incorrectly, the saints are not edified. We must serve in fear and trembling before the Lord lest our service be haphazard. However, we cannot be content with doing a service. We must serve in such a way that others may receive the supply of life. We need to be deeply impressed with this point and look to the Lord so that our service becomes an outlet for His life. We want to be delivered from mistakes, but the focus of such deliverance is not on doing a successful job but on the flowing out of life. (The Service for Building Up the House of God, p. 40)

### Today's Reading

The life that we supply to others is in the Spirit. This means that the Spirit is the dwelling place of the life of God. In Romans 8:2 the Spirit is referred to as the "Spirit of life." Since the life of God is in the Spirit, the Spirit is the Spirit of life. In addition, as children of God, we have His life in our spirit. The life of God is in the Spirit and in our spirit.

The life of God is not in human thoughts, views, or opinions. The life of God is in the Spirit and dwells in the regenerated human spirit. The divine life is in the two spirits, the Spirit mingled with our human spirit. Initially, the divine life was only in the Spirit, but now the divine life dwells also in our spirit. It is difficult for expositors to determine whether the spirit in Romans 8 refers specifically to the Spirit of God or to our human spirit, for the two spirits are mingled together. In chapter 8 the Spirit and the human spirit have become one spirit. Both the divine Spirit and the human spirit are similar in nature, for they are both spirit. The Spirit is mingled with our human spirit, and the life of God is located, abides, and grows in our mingled spirit. Hence, if we are to supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit. If our spirit cannot be released, the divine life has no way to be released.

Let us consider what it means to supply life. Christianity speaks of being good, which involves moral character, good deeds, and good behavior. Christianity does not speak of the divine life referred to in the Word of God. The Bible says, "Death operates in us, but life in you" (2 Cor. 4:12). This means that when the death of Christ operates in us, life operates in others. This life is not moral character or behavior; rather, it is the life of God. This is a great distinction.

Those who serve God should indeed have good moral character, have good behavior, and do good deeds; otherwise, they will hinder others from receiving the divine life. In order not to hinder others from receiving the supply of life, we must do good deeds and have good moral character. However, good deeds and good moral character do not necessarily mean that the life of God is expressed through us. We may be irreproachable and commendable in our service yet express merely good character, perfection, and human virtues, but these are not the life of God.

We need to understand that the moral character and good behavior spoken of in the Bible are none other than the life of God being expressed through man. Our service depends on our knowing what is life and what is the outflow of life. (The Service for Building Up the House of God, pp. 40-42)

Further Reading: The Service for Building Up the House of God, ch. 4; CWWN, vol. 44, p. 851

## << WEEK 8 — DAY 3 >>

### Morning Nourishment

**1 John 5:11-13** And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

The service that is from God requires us to have fellowship with God and minister life to others. The service that God wants from us does not focus on doing a work but on ministering life. The center and goal of the service of the saints and of the church are not to build up an enterprise or a work but to minister God's life...The service of the church and of the saints is nothing and worthless in God's eyes if all we have done is successfully finish our work, having built up either a big or a small enterprise. God's desire is that the emphasis of our service be on ministering God's life instead of producing a work or enterprise. (The Spirit and Service in Spirit, pp. 111-112)

### Today's Reading

For the sake of the new believers, we will use words that are easily understood to explain this. For example, the church is here serving God, but the emphasis is not on how many meeting halls are built, how many enterprises are established, how many activities are carried out, how much work is done, or how many people are brought in. These are not the center and goal of the church service. To use these items to measure and judge the church service is a huge mistake. How weighty the church service is, how high it is, how much value it has, and how acceptable it is in God's eyes—all these are not measured by the aforementioned items as the standard, such as the number of people, the material things, the size of the enterprise, and the amount of work. Rather, the only standard of measurement is how much the church has ministered God's life to others and how much element of the divine life has entered into people through the church's help and service.

God measures the work and service of the church according to one point: how much supply of spiritual life the church has given people and how much increase of the element of God's life people have received when they were helped by the church. God uses only this standard to measure the church's service.

In John 15 the Lord said that He is the vine and we are the branches. Apart from the vine, the branches can do nothing. The branches on the vine are not there to be its material; they are there to bear fruit. Bearing fruit is to minister life, that is, to release the supply of the vine's life. This is our function with respect to the Lord. Today the Lord does not need people to be His material, nor does He need human talent. He only needs people to abide in Him, to be filled with Him, and to release the supply of His life. This is truly like the branches of the vine being filled with the sap of the vine and releasing the supply of the vine's life. The branches of the vine do not know how to do anything but abide in the vine and allow its life to be ministered and to flow out through them.

This is the service of the church, which is not a great work or large enterprise with a huge accomplishment but the ministering and flowing out of the life of Christ. It requires us to be joined to Christ, to abide in Christ, and to give Him the ground in us to fill us, so that His life, His nature, His likes, and His inclination can become our life, our nature, our likes, and our inclination. In other words, His all becomes our all. When we abide in Him, live in Him, and fellowship with Him like this, we allow Him to pass through us and flow out from us. What flows out from us is His life, the life of the vine. This will minister life to others, and it will give them life. When people touch this, they touch Christ and the life of the vine. This is the service of the church. (The Spirit and Service in Spirit, pp. 112, 114-115)

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

## << WEEK 8 — DAY 4 >>

### Morning Nourishment

**Psa. 36:8-9** They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light.

We must always remember that the service of the church is God's flowing out to supply others with the divine life. It is not a matter of how many things we accomplish or how many works we do. Instead, it is a matter of how much God we flow out and how much of God's life we minister to others. This is where all the issues lie. God never uses other things to judge our work. He only uses His life to judge our work. The more our work has God Himself and the element of His life, the weightier and more valuable it is. If we do not have this, then our work is empty and a failure.

May God truly have mercy on us that all our service and work would be from Him, would come out of our fellowship with Him, and would be able to overflow with Him and His life as a supply to others. (The Spirit and Service in Spirit, p. 115)

### Today's Reading

Concerning what life is, we must first see that only the life of God is life. Then we must see that life is the flowing out of God. Revelation 22:1-2 speaks of a river of water of life flowing out of the throne of God, and in the river of water of life is the tree of life. Both the water of life and the tree of life signify life. Therefore, we are shown clearly here that life is that which flows out from God. Hence, we can say that life is the flowing out of God.

Thus, the life we receive from God is the flowing out of God Himself. This life flowing into us, from our side, is the flowing in of God, and from God's side, it is the flowing out of God. Then, when this life flows out of us, it is again the flowing out of God. (The Knowledge of Life, pp. 11-13)

Life is God's content and God's flowing out. God's content is God's being, so life is God's inner being (Eph. 4:18a). God's flowing out is the impartation of Himself as life to us. In Revelation 22:1 we see the river of water of life flowing out from the throne of God. This is God's flowing out. Life is God's content, His inner being, and life is God flowing out into us and being imparted into our being. (Basic Lessons on Life, p. 58)

The operation of death within us, spoken of in 2 Corinthians 4:12, is the killing. The operation of death is our being broken. The more we are broken, the more the life of God will flow out of us.

A brother who is broken can supply life. We may understand this doctrinally, but we still need to put it into practice. The Spirit of life abides in our spirit. However, besides our human spirit, we also have a soul and a body. Our soul and body encase our spirit. Therefore, in order for life to be released from our spirit, our soul and body must be dealt with and broken. The body does not pose much of a problem, but our soul poses a great problem. The things of the soul, which is composed of our mind, emotion, and will, are difficult to deal with. The soul surrounds and encases the spirit. Hence, our soul must be dealt with and broken in order for our spirit to be released. Otherwise, there cannot be a pure flow of the divine life.

In order for the Lord's life to be released from within us, we must learn to fellowship with the Lord, be subdued in our soul, and let our spirit dominate and rule over every matter. Whether we are elders or deacons or are involved in visitation or preaching the gospel, we must learn to use our spirit and to subdue our mind, emotion, and will so that we touch things with our spirit. Then the Lord's life will be able to flow out. Our supplying others with life does not depend on our doing things properly but on our exercising our spirit. (The Service for Building Up the House of God, pp. 44-45)

Further Reading: CWWN, vol. 40, "What Shall This Man Do?" ch. 8

## << WEEK 8 — DAY 5 >>

### Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

If we would flow the water of life, we also need to be identified with the smitten Christ (Exo. 17:6; John 7:38). The smitten rock signifies the incarnated Christ in His crucifixion. In a previous message we pointed out that on the cross Christ was smitten by God. We need to be identified with this smitten One. This means that our human life, our natural life, must be smitten so that the living water may flow. There is no need, however, for us to try to smite ourselves. If we simply are one with the smitten Christ, identified with Him, we shall experience the crucifixion of our natural life. Then as Christ's divine life flowed out as living water through the smiting of His human life, we also shall experience the flow of the water of life through the smiting of our natural life. Only when our natural life has been smitten will the divine life flow out from us. (Life-study of Exodus, p. 527)

### Today's Reading

When we are identified with Christ in His death, our natural, human life will be put to death. Then whatever flows out of us will be the very life of God, the divine, eternal life. This life is the water of life. If we are identified with the smitten Christ, what flows out from us will be pure. There will not be the mixture of the divine life with the natural life.

Furthermore, this flow will bring us into a situation that is flooded with eternal life. According to Revelation 22:1 and 2, the supply of life is in the water of life, for the tree of life grows in the river of life. When the water of life flows within us, we are richly supplied. Moreover, the whole church will receive the rich supply of life. Oh, how we need such a flowing! (Life-study of Exodus, pp. 527-528)

From Eden onwards, God's controversy with Satan has been on this issue of death and life (see for example Gen. 3:3, 4; Rom. 5:12, 17, 21; 1 Cor. 15:22). All of God is characterized by life, all of Satan by death. It is not only a question of holiness. There is much false holiness in the world, and we can readily be deceived by it, but life is one thing that cannot be simulated. Is there life in me? Do I touch life in another? These are the questions. For life is something deeper than thought, more real than feeling and doctrine. Where there is life there is God. The great difference between Christ and all others is that, whereas others are dead, He lives. Death could not touch Him. And God who destroyed death through Christ, now uses the Church for the same purpose. Today she is God's vessel of life, called to reveal the risen life of His Son, and to bring men to the knowledge of that life.

But if this is the Church's work and ministry, we can readily see what will be the nature of Satan's attack upon her. Death will be his weapon. Note the importance of this. If the attack came by way of sin, or the world, or by direct assault only, we should know how to guard against it. But even when the question of sin is settled, and even if the world has no attractions for us, yet Satan still has power. It is no use stopping one hole if the vessel has several others!

Sin is but the road; death is the goal. To deal with sin is still not to have touched death. If you have already arrived at a place, the destruction of the road thither does not get you away from that place. Satan's power lies not just in the love of the world, or sin, or in any kind of direct assault, whether on mind or body or anything else. We may overcome all these things and yet not be overcomers for he still has power through death. (CWWN, vol. 40, "What Shall This Man Do?" pp. 119-120)

Further Reading: Life-study of Romans, msg. 48; CWWN, vol. 44, pp. 875-878

## << WEEK 8 — DAY 6 >>

### Morning Nourishment

**Matt. 16:18** ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

**Rom. 5:17** For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Praise His Name, God has shown us right from the outset from what quarter the attack upon the Church will come. We are to expect it from “the gates of Hades”—that is, of death. This expression occurs only once in the New Testament, but there in Matthew 16:18 it is in its right place. Satan’s greatest fear with regard to the Church is of her resistance, not to sinning, or to the love of the world, or to any of his direct attacks, but to his power of death.

So the controversy between life and death that began in Eden ended in Gethsemane and at Calvary. There death was abolished, and life and immortality brought to light. Not only is Satan destroyed, but for us redeemed sinners, because we have already died a death in Christ, death too is gone, and we have become possessors of His incorruptible life. (CWWN, vol. 40, “What Shall This Man Do?” p. 120)

### Today’s Reading

John uses what he has written in 1 John 5:4-13 as a basis to show us [in verses 14 through 17] that this eternal life can overcome death. We have received eternal life, and this life has been testified, proved, and pledged within us. Now John intends to point out that eternal life overcomes death.

Perhaps you regarded 5:14-17 as verses concerning our prayer and God’s answer to our prayer. Actually, John’s intention in these verses is to show us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members.

In the church life we do not live alone. Because the church is the Body, we live with the fellow members of the Body. Since we are in the Body, we are members with the other fellow members. Eternal life not only takes care of our own need; it also takes care of the need of the fellow members around us. It overcomes death within us, and it overcomes death within our brothers. Especially, it overcomes death in those who are weak or who have problems.

We who have eternal life can pass this life on to others. This means that we can be a channel through which eternal life is supplied to others. We can be a channel for eternal life to flow out of us and into others. (Life-study of 1 John, pp. 328, 337)

The riches of God are in Christ, and the riches of Christ are manifested through the church. How does the church express Christ? Since the church is the testimony of the riches of God, its characteristics must be the characteristics of Christ. Then what are the characteristics of Christ? We can put it in a simple way: The characteristics of Christ are encapsulated in the words He said when He raised Lazarus from the dead, “I am the resurrection and the life” (John 11:25). Christ is the resurrection and the life. Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life. In the church everything that issues from God is life, and everything that issues from Satan is death.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God’s life. The Gospel of John is a book on life; it is not on sin or other things. Almost every chapter concerns life and resurrection. God’s Christ is life, and God’s Christ is resurrection, and the church is the vessel of this life and resurrection. We know that a vessel is used to contain things. You cannot give water to others with your hands; you have to have a vessel to contain the water before others can receive it. Through the church—the vessel of Christ—God dispenses His life and riches to men. (CWWN, vol. 44, pp. 881-882)

Further Reading: Life-study of 1 John, msg. 38; CWWN, vol. 44, pp. 881-885

# WEEK 8 — HYMN

## The overflow of life is work

Service — The Overflow of Life

910

The musical score is written in 3/4 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. The lyrics are: 1. The o - ver-flow of life is work, The work should be our liv - ing! What we ex - pe - ri - ence e'er should be The mes - sage we are giv - ing. When liv - ing and the work are one, The work will be ef - fec - tual; When mes - sage and the life are one, The word will be suc - cess - ful.

2. The work must be the fruit of life,

Born thru the Spirit's flowing;  
As branches of the Lord, the vine,  
Fruit bearing, life bestowing.

'Tis Christ Himself thru us to work,  
Himself as life expressing,  
And all the riches of His life  
To others manifesting.

3. 'Tis not a movement borne of man,

But by His power moving;  
'Tis not the deeds done outwardly,  
But inward action proving.

'Tis not the work of enterprise,  
But 'tis His life confessing;  
'Tis not to toil for our success,  
But 'tis Himself expressing.

4. Our plans, our aims, our energy

We must abandon wholly,  
That He may work His plan thru us,  
His aim and object solely.

Ourselves, with all we are and have,  
To death we must surrender,  
That Christ may live Himself thru us  
With riches and with splendor.