

**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 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.**

**II. To minister life is to impart life; when we have a surplus of life, we can minister from this supply to others.**

<p><b>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.</b></p>	<p><b>A. The church service is to supply life, for it is a service of life:</b></p>	<p><b>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.</b></p>	
		<p><b>2. No matter what our service may be, we should be clear that our service is a means to supply life to others.</b></p>	
		<p><b>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.</b></p>	
		<p><b>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. <u>John 10:10</u> 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. <u>11:25</u> Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.</b></p>	
	<p><b>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:</b></p>	<p><b>1. If we would supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit.</b></p>	
		<p><b>2. If our spirit cannot be released, the divine life has no way to be released.</b></p>	
<p><b>C. We need to see the distinction between life and moral character:</b></p>	<p><b>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.</b></p> <p><b>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:</b></p>	<p><b>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></p>	
		<p><b>b. Whenever others touch us rather than Christ in us, they touch death and not life.</b></p>	
		<p><b>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.</b></p>	
<p><b>IV. As serving ones, we need to be deeply impressed with the necessity of being able to minister life:</b></p> <p><b><u>1 John 5:11</u> And this is the testimony, that God gave to us eternal life and this life is in His Son.</b></p> <p><b><u>12</u> He who has the Son has the</b></p>	<p><b>A. The service that is from God requires us to minister life to others:</b></p>	<p><b>1. The service that God wants from us does not focus on doing a work but on ministering life:</b></p> <p><b><u>1 John 5:16</u> If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.</b></p>	
		<p><b>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.</b></p>	
	<p><b>B. Bearing fruit is to minister life, that is, to release the supply of the vine's life.</b></p>		

<p>life; he who does not have the Son of God does not have the life.  <u>13</u> 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.</p>	<p>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.</p>	
<p>V. To minister is to have the outflow of life:</p>	<p>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.</p>	
	<p>B. In order for life to be released from our spirit, our outer man must be dealt with and broken:</p>	<p>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.</p>
	<p>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:  <u>John 19:34</u> But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.  <u>Exo. 17:6</u> 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.</p>	<p>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.  2. Our human life, our natural life, must be smitten so that the living water may flow out from within us.  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.</p>
<p>VI. If we would minister life to others, we need to be aware of the attack upon the church by death:  <u>Rom. 5:17</u> 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.</p>	<p>A. From Eden onwards, God's controversy with Satan has been on the issue of life and death.  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.  C. The attack upon the church will come from death, from the gates of Hades.  <u>Matt. 16:18</u> And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.  D. Satan's greatest fear with regard to the church is her resistance to his power of death.  E. The eternal life within us can overcome death both in ourselves and in other members of the church.  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.  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.</p>	

## Experience

① 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 of 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 have one purpose, which is to supply life.

Although the saints have heard the principles concerning service, I am fellowshiping 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.

Business life model: All the services in the church life, whether they are spiritual or administrative, must minister life. Gospel preaching spiritual service needs to minister life, but never think that cleaning does not need to minister life. With this perspective, you can see that all the affairs in your business life is having the same principle. It is necessary not only to utilize your spirit, set your mind on the spirit, but also the same for your business affairs. In carrying out business, express Christ largely by enjoying and experiencing Christ as your wisdom, motive force and so forth. That way, you will grow in the Lord's life, and your business be blessed.

② 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.

Marriage life model: In order to have one heart, to love and support each other in marriage life, God's life must be enjoyed and flowed out. Because God's life is in your spirit, in order for life to flow out, the soul that surrounds the spirit must be crushed. Your soul (mind, feeling, will) must be crushed after experiencing the cross. In fact, marriage and business life will help to crush you and the life to flow out from inside. Under God's arrangement, couples are different from each other for the purpose of helping each other. If they are the same, they cannot help each other even without conflict. However, if you do not enjoy Christ, "helper" will become "obstructor" instead. Call the name of the Lord, persevere with the Lord, experienced the Cross with sufficient awareness of God's arrangements, and deal with the idea that your spouse is an "obstructor".

Also, due to the close relationship that the husband and wife are having, they tend to become loose or behave selfishly. You should be careful not to become a "chauvinistic husband" or a "henpecked husband". The will of God for you is to out flow God's life through the cross, and to build the body of Christ. It is the same for the marriage life. In order for Husband and wife to have one heart, one mind and moving towards the goal of fulfilling God's economy one step at a time, you must experience the cross and have your soul dealt with. If you do it this way, you most certainly will find a great blessing in your marriage. Amen.

③ 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.

School life model: In order to have a blessed school life, take the church life as your secret. Interact openly with the young brothers and sisters who are experienced in problems with human relations issues, academic problems, future occupations and marriage problems. Christ's body life is the best social life, in which God's life flows. This God's life can overcome the death within you. Hallelujah!

218 その霊の豊満—充滿

1. 血しおのきよめで よろこびあふれ、  
いのちを受けしは、かわとなるため。  
生けるみずながし、その霊を満たし、  
かわきをうるおす うつわとなせや。
2. あまくゆたかなる たえなるすくい；  
満ちたるところで 日々主あかしす。  
生けるみずながし その霊を満たし、  
ひとを主へと帰す うつわとなせや。
3. どうときうつわと われつくり上げ、  
めぐみといのちを 満たしに満たせ。  
生けるみずながし、その霊を満たし、  
ひとの飢えいやす うつわとなせや。
4. 主よわれを占有し、なが霊を満たし、  
あふれにあふれて、とわにいたれや。  
生けるみずながし、その霊を満たし、  
わきいであふれる うつわとなせや。

218 圣灵的丰满—充滿

1. 我已得蒙宝血洗净，充滿天上的喜乐；  
我已得着永远生命，成为活水的运河。  
我愿作主活水运河，充滿生命的圣灵，  
灌輸生命，解人干渴，涌流活水无止境。
2. 奇妙救恩，甜美、丰盛，满足我心如我意；  
我愿天天作此见证，吸引多人来归依。  
我愿作主活水运河，充滿生命的圣灵，  
灌輸生命，解人干渴，涌流活水无止境。
3. 主，你使我完全成圣，作你贵重的器皿，  
充滿恩典，充滿生命，供应饥渴的人群。  
我愿作主活水运河，充滿生命的圣灵，  
灌輸生命，解人干渴，涌流活水无止境。
4. 将我倒空，将我充滿，愿我全人你占有；  
活水江河洋溢、泛滥，涌流生命到永久。  
我愿作主活水运河，充滿生命的圣灵，  
灌輸生命，解人干渴，涌流活水无止境。

268. Fullness of the Spirit - The Filling

1. How I praise Thee, precious Savior,  
That Thy love laid hold of me;  
Thou hast saved and cleansed and filled me,  
That I might Thy channel be.  
(chorus) Channels only, blessed Master,  
But with all Thy wondrous grace,  
Flowing through us, Thou canst use us  
Every hour in every place.
2. Just a channel, full of blessing,  
To the thirsty hearts around;  
To tell out Thy full salvation,  
All Thy loving message sound.
3. Emptied that Thou shouldest fill me,  
A clean vessel in Thine hand;  
With no strength but as Thou givest  
Graciously with each command.
4. Witnessing Thy grace to save me,  
Setting free from self and sin;  
Thou hast bought me to possess me,  
In Thy fulness, Lord, come in.
5. O Lord, fill now with Thy Spirit  
Hearts that full surrender know;  
That the streams of living water  
From our inner man may flow.