



**THE TREE OF
LIFE &
THE RIVER OF
LIFE**

2021 FALL COLLEGE CONFERENCE

THE TREE OF LIFE & THE RIVER OF LIFE

Message One

The Tree of Life

- I. In the Bible, we see life and building as the basic and central revelation of the Bible:
 - A. Life is God Himself--John 1:4; 14:6.
 - B. Life is the Triune God dispensed and wrought into our being--Rom. 8:10-11.
 - C. Life is for building and the building comes out of life--Gen. 2:9-12; Rev. 21:10-11, 18-21.
 - D. Building is the enlargement of God to express God in a corporate way--Gen. 2:22; John 3:29.
- II. God's placing man in front of the tree of life indicates that God wanted man to receive Him as man's life by eating Him--Gen. 2:9; John 1:4; 6:48, 51:
 - A. The tree of life signifies the Triune God embodied in Christ as life to man in the form of food--Gen. 2:9; John 1:4; 15:5.
 - B. Nothing is more central and crucial to both God and man than the tree of life--Gen. 2:16-17.
 - C. The tree of life causes man to be dependent on God, but the tree of knowledge causes man to rebel against God and be independent from Him--John 15:5; 6:57; cf. Gen. 3:5.
- III. The believers in Christ have access to the tree of life--Rev. 22:14:
 - A. As a fallen man, Adam was separated from the life of God and was not permitted to contact God as the tree of life--Gen. 3:1-6, 11-13, 22-24.
 - B. Through the redemption of Christ, the way by which man could touch the tree of life, which is God Himself in Christ as life to man, has been opened again--Heb. 10:19-20; Gen. 3:22-24.
 - C. Those who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their eternal portion in the holy city in eternity--Rev. 22:14; 7:14; 1 John 1:7.
- IV. Man's outcome and destiny before God depend altogether on what he eats--Gen. 2:17; John 6:57:
 - A. We eat God by contacting Him who is Spirit through our human spirit--John 4:24.
 - B. We eat God who is now embodied in the Word--Jer. 15:16; John 1:1; 6:31, 35, 57, 63.

Ministry Excerpts

In the very beginning of the scriptures there is the thought of life and building and the thought that life is for the building of God. The first two chapters give us a blueprint of God's plan, and as we know, a blueprint is for building. In Genesis 2 there is the tree of life, and with the tree of life there is the flow of living water (vv. 9-10). In this flow of living water there are the precious materials for God's building: gold, bdellium (pearl), and onyx stone (vv. 11-12).

At the beginning of the Scriptures there is life with the materials for the building, and at the end, the ultimate consummation and conclusion of the Scriptures, there is a building, which is signified by the holy city, the New Jerusalem. This building, with life as its center, is built with gold, pearls, and precious stones. This shows us that the Scriptures are, on the one hand, a book of life and, on the other hand, a book of the record of God's building. In the entire Scriptures there is much concerning building, so we can say that the Scriptures are a record of building. (*The Building of God*, p. 7)

LIFE AND BUILDING

Building is actually the enlargement of God. Building is the enlargement of God to express God in a corporate way. We have seen that life is God Himself wrought into our being. If the Triune God has truly been wrought into us, the issue will be an enlargement and an expansion of God. As I have mentioned earlier in this message, God did not create a couple; He only created a man. The wife came out of the husband, becoming the enlargement of her husband. That was building. Eve, as the wife of Adam, was God's building, and that building was the enlargement of Adam. Adam was a figure and type of God becoming a man, and Eve was a figure and type of God's building. Since this building was a part of Adam, it was undoubtedly his enlargement and expansion. (*Life-study of John*, p. 5)

GOD'S INTENTION FOR MAN TO ENJOY HIM AS FOOD

From the time that man was created, God presented Himself to man as the tree of life in the form of food. When we partake of food, that food becomes a part of us. This is the very intention God has toward us, that we may take Him as food so that we can be mingled with Him to express Him in this universe. The first mentioning of something in the Scriptures is always a governing principle, a principle which governs all the Lord's dealings with us. The basic principle of the Lord's dealings with His people is that they would enjoy Him as their food, their life supply.

The Gospel of John tells us that one day this very God, who in the beginning presented Himself to man as food, was incarnated as a man. God in the form of a man presented Himself to man again as food, as the heavenly bread of life (6:35, 57), that man might partake of Him. In Genesis 2, at the beginning, God presented Himself as the tree of life to man in the form of food. In John 6, after His incarnation, He did the same thing. He presented Himself as the bread of life to man that man might partake of Him. In John 6:57 the Lord Jesus said, "He who eats Me, he also shall live because of Me." (*The Tree of Life*, p.33)

THE PRINCIPLE OF THE TREE OF LIFE - DEPENDENCE

The principle of the tree of life is dependence. Perhaps many of you are not clear about this principle of dependence. Allow me to use the illustration of graduation. Nearly everyone reading this message has graduated from some kind of school, either elementary school, high school, college, or university. Although we may graduate from such schools, we can never graduate from a restaurant. We may graduate from studying, but we should never graduate from eating. Furthermore, we cannot graduate from drinking water or from breathing air. I encourage you to study well and to graduate from school as soon as possible. However, I would never encourage you to graduate from breathing, for if you do that you will die. What is the meaning of this? It means that knowledge creates independence and that life demands dependence. Obtaining a certain body of knowledge permits us to graduate and to act independently. For example, I may not know how to cook. After studying the art of cooking under an expert chef, I will eventually become knowledgeable, independent, and able to cook without the aid of my instructor. However, in the things pertaining to life we can never be independent. We are dependent upon life constantly. I have been breathing since the day I was born, and I continue to breathe twenty-four hours a day. I have never graduated from breathing. I can never be independent of breathing and stay alive. I should not say, "I have practiced enough breathing. Now I am an expert. I can teach you to breathe, but I don't need to breathe myself." Regardless how old we are, we remain dependent upon breathing because breathing is a matter of life. (*Life-Study of Genesis*, pp. 162-163)

HOW TO ENJOY CHRIST

Open yourself to the Lord and learn to stay with Him for some time. During this time, forget about your needs, your business, your family, your home affairs, your work, and everything else. Just open yourself to the Lord and enjoy Him for a length of time. Feed on Him, drink of Him, and breathe Him in. Regardless of how busy we are, we have to spend three times a day to sit down to eat something. The most healthy practice is to pay full attention to what you are eating and not to anything else. If you try to take care of other things while you are eating, your enjoyment of the food will be limited, and you may not digest it so well. Sometimes I do not like to receive phone calls while I am eating. Likewise, while I am praying and having a time with the Lord, I do not like to receive phone calls. We all need to set apart a time, free from all outside disturbances, in which we open our entire being to the Lord just to enjoy Him.

Learn to contact the Lord by realizing that He is your food, your drink, and your air. You have to enjoy Him. You have to feed on Him, drink of Him, and breathe Him in. Then your Christian life will be healthy, and you will be normal. We are somewhat abnormal because we are too active in doing, too active in working, but very passive in eating and enjoying the Lord. (*The Tree of Life*, pp. 14-15)

THE TREE OF LIFE

The one tree of life growing on the two sides of the river signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God's people to receive and enjoy. It fulfills, for eternity, what God intended from the beginning (Gen. 2:9). The tree of life was closed to man due to his fall (Gen. 3:22-24), but opened to believers by the redemption of Christ (Heb. 10:19-20). Today the enjoyment of Christ as the tree of life is the believers' common portion (John 6:35, 57). (*Life-study of Revelation*, p. 748)

Revelation 22:14a says, “Blessed are those who wash their robes, that they may have right to the tree of life.” after his creation, man was put before the tree of life as an indication that he was privileged to partake of this tree. But because of the fall of man, the way to the tree of life was shut to man by God's glory, holiness, and righteousness (Gen. 3:24). Through Christ's redemption, which has fulfilled the requirements of God's glory, holiness, and righteousness, the way to the tree of life has been opened again to the believers. Hence, the believers who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their eternal portion. (*The Conclusion of the New Testament*, p. 430)

THE TREE OF LIFE & THE RIVER OF LIFE

Message Two

The River of Water of Life

- I. At the beginning and the end of the Bible we find the tree of life and a river flowing with living water; the tree of life is the embodiment of life, but in order for this life to enter into us there is the need for it to flow.
- II. The river in the Garden of Eden was parted and became four branches; this signifies that the river flows out of God as the source and the center to reach men in every direction:
 - A. The first branch, Pishon, means that the river of life flows freely, making everything grow and bringing in three kinds of precious material--gold, pearl, and precious stone--Isa. 55:1; Rev. 22:17; Ezek. 47:9, 12.
 - B. The name of the second branch, Gihon, means turbulence of waters and implies fullness; the flowing of the divine river is so rich and strong that it can change our evil nature and even glorify us--John 4:14; Jer. 13:23; Rom. 7:18.
 - C. The third branch is Hiddekel which means rapid, implying power--Phil. 3:10; Eph. 1:19-20.
 - D. The fourth branch is called Euphrates which means sweet, making fertile, or fruitful--2 Cor. 2:14; 2 Pet. 1:3-8, 11; Gal. 5:22-23.
- III. In the Bible the drinking of the water of life and the flowing of the water of life go together--John 4:14; 7:37-38:
 - A. To drink of the living water:
 1. We must first be positioned to drink; baptism gives us this position--1 Cor. 12:13.
 2. There is the need of thirst--Exo. 17:3a; John 7:37; Rev. 21:6.
 3. We need to come to the Lord--Rev. 22:17.
 4. We need to ask the Lord for this water--John 4:10.
 5. We should call on the name of the Lord--Rom. 10:12-13; 1 Cor. 12:3, 13; Isa. 12:3-4.
 6. We should receive the Spirit as the living water and take it freely by believing into Christ--John 7:39; Rev. 22:17.
 - B. The genuine drinking of the water of life depends on the flowing; what is particularly helpful to bring about the inner flowing is speaking to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord--Num. 20:8; Isa. 12:3-4.

Ministry Excerpts

The River of Water of Life

Now we must consider how the redeeming God sitting on the throne dispenses Himself into all His redeemed. God dispenses Himself into us by means of the river proceeding out of the throne. According to verse 1, this river is called “a river of water of life.” The river, as typified by the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9, signifies the abundance of life in its flow. It is one river, flowing through the four directions of the holy city like the four heads of the one river in Genesis 2:10-14. This one river with its riches becomes many rivers in our experience, as indicated in John 7:38.

The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply. It is typified by the water that came out of the riven rock (Exo. 17:6; Num. 20:11) and is symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34). Here, this water of life becomes a river, proceeding out of the throne of God and of the Lamb to supply and saturate the entire New Jerusalem. Thus, it is filled with the divine life to express God in His glory of life.

We need to see this river in more detail. Genesis 2:10 says, “And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.” According to this verse, the one river eventually became four heads reaching the four directions of the earth. There are many other references to this river in the Old Testament. Psalm 46:4 says, “There is a river, the streams whereof shall make glad the city of God.” In Ezekiel 47 the water that issues out from under the threshold of the house becomes “waters to swim in, a river that could not be passed over” (v. 5). Verse 9 of the same chapter says that “every thing shall live whither the river cometh.”

1. Proceeding out of the Throne of the Lamb-God

We have seen that the river of water of life proceeds out of the throne of the Lamb-God. This river is nothing less than the flowing Spirit of God as the life-giving Spirit. In 22:1 we see the Triune God- God, the Lamb, and the river. God, the Father, is the source; the Lamb, the Son, is the Redeemer; and the river is the Spirit. Hence, we have the Father as the source, the Son as the course, and the Spirit as the flow. Therefore, in 22:1 we see the flow of the Triune God. This is a picture of the Triune God dispensing Himself into us. He is flowing Himself out of Himself into His redeemed ones. This dispensing of the Triune God into us comes out of God’s administrating throne. This means that God’s dispensation depends on His administration. This is true in the church life today. The dispensing of the life supply and of God’s all-sufficient grace issues out of the throne of God’s administration. Eventually, in the New Jerusalem this dispensing will reach every part of the city, and the entire city will be filled, saturated, and permeated with the Triune God. In this way the city will express God.

When I was young, I could not understand Revelation 22:1. I read about a throne and a river, but I had no idea what these things meant. At that time I did not even realize that the river was a spiral. Because I did not see anything, I could not understand anything. Gradually, through the experiences of more than forty years, I have come to understand the meaning of the river of water of life proceeding out of the throne of the redeeming God. Through my experience I saw that whenever I submitted to my redeeming God, willing to take Him as my head, I immediately sensed

something living flowing within me. This was not a teaching or an interpretation; it was altogether an experience. One day I could say, “Now I understand Revelation 22:1. I do have a throne within me. Because I submit myself to the authority and headship of this throne, I have something flowing within.” This picture of the river of water of life flowing out of the throne of the redeeming God shows us that we must take our redeeming God as our head and as our authority and submit to His headship. If we do this, His throne is established in our spirit and even throughout our entire being. Out of this established throne, the life-giving Spirit flows within us. This throne is the center of God’s administration with His headship for the dispensing of Himself into all His redeemed that we may be saturated and permeated with Himself to be His very expression.

2. Flowing in the Middle of Its Street

This river of water of life flows in the middle of the street of New Jerusalem. The street of the holy city is gold (21:21), which symbolizes the divine nature. The river of water of life proceeding in the middle of the street signifies that the divine life flows in the divine nature as the unique way for the daily life of God’s redeemed people. Where the divine life flows, there is the divine nature as the holy way by which His people walk; and where the holy way of the divine nature is, there the divine life is flowing. The divine life and the divine nature as the holy way always go together. Thus, the river of water of life is available along this divine way, and we enjoy it by walking in the divine way.

3. Bright as Crystal

Verse 1 also says that the river of water of life is bright as crystal. The fact that the water of life is bright as crystal means that it has no dimness or opaqueness. When this water of life flows in us, it purifies us and makes us transparent. Nothing is more clear than the flow of life within us. Suppose you are shopping in a department store. Whenever you say “Amen” to the inner regulation of the divine life, you will not only be strengthened, watered, and refreshed; you will also become crystal clear. You will be clear not only about one item, but about virtually everything.

The more the water of life flows within us, the more it carries away those things that veil our sight. It gives us clear insight, and it makes our being, our situation, and everything related to us crystal clear. Many Christians have been told that they can know God’s will by reading the Scriptures. In the past I tried to know God’s will in this way. But the more of the Scriptures I read, the more blind I became, because in my reading of the Bible I exercised my mentality to analyze what the Scriptures were saying or what they were telling me to do. A great many of us have had the same kind of experience. The more we analyzed the Bible, the more blind we were. Instead of trying to know God’s will by analyzing the Scriptures, we should say, “Lord Jesus, I love You and I submit myself to Your headship and authority. Lord, establish Your throne in my entire being.” If you do this, you will immediately enjoy the inner flow, and this flow will make you crystal clear in the divine life. Everything related to you, your situation, and your condition will become transparent. Our experience testifies that this is true.

Many young people are very concerned about the matter of marriage and want to know the Lord’s will regarding this matter. Firstly, they pray about it, asking the Lord to show them the one He has prepared for them. Then they come to the elders for fellowship. The elders may give them a number of principles regarding age, education, race, family background, disposition, and spirituality. More than forty years ago, I was an expert in giving out principles such as these.

Whenever a young person consulted me about marriage, I always pointed out these matters for his consideration. If he were from the north, I would even advise him not to marry a person from the south because of the differences between them. Furthermore, I would encourage him to marry a person with a similar disposition. If he had a quick disposition, I would tell him not to marry a sister with a slow disposition. In the past, I was rather persuasive, and the young people agreed with me. However, when we were in the actual situation, we found that analyzing merely according to the principles did not work. The more we analyzed merely according to age, education, race, disposition, and spirituality, the more veiled we were. After a number of years, the Lord showed me that the way to know His will concerning marriage is not to analyze in this way. Rather, it is simply to submit yourself to His headship and let His flow move within you. The more His flow moves within you, the more crystal clear you will become. We all must submit ourselves to the Lord and walk the golden way of the divine nature. There is only one way—the golden way. We must submit to the headship of Christ and say, “Lord Jesus, You are my head and my sovereign Lord. I submit myself to You.” What an inner flow there is when we do this! And what an inner supply! Immediately, the flow makes us clear, and we are assured of the Lord’s will. When we do this, we shall be able to say, “There is no veil upon my eyes. Every veil has been taken away, and I am clear. The whole situation is crystal clear to my sight.” This is not a teaching; it is an experience. Only by experience can you understand this. (*Life-study of Revelation*, pp. 742–747)

THE TREE OF LIFE & THE RIVER OF LIFE

Message Three

The Issue of Life--God's Building

- I. The flowing of the river in Genesis 2 issued in three precious materials--gold, bdellium and onyx, which typify the Triune God as the basic elements of the structure of God's eternal building--Gen. 2:11-12.
- II. In the garden of Eden these three kinds of treasures merely existed as materials, whereas in the city of New Jerusalem these precious materials become a builded city for the fulfillment of God's eternal purpose, which is to have a corporate expression--Gen. 2:11-12; Rev. 21:10-11:
 - A. The flowing of the divine life in man brings the divine nature into man, regenerates man, and transforms man into the glorious image of Christ--1 Cor. 3:6, 9, 12; 2 Cor. 3:18.
 - B. Every believer needs to be thus regenerated and transformed that they may be a part of the church as God's building today--1 Pet. 1:23; 2:5.
 - C. God's building is the mingling of God with man; thus the church is God's building today composed of Himself as the divine material mingled with man as the human material--John 14:20; 1 Cor. 3:9.
 - D. Thus, man who was created of dust becomes transformed precious materials for God's building which will consummate in the New Jerusalem--Gen. 2:7; cf. Dan. 9:23; 10:11; Matt. 24:43.
- III. We can participate in the building up of the church in a practical way by:
 - A. Attending and functioning in the church meetings--Heb. 10:24-25; 1 Cor. 14:3, 12, 26.
 - B. Participating in the practical services--Rom. 12:1, 4-8, 11.
 - C. Preaching the gospel--1 Pet. 2:5; Rom. 15:16.
 - D. Shepherding the younger or newer believers--Eph. 4:11-12; 1 Pet. 5:2-3.

Ministry Excerpts
GOLD, PEARLS, AND PRECIOUS STONES

GENESIS 1—2

Gold in typology in the Bible refers to the divine, uncreated nature of God. If we would pay our attention to this matter of gold when we study the Bible, we would realize that gold is a special item in the Bible. In Genesis 1 and 2 we see God's creation of man, the tree of life, the flow of the river, and the gold. Genesis 1 and 2 are very economical and these two chapters cover a great span of the creation of the universe and unveil to us God's eternal purpose, His original intention in man. Following the gold in Genesis 2 we see bdellium. Bdellium is a kind of pearl produced from a tree's secretion. When the resin of the tree, the tree's life secretion, the tree's sap, congeals into gum, this gum is considered as a kind of pearl. Following the bdellium in Genesis 2 is the onyx stone, the precious stone (v. 12b). Finally, we see a woman named Eve who was Adam's counterpart. The Lord God took a rib from Adam's side and built it into a woman. Actually, in Genesis 1 and 2 we see ten significant items—God, creation, man, the tree of life, the river that flows, gold, bdellium, onyx stone, a wife, and a couple who became one flesh. If you understand these ten items you know the real significance of God's creation, especially of man, recorded in the first two chapters of His divine revelation.

REVELATION 21—22

At the conclusion of the divine revelation in the last two chapters of the Bible, Revelation 21 and 22, we see a city built with gold, pearls, and precious stone. In the real structure of a building the first item is the base or foundation. On the base the doors are set up and the wall is built up to fit the doors. In any building you need the base, the doors, and the wall. In the New Jerusalem the gold is for the base, pearls are for the gates, and the precious stones are for the wall. The record of these three materials in Genesis 2:12 is in this sequence because this is the sequence of building.

GOLD, SILVER, AND PRECIOUS STONES

In 1 Corinthians 3:12 Paul refers to the building up of the church. For the proper building up of the church Paul mentions three kinds of materials—gold, silver, and precious stones. Instead of the bdellium or pearl Paul mentions silver in 1 Corinthians 3. In Genesis 2, in 1 Corinthians 3, and in Revelation 21 we see the materials for God's building. In these three portions of the Scriptures the first item is gold and the last item is precious stone. The second items in these three portions are all somewhat different. In Genesis there is bdellium, in 1 Corinthians there is silver, and in Revelation there are pearls. It is quite marvelous to see the consistency of the divine revelation. In Genesis 2:12 we see three materials in typology for God's building and in 1 Corinthians 3 we also see three materials for the actual building of the church. Paul says that he laid the unique foundation and that we should build on this foundation with gold, silver, and precious stones. Paul, of course, is not talking about a material building but about the building up of the Body of Christ. To say that the Body of Christ can be built with gold, silver, and precious stones indicates that these three materials are signs which signify something.

Gold, silver, and precious stones signify the various experiences of Christ in the virtues and attributes of the Triune God. It is with these the apostles and all spiritual believers build the church on the unique foundation of Christ. Silver in typology according to Exodus 30 always

typifies redemption (vv. 11–16; cf. 38:25–28). The building materials of the church are first the gold referring to God with His divine nature, and second the silver referring to the Redeemer with His redemption.

We also must look into the significance of precious stones. According to John 1, Andrew went and found his brother Simon Peter and brought him to Jesus (vv. 41–42). By that time Peter was a “muddy” person. When Jesus saw Peter, He said, “You are Simon the son of John; you shall be called Cephas (which translated means a stone)” (John 1:42). Peter (Gk.) means a stone. At that time Simon was not a piece of stone, but a piece of mud. When he came to the Lord, however, the Lord immediately changed his name. When we reach the book of Revelation we see that on the twelve foundation stones of the holy city there are twelve names (21:14). Undoubtedly, Peter is the first foundation stone—jasper.

All the Apostles were created pieces of clay, but they were regenerated and transformed into precious stones for God’s eternal building. In the Gospel of John, Peter was named “a stone” by the Lord and in John’s Revelation this same Peter is one of the twelve foundation stones. The Lord’s word in John 1 concerning Peter being a stone was a prophecy which was fully fulfilled in Revelation 21. Even at the time when the Lord was going to be crucified, Peter was still a piece of mud and not a stone. He first boasted that he would never deny the Lord and eventually in the same night he denied the Lord three times. At that time none of us could recognize or acknowledge Peter as the first layer of the foundation of the New Jerusalem, God’s eternal habitation. He was still quite muddy.

In between John’s Gospel and his Revelation are Peter’s Epistles. In his first Epistle Peter tells us that the Lord is the living stone and that we all need to come to Him as living stones for God’s building of His habitation (2:4–5; Eph. 2:22). All of us believers including Peter are the living stones for God’s building. After he experienced Christ in His resurrection and ascension, Peter declared that he was one of the precious stones for the building up of a spiritual house. John 1, 1 Peter 2, and Revelation 21 all refer to Peter. He was predicted to be a stone in John 1, he became a stone in 1 Peter 2, and he is a foundation stone in the New Jerusalem. Peter was a piece of mud or clay transformed into a piece of stone and transformed further to be a piece of precious stone for the building of God’s dwelling in the entire universe.

BDELLIUM, SILVER, AND PEARLS

In type in Genesis, in the actual building in 1 Corinthians, and in the fulfillment in Revelation there are only three categories of materials for God’s building. Also, their sequences are the same. Gold is first and precious stones are last. In between these two items we see bdellium in Genesis, silver in 1 Corinthians, and pearls in Revelation. Bdellium is not something of the animal life but of the plant life. In the Bible the animal life with the blood is for redemption. Without the shedding of blood there is no forgiveness (Heb. 9:22). Also, in the Bible the plant life signifies the producing, multiplying, and propagating life. Bdellium is out of the plant life in Genesis 2 and pearl is out of the oyster, the animal life in Revelation 21. The reason for this is because in Genesis 2 sin had not come in yet. The producing of bdellium out of the plant life means that at this time there was no need of redemption. After Genesis 3 when sin came in, God still wanted to produce the pearls but now there is the need of redemption. Therefore, in the process of the actual building in 1 Corinthians 3 the second item is silver which signifies redemption. Then in the conclusion or the

fulfillment of the divine revelation, a sign of God's redemptive work will remain forever as the pearls, signifying the produce of Christ in His redemptive work with His secreting life for the entry into God's building.

In Genesis 2 there was only the tree of life without the Lamb. But in Revelation 22 is the tree of life with the Lamb. The tree of life grows in the river of water of life, which flows out of the throne, not only of God but also of the Lamb. The Lamb is not implied until Genesis 3 when Jehovah God made coats of skins to clothe Adam and Eve after man's fall. In eternity the pearl will not be a kind of bdellium produced out of the plant life, the producing life, but a pearl produced out of the animal life, the redeeming and producing life, a pearl produced by and out of the crucified and resurrected Christ.

The Lord Jesus told Peter that he was a stone (John 1:42) and reminded him in Matthew 16 that he was a stone (v. 18). He also said that He would build His church. Today the Lord is doing a building work. From the day of Pentecost the Lord began to build the church with you and me as stones based upon God's divine nature. The stones are built upon the golden base, which is the site. All the materials are built upon this site and the site is the base. The base for the Lord's building today is God's divine nature. It is not your knowledge, your education, your good character, your kindness, your humility, or even your love. The base is the nature of God. I have the assurance and the confidence to say that in the Lord's recovery there is a strong base of the divine nature within so many of us who are loving the Lord.

What we have seen in this chapter is according to the divine revelation. The base for God's eternal building and for His present building work is His divine nature. We all should say, "Lord Jesus, thank You. Through Your redemption I have the position, the standing, and the right to take my God as my divine nature. Thank You, Lord, that I have taken and am still taking and enjoying You as my divine nature." The basic elements of the structure of the New Jerusalem are the gold as the base of God's building (Rev. 21:18b, 21b), the pearls which signify the produce of Christ in His redemptive work with His secreting life for the entry (Rev. 21:21a) into God's building (1 Cor. 3:12a; John 3:5), and the precious stones (Rev. 21:11, 18a, 19–20) signifying the produce of the Spirit in His transforming work (2 Cor. 3:18) with His divine element for the building up of God's building. All these three precious materials are built together and built up to be a universal wife, the wife of the Lamb (Rev. 21:2, 9), the redeeming God, which corresponds with and reflects the wife in Genesis 2, who was a type of this universal wife of the redeeming God. (*God's New Testament Economy*, pp. 311-315, 318-319)

SONG 1 (2 Cor. 13:14, Rev. 22:1)

D G
The love of God and the grace of Christ
D G
And fellowship of the Holy Spirit
D G D
Be with you, be with you all,
G D G D (G)
Be with you all, be with you all.

D G D G
From the throne of our God and the Lamb
D G D
Flows a river of water of life,
G D G D
Bright as crystal, reaching man.

SONG 2 (Jer. 15:16)**Capo 1**

D
Your words were found,

And I ate them.
A
And Your words became,
D
Became to me,
G D
The gladness and joy
A Bm
Of my heart,
G A
Became the gladness and joy
D
Of my heart.

G D
I will muse upon your precepts,
A D
And regard Your ways,
G D
I will turn the Bible into
A Bm
Both my prayer and praise.
G D
I will sing it in the morning,
A Bm
And I'll pray it all day long,
G A
Until Jehovah has become
D-G-D
My strength and song.

SONG 3**Capo 3**

D D7 G D
1. I've got a river of life flowing within me;
Bm E7 A7
It makes the lame to walk and the blind to see.
D D7 G D
It opens prison doors, sets the captives free.
G D A7 D
I've got a river of life flowing within me.

Spring up, O well, within my spirit!
Bm E7 A7
Rise up and tell, so all can hear it!
D
Spring up, O well, so I experience
G D A7 D-G-D
That life abundantly.

2. I've got a river of life flowing within me;
It started gushing up when God set me free.
That I keep the flow is my only plea.
I've got a river of life springing within me.

3. Once I call His name there's a flow within;
It turns me from my day, makes Him Lord again.
As my spirit burns, Satan cannot win.
Calling, "Oh Lord Jesus," keeps the flow within.

SONG 4 (Psa. 51:10-12)

G Bm C D
Create in me a clean heart, O God.
G D C-D
And renew a right spirit within Me
G Bm C D
Create in me a clean heart, O God.
G D C-G
And renew a right spirit within Me

C D G Em
Cast me not away from Thy presence:
C D G-G7
Take not Thy holy Spirit from me.
C D G Em
Restore unto me the joy of Thy salvation,
C D C-G
And renew a right spirit within me.

SONG 5

C F
1. The Father God, the deepest spring,
G
The rich eternal source,
F
Emerges as the living spring,
G C
In Jesus Christ, the course;
F
The Spirit is the flowing spring,
G
A springing up in us;
F
The river of life, the triune spring,
G C
Profoundly glorious.

This river is huge, this river is deep,
G
This river is wide,
G7
It's flowing out from the smitten rock,
C
The Savior's side;

This river is clear, this river is pure,
G
This river is bright,
G7
The Triune God, the glorified Christ,
C
Resurrection life.

2. Uniquely one, this flowing grace,
The living God divine
From Eden flows to every place,
And reaches all mankind;
By drinking of the stream of life,
The saints become His bride,
His counterpart, increase of Christ,
The issue from His side.

3. This river of God is flowing free,
A priceless living spring,
Wherever it flows conveys the tree,
Brings life to everything;
This turbulent river is full and great,
And man regenerates;
This hydropower permeates,
Transforms and saturates.

4. These rapids of life will not relent
But swiftly reach the end,
The Triune God mingling with men,
The New Jerusalem;
The sweetness of this river of life,
The all-inclusive Christ,
Will consummate the sanctified
Unto eternal life.

SONG 6

C G
1. Waters to swim in will meet our every need,
C
Water is flowing and never to recede;

F Dm
Limited, restricted by living, flowing grace,
G C
Losing all our freedom, our soul-life is replaced.

F
Drink the living water, (Sisters)

C
Rivers flowing free! (Brothers)

F
Water! Living waters! (Sisters)

G
Have Your way in me! (Brothers)

F C E Am
Daily increasing the growth of life in me,

Dm7 G G7 (C)
For His glorious building and His recovery!

2. Waters to swim in is flowing toward the east,
Water is flowing to glory that we seek;
Having the preeminence in life, work and home,
The church life is a life-flow from which we never roam.

3. Waters to swim in, increasing stage by stage,
Flowing and rising to consummate the age;
Judging and testing that we, more life, possess,
Until the living Jesus, His name, all men confess.

SONG 7

C
1. I'm so happy here,
F
With my Father dear,
G G7 C G7
Once lost, now I'm near again!

C
(It was) First His smiling face,
F

Then His warm embrace,
G G7 C-C7
I'm surprised by grace again!

F Em
I was lost, now I'm found again!

Dm F G
I was dead, but now I live!

F Em
Come rejoice with us, and be merry
then.

Dm G7 C
Back in my Father's house again!

2. Robe, ring, sandals on
And my hunger's gone!
Back where I belong, again!
(Because He) Clothed me thoroughly,
(And then He) Reinstated me!
(Now I'm) Back in the family again!

SONG 8 (Rev. 22:13-14)

D G
1. Blessed are those who wash their robes
D A-A7
That they might have right to the tree of life.

D G
Blessed are those who wash their robes
D A-A7
That they might have right to the tree of life.

D G D A7
2. And may enter, and may enter, and may enter by the gates

D G D A7
And may enter, and may enter, and may enter by the gates

G D
Into the city, blessed are those.

Bm F#m
3. I am the Alpha and the Omega,

Em
The First and the Last,

Em
The First and the Last.

Bm
The First and the Last.

F#m
The Beginning and the End,

Em
Blessed are those who wash their robes,

Em
Blessed are those who wash their robes,

A A7
Wash their robes!

SONG 9

Capo 2

G C
1. Noah's life was one that surely changed the age,
G D G
When he found the grace of God;
C
He was not afraid to stand against the world,
G D G
So he built the ark of wood.

C D
Would you choose to be a living overcomer,
Bm Em
Be a person not ashamed to be a Jesus lover,
C D
One who eats the tree of life,
G-G7
And drinks the living water?
C D
Would you choose to be a living overcomer,
Bm
To leave the world and consecrate
Em
To be today's age-turner?
C D G
I give myself to You for Your return.

2. Moses was a person who was called by God,
He was meant to turn the age;
He was God's companion, he was for God's move,
He was faithful, meek, and sage.

3. Samuel ministered to be a God-pleasing priest,
He was absolute for Him;
Samuel gave himself to be a Nazarite,
Saved from death, the world, and sin.

4. Daniel had companions, and they ate God's Word,
From the world, they stood apart;
Through a praying spirit were aligned with God,
For His people, God's own heart.

I will choose to be a living overcomer,
Be a person not ashamed to be a Jesus lover,
One who eats the tree of life,
And drinks the living water.
I will give myself to be an overcomer,
To see a heav'nly vision,
Keep my flaming spirit burning!
I give myself to You, to turn this age.

SONG 10

C Em Dm G
1. Lord, You are the living spring,
C Em Dm7-G7
The river of water of life;
C Em F Fm
Only You can quench my thirst;
Dm G7 C
Only You satisfy.

Lord, You are the living tree,
You are the Tree of Life;
Only You can fill my hunger;
Only You satisfy.

F G C Am7
Every moment in so many ways
Dm G7 Am7
He is the sure supply;
F G7 C Am7
Now and forever and always,
Dm G7 C
Only You satisfy.

2. Lord, You are the living vine,
In You we would abide;
Only You give life divine;
Only You satisfy.
So we must praise
And we must sing,
And we must testify;
Lord, You are the only One;
Only You satisfy.

SONG 11

G C-G
1. I'm gonna praise God unceasingly
Em Am
Because He lives in me,
D G
He's everything to me,
Gives life continually.
C-G
I'm gonna praise God unceasingly
Em
Because He lives in me,
Am D7 G G7
And He will never leave.
C
Now in our spirit we can feed,
G Em
Jesus Christ is all we need,
Am D7 G-G7
Call His name and He becomes reality
C Cm
Open up your mouth and you will see
G Em
Just how rich our Lord can be.
Am D7
He's our very life supply,
G-C-G
Complete is He.

2. Now I live by the tree of life,
His fruit does nourish me,
O, how it strengthens me,
I'll live eternally.
Now I live by the tree of life,
Him daily I apply,
He is my food supply.

3. There's a river of life in me,
Flowing so livingly,
Moving continually,
He just keeps flooding me.
There's a river of life in me,
He's always filling me,
His name is Jesus Christ!

SONG 12

Capo 3

D Bm
1. Dearest Lord, You've called us here,
G A D
And opened up Your heart.
Bm
O the joy to hear Your call
G A D
And enter in the Ark.
Bm
Saving us from day to day
G A D
O Lord, this is Your way.
Bm
In Yourself we stay afloat,
G A D-D7
Above this wicked age today.
G A D Bm G
Thank You Lord, in Your eyes we find grace,
A D- D7 G
And with open hearts we come to You.
A D A Bm G
Regardless what our friends might say to us or do,
A A7 D
O Lord Jesus, we love You.

2. Seeking of this age to taste,
And of it have a part.
If we only knew, dear Lord,
The ways we grieve Your heart.
We would come and turn to You
With a repenting heart,
And would give ourselves to be
With you, O Lord, inside the Ark.

3. Praise You Lord, we're safe in You;
Outside death-waters pour.
Many things that I once loved
Are on the ocean floor.
Keep us open to You Lord,
Don't let us miss the mark.
Hallelujah, praise the Lord,
We're here within the church, the Ark.

SONG 13 | Hymn 1237

G
1. Splendid church life! His green garden!
C Am
He has brought us, praise the Lord,
D D7 G-D7
To experience the Christ Who's growing here!
G
He is full of rich enjoyment
C Am
To His saints in one accord;
D D7 G-C-G
He is new and fresh, available and dear.
G C Am
I'm so happy in this lovely place,
D D7 G-D7
In the garden growing in His grace!
G G7
There is no finer pleasure
C Am
Than to eat the living tree
D D7 G-C-G
And to get the living water into me.

2. It is not a school or fact'ry
Or a chapel in the air;
But a garden where our Lord can plant and sow.
So He's placed us all here corporately
To be His garden fair,
Where He's free to cultivate and make us grow.

3. Thus within the church-life garden
There's a fruit-producing tree
Full of life and so available to eat.
So be simple, don't be hardened,
Drop your concepts—eat that tree!
Take in Jesus every moment—He's so sweet!

4. With the tree there is the water,
Flowing God in Christ to us,
Quenching all our dryness, ending all our strife.
Hallelujah! In His garden
Jesus flows Himself to us,
As the full supply for us to grow in life.

5. Aren't you satisfied and thankful
That our Lord has brought you in
Where His pleasures and His riches flow so free?
So be happy and be joyful,
In the spirit feast on Him,
So God's garden can bear fruit abundantly.

SONG 14

D G D G D
1. Fill my spirit up, fill my spirit up
A
Till it overflows
G D-G-D
Right out of my innermost being!

(Repeat)

D-G D
Fill me today;
D-G D
Fill me, I pray.
A G D Bm
Oh Lord Jesus, flow as the living water!
A G D
Oh Lord Jesus, gush up as the living spring,
A D-G-D
Right out of my innermost being!

2. Break through every part,
Break through every part
Of my mind, emotion, will, and heart!
(Repeat)

Break through today;
Break through, I pray.
Oh Lord Jesus, flow as the living water!
Oh Lord Jesus, gush up as the living spring,
Right out of my innermost being!

3. Flow that river out,
Flow that river out,
Whether I might call, pray, sing, or shout!
(Repeat)

Flow out today;
Flow out, I pray.
Oh Lord Jesus, flow as the living water!
Oh Lord Jesus, gush up as the living spring,
Right out of my innermost being!

SONG 15**Capo 5**

C F C F
 1. Jesus Christ is the rock smitten,
 C F D7 G
 Who was struck to save me from sin.
 C F C F
 Living water did from Him burst,
 C F G C
 And streamed forth to allay my thirst.

F C G Am
 He's the rock who's following me!
 F C D7 G
 He just wants me to take a drink.
 F C G Am
 And now I am never alone!
 F C G C
 I'm followed by this living stone.

2. When I'm thirsty to Him I speak,
 Then He gives me abundant drink.
 As the rock He is standing by,
 To flow out to me His supply.

So I know wherever I go,
 I can drink His life-giving flow.
 He's the rock who's following me,
 Giving His life abundantly.

3. If deep down you are feeling dry,
 There's a way to have His supply -
 God wants you to speak to the rock,
 All the time in your daily walk.

Open your mouth - speak to the Lord!
 Then the water will be outpoured.
 He's the rock who's following you,
 Waiting to give you a drink true.

And we know wherever we go,
 We can drink His life-giving flow.
 He's the rock who's following us,
 Flowing out His life bounteous.

SONG 16 (Hosea 6:1-3)**Capo 2**

C F
 Come and let us return to Jehovah;
 Am G
 For He has torn us, but He will heal us,
 C F Am
 And He has stricken us, but He will bind us up.
 G F
 He will enliven us after two days;
 G C Am
 And on the third day He will raise us up,
 F G C C7
 And we will live in His presence.
 F G C (E7) Am
 On the third day He will raise us up,
 F G C-F-C
 And we will live in His presence.

C F
 Therefore let us know,
 Am G
 Let us pursue knowing Jehovah;
 C F
 Therefore let us know,
 Am G
 Let us pursue knowing Jehovah:
 F G C Am F
 His going forth is as sure as the dawn
 G C C7 F
 And He will come to us as the rain
 G C (E7) Am
 As the late rain which waters the earth.
 F G
 Therefore let us know,
 C F C
 Let us pursue knowing Jehovah.

SONG 17

C Dm
 1. Seek ye the Lord all ye people,
 F C
 Turn to Him while He is near,
 C Dm
 Let the wicked forsake his own way,
 F G
 And call on Him while He may hear.
 C Dm
 Ho, everyone who is thirsty,
 F C
 Come to the waters of life,
 C Dm
 Come and drink of the milk and the wine,
 F C
 Come without money and price.

C7 F G
 And there is peace like a river,
 C Am
 And glory divine,
 Dm G
 If you'll come to the water,
 C Em Am
 If you'll taste of His wine,
 F G
 There is love ever flowing,
 C Am
 And joy ever full,
 Dm G
 And there's life everlasting
 C-F-C
 For us all.

2. For you shall go out in joy,
 And be led forth in peace.
 The mountains and hills before you shall sing,
 And the trees of the fields clap their hands.
 Instead of the thorns shall come cypress,
 And myrtle replace every brier,
 And it shall be to remember the Lord,
 And everlasting sign.

SONG 18**Capo 3**

D A D
 1. One day as the Lord passed a well,
 G D A A7
 A woman so thirsty was there.
 D A D
 He was not content until
 G D A D G
 He left her the water that's real, pure, and clear.

 D A
 Oh, come see a man, (Jesus!)
 D-D7
 Oh, come see a man
 G D A D-G
 Who told me all things that ever I did.
 D A
 Is this not the Christ? (Oh yes!)
 A7 D-D7
 Is this not the Christ?
 G D A D G-D G-D G-D
 He fills me forever and ever! Amen.

2. He spoke words that I'd never heard,
 Yet how He did stir up my thirst!
 He spoke of the water that lives,
 To all who are thirsty, He freely will give.

3. Now this living water have I!
 I drink and I soar to the sky!
 His praises now fill all the air
 Because I am speaking Him, now, everywhere!

SONG 19

D Bm
1. God has called us for His purpose,
G A
His economy so glorious,
G F#m-Bm
For which He was fully processed;
Em A
Consummated now is He.
D Bm
As the Spirit, He indwells us
G A
As our God-allotted portion;
G F#m-Bm
Working out His full salvation,
G A D D7
Making us the same as He is.

G A
Oh, may a clear controlling vision of
F#m Bm
The Lord's economy direct my heart
Em A D-D7
And burn in me until my spirit's wholly set afire!
G A
With spirit strong and active we'll press on
F#m Bm
To consummate God's goal—
G A D
New Jerusalem, Hallelujah!

2. Jesus lived the God-man pattern,
Set the way for us to follow;
He denied His natural man and
Was obedient unto death.
Once He was the only God-man;
Now we are His duplication.
As the many grains we're blended
As His corporate reproduction.

3. Living out His resurrection,
Dying to the flesh and soul-life.
Living by the mingled spirit,
Natural man we will deny.
Now we're living in the Body,
Every day, we're overcoming,
Striving for the peak of Zion,
Watching for our Lord's appearing.

4. God and man will have one living
Always in the mingled spirit;
We two are incorporated—
One organic entity!
This, the vision of the ages,
Will control our daily living
That the Lord may have His Body,
Shining as the holy city.

SONG 20 (Gal. 2:20)

D G
I am crucified with Christ
D G D
And it is no longer I who liveth,
Em Asus4-A7
But it is Christ who lives in me;
D G
And the life which I now live
D G
In the flesh, I live in faith—
D A
The faith of the Son of God,
G A7 D
Who loved and gave Himself up for me.

A7 D G
1. And now I'm walking by the Spirit
D G
Step by step, day by day,
D
O Lord, I love You;
Em Asus4-A7
You're the precious One to me.
D G
As I do this and that,
D G
Lord, remind me where You're at;
D Em A D
You're in my spirit, dispensing grace to me.

2. And now I'm walking by the Spirit,
Marching on toward the goal.
O Lord, Your purpose means everything to me.
All self-love I lay aside
For the churches, for Your Bride,
For the fulfillment of Your economy.

SONG 21**Capo 2**

G C Am
 1. Nearer each day to me,
 D G Bm Em
 Dearer each day to me,
 C Am
 This Person inside me is
 D G-Bm-Em
 Becoming reality.
 C Am
 Saving me, loving me,
 D G B7 Em
 Faith and hope giving me,
 C Em Am
 You're all the world to me,
 D G C G
 Jesus, my Lord.

2. Even when faith is small,
 When there's no hope at all,
 I hear Him say to me,
 "Trust in Me and you'll see
 That I'll supply all your needs,
 If only you will believe.
 All anxious doubts will cease
 While trusting in Me."

SONG 22 | Hymn 1151**Capo 1**

G
 1. Drink! A river pure and clear that's flowing from the throne;
 C G
 Eat! The tree of life with fruits abundant, richly grown;
 G C
 Look! No need of lamp nor sun nor moon to keep it bright, for
 G D7 G-C-G
 Here there is no night!

G
 Do come, oh, do come,
 G7
 Says Spirit and the Bride:
 C
 Do come, oh, do come,
 G
 Let him that heareth, cry.
 G
 Do come, oh, do come,
 C
 Let him who thirsts and will
 G D7 G-C-G
 Take freely the water of life!

2. Christ, our river, Christ, our water, springing from within;
 Christ, our tree, and Christ, the fruits, to be enjoyed therein,
 Christ, our day, and Christ, our light, and Christ, our
 morningstar:
 Christ, our everything!

3. We are washing all our robes the tree of life to eat;
 "O Lord, Amen, Hallelujah!"—Jesus is so sweet!
 We our spirits exercise, and thus experience Christ.
 What a Christ have we!

4. Now we have a home so bright that outshines the sun,
 Where the brothers all unite and truly are one.
 Jesus gets us all together, Him we now display
 In the local church.

SONG 23**Capo 1**

C Em
 Watch, be ready,
 Am C
 We know not the day He comes,
 F Am
 Are your vessels filled with oil?
 F G
 Are you faithful serving ones?
 C Em
 Let's go out, to meet Him,
 Am F (Fm)
 He's the most precious One,
 C G
 Turn your heart toward Christ, the Bridegroom,
 F C
 Whom you love.

C F C
 1. Lord, I open wide to You,
 C F G
 Lord, I'm ready to be filled,
 F C Am G F (Fm)
 Lord, a virgin pure in heart I want to be,
 C G F-C
 I'll pay for extra oil willingly.

2. Lord, I give my time to You,
 Lord, I'll watch by loving You,
 Lord, Your living Word I want more to receive,
 Lord, find me washed and cleansed so thoroughly.

3. Lord, a talent I've received,
 Lord, through my ability,
 Lord, I now begin to trade immediately,
 Lord, find me good and faithful serving Thee.

4. Lord, You've met my every need,
 Lord, I'll serve You as a priest,
 Lord, I'll minister the Life that I've received,
 Lord, find me giving food so timely.

SONG 24**Capo 3**

D
 1. The Lord has given freedom
 To all who just believe Him.
 Bm A G G-A-D
 Be no longer enslaved.

Come now! Return to Jesus.

Receive the Life that frees us!
 Bm A G
 Call on Him and be saved.

D
 This is the year of jubilee!
 Bm
 Proclaim our liberty in Him!
 G
 Throughout the land we sound out:
 D
 The slaves have been returned to Him,
 Bm
 Released from toil, anxiety, and sin!
 G D
 This is the year of jubilee!

2. Reclaim the land, our portion,
 God as our rich possession.
 Feast on Him every day!
 Enjoy Him with God's family
 Find satisfaction and peace.
 Here forever to stay!

Countermelody:

D Bm A G
 Jubilee, jubilee, Ju-bi-lee!
 D Bm
 Jubilee, jubilee,
 A G
 Ju-bi-lee!
 D
 Jubilee!

D Bm A G
 It's the year of jubilee, Ju-bi-lee!
 D Bm A G
 Jubilee, jubilee, Ju-bi-lee!
 D
 Jubilee!

SONG 25**Capo 3**

G C G C G C G-C
 1. Christ has come to be life, the processed divine Trinity.
 G C G C G C G C
 God the Father's the source, a fountain emerging to be.
 D C G
 God the Son as a gushing up spring,
 D C G
 And the Spirit's a river for life imparting
 Em C A D
 Oh how can this miracle be? The Triune God flowing in me!
 D7 G C G C G C G C
 Oh, I've got rivers of life flowing out of my innermost being!
 G C G C G C G
 I've got rivers of life flowing out of my innermost being!

Em D G
 As this life flows through me,
 Em C D G
 I'm supplied abundantly.
 Em C G D
 His life nullifies sin!
 Em C G D
 Power springs now from within!
 Em-C G D G-C
 To be free, overcoming spontaneously.

2. Yet this life though it frees, is not meant for mere victory.
 God is full of intent and never could flow aimlessly.
 So this life has a totality, a consummate issue encompassing me.
 Life moves and life grows, life shapes as it flows
 Now I share in this life's destiny.
 Oh, I've got rivers of life flowing out of my innermost being!
 I've got rivers of life flowing out of my innermost being!

We'll abide mutually,
 God and man revealed to be
 Lamb, Wife, Spirit, and Bride.
 Come! Drink! And riverside,
 Grows the tree, our enjoyment for eternity!

3. So I've no cause to frown as one who's received this zoe.
 I know life runs its course and triumphs inevitably.
 I'm required just to stay in the flow,
 If I do the drinking then God gives the growth.
 So there's joy in my heart, and a spring in my step,
 And a smile on my face as I sing,
 Oh, I've got rivers of life flowing out of my innermost being!
 I've got rivers of life flowing out of my innermost being!

SONG 26**Capo 3**

G C-D-Em
 1. He stepped out of glory
 C G-D-Em
 And put on the lowly.
 D C-D-Am
 And life's very Author
 C D-D7
 A creature became.
 C-D-Em
 Despised and forsaken,
 C G-D-Em
 Afflicted with sorrow,
 D C-D-Am
 From infinite splendor
 D G-C-G
 To the likeness of shame.

2. He chose to be humbled,
 He chose limitation,
 He chose to be finite,
 He chose to be man.
 God's unfathomed purpose
 Found substance in Jesus;
 A two-natured being—
 The unique God-man.

3. His own shell was broken,
 Releasing His glory.
 This life-impartation
 Produced many grains.
 The Firstborn rejoices
 With His many brothers;
 An incorporation—
 Divine and human.

4. We cannot but love Him,
 Our lovely Forerunner.
 His shame was our vict'ry,
 His anguish our joy.
 The children of judgement
 He brought into glory.
 The millions of God-men
 Forever rejoice.

SONG 27

D Bm Em A
 1. In moments like these I sing out a song.
 Em A D A
 I sing out a love song to Jesus.

D Bm Em A
 In moments like these I sing out a song.
 Em A D
 I sing out a song to my Lord.

G A D D7
 Singing, I love You, Lord.

G A D D7
 Singing, I love You, Lord.

G A Bm G
 Singing, I love You, Lord.

D A D
 I love You.

2. In moments like these I call on the Lord.
 I call, O Lord Jesus, He saves me.
 In moments like these I call on the Lord.
 I call, O Lord Jesus, He saves.
 Calling, O Lord Jesus!
 Calling, O Lord Jesus!
 Calling, O Lord Jesus!
 Jesus is Lord!

SONG 28

Capo 1

D-G-D D-G-D
 I want to be filled with the Triune God.
 A G D-G-D
 He makes me happy; I want to be filled with Him.

D-G-D D-G-D
 I want to be filled with the Triune God.
 A G D-D7
 He makes me happy; I want to be filled with Him.

G
 So I will drink, drink, drink, drink, drink
 D-G-D
 That living water,

A A7 D-D7
 And I will eat, eat, eat, eat, eat the tree of life.
 G D B

I will call upon His name; O Lord Jesus!
 Em G G# A
 I want to be filled up, up, up;
 Em G G# A
 I want to be filled up, up, up;
 Em G G# A D-G-D
 I want to be filled up, up, up...with Him!

SONG 29

D Em
 1. Lord, I love You more and more each day.
 G A7 D
 Lord, I love You more this very day.

Em
 I can't live without You anymore.
 G A7 G D
 I can't make it like I did before.

2. Oh, those years when I was void of You.
 Lord, You rescued me when I was through.
 When I reminisce those other years,
 Emptiness, heartaches, and many tears.

Bm F#m G A D
 Lord, I do love You more everyday.
 Bm F#m G Em D
 Lord, I do love You much more this very day.

3. Oh, that thirst that gnawed me deep within:
 Drove me seeking satisfaction.
 Oh, the many things that I have tried:
 Left me thirsting and dissatisfied.

4. In this endless search for something new,
 All the time this cry was just for You.
 I was blind in trying many things
 'Til I drank You as my living Spring.

5. Lord, You came and filled my inmost being.
 You're the sweetest satisfaction.
 You're the Spirit as my everything,
 Spirit in my spirit bubbling.

6. Thank You, Lord, for coming into me.
 Now You're spreading in me constantly.
 Lord, You're making home in all my heart,
 As my treasure filling every part.

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**BUT WHOEVER DRINKS OF THE WATER
THAT I WILL GIVE HIM SHALL BY NO
MEANS THIRST FOREVER; BUT THE
WATER THAT I WILL GIVE HIM WILL
BECOME IN HIM A FOUNTAIN OF WATER
SPRINGING UP INTO ETERNAL LIFE.**

JOHN 4:14

