

**2021 FALL
YOUNG PEOPLE'S
CONFERENCE**

THE MAN CHRIST JESUS

OUTLINES

NAME: _____

2021 Fall Young People's Conference

Message Outlines and Ministry Reading Excerpts

THE MAN CHRIST JESUS

ACKNOWLEDGEMENT

All scripture reading verses are quoted from *The Recovery Version of the Bible* unless otherwise indicated. The *Recovery Version of the Bible* is published by Living Stream Ministry, Anaheim, CA.

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2021 FALL YOUNG PEOPLE'S CONFERENCE

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message One

Christ in Incarnation: The Son of God

Scripture Reading: 1 Tim. 2:5b; Matthew - John

- I. In His incarnation Christ became the Son of Man - Matt. 16:13**
 - A. He was a finite man, limited by space and time - John 7:6a
 - B. He was a genuine man with the genuine human nature

- II. In His incarnation Christ brought the infinite God into finite man**
 - A. In His incarnation Christ is both the Son of God and the Son of Man
 - 1. Because the Lord Jesus was conceived of the Holy Spirit, He is the Son of God - Matt. 1:18, 20; Luke 1:35; John 5:25; 9:35, 37; 10:36
 - 2. Because He was also conceived in and born of a human virgin, He is the Son of Man - Matt. 1:23; Luke 1:27, 30-31; John 1:51; 3:14; 5:27
 - B. For Christ to be both the Son of God and the Son of Man indicates that through His incarnation He brought the infinite God into finite man
 - C. Through His incarnation, Christ made God one with man and mingled God with man - John 1:1, 14

- III. In His incarnation Christ united and mingled the Triune God with the tripartite man**
 - A. Concerning the Triune God, the Father is the source, the Son is the expression, and the Spirit is the entering in - 2 Cor. 13:14
 - B. Concerning the tripartite man, the spirit is the innermost part, the soul is in the middle, and the body is on the outside - 1 Thes. 5:23
 - C. Christ in incarnation is the uniting and mingling of this Triune God with such a tripartite man

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message 1-Verse Sheet

Christ in Incarnation: The Son of God

1 Tim. 2:5b

The man Christ Jesus.

Matt. 16:13

Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is?

John 7:6a

Jesus therefore said to them, My time has not yet come.

Matt. 1:18

Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Luke 1:35

And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

John 5:25

Truly, truly, I say to you, An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live.

John 9:35

Jesus heard that they had cast him out, and He found him and said, Do you believe into the Son of God?

John 9:37

Jesus said to him, You have both seen Him, and He is the One speaking with you.

Matt. 1:23

"Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Luke 1:27

To a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary.

Luke 1:30-31

30 And the angel said to her, Do not be afraid, Mary, for you have found grace with God.
31 And behold, you will conceive in [your] womb and bear a son, and you shall call His name Jesus.

John 1:51

And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

John 3:14

And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.

John 5:27

And He gave Him authority to execute judgment because He is the Son of Man.

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14

And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

2 Cor. 13:14

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1 Thes. 5:23

And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message 1 - Group Time

Christ in Incarnation: The Son of Man

Verses for Pray-reading:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Ministry reading:

THE PRINCIPLE OF INCARNATION

According to the divine principle, although God is able to do everything to carry out His economy, and He will do everything for this purpose, He will not carry out His economy by Himself apart from man. The principle for God to accomplish His economy must be the same as the principle of incarnation. The principle of incarnation is very great. God is surely able to save the fallen people. Because He is God and He is sovereign, He is able to do everything.

Nevertheless, He has a divine principle—He must do everything concerning His economy in the principle of incarnation. The principle of incarnation requires that God enter into man to make man one with Him. Therefore, man is a vessel for the mingling of God and man.

Even in the Old Testament we see the principle of incarnation. Nevertheless, it was hard for God to make a type of incarnation. Only in creation did God do everything by Himself, apart from man, apart from the principle of incarnation. In God's work to produce the old creation, the first creation, man had no share because he had not yet been created. When man was created, everything else had already been created. Therefore, man had nothing to do with God's creating work.

However, to carry out His economy, God depends upon His second creation much more than on His first creation. His first creation resulted in physical materials, but it was not God's intention to merely create the old things and stop there. His intention was to go from the first creation to the second creation. It is by the second creation that God accomplishes His economy. In God's second creation nothing has ever been done or will be done without man. God does not accomplish His economy apart from man, and man cannot accomplish it himself. It can only be accomplished by God mingled with man.

The first case, the first instance, the first accomplishment, of God's economy was by Jesus Christ. We need to see who Jesus Christ was. He was neither only God nor only man. He was both God and man, a God-man. Although God is altogether mighty and altogether able, He cannot accomplish redemption without man. Apart from man, He cannot do anything to accomplish His economy. In the first step, in the old creation, He did everything by Himself, but in the second step He can do nothing apart from man. In the second creation it is necessary for Him to be one with man and to make man one with Him, not in adding Himself to man but in mingling Himself with man.

The very conception of the Lord Jesus of the Holy Spirit, the conception of the incarnation, was itself a mingling. A conception of any kind cannot take place without mingling. Therefore, we

should not listen to the traditional, so-called theological teaching against mingling. Actually, the strong ground for the teaching of the divine mingling is the divine conception.

Incarnation was a conception that equaled a mingling of God with man, a mingling of divinity with humanity. This mingling produced a God-man, a holy One who is both God and man. This holy One is the complete God and the perfect man, and He was the first One used by God to accomplish His economy. He was the beginning. Following Him is His reproduction, His increase, His continuation. This reproduction, this increase, this continuation, is corporate. This is His Body, a composition of all the members who are the reproduction, increase, and continuation of that unique One who is both God and man. In principle, we are the same. Therefore, it is altogether scriptural and necessary to say that we are God-men, according to the principle of incarnation, a principle kept by God to fulfill His economy.

(Elders' Training, Book 01: The Ministry of the New Testament, Witness Lee, Chapter 1)

What is the principle of incarnation? The principle of incarnation is God coming into man. This is something that is truly of the Spirit and that requires the Holy Spirit to thoroughly shine in us so that it may become our inward vision. The incarnation of the Lord is to bring God into man. Before the Lord Jesus was born, God could not enter into man because He had not been incarnated. God's entering into man began with the incarnation of the Lord Jesus. Hence, in the Old Testament there was no such thing as God entering into man because at that time incarnation had not yet begun, and God and man had not yet been mingled together.

Incarnation began with the birth of the Lord Jesus, but did incarnation stop at that time? The answer is no. Not only was the birth of the Lord Jesus incarnation, but every time someone is saved, that is also incarnation. When you and I repented and believed in the Lord, we received the Lord Jesus into us. That was incarnation happening once again.

The birth of the Lord Jesus was the beginning of incarnation in the universe. Since that time, incarnation has been occurring again and again, time after time, and day after day. Ever since the birth of the Lord Jesus, which was the first time God came into man, there have been many other times in which God has come into man. What is the story of our salvation? Our salvation is the story of God coming into man. Every person's salvation is a story of God coming into man. This is the principle of incarnation.

Therefore, we need to see that the first principle concerning Christ is incarnation—God coming into man. Do we have this principle in us? Are we incarnated people? The fact is that all of us saved ones have this principle in us. Through our believing in Him and receiving Him, the Lord Jesus entered into us. Thus, we became incarnated people. Strictly speaking, those who have not passed through incarnation have not been saved. Hence, we have to say from our heart, "Thank and praise the Lord! The principle of incarnation that is in Christ is also in us." Incarnation is God coming into man. As those who have been saved, God has come into us. We all have the story of incarnation on us and in us.

(Spiritual Reality, Witness Lee, Chapter 12)

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message Two

Christ in His Human Living

Scripture Reading: Mark 10; John 12

I. In His human living the Lord Jesus was the Son of Man, found in fashion as a Man

- A. Through His birth to a human virgin, Christ became the Son of Man and involved Himself with the human race
- B. Christ emptied Himself, putting aside the expression of His deity, and became in the likeness of men - Phil. 2:5-8
- C. Christ grew up in a despised region under difficult circumstances - Isa. 53:2
- D. In His human living, Christ took the form of a slave, serving God and man - Phil. 2:7
- E. In His human living Christ was the faithful Witness of God - Rev. 1:5; 3:14

II. Christ lived the life of a God-man to be a pattern and a prototype for all those who would become God-men after Him - Phil. 2:5

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message 2-Verse Sheet

Christ in His Human Living

Phil. 2:5-8

5 Let this mind be in you, which was also in Christ Jesus,

6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and [that] the death of a cross.

Isa. 53:2

For He grew up like a tender plant before Him, / And like a root out of dry ground. / He has no [attracting] form nor majesty that we should look upon Him, / Nor beautiful appearance that we should desire Him.

Phil. 2:7

But emptied Himself, taking the form of a slave, becoming in the likeness of men;

Rev. 1:5

And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

Rev. 3:14

And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God.

Phil. 2:5

Let this mind be in you, which was also in Christ Jesus.

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message 2 - Group Time

Christ in His Human Living

Verses for Pray-reading:

Phil. 2:5-8 Let this mind be in you, which was also in Christ Jesus, Who, existing in the form of God, did not consider being equal with God a treasure to be grasped, But emptied Himself, taking the form of a slave, becoming in the likeness of men; And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and [that] the death of a cross.

Ministry reading:

THE STEPS OF CHRIST'S HUMILIATION

In [Philippians 2] verse 6 Paul tells us that Christ did not regard equality with God a thing to be grasped. Although the Lord was equal with God, He did not consider this equality a treasure to be grasped and retained. Rather, He laid aside the form of God, not the nature of God, and emptied Himself, taking the form of a slave.

Verse 7 goes on to say that Christ “emptied Himself, taking the form of a slave, becoming in the likeness of men.” When Christ emptied Himself, He laid aside what He possessed—the form of God. The word form in verse 7 is the same word as used for the form of God in verse 6. In His incarnation, the Lord did not alter His divine nature, but only His outward expression of the form of God to that of a slave. This was not a change of essence; it was a change of state. The word becoming indicates entering into a new state.

According to verse 7, Christ became in the “likeness of men.” The form of God implies the inward reality of Christ's deity; the likeness of men denotes the outward appearance of His humanity. He appeared outwardly to men as a man, but inwardly He had the reality of deity.

Verse 8 continues, “And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.” When Christ became in the likeness of men, entering into the condition of humanity, He was found in fashion as a man by men. The word fashion implies the outward guise, the semblance. What Christ looked like in His humanity was found by men to be in fashion as a man.

Being found in fashion as a man, Christ humbled Himself. First He emptied Himself by putting aside the form, the outward expression, of His deity and becoming in the likeness of men. Then He humbled Himself by becoming obedient even unto death. Christ was God with the expression of God. Although He was equal with God, He put aside this equality and emptied Himself by taking the likeness of men. This indicates that He became a man through incarnation. Then, being found in the appearance of a man, He humbled Himself. This means that when He was a man, He did not insist on anything. Rather, He humbled Himself to the point of dying on the cross. This is Christ as our pattern.

Humbling Himself was a further step in emptying Himself. Christ's self-humbling manifests His self-emptying. The death of the cross was the climax of Christ's humiliation. To the Jews this

was a curse (Deut. 21:22-23). To the Gentiles it was a death sentence imposed upon malefactors and slaves (Matt. 27:16-17, 20-23). Hence, it was a shameful thing (Heb. 12:2).

The Lord's humiliation involves seven steps: emptying Himself, taking the form of a slave, becoming in the likeness of men, humbling Himself, becoming obedient, being obedient even unto death, and being obedient unto the death of the cross.

LIVING A CRUCIFIED LIFE

The pattern presented in these verses is now the life within us. This life is what we call a crucified life. The seven steps of Christ's humiliation are all aspects of the crucified life. Although Christ had the expression of deity, He laid aside this expression. However, He did not lay aside the reality of His deity. He laid aside the higher form, the form of God, and took on a much lower form, the form of a slave. In this, He emptied Himself. Surely this is a mark of a crucified life. Then, after becoming a man and being found in the appearance of a man, Christ humbled Himself even unto the death of the cross. This was the crucified life lived out in a full and absolute way.

Christ is not only an outward pattern for us; He is also the life within us. As this inner life, He would have us experience Him and thereby live a crucified life. In this crucified life there is no room for rivalry, vainglory, or self-exaltation. On the contrary, there is self-emptying and self-humbling. Whenever we experience Christ and live Christ, we automatically live such a crucified life. This means that when we live Christ, we live the One who is the pattern of a crucified life. Then we also shall empty ourselves and humble ourselves.

If we did not have the crucified life within us, we could never live according to the pattern presented in Philippians 2. Only the crucified life can live such a pattern. If we still do things out of rivalry and vainglory or are still ambitious to be leaders or elders, we are not living a crucified life. We are not emptying ourselves or humbling ourselves. However, we have a life within us that truly is a self-emptying and self-humbling life. This life never grasps at something as a treasure. Instead, it is always willing to lay aside position and title.

THE PATTERN BECOMING OUR SALVATION

When the pattern in Philippians 2 becomes our inward life, the pattern becomes our salvation. Then we are saved from rivalry and vainglory. If the Philippians were not willing to live according to this pattern, they could not make Paul's joy full. He would still be troubled by their rivalry and vainglory. But if they were willing to live the crucified life, a life that always empties itself and humbles itself, not grasping anything as a treasure, they would have the genuine experience of Christ. Their experience of Christ as such a pattern and inward life would make the apostle extremely happy.

Living a crucified life shows that toward the apostles we have encouragement in Christ, consolation of love, fellowship of spirit, and tenderheartedness and compassion. Only when we live a crucified life can we make the apostles happy and cause their joy to be full. In prison Paul was not concerned with how he was treated by others. His concern was whether or not the believers would take Christ as their pattern and live a crucified life. This was the desire of Paul's heart, and only this would make his joy full.

(Life-study of Philippians, Witness Lee, Chapter 10)

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message Three

Crucified and Resurrected as a Man

Scripture Reading: Matthew 27, Luke 24

- I. The sinless Lord Jesus who came to die for man's redemption was mocked and killed by those He was dying to save - Matt. 27:33-44**
 - A. The Lord was led to Golgotha, the "Place of a Skull," to be crucified - Matt. 27:33
 - B. The Lord was given wine to drink mingled with gall, but He would not take it - Matt. 27:34
 - C. After nailing Him to the cross, the soldiers divided the Lord's garments among themselves - Matt. 27:35
 - D. The charge against Him was printed and hung above His head - Matt. 27:37
 - E. He was crucified between two robbers - Matt. 27:38
 - F. He was mocked and blasphemed by all who surrounded Him and passed by - Matt. 27:39-44

- II. After suffering all of man's indignities, Jesus was judged and forsaken by God - Matt. 27:45-50**
 - A. From the sixth to the ninth hour, darkness fell upon all the land - Matt. 27:45
 - B. The Lord cried out, "My God, My God, why have You forsaken Me?" - Matt. 27:46
 - C. The Lord cried out once more and died, yielding up His spirit - Matt. 27:50

- III. The impact of Jesus' death was testified to by many events and by many witnesses - Matt. 27:51-56**
 - A. The veil in the temple was torn from top to bottom - Matt. 27:51a
 - B. The earth was shaken and rocks were split - Matt. 27:51b
 - C. Many saints who had died came forth from their tombs - Matt. 27:52
 - D. The centurion and soldiers confessed that Jesus was the Son of God - Matt. 27:54
 - E. A number of women who had ministered to Jesus looked on from a distance - Matt. 27:55

- IV. The Lord was buried by a rich man - Matt. 27:57-66**
 - A. Joseph of Arimathea asked Pilate's permission to take the body of Jesus - Matt. 27:57-58
 - B. Joseph took Jesus' body, wrapped it in linen, laid it in his own tomb, and rolled the stone in front of the tomb while two of the Marys looked on - Matt. 27:59-61
 - C. The chief priests and Pharisees asked Pilate's permission to secure the tomb, and they sealed the stone and set a guard over His grave - Matt. 27:62-66

- V. The Lord was raised up by God as a vindication of His life and work - Rom. 4:25**
 - A. His resurrection was discovered by the women early in the morning - Luke 24:1-11
 - B. His resurrection was investigated by Peter and John - Luke 24:12; John 20:2-10

- C. The Lord in resurrection appeared to two other disciples and walked with them to Emmaus - Luke 24:13-35
- D. The Lord appeared to all the disciples in the house and commissioned them with the gospel - Luke 24:36-49

VI. The Lord Jesus Christ resurrected as a man with a body - Luke 24:39-40

- A. He had flesh and bones, and His flesh still bore the scars from His crucifixion – John 20:24-28; Luke 24:37-39
- B. He ate before the disciples - Luke 24:41-43
- C. He cared for the disciples in a human way - Luke 24:36-39; John 20:15-16; Luke 24:15-30
- D. His body was a body in resurrection - Luke 24:36-37

VII. The resurrected Lord commissioned the disciples by opening their minds to understand the Scriptures concerning Him - Luke 24:25-32, 44-49; Eph. 1:17-18; 2 Cor. 3:12-16

- A. The Lord opened the Scriptures and the eyes of the disciples - Luke 24:31-32
- B. The Lord also opened their mind to understand the Scriptures - Luke 24:45

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message 3 – Verse Sheet

Crucified and Resurrected as a Man

Matt. 27:33-66

33 And when they had come to a place called Golgotha, that is to say, Place of a Skull,
34 They gave Him wine to drink, mingled with gall. And when He tasted [it,] He would not drink.
35 And when they had crucified Him, they divided His garments [among themselves,] casting lots.
36 And they sat down and guarded Him there.
37 And they set in writing over His head the charge against Him: THIS IS JESUS, THE KING OF THE JEWS.
38 At that time two robbers were crucified with Him, one on the right and one on the left.
39 And those who were passing by blasphemed Him, wagging their heads
40 And saying, You who destroy the temple and build it up in three days, save Yourself! If You are the Son of God, come down from the cross!
41 Likewise also the chief priests with the scribes and elders mocked [Him] and said,
42 He saved others; Himself He cannot save. He is King of Israel; let Him come down now from the cross, and we will believe on Him.
43 He trusts in God; let Him rescue [Him] now if He wants Him, for He said, I am the Son of God.
44 And in the same way the robbers who were crucified with Him also reproached Him.
45 Now from the sixth hour darkness fell over all the land until the ninth hour.
46 And about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, My God, why have You forsaken Me?
47 And some of those standing there, when they heard [this,] said, This man is calling Elijah.
48 And immediately one of them ran, and taking a sponge, he soaked it with vinegar and put it on a reed, and gave [it] to Him to drink.
49 But the rest said, Let [Him be.] Let us see if Elijah is coming to save Him.
50 And Jesus cried out again with a loud voice and yielded up His spirit.
51 And behold, the veil of the temple was split in two from top to bottom, and the earth was shaken and the rocks were split,
52 And the tombs were opened, and many bodies of the saints who had fallen asleep were raised.
53 And they came out of the tombs after His resurrection and entered into the holy city and appeared to many.
54 Now the centurion and those with him guarding Jesus, when they saw the earthquake and the things that happened, became greatly frightened, saying, Truly this was the Son of God.
55 And many women were there looking on from a distance, who had followed Jesus from Galilee, ministering to Him,
56 Among whom were Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.
57 And when evening fell, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.
58 This man came to Pilate and asked for the body of Jesus. Then Pilate commanded that it be given [to him.]

59 And Joseph took the body and wrapped it in a clean, fine linen cloth.
60 And he laid it in his [own] new tomb, which he had hewn in the rock. And having rolled a great stone in front of the door of the tomb, he went away.
61 And Mary the Magdalene was there, and the other Mary, sitting opposite the grave.
62 On the next day, which is [the day] after the preparation, the chief priests and the Pharisees gathered unto Pilate,
63 Saying, Sir, we have remembered that while He was still living, that deceiver said, After three days I will arise.
64 Therefore, give orders for the grave to be secured until the third day, lest His disciples come and steal Him away and say to the people, He has been raised from the dead. And the last deception will be worse than the first.
65 Pilate said to them, Take a guard. Go and make [the tomb] as secure as you know how.
66 And they went and secured the grave, sealing the stone, with the guard [being there.]

Rom. 4:25

Who was delivered for our offenses and was raised for our justification.

Luke 24:1-49

1 Now on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared.
2 And they found the stone rolled away from the tomb;
3 But when they entered, they did not find the body of the Lord Jesus.
4 And while they [stood] perplexed about this, behold, two men stood by them in dazzling clothing.
5 And they became frightened and bowed their faces to the ground, and [the men] said to them, Why are you seeking the living One among the dead?
6 He is not here but has been raised. Remember how He spoke to you while He was still in Galilee,
7 Saying that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise up.
8 And they remembered His words.
9 And returning from the tomb, they reported all these things to the eleven and to all the rest.
10 Now they were Mary the Magdalene and Joanna and Mary the [mother] of James and the rest of the women with them, who told these things to the apostles.
11 And these words appeared to them as nonsense, and they did not believe them.
12 But Peter rose up and ran to the tomb; and stooping to look in, he saw the linen cloths alone, and he went away to his own [home,] marveling at what had happened.
13 And behold, two of them were going on the same day to a village named Emmaus, which was sixty stadia away from Jerusalem.
14 And they were talking to each other concerning all these things which had occurred.
15 And while they were talking and discussing, Jesus Himself drew near and went with them.
16 But their eyes were kept from recognizing Him.
17 And He said to them, What are these words which you are exchanging with one another while you are walking? And they stood still, looking sad.
18 And one [of them,] Cleopas by name, answered and said to Him, Do You alone dwell as a stranger in Jerusalem and not know the things which have taken place in it in these days?

19 And He said to them, What things? And they said to Him, The things concerning Jesus the Nazarene, who was a Prophet powerful in work and word before God and all the people;
20 And how the chief priests and our rulers delivered Him up to the sentence of death and crucified Him.
21 But we were hoping that He was the One who was about to redeem Israel. Indeed, besides all these things, it is [now] going on the third day since these things took place.
22 But moreover some women from among us amazed us. Being at the tomb early
23 And not finding His body, they came saying that they had also seen a vision of angels, who said that He is living.
24 And some of those with us went to the tomb and found [it] even as the women also said, but they did not see Him.
25 And He said to them, O foolish and slow of heart to believe in all that the prophets have spoken!
26 Was it not necessary for the Christ to suffer these things and enter into His glory?
27 And beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.
28 And they drew near to the village where they were going, and He acted as though He would go farther.
29 And they constrained Him, saying, Stay with us, because it is near evening and the day is already gone by. And He went in to stay with them.
30 And as He reclined [at table] with them, He took the loaf and blessed [it,] and having broken [it,] He began handing [it] to them.
31 And their eyes were opened, and they recognized Him; and He disappeared from them.
32 And they said to one another, Was not our heart burning within us while He was speaking to us on the road, while He was opening to us the Scriptures?
33 And they rose up that very hour and returned to Jerusalem, and they found the eleven and those with them assembled together,
34 Saying, The Lord really has been raised and has appeared to Simon.
35 And they related the things [that occurred] on the road, and how He was made known to them in the breaking of the bread.
36 And as they were speaking these things, He Himself stood in their midst and said to them, Peace to you.
37 But they were terrified and became frightened and thought they beheld a spirit.
38 And He said to them, Why are you troubled, and why do doubts arise in your heart?
39 See My hands and My feet, that [it] is I Myself. Touch Me and see, for a spirit does not have flesh and bones as you behold Me having.
40 And when He had said this, He showed them His hands and His feet.
41 And while they still did not believe for joy and were marveling, He said to them, Do you have anything here to eat?
42 And they handed Him a piece of broiled fish;
43 And He took [it] and ate before them.
44 And He said to them, These are My words which I spoke to you while I was still with you, that all the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled.
45 Then He opened their mind to understand the Scriptures;
46 And He said to them, Thus it is written, that the Christ would suffer and rise up from the

dead on the third day,

47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

48 You are witnesses of these things.

49 And behold, I send forth the promise of My Father upon you; but as for you, stay in the city until you put on power from on high.

John 20:2-10, 15-16, 24-28

2 She ran therefore and came to Simon Peter and to the other disciple whom Jesus loved and said to them, They have taken away the Lord out of the tomb, and we do not know where they have laid Him.

3 Peter therefore went forth, as well as the other disciple, and came to the tomb.

4 And the two ran together, yet the other disciple ran ahead faster [than] Peter and came first to the tomb.

5 And stooping to look in, he saw the linen cloths lying [there;] however, he did not enter.

6 Then Simon Peter also came, following him, and entered into the tomb; and he beheld the linen cloths lying [there]

7 And the handkerchief which had been over His head, not lying with the linen cloths, but folded up in one place apart.

8 At that time therefore the other disciple also, who came first to the tomb, entered, and he saw and believed;

9 For as yet they did not understand the Scripture, that He had to rise from the dead.

10 The disciples therefore went away again to their own [home.]

15 Jesus said to her, Woman, why are you weeping? Whom are you seeking? She, supposing that He was the gardener, said to Him, Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.

16 Jesus said to her, Mary! She turned and said to Him in Hebrew, Rabboni! (which means Teacher).

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said to him, We have seen the Lord! But he said to them, Unless I see in His hands the mark of the nails and put my finger into the mark of the nails and put my hand into His side, I will by no means believe.

26 And after eight days, His disciples were again within, and Thomas [was] with them. Jesus came, though the doors were shut, and stood in the midst and said, Peace be to you.

27 Then He said to Thomas, Bring your finger here and see My hands, and bring your hand and put [it] into My side; and do not be unbelieving, but believing.

28 Thomas answered and said to Him, My Lord and my God!

Eph. 1:17-18

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

2 Cor. 3:12-16

12 Therefore since we have such hope, we use much boldness,

13 And [are] not like Moses, [who] put a veil on his face so that the sons of Israel would not gaze at the end of that which was being done away with.

14 But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled [to them] that [the veil] is being done away with in Christ.

15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;

16 But whenever [their][heart] turns to the Lord, the veil is taken away.

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message 3 - Group Time

Crucified and Resurrected as a Man

Verses for Pray-reading:

Rom. 4:25 Who was delivered for our offenses and was raised for our justification.
Luke 24:44-45 And He said to them, These are My words which I spoke to you while I was still with you, that all the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled. Then He opened their mind to understand the Scriptures.

Ministry reading:

JUDGED BY GOD

According to the four Gospels, the Lord Jesus was on the cross exactly six hours. During the first three hours, men did many unrighteous things to Him. They persecuted and mocked Him. Thus, in the first three hours the Lord suffered man's unrighteous treatment. But at the sixth hour, twelve noon, God came in, and there was darkness over all the land until the ninth hour, until three o'clock in the afternoon. This darkness was God's doing. In the midst of this darkness, the Lord cried out the words quoted in verse 46. When the Lord was suffering the persecution of man, God was with Him, and He enjoyed the presence of God. But at the end of the first three hours, God forsook Him, and darkness came. Unable to tolerate this, the Lord shouted loudly, "My God, My God, why have You forsaken Me?" As we have pointed out, God forsook Him because He was our substitute bearing our sins. Isaiah 53 reveals that this was the time God put our sins on Him. In the three hours from twelve noon to three o'clock in the afternoon the righteous God put all our sins upon this substitute and judged Him righteously for our sins. God forsook Him because during these hours He was a sinner there on the cross; He was even made sin. On the one hand, the Lord bore our sins; on the other hand, He was made sin for us. Therefore, God judged Him. This was altogether a matter of righteousness. (*Life-study of Matthew, Witness Lee, Message 71*)

The Vindication of the Lord's Life and Work

The Lord's raising up Himself shows His life power, the ability in His resurrection life. But God's raising Him from among the dead was a sign that He was justified and vindicated by God. God raised Christ from the dead as a proof that He justified what the Lord was and what He did on earth. The Man-Savior lived in a way that others thought strange. His way of living was absolutely different from religion, culture, and society. He lived and worked in a very unusual way. If God had not come in to raise Him up from the dead, this would have meant that God did not justify Him. But God's raising Christ up from the dead was a sign of God's justification and vindication.

Romans 4:25 says that Christ "was delivered because of our offenses and was raised because of our justification." The death of Christ fulfilled and satisfied God's righteous requirements so that we may be justified by God through His death (Rom. 3:24). Christ's resurrection is a proof that God was satisfied with His death for us. If Christ had died on the cross, having been judged there by God, but had not been raised from among the dead, there would have been no justification or vindication rendered to Him by God. That would have affected our salvation

because, in such a case, His death would not have been followed by God's vindication. But God judged Christ in death and then raised Him up from the dead. God's raising up Christ from the dead was His justification and vindication of what Christ was and did. From this we may have the assurance that God has accepted what Christ did for us on the cross. We are justified by God because of Christ's death, and in Christ, the resurrected One, we are accepted before God. (*Life-study of Luke, Witness Lee, Message 54*)

APPEARING TO THE DISCIPLES AND COMMISSIONING THEM

In [Luke 24] verses 36 through 49 we have the Man-Savior's appearing to the disciples and His commissioning of them. Luke 24:36 and 37 say, "And as they were speaking these things, He Himself stood in their midst and said to them, Peace to you! But they were startled and became frightened and thought they beheld a spirit." The disciples, including Peter, were troubled by the Man-Savior's appearing. They could not understand how He could suddenly appear in the room. The door was closed, and no one opened it. Nevertheless, the Lord appeared with a physical body.

The Lord Jesus said to the disciples, "Why are you troubled, and why are reasonings arising in your heart? See My hands and My feet, that it is I Myself; handle Me and see, for a spirit does not have flesh and bones as you behold Me having" (vv. 38-39). Then He showed them His hands and feet. Here we see the Man-Savior's resurrected body, which is spiritual (1 Cor. 15:44) and a body of glory (Phil 3:21).

The Lord's appearing was very mysterious, and we cannot understand it fully. He came into the room as the Spirit, yet with a physical, touchable body. The prints of the nails could still be seen. The place in His side that had been pierced with a spear could still be seen and touched. Not only was the Lord's body visible and touchable, but He was able to eat food. "And while they still did not believe for joy and were marveling, He said to them, Do you have anything to eat here? And they handed Him part of a broiled fish; and He took it and ate before them" (vv. 41-43). We do not understand how the Lord Jesus as One with a spiritual body was still able to eat material food.

Opening Their Mind to Understand the Scriptures

Just as the Man-Savior had opened the Scriptures to the disciples on the way to Emmaus, He now opened the Word to those gathered in the room. He also opened their minds to understand the Scriptures: "And He said to them, These are my words which I spoke to you while I was yet with you, that all the things must be fulfilled which have been written in the Law of Moses and the Prophets and Psalms concerning Me. Then He opened their mind to understand the Scriptures" (vv. 44-45). The Law of Moses, the Prophets, and Psalms are the three sections of the entire Old Testament, that is, all the Scriptures (v. 27). The Savior's word here unveils that the entire Old Testament was a revelation of Him and that He was its center and content. The fact that He opened the mind of the disciples indicates that in order to understand the Scriptures our mind needs to be opened by the Lord Spirit through His enlightening (Eph. 1:18).

In verse 46 the Man-Savior went on to say to the disciples, "Thus it is written, that the Christ should suffer and rise up from the dead on the third day." Here the Lord seems to be saying, "When we were in Galilee, I told you that I would die and then be raised up on the third day. But you did not understand what I was talking about. Now I am opening up the Word to you, and I am also opening your eyes." (*Life-study of Luke, Witness Lee, Message 55*)

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message 4

The Ascension and Exaltation of Christ

Scripture Reading: Luke 24

- I. The Lord who humbled Himself to the uttermost through His incarnation, human living, and death, was exalted to the uttermost through His ascension - Matt. 23:12**
 - A. Through His incarnation, Christ exchanged the form of God for the form of a slave - Phil. 2:8
 - B. As the incarnated Slave-Savior, Christ humbled Himself, becoming obedient even unto the death of a cross - Matt. 27:26-44; Phil. 2:8
 - C. Through resurrection and ascension, God exalted the humbled Christ to the uttermost, and bestowed on Him the name which is above every name - Luke 24:5-7, 50-52; Matt. 28:17-18; Phil. 2:9

- II. Today in the universe, a Man is seated upon God's throne reigning over all things - Rev. 3:21; Luke 22:69**
 - A. In His ascension, Jesus has been made both Lord and Christ - Acts 2:36; 10:36
 - B. As the ascended Lord, Jesus is seated upon the throne of God to reign as the exalted God-man - Rev. 22:1

- III. We may know Christ as the ascended Lord today - Heb.12:2**
 - A. As the ascended Lord, Christ rules over our environment to arrange all things for our perfecting as kings - Eph. 4:8, 11-12
 1. In His ascension, Christ ruled over all things for our initial salvation - Acts 17:26-27; John 17:2; Rev. 1:5; Eph. 1:22
 2. In His ascension, Christ is still ruling over all things until we are fully brought into glory - Rom. 8:28-29; Heb. 2:10
 - B. The ascended Christ in the heavens is also the Spirit by which we may live and walk while here on earth - 2 Cor. 3:17; Gal. 5:25
 - C. When we live and walk by the heavenly Christ who is the Spirit, we reign as kings together with Him in the heavens - Mark 16:19-20; Rom. 5:17

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message 4 – Verse Sheet

The Ascension and Exaltation of Christ

Matt. 23:12

And he who will exalt himself shall be humbled, and he who will humble himself shall be exalted.

Phil. 2:8

And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and [that] the death of a cross.

Matt. 27:26-44

26 Then he released to them Barabbas, but Jesus he scourged and delivered up to be crucified.

27 Then the governor's soldiers took Jesus into the praetorium and gathered about Him the whole cohort.

28 And they stripped Him and put a scarlet robe around Him,

29 And they wove a crown of thorns and placed [it] on His head and [put] a reed in His right hand; and they kneeled before Him and mocked Him, saying, Rejoice, King of the Jews!

30 And they spat on Him and took the reed and beat Him on the head.

31 And when they had mocked Him, they stripped Him of the robe and put His garments on Him, and led Him away to crucify [Him.]

32 And as they were going out, they found a man of Cyrene, Simon by name; this one they compelled to take up His cross.

33 And when they had come to a place called Golgotha, that is to say, Place of a Skull,

34 They gave Him wine to drink, mingled with gall. And when He tasted [it,] He would not drink.

35 And when they had crucified Him, they divided His garments [among themselves,] casting lots.

36 And they sat down and guarded Him there.

37 And they set in writing over His head the charge against Him: THIS IS JESUS, THE KING OF THE JEWS.

38 At that time two robbers were crucified with Him, one on the right and one on the left.

39 And those who were passing by blasphemed Him, wagging their heads

40 And saying, You who destroy the temple and build it up in three days, save Yourself! If You are the Son of God, come down from the cross!

41 Likewise also the chief priests with the scribes and elders mocked [Him] and said,

42 He saved others; Himself He cannot save. He is King of Israel; let Him come down now from the cross, and we will believe on Him.

43 He trusts in God; let Him rescue [Him] now if He wants Him, for He said, I am the Son of God.

44 And in the same way the robbers who were crucified with Him also reproached Him.

Luke 24:5-7

5 And they became frightened and bowed their faces to the ground, and [the men] said to them, Why are you seeking the living One among the dead?

6 He is not here but has been raised. Remember how He spoke to you while He was still in Galilee,

7 Saying that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise up.

Luke 24:50-52

50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

51 And while He blessed them, He parted from them and was carried up into heaven.

52 And they worshipped Him and returned to Jerusalem with great joy.

Matt. 28:17-18

17 And when they saw Him, they worshipped [Him,] though some doubted.

18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Phil. 2:9

Therefore also God highly exalted Him and bestowed on Him the name which is above every name.

Rev. 3:21

He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Luke 22:69

But from now on the Son of Man will be seated at the right hand of the power of God.

Acts 2:36

Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Acts 10:36

The word which He sent to the sons of Israel in announcing the gospel of peace through Jesus Christ (this One is Lord of all).

Rev. 22:1

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Heb. 12:2

Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Eph. 4:8

Therefore [the Scripture] says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

Eph. 4:11-12

11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Acts 17:26-27

26 And He made from one every nation of men to dwell on all the face of the earth, determining beforehand [their] appointed seasons and the boundaries of their dwelling,
27 That they might seek God, if perhaps they might grope for Him and find [Him,] even though He is not far from each one of us.

John 17:2

Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him.

Rev. 1:5

And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

Eph. 1:22

And He subjected all things under His feet and gave Him [to be] Head over all things to the church.

Rom. 8:28-29

28 And we know that all things work together for good to those who love God, to those who are called according to [His] purpose.
29 Because those whom He foreknew, He also predestinated [to be] conformed to the image of His Son, that He might be the Firstborn among many brothers.

Heb. 2:10

For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

2 Cor. 3:17

And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Gal. 5:25

If we live by the Spirit, let us also walk by the Spirit.

Mark 16:19-20

19 So then the Lord Jesus, after speaking to them, was taken up into heaven and sat at the right hand of God.
20 And they went out and preached everywhere, the Lord working with [them] and confirming the word by the accompanying signs.

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.

GENERAL SUBJECT: THE MAN CHRIST JESUS

Message 4 - Group Time

The Ascension and Exaltation of Christ

Verses for Pray-reading:

Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name.

Rom. 8:28-29 And we know that all things work together for good to those who love God, to those who are called according to [His] purpose. Because those whom He foreknew, He also predestinated [to be] conformed to the image of His Son, that He might be the Firstborn among many brothers.

Ministry reading:

EXECUTING GOD'S ADMINISTRATION AND CARRYING OUT GOD'S NEW TESTAMENT ECONOMY

As the One who passed through the process of creation, incarnation, human living, crucifixion, and resurrection, the Man-Savior with His wonderful status has been inaugurated into His heavenly office to execute God's administration and to carry out God's New Testament economy. Christ is now on the throne to administrate the entire universe. He is the unique Administrator, the King of kings and the Lord of lords. All the rulers of the earth are under Him. He is the Administrator to execute God's administration and also to carry out God's New Testament economy. His administrating is related to the universe, but His carrying out of God's New Testament economy is to propagate Himself for His reproduction to build up the church, His Body, which will issue in the New Jerusalem. How wonderful! (*Life-Study of Luke, Witness Lee, Message 76*)

OUR RELATIONSHIP TO THE ASCENDED CHRIST

When some hear about the objective aspect of Christ's ascension, they may say, "Yes, in His ascension the Man-Savior has been inaugurated into His heavenly office. This is wonderful but it seems to be something too high for me and too far away from me. What does this have to do with me?" In answering such a question we need to realize that the very Christ in resurrection, the pneumatic Christ, lives in us.

We need to realize the significance of the Man-Savior's ascension. In addition to His resurrection, there is also His ascension. Now the very Christ who lives in us and works through us is not only the One in resurrection but also the One in ascension. The One in resurrection is full of life and power, but He still needs authority in ascension. After His ascension the Lord has not only life and power in resurrection but also authority in ascension.

Apart from a proper inauguration, a government official cannot have authority. Authority comes through inauguration. Once a person has been inaugurated into a certain post, he has the authority of that office. We need to see that, as believers, we have One living in us who has not only life and power in resurrection but also authority in ascension. The very Christ in resurrection and ascension lives in us and dwells upon us. He lives in us as life, and He dwells upon us as authority. Therefore, we are now one with this Christ in His resurrection and ascension. As a result, we have life and power in resurrection and also authority in ascension.

RECOGNIZING THE MAN-SAVIORS STATUS AND OFFICE AS WE CONTACT HIM

If we have this realization of the Man-Savior as we contact Him, our contact with Him will be different. Our realization of the Lord makes a great difference in our contact with Him. This can be illustrated by

our contact with people. If you do not know a person's status and qualifications, this will influence the way you contact him. For example, if you do not know that a certain man is the principal of the school but consider him a janitor, this will surely influence the way you contact him. But if you know that he is the principal, your way of contacting him will be different. It always makes a difference in contacting others when we know their status, qualifications, position, and office. In like manner, if we know the Man-Savior's status and office, this will affect our contact with Him.

In His ascension the Man-Savior was crowned with glory and honor. In His ascension He was also enthroned to be the Administrator over the whole universe. Furthermore, in His ascension He was made the Lord of all and the Christ to carry out God's eternal plan to propagate Himself on earth to produce a Body to match Him for His expression. Now when we contact Him we should contact Him as such a One. When we contact Him, we need to have the realization of what He is, a realization of His status, position, and office. (*Life-Study of Luke, Witness Lee, Message 77*)

In a very real sense, Christ as the Ruler of the kings dethrones all the kings. Only He is the Ruler. Furthermore, according to Revelation 19:16, He is the King of kings and the Lord of lords. Christ is both the Ruler and the King. As the Ruler, He rules the entire earth. It may seem that kings and presidents rule the earth and that the Lord Jesus is not on the throne. Nevertheless, this One who seems not to be on the throne is the Ruler of all the enthroned ones. Today the entire world is under the Lord's ruling. He is truly the Leader, the chief Ruler. For what purpose is the Lord Jesus ruling the earth? As the Leader, the Ruler, He is ruling the earth for the purpose of our salvation. He is ruling so that we may be saved. (*Life-Study of Acts, Witness Lee, Message 18*)

[The Lord is] arranging all things to work together for our good. This good can be considered as our profit, which is our conformation to the image of the firstborn Son of God. Romans 8:28-29 says, "We know that all things work together for good to those who love God, to those who are called according to His purpose. Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers." By using all things—which include all environments, circumstances, and persons—as instruments, the Lord brings us into a situation of suffering, in which we can be conformed to His image.

In Romans 8:9 we are told that we have the Spirit of Christ within us. The "all things," however, are mainly outside of us. We can use the example of cooking to illustrate this. When we cook, we often use a pot. Within the pot, we put water; outside of the pot, there is fire. When we have the water within the pot and the fire outside of the pot, the food can be cooked. Many times we sense the Lord's presence within us as the Spirit, and we feel sweet. In addition, we frequently find ourselves in environments and circumstances that are akin to a burning fire. These environments are arranged by God in His sovereignty to work together for our good. The good spoken of here is our being conformed to the image of Christ. When the Lord arranges a wife for a husband or children for parents, the wife and the children work together for the husband's and parents' conformation. Throughout my forty years of Christian life, I have noticed that many times a brother whom it seems no one can help marries a precious wife who seems tailor-made to deal with him. According to the Lord's sovereign arrangement, a peculiar wife always will be able to deal with a peculiar husband and to work together for good for him. Everything is sovereign, and everything is in the Lord's hand. He makes all things work together for our profit so that we will be conformed to the image of Christ. Hence, in the seventh stage, we see a person who is not only spiritual but who also bears the image of Christ. In those who are in this stage, we will be able to recognize the image, glory, expression, and manifestation of Christ. (*The Practical Way to Live in the Mingling of God and Man, Witness Lee, Chapter 1*)

1

(Capo 3)

G
 1 Incarnation,
 C
 Human living,
 G
 Crucifixion,
 C
 Resurrection,
 G
 Became Spirit,
 D
 And ascended man!
 G
 God became a man
 C
 According to God's plan
 D7 G
 To dispense Himself as life to us.
 G D
 He was processed thus:
 G D Em G
 Oh, how marvelous!
 C D7
 Then like Him we're processed through...

G

2 Regeneration,
 C
 Sanctification,
 G
 Then renewing,
 C
 Transformation,
 G
 Conformation,
 D
 Glorification—we
 G
 Become God in life
 C
 And nature, not in Godhead
 C D7 G
 Through His organic salvation.
 G D
 We are processed thus:
 G D Em G
 Oh, how glorious
 C D7 G C G
 To express the processed Triune God.

2

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
 Be with you all, be with you all.

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

3

(Capo 1)

C F C G
 God is spreading in my being!
 F C G
 As the Spirit filling me!
 F C
 From my spirit to my soul
 G Am
 To my body, I am wholly
 F
 sanctified in Christ,
 Dm G C
 preserved complete!

G Am
 1 And the God of peace Himself

F C G
 Sanctify you wholly,
 C G Am
 And the God of peace Himself
 F G C
 Sanctify you wholly.

C G Am
 2 May your spirit and your soul and body
 F C G
 Be preserved complete, without blame,
 C G Am
 Be preserved complete and without blame
 F G C
 At the coming of our Lord Jesus Christ.

4

(Capo 3)

G Em
 Kiss the Son, kiss the One
 C D
 Who for love to me has come,
 G Em
 Cheering me, charming me,
 C D
 And has died upon the tree,
 G Em
 He died for me, saving me,
 C D
 Now His Spirit joins to me,
 G
 I've kissed the Son!

C D
 1 Serving in my mingled spirit
 C G
 In the gospel of His Son,
 Em C
 First receiving Christ the Spirit;
 Am D
 He's the processed Triune One.

2 Jesus Christ in our experience
 Is the worship God desires;
 This true worshipping in spirit
 Is the service God requires.

3 Serving Christ, just let Him kiss you,
 Living with Him all the day,
 Worshipping God by our living
 Is the gospel-serving way.

4 In the Body let us serve Him,
 Nothing natural, there, can be;
 Through Christ's death and resurrection,
 Worship in reality

5

G Em
1 Oh how sweet it is just to know my
Christ!
C D
Knowing Him's the goal of my whole life.
G Em
Gaining Him supplies me day by day,
C D
He's rich and excellent in every way!
G Em
I'm fully captured by Him, my All in all!
C D
He fills my heart with faith whene'er I call.
G Em
He is spreading, growing organically
C D G-C-G
As I'm dwelling one with Him continually.

2 As His life flows in, streams of love
abound!
Love constraining us from all around.
So we give ourselves, Lord — Flow in us!
May we know You in Your preciousness.
O Lord, You've made us one! Now we run
to You,
Pursuing corporately in all we do
With the saints until full maturity
As Your loving counterpart eternally.

6

D-G-D D-G-D
I want to be filled with the Triune God.
A
He makes me happy;
G D-G-D
I want to be filled with Him.
(Repeat)
D7 G
So I will drink, drink, drink, drink,
drink
D
that living water,
A A7
And I will eat, eat, eat, eat, eat
D D7
the tree of life,
G
And I will call upon His name,
D B7
O Lord Jesus!
Em
'cause I want to be filled
G A
up, up, up
Em
Oh, I want to be filled
G
up, up, up
Em
Yes, I want to be filled
G A D
up, up, up with Him.

7

(Capo 2)

D

1 Calling, "O Lord Jesus!"

A

Oh, it makes our spirit strong!

Em

We can really touch Him,

A7

D

And our gloom is turned to song!

D

D7

Don't listen to Satan, with all His
distraction;

G

Gm

Just turn to your spirit, and spring into
action!

D

Bm

Calling, "O Lord Jesus!"

Em

A7

D

You'll enjoy Him all day long!

8

(Capo 3)

G

1 Christ has put on human nature and
G7

become a man like me,

C

He has died upon the cross that I from

G

D

Adam might be free,

G

B7

He has risen and as Spirit He has come

Em

to live in me

Am

D

G

That He might be my life.

Chorus 1

G

G7

Glory! glory! Hallelujah!

C

G7

Glory! glory! Hallelujah!

G

B7-Em

Glory! glory! Hallelujah!

Am

D

G

For Christ is now my life!

Chorus 2

Vict'ry! vict'ry! Hallelujah!

Vict'ry! vict'ry! Hallelujah!

Vict'ry! vict'ry! Hallelujah!

For Christ is now my all!

9

D Am Bm
1 I was drawn to the world and it's sin,
G D A
I was seeking but empty within;
G A
Then this man crossed my path,
F#m Bm
And instead of God's wrath
G Em A
He loved me and opened God's heart!
G A D
Jesus loves me and waters my heart.

Bm F#m
He drew me with cords of a man,
D A
With bands of love;
Bm D
Christ's coming His living, His dying,
A
His rising far above,
G Em A
Descending... like a dove;
G A⁷
Reaching me, even me,
D G D
With God's love.

2 I was seeking the world and it's things,
I was wealthy and yet could not see
It was Christ I desired,
Of the world I was tired,
He loved me and came to my house!
Jesus loves me and saves all my house!

3 I was happy with friends, all my mates,
With my music, wild parties and dates;
Yet when Christ came to call,
I have gladly left all!
He loved me and He gave His all!
Jesus loves me, I answer His call!

10

(Capo 1)
D A
For we do not have a High Priest who
cannot
Bm
Be touched with the feeling of our
G
weaknesses,
D A
But One who has been tempted in all
Bm
respects like us,
G
Yet without sin, yet without sin.
D A
Let us therefore come forward
Bm G
With boldness to the throne of grace
D A Bm
That we may receive mercy and find grace
G D
For timely help.

11

(Capo 2)

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.

12

D A
 1 Oneness is not unity,
 F#m
 Outward agreement
 Bm D
 But a life within—
 A
 God's very life!
 E-D A-E
 The Triune God—included us
 F#m-D
 In His divine—
 A-Bm A
 Oneness—Oneness.

Bm D A
 2 That they all may be one;
 F#m Bm D A
 Even as You Father, are in Me
 E
 And I in You—
 D A
 That they may be—
 E F#m D
 May be in us.
 A Bm A
 Oneness—Oneness.

13

(Capo 1)

C Am
1 God has called us for His purpose,
Dm G
His economy so glorious,
F C-Am
For which He was fully processed;
Dm G
Consummated now is He!
C Am
As the Spirit, He indwells us;
Dm G
As our God allotted portion,
F C - Am
Working out His full salvation,
Dm G C -C7
Making us the same as He is.

F G
Oh, may a clear, controlling vision of
Em Am
The Lord's economy direct my heart,
Dm G
And burn in me until my spirit's wholly
C-C7
set afire!

F
With spirit strong and active we'll press
G
on

Em Am
To consummate God's goal—
F G C
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.

14

(Capo 3)

G C G C G
1 Christ has come to be life, the processed
C G-C
divine Trinity.
G C G C G
God the Father's the source, a fountain
C G-C
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 Am
Oh how can this miracle be? The Triune
D
God flowing in me!
G C G C G
Oh, I've got rivers of life flowing out of my
C G-C
innermost being!

G C G C G
I've got rivers of life flowing out of my
C G
innermost being!

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

15

(Capo 3)

D A Bm A
1 God the Creator became a God-man,
G D E7 A
His death redeemed us for His glorious plan.
D A G A
Now in resurrection the Spirit's released
Em G
Producing the church.
D A7 D
This is God's masterpiece.

D A
2 Lord, You are my choice.
G A
I have seen Your beauty.
Em D
I belong to You
E7 A
Now and evermore.
D A
You're my only choice
G A
Lord, You are so lovely.
Em G D A7 D
Lord I give all for Your masterpiece.

D A
3 Lord, I love You.
G A
There is no other.
G D E7 A
I'll love You always.
D A
Lord, I love You.
G A
My heart is recovered.
Em G D A7 D
Lord, I give all for Your masterpiece.

D A Bm A
4 Thank You, Lord Jesus, for capturing me.
G D E7 A
Thank You, Lord, I now experience Thee.
D A
By feasting! Enjoying!
G A
Your Life would increase.
G
Thank You, Lord,
Em D A7 D
I'm part of God's masterpiece.

16

(Capo 3)

D Bm G-A
1 Christ is a genuine man,
D Bm G-A
The perfect and finest man,
D A D A D G
Obedient, serving, no appearance of evil,
A D Bm
The finest personality,
G A D
Divinity expressed through humanity.

G D G D
2 Christ is the pattern for our human living.
G D A D
His perfect life is filling us.
G D G D
Christ is the pattern for our human living,
Em Em7 D A7
The fine and balanced humanity of Jesus!
(Repeat 1st stanza)

17

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

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

D G D-G-D
Fill me today,
D G D
Fill me, I pray!
A
Oh, Lord Jesus,
G D
Flow as the living water!
A
Oh, Lord Jesus,
G D
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!

Break through every part,
Break through every part
Of my mind, emotion,
will and heart!

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!

Flow that river out,
Flow that river out
Whether I might call,
pray, sing or shout!

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.

18

1 Now the Triune God has come to dwell
within

As the wonderful Spirit in us.
We are mingled with the Lord, we're one

with Him
As the life-giving Spirit in us.

Oh, He's the wonderful Spirit in us,
He's the wonderful Spirit in us!
God is in the Son, the Son's the Spirit
Now—
He's the wonderful Spirit in us!

2 "Abba Father" is the cry from deep
within
From the wonderful Spirit in us.
'Tis the Spirit of the Son who cries to Him
As the life-giving Spirit in us.

3 Jesus Christ the Lord is living now in us
As the wonderful Spirit within.
He has been transfigured, we enjoy Him
thus,
As the life-giving Spirit within.

4 Now the Spirit of reality is here
As the wonderful Spirit within.
Now the things of Christ are all so real and
clear
By the life-giving Spirit within.

5 We will all stir up this gift that's deep
within
As the wonderful Spirit in us.
When we call "Lord Jesus" how our spirits
spring
With this life-giving Spirit in us!

19

(Capo 1)
I am a tree, with roots
By the river of living water,
Trials still may come
But they end in victory;
And even in the wilderness
When there's no hope at all,
I have roots by the river of the Lord.
When the scorching sun arrives,
My leaves won't wither and die,
I have roots by the river of the Lord.

20

C G
1 I've found the One of peerless worth,
G7 C
My heart doth sing for joy;
C C7 F C
And sing I must, for Christ I have:
Dm G7 C
Oh, what a Christ have I!

2 My Christ, He is the Lamb of God,
Who full salvation brings;
He is the Sun of Righteousness,
With healing in His wings.

3 My Christ, He is the Tree of Life
With fruit abundant, sweet;
My hunger He doth satisfy;
Of Him I daily eat.

4 My Christ, He is the smitten Rock
Whence living waters burst;
He is the fountain in my heart
Which quenches all my thirst.

5 Christ is my life, my light, my way,
My comfort and my health,
My peace, my rest, my joy, my hope,
My glory and my wealth.

6 Christ is my wisdom and my pow'r,
My boast and righteousness,
My vict'ry and redemption sure,
My truth and holiness.

7 Christ is my Savior, Shepherd, Lord,
My Advocate above,
My Counsellor, my Father, God,
My Brother, Friend, and Love.

8 Christ is my Captain and my Guard,
My Teacher and my Guide,
My Bridegroom, Master and my Head;
In me doth He reside.

9 Christ is my Prophet, Priest, and King;
My Prophet full of sight;
My Priest that stands 'twixt me and God,
My King that rules with might.

10 Christ is the Author of my faith,
And its Perfecter too,
My Mediator, Guarantee,
And faithful Witness true.

11 Christ is my everlasting home,
My all-sufficient land;
My fortress, tower, hiding-place,
And my eternal stand.

12 Christ is my sabbath and new moon,
My morning and my day,
My age and my eternity
That ne'er will pass away.

13 Christ is my trust and my desire,
In comeliness replete,
My satisfaction and delight,
Who all my need doth meet.

14 My Christ, the all-inclusive One,
My Christ what shall I call?
He is the first, He is the last,
My Christ is All in all.

15 Since such a treasure I possess,
My heart doth sing for joy;
And I must sing, and sing again;
Oh, what a Christ have I!

21

G C
1 In a low dungeon, hope we had none;
D G
Tried to believe, but faith didn't come;
C D
God, our sky clearing, Jesus appearing,
G D
We by God were transfused!
G G7
We by God were transfused!

C G
Propitiation made by the blood,
D G G7
Jesus' redemption bought us for God!
C G D
No condemnation, justification!
G D
We have peace toward God!
G
We have peace toward God!

2 Born into Adam, dying we were;
We had a sickness no one could cure.
God, His Son sending, old Adam ending;
He is dead, we are free!
He is dead, we are free!

3 Now we're rejoicing, standing in grace,
Oh hallelujah! Sin is erased!
God, in us flowing, in our hearts growing,
We are saved in His life!
We are saved in His life!

22

(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
He left her the water that's real, pure, and
D G
clear.

D A
Oh, come see a man,
A7 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?
A7 D D7
Is this not the Christ?
G D A 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!

23

(Capo 4)

G D
1 What a victory! What a triumph!
C G D7 G
God Himself became a man,
G D
Clothed Himself in human nature
C G D7
To fulfill His mighty plan.
G D Em B7
He through death destroyed the devil;
C G D7 G
Risen now, the Son of Man!

2 Jesus by His human virtues
Did the subtle one arrest;
He as man withstood the tempter,
Fully passed through every test.

Now in spirit I can take Him,
All His virtues to possess.

3 In the Spirit of this Jesus
Is His human life so fine.
Human virtues have been added
To the Spirit all divine.
What abundance in this Spirit,
Rich supply for all mankind!

4 How mysterious! Yet how real!
Such a man now lives in me.
Into all my heart He's spreading—
He, my human life, to be.
Hallelujah! Hallelujah!
I will praise unceasingly.

5 Oh, what wonder! Oh, how glorious!
God in flesh is manifest.
We the members of His Body
His humanity express.
For the building of God's dwelling
We His human life possess.

24

(Capo 1)

G D
1 There's a Man in the glory
G C G D
Whose Life is for me.
Em D
He's pure and He's holy,
A A7 D D7
Triumphant and free.
G C G
He's wise and He's loving
A7 D D7
How tender is He!
G C G
His Life in the glory,
C G D
My life must be;
C D7 G
His Life in the glory,
C G D7 G C G
My life must be.

2 There's a Man in the glory
Whose Life is for me.
He overcame Satan;
From bondage He's free.
In Life He is reigning;
How kingly is He!
His Life in the glory,
My life must be;
His Life in the glory,
My life must be.

3 There's a Man in the glory
Whose Life is for me.
In Him is no sickness;
No weakness has He.
He's strong and in vigor,
How buoyant is He!
His Life in the glory
My life may be;
His Life in the glory
My life may be.

4 There's a Man in the glory
Whose Life is for me.
His peace is abiding;
How patient is He!
He's joyful and radiant,
Expecting to see
His Life in the glory
Lived out in me;
His Life in the glory
Lived out in me.

#16

D

1 Our Father, as the evergreen,

A A7 D

Thou art forever new;

Thou art the ever living Lord,

A E7 AA7

Thy freshness as the dew

D G D

O Father, Thou art unchanging,

G D AA7

Thou never hast grown old;

D A D G

Thru countless ages, ever fresh,

D A D

Thy newness doth unfold.

2 O Thou art God, and Thou art “new”;

Without Thee all is worn,

But all with Thee is ever fresh,

Though many years have gone.

3 Each blessing Thou hast given us

Thy newness doth contain;

Thy covenant, Thy ways are new,

And ever thus remain.

4 Now we Thy new creation are-

New spirit and new heart;

We're daily from the old renewed,

New life Thou dost impart.

5 The earth and heavens will be new

And Thy new city share;

New fruits each month will be supplied,

For all is newness there.

6 O Father, Thou art ever new,

And all is new in Thee;

We sing the new eternal song,

New praise we give to Thee.

#17

(Capo 3)

G C
1 My Father God, when on Thy vast
creation,
G D7 G
The wonders of the heav'n and earth, I gaze,
C
Things great and small, beyond
enumeration,
G D7 G
Which manifest Thy pow'r in untold ways;
C G
Then all my being sings in praise to Thee,
D D7 G
How marvellous! How great Thou art!
C G
And this I'll sing through all eternity,
D D7 G
How marvellous! How great Thou art!

2 As I enjoy the grace of Thy salvation
And contemplate how Thou Thy Son hast
sent,
Who died that we might be Thy new
creation,
Thy life expressing to the full extent;

3 When in the church, in blest
participation,
I see how millions Thine own life possess,
How they are built to form Thy habitation,
Containing Thee, Thy fulness to express;

4 As I expect the coming age of fulness
And hope to share the new Jerusalem,
With all the heavens and the earth in
newness
And all Thou art expressed in all of them;

#171

(Capo 1)

G C
1 Lord Jesus Christ, our heart feels sweet
G D
Whene'er we think on Thee,
G C
And long that to Thy presence dear
G D7 G
We soon might raptured be!

D G
Lord, like the pretty henna-flower*,
A A7 D
In vineyards blossoming Thou art;
G C
Incomp'able Thy beauty is,
G D7 G
Admires and loves our heart!

2 There is no music adequate
Thy grace in full to praise,
Nor there a heart which could enjoy
Thy love in every phase.

3 Yet, what delights our heart the most
Is not Thy love, Thy grace;
But it is Thine own loving Self
That satisfies always.

4 Oh, Thou art fairer than the fair,
And sweeter than the sweet;
Beside Thee, none in heaven or earth
Our heart's desire could meet.

#190

(Capo 1)

G C
1 O Lord, as we consider Thee,
D D7 G
We worship Thee for all Thou art;
G C
Thou art so rich, so wonderful,
G D7 G
So dear and precious to our heart.

D G
What Thou art meets our every need!
D7
Our hearts o'erflow with praise to Thee!
G C
All our desires Thou dost exceed
G D7 G
And satisfy continually.

2 Thou art the very God in truth,
The God who is both love and light;
The God who is to us our life,
The God in whom we all delight.

3 Thou also art a man indeed,
A man so fine, so good, so pure;
A man in whom our God delights,
A man who can our love secure.

4 Thou even art a lowly slave,
A slave of God to serve for us;
Obedient to the cross's death
That we might be delivered thus.

5 Thou art, beside all these, a King,
A King in life and love to reign,
By God anointed with His pow'r
To rule with us in His domain.

6 Dear Lord, as we remember Thee,
We thus partake of all Thou art;
As we enjoy Thyself in love,
We share Thee as Thy counterpart.

#221

(Capo 1)

D A
1 Lord, we thank Thee for the table,
D A A7 D
With the bread and with the wine;
D A
At this table we enjoy Thee
D A7 D
As the feast of love divine.
A A7 D
We partake the bread, the emblem
A A7 D
Of Thy body giv'n for us;
D G D
And we share the wine, the symbol
G D A7 D
Of Thy blood Thou shedd'st for us.

D A
Lo, the holy table!
A7 D
With the sacred symbols;
D G
Its significance in figure
D A7 D
Is unsearchable!

2. By the death of Thy redemption,
That Thy life Thou may impart,
E'en Thyself to us Thou gavest
That we share in all Thou art.
By the bread and wine partaking,
We Thy death display and prove;
Eating, drinking of Thyself, Lord,
We remember Thee with love.

3 By this bread which signifieth
Thy one body mystical,
We commune with all Thy members
In one bond identical.
By this holy cup of blessing,
Cup of wine which now we bless,
Of Thy blood we have communion
With all those who faith possess.

4 Thou art our eternal portion,
Here we take a sweet foretaste;
We are waiting for Thy kingdom,
And Thy coming now we haste.
At Thy coming, in Thy kingdom,
With all saints that overcome,
We anew will feast upon Thee
And Thy loving Bride become.

#223

(Capo 3)

D A D
1 On the table of Thy love,
G A7
With the bread, the cup is spread.
D G
By partaking of these signs,
D A7 D
We with Thee are richly fed.
D A
How we thank Thee for this cup,
F# Bm E A
For the cup of blessing, Lord,
D A D7 G
Cup of Thy Salvation full,
D A7 D
Cup of all Thou dost afford.

2 'Tis the blood Thou shedd'st for us,
That our sins may be forgiv'n;
'Tis the cov'nant made for us,
That Thy blessings may be giv'n.
Thou didst drink the cup of wrath,
Thou hast tasted death for us,
Thus the cup of blessing bought,
As the portion gained for us.

3 In this portion we have God,
Whom we lost thru Adam's fall;
By the shedding of Thy blood,
God becomes our all in all.
In this portion all we have-
Life and peace, redemption sure;
All that God has planned and willed,
In this portion we secure.

4 An eternal portion, 'tis,
Overflowing cup divine;
Heav'nly taste do we enjoy
In this cup of God's design.
Here in love we drink this cup
In remembrance, Lord, of Thee;
Thus in spirit we partake
All Thy work on Calvary.

#542

G D
1 O the riches of my Savior,
D⁷ G
So unsearchable, immense;
G
All the fulness of the Godhead
A D
I may now experience.

D⁷ G
O the riches, O the riches,
D⁷
Christ my Savior has for me!
G C
How unsearchable their measure,
D D⁷ G
Yet my full reality!

2 O the riches of my Savior,
All-embracing: life and light,
Wisdom, power, healing, comfort,
Treasures rich of God's delight;

3 God's redemption, full salvation,
And His resurrection pow'r,
Sanctifying, glorifying,
All transcending every hour!

4 O the riches of my Savior-
Nothing less than God as all!
All His person and possessions,
Now my spirit doth enthrall.

5 O the riches of my Savior!
Who can know their breadth and length,
Or their depth and height unmeasured,
Yet they are my joy and strength.

6 May I know these boundless riches,
Christ experience in full;
And with others may I share them
In their content bountiful.

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