

KEY STATEMENTS FOR THE 2021 MEMORIAL DAY CONFERENCE

**We need to know the truth and be absolute for the truth,
for upholding the absoluteness of the truth,
and for testifying to the truth in the present evil age.**

**When the Spirit of truth, the Spirit of reality,
shines upon the spiritual facts recorded
and contained in the Bible, we receive the truth, reality;
every morning we can touch the living Word in the written Word
and have the divine reality, the processed Triune God
as the applied word, infused into our being.**

**For the consummation of the divine economy,
we need to be constituted with the divine truth
and be absolute for the way of the divine truth
and for the propagation of the divine truth.**

**The Lord's recovery is the recovery of the light of the truth,
and the most urgent need on the earth today is the truth of this age;
the increase of the church depends on the spread of the truth,
so we all should spend time to learn the truth and minister Christ to others
for the multiplication and spread of the church.**

**GENERAL SUBJECT:
KNOWING THE TRUTH,
BEING ABSOLUTE FOR THE TRUTH,
AND PROCLAIMING THE TRUTH IN THE PRESENT EVIL AGE**

Message One

**Knowing the Truth,
Being Absolute for the Truth
and for Upholding the Absoluteness of the Truth,
and Testifying to the Truth in the Present Age of the World**

Scripture Reading: John 18:37b; Eph. 2:2; Rom. 12:2; 1 John 5:19b-20

- I. The Lord's recovery is the recovery of the divine truths as revealed in the Word of God—2 Tim. 3:16:**
 - A. Truth is the Triune God with His word—John 1:1, 14-17; 14:6, 16-17; 15:26; 16:13; 17:17; 18:37b.
 - B. Many truths in the Word have been lost, misunderstood, and wrongly applied; thus, there is the need of the Lord's recovery—2 Tim. 2:15.
 - C. The recovery has the highest truth—the truth that is the consummation of the truths recovered during the past centuries—vv. 2, 15.
- II. In John's writings the Greek word for *truth* (*aletheia*) denotes all the realities of the divine economy as the content of the divine revelation, conveyed and disclosed by the holy Word—John 17:17; 18:37b:**
 - A. Truth is God, who is light and love, incarnated to be the reality of the divine things for our possession—1:1, 4, 14-17.
 - B. Truth is Christ, who is God incarnated and in whom all the fullness of the Godhead dwells bodily, as the reality of God and man, of all the types, figures, and shadows of the Old Testament, and of all the divine and spiritual things—Col. 2:9, 16-17; John 4:23-24.
 - C. Truth is the Spirit, who is Christ transfigured, as the reality of Christ and of the divine revelation—14:16-17; 15:26; 16:13-15.
 - D. Truth is the Word of God as the divine revelation, which reveals and conveys the reality of God and Christ and of all the divine and spiritual things—17:17.
 - E. Truth is the contents of the faith (belief), which are the substantial elements of what we believe, as the reality of the full gospel—Eph. 1:13.
 - F. Truth is the reality concerning God, the universe, man, man's relationship with God and with his fellow man, and man's obligation to God, as revealed through creation and the Scriptures—Rom. 1:18-20; 2:2, 8, 20.
 - G. Truth is the genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God as a divine virtue and of man as a human virtue, and as an issue of the divine reality—3:7; 15:8; 2 Cor. 11:10; 1 John 3:18.
 - H. Truth denotes things that are true or real, the true or real state of affairs (facts), reality, veracity, as the opposite of falsehood, deception, dissimulation, hypocrisy, and error—Mark 12:32; John 16:7; Rom. 1:25.
- III. The divine truth is absolute, and we must be absolute for the truth and for upholding the absoluteness of the divine truth—3 John 3-4, 8:**

- A. To be absolute to the truth means to set aside feelings, to ignore personal relationships, and to not stand for the self—Matt. 16:24-25; 1 Pet. 1:22:
 - 1. The truth is the unique standard, and we must stand on the side of the truth to oppose ourselves; upholding the absoluteness of the truth is possible only when we are delivered from ourselves—John 8:32; 2 John 2; 3 John 3-4.
 - 2. If the truth is not something absolute for us, we do not know God, and we do not know God’s word—2 Thes. 2:10; 1 John 5:20.
 - 3. If we are not absolute for the truth, we will sacrifice God’s truth for ourselves or our own desires—Prov. 23:23.
 - 4. We should honor God’s truth, take the way of the truth, and not compromise the truth in any way—2 Pet. 2:2.
- B. We should be absolute for both the objective truths and subjective truths—John 8:32; 14:6:
 - 1. The truths in the Bible have both an objective aspect and a subjective aspect; the objective aspect is for the subjective aspect—Rom. 8:34, 10; Col. 3:1; 1:27.
 - 2. The objective doctrines are for the subjective truths, and the subjective truths are for the producing of the church—2 John 1-2, 4; 3 John 3-4, 7-9a.
 - 3. The Lord desires to recover the subjective truths in the Holy Scriptures, especially the subjective aspect of the truth concerning the Triune God and the church—John 1:14; 14:16-20; 1 Tim. 6:15-16; 2 Tim. 4:22; 3:15-16.
 - 4. Many crucial subjective truths have been buried, but in the Lord’s recovery these truths have been resurrected to become recovered, resurrected truths—John 17:17; 18:37b.

IV. When we testify to the truth in “the age of this world,” we are one with the victorious Christ in fighting against Satan, the devil, the father of lies, “the ruler of this world,” “the god of this age” who “has blinded the thoughts of the unbelievers”—Eph. 2:2; John 8:44; 12:31; 2 Cor. 4:4:

- A. The devil’s nature is a lie and brings in death and darkness; with darkness is falsehood, the opposite of truth—John 8:44:
 - 1. The devil “does not stand in the truth, because there is no truth in him”—v. 44.
 - 2. The satanic darkness is versus the divine light, and the satanic lie is versus the divine truth—1 John 1:6.
 - 3. As the divine truth is the expression of the divine light, so the satanic lie is the expression of the satanic darkness—John 8:12, 44.
- B. “The god of this age” is Satan, the deceiver, the ruler of this present age; he dominates today’s world and hunts for man’s worship by blinding the thoughts, the minds, of the unbelievers—2 Cor. 4:4:
 - 1. *Blinded* in 2 Corinthians 4:4 means to veil a person’s understanding.
 - 2. *Thoughts* in this verse denotes the understanding of the mind.
- C. “The whole world lies in the evil one”—1 John 5:19b:
 - 1. The entire satanic world system and the people of the world, the fallen human race, are lying passively under the usurping and manipulating hand of Satan, the evil one.

2. In Greek *the evil one* refers to one who is pernicious, harmfully evil, one who influences others to be evil; this evil one is Satan, the devil, in whom the whole world lies—v. 19b.
 3. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord's crucifixion in the flesh—John 12:31; 14:30; 16:11.
- D. *This world* in Ephesians 2:2 refers to the satanic system, which is composed of many ages:
1. An age is a part of the world, the satanic system.
 2. *The age* in Ephesians 2:2 refers to the present and modern appearance of the system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose.
 3. *The present evil age* in Galatians 1:4 refers to the religious world, the religious course of the world.
- E. If we want to testify to the truth in the present age, we must obey Paul's command in Romans 12:2: "Do not be fashioned according to this age, but be transformed by the renewing of the mind":
1. To be fashioned, conformed, is to assume an outward expression that does not come from within us nor is representative of our inner being as a regenerated child of God—John 1:12-13.
 2. We should not be assimilated by the world to the extent that we who have been separated from the world unto God have the same image as this age.
 3. We need to be renewed in the spirit of our mind, allowing the mingled spirit to spread into our mind, thus becoming the spirit of the mind and causing our mind, emotion, and will to be renewed by a new element being wrought into our inner being—Eph. 4:23; 1 Cor. 6:17; Rom. 12:2.
- F. "Stand therefore, having girded your loins with truth"; being girded with the truth is for the strengthening of our entire being—Eph. 6:14a.
- G. We can testify to the divine truth because we know the truth by being in the true One—1 John 5:20:
1. The Lord Jesus, the Son of God, has come and has given us an understanding that we might know the genuine and real God—John 1:14, 18; 1 John 5:20.
 2. First John 5:20 twice speaks of "Him who is true," the true One, the True:
 - a. The term *the true One* refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience.
 - b. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.
 - c. Verse 20 indicates that the divine reality, which is God Himself, has become our reality in our experience; the God who was once objective to us has become our subjective reality—v. 6.
- H. Because we know the true One and the Spirit of truth (v. 20; 4:6) and because Christ, the truth, is living in us and the Triune God is operating in us to make us God-men—the reproduction of Christ, the first God-man—we can testify to the truth as the Lord Himself did when He said, "For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice" (John 18:37b).

Message Two

Being Sanctified by the Truth to Move out of Ourselves and into the Triune God for the Genuine Oneness

Scripture Reading: John 17:14-24

I. Truth is the divine light shining on the facts of the Bible and televising a heavenly, spiritual vision of these facts into our being; in the New Testament, truth denotes this kind of “heavenly television”:

- A. All the divine facts are contained in the Word and conveyed to us through the Word; when the Spirit shines upon the Word, we have the heavenly television; the light shines upon the facts in the Word and conveys a heavenly vision of these facts into our being, and we know the truth—Acts 26:16, 19; Eph. 1:17-18a.
- B. The Spirit is called the Spirit of truth, the Spirit of reality (John 14:17); the Spirit of reality is the “heavenly electricity” by which spiritual things are televised into our being; He guides us “into all the reality” (16:13), making all that the Son is and has real to us (1:14, 17; 14:6).
- C. When the Spirit of truth, the Spirit of reality, shines upon the spiritual facts recorded and contained in the Bible, we receive the truth, reality; if we read the Word without the shining of the Spirit, we may have doctrine or “news reports” but not the truth, the reality, or the vision—cf. Job 42:5; John 5:39-40; 2 Cor. 3:6.
- D. Truth is the shining of the light, the expression of the light; in other words, truth is light expressed; because light is the source of truth, and truth is the issue of light, when we walk in the light, we are practicing the truth—John 1:4-5, 7-9, 12-13; 8:12; 14:6; 1 John 1:5-6; 2 John 4; 3 John 3-4.
- E. The Lord is the light, the truth, and the Word; the Word, which is also the truth, gives light, for in the Word there is light—John 8:12; 14:6; 17:17; Psa. 119:105, 130.
- F. Because the truth is the shining of the light—which is the light of life—truth, light, and life are inseparable; when the divine light shines into us, it becomes the truth in us, and it imparts life into our being—John 8:12, 32, 40; 12:35-36, 46; 14:6.

II. There are two functions of the truth:

- A. The truth sets us free from the bondage of sin, freeing us from all the negative things—8:32, 36.
- B. The truth sanctifies us positionally and dispositionally, saturating us with the element of God—17:17; Eph. 5:26.

III. The Triune God in His word realized by us and being imparted and infused into our being is the truth that sets us free and sanctifies us:

- A. When we are disappointed or depressed, feeling empty within, we can open ourselves and come to the Word; after reading for a while, something within us rises up, and we enjoy the presence of the Lord—Psa. 119:25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159.
- B. By taking the Word in this way, something of the Lord is wrought into us; this is the reality of the Triune God living, moving, working, and separating us.
- C. Every morning we can touch the living Word in the written Word and have the divine reality, the processed Triune God, as the applied word, infused into our being—John 1:1; 10:35; 5:39-40; 6:63; Eph. 5:26; 6:17-18; Psa. 119:15:
 1. This transfusion of the element of God into our being frees us from such negative things as temper, jealousy, hatred, and pride; it sets us free from every kind of falsehood, and we have real liberation, real freedom.
 2. As we are being set free, we are also sanctified, separated, made holy to God, not only positionally but also dispositionally; we become one with God because His very essence is wrought into us.

- D. Daily we need to come to the Word in this way; we need to come to the Word every morning and, if possible, at other times as well.
- E. When the word is mingled with the living Spirit in our spirit, we are sanctified with the essence of God.
- F. By contacting the Word in this way, God is added into us day by day; as a result, we are permeated with God and made one with Him.
- G. Our crucial need is to have the living Triune God infused and wrought into us through the written Word, the living Word, and the applied word of God.

IV. Sanctification through the word of the truth results in oneness by dealing with the factors of division; truth sanctifies, and sanctification issues in oneness—John 17:14-24:

- A. The Lord Jesus, the Son, is the truth; the Spirit is the Spirit of truth; and the Father's word is the truth—1:14, 17; 14:6, 17; 17:17; 1 John 5:6:
 - 1. The Father is embodied in the Son, the Son is realized as the Spirit of truth, and the Spirit is one with the Word—Col. 2:9; John 14:17; 16:13; Eph. 6:17-18.
 - 2. Whenever we come to the Word with an open heart and an open spirit, we immediately touch both the Word and the Spirit as the truth.
- B. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one; therefore, if we are being sanctified, we are one spontaneously because all the factors of division are taken away.
- C. In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God; verse 21 says, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us":
 - 1. In order to be one, we need to be in the "Us," that is, in the Triune God.
 - 2. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division.
 - 3. By being kept in the Triune God, we are one, but whenever we are out of the Triune God, we are divided immediately.
 - 4. We need to contact the Lord every morning, touch the living Word, and have the divine reality infused into our being; as we contact the Lord in this way, the factors of division are overcome.
 - 5. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God.
 - 6. Sanctification through the word of the truth results in the oneness of the Body of Christ, which is the enlarged oneness of the Triune God—v. 21.

V. There are four factors of division:

- A. The first of these factors is worldliness; as long as we love the world in a certain aspect, that aspect of worldliness becomes a cause of division—vv. 14-16, 18; 1 John 2:15-17; 5:19.
- B. Another cause of division is ambition; when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition—cf. Isa. 14:13.
- C. A third cause of division is self-exaltation; we should be willing to be nobody and to exalt Christ as the only Somebody, the One who has the universal preeminence—Col. 1:18; 2 Cor. 4:5; 3 John 9-11.
- D. The fourth factor of division is opinions and concepts; we should not hold on to our opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church—Matt. 16:21-24; cf. Rev. 3:14.

VI. When we move out of ourselves and into the Triune God, we are one and are even perfected into one—John 17:11, 17, 21-23:

- A. In ourselves we have the four factors of division; we cannot escape from these four things if we stay in the self.
- B. To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us; in this way we are perfected into one—vv. 21-23.
- C. This sanctification takes place by the word, which is the truth, and by the Spirit, who is the Spirit of truth:
 - 1. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us; by the word and by the Spirit, both of which are the reality, we are sanctified.
 - 2. The more we touch the Word and the more the Spirit touches us, the more we move out of ourselves; we move from one dwelling place, the self, to another dwelling place, the Triune God.
 - 3. Every day we need to make this move, for in the self there are worldliness, ambition, self-exaltation, and opinions and concepts.
 - 4. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place.
 - 5. Once we are out of ourselves, we are sanctified, separated from the factors of division and separated not only unto God but also into God.
 - 6. To have the genuine oneness, we must first move out of ourselves and into the Triune God (vv. 17, 21); then we must allow Christ to live in us (v. 23a):
 - a. This perfected oneness is the real building; it is the growth in life—Eph. 4:16.
 - b. To grow in life means that we move out of ourselves and into the Triune God and allow Christ to live in us; if we move into the Triune God and allow Christ to live in us, we can be one with the saints in any locality.
- D. “I in them, and You in Me, that they may be perfected into one”—John 17:23:
 - 1. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts.
 - 2. “I in them”—this means that the Son is living and moving in us.
 - 3. “You in Me”—this means that the Father is living and moving in the Son.
 - 4. In other words, while the Son lives and moves in us, the Father lives and moves in Him; by this twofold living and moving, we are perfected into one, and we express the Father in glory.
- E. Ambition is implied in John 17:21; self-exaltation, in verse 22; and concepts and opinions, in verse 23:
 - 1. In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions.
 - 2. In the divine and mystical realm of the processed Triune God, ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed; here there is no evil of division in the Satan-systematized world (v. 15); instead, there is genuine oneness.
- F. Genuine oneness is living in the Father, allowing Christ to live in us, and living in the Father’s glory, His expression—vv. 22, 24:
 - 1. We need to move out of ourselves and into the Triune God and remain in Him for the Father’s expression, His glory.
 - 2. The real building, the oneness, is possible only in the Triune God, and it is prevailing only when Christ lives in us; then we can express the Father in glory and experience the genuine oneness.

Message Three

**Being Constituted with the Truth
and Being Absolute for the Way of the Truth
and the Propagation of the Truth
for the Consummation of the Divine Economy**

Scripture Reading: John 8:12, 32; 1 John 1:5-8; 3 John 3-4, 8; 1 Tim. 2:4; 4:3

- I. God's intention in His economy is to dispense Christ with all His riches into His believers chosen by God for the constitution of the Body of Christ, the church, to express the processed and consummated Triune God—Eph. 3:8-10.**

- II. For the consummation of the divine economy, we need to be constituted with the truth—1 John 2:4; 2 John 1-2:**
 - A. To be constituted with the truth is to have the intrinsic element of the divine revelation wrought into us to become our constituent, our intrinsic being, our organic constitution—1 John 1:8; 4:6; 5:6.
 - B. The solid truth that is constituted into us becomes in us a constant and long-term nourishment—1 Tim. 4:6.
 - C. If the truth is wrought into us and constituted into our being, we will be able to protect the interests of the riches of God's divinity and the attainments of His consummation—Rev. 21:12a, 17.
 - D. Every saved person should have a full knowledge, a complete realization, of the truth—all the real things revealed in God's Word—1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7.
 - E. The full knowledge of the truth is a thorough apprehension of the truth, a full acknowledgment and appreciation of the reality of all the spiritual and divine things that we have received through faith—Titus 1:1; 2 Thes. 2:13.
 - F. The Lord's word, His truth, is in the Bible, but the Bible needs the proper interpretation; for this we have the Life-studies—2 Tim. 2:15.
 - G. We have to pay the price to learn the truths—Prov. 23:23:
 1. We need to enter into the intrinsic significance of the Holy Scriptures to find out what the Lord says and what He wants—John 8:12.
 2. We have no right to invent anything; rather, we discover what is in the Bible.
 3. After we have learned the truth, we still have to experience Christ so that He may become our reality; in this way, when we speak to people, we will not give them knowledge or doctrine, but we will minister Christ to them—Eph. 3:16-17; 4:15, 21.
 - H. We need to be delivered from skating on the surface of the divine truth and cooperate with the Lord by laboring together with Him to dive into the depths of the truth of His marvelous New Testament economy—3:9.
 - I. Those who are constituted with the truth are a great blessing to the church—Rom. 9:1; 15:29.

- III. For the consummation of the divine economy, we need to be absolute for the way of the divine truth—2 Pet. 2:2:**
 - A. The way of the truth is the path of the Christian life according to the truth, which is the reality of the contents of the New Testament—v. 2.

- B. The way of the truth is the straight way; to take the straight way is to live an upright life without crookedness and bias—v. 15.
- C. The way of the truth is the way of righteousness; to take the way of righteousness is to live a life that is right with both God and man, a life that, according to righteousness, can receive God's governmental judgment for His kingdom of righteousness—vv. 21, 9; Matt. 5:20; Rom. 14:17.
- D. The way of the truth is "the Way," denoting the Lord's full salvation in God's New Testament economy—Acts 9:2:
 - 1. It is the way God dispenses Himself into the believers through Christ's redemption and the Spirit's anointing—Eph. 1:7; 1 John 2:27.
 - 2. It is the way the believers partake of God and enjoy God—2 Pet. 1:4.
 - 3. It is the way the believers worship God in their spirit by enjoying Him and follow the persecuted Jesus by being one with Him—John 4:24; Heb. 13:12-13.
 - 4. It is the way the believers are brought into the church and built up into the Body of Christ to bear the testimony of Jesus—1 Cor. 1:2; 12:27; Rev. 1:2.
- E. To take the way of the truth is to purify our souls by obedience to the truth; this is the sanctifying truth, which is God's word of reality—1 Pet. 1:22; John 17:17:
 - 1. The purifying of our souls by obedience to the truth causes our entire being to be concentrated on God so that we may love Him with all our heart, all our soul, and all our mind—Mark 12:30.
 - 2. Such a purifying of our souls issues in unfeigned brotherly love, that is, in our loving from the heart fervently those whom God loves—1 John 5:1.

IV. For the consummation of the divine economy, we need to be absolute for the propagation of the divine truth—Matt. 24:14; 28:19:

- A. The gospel includes all the truths in the Bible; the entire Bible is the gospel of God—Eph. 1:13; Col. 1:5:
 - 1. The unique commission of the church today is to preach the gospel, the content of which is the truth—Matt. 24:14; Eph. 1:13; Col. 1:5.
 - 2. Our preaching of the truth is the preaching of the high gospel—Mark 16:15; 1 Tim. 2:4.
 - 3. The highest point of God's gospel is that God became a man that man may become God in life and in nature but not in the Godhead—Rom. 1:3-4; 8:3, 29.
- B. The Lord has given us His precious truth for us to spread the truth not only to believers but also to unbelievers; every human being on earth needs to hear the truth—John 18:37b.
- C. The Lord has charged us to go and disciple the nations so that the present age may be consummated—Matt. 28:19-20.
- D. We need to be one with the Lord in learning the truth, applying the truth, speaking the truth, and propagating the truth—Zech. 8:16.
- E. If we would spread the Lord's recovery today, we must know every side of the truth and be able to expound the truth—2 Cor. 4:2; 3 John 3-4, 8.
- F. The spreading of the divine truths will bring in the Lord's restoration; according to Isaiah 11:9, the restoration will come because "the earth will be filled with the knowledge of Jehovah, / As water covers the sea."

Message Four

The Recovery of the Subjective Truths in the Gospel of John

Scripture Reading: John 1:14, 16; 14:16-20, 6; 20:22; 4:10, 14; 6:35, 57; 12:23-24; 3:29-30

I. The Lord desires to recover the subjective truths in the Holy Scriptures—John 1:14; 14:16-20; 1 Tim. 3:15-16a; 2 Tim. 4:22; 3:15-16:

- A. The truths in the Holy Scriptures are always of two aspects—the objective aspect and the subjective aspect—Rom. 8:34, 10; Col. 3:1; 1:27:
 - 1. God's salvation has two aspects: the outward, objective aspect, signified by the best robe, and the inward, subjective aspect, signified by the fattened calf; Christ as our objective righteousness is our salvation outwardly, whereas Christ as our subjective life for our enjoyment is our salvation inwardly—Luke 15:22-24; cf. Rom. 5:10.
 - 2. All the objective doctrines are for the subjective experience; the objective Christ is “the best robe” of the God-satisfying righteousness to cover the penitent sinner (Jer. 23:6; 1 Cor. 1:30), whereas the subjective Christ is “the fattened calf” as the rich Christ (Eph. 3:8), killed on the cross for the believer's life supply and enjoyment in resurrection (John 10:10; 6:63; 11:25; 12:24; 4:10, 14; 20:22).
 - 3. Christ as our objective righteousness enables us to meet the requirement of the righteous God, whereas Christ as our subjective righteousness enables us to meet the requirement of the overcoming Christ—Psa. 45:13-14; Phil. 3:9; Rev. 19:7-9.
 - 4. Justification is “of life” because life is the goal of God's salvation; our organic union of life with and in the Lord subjectively is an issue of our justification objectively—Rom. 5:10, 17-18; 11:17, 24; John 15:4-5; 1 Cor. 6:17.
- B. The subjective truths are linked to the Spirit and life and are constituted with the Spirit and life—John 6:63; 2 Cor. 3:6:
 - 1. The Spirit and life are the substance of the subjective truths; thus, without the Spirit and life we do not have any subjective truths.
 - 2. When we live by the Spirit and life, we have the experience of the subjective truths, and this issues in the church life—Rom. 8:2, 4; 16:1, 4-5.

II. The Gospel of John—a book on the subjective truths—reveals that we should have subjective experiences of Christ—4:14; 6:57; 20:22:

- A. The Gospel of John is a book on the subjective experience of Christ as life—1:4; 3:15-16; 10:10; 11:25; 14:6a:
 - 1. The Father is the source of life, the Son is the embodiment of life, and the Spirit is the Giver of life—5:26; 1:4; 6:63.
 - 2. The building up and increase of the Body of Christ are the growth and overflow of life—7:37-38; 15:1-8.
 - 3. The overcomers are the receivers, enjoyers, and dispensers of Christ as the green pasture of life—1:12-13, 16; 10:9-10; 21:15-17.
 - 4. The Father is the fountain as the source of life, the Son is the spring as the gushing up of life, the Spirit is the river as the flowing out of life, and this flowing Triune God is “into eternal life,” which is our becoming the New Jerusalem as the totality of the eternal life (with God as the glory of life, the Father as the light of life, the Son as the tree of life, and the Spirit as the river of life)—4:14b; Rev. 21:9b-11, 23; 22:1-2, 5.
- B. Christ as the eternal Word of God is revealed in chapter 1 of John—v. 1:
 - 1. Christ as the Word of God speaks for God through His creation—v. 3.
 - 2. Christ as the Word of God speaks for God through His incarnation as the tabernacle of God—v. 14.
 - 3. Christ as the Word of God speaks for God in His becoming the Lamb of God for redemption—v. 29.

4. Christ as the Word of God speaks for God through His becoming the anointing Spirit for the transformation of God's redeemed people into stones for the building of God's house (Bethel) organically for the New Testament—vv. 32-42, 51; cf. Gen. 28:11-22.
- C. The Word became flesh to make God contactable, touchable, receivable, experienceable, enterable, and enjoyable so that He might work Himself into us—John 1:14; 14:16-17.
- D. Christ became the Spirit as the breath that we may breathe Him, the living water that we may drink Him, and the bread of life that we may eat Him—4:10, 14; 6:32-33, 35, 51, 54-57; 7:37-39; 20:22.
- E. Christ is the true vine, and we are His branches—15:1-8:
 1. The life, the substance, and the nature of the vine are the life, the substance, and the nature of the branches—1 John 5:11-12; 2 Pet. 1:4.
 2. The Son as the vine is the center of God's economy and the embodiment of all the riches of the Father; the Father, by cultivating the Son, works Himself with all His riches into the vine, and eventually, the vine expresses the Father in a corporate way through the believers in Christ as its branches.
- F. The subjective experience of Christ is actually Christ Himself entering into us to be our life and the constituent of our being—Col. 3:4, 10-11.

III. The Gospel of John reveals the subjective truths concerning the church:

- A. The issue of our receiving the Lord into us is that we become constituents of the church—12:24; 20:17; 15:4-5; 3:29-30.
- B. The Lord's recovery is to recover the subjective experience of Christ for the practice of the church life—Gal. 1:15-16; 2:20; 4:19; 1:2:
 1. The church, which is the issue of our subjective experience of Christ, is Christ constituted into His believers—Eph. 3:16-19.
 2. The Christ who died and resurrected has been wrought into us to produce the church, which is His Body—Col. 1:27, 18; 2:19; 3:15.
 3. Christ in Himself is the Head, and Christ constituted into us is the Body—Eph. 1:22-23; 3:17; 4:15-16; Col. 1:18, 27; 3:4; 2:19; 3:15.
- C. Although the word *church* is not specifically used in the Gospel of John, the fact of the existence of the church and the constituents of the church are clearly defined, and the church is referred to in seven ways:
 1. The church is composed of many grains, which are the many believers produced through Christ's death and resurrection—12:23-24.
 2. The church is composed of the Lord's many brothers—20:17.
 3. The church is the Father's house—14:2, 23.
 4. The church is the Son's vine with many branches—15:5, 7.
 5. The church is the Spirit's new child, the new man, born by the consummated Spirit—16:20-22.
 6. The church is the bride with Christ as the Bridegroom—3:29-30.
 7. The church is the one flock with Christ as the Shepherd—10:14-16.
- D. The practical church life is an issue of our experience of the subjective truths; when we experience the subjective truths, the church is spontaneously produced—Rom. 8:10-11; 12:4-5; 16:1, 4-5; 1 Cor. 1:9, 30; 15:45b; 6:17; 1:2; 12:27.
- E. The issue of our subjective experience of Christ as life is the church life as a house of feasting—John 12:1-11:
 1. In the church life we all must be a triangular member of the church—a "Martha-Lazarus-Mary."
 2. In the real church life the diligent service to the Lord is rendered, the living testimony of the Lord is seen, and the absolute love toward the Lord is poured out; this is the real expression of the Body of the Lord, which is a vessel to contain the Lord and express Him.

Message Five

Upholding the Truth and Testifying to the Truth That the Church Is the Pillar and Base of the Truth and the Corporate Manifestation of God in the Flesh

Scripture Reading: 1 Tim. 3:15-16; 2:4; 2 Tim. 2:15; John 18:37

I. The church is the supporting pillar and holding base of the truth— 1 Tim. 3:15:

- A. The Lord wants His church to know Him as the truth in order to testify concerning Him as the truth—John 14:6; 18:37; 1 John 1:6; 5:20.
- B. *Truth* in 1 Timothy 3:15 refers to the real things revealed in God's Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ—2:4; Col. 2:9, 19.
- C. The truth is the Triune God, having Christ as the embodiment, center, and expression to produce the church as the Body of Christ, the house of God, and the kingdom of God—v. 9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5.
- D. The church bears Christ as the reality; the church testifies to the whole universe that Christ, and Christ alone, is the reality—1:14, 17; 14:6.
- E. As the pillar that bears the truth and the base that upholds the pillar, the church testifies the reality, the truth, of Christ as the mystery of God and the church as the mystery of Christ—Col. 2:2; Eph. 3:4.
- F. The kind of church that we build up depends on the kind of truth that we teach; thus, there is the desperate need of the living truth to produce the church, to help the church to exist, and to build up the church—1 Tim. 3:15.
- G. The greatest need that we must meet is to bring the saints into the truth; all the saints should be trained in the divine revelation—2:4.

II. All the saints need to uphold the truth—3:9, 15; 2 Tim. 2:15:

- A. The supporting pillar and holding base of the truth are the entire church, including all the saints; every member of the church is part of the pillar and base that uphold the truth—1 Tim. 3:15.
- B. The church being the pillar and base of the truth implies that every member of the church should know the truth; thus, we should make a decision to learn the truth—2:4:
 1. The church, including every believer, must uphold the truth—3:9.
 2. In order for the church to be strong, every brother and sister must uphold the truth by learning the truth, experiencing the truth, and being able to speak the truth—2:4.
 3. If we practice the truth in the daily church life, we will be able to bear some responsibility in upholding the truth—2 John 4; 3 John 3-4, 8.

III. We need to uphold the truth and testify to the truth that the church is the corporate manifestation of God in the flesh—1 Tim. 3:15-16:

- A. God's manifestation was first in Christ as an individual expression in the flesh—v. 16; Col. 2:9; John 1:1, 14:
 1. The New Testament does not say that the Son of God was incarnated; it reveals that God was manifested in the flesh—1 Tim. 3:15-16:

- a. God was manifested in the flesh not only as the Son but as the entire God—the Father, the Son, and the Spirit.
- b. The entire God and not only God the Son was incarnated; hence, Christ in His incarnation was the entire God manifested in the flesh:
 - (1) In His ministry in the stage of incarnation, Christ brought the infinite God into the finite man; in Christ the infinite God and the finite man became one—John 8:58; 7:6; 12:24.
 - (2) Through incarnation the divine incorporation—God in His Divine Trinity coinhering mutually and working together as one—was brought into humanity; Christ is therefore the incorporation of the Triune God with the tripartite man—14:10-11.
- 2. In Christ dwells all the fullness of the Godhead bodily—Col. 2:9:
 - a. *All the fullness of the Godhead* refers to the entire Godhead, to the complete God.
 - b. Since the Godhead comprises the Father, the Son, and the Spirit, the fullness of the Godhead must be the fullness of the Father, the Son, and the Spirit.
 - c. That all the fullness of the Godhead dwells in Christ bodily means that the Triune God is embodied in Him—John 14:10.
 - d. As the embodiment of the fullness of the Godhead, Christ is not only the Son of God but also the entire God.
- B. First Timothy 3:15-16 indicates that not only Christ Himself as the Head is the manifestation of God in the flesh but also that the church as the Body of Christ and the house of God is the manifestation of God in the flesh—the mystery of godliness:
 - 1. *Godliness* in verse 16 refers not only to piety but to the living of God in the church, that is, God as life lived out in the church to be expressed:
 - a. Both Christ and the church are the mystery of godliness, expressing God in the flesh.
 - b. The church life is the expression of God; therefore, the mystery of godliness is the living of a proper church—1 Cor. 1:6; 14:24-25.
 - 2. God is manifested in the church—the house of God and the Body of Christ—as the enlarged corporate expression in the flesh—Eph. 2:19; 1:22-23:
 - a. The manifestation of God in the flesh began with Christ when He was on earth—John 14:9.
 - b. The manifestation of God in the flesh continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh—1 Tim. 3:15-16.
 - c. Such a church becomes the continuation of Christ’s manifestation of God in the flesh—Christ lived out of the church as the manifestation of God.
 - 3. The great mystery of godliness is that God has become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh—Rom. 8:3; 1:3-4; Eph. 4:24.

Message Six

Knowing and Spreading the Up-to-date Truth of the Highest Gospel of God's Eternal Economy according to the Ministry of the Age

Scripture Reading: 2 Pet. 1:12; 1 Tim. 1:3-4; Matt. 16:18; 2 Sam. 7:12-14a; Rom. 1:3-4; Rev. 21:2, 9-10

- I. The particular recovery and work that God is doing in one age is the ministry of that age; the ministry of the age ministers the present truth to God's people; in 2 Peter 1:12 *the present truth* can also be rendered "the up-to-date truth":**
 - A. Although all the truths are in the Bible, through man's foolishness, unfaithfulness, negligence, and disobedience many truths were lost and hidden from man—cf. 2 Kings 22:8.
 - B. Freshly revealed truths are not God's new inventions; rather, they are man's new discoveries; every worker of the Lord should inquire before God as to what the present truth is.
 - C. God's truths are cumulative; later truths do not negate earlier ones; what we see today are the cumulative revelations of God.
 - D. May God be gracious to us that we do not become castaways of "the present truth"; may we be watchful and not allow the flesh to come in or the self to gain any ground.
- II. The present truth, the highest peak of the divine revelation given to us by God through the ministry of this age, is the revelation of the eternal economy of God; the gospel of God's eternal economy is "the gospel of the promise made to the fathers" (Acts 13:32)—the promise that the seed of David would become the Son of God, that is, that a human seed would become a divine Son (vv. 22-23, 33-34; 26:6, 16-19; 2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:41-45):**
 - A. We should not preach a gospel that has been lowered down to what we think is the level of people's understanding; we should preach an uplifted gospel and never lower the concept (1 Thes. 1:1, 3-4, 10; 5:23; 1 Cor. 2:7-13); we must believe that within man there is a God-created ability to receive and understand the things of God (Job 32:8; Zech. 12:1; Eccl. 3:11; Acts 17:26-29; Isa. 43:7).
 - B. We must present the truth concerning the eternal economy of God item by item according to the entire Bible; this is the Lord's special commission to us—1 Cor. 1:9; 9:16-17, 23; 1 Tim. 1:3-4; 2:7; 4:16; 2 Tim. 1:11; 2:2, 15; Col. 1:28.
- III. *The seed of David becoming the Son of God* speaks of the process of Christ's being designated the firstborn Son of God by resurrection—Rom. 1:3-4:**
 - A. Paul said that he was separated unto the gospel of God concerning God's Son, which indicates that the gospel of God is a gospel of sonship for the reality of the Body of Christ—vv. 1, 3-4; 8:28-30; 12:5.
 - B. Romans 1:3-4 is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14a, unveiling the mystery of God becoming man to make man God in life and in nature but not in the Godhead.
 - C. By incarnation Christ, the only begotten Son of God in His divinity (John 1:18), put on the flesh, the human nature, which had nothing to do with divinity; in His humanity He was not the Son of God.
 - D. In resurrection His humanity was deified, sonized, meaning that He was designated the Son of God in His humanity, becoming the firstborn Son of God and possessing both divinity and humanity—Rom. 8:29.

- E. Thus, in Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man.
- F. God's gospel and His intention in His economy are to build God into man and man into God; this building is God becoming a man (the seed of David) that man might become God (the designated Son of God)—John 14:23; 15:4-5; Rom. 1:3-4.
- G. This gospel was spoken by the Lord Jesus when He said, "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit"—John 12:24:
 - 1. If a seed dies by being buried in the soil, it will eventually sprout, grow, and blossom in resurrection, because the operation of the seed's life is activated simultaneously with its death—1 Cor. 15:36; 1 Pet. 3:18.
 - 2. The divinity, the Spirit of holiness, in Christ became operative in His death, and in resurrection He "blossomed" to be the firstborn Son of God and the life-dispensing Spirit, imparting His divine life into us to make us His many brothers—Rom. 8:29; 1 Cor. 15:45b.
 - 3. The prototype is the firstborn Son of God, and the reproduction is the many sons of God, the members of the prototype to be His Body, which consummates in the New Jerusalem—Col. 1:18; 1 Pet. 1:3.

IV. *The seed of David becoming the Son of God speaks of the process of our being designated the many sons of God by resurrection—Heb. 2:10-11:*

- A. Christ has already been designated the Son of God, but we are still in the process of designation, the process of being sonized, deified—Rom. 8:28-29.
- B. The life of the Son of God has been implanted into our spirit—v. 10:
 - 1. Now we, like the seed that is sown into the earth, must pass through the process of death and resurrection—John 12:24-26.
 - 2. This causes the outer man to be consumed, but it enables the inner life to grow, to develop, and ultimately, to blossom from within us; this is resurrection—1 Cor. 15:31, 36; 2 Cor. 4:10-12, 16-18.
- C. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God—Rom. 8:11:
 - 1. The process of our being designated, sonized, deified, is the process of resurrection with four main aspects—sanctification, transformation, conformation, and glorification—6:22; 12:2; 8:29-30.
 - 2. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4:
 - a. We urgently need to learn how to walk according to the spirit, to enjoy and experience the designating Spirit—Rom. 8:4, 14; Matt. 14:22-23; Mark 1:35-38; Psa. 62:8; 102 title.
 - b. The more we touch the Spirit, the more we are sanctified, transformed, conformed, and glorified to become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem—1 Cor. 12:3; Rom. 10:12-13; 8:15-16; Gal. 4:6.
- D. The more we grow in life and pass through the metabolic process of transformation, the more we are designated the sons of God—2 Cor. 3:18, 6, 16; 5:4, 9, 14-15; 1:12; 12:7-9:
 - 1. This metabolic process is the building up of the church as the Body of Christ and the house of God by the building of God into man and man into God—Rom. 12:2; Eph. 1:22-23; 2:20-22.

2. Humanity is designated in divinity, and divinity and humanity are blended as one; today we, seeds of humanity, are becoming sons of God in divinity through the process of God's building—Matt. 16:18; Eph. 3:16-19; Rev. 21:2, 9-10.
 3. God's economy and goal according to His heart's desire are to build Himself into man and to build man into Him; this building will consummate in the New Jerusalem as a great, corporate God-man, the totality of all the sons of God—v. 7.
 4. One day this process will be completed, and for eternity we will be the same as Christ, God's firstborn Son, in our spirit, soul, and body—1 John 3:2; Rom. 8:19, 23; *Hymns*, #948, stanza 2.
- E. On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature but not in the Godhead to be His corporate expression for eternity; this is the highest truth, and this is the highest gospel.
- V. We need to be constituted with and spread the highest truth of God's eternal economy by using the Life-studies and the Recovery Version with the footnotes; they are for life ministering, for truth releasing, and for opening up the books of the Bible—Job 10:13; cf. Eph. 3:9:**
- A. The Lord's recovery is the recovery of the light of the truth; the most urgent need on the earth today is the truth of this age:
 1. The Life-studies with the Recovery Version and all the footnotes are the most prevailing key to open up the Bible to us; they are not to replace the Bible but to bring people into the Bible—Acts 8:26-39.
 2. We must consider the text of the Recovery Version with the footnotes and the Life-studies as a textbook for prayerful studying; if we merely read them in a light way, we will only receive some temporary nourishment and inspiration; however, when what we read becomes the truth in our enlightened memory, it becomes a constant and eternal nourishment to us—Psa. 119:130.
 3. The intention and goal of the Life-study messages are to "open up the mine" of the truth of the Bible for us to dig out the treasures; "I have published many things that need your spending years to get into"—*The Collected Works of Witness Lee, 1984*, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 316.
 - B. Today we must bear the responsibility for spreading the translated, interpreted, and understood divine truths for the Lord's recovery:
 1. The proper understanding of the Bible has been collected in our writings in order for us to study, learn, and spread the divine truths; the Recovery Version and the accompanying footnotes are the "crystallization" of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years.
 2. The Lord has given us these precious truths for us to spread them not only to Christians but even to the unbelievers; what the Lord needs today is for thousands of His dear saints who love Him, who live to Him, and who know nothing but His recovery to take one way to spread the same truths to make them the faithful and prudent slaves to serve food to the Lord's people at the proper time; then we will fulfill the commission of the Lord's recovery—2 Cor. 5:14-15; Matt. 24:45.
 3. The increase of the church depends on the spread of the truth; only the truth can subdue and gain people; from now on we all should spend time to learn the truth of God's eternal economy and minister Christ to others for the multiplication and spread of the church—Acts 6:7; 12:24; 19:20.