

**LIVING AND SERVING ACCORDING TO  
GOD'S ECONOMY CONCERNING THE CHURCH**  
(Thursday—Evening Session)

Message Three  
**The Full Knowledge of the Truth**

JL Hymns: 56, 806

Scripture Reading: 1 Tim. 2:4, 7; 3:15; 4:3; 2 Tim. 2:15, 25; 3:7; Titus 1:1

- 1 Tim 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.  
1 Tim 2:7 For which I was appointed a herald and an apostle (I speak the truth; I do not lie), a teacher of the Gentiles in faith and truth.  
1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.  
1 Tim 4:3 Who forbid marriage and command abstaining from foods, which God has created to be partaken of with thanksgiving by those who believe and have full knowledge of the truth.  
2 Tim 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.  
2 Tim 2:25 In meekness correcting those who oppose, if perhaps God may give them repentance unto the full knowledge of the truth,  
2 Tim 3:7 And are always learning yet never able to come to the full knowledge of the truth.  
Titus 1:1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the full knowledge of the truth, which is according to godliness,

**I. The Lord's recovery is the recovery of the light of the truth—1 John 1:5-6:**

- 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.  
1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;
- A. Truth is the shining of light, the expression of the divine light—John 8:12, 32; 1 John 1:5-6:  
John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.  
John 8:32 And you shall know the truth, and the truth shall set you free.  
1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.  
1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;
1. Truth is the issue of light—John 1:4, 7, 9; 3:21; 8:32.  
John 1:4 In Him was life, and the life was the light of men.  
John 1:7 He came for a testimony that he might testify concerning the light, that all might believe through him.  
John 1:9 This was the true light which, coming into the world, enlightens every man.  
John 3:21 But he who does the truth comes to the light, that his works may be manifested that they are wrought in God.  
John 8:32 And you shall know the truth, and the truth shall set you free.
2. Knowledge without light is doctrine, but knowledge full of light is truth—1 John 1:5-6; 4:6.  
1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.  
1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;  
1 John 4:6 We are of God; he who knows God hears us; he who is not of God does not hear us. From this we know the Spirit of truth and the spirit of deception.
- B. The truths as revealed in the Scriptures have been lost, missed, misunderstood, misinterpreted, and wrongly applied throughout the ages—John 17:17:  
John 17:17 Sanctify them in the truth; Your word is truth.

1. The goal of the Lord's recovery is to recover the reality, life, livingness, strength, power, and impact of the matters revealed in the Bible.
  2. The truth in the Lord's recovery is the consummation of the truth of the past nineteen centuries—2 Tim. 2:2.  
     2 Tim 2:2     And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.
- C. We need to have the truth wrought into us and constituted into our being—1 John 1:8; 2:4; 2 John 1-2; 3 John 3-4:
- 1 John 1:8     If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.
  - 1 John 2:4     He who says, I know Him, and does not keep His commandments is a liar, and the truth is not in this one;
  - 2 John 1       The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,
  - 2 John 2       For the sake of the truth which abides in us and will be with us forever:
  - 3 John 3       For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.
  - 3 John 4       I have no greater joy than these things, that I hear that my children are walking in the truth.
1. 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.
  2. 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.  
     1 Tim 3:15     But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
  3. The solid truth that is constituted into us becomes in us a constant and longterm nourishment—4:6.  
     1 Tim 4:6     If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.
  4. 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.  
     Rev 21:12a     It had a great and high wall and had twelve gates, ...  
     Rev 21:17     And he measured its wall, a hundred and forty-four cubits, according to the measure of a man, that is, of an angel.
  5. The Lord's word, the truth, is in the Bible, but the Bible needs the proper interpretation—2 Tim. 2:15.  
     2 Tim 2:15     Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.
  6. We need to pay the price to learn the truth—Prov. 23:23.  
     Prov 23:23     Buy truth, and do not sell it; / Buy wisdom and instruction and understanding.
  7. The truth is absolute in itself, and we must be absolute for the truth—2 John 1-2, 4; 3 John 3-4, 7-8.  
     2 John 1       The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,  
     2 John 2       For the sake of the truth which abides in us and will be with us forever:  
     2 John 4       I rejoiced greatly that I have found some of your children walking in truth, even as we received commandment from the Father.  
     3 John 3       For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.  
     3 John 4       I have no greater joy than these things, that I hear that my children are walking in the truth.

3 John 7 For on behalf of the Name they went out, taking nothing from the Gentiles.  
 3 John 8 We therefore ought to support such ones that we may become fellow workers in the truth.

## II. God desires that we “all...come to the full knowledge of the truth”—1 Tim. 2:4:

- A. The Lord’s recovery is to recover the full knowledge of the truth—v. 7; 4:3:
- 1 Tim 2:7 For which I was appointed a herald and an apostle (I speak the truth; I do not lie), a teacher of the Gentiles in faith and truth.
  - 1 Tim 4:3 Who forbid marriage and command abstaining from foods, which God has created to be partaken of with thanksgiving by those who believe and have full knowledge of the truth.
1. The degradation of the church issued from the neglect of the truth.
  2. The Lord’s recovery today is the full recovery of the divine truths in the holy Word—John 1:14, 17; 8:32.
    - 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.
    - John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
    - John 8:32 And you shall know the truth, and the truth shall set you free.
- B. Paul was an apostle not only according to the faith but also according to the full knowledge of the truth—1 Tim. 2:4; Titus 1:1:
- 1 Tim 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.
  - Titus 1:1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the full knowledge of the truth, which is according to godliness,
1. Faith is to receive all God has planned for us, all God has done for us, and all God has given to us—1 Tim. 1:4; 2:7.
    - 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
    - 1 Tim 2:7 For which I was appointed a herald and an apostle (I speak the truth; I do not lie), a teacher of the Gentiles in faith and truth.
  2. In the books of 1 and 2 Timothy, Paul emphasizes the need of the believers to come to the full knowledge of the truth—1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7.
    - 1 Tim 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.
    - 1 Tim 4:3 Who forbid marriage and command abstaining from foods, which God has created to be partaken of with thanksgiving by those who believe and have full knowledge of the truth.
    - 2 Tim 2:25 In meekness correcting those who oppose, if perhaps God may give them repentance unto the full knowledge of the truth,
    - 2 Tim 3:7 And are always learning yet never able to come to the full knowledge of the truth.
  3. The full knowledge of the truth is a thorough apprehension of the truth, a full acknowledgement of the reality of all the spiritual and divine things that we have received through faith—1 Tim. 4:3.
    - 1 Tim 4:3 Who forbid marriage and command abstaining from foods, which God has created to be partaken of with thanksgiving by those who believe and have full knowledge of the truth.
- C. All the believers need to come to and be in the full knowledge of the truth—v. 3:
- 1 Tim 4:3 Who forbid marriage and command abstaining from foods, which God has created to be partaken of with thanksgiving by those who believe and have full knowledge of the truth.
1. Every believer has the capacity to come to the full knowledge of the truth—2:4.
    - 1 Tim 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.
  2. To have the full knowledge of the truth is to fully know the truth; knowing the truth in this way is a safeguard.

D. All the believers need to know, experience, and be absolute for the subjective truths—John 8:32; 14:6:

John 8:32 And you shall know the truth, and the truth shall set you free.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

1. The truths in the Bible have both an objective aspect and a subjective aspect—Rom. 8:34, 10; Col. 3:1; 1:27.

Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

2. The objective truths are for the subjective truths, and the subjective truths are for the producing of the church—2 John 1, 4; 3 John 3-4, 7-9a.

2 John 1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,

2 John 4 I rejoiced greatly that I have found some of your children walking in truth, even as we received commandment from the Father.

3 John 3 For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.

3 John 4 I have no greater joy than these things, that I hear that my children are walking in the truth.

3 John 7 For on behalf of the Name they went out, taking nothing from the Gentiles.

3 John 8 We therefore ought to support such ones that we may become fellow workers in the truth.

3 John 9a I wrote something to the church; ...

3. The Lord desires to recover the subjective truths in the Holy Scriptures—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.

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.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

John 14:18 I will not leave you as orphans; I am coming to you.

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

1 Tim 6:15 Which in its own times the blessed and only Sovereign will show, the King of those who reign as kings and Lord of those who rule as lords,

1 Tim 6:16 Who alone has immortality, dwelling in unapproachable light, whom no man has seen nor can see, to whom be honor and eternal might. Amen.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

2 Tim 3:15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.

2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

4. The Gospel of John is a book on the subjective truths for the producing of the church—4:14; 6:57; 14:16-17, 20; 3:15-16.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 3:15 That everyone who believes into Him may have eternal life.
- John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
5. The subjective truths are linked to the Spirit and life and are constituted with Spirit and life—Rom. 8:2; 2 Cor. 3:6:
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- a. The Spirit and life are the substance of the subjective truths; without the Spirit and life we do not have the subjective truths.
- b. When we live by the Spirit and life, we have the experience of the subjective truths—Rom. 8:2, 4, 14.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
- Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
- c. The church life is an issue of our experience of the subjective truths; when we experience the subjective truths, the church is spontaneously produced—vv. 10-11; 12:4-5; 16:1, 4-5; 1 Cor. 1:9, 30; 15:45b; 6:17; 1:2; 12:27.
- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
- Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
- Rom 16:5 And greet the church, which is in their house. Greet Epaenetus, my beloved, who is the firstfruits of Asia unto Christ.
- 1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
- 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.
- 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- E. We need to fully know and be absolute for the highest truth—Rom. 8:3; 1:3-4; 12:4-5:
- Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin,

- condemned sin in the flesh,  
Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,  
Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;  
Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,  
Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
1. The highest truth is that in Christ God became man to make man God in life, nature, constitution, and expression but not in the Godhead so that the redeeming God and the redeemed man can be united, mingled, and incorporated together to become one entity—John 1:12-14; 14:20; Rev. 21:2, 10-11.
    - John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
    - John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of 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.
    - John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
    - Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
    - Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
    - Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
  2. The high peak of the divine revelation—the “diamond” in the “box” of the Bible—is the revelation that in Christ God has become man in order that man might become God in life and nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 8:3; 1:3-4; Eph. 3:17a.
    - 2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
    - 2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.
    - 2 Sam 7:14a I will be his Father, and he will be My son. ...
    - Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
    - Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
    - Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
    - Eph 3:17a That Christ may make His home in your hearts through faith, ...
  3. God became man through incarnation, man becomes God through regeneration, sanctification, renewing, transformation, conformation, and glorification—John 3:5-6; 1:12-13; Rom. 6:19, 22; 12:2; 8:29-30.
    - John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
    - John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
    - John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
    - John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
    - Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.



- Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Rom 8:29 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;
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
4. It is only by God's becoming man to make man God that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—v. 3; 1:3-4; 8:14-16; 12:4-5.
- Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
- Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
- Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
- Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- F. The standard of the Lord's recovery depends upon the standard of the truth we put out; the truths will be the measure and the standard—John 18:37.
- John 18:37 Pilate said therefore to Him, So then You are a king? Jesus answered, You say that I am a king. 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.

## Excerpts from the Ministry:

### ADVANCING IN THE DEEPER AND HIGHER TRUTHS

The brothers who are going out as the gospel team in these days have set up a good example. These brothers are going out, not to preach a shallow gospel but rather to preach the higher gospel, even to preach the Triune God to people. The entire situation of Christians has remained in shallowness for centuries. To continue in that is easy, but for us to go out to preach the gospel with the deeper truths is somewhat of an uphill battle. The shallow things could never stir up people's attention. Especially in such a leading country as this, people are tired of listening to the old shallow things. Due to this, many preachers tried their best to create stories and illustrations to stir up people's interest. Actually, not much reality of the bequests of the New Testament is preached as the glad tidings. But now, the brothers going out have preached the riches of the bequests of the New Testament. It is no wonder that so many love to hear this. Thank the Lord for this.

What I desire to see is not just some brothers going out as a team to preach these deeper things but that all the elders would rise up to learn the deeper things and to teach the deeper things. I assure you, you will see the result. You will labor less and reap more. When you sow the rich seed, your harvest surely will be rich. If you sow the poor seed, regardless of how much you labor, the harvest eventually will not be that rich because what you sow is poor. Do not take the easy way or go the shortcut way. It is wise to take the proper way. Today in the Lord's recovery the proper way is to care for these deeper truths.

The deeper truths in 1 Corinthians do not include Christ as our righteousness, our sanctification, and our redemption. These items are all mentioned in chapter 1 of 1 Corinthians (v. 30). In chapter 2 Paul

speaks of “the depths of God” (v. 10). Surely in the following chapters there are things deeper than righteousness, sanctification, and redemption. For instance, 6:17 tells us that we can be joined to the Lord as one spirit. How deep this is! Years ago I read quite a few books on Christ being our righteousness, our sanctification, and our redemption. Probably even in the first year after being born again, I read books of this kind, but I never read a book telling people that they could be one spirit with the Lord. Then in chapter 7 Paul says, “I give my opinion” (v. 25). It seems that this is very shallow, yet in this chapter a deeper truth is conveyed. Even in giving his opinion, eventually in the last verse of the chapter, he says, “I think that I also have the Spirit of God” (v. 40). Could you explain the truth that is here? How could giving one’s opinion be having the Spirit of God? This is a deeper truth. Even the headship taught in chapter 11 is much deeper than righteousness. Could you explain how God is the head of Christ, Christ is the head of every man, and the man is the head of the woman (v. 3)? This is also a deeper truth.

This book of deeper truths also contains a lot of shallow things, such as lawsuits, fornication, and idol worship. I read books concerning these things, but very few books have come out that tell us all these deeper things. In chapter 10 is the table of the Lord, and in chapter 11 is the Lord’s supper. There is a difference between these two things. How could you have the fellowship of the blood of Christ by taking the cup of wine? How could you have the very fellowship with all the saints by partaking of the bread? This is much deeper than Christ being our righteousness. Then, going on further, you have the deeper truth concerning Christ becoming a life-giving Spirit (15:45). Who understands this? Who today is teaching that we can live in resurrection?

Furthermore, because the Christians lack a view of the deeper truths, they interpreted chapters 12 and 14 in a very shallow way. If you have the view of the deeper truths, you can see that what Paul is talking about in these two chapters is not that shallow. Could you tell me what the difference is between the word of wisdom and the word of knowledge (12:8)? These are the first two aspects of the manifestation of the Spirit. The two highest aspects of the manifestation of the Spirit are the word of wisdom and the word of knowledge. The third one is faith, the fourth is healing, the fifth is miracles or works of power, the next is the discernment of spirits, and the last are tongues and their interpretation. The first two are the word of wisdom and the word of knowledge, and the last two are tongues and interpretation of tongues (vv. 8-10). Could you explain why Paul puts tongues and interpretation of tongues as the last two items and why he exalts the word of wisdom and the word of knowledge to be on the top? To speak in tongues is a shallow thing, but to give a word of wisdom or a word of knowledge is much deeper. Of course, this knowledge is not the knowledge of science or of politics but the knowledge of God’s New Testament economy. To speak the word of wisdom, you need a lot of experience of the all-inclusive Christ. This is why we may be able to speak in tongues and practice so-called healings, but we cannot speak the word of wisdom or the word of knowledge, because this is much higher and much deeper. It is easy to be an elementary student in kindergarten, but to be one in graduate school is not that easy. To speak the word of wisdom and to speak the word of knowledge is like being in graduate school.

The word of wisdom is the word concerning Christ as the deeper things of God predestined by God for our portion (1:24, 30; 2:6-10). The word of knowledge is the word that imparts a general knowledge of things concerning God and the Lord (8:1-7). The word of wisdom is mainly of our spirit through revelation; the word of knowledge is mainly of our understanding through teaching. The former is deeper than the latter. However, both of them, not the speaking in tongues nor any other miraculous gift, are listed as the first and topmost aspects of the manifestation of the Spirit, because both are the most profitable ministries or services for the edification of the saints and the building up of the church to carry out God’s operation.

In 1 Corinthians 14 Paul says, “Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation” (v. 26). In chapters 12 and 14 Paul was trying his best to uplift the Corinthians from their low estate to a higher one. The Corinthians were too low and too shallow (3:2-3). In these days, in the Lord’s recovery, we should try to leave our kindergarten state. Why would we not go further and higher? We surely need to advance.



The problem with the Corinthians was the same as that with the Hebrews. In Hebrews, as I mentioned already, Paul says clearly that we need to advance, to leave the word of the beginning of Christ (6:1). According to the entire book of Hebrews, the word of the beginning of Christ concerns Christ's earthly ministry. Although we may consider His conception or His incarnation so deep, Paul says that is something at the beginning. You have to go higher from the earth to the heavens, from the good word of God to the word of righteousness, from the word as milk to the word as solid food. Paul says clearly that milk is for infants and that solid food is for the mature ones (5:13-14). Whether we are the infants or the mature ones depends upon what kind of food we take. If you still take milk, you are just an infant. Are we still in that stage, not able to take any solid food? We should have left that stage already.

Therefore, we must advance. Learn of the brothers on the gospel team to forsake the shallow gospel, and learn to preach the high gospel. When I was giving messages on the river crossers in the Hebrews training, I said that today there is a need for a group of people to go out to preach these things recorded in Hebrews as the high gospel (*Life-study of Hebrews*, msg. 14). Paul says that he was commissioned to announce the unsearchable riches of Christ as the gospel to the Gentiles (Eph. 3:8). He did not preach the shallow things concerning heaven and hell. He preached the unsearchable riches of Christ not only as truths to the believers but as the gospel to the Gentiles.

### **“LET US GO ON”**

Brothers, this is my burden—let us go on. W. H. Griffith Thomas published a book on Hebrews with the title *Let Us Go On*, and Andrew Murray published a book on Hebrews entitled *The Holy of Holies*. My burden is just to fellowship with you and beg you to go on, not just from the outer court to the Holy Place but even from the Holy Place to the Holy of Holies. Let us go on. We need to advance. In our ordinary, regular meetings all these deeper things should be taught, not the shallow things.

Since 1962 some have mostly been remaining for twenty-three years in the same things. Merely to be teaching people the things around the altar, the cross of Christ, is still too shallow. We need to go on to the deeper truths of our very God who is triune, to get into His foremost and highest attribute, that is, His Divine Trinity. His Divine Trinity is much higher than His power, His love, or even His life. We need to learn of His trinity, the Godhead, how the Father is embodied in the Son, how the Son is realized as the Spirit, and how such a Spirit is the realization of the Son and also the ultimate consummation of the processed Triune God. We need to learn these things, not only for our knowledge but also for our enjoyment. “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor. 13:14). If you would enjoy this benediction, surely you must know the Divine Trinity, the Godhead.

Christians today are shallow because they would not pay the price to labor adequately. These riches are all here in the Bible, just like gold in a mine, but nearly no one would labor to dig them out. Just to buy a few pieces of gold is not our job. Our job is to dig the gold mine. We are to do the mining work. This is the Lord's recovery. I hope, brothers, that in your localities you would not repeat the old things. We should learn to go on, to learn the things in the heavenlies, and to learn to speak these higher and deeper things. The book of Revelation, for example, has never been opened up to the Lord's children as it is today. This is now an absolutely transparent book to us. All the points have been covered in the Life-study messages and the footnotes of the Recovery Version. If you want to know them, you can go to the printed pages, and you will get them. This will require your time. To dig out the gold is not that easy. I would encourage all of us to go on in this way. Otherwise, the Lord would not have much of a way to go on; we will delay Him, retain Him, hold Him back. Some of us even repeat the things we taught twenty-three years ago. What we are teaching holds people back. In education if you hold even a problem student in the same grade for a couple of years, he will be spoiled. You even have to encourage the problem student to go to the next grade. We should go further. Let us go on. There is real hope for us to go on in His recovery. (*The Collected Works of Witness Lee*, 1985, vol. 3, “Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move,” pp. 370-375)