The highest truth is that in Christ God became man to make man God in life and nature but not in the Godhead so that the redeeming God and the redeemed man can be united, mingled, and incorporated to become a single entity—the New Jerusalem. The church being the pillar and base of the truth implies that every member of the church should uphold the absolute-ness of the truth by learning the truth, experiencing the truth, applying the truth, speaking the truth, and propagating the truth. We need to be constituted with the truth of the living word of God to be the testimony of Christ for the expression of Christ. We need to be constituted with the truth of the living word of God by being loving seekers of God and true worshipers of God for the radiant expression of God.
The highest truth is that in Christ God became man to make man God in life and nature but not in the Godhead so that the redeeming God and the redeemed man can be united, mingled, and incorporated to become a single entity—the New Jerusalem.

The church being the pillar and base of the truth implies that every member of the church should uphold the absoluteness of the truth by learning the truth, experiencing the truth, applying the truth, speaking the truth, and propagating the truth.

We need to be constituted with the truth of the living word of God to be the testimony of Christ for the expression of Christ.

We need to be constituted with the truth of the living word of God by being loving seekers of God and true worshippers of God for the radiant expression of God.
Outline of the Messages
for the International Chinese-speaking Conference
February 15-17, 2008

GENERAL SUBJECT:
BEING ABSOLUTE FOR THE TRUTH
AND BEING CONSTITUTED WITH THE TRUTH

Message One
Being Absolute for the Truth

Scripture Reading: John 8:32; 17:17; 18:37; 2 Thes. 2:13; 2 Pet. 1:12; 2:2

I. The divine truth is absolute, and we must be absolute for the truth and uphold the absoluteness of the truth—John 14:6; 18:37; 3 John 3-4, 8:
   A. To be absolute for 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.
   B. 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.
   C. 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.
   D. If we are not absolute for the truth, we will sacrifice God's truth for ourselves or our own desires—Prov. 23:23.
   E. We need to honor God's truth, take the way of the truth, and not compromise the truth in any way—2 Pet. 2:2.

II. We should be absolute for the present truth—1:12:
   A. In the Lord's recovery the light of the truth is up to date; thus, we need to know the present truth, the up-to-date truth—John 8:12, 32; 18:37.
   B. The present truth includes the revelation concerning the eternal economy of God (Eph. 1:10; 3:9), the Divine Trinity (2 Cor. 13:14; Rev. 1:4-5), the person and work of the all-inclusive Christ (Col. 2:9, 16-17; 3:11), the consummated life-giving Spirit (John 7:39; 1 Cor. 15:45b; Rev. 22:17), the eternal life of God (John 3:15-16), the church as the Body of Christ (Eph. 1:22-23), and the New Jerusalem (Rev. 21:2, 10-11).

III. We should be absolute for the highest truth—Rom. 8:3; 1:3-4; 12:4-5:
   A. 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—the New Jerusalem—John 1:12-14; 14:20; Rev. 21:2, 10-11.
   B. 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. 1:3-4; Eph. 3:17a.
C. 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.

IV. We should be absolute for the subjective truths—John 8:32; 14:6:
A. 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, 4; 1:27.

V. We should be absolute for the faith of the truth—2 Thes. 2:13:
A. Faith is the substantiation of the unseen scenery (the truth)—1 Tim. 1:4.
B. As we open to the Lord in the Word and the light comes in, there will be a reaction, a “click,” which brings the divine scenery of the truth into our spirit; this reaction is faith—Col. 1:5-6.
C. We have not only the objective knowledge of the truth but also the faith of the truth—the reaction to the truth that we have come to know objectively—Jude 3.

VI. We should be absolute for the functions of the truth—John 8:32; 17:17:
A. The truth sets us free; to be deprived of the truth is to be in bondage, in slavery, but to know the truth is to be freed—8:32.
B. The truth sanctifies us, causing us to be saturated with the element of God—17:17.
C. The more truth we have, the more we are released from bondage and the more we are saturated with the element of God.

VII. We should be absolute for the way of the 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.
B. The way of the truth is the straight way, the way of God—v. 15; Luke 20:21.
C. To take the way of the truth is to purify our souls by obedience to the sanctifying truth—1 Pet. 1:22; John 17:17.

VIII. We should be absolute for the propagation of the truth—Matt. 24:14; 28:19:
A. God desires that all saved ones will come to the full knowledge of the truth—1 Tim. 2:4.
B. The Lord has charged us to go and disciple all the nations so that the present age may be consummated—Matt. 28:19.
C. 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.
D. 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.”