

The Full Knowledge of the Truth**Monday 1/29****Related Verses****John 8:12, 32**

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.

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

1 John 1:5-6

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.

6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

John 1:4, 7, 9

4 In Him was life, and the life was the light of men.

7 He came for a testimony that he might testify concerning the light, that all might believe through him.

9 This was the true light which, coming into the world, enlightens every man.

John 3:21

21 But he who does the truth comes to the light, that his works may be manifested that they are wrought in God.

John 17:17

17 Sanctify them in the truth; Your word is truth.

Related Reading

It is a mistake to endeavor to imitate Christ by the efforts of our natural life...When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God...This

life of Jesus according to [truth], reality, is the pattern in which God has placed us. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's reality, God's truth. This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth, reality. The essence of the pattern set up by the Lord Jesus is reality. This means that the essence of the life of Jesus is reality. (*Life-study of Ephesians*, second edition, p. 383)

We may have more knowledge, but this does not mean that we have more truth. According to the New Testament revelation, truth is the issue of light. What is doctrine? What is truth? Knowledge without light is doctrine. Knowledge full of light is truth. Doctors of theology may have much knowledge of the Bible, but they may not have much light. The Life-studies may be just doctrine to you, or they may be truth. The difference is that when you have the knowledge with light, it is truth. Without the light it is only doctrine. You can get doctrines without loving the Lord. You may go to a seminary or to a Bible college and gain a lot of knowledge, but you may not receive light, because light is the Lord Himself. He never tells us that He is knowledge; He says that He is the light (John 8:12) and the truth (14:6). If we do not love the Lord, we may come to the Bible, we may have morning watch, but what we read may be just knowledge without light. If we have the Lord's presence mingled in our knowledge, then that knowledge is the truth because the Lord's presence is the light.

We must have a zeal to seek after the Lord. Then the Bible helps, the Life-studies help—help to get not doctrines but the truth, the real knowledge with light. Then we have the truth, the reality. We, the leading ones, should not put too many requirements on the saints. We ourselves have to take the lead. If we do

not take the lead to be zealous after the Lord but expect others to be zealous, whatever we say becomes a doctrine, or a teaching, all with no impact. (*CWWL*, 1983, vol. 1, "Practical Talks to the Elders," pp. 59-60)

It is common among Christians today to have many things without the life-giving Spirit. In Catholicism there are stories and also certain superstitions, but all of this is without the life-giving Spirit. In Protestantism there are many scriptural and fundamental things, but the life-giving Spirit may be lacking. For this reason, in Protestantism there is also the shortage of reality. Regarding this matter, what is the goal of the Lord's recovery? The goal of the Lord's recovery is to recover the reality, life, livingness, strength, power, and impact of the matters revealed in the Scriptures...The life-giving Spirit is the life pulse, the reality, the power, and the impact of all the doctrines and stories in the Bible. (*Life-study of Exodus*, p. 1259)

Further Reading: *Life-study of 1 Timothy*, msg. 1; *Life-study of Luke*, msg. 74; *Life-study of 2 Peter*, msg. 10

Tuesday 1/30**Related Verses****1 Tim. 3:15**

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. 4:6

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.

2 Tim. 2:15

15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

Prov. 23:23

23 Buy truth, and do not sell it; Buy wisdom and instruction and understanding.

2 John 1-4

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 For the sake of the truth which abides in us and will be with us forever:

3 Grace, mercy, peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

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

Related Reading

If you merely read [and do not study] the Life-studies, you will receive only a temporary nourishment. That will become only a kind of inspiration to you,...like a vapor in the air. When what we read becomes a truth in our being, this nourishment remains forever...You must have the truth. The only way for the truth to get into you is through your mentality. Then it remains in your memory. If you do not understand, the truth cannot get into you. The truth gets into you through your mentality, your understanding. Also, if the truth gets into your memory, it becomes a constant and long-term nourishment. Then you have an accumulation of the truth, and you are a person continually under the constant nourishment. You will then know how to present the truth to others, not merely to inspire them or to stir them up but to make them solid and constituted with the truth. (*CWWL, 1984*, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 312-313)

Based upon our experience over the years, we must admit that in the matter of educating the saints we have not been very successful. A number of the saints have been meeting with us for years and years, but

The Full Knowledge of the Truth

they still have not gotten into the basic intrinsic element of the Lord's recovery...Not much intrinsic element of the divine revelation has been really wrought and constituted into their being...Not many among us can present particular truths in an adequate way. (*CWWL, 1984*, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision" pp. 307-308)

The wall of the holy city [New Jerusalem] with its foundations is to protect the interest of the riches of God's divinity on the earth and the attainments of His consummation...Today God's divinity has been mocked. Some say that it is a heresy to believe that we are born of God to be His children and that we are God's family and have become God in life and in nature but not in the Godhead. To oppose this great truth is to mock the interest of the riches of God's divinity on the earth. (*CWWL, 1994-1997*, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," p. 230)

1 Timothy 2:4b [says], "And to come to the full knowledge of the truth." It is crucial to see the word *and*. We may only see that God desires all men to be saved, and neglect to see that God also desires that they come to the full knowledge of the truth. Getting saved is the initial step for men to be in God's purpose. Men are not useful for the building up of the church unless they have come to the full knowledge of the truth. We also need to come to the full knowledge of the truth in order to help others come to the full knowledge of the truth.

The term *full knowledge* does not merely mean understanding; it includes understanding and experience. To really know that sugar is sweet, you must taste it. After tasting its sweetness, you will know sugar is sweet, experientially, and no one will be able to convince you otherwise. All men need to come to the full knowledge of the truth the same way. Too many people know only "hear-say" truth. They do not really know nor have they experienced the truth to the extent that no one could convince them otherwise. All should know the truth item by item, point by point, and also know it experientially, until they have come

to the full knowledge of the truth. (*A Lesson Book, Level 5: The Church—the Vision and Building Up of the Church*, pp. 274-275)

Further Reading: *A Lesson Book, Level 5: The Church—the Vision and Building Up of the Church*, Isn. 23

Wednesday 1/31**Related Verses****1 Tim. 2:4**

4 Who desires all men to be saved and to come to the full knowledge of the truth.

Titus 1:1-3

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,

2 In the hope of eternal life, which God, who cannot lie, promised before the times of the ages

3 But in its own times manifested His word in the proclamation with which I was entrusted according to the command of our Savior God;

3 John 3-4

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

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

2 John 7-8

7 For many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.

8 Look to yourselves that you do not lose the things which we wrought, but that you may receive a full reward.

1 Tim. 3:15

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.

The Full Knowledge of the Truth**Related Reading**

Paul was an apostle not only according to the faith but also according to the full knowledge of the truth. Faith is to receive all God has planned for us, all God has done for us, and all God has given to us. 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. Apostleship is according to such an apprehension and appreciation of the reality of God's eternal economy. (Titus 1:1, footnote 3)

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). First Timothy 2:3-4 tells us that our Savior God “desires all men to be saved and to come to the full knowledge of the truth.” The truth is contained in the writings of the apostles, who released and ministered it. However, the majority of the believers have not yet come to the full knowledge of the truth. Hence, the problem with respect to the truth lies not on the side of the apostles but on the side of the believers.

The degradation of the church issued from the neglect of the truth. Today many in organized Christianity are in darkness because they lack the proper knowledge of the truth...Although Paul was not one of the twelve apostles chosen by the Lord while He was on earth, the Holy Spirit revealed many things to him. These things were then recorded in his fourteen Epistles, which constitute a significant part of the apostles' teaching and the New Testament (Col. 1:25). Fundamental Christian doctrine consists not only of the Lord's teaching in the Gospels but also of the apostles' teaching presented in all twenty-seven books of the New Testament. (*CWWL*, 1983, vol. 3, pp. 111-112)

The Lord's recovery today is the full recovery of the divine truths in the holy Word...In the Lord's recovery...we learn the truth not by attending a seminary but by reading the Scriptures in a daily way.

In 1 Timothy 2:4 Paul tells us that God “desires all men to be saved and to come to the full knowledge of the truth.” It is not possible for every believer to study in a seminary, but it is possible for every child of God to come to the full knowledge of the truth by spending time in the Word every day. Every believer has the capacity to come to the full knowledge of the truth.

The divine revelation in the sixty-six books of the Bible is exceedingly profound. To understand and interpret the Bible according to its intrinsic significance is not easy. Through the centuries various schools of theology have emerged, numerous Bible institutes and seminaries have been established, and countless commentaries on the Bible have been written. In most of the Bible institutes and seminaries, students learn theology, history, geography, and biblical Hebrew and Greek. Today Christian theology has several major schools of thought. All these schools of thought arise from different ways of studying the Bible, many of which conflict with the God-ordained way of interpreting the Bible according to its spiritual significance.

We in the local churches need to understand the Bible in the way of apprehending its spiritual significance. In 1 and 2 Timothy Paul emphasizes that the churches need the healthy teaching so that every believer may come to the full knowledge of the truth...We should study the Bible according to the way ordained by God so that we may help the saints to receive the healthy teaching and know the truth in an adequate way. (*CWWL*, 1984, vol. 1, pp. 62-63)

Further Reading: *CWWL*, 1978, vol. 3, “Truth Messages,” ch. 1; *CWWL*, 1983, vol. 3, pp. 109-113; *CWWL*, 1985, vol. 4, “The Full Knowledge of the Word of God,” ch. 1

Thursday 2/1

Related Verses**Rom. 1:7**

7 To all who are in Rome, beloved of God, the called saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Eph. 4:6

6 One God and Father of all, who is over all and through all and in all.

John 14:6

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

3 John 7-8

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

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

2 Cor 3:6

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.

Related Reading

Every basic revelation in the Bible has two aspects: the objective aspect and the subjective aspect...We need to realize that seeing the truths in the Scriptures only in the objective aspect is not sufficient for the building up of the Body of Christ, which fulfills God's eternal purpose. Both the objective and subjective aspects of the truth are needed for the fulfillment of God's purpose. For many centuries Satan, the subtle one, has allowed the saints to go on with the knowledge of the truth in its objective aspect, but he has blinded them from seeing the truth in its subjective aspect. He has worked in such a subtle way because he realizes that once the saints enter into the subjective aspect of the truth, the Body of Christ will be produced.

[For example], concerning God there are the objective and the subjective truths. On the objective side God is our Creator (Gen. 1:1, 26), Redeemer (Psa. 78:35), Savior (1 Tim. 2:3), Shepherd (Psa. 23:1), Lord (Luke 1:32), and Master (Acts 4:24). As all these precious items, God is objective to us because He remains outside of us. However, God is also our Father (Rom. 1:7). God as our Father is subjective to us because His life has been imparted into us.

Physically, we have our father's life, but our father's person cannot enter into us; however, in the spiritual reality, the person of God the Father is in us as life. In this sense, we have not only God the Father's life but also God the Father Himself within us [Eph. 4:6]. (*CWWL*, 1977, vol. 3, pp. 57-59)

If we pay attention only to the objective doctrines and neglect the subjective aspect, we will not be able to fulfill God's eternal purpose, which is that He be expressed through the church. The objective doctrines are for the subjective truths, and the subjective truths are for the producing of the church. Because today's Christianity has neglected the subjective truths, it does not have the practical church life. The practical church life is an issue of our experience of the subjective truths. When we have the experience of the subjective truths, the church is spontaneously produced.

Furthermore, all the subjective truths are linked to the Spirit and life. The Spirit and life are the substance of the subjective truths. If you take away the Spirit and life, there will be no subjective truths. Objective doctrines are composed of letters, whereas subjective truths are constituted with the Spirit and life, not with letters. Without the Spirit and life you do not have subjective truths. Therefore, it is by the Spirit and life that the church is produced. Because we live by the Spirit and in life, we have the experience of the subjective truths and therefore have the church life. (*CWWL*, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," p. 109)

The subjective truths are required for the building up of the church because the church is not merely an organization or a gathering of people but an organism, the Body of Christ (Eph. 1:22-23; Col. 1:18)...The church as the Body of Christ is organic, something of life. Being members of the Body is not merely a matter of confessing our sins and believing that the Lord Jesus died for us on the cross so that our sins can be forgiven and we can be cleansed. Although it is not wrong to consider the church as a group of forgiven and cleansed people who believe in the Lord, to stop

at this definition is to fall short of the real meaning of the church. The church is much more than a group of cleansed and forgiven believers, because within the church there is life, the divine life. If the believers did not possess the divine life, the life of God, which is Christ Himself (John 1:4; 11:25; 14:6), they would be only a group of people who come together to establish or to be an organization. (*CWWL*, 1977, vol. 3, pp. 67-68)

Further Reading: *CWWL*, 1977, vol. 3, pp. 59-83

Friday 2/2

Related Verses

Eph. 3:16-19

16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

John 1:12-14

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,

13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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.

Rom 8:2-4

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

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,

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.

Related Reading

The Gospel of John is a book on the subjective experience of Christ as life. John 1:12 says, "As many as received Him, to them He gave the authority to become children of God, to those who believe into His name." To receive the Lord here is to receive Him inwardly, to receive Him into our being. As many as receive the Lord inwardly, into their being, He gives authority to be children of God. Thus they are "begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God" (v. 13). This means that something of God Himself has been born into their being. This experience is altogether subjective. (*CWWL*, 1977, vol. 3, pp. 69-70)

Ephesians 3:16-19 says, "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God." We may have Christ abiding in us, yet we may not allow Him to make His home in our heart, that is, in our whole being. For this reason, the apostle Paul prayed for us that Christ may make His home in our heart—our mind, emotion, will, and conscience—so that we may be filled unto all the fullness of God. What a subjective experience this is!

After Christ makes His home in our heart to the extent that we are filled unto the fullness of God, whenever we who are filled gather together, God is manifested. When we who are filled unto the fullness of God come together, surely God will be manifested among us, and we will be the manifestation of God. (*CWWL*, 1977, vol. 3, pp. 78-79)

Saturday 2/3

The subjective viewpoint truly exists in the Scriptures. This subjective viewpoint tells us over and over again that God is not only the God who is high above. Rather, He is in us today to be our breath of life, our living water, and our nutritious food...He desires to come into us to be our enjoyment. The more we enjoy Him, the more joyful He is. He is in us; He is one spirit with us; we have His life, nature, and essence. Our life, nature, and essence are exactly the same as His...This is His salvation—to work Himself into us and put us into Him so that we can become one spirit with Him. These are the subjective truths and experiences in the Holy Scriptures.

These subjective truths are what God desires to recover today...We do not have enough experience of allowing the divine element to sanctify and transform our entire being, and we have very little of the metabolic, organic transformation. We easily fall into the concept of outwardly improving our behavior. After believing in the Lord, we love Him, pursue Him, live in the church life, and even participate in His service. At this time, we often spontaneously try to improve or change ourselves. Our intention is proper and pure; we want to live before the Lord in a manner worthy of the saints and be like one who serves God in the church. Nevertheless, we must admit that these ideas are still human concepts and religious thoughts, which also have the flavor of ethics. They are not our subjective experience of the God who was processed through incarnation, death, and resurrection to be joined with us so that we may become a part of Him. (*CWWL, 1977*, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 106-107, 165-166)

Further Reading: *CWWL, 1977*, vol. 3, “The Subjective Truths in the Holy Scriptures,” chs. 1-3, 7

Related Verses**2 Tim. 2:2,15**

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.

15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

Acts 2:42

42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

John 14:20

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

John 18:37

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. Every one who is of the truth hears My voice.

Rev. 21:2,10-11

2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

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,

11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Related Reading

When we go out to contact people, we should go with the full knowledge of the truth (1 Tim. 2:4). In order to be saturated with the divine truths in the Bible, we need to read the ministry publications, placing these publications everywhere in our home—in the bedrooms, in the living room, on the dining table, and in the kitchen. We should diligently read the ministry books so that we may be constituted with the

truth (cf. Acts 2:42). If we are filled with the truth, then whenever we open our mouth, these precious truths will spontaneously flow out of us (2 Tim. 2:2, 15). We should go out not with a superficial gospel but with a high gospel in order to meet people's need, which is the Triune God...A good number of people today are knowledgeable and thoughtful and have spent some time considering the meaning of their human life. A superficial gospel that focuses on salvation from hell and into heaven will not attract them, because they have already heard such a gospel. The saints have found the booklet *The Mystery of Human Life* to be effective in preaching the gospel. This is because the subject of this booklet addresses the need of many thoughtful people today. (*CWWL, 1987*, vol. 1, pp. 7-8)

Thoughtful people, including teenagers, consider and want to discover the significance of their human life. Those who have had a successful career desire to know the meaning and goal of their human life. If we go to such ones with the high gospel, a good number among them will be interested. Although people today may be familiar with religion, ethics, or philosophy, most of them have never heard the deeper truths in the Bible. We need to present the deeper truths to others, such as the truth concerning life, the Triune God, the enjoyment of Christ, justification, sanctification, and the dispensing of God. For instance, we may tell people that they were created as vessels in order to receive God as their content so that He may live in them (Gen. 1:26; Rom. 9:21, 23; 2 Cor. 4:7; Eph. 3:17). Many of us can testify that the high truths we presented to others astonished and captured a good number among them. If we speak the deeper truths to people, using the footnotes of the Recovery Version, we will be able to attract them. (*CWWL, 1987*, vol. 1, p. 8)

We should always practice to contact people one by one. We should not try to preach to a group. We may speak to fifty persons at one time, but eventually

we may gain none of these fifty. The most effective way is to contact people one by one.

We need to preach the high gospel. We should not be influenced by the old concept that people will not understand us if we share things that are deep and high. The thoughtful people want to hear the deeper truths concerning the real meaning of human life.

We can speak the high gospel to people from any part of the Bible. It is even possible to preach the gospel from the beginning of Matthew 1. Verse 1 says, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." From this point we can say something about Christ. Then we can proceed by telling the stories about David and Abraham. We can eventually arrive at the point of the Lord Jesus being the Redeemer and the Savior.

All of us need to study the divine truths in the printed ministry to equip us for the preaching of the high gospel. (*CWWL, 1991-1992*, vol. 1, "The World Situation and the Direction of the Lord's Move," pp. 307-308)

Further Reading: *CWWL, 1991-1992*, vol. 1, "The World Situation and the Direction of the Lord's Move," ch. 4

Lord's Day 2/4

Related Verses

1 Cor. 14:1-5, 24-26,31-33a

1 Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy.

2 For he who speaks in a tongue does not speak to men but to God; for no one hears, but in his spirit he speaks mysteries.

3 But he who prophesies speaks building up and encouragement and consolation to men.

4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

5 I desire that you all speak in tongues, but especially that you would prophesy; and greater is he who prophesies than he who speaks in tongues, unless he interprets, that the church may receive building up.

24 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all;

25 The secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

31 For you can all prophesy one by one that all may learn and all may be encouraged.

32 And the spirits of prophets are subject to prophets;

33a For God is not a God of confusion but of peace.

Further Reading:

Further Reading: *Truth Messages*, ch. 1

Hymn: #799

1 All Scripture is the very breath of God,
And by His Spirit into words was breathed;
By godly men the words were written down,
With all God's fulness unto man bequeathed.

2 It is the breath of God as light to man,
With rays divine man to illuminate;
It shines in darkness and to man reveals
What is his truest need and actual state.

3 It is the breath of God as life to man,
Nature divine to man it doth impart;
The dead it quickens and regenerates,
Transforms the soul-life and renews the heart.

4 It is the breath of God as wisdom too,
Knowledge divine to man it has to teach;
Th' eternal purpose of the Lord it shows,
And leadeth man God's final goal to reach.

5 It is the breath of God as strength to man,
Power divine to man it doth transmit,
Strength'ning the weak, empowering the faint,
Enabling man God's purpose full to fit.

6 It is the breath of God for us to breathe,
That as our portion God we may enjoy;
Receiving it by spirits exercised,
Our need is met, His wealth we may employ.

Churchwide Truth Pursuit

The All-inclusive Christ, chs. 11-12