THE CRUCIAL POINTS OF THE MAJOR ITEMS OF THE LORD'S RECOVERY TODAY

(Thursday—First Morning Session)

Message One

The Recovery of the Economy of God

AY *Hymns*: 501, 608

Scripture Reading: Acts 26:16-19; 1 Tim. 1:3-6; 6:3-4; 2 Cor. 11:2-3; Rom. 16:17; 2 Tim. 4:22

Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,
Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
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 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;
1 Tim 1:6 From which things some, having misaimed, have turned aside to vain talking,
1 Tim 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,
1 Tim 6:4 He is blinded with pride, understanding nothing, but is diseased with questionings and contentions of words, out of which come envy, strife, slanders, evil suspicions,
2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.
2 Cor 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.
Rom 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.
2 Tim 4:22 The Lord be with your spirit. Grace be with you.

I. We must walk in the truth of the heavenly vision of God's economy, of the mark of God's economy, and of the goal of God's economy; this vision must be renewed in us day by day to be the controlling vision of all our life, work, and activity—Prov. 29:18a; Acts 26:16-19; 1 John 1:7; 3 John 3-4:

Prov 29:18a Where there is no vision, the people cast off restraint; …
Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,
Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
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.

A. God's economy is His plan to dispense Himself into His chosen, predestinated, and redeemed people as their life, their life supply, and their everything to produce, constitute, and build up the organic Body of Christ—1 Tim. 1:3-6; 6:3-4; 2 Cor. 11:2-3; Titus 1:9; Col. 2:19.

1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

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 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

1 Tim 1:6 From which things some, having misaimed, have turned aside to vain talking,

1 Tim 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

1 Tim 6:4 He is blinded with pride, understanding nothing, but is diseased with questionings and contentions of words, out of which come envy, strife, slanders, evil suspicions,

2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

Titus 1:9 Holding to the faithful word, which is according to the teaching of the apostles, that he may be able both to exhort by the healthy teaching and to convict those who oppose.

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

B. The mark of God's economy, the strategic and central point of God's economy, is the indwelling, subjective Christ as the Spirit in our spirit, our mingled spirit—2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:16; 1 Cor. 6:17:

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

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

Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor 6:17 But he who is joined to the Lord is one spirit.

1. We must be narrowed down to and even zeroed in on the all-inclusive divine Spirit in our human spirit so that we may be kept from missing the mark of the divine economy—1 Tim. 1:6; Mal. 2:15-16; Rom. 1:9; 8:4, 6; Gal. 5:25; Phil. 3:3; 2 Cor. 2:13.

1 Tim 1:6 From which things some, having misaimed, have turned aside to vain talking,

Mal 2:15 But did He not make them one? And the remnant of the Spirit was His. And why the one? He sought the seed of God. Take heed then to your spirit, and let no one be treacherous to the wife of his youth.

Mal 2:16 For I hate divorce, says Jehovah the God of Israel; and he who does it behaves in violence, says Jehovah of hosts. Take heed then to your spirit, and do not be treacherous.

Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

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 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.

Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

2 Cor 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

2. In the "blueprint" of God's original intention, man is the center of the entire universe, and the center of man is his spirit—Gen. 2:7; Prov. 20:27:

Gen 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Prov 20:27 The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.

a. The heavens are for the earth, the earth is for man, and man was created by God

with a spirit that he may contact God, receive God, contain God, worship God, live God, fulfill God's purpose for God, express God, and be one with God—Zech. 12:1; John 4:24.

Zech 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

b. Without God being the Spirit and without our having a spirit to contact God, to be one with God, the whole universe is empty and we are nothing—Eccl. 1:2; 3:11; Job 32:8; cf. Rom. 9:21, 23; 2 Cor. 4:7.

Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.

Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.

Job 32:8 But there is a spirit in man, / And the breath of the Almighty gives them understanding.

Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

3. Christ as the life-giving Spirit can be everything to us when we live in and exercise our spirit; to live in our soul is to live in the principle of antichrist—Zech. 4:6; 12:1; 1 Cor. 15:45b; 6:17; 1 John 2:18-19.

Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

Zech 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,

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 John 2:18 Young children, it is the last hour; and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.

1 John 2:19 They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out that they might be manifested that they all are not of us.

4. The Lord's recovery is the recovery of the oneness in our spirit; to be in our spirit is to be in Jerusalem, the place of simplicity and oneness, whereas to be in our mind is to be in Babylon, the place of confusion and division—John 4:24; Eph. 2:22; Rom. 1:9; 2 Tim. 1:6-7.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

5. Our spirit is a "country" of grace to swallow up race for the one new man; our mind is a "country" of quarreling; to enjoy the Lord as the Spirit being in our spirit is to have grace with us; when this is lost, the degradation of the church is present—4:22; Gal. 6:18; 5:15; Col. 3:10-11.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.
Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Gal 5:15 But if you bite and devour one another, beware lest you be consumed by one another.
Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

C. The goal of God's eternal economy is the reality of the organic Body of Christ, consummating in the New Jerusalem—Eph. 1:22-23; Rev. 21:2-3, 9-10:

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
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 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
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,

1. Without the local churches, there is no practical expression of the Body of Christ, and there can be no reality of the Body of Christ—1:10-13; 2:7.

Rev 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
Rev 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
Rev 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.
Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

2. God's eternal economy is to obtain the Body of Christ; any work outside of this is not on the central lane of God's economy—Eph. 4:1-6, 11-16.

Eph 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
Eph 4:5 One Lord, one faith, one baptism;
Eph 4:6 One God and Father of all, who is over all and through all and in all.
Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph 4:16 Out from whom all the Body, being joined together and being knit together

through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

3. We must follow the footsteps of the apostle Paul to bring all the saints into the blending life of the entire Body of Christ—1 Cor. 12:24; Rom. 16:1-20.

1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Rom 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.

Rom 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,

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.

Rom 16:6 Greet Mary, one who has labored much for you.

Rom 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

Rom 16:8 Greet Ampliatus, my beloved in the Lord.

Rom 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

Rom 16:10 Greet Apelles, approved in Christ. Greet those of the household of Aristobulus.

Rom 16:11 Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.

Rom 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved sister, one who has labored much in the Lord.

Rom 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

Rom 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

Rom 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.

Rom 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

Rom 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.

Rom 16:18 For such men do not serve our Lord Christ, but their own stomach, and through smooth words and flattering speech deceive the hearts of the simple.

Rom 16:19 For the report of your obedience has reached to all; therefore I rejoice over you, but I want you to be wise as to what is good and guileless as to what is evil.

Rom 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

4. For the Lord's recovery in this age, we must cooperate with the Lord to be the overcomers as today's Zion in today's Jerusalem (the church life) for the building up of the Body of Christ to consummate the New Jerusalem—Rev. 3:21-22; 14:1-5; Judg. 5:15-16, 31.

Rev 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches.

Rev 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

Rev 14:2 And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like the sound of harp-singers playing on their harps.

Rev 14:3 And they sing a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred and forty-four thousand, who have been purchased from the earth.

Rev 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

Rev 14:5 And in their mouth no lie was found; they are without blemish.

Judg 5:15 And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart.

Judg 5:16 Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.

Judg 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

D. Teachings that differ from the unique and healthy teaching of God's economy, the teaching of the apostles, separate us from the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as our life and our everything—1 Tim. 1:3-4; Acts 2:42; 2 Cor. 11:2-3.

1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

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.

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

E. Today we can be in one accord because we have only one vision, the vision of the eternal economy of God—Acts 1:14; 1 Cor. 1:9-10; Jer. 32:39.

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Jer 32:39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.

II. God's economy was unveiled through the apostles, but because the believers lost the proper understanding of God's economy, there is the need for it to be recovered by the Lord:

A. The words *recovery* and *economy* refer to one thing as seen from two different viewpoints; with God it is a matter of economy; with us it is a matter of recovery—1 Tim. 1:4; Eph. 1:10; 3:9.

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.

Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

B. *Recovery* means to go back to the beginning; we need to go back to the beginning, receiving the Lord's grace to go back to God's original intention, to what God ordained in the beginning—Matt. 19:8.

Matt 19:8 He said to them, Moses, because of your hardness of heart, allowed you to divorce your wives, but from the beginning it has not been so.

C. There is a strong and solid principle that whenever the majority of the people of God fail to

carry out God's purpose, God comes in to have a recovery; His recovery is always with the minority, with a remnant of overcomers, not with the majority—2 Kings 22:8; Ezra 1:3-11; Neh. 2:11, 17; Rev. 3:21; 18:4.

2 Kings 22:8 Then Hilkiah the high priest said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah gave the book to Shaphan, and he read it.

Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel-He is God-who is in Jerusalem.

Ezra 1:4 And everyone who is left, in whatever place he sojourns, let the men of his place support him with silver and with gold and with goods and with cattle, besides the freewill offering for the house of God, which is in Jerusalem.

Ezra 1:5 Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem.

Ezra 1:6 And all those around them strengthened their hands with vessels of silver, with gold, with goods, and with cattle and with precious things, besides all that was offered willingly.

Ezra 1:7 Also King Cyrus brought out the vessels of the house of Jehovah, which Nebuchadnezzar had brought out from Jerusalem and had put in the house of his gods;

Ezra 1:8 And Cyrus the king of Persia had them brought out by the hand of Mithredath the treasurer and had them enumerated to Sheshbazzar the prince of Judah.

Ezra 1:9 And this was their number: thirty gold dishes, one thousand silver dishes, twenty-nine knives,

Ezra 1:10 Thirty gold bowls, four hundred ten silver bowls of a different kind, and one thousand other vessels.

Ezra 1:11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.

Neh 2:11 Thus I came to Jerusalem and was there three days.

Neh 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

Rev 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev 18:4 And I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues;

D. Our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures according to the present advance of His recovery:

1. The Lord's recovery is the recovery of Christ as our center, reality, life, and everything—Col. 1:17b, 18b; Rev. 2:4, 7, 17; 3:20; Psa. 80:1, 15, 17-19.

Col 1:17b … and all things cohere in Him;

Col 1:18b … He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Rev 2:4 But I have one thing against you, that you have left your first love.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

Rev 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Psa 80:1 O Shepherd of Israel, give ear, / You who lead Joseph like a flock; / You who are enthroned between the cherubim, shine forth.

Psa 80:15 Even the stock which Your right hand has planted / And the son whom You have strengthened for Yourself.

Psa 80:17 Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself;
Psa 80:18 Then we will not turn back from You. / Revive us, and we will call upon Your name.
Psa 80:19 O Jehovah God of hosts, restore us; / Cause Your face to shine, and we will be saved.

2. The Lord's recovery is the recovery of the oneness of the Body of Christ—John 17:11, 21-23; Eph. 4:3-4a; Rev. 1:11.

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.
John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
Eph 4:4a One Body and one Spirit, …
Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

3. The Lord's recovery is the recovery of the function of all the members of the Body of Christ—Eph. 4:15-16; 1 Cor. 14:4b, 26, 31.

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
1 Cor 14:4b … but he who prophesies builds up the church.
1 Cor 14:26 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.
1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

E. We in the Lord's recovery must have a clear vision of God's economy and then be governed, controlled, and directed by this vision, for we are here to carry out God's economy in His recovery—Acts 26:18-19; Prov. 29:18a.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
Prov 29:18a Where there is no vision, the people cast off restraint; …

III. In order to realize the recovery of the Lord for the carrying out of the economy of God, we must stay away from death and division:

A. We must stay away from death and be swallowed up by Christ as life; everything in the church must be in the nature of life, with the content of life, and in the flow and imparting of life—2 Cor. 5:4; John 7:38; 1 John 5:16a.

2 Cor 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
1 John 5:16a If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. …

B. We must reject any kind of division (1 Cor. 1:10), stand against any wind of teaching and any spreading of spiritual death (Eph. 4:14; 2 Tim. 2:16-17), and mark and turn away from those who make divisions and causes of stumbling contrary to the teaching of God's economy (Rom. 16:17; Titus 3:10).

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

2 Tim 2:16 But avoid profane, vain babblings, for they will advance to more ungodliness,

2 Tim 2:17 And their word will spread like gangrene, of whom are Hymenaeus and Philetus,

Rom 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.

Titus 3:10 A factious man, after a first and second admonition, refuse,

C. Leviticus reveals that the first thing that we as God's priests need to deal with is our listening; our moving (feet) and working (hands) are always under the direction of our hearing—8:23-24; 14:14-17:

Lev 8:23 And Moses slaughtered it and took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot.

Lev 8:24 And he brought Aaron's sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled the rest of the blood on and around the altar.

Lev 14:14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

Lev 14:15 And the priest shall take some of the log of oil and pour it into the palm of the priest's left hand,

Lev 14:16 And the priest shall dip his right finger in the oil that is in the palm of his left hand and sprinkle some of the oil with his finger seven times before Jehovah.

Lev 14:17 And from the rest of the oil that is in the palm of his hand the priest shall put some on the lobe of the right ear of the one who is to be cleansed and some on the thumb of his right hand and some on the big toe of his right foot, upon the blood of the trespass offering.

1. If we do not take care of our hearing but give ear to negative speaking, our deeds and our work will be affected in a negative way.
2. If any church would stop hearing negative things, that church would be very healthy and living; the church that is the weakest and the most deadened is the one full of criticism, gossip, and reasoning.
3. Because we often hear unclean things, things that are unhealthy and contagious, we need to wash our ears with the blood of Christ; after the washing of the blood, we will enjoy the anointing of the Spirit.
4. Positive listening will rescue us from negative listening; if we listen to God's word from morning to evening, we will not have an ear to listen to any negative speaking—Rev. 2:7; John 10:3-5, 16, 27; S. S. 2:8, 14.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

John 10:3 To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

John 10:4 When he puts forth all his own, he goes before them, and the sheep follow him because they know his voice.

John 10:5 But they will by no means follow a stranger, but will flee from him, because they do not know the voice of strangers.

John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.

John 10:27 My sheep hear My voice, and I know them, and they follow Me;

S.S. 2:8 The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.

S.S. 2:14 My dove, in the clefts of the rock, / In the covert of the precipice, Let me see your countenance, / Let me hear your voice; / For your voice is sweet, / And your countenance is lovely.

D. In order to enjoy Christ as our meal offering to live a meal offering church life, we must be purified from any leaven (ambition for leadership) and honey (natural affection)—Lev. 2:11:

Lev 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.

1. Ambition and natural affection go together; a person who is ambitious will love anyone who helps him to gain what he desires, but whoever hinders him from fulfilling his ambition will be regarded as his enemy—3 John 9.

3 John 9 I wrote something to the church; but Diotrephes, who loves to be first among them, does not receive us.

2. We should neither take the way of the Lord's recovery nor leave this way because of any person; we are following the vision of God's economy in the realization of the Lord's recovery—Acts 26:19; 2 Tim. 1:15; 2:1-15.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

2 Tim 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.

2 Tim 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus;

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.

2 Tim 2:3 Suffer evil with me as a good soldier of Christ Jesus.

2 Tim 2:4 No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.

2 Tim 2:5 And also if anyone contends in the games, he is not crowned unless he contends lawfully.

2 Tim 2:6 The laboring farmer must be the first to partake of the fruit.

2 Tim 2:7 Consider what I say, for the Lord will give you understanding in all things.

2 Tim 2:8 Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel,

2 Tim 2:9 In which I suffer evil unto bonds as a criminal; but the word of God is not bound.

2 Tim 2:10 Therefore I endure all things for the sake of the chosen ones, that they themselves also may obtain the salvation which is in Christ Jesus with eternal glory.

2 Tim 2:11 Faithful is the word: For if we died with Him, we will also live with Him;

2 Tim 2:12 If we endure, we will also reign with Him; if we deny Him, He also will deny us;

2 Tim 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.

2 Tim 2:14 Remind them of these things, solemnly charging them before God not to have contentions of words, which is useful for nothing, to the ruin of those who hear.

2 Tim 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

E. For us to live a holy life for the church life, we must be careful about the kind of people we contact; in Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people—cf. Acts 10:9b-14, 27-29:

Acts 10:9b … Peter went up on the housetop to pray around the sixth hour.

Acts 10:10 And he became very hungry and wanted to eat. And while they were preparing, a trance came upon him;

Acts 10:11 And he beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth,

Acts 10:12 In which were all the four-footed animals and reptiles of the earth and birds of heaven.

Acts 10:13 And a voice came to him: Rise up, Peter; slay and eat!

Acts 10:14 But Peter said, By no means, Lord, for I have never eaten anything common and unclean.

Acts 10:27 And as he talked with him, he entered and found many who had come together.

Acts 10:28 And he said to them, You understand that it is unlawful for a man who is a Jew to join himself to or come near one of another race; yet God has shown me that I should not call any man common or unclean.

Acts 10:29 Hence, even without objection I came when I had been sent for. I ask therefore, For what reason have you sent for me?

1. To eat is to contact things outside of us and to receive them into us with the result that they eventually become our inner constitution; whatever we contact, we will receive, and whatever we receive will reconstitute us, making us a different person from what we are now.
2. "Do not be deceived: Evil companionships corrupt good morals"—1 Cor. 15:33.
3. "He who walks with wise men will be wise, / But the companion of fools will be troubled"—Prov. 13:20.
4. "Avoid profane, vain babblings, for they will advance to more ungodliness, and their word will spread like gangrene, of whom are Hymenaeus and Philetus, who concerning the truth have misaimed…But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart"—2 Tim. 2:16-18, 22.

Excerpts from the Ministry:

THE DEFINITION OF GOD'S ECONOMY

What is God's economy? The Scriptures, composed of sixty-six books, contain many different teachings, but if we would make a thorough and careful study of the Scriptures with spiritual insight, we would realize that God's economy is simply His plan to dispense Himself into humanity. God's economy is God's dispensation, which means nothing else than God dispensing Himself into the human race. It is regrettable that the term *dispensation* has been misused by Christianity. Its definition is nearly the same as the Greek word *economy.* It means the administrative arrangement, the governmental management, or the dispensing, distributing stewardship of God's plan. In this divine dispensation God, who is almighty and all-inclusive, intends to dispense nothing other than Himself to us. This needs to be repeated many times in order to impress us deeply.

God is exceedingly rich. He is like a successful businessman who has an enormous amount of capital. God has a business in this universe, and His vast wealth is His capital. We do not realize how many billions, countless billions, He has. All of this capital is simply Himself, and with it He intends to "manufacture" Himself in mass production. God Himself is the Businessman, the capital, and the product. His intention is to dispense Himself to many people in mass production and free of charge. Therefore, God requires such a divine arrangement, a divine management, a divine dispensation, a divine economy, in order to bring Himself into humanity.

Let us be more specific. Now that we know that God's purpose is to dispense Himself, we must discover what God is in order to know what He is dispensing. In other words, what is the substance of God? When a businessman plans to manufacture a product, he must first of all be clear about the substance, or its basic constituent. God's substance is Spirit (John 4:24). The very essence of the almighty, all-inclusive, universal God is simply Spirit. God is the Manufacturer, and He intends to reproduce Himself as the product; therefore, whatever He reproduces must be Spirit, the very substance of Himself.

THE STEPS OF GOD'S ECONOMY

We have seen God's purpose and what is dispensed by God; now we must realize how God is dispensed through His economy. In other words, Spirit is what God dispenses into man, but now we need to see the means by which He does this. It is by the Trinity. The Triune God—the Father, the Son, and the Holy Spirit—is the very economy of the Godhead. Christianity during the past centuries has had many teachings about the Trinity, but the Trinity can never be adequately understood unless it is related to the divine economy. Why are all three persons of the Godhead required for the development of His economy? We know that the Father, the Son, and the Holy Spirit are not three different Gods but one God, who is expressed in three persons. Yet what is the purpose of there being three persons of the Godhead? Why are there God the Father, God the Son, and also God the Holy Spirit? It is because

only through the Trinity can the essential means be provided whereby His Spirit is dispensed into us.

Second Corinthians 13:14 shows the steps of God's economy by the Trinity. "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Here we have the grace of the Son, the love of the Father, and the fellowship of the Holy Spirit. What are these? Are these three different Gods? Are love, grace, and fellowship three different items? No. Love, grace, and fellowship are one element in three stages: love is the source, grace is the expression of love, and fellowship is the transmission of this love in grace. Likewise, God, Christ, and the Holy Spirit are one God expressed in three persons: God is the source, Christ is the expression of God, and the Holy Spirit is the transmission bringing God in Christ into man. Thus, the three persons of the Trinity become the three successive steps in the process of God's economy. Without these three steps, God's essence could never be dispensed into man. The economy of God is developed from the Father, in the Son, and through the Spirit.

From the Father

God the Father is the universal source of all things. He is invisible and unapproachable. How can God the Father, who dwells in unapproachable light (1 Tim. 6:16), be within us? How can we see the invisible Father? If God is only a Father, He would be inaccessible and could not be dispensed into man. But through the divine arrangement of His economy, He put Himself into His Son, the second person of the Trinity, in order to make Himself available to man. All the fullness of the Father dwells in the Son (Col. 1:19; 2:9) and is expressed through the Son (John 1:18). The Father, as the inexhaustible source of everything, is embodied in the Son. The incomprehensible God is now expressed in Christ, the Word of God (v. 1); the invisible God is revealed in Christ, the image of God (Col. 1:15). So, the Son and the Father are one (John 10:30), and the Son is even called the Father (Isa. 9:6).

Formerly, it was impossible for man to contact the Father. He was exclusively God, and His nature was exclusively divine. There was nothing in the Father to bridge the gap between God and man. But now He has not only embodied Himself within the Son; He has also become incarnate in human nature. The Father was pleased to combine His own divinity with humanity in the Son. Through the incarnation of the Son, the unapproachable Father is now approachable to man. By this, man can see the Father, touch the Father, and fellowship with the Father through the Son.

We can demonstrate this relationship by dipping a white handkerchief into blue dye. The Father's divinity could originally be likened to the white handkerchief. This handkerchief, dipped into blue dye, represents the Father in the Son becoming incarnate in humanity. The white article has now become blue. Just as blue was added to the handkerchief, so the human nature was added to the divine nature, and the once-separated natures have become one. The first stage of God dispensing Himself into man, therefore, is through the embodiment and incarnation of Himself in the Son as a man—thus, reproducing Himself in man.

In the Son

The second step of bringing God into man is through the second person of the Trinity, the Son of God. In order to understand the second stage of the economy of God, we need to know what Christ is. What are the elements that make up Christ? What are the ingredients combined together that constitute Christ?

There are seven basic elements that make up this wonderful person, six of which were added through His history. First, Christ is the divine embodiment of God. This first element in Christ is God's divine essence and nature.

The second element, His incarnation, is the mingling of His divine nature with the human nature. Through His incarnation He brought God into man and mingled the divine essence of God with humanity. In Christ there is not only God but also man.

The third element which was added to His divine and human natures was His human living. This

glorious God-man lived on earth for thirty-three and a half years and experienced all the common and ordinary things that make up the daily human life. The Gospel of John, which emphasizes that He is the Son of God, also tells us that He was tired, hungry, thirsty, and that He wept. His human sufferings were also part of His daily life, which included many earthly troubles, problems, trials, and persecutions.

His experience of death is the fourth element. He went down into death. But He not only stepped into death; He passed through death. This produced a very effective death. The death of Adam is terrible and chaotic, but the death of Christ is wonderful and effective. The death of Adam enslaved us to death, whereas the death of Christ released us from death. Although the fall of Adam brought many evil elements into us, the effective death of Christ is the killing power within us to slay all the elements of Adam's nature.

Therefore, in Christ there is the divine nature, the human nature, the daily human life with its sufferings, and also the effectiveness of His death. But there are three additional elements in Christ. The fifth element is His resurrection. After His resurrection Christ did not put off His manhood to become solely God again. Christ is still a man. And as man, He has the additional element of resurrection life mingled with His humanity.

The sixth element in Christ is His ascension. By His ascension to the heavens He transcended over all enemies, principalities, powers, dominions, and authorities. All are under His feet. Mingled with Him, therefore, is the transcendent power of His ascension.

Finally, the seventh element in Christ is His enthronement. Christ, the man with the divine nature, is enthroned in the third heaven as the exalted Head of the whole universe. He is in the heavenlies as the Lord of lords and the King of kings.

We need to remember, then, the seven wonderful elements that are in Him: the divine nature, the human nature, the daily human life with its earthly sufferings, the effectiveness of His death, the resurrection power, the transcendent power of His ascension, and the enthronement. All these elements are mingled in this one marvelous Christ.

Through the Spirit

God, however, cannot come into us through the Son. According to the first stages of His economy, the Father placed Himself in the Son, and the Son has the seven elements mingled within Himself. But we still need another stage, a third and final step, for God to dispense Himself into man. The first step was that the Father embodied Himself in the Son; the second step was that the Son became incarnate in humanity to have all the seven wonderful elements mingled within Him; the third step is that both the Father and the Son are now in the Spirit. All that is in the Father is in the Son, and both the Father and the Son, containing all the elements in Christ, are brought into the Spirit.

The Holy Spirit, after the Lord's ascension, is no longer the same as the Spirit of God in the Old Testament times. The Spirit of God in the Old Testament had only one element—the divine nature of God. As the divine Spirit, He did not have the elements of the human nature, the daily human life, the effectiveness of death, the resurrection, the ascension, and the enthronement. Today, however, under the New Testament economy all the seven elements of Christ have been placed in the Spirit, and, as such, this all-inclusive Spirit has come into us and upon us. In other words, He is in us and we are in Him. This is the real mingling of God with man, which we may experience at any time. We are mingled inwardly and outwardly with the Holy Spirit.

What is the Holy Spirit? He is the Spirit of truth (John 15:26). But what is truth? The meaning of the Greek word for *truth* is "reality." Therefore, the Holy Spirit is the Spirit of reality, the full reality of Christ. Just as God is embodied in Christ, so Christ is realized in the wonderful person of the Holy Spirit. Christ is not separate from God, and the Spirit is not separate from Christ. Christ is God expressed, and the Spirit is Christ realized in reality.

"The Lord is the Spirit" (2 Cor. 3:17). This verse proves that the Holy Spirit is not separate from Christ. The Lord is Christ Himself and is referred to as the Spirit. "The last Adam became a life-giving Spirit" (1 Cor. 15:45). Again, the Scriptures point out that Christ, the last Adam, is the Spirit. We must

admit that this life-giving Spirit is the Holy Spirit.

Furthermore, God the Father is also the Spirit (John 4:24). Hence, all three persons of the Godhead are the Spirit. If God the Father is not the Spirit, how could He be in us, and how could we contact Him? Moreover, if God the Son is not the Spirit, how could He be in us, and how could we experience Him? Because the Father and the Son are both the Spirit, we may easily contact God and experience Christ.

Notice the following verses (italics added for emphasis): "One God and Father of all, who is…*in* all" (Eph. 4:6). "Jesus Christ is *in* you" (2 Cor. 13:5). "His Spirit who *in*dwells you" (Rom. 8:11). These three verses reveal that God the Father, the Son, and the Spirit are *in* us. How many persons, then, are in us? Three or one? We should not say that three separate persons are in us, nor should we say that only one person is in us; rather, we should say that the Three-in-one is in us. The three persons of the Godhead are not three Spirits but one Spirit. The Father is in the Son, and the Son with all His seven wonderful elements is in the Spirit. When this wonderful Holy Spirit comes into us, the Godhead is then dispensed into us. Because the three persons are in one Spirit, we have the Father, the Son, and the Holy Spirit within us. Later, we will see that the Triune God is in our human spirit to be our spiritual, inner life. This is the very mark of God's economy, and this is the method whereby the Godhead is dispensed into us. The goal of the divine economy is to dispense the Triune God in one Spirit into our human spirit. Hence, we must now focus our whole attention upon living by the Triune God, who dwells within our human spirit. If we are distracted from this, however good and scriptural other things are, we will surely miss the mark of God's economy. The Lord today is recovering His children by causing them to center on this mark of His divine economy.

O Lord, Thou art in me as life
And everything to me!
Subjective and available,
Thus I experience Thee.

O Lord, Thou art the Spirit!
How dear and near to me!
How I admire Thy marvelous
Availability!

To all my needs both great and small
Thou art the rich supply;
So ready and sufficient too
For me now to apply.

Thy sweet anointing with Thy might
In weakness doth sustain;
By Thy supply of energy
My strength Thou dost maintain.

Thy law of life in heart and mind
My conduct regulates;
The wealth of Thy reality
My being saturates.

O Thou art ever one with me,
Unrivaled unity!
One spirit with me all the time
For all eternity!

(*Hymns*, #539)

(*The Economy of God*, pp. 8-15)