

**THE VISION, THE LIVING, AND THE PRACTICE
OF THE LORD'S RECOVERY TODAY**

Morning Message Two

**The Vision of the Lord's Recovery—
The Recovery of the Divine Revelation
concerning the Triune God and the All-inclusive Christ**

Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Eph. 3:8; Col. 1:18; 3:10-11

I. The divine revelation concerning the Triune God—Matt. 28:19; 2 Cor. 13:14:

- A. Among Christians the truth concerning the Triune God has been lost, missed, misunderstood, misinterpreted, and wrongly applied throughout the ages; thus, there is a need to recover this truth:
 - 1. Modalism emphasizes the side of God being one to a heretical extreme by denying the coexistence and coinherence of the three of the Godhead.
 - 2. Tritheism emphasizes the side of God being three to a heretical extreme by teaching that the Father, the Son, and the Spirit are three Gods.
- B. God is only one, yet He is also three—the Father, the Son, and the Spirit—1 Cor. 8:4; Matt. 28:19:
 - 1. The Father, the Son, and the Spirit coexist simultaneously from eternity to eternity—Isa. 9:6; Heb. 1:12; 7:3; 9:14.
 - 2. The Father, the Son, and the Spirit coinhere; that is, They mutually indwell one another—John 14:10-11.
 - 3. The essential Trinity refers to the essence of the Triune God for His existence; the economical Trinity refers to His plan, His administrative arrangement, for His move—Matt. 28:19; 2 Cor. 13:14; Eph. 1:4-14.
 - 4. Among the three of the Divine Trinity, there is distinction but not separation—John 10:30; 2 Cor. 3:17.
- C. The Divine Trinity is for God's dispensing, that is, for the distribution of God into His chosen people—2 Cor. 13:14:
 - 1. The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow—John 4:14; 7:37-39.
 - 2. God's desire is to have a recovery of the Triune God dispensed into His redeemed people so that He would become their being and that this would issue in the church life—Rom. 8:10a, 6, 11; 12:4-5; 16:1, 4-5.
 - 3. The Lord's recovery is to recover the Triune God's being wrought into our being and living in us, with us, and through us for His expression—Eph. 3:16-21.

II. The divine revelation concerning the all-inclusive Christ—Eph. 3:8; Col. 1:18; 3:10-11:

- A. The Christ revealed in both the Old Testament and the New Testament is all-inclusive and all-extensive:
 - 1. Christ is the One who fills all in all—Eph. 1:23.
 - 2. The dimensions of Christ are immeasurable—Eph. 3:18.
- B. God's intention is to have a recovery purely and wholly of the Person of Christ—Matt. 17:5; Gal. 1:15a, 16a; 2:20; 4:19; Phil. 1:20-21a.

- C. God's intention is to make Christ the centrality and universality of His eternal economy—Heb. 1:1-3; Col. 1:16-17:
1. God has determined that in His economy one person—His Son, the Lord Jesus Christ—must be everything—Col. 3:10-11.
 2. God's intention in His recovery is to recover Christ as everything in His eternal economy and everything to us as our portion and enjoyment—1 Cor. 1:9; Col. 1:12:
 - a. Christ is preeminent—Col. 1:18-19; Phil. 2:9; Col. 1:15b; Rom. 8:29.
 - b. Christ is everything to the believers—Eph. 3:8; Col. 1:12; 3:4; 1:27; 1 Cor. 1:30.
 - c. Christ is the divine provision—1 Cor. 1:24, 30.
 - d. Christ is everything to the church—Col. 1:18; 1 Cor. 12:12; 3:11; 1 Pet. 2:6-7; Eph. 2:20; Zech. 3:9; 4:7; Col. 3:10-11.
- D. We need to have the subjective experience of Christ as the center of God's economy:
1. Christ revealed in us—Gal. 1:15a, 16a.
 2. Christ living in us—Gal. 2:20.
 3. Christ formed in us—Gal. 4:19.
 4. Christ making His home in us—Eph. 3:17a.
 5. Christ being magnified in us—Phil. 1:20.
 6. Christ dwelling in us as the hope of glory—Col. 1:27.
 7. Christ being all and in all—Col. 3:11b.
- E. When Christ comes into us and saturates us, we are “Christified”—Col. 3:10-11:
1. By being “Christified” we become Christ, the corporate Christ as the expression of God—1 Cor. 12:12.
 2. The Lord's recovery is to recover “Christification.”
- F. “Oh, may we all see this truth! This will bring us into the depths of the Lord's recovery. It will cause us to realize where we are and to know that the recovery is not an ordinary Christian work or a repetition of the history of Christianity. The Lord's recovery is to bring us back to Christ, the depths of God, that God may have the building. Let us all look to the Lord that we may receive mercy to see this marvelous vision” (*Life-study of First Corinthians*, p. 254).