

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2016**

**GENERAL SUBJECT:
THE FAILURES IN THE CHURCHES,
THE DEGRADATION OF THE CHURCH, THE OVERCOMERS IN THE CHURCH,
THE RECOVERY OF THE CHURCH, AND THE STAGES OF THE CHURCH**

Message Ten

The Recovery of the Church

(2)

**Recovered Back to the Unique and Pure Ground
of the Oneness of the Body of Christ with Its Truths**

Scripture Reading: 1 Tim. 1:4; Jude 3; Matt. 16:16; Col. 2:9; 2 Cor. 13:14

- I. The church needs to be recovered from the divisive and apostate ground with its deviations from the truths concerning the Triune God and the person of Christ—2 Cor. 13:14; Matt. 16:16.**
- II. The church needs to be recovered to the truth of the New Testament faith and God's economy—Jude 3; 1 Tim. 1:4; Eph. 1:9; 3:9:**
 - A. God's economy is His household administration to dispense Himself in Christ into His chosen people so that He may have a house, a household, to express Himself, which household is the church, the Body of Christ—1 Tim. 3:15; Eph. 1:22-23:
 1. The apostle's ministry was centered on this economy of God, whereas the differing teachings of the dissenting ones were used by the enemy to distract God's people from this economy—Col. 1:25; 1 Cor. 9:17.
 2. God's economy is a matter in faith—1 Tim. 1:4:
 - a. The dispensing of the processed and consummated Triune God into us is altogether in the sphere and element of the faith—2 Cor. 13:14; Eph. 3:17.
 - b. God's economy, which is to dispense Himself into His chosen people, is not in the natural realm nor in the work of law but in the spiritual sphere of the new creation through regeneration by faith in Christ—2 Cor. 5:17; Gal. 3:23-26.
 - B. Jude 3 speaks of earnestly contending for "the faith once for all delivered to the saints":
 1. This faith is "the common faith," the faith that is common to all believers—Titus 1:4.
 2. The faith is not subjective faith as our believing but objective faith as our belief—Jude 3:
 - a. The faith refers to the things that we believe in, the contents of the New Testament as our faith (Acts 6:7; 1 Tim. 1:19; 3:9; 4:1;

5:8; 6:10, 21; 2 Tim. 3:8; 4:7; Titus 1:13), in which we believe for our common salvation, the general salvation, common to and held by all believers.

- b. This faith, not any doctrine, has been delivered once for all to all the saints; for this faith we should contend—1 Tim. 6:12.

III. The church needs to be recovered to the truth concerning the person and work of Christ—Matt. 16:16; John 1:1, 14; Col. 2:9:

- A. Christ in incarnation is the entire God—the Father, the Son, and the Spirit—manifested in the flesh—John 1:1, 14; Col. 2:9; 1 Tim. 3:16:
 1. The God, who the Word is, is not a partial God; rather, He is the entire Triune God—God the Father, God the Son, and God the Spirit—John 1:1, 14; 14:9-10, 15-18.
 2. In the incarnation of Christ, God was manifested in the flesh, not as the Son only but as the entire God—1 Tim. 3:16.
 3. In Christ dwells all the fullness of the Godhead bodily—Col. 2:9:
 - a. *All the fullness of the Godhead* refers to the entire Godhead; thus, this is the fullness of the Father, the Son, and the Spirit.
 - b. That all the fullness of the Godhead dwells in Christ bodily means that the Triune God is embodied in Him.
- B. Christ is God incarnated to be a God-man, who is both divine and human—John 1:1, 14; Luke 1:31-32, 35.
- C. In His redemptive work Christ died on the cross for our sins and for us sinners, and then He was resurrected so that He could impart Himself into us as the divine life—1 Cor. 15:3-4, 20, 45b.

IV. The church needs to be recovered to the truth concerning the person and dispensing of the Triune God—2 Cor. 13:14:

- A. The trinity of the Godhead is revealed in the New Testament for the dispensing of God Himself in His Trinity into His chosen and redeemed people—1 Pet. 1:2; Matt. 28:19.
- B. In the dispensing of the Triune God, the love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—2 Cor. 13:14.
- C. The Father is embodied in the Son, the Son is transfigured to be the Spirit, and the Spirit is the reaching of the Divine Trinity to us:
 1. All the riches of the Godhead reach us in the Spirit—Gal. 3:14.
 2. Because we are organically united to the Spirit, that is, organically united to the processed and consummated Triune God, whatever He is and has is now our portion as our reality—1 Cor. 6:17; John 16:13.

Excerpts from *Authority and Submission*

We must be a person who submits to authority before we can be a deputy authority ourselves. (p. 108)

All deputy authorities must remember that they are merely God's representative authorities; they have no authority in themselves. (p. 109)

We have absolutely no authority in ourselves. (p. 109)

No one in the whole universe has authority except God. (p. 109)

Never be deceived to think that you have any authority in yourself. Never think that any authority has its source in you. You must forever remember that God is the only One who has the authority, and no one else. (pp. 117-118)

The extent one represents authority depends on the extent of one's knowledge of God's will and thoughts. (p. 110)

To be a representative authority, one must first be acquainted with the person whom he represents. (p. 111)

You can have authority only when God acknowledges your decision. Anything that issues from yourself bears no authority whatsoever. (p. 111)

You have to realize that you have no authority in yourself. (p. 112)

God's deputy authority must...deny himself. (p. 112)

The Lord must first thoroughly break our self before we can become His deputy authority. (p. 113)

God wants us to *represent* His authority, not *replace* His authority. (p. 113)

Fellowship is a basic qualification for being an authority. (p. 115)

Those who are God's deputy authorities...must have a constant and intimate fellowship with the Lord. (p. 115)

It is a most ugly thing for anyone to speak for his authority in order to establish authority for himself. No one can establish his own authority. (p. 120)

All self-established authority must be eradicated from among us. We must allow God to establish every authority, and we must not try to build up any authority of our own. (p. 120)

Those who find out what others say about them and then get angry, indignant, or vindictive are not qualified to be a deputy authority. (p. 124)

Those who vindicate themselves have no authority whatsoever. (p. 125)

The more a person thinks that he is an authority, the less it is likely that he is an authority. (p. 126)

A deputy authority must not act according to his own feeling, and he must not care for himself or be a self-centered person. (p. 141)

God's deputy authorities are gracious ones. (p. 142)

Being gracious to others is one characteristic of a deputy authority. Those who deal righteously with others are not qualified to be a deputy authority. (p. 142)

The basis of authority is resurrection. (p. 144)

It is the resurrection life we receive from God that gives us authority. Authority has nothing to do with man but with the resurrection that is manifested through man. (p. 144)

Whether or not we are an authority depends on whether we have passed through death and resurrection. There is nothing in ourselves that sets us apart as a spiritual authority. (p. 145)

Resurrection means that everything is of God and not of us...Resurrection means that everything is done by God, not by ourselves...As soon as you offend the principle of resurrection, you lose authority, and as soon as you try to exhibit your authority, you instantly lose authority. (p. 150)

When you have resurrection, you have authority, because authority rests with resurrection, not with the natural life. (p. 150)

Only that which issues from resurrection results in authority. Authority is based on resurrection, not on ourselves. (p. 151)

Only one matured in resurrection life can act as God's deputy authority. The more resurrection life is expressed through us, the more authority we will have. (p. 152)

It is imperative that an authority represent God properly. (p. 154)

Nothing is more serious and sobering than to misrepresent authority. (p. 157)

Every time we execute God's authority, we have to pray that we are joined to God. (p. 157)

A man's authority is based on his ministry, and his ministry is based on resurrection. Without resurrection there is no ministry, and without ministry there is no authority. (p. 159)

As soon as authority goes beyond ministry, it becomes a positional authority, and it is no longer spiritual. (p. 160)

A deputy authority should take a place before God that is as equally low and humble as all the people of God. (p. 167)

If a man is always conscious of his authority, he is not qualified to be an authority. (p. 169)

God's appointed authority is one who can take offenses. He is one who can be offended. If the authority that you have received cannot suffer any offense, you are not qualified to be an authority. (p. 171)

The more a person wants to be an authority or a great one, the less we can entrust him with authority. God never grants authority to those who want to be His authority. (p. 183)

The qualification of an authority is based on one's consciousness of his inability and unsuitability. (p. 186)

The main thing about a representative authority is that he represents God. (p. 201)

A deputy authority is one who "represents" authority, not one who "exercises" authority. (p. 201)