**Outline of**
**the Messages for the Full-time Training**
**in the Fall Term of 2026**

---

**GENERAL SUBJECT:**
**THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—**
**FIRST AND SECOND TIMOTHY AND TITUS**

Message One

## The Heavenly Vision of God's Eternal Economy

Scripture Reading: 1 Tim. 1:3-5, 11; 6:3-4; Rom. 1:16-17; 3:22; 10:17; Heb. 11:1; 12:1-2a

**I. We must walk in the truth of the heavenly vision of God's eternal economy, of the mark of God's eternal economy, and of the goal of God's eternal 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:**

A. God's eternal 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. 1:3-5; 6:3-4; 2 Cor. 11:2-3; Titus 1:9; Col. 2:19.

B. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—John 1:12-13; 3:15-16; 2 Pet. 1:4; Rom. 8:16; 1 Cor. 6:17; Rom. 12:1-2; 2 Cor. 4:16-18; Phil. 3:21; 1 John 3:2.

C. God's economy is "in faith" (1 Tim. 1:3-5); this means that what God does in His economy is according to the objective faith (referring to the things in which we believe) and by means of our subjective faith (referring to the believing action of the believers).

D. The mark of God's eternal economy, the strategic and central point of God's eternal economy, is the indwelling, subjective Christ as the Spirit in our spirit, our mingled spirit, our spirit of faith—2 Cor. 3:17; 4:13; 2 Tim. 4:22; Rom. 8:16; 1 Cor. 6:17:

1. We must be narrowed down to and even zeroed in on the all-inclusive divine Spirit in our human spirit 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.
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:
   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.
   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.
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; cf. Rev. 18:12-13.
4. To enjoy the Lord as the Spirit in our spirit is to have grace with us; when this is lost, the degradation of the church is present—2 Tim. 4:22; Gal. 6:18.

E. 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:

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.
2. The local churches are not the goal of God's eternal economy but the procedure to reach the goal, which is the reality of the Body of Christ; any work outside of this is not on the central lane of God's eternal economy—Eph. 4:1-6, 11-16; cf. Psa. 48:2.
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.
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.

F. Any teaching, even a scriptural one, that distracts us from the unique and healthy teaching of God's eternal economy is a different teaching, a "wind of teaching," a strange teaching, that separates 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. 1:3-5; Acts 2:42; 2 Cor. 11:2-3; Eph. 4:14; Heb. 13:9.

G. 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.

H. Job could not find the reason for God's treatment of him, but he believed that there had to be some reason hidden in God's heart (Job 10:12-13); the mystery hidden in God's heart is God's eternal economy; God's only goal in time is to dispense Himself into us day by day that we may be the same as He is, the Body of Christ, for God's fullness, God's expression, which will consummate in the New Jerusalem (Eph. 3:9; 1:22-23; 3:19; Rev. 21:2, 9-10).

**II. God's eternal economy is "the gospel of the glory of the blessed God" (1 Tim. 1:4, 11); the key word concerning "the gospel of God" in Romans and the banner of God's eternal economy is Romans 1:17, which reveals the structure of the gospel of God—"the <u>righteous</u> shall have <u>life</u> and live by <u>faith</u>" (Hab. 1:5; 2:2, 4; Gal. 3:11; Heb. 10:38):**

A. The righteousness of God is the procedure of God's salvation judicially—Rom. 1:16-17:
1. God cannot forgive sinful people without meeting the demands of His righteousness (Psa. 103:6-7); according to His righteousness, "the soul who sins, he shall die" (Ezek. 18:4), and "the wages of sin is death" (Rom. 6:23):
   a. Christ died a vicarious death as the Substitute for sinners, a death that was legal according to God's law and was recognized and approved by God according to the law—Isa. 53:5-6; 2 Cor. 5:21; Matt. 27:45-46.
   b. Christ, the righteous One, was judged on behalf of us, the unrighteous, by the righteous God according to His righteousness, that He might remove the barrier of our sins and bring us to God—1 Pet. 3:18.
   c. On the cross Jesus was made sin for us, condemned sin in the flesh, and by dying on our behalf fulfilled all of God's righteousness; now for the sake of His righteousness, God must forgive us—2 Cor. 5:21; Rom. 8:3, 10; John 19:30.
2. Because God is bound by His righteousness to forgive us, righteousness is the power and the unshakable foundation of our salvation (Rom. 1:16-17; Psa. 89:14); God has put Christ to death on our behalf, He has recognized the death of Christ as the full payment of our debt of sins, and the resurrected and ascended Christ sitting at the right hand of God is the "receipt" of this payment (Rom. 4:24-25; 6:23).
3. Thus, whenever we claim the blood of Jesus and appeal to God's righteousness, He has no choice except to forgive us—1 John 1:9; *Hymns,* #1003, #295.
4. Life is the goal of God's salvation; thus, justification is "of life"; through justification we have come up to the standard of God's righteousness and correspond with it so that now He can impart His life into us—Rom. 5:18.

B. The life of Christ is the purpose of God's salvation organically—v. 10:
   1. The result of our justification is the full enjoyment of God in Christ as our life; in God's organic salvation we have love, grace, peace, hope, life, glory, the Holy Spirit, Christ, and God as our enjoyment—vv. 1-11.
   2. The saving life of Christ is accomplishing the organic goal of God's dynamic salvation in the following ways—v. 10:
      a. This life makes the God-justified believers the many sons of God (8:14; Heb. 2:10), who are the many brothers of Christ (Rom. 8:29) through regeneration (1 Pet. 1:3) by the Spirit of life (Rom. 8:2).
      b. This life sanctifies us with the holy nature of God as the holy element—6:19-20.
      c. This life renews us, by the Spirit of life, based upon the washing of regeneration, from the old element of our old man into the new constitution of our new man—12:2b; Titus 3:5.
      d. This life transforms us metabolically by the Spirit of life with the element of Christ's divine life, from our old constitution to our new constitution, for the building up of Christ's organic Body—Rom. 12:2b, 5; 2 Cor. 3:18.
      e. This life conforms us to the image of Christ as the firstborn Son of God so that we may be full-grown God-men for the Triune God's expression—Rom. 8:29.
      f. This life glorifies us through the redemption of our body so that we may enter into the freedom of glory and our full sonship—vv. 21, 23, 30.
      g. This life makes us reign as kings over Satan, sin, and death—5:17, 21.

C. The faith of the believers is the substantiation of God's salvation practically—Heb. 11:1:
   1. The faith of the believers is actually not their own faith but Christ entering into them to be their faith—Rom. 1:12; 3:22 and footnote 1; Gal. 2:16 and footnote 1:
      a. When we look away unto Jesus, He transfuses Himself as the believing element into us so that He may believe for us; hence, He Himself is our faith, and we live by Him as our faith—Heb. 12:1-2a; 2 Cor. 5:7; Rom. 3:22; Gal. 2:20.
      b. The Lord's recovery is to recover us from things that are seen to things that are not seen; hence, we need to be those who exercise our spirit of faith to walk by faith and not by sight—2 Cor. 4:13, 16-18; 1 Pet. 1:8; 2 Cor. 5:7; Heb. 11:27.
   2. Our believing into Christ is our appreciation of Him as a reaction to His attraction—Rom. 10:17; Heb. 12:1-2a; cf. Acts 14:27.
   3. Faith comes out of the hearing of the word; when we come to the living word (Christ) in the written word (the Bible), He becomes the applied word (the Spirit) of faith to us—Rom. 10:8, 17; Gal. 3:2; John 5:39-40; 6:63; cf. Heb. 3:12.
   4. When man hears Christ, knows Him, appreciates Him, and treasures Him, He causes faith to be generated in man, becoming the faith in man that enables man to believe in Him—12:2a; Rom. 10:17; Gal. 3:2, 5; 5:6.
   5. Faith is to believe that God is and we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Heb. 11:1, 5-6.
   6. As believers, we live by faith and infuse Christ as faith into others by exercising our spirit of faith—2 Cor. 4:13; Rom. 10:14-17; Acts 26:22-29.
   7. Faith is the subjective God applied to our being; thus, just as nothing is impossible to God, nothing is impossible to faith—Matt. 17:20; 19:26; *Hymns,* #535.
   8. The great irrepressible and unlimited power of faith motivates thousands to suffer for the Lord, risk their lives, and become overcoming sent ones and martyrs to spread the gospel of God's eternal economy unto the uttermost part of the earth—Luke 18:8; Rom. 16:3-4; Acts 20:24; 1 Tim. 1:4, 11-12; Matt. 24:14; 25:21, 23; Acts 1:8.

*© 2026 Living Stream Ministry*