

**Banners for 2011 Thanksgiving Conference**

**The unique focus of the Lord's recovery  
is the testimony of the Triune God—  
the corporate expression of the Triune God,  
the testimony of Jesus.**

**Romans 8 is the focus of the entire Bible  
and the center of the universe.**

**The focus of God's economy is the mingled spirit—  
the divine Spirit mingled with the human spirit—  
a spirit that is both the Spirit of the Lord  
and our spirit.**

**We need to live in the focus of the Lord's recovery  
as inoculators and ministers of the new covenant.**

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**Outline of the Messages  
for the Thanksgiving Conference  
November 24-27, 2011**

**GENERAL SUBJECT: THE FOCUS OF THE LORD'S RECOVERY**

Message One

**The Need to See the Focus of the Lord's Recovery**

Scripture Reading: Eph. 3:16-17a, 19b; Rev. 1:2, 9, 12, 20; 2:5; 1 Tim. 3:9, 15-16

- I. We need to have a vision of the Lord's recovery—a vision that revolutionizes us, governs us, controls us, directs us, preserves us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a; Acts 26:19:**
- A. If we have the vision of the Lord's recovery, we are directed toward God's goal, and our living is governed according to God's economy—1 Tim. 1:4.
  - B. If we do not have a clear and strong vision of what is on the Lord's heart concerning His recovery, we are not in the recovery intrinsically, and we are doing things in vain—cf. Rom. 2:28-29; 1 Cor. 15:2, 14, 58; 1 Thes. 3:5.
- II. The Lord's recovery is unique in everything—Eph. 4:4-6:**
- A. In the recovery we have the unique God, the unique plan, the unique economy, the unique work, the unique way, the unique ministry, the unique focus, and the unique goal—1 Cor. 8:6; Eph. 1:4-5, 9-14; 3:9-11; 4:12-13, 16.
  - B. The Lord's recovery is the recovery of the unique plan, the unique economy, the unique way, the unique work, and the unique focus by the unique ministry—Rom. 8:28-29; 1 Tim. 1:4; 1 Cor. 15:58; 16:10; 2 Cor. 3:8; 4:1; 5:18.
- III. The unique focus of the Lord's recovery is the testimony of the Triune God—the corporate expression of the Triune God; this focus is the testimony of Jesus—Eph. 3:16-17a, 19b; 1 Tim. 3:9, 15-16; Rev. 1:9, 12, 20:**
- A. God's original intention was that man would receive His life and nature and thereby become His expression; the Lord's recovery is to recover the corporate expression of God—Gen. 1:26; 2:7-9; Col. 1:15; 2 Cor. 3:18; Col. 3:10.
  - B. As the corporate expression of the Triune God, the church is the fullness of God—Eph. 1:22-23; 3:19b:
    - 1. The highest definition of the church is that the church is the fullness of God, the corporate expression of God—v. 19b.
    - 2. In Ephesians 3:16-17a and 19b Paul prayed that the Triune God in Christ would make His home in our hearts so that our inner being would be filled unto the overflowing of the Triune God for the corporate expression of the Triune God; this is what God wants to recover today.
    - 3. As the corporate expression of the Triune God, the church—the Body of Christ—is a four-in-one organic entity—the Father, the Son, the Spirit, and the Body mingled together as one—4:4-6.
  - C. The four-in-one organic entity in Ephesians 4:4-6 corresponds to the golden lampstands, the testimony of Jesus, in Revelation 1:9, 12, and 20; the churches as the golden lampstands bear the testimony of Jesus:
    - 1. *The testimony of Jesus* is an all-inclusive expression—vv. 2, 9:

- a. The testimony of Jesus is the testimony of the Son coming with the Father and by the Spirit to live on earth, to die on the cross to clear up the universe, to release the divine life, and to resurrect from the dead to become a life-giving Spirit, who comes as the Son with the Father compounded with divinity, humanity, human living, crucifixion, and resurrection—John 1:14; 14:17-18, 20; 1 Cor. 15:45b.
  - b. Such a compound testimony is the testimony of Jesus, and this testimony has a symbol—the golden lampstand—Rev. 1:2, 9, 12, 20.
2. As the testimony of Jesus, the golden lampstand is the embodiment and expression of the Triune God—v. 12:
- a. In the golden lampstand there are three main factors:
    - (1) The entire lampstand is gold; it is not only golden but gold itself, signifying God the Father's divine nature—2 Pet. 1:4.
    - (2) The gold is in a definite form and a purposeful shape, signifying the Son, Christ, as the embodiment of the Godhead, the embodiment of the Father's nature—Col. 2:9; 1:15.
    - (3) The seven lamps shining for God's expression are the seven Spirits of God—Rev. 1:4; 3:1; 4:5; 5:6.
  - b. In the lampstand we see the Father, the Son, and the Spirit; thus, the golden lampstand is the embodiment and expression of the Triune God.
  - c. This is the church as the testimony of Jesus, the testimony of the Triune God, the expression of the Triune God—1:12, 20; 2:1, 5.
  - d. In the church as the golden lampstand we have the Father's nature, the Son's embodiment, and the Spirit's expression; this should be the essence of the church's shining—Matt. 5:14-16; Eph. 5:8; Phil. 2:15-16:
    - (1) The light that the church shines forth—the testimony that shines out from the church—must be the Triune God—Eph. 3:16-17a.
    - (2) In everything we do in the church life and in our daily life, we must bear a clear, evident, strong testimony of a golden lampstand constituted with the Father's nature, the Son's embodiment, and the Spirit's expression—Rev. 1:20.
- D. To bear such a testimony is to hold the mystery of the faith—1 Tim. 3:9:
- 1. The faith is the content of God's New Testament economy, in which we believe—Eph. 4:13; Titus 1:1, 4; Jude 3.
  - 2. In using the word *mystery*, Paul refers to Christ as the mystery of God and to the church as the mystery of Christ—Col. 2:2; Eph. 3:4-6.
  - 3. According to the context of 1 Timothy 3:9, the mystery of the faith should include the church, because the church is constituted with God in Christ and with Christ as the life-giving Spirit; this corresponds to the constitution of the lampstand—Rev. 1:12, 20:
    - a. As the lampstand is constituted with the Father, the Son, and the Spirit, so the church also is constituted with the Divine Trinity—Eph. 4:4-6.
    - b. The church is a living organism constituted with the living God in His Divine Trinity to be the corporate manifestation of God; this is not only the church but also the church life, the church's living—1 Tim. 3:15-16.
  - 4. Thus, the church is a golden lampstand shining forth the corporate expression of the Triune God; this is the focus of the Lord's recovery—the testimony of the Triune God—Rev. 1:2, 9, 12, 20.