

2022 Mid-Atlantic Blending Conference

March 25-27, 2022

Message 1

The Recovery of the Eternal Economy of God

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

- I. *Recovery* means the restoration or return to a normal condition after a damage or a loss has been incurred:**
 - A. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention—Gen. 2:7-25; Rev. 19:7-9; 21:2; 18-21; 22:1-2, 17a.
 - 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.
- II. Concerning the church with Christ as her content, beauty, and glory, our vision should be governed not by the present situation or by traditional practice but by God's original intention and standard as revealed in the Scriptures according to the present advance of His recovery.**
 - A. The Lord's recovery is the recovery of Christ as our center, reality, life, and everything in His full ministry of incarnation, inclusion, and intensification—Col. 1:17b, 18b; Psa. 80:1, 15, 17-19; John 1:14; 1 Cor. 15:45b; Rev. 2:4-5, 7, 17; 3:7-8, 12-13, 17-22; 4:5; 5:6; John 6:57; 14:21, 23; 21:15-17.
 - B. The Lord's recovery is the recovery of the oneness of the Body of Christ—John 17:11, 21, 21-23; Eph. 4:3-4a; Rev. 1:11.
 - C. The Lord's recovery is the recovery of the function of all the members of the Body of Christ—Eph. 4:15-16; Rom. 15:16; 1 Pet. 2:5, 9; 1 Cor. 14:1, 4b, 12, 26, 31, 39.
- III. God's eternal economy was unveiled through the apostles, but because the believers lost the proper understanding of God's eternal 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.
 - B. 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.
- IV. We must walk in the truth of the heavenly vision 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. 1:3-6; 6:3-4; 2 Cor. 11:2-3; Titus 1:9; Col. 2:19.

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- 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.
- V. 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—2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:16; 1 Cor. 6:17:**
- A. 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.
 - B. 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.
 - C. 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.
- VI. 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:**
- A. 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.
 - B. 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 eternal economy—Eph. 4:1-6, 11-16.
 - C. 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.
 - D. 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.
- VII. Teachings that differ from the unique and healthy teaching of God's eternal 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.**
- VIII. 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.**
- IX. We in the Lord's recovery must have a clear vision of God's eternal economy and then be governed, controlled, and directed by this vision, for we are here to carry out God's eternal economy in His recovery—Acts 26:18-19; Prov. 29:18a.**

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Experiencing the Grace of God in the Economy of God

Scripture Reading: Eph. 1:10; 3:9; 1 Tim. 1:4; Gal. 6:18; 1 Cor. 15:10; 2 Pet. 3:18a

I. God's eternal economy is to gain a group of people, that the Triune God may dispense Himself into them to be their life and everything so that they may be joined to Him as one, be filled and occupied with Him, and be one organic entity with Him on earth to be the Body of Christ, the church, for His corporate expression—Eph. 1:3-23:

- A. The eternal economy of God is the central line of the entire Scripture—v. 10; 3:9.
- B. The interpretation of the Scriptures should be strictly governed by this central line under its enlightenment—Luke 24:27, 32, 44.
- C. The one thing that should be focused on, emphasized, and ministered is the New Testament economy of God—1 Tim. 1:4.
- D. The Christian life is a life that is for God's economy—2 Cor. 5:14-15.

II. The grace of God is a matter of tremendous significance—John 1:14, 16-17; Eph. 2:7; Rev. 22:21:

- A. Grace is the greatest truth and the highest revelation in God's New Testament economy—John 1:14, 16-17; Heb. 10:29; 1 Cor. 15:10; Phil. 4:23; Rev. 22:21.
- B. If we would understand what the grace of God is as revealed in the New Testament, we need a clear view of the New Testament as a whole.

III. According to the New Testament, grace is actually what God is to us for our enjoyment—John 1:16-17; 2 Cor. 12:9:

- A. Grace is God not in doctrine but in our experience, for grace is God in Christ with all that He is for our enjoyment; this includes life, strength, comfort, rest, light, righteousness, holiness, power, and the other divine attributes.
- B. Grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced by us for our enjoyment—13:14.
- C. The New Testament is a history of the grace of God as the incarnation of the Triune God in His Divine Trinity processed and consummated and moving and living in and among the believers—John 1:14, 16-17; Rev. 22:21.

IV. Grace is the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit—2 Cor. 13:14; Num. 6:22-27; Psa. 36:8-9:

- A. Grace is the Triune God in His incarnation to be dispensed into the believers by the Father as the source, by the Son as the element, and by the Spirit as the application—2 Cor. 13:14.
- B. Grace is the embodiment of God, who became a God-man with divinity and humanity, passed through human living, died, resurrected, and entered into ascension; now He is the life-giving Spirit dwelling in us—1 Cor. 15:45b; 6:17.

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C. Grace is the Triune God processed and consummated for us so that we may enjoy Him—John 1:14, 16-17; 1 Pet. 5:10; 2 Cor. 13:14; Heb. 10:29; 1 Cor. 15:10, 45b; Rev. 22:21.

V. **“The grace of our Lord Jesus Christ be with your spirit”—Gal. 6:18:**

A. The mark of God’s economy is that Christ today is the grace of God in our spirit—v. 18:

1. Our regenerated spirit indwelt by the Spirit is the focus of God’s promised blessing—John 3:6; Rom. 8:10; 15:29; Eph. 1:3.
2. We need the grace of the Lord, which is the bountiful supply of the all-inclusive Spirit, to be with our spirit—Phil. 1:19; 2 Tim. 4:22.

B. The grace of Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit—John 1:14; 1 Cor. 15:45b; 2 Tim. 4:22; Philem. 25:

1. Grace is God the Father embodied in the Son who is realized as the Spirit; ultimately, the Spirit is grace—Heb. 10:29.
2. This grace, the ultimate consummation of the Triune God, now dwells in our spirit—Phil. 4:23.

C. As children of God, we should be those who receive and enjoy the grace of our Lord in our spirit—2 Cor. 13:14; Philem. 25:

1. The receiving of Christ as the Spirit of grace is a lifelong, continuous matter—John 1:16; Rev. 22:21.
2. Day by day a marvelous divine transmission should take place as God supplies the Spirit of grace bountifully, and we receive the Spirit of grace continually—Gal. 3:2-5; John 3:34.

VI. **“By the grace of God I am what I am; and His grace unto me did not turn out to be in vain,...yet not I but the grace of God which is with me”—1 Cor. 15:10:**

A. Grace, mentioned three times in 1 Corinthians 15:10, is the resurrected Christ becoming the life-giving Spirit (v. 45) to bring the processed Triune God in resurrection into us to be our life and life supply that we may live in resurrection.

B. *Not I but the grace of God* in 1 Corinthians 15:10 equals *no longer I...but... Christ* in Galatians 2:20; this shows that Christ Himself is the grace of God—God Himself working through the apostle.

VII. **“Grow in the grace...of our Lord and Savior Jesus Christ”—2 Pet. 3:18a:**

A. Grace is the Triune God being life and the life supply to us and in us; to grow in grace is to grow in this inward source of the supply of life—1 Pet. 5:10.

B. Grace is God processed through incarnation, death, resurrection, and ascension; all these elements of grace are within us to be one with us—Phil. 4:23.

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Message 3

Seeing the God-Ordained Way to Practice the New Testament Economy

Scripture Reading: Eph. 3:6-11; 2 Cor. 5:20; Matt. 28:18-19; 1 Cor. 12:13;
Prov. 4:18; Psa. 119:147-148; Rom. 12:1

I. We need to see the relationship between God's New Testament economy and the practice of the God-ordained way:

- A. "Although we had seen God's economy and His dispensing, we were still short in the matter of practice. Hence, I spent four years. . . to study the way of practice according to the Bible in an attempt to find out the way to put into practice the dispensing in God's economy" (*The Collected Works of Witness Lee, 1990*, vol. 3, "The Economy and Dispensing of God," p. 84).
- B. Our desire is to see and enter into the God-ordained way in order to practice the New Testament economy.
- C. When we go out, we must hold on to the concept and deep feeling that we are going out to visit people for God's economy.

II. We need a clear vision and deep impression concerning God's economy, which involves the completion of Christ and the propagation of the pneumatic Christ for the producing of the church—Eph. 3:6-11:

- A. The completion of Christ is the first major item in the divine economy:
 1. To fulfill God's eternal purpose, Christ needed to be divinely equipped or completed with incarnation, human living, crucifixion, resurrection, and ascension.
 2. This completed Christ has linked us to Himself, and by this linking He sends us to people as His ambassadors—Matt. 28:18-19; 2 Cor. 5:20.
- B. The propagation of the pneumatic Christ is the next major item in the divine economy:
 1. The pneumatic Christ is the essential Spirit of life to impart the divine life of resurrection into God's chosen and believing people—John 3:3, 5-6.
 2. The pneumatic Christ is also the economical Spirit of power to baptize the regenerated believers into one Body—1 Cor. 12:13.
 3. What a great thing it is to go out by being linked to Christ so that people can be regenerated with the essential, pneumatic Christ and baptized not only into the Triune God but also into the Body of Christ.
 4. To preach the gospel to people is to make them the multiplication of the pneumatic, completed Christ.
- C. The completion of Christ and the propagation of the pneumatic Christ are for the producing of the church—Eph. 3:6-11.

III. The application of the God-ordained way is by a revived life:

- A. The biblical way, the God-ordained way, includes four things:
 - 1. The preaching of the gospel by visiting people to get people saved for Christ—Matt. 28:19; Mark 16:15.
 - 2. Having home meetings set up in the new ones' homes for nourishing and cherishing them so that they may grow in life—John 21:15; 1 Pet. 2:2.
 - 3. Having group meetings to group the new ones together for perfecting—Heb. 10:24-25; Eph. 4:12-13.
 - 4. Prophesying, speaking for the Lord and speaking forth the Lord in the church meetings for the building up of the Body of Christ—1 Cor. 14:1, 3-5, 12, 23-24, 31, 39a.
- B. The God-ordained way starts from our personal revival:
 - 1. To visit people for the preaching of the gospel, we must be revived persons.
 - 2. Whether we are participating in the home meetings, the small group meetings, or the district meetings, we must be those who are revived.
 - 3. Morning revival is based upon God's natural law; a Christian's life should follow the moving of the sun; when the sun rises, we should rise with it; we keep rising until the perfect day—Lam. 3:22-23; Prov. 4:18:
 - a. The first step in the exercise of the spirit is to call on the name of the Lord and to pray, which is to speak to the Lord; the calling plus the speaking to the Lord are like a man's deep breathing—Psa. 119:147a; Lam. 3:55-56; Rom. 10:12b-13.
 - b. The second step in the exercise of the spirit is to pray-read the Lord's word; pray-reading mingles the Lord's word with our spirit—Psa. 119:147b; Eph. 6:17-18.
 - c. In our time with the Lord, the main thing is to clear up our conscience to get rid of our inner condemnation; this is done by making a thorough confession of all our failures, defects, defeats, wrongdoings, mistakes, and even sinfulness to the Lord—Psa. 32:5; 51:1-9; 1 John 1:9.
 - d. In the morning revival we may spontaneously fellowship with the Lord, praise and sing, read the Bible, pray for matters, and worship the Lord.
- C. After a time with the Lord in the morning we should exercise to keep ourselves in the spirit throughout the day; this is to be overcoming and victorious—Rom. 8:4; Gal. 5:16.

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Message 4

Exercising Our Stewardship to Raise Up Believers as God's Family

Scripture Reading: Rom. 15:16; John 21:15; 1 Thess. 2:7; Eph. 4:12; 1 Cor. 14:3-4, 12, 26

- I. **Raising up the church is like a raising up a family. First, we must beget children; we must bring sinners to be regenerated to become babes in Christ—1 Cor. 4:14-15; Philem. 10.**
 - A. Begetting occurs as we exercise as laboring priests of the gospel of God—Rom. 15:16.
 - B. All the New Testament believers are a corporate priesthood—Rev. 19:5b-6; 5:9-10; 1 Peter 2:5,9.
 - C. As priests we offer not only our bodies, our praises, the things we do for God, and Christ as the reality of all sacrifices, but mainly we offer sinners saved by our preaching.
 - D. To function as priests, we need to be one with Christ in the organic union with the Triune God. By praying ourselves into this practical experience we are burdened and energized to go forth to visit people so that Christ may be imparted into them.
 - E. In this union with Christ, we will be filled with love, concern, and sympathy. We will have a meek and humble spirit to realize that what people need is the Lord.
 - F. In this union we will stand with the desire of our Savior God for all men to be saved and we will touch the compassion and mercy of God to sinners.
- II. **Second, we must visit and feed these newborn babes; newborn babes cannot eat or drink by themselves; they need nursing mothers to feed them—John 21:15; 1 Thess. 2:7.**
 - A. It is good to always have some under our shepherding care.
 - B. We uphold these shepherding times by four supporting legs: the word of God, the mingled spirit, singing, and praying.
 - C. This way requires us to be properly equipped with the knowledge of the truth and the experience of life in order to be living and spontaneous in meeting the needs of the Lord's lambs.
 - D. Our goal is to nourish and cherish the new ones so that they may remain and may grow in life—John 15:16; 21:15.
 - E. We need the Lord's wisdom and grace to know how to care for these "babes" in a fine and gentle way in different situations without stumbling them.
 - F. We should not "arrest" or judge others, but rather seek the opportunity to minister Christ to meet the needs.

- III. Third, raising up children involves not merely feeding them but also perfecting them; after being fed, a young believer needs some teaching, some education—Eph. 4:12.**
- A. Group meetings should include fellowship, intercession, and the care and shepherding of one another in our various conditions and situations.
 - B. Perfecting of one another takes place in the group meetings as we mutually teach and learn from one another concerning the counsel of God in His economy—Heb. 10:24-25; Acts 20:27, 31.
 - C. This perfecting in the group meetings will equip and perfect the saints to be able to do the work of the New Testament ministry—Eph. 4:12.
- IV. Fourth, after being perfected, every saint needs to exercise to prophesy; according to the New Testament, prophesying builds up the church directly—1 Cor. 14:3-4, 12, 26.**
- A. Prophesying is to speak for God and Christ, to speak forth God and Christ, and to minister and dispense God and Christ to people.
 - B. Prophesying encourages and consoles the believers—v. 3.
 - C. Prophesying reveals God’s heart, God’s will, God’s way, and God’s economy to people.
 - D. We should desire earnestly to prophesy—1 Cor. 14:1, 12, 24-25, 31, 39a.
 - E. We need to learn to prophesy with content from the rich word, with the personal experience of life, under divine enlightenment and inspiration, and with healthy utterances and the exercise of the spirit.
 - F. Prophesying builds up the church, which is His Body, the fullness of the One who fills all in all—Eph. 1:22-23.