

**Conference in Brooklyn Park, Minnesota  
October 30-31, 2010**

**KNOWING THE LORD'S RECOVERY IN LIFE AND TRUTH  
AND  
LIVING A LIFE FOR THE FULFILLMENT OF GOD'S ETERNAL PURPOSE**

Message One

**Knowing the Lord's Recovery in Life**

Scripture Reading: John 1:4; 10:10; 11:25; 14:6; Rom. 8:2, 10-11

- I. In order to see life and to know the Lord's recovery in life, we need to be unveiled—2 Cor. 3:14-17:**
- A. For centuries the human mind has been in captivity to religious and natural concepts; for this reason, we may read the Bible without seeing what it reveals—v. 15; John 5:39-40.
  - B. Many in the local churches are still natural in their understanding of spiritual things; they remain under the veil of natural concepts—2 Cor. 3:14.
  - C. Everyone has four layers of veils: the natural makeup with its ethical element, culture, religion, and the ethics acquired through teaching and training—Matt. 11:25; Rom. 7:21-23; 1 Cor. 2:14; Phil. 3:3-6.
  - D. Instead of assuming that we do not have any veils, we need to look to the Lord and pray, "Lord, take away anything that is covering me. O Lord, remove my veils!"
- II. Organized Christianity has deviated from the central line of life; the degradation in Christianity is a deviation from life—Eph. 4:18; Rev. 3:1.**
- III. We need to know the Lord's recovery in life—John 1:4; 1 John 1:1-2:**
- A. Our eyes must be opened to see that the Lord's recovery is a recovery back to life—John 1:1, 4; 14:6; 1 John 1:1-2.
  - B. The purpose of the Lord's recovery is to bring us back to God Himself as our life—Eph. 4:18; Rom. 5:10; 8:2, 10-11.
  - C. The Lord's recovery is absolutely a matter of life—a recovery to bring us back to the Triune God in order to possess, experience, and enjoy Him as life—2 Cor. 13:14.
  - D. In order to have an adequate vision of the Lord's recovery, we need to know the recovery in the Triune God—1 John 1:1-2; 2:25; 5:11-13.
- IV. To know the Lord's recovery in life is to know the Triune God as life in our experience—John 1:4, 14, 16-17; 10:10; 11:25; 14:6:**
- A. Life is the Triune God, for the Father is in the Son, and the Son became the Spirit to be our life—1:14; 20:22; 1 Cor. 15:45b:
    - 1. Life is the Triune God Himself coming into us so that we may experience Him, enjoy Him, be one with Him, and express Him—Rom. 8:2, 10-11.
    - 2. Life is a person—the Triune God, who in Christ has passed through incarnation, human living, crucifixion, resurrection, and ascension and has come into us as the life-giving Spirit to be our life and to mingle with us—1 Cor. 15:3-4, 45b; 6:17.
    - 3. Life is the Triune God Himself—the God who created the universe, was incarnated, lived on the earth in humanity for thirty-three and a half years, died on the cross, passed through death and Hades, entered into resurrection, ascended to the heavens as a man, and became the life-giving Spirit to enter into us as our life—John 1:14, 29; 12:24; 14:9-10, 17-18, 20.

- B. Our standard must be God Himself, who is our life—1:1, 4; 11:25; 14:6:
  - 1. If we know God in all the items from creation to our glorification, then we know what life is—1 John 1:1-2; 5:13.
  - 2. God ordained that His chosen, redeemed, and regenerated people should live this life—the processed God, who is real, practical, available, and even one with us—John 6:57; 7:37-39; Col. 3:4.
- C. Regeneration, sanctification, renewing, transformation, conformation, and glorification are the work of life within us, and this life is the processed Triune God, who became the life-giving Spirit to dwell in our spirit and to be one with us—Rom. 6:19; 8:16, 29-30; 12:2.
- D. Christ is the processed Triune God, who is dwelling within us as our life and mingling Himself with us to sanctify, renew, transform, conform, and eventually glorify us—John 1:1, 14; 14:9-10, 17-18; Col. 3:4.
- E. Life is a wonderful person who is both God and man, who passed through incarnation, human living, crucifixion, resurrection, and ascension, and who is now the indwelling Spirit; this is what we mean by life, and we need to see a vision of this profound reality—2:9; 3:4; 1:9.

**V. If we see the vision of the churches as the golden lampstands—the embodiment and expression of the Triune God—we will truly know what life is—Rev. 1:12, 20; 2:1:**

- A. The churches can be golden, having God’s nature, because His life is being worked into the believers through regeneration, sanctification, renewing, transformation, conformation, and glorification; apart from this process, there is no way for the church to be a golden lampstand—John 3:6; Rom. 8:11.
- B. The church is the Triune God’s reproduction, not in the Godhead as a deity to be worshipped but in life, nature, and expression—Eph. 4:4-6; Rev. 1:12, 20.
- C. Life is not only something in our experiences, such as the law of life, the sense of life, and the fellowship of life, but primarily the Triune God dispensing Himself into us and making us one in Him to be the golden lampstands—2 Cor. 13:14; Rev. 1:4-6, 12, 20.

**VI. The Christian life has the individual aspect and the corporate aspect; the individual aspect is for the corporate aspect—John 3:3, 5-6; 17:22-23:**

- A. Outside the church life, people can be regenerated to receive the divine life, but without the church life, they will not have the abundance of life—1:12-13; 3:3, 5-6, 15-16.
- B. We experience life individually, but because our individual experience is for the corporate aspect, we must be in the practical church life in order to have the abundance of life—10:10.

**VII. We need to pray that the Lord will show us a clear vision of life so that we may know the Lord’s recovery in life—Col. 1:9; Eph. 1:17:**

- A. If we see the revelation in the Bible concerning life, we will know what the Lord’s recovery is; we will know that the recovery is not a matter of any kind of activity, movement, or practice, because these things are not the Triune God Himself as life—Rom. 8:2, 6, 10-11.
- B. If we see life in a practical way, we will be able to discern life and not be misled if some try to lead the church in a wrong direction—Col. 3:4.
- C. If we have the vision of the Lord’s recovery in life, no matter what happens, we will be kept in the recovery without any change, distraction, or deviation—Prov. 29:18a; Acts 26:19.

## Message Two

### **Living a Life of Consecration, Morning Revival, and Shepherding for the Fulfillment of God's Eternal Purpose**

Scripture Reading: Psa. 110:3; 1 Pet. 1:8; 2:7; Lam. 3:22-23; John 21:15-17; Psa. 23:1-6

#### **I. Psalm 110 and Psalm 23 reveal how crucial consecration, morning revival, and shepherding are for the fulfillment of God's eternal purpose:**

- A. "Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn"—110:3:
  - 1. Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration; if we offer ourselves willingly to the Lord, we will be beautified with a divine, heavenly splendor—Matt. 26:6-13.
  - 2. Christ also needs us to be the dew from the womb of the dawn for Him to be watered:
    - a. If we do not rise up early in the morning, we will miss the opportunity to enter into the womb of the morning to be conceived as dew with which to water Christ.
    - b. May we respond to the Lord by saying, "Lord Jesus, I want to be the dew conceived and produced by the womb of the dawn for You to be watered."
- B. Psalms 22—24 are a group of psalms revealing Christ from His crucifixion through His shepherding to His kingdom in the coming age:
  - 1. Psalm 22 concerns Christ's death, His resurrection, and His many brothers produced in His resurrection to form His church.
  - 2. Now that the church has been formed, we need to enter into the reality of Psalm 23, which concerns Christ as the Shepherd in His resurrection; this will bring in a new revival that will usher us into the kingdom age.
  - 3. Psalm 24 concerns Christ as the coming King in God's kingdom.

#### **II. For the fulfillment of God's eternal purpose, we must live a life of consecration by having a change in our concept of value—Matt. 23:16-26; 1 Sam. 16:7; Luke 16:15; 9:54-56; 1 Pet. 3:4:**

- A. The proper concept of value for the believers can be seen in their estimation and assessment of the following aspects of Christ and His full salvation:
  - 1. Their valuation of the Lord Jesus—Psa. 118:22; 1 Pet. 2:4, 7.
  - 2. Their valuation of the word of the cross—1 Cor. 1:18.
  - 3. Their valuation of God's kingdom and righteousness in comparison to a man's daily necessities—Matt. 6:32-33.
  - 4. Their valuation of the Lord Jesus in comparison to their relatives—10:37-38; Luke 18:26-30.
  - 5. Their valuation of a man's soul in comparison to the whole world—Matt. 16:26; 4:8-11; Rev. 18:13; 1 Pet. 4:19.
  - 6. Their valuation of their body in comparison to the seriousness and consequence of sin—Matt. 18:8-9.
  - 7. Their valuation of hierarchical position in comparison to being slaves of the Lord and to one another—20:25-27.

8. Their valuation of Christ as the treasure of justice in comparison to earthly treasure—Job 22:23-28; Matt. 12:18-21; Isa. 42:1-4.
  9. Their valuation of the enjoyment of sin in comparison to the unseen reward—Heb. 11:24-27.
  10. Their valuation of the knowledge of Christ in comparison to all things—Phil. 3:7-8; 1 Pet. 1:8.
- B. We need to ask the Lord to grant us the light to have a thorough change in our concept of value so that we will continually choose Christ and all that He is as our super-excelling portion—Mark 9:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.
  - C. “If you bring out the precious from the worthless, / You will be as My mouth”—Jer. 15:19; cf. v. 16.

**III. For the fulfillment of God’s eternal purpose, we must live a life of morning revival—Lam. 3:22-23; Psa. 119:147:**

- A. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed—2 Cor. 4:16; Judg. 5:31; Prov. 4:18.
- B. “The fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it. Fire shall be kept burning on the altar continually; it shall not go out”—Lev. 6:12-13:
  1. The priest’s burning wood on the altar every morning signifies the need of the serving one’s cooperation with God’s desire by adding more fuel to the holy fire to strengthen the burning for the receiving of the burnt offering as God’s food (cf. Rom. 12:11; 2 Tim. 1:6-7); the morning signifies a new start for the burning.
  2. The burning of the burnt offering laid a foundation for the sweetness of the peace offering, which indicates that our offering ourselves to God as a continual burnt offering should be laid as a foundation for our sweet fellowship with God, signified by the burning of the fat of the peace offering.
  3. The burning of both the burnt offering and the peace offering signifies that both our absoluteness for God and our enjoyment of the Triune God should be a matter of burning.
- C. To have a revival that is renewed daily is to have a transformation that is fresh daily; if we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured—2 Cor. 3:18; Rom. 12:2; Heb. 6:1a.

**IV. For the fulfillment of God’s eternal purpose, we must live a life of being shepherded and of shepherding others according to God:**

- A. The Lord has incorporated the apostolic ministry with His heavenly ministry to take care of God’s flock, which is the church, issuing in the Body of Christ—John 21:15-17; Acts 20:28; 1 Pet. 5:2.
- B. The ascended Christ as Jehovah is our Shepherd in five stages—Psa. 23:1:
  1. The enjoyment in the green pastures and at the waters of rest—v. 2.
  2. Revival and transformation on the paths of righteousness—v. 3.
  3. The experience of the presence of the resurrected pneumatic Christ through the valley of the shadow of death—v. 4.
  4. The deeper and higher enjoyment of the resurrected Christ on the battlefield—v. 5.
  5. The lifelong enjoyment of the divine goodness and kindness in the house of Jehovah—v. 6.

Message Three

**Knowing the Lord's Recovery in Truth**

Scripture Reading: John 8:32; 11:25; 14:6; 17:17; 1 John 1:1-2, 5-7

**I. It is crucial for us to see that the Lord's recovery is altogether a matter of life and truth; life and truth characterize the recovery—John 8:32; 14:6:**

- A. Life is the Triune God Himself in all His processes to reach man, and truth is God Himself as the reality—1:1, 14, 29; 14:9-10, 16-17; 17:17; 1 John 5:6.
- B. In order to have an adequate vision of the Lord's recovery, we need to know the recovery in the Triune God and through the Bible, the content of which is the truth—John 17:3, 17; Eph. 1:17; Col. 1:9.

**II. In New Testament usage, the word *truth* denotes Christ as the reality—John 1:14, 17; 8:32, 36; 14:6:**

- A. According to the natural concept, the word *truth* means “doctrines” or “principles,” but verses such as John 1:17; 4:24; and 1 Timothy 3:15 show that truth is not a doctrine or a principle but the reality.
- B. Whenever we read the New Testament, we should not understand the word *truth* according to the natural concept but realize that it refers to Christ as the reality—John 8:32, 36; 14:6.

**III. In order to know what truth is, we need to know the Gospel of John:**

- A. John is composed with the Triune God—the Father, the Son, and the Spirit—the Word, life, light, grace, and reality, or truth; all these factors are actually God Himself—1:1, 4-5, 14, 16-17; 14:9-10, 16-17, 26.
- B. John 8:32 and 36 use *the truth* and *the Son* interchangeably, revealing that the truth is actually a person, Christ the Son.
- C. On God's side, truth is God revealed, and on our side, truth is God realized; when God reveals Himself, that is truth, and when we realize and touch God, that is also truth—1:14, 17; 8:32.

**IV. Truth is the shining of light, the expression of God as light—vv. 12, 32:**

- A. Light is the source of truth, and truth is the issue of light—1 John 1:5-6.
- B. Truth is the shining of the divine light on the facts of the Bible to “televise” a heavenly vision of those facts into our being—Psa. 119:130.
- C. Truth is the Triune God shining into us; thus, knowing the Lord's recovery in truth requires that we experience God shining as the divine light—John 1:1, 4-5, 9; 8:12, 32.
- D. Because of the degraded situation of Christianity today, there is the urgent need of truth as the shining of light to free God's people from the darkness of degradation—2 Tim. 2:15, 18, 25.

**V. In order to know the Lord's recovery in truth, we need to know the Bible in the way of truth—John 17:17:**

- A. When we know the Bible in truth and not only in doctrine, we have the shining of light, which causes us to have life—8:12; 1:4-5.

- B. Truth—the content of the Bible—is between doctrine and light—2 Cor. 3:6; 4:6; John 8:12, 32:
  - 1. The truth is the reality conveyed in the doctrines—17:17:
    - a. When we realize the truth, we have the reality that is conveyed in the doctrines; such reality can be revealed to us and realized by us only through the Spirit—14:17; 15:26; 16:13.
    - b. Truth is the reality conveyed in the doctrines and realized through the Spirit—17:17; 16:13.
    - c. Through the Spirit's enlightening, the doctrines become truth and the shining of the divine light in us; then we are joined to the light, and the light becomes life to us—1:4-5; 8:12, 32.
  - 2. As we read the Bible, we first receive doctrines; when the Holy Spirit enlightens the words of the Bible, the doctrines become truth, reality—16:13:
    - a. The truth is conveyed in doctrines, yet the truth in the doctrines can be realized only by the enlightening of the Spirit—2 Cor. 4:4, 6.
    - b. When the Spirit enlightens us, the doctrines we know become truth, which brings light, and light brings life—John 8:12, 32; 1 John 1:5-6.
    - c. For this, we need to pray much in a proper way, opening our entire being to the Lord; the more we pray in this way, the more the Spirit will enlighten us to cause the doctrines to become truth—Eph. 1:17; Col. 1:9.

**VI. Truth is nothing less than God Himself—John 1:1; 14:6:**

- A. Truth is God revealed and realized in His many aspects, as unveiled, for example, in the Gospel of John—16:13.
- B. The content of the Bible is the truth because the Bible reveals God to us; thus, our receiving of the truth is our experience of God as truth—Col. 1:6.
- C. The Bible is the revelation of God as reality—John 1:1; 17:17:
  - 1. The Bible itself is not the reality; the Bible is God's speaking, His utterance, and God Himself is the content, the reality, of the Bible.
  - 2. When we touch the content of any doctrine, if we do not touch God Himself, we still do not have the truth; only when we touch God do we have the truth—2 Cor. 3:6.
  - 3. Whether a teacher ministers truth to us or merely doctrine depends on whether his teaching ministers God to us; if God is ministered in his teaching, what he speaks is not merely doctrine but truth—1 John 5:13, 16.
- D. If we reject a particular teaching from the Bible, we are rejecting God in that aspect and thus cannot experience Him as such—John 8:37-38, 40.

**VII. The goal of knowing the truth is that we would have the riches and the abundance of life—10:10:**

- A. In order to have the riches of life, we must have the truth, the shining of the Triune God; the shining of the divine light in its many aspects is the riches of life—1:4-5; 10:10; 11:25.
- B. All the riches of life are in the truth; every truth is an aspect of the riches of life.
- C. The rivers of living water are different aspects of life—7:37-39:

1. These rivers flow out through the truth; actually, every river is a truth—14:6.
2. The way to have the abundance of life and to flow out the riches of life is the way of the truth—8:32:
  - a. The more truth we have, the more riches of Christ as life we enjoy—Eph. 1:13; 3:8.
  - b. Eventually, we will have the abundance of life; the abundance of life is altogether in the truth—John 10:10; 8:32; 14:6.
- D. The increase in truth results in the growth in life; as a believer receives more truth, life becomes more abundant in his experience—Eph. 4:15-16.

**VIII. We are truly in the Lord's recovery if we know the Triune God and the Bible, have life and truth, and are full of light—John 8:32; 11:25; 14:6:**

- A. The Lord's recovery is not an activity, movement, or ordinary Christian work but a matter of life and truth in light—1 John 1:1-2, 5-7.
- B. Those who are truly in the Lord's recovery know the Triune God in a living way and know the Bible in the way of light; we should pray for this to be our experience—Heb. 8:10-11; John 17:3, 17; Psa. 119:130.

## Message Four

### **Practicing the Priesthood of the Gospel and Building Up the Vital Groups for the Fulfillment of God's Eternal Purpose**

Scripture Reading: Rom. 15:16; 1 Pet. 2:5, 9; Rev. 2:6; Heb. 10:24-25; Acts 1:14; 1 Cor. 14:31

#### **I. For the fulfillment of God's eternal purpose, we must practice the priesthood of the gospel:**

- A. "That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit"—Rom. 15:16:
  - 1. Paul's being a priest of the gospel of God to minister Christ to the Gentiles was a priestly service to God, and the Gentiles whom he gained through his gospel preaching were an offering presented to God.
  - 2. By this priestly service many Gentiles, who were unclean and defiled, were sanctified in the Holy Spirit and became such an offering, acceptable to God; they were set apart from things common and were saturated with God's nature and element, and were thus sanctified both positionally and dispositionally.
  - 3. Such a sanctification is in the Holy Spirit; this means that, based on Christ's redemption, the Holy Spirit renews, transforms, and separates unto holiness those who have been regenerated by believing into Christ.
- B. "You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ"—1 Pet. 2:5:
  - 1. The holy and royal priesthood (v. 9) as the coordinated body of priests is the built-up spiritual house; God wants a spiritual house for His dwelling, a priestly body, a priesthood, for His service.
  - 2. The spiritual sacrifices that the believers offer in the New Testament age are: (1) Christ as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, and trespass offering (Lev. 1—5); (2) the sinners saved by our gospel preaching, offered as members of Christ (Rom. 15:16); and (3) our body, our praises, and the things that we do for God (12:1; Heb. 13:15-16; Phil. 4:18).
- C. "This you have, that you hate the works of the Nicolaitans, which I also hate"—Rev. 2:6:
  - 1. The Greek word translated "Nicolaitans" means "conquering the common people, being victorious over the laity"; *Nicolaitans*, then, must refer to a group of people who esteem themselves higher than the common believers.
  - 2. This was undoubtedly the hierarchy established by Catholicism and Protestantism; the Lord hates the works, the behavior, of these Nicolaitans, and we must hate what the Lord hates.
  - 3. In the proper church life there should be neither clergy nor laity; all believers should be priests of God—1:6; 5:10; 1 Pet. 2:5, 9.

#### **II. For the fulfillment of God's eternal purpose, we must build up the vital groups—Heb. 10:24-25:**

- A. We must have an intimate and thorough fellowship in Christ as the element and sphere, by exercising our spirit with much and thorough prayer, concerning our status, spiritual condition, and present situation in and with the Lord.

- B. We must be blended by much and thorough prayer, as fine flour of the wheat, with all the members of our group, with the Spirit as the oil, through the death of Christ as the salt, and in the resurrection of Christ as the frankincense, into a dough for the Lord—1 Cor. 5:6-7a; 10:17; 12:24; Lev. 2:1-13:
1. We must confess the sin of individualism and individuality.
  2. We must confess all our defects, shortcomings, wrongdoings, mistakes, transgressions, trespasses, outward sins, and inward evils, and ask for the Lord's forgiveness.
  3. We must confess our sinful nature, its defilements, its attachment to the contamination of the world, and its oldness, and ask for the Lord's cleansing with His precious blood.
  4. We must confess our dispositional problems and our peculiarity in our character.
  5. We must deny our self, our habit, and our old way of doing things—Matt. 16:24.
  6. We must have no more confidence in ourselves and no more trust in our natural ability.
  7. We must love all the members of our group with an equal love in the love of God—Phil. 2:2.
- C. We must keep the oneness of the Spirit, the oneness of the Body, in the one accord according to the Lord's desire with much and thorough prayer—Eph. 4:3; Acts 1:14; 4:24:
1. We must condemn all the self-exalting views and drop all the divisive opinions.
  2. We must forsake all self-preferences and disregard all personal tastes.
  3. We must follow the Spirit's direction and respect our fellow members' feeling.
- D. We must make, with much and thorough prayer, a corporate Nazarite's consecration for the Lord—Num. 6:1-4:
1. We must let the Lord gain our whole group as one entity for the carrying out of His New Testament economy.
  2. We must not fulfill any kind of formal duty but serve the Lord according to the organic leading of the Spirit.
- E. We must be overcomers in this age with much and thorough prayer; this is according to the Lord's calling in His last words to the saints in the churches to replace the degraded church—Rev. 2—3.
- F. We must pray much and thoroughly for:
1. The New Testament priesthood of the gospel to seek, visit, and contact sinners for God's salvation, to make them the organic members of the Body of Christ, and to offer them to God as the New Testament sacrifice—Rom. 15:16; 1 Pet. 2:5, 9.
  2. The nourishing and cherishing of the newborn babes in home meetings as nursing mothers—1 Thes. 2:7.
  3. The perfecting of the saints by mutual teaching in group meetings for the work of the ministry to build up the organic Body of Christ—Eph. 4:12-13.
  4. The prophesying by all the saints in the church meetings for the organic building up of the Body of Christ as the organism of the processed Triune God—1 Cor. 14:1-5, 12, 23-26, 31, 39a.