

Guidelines for the exercise of the Lord's day Prophesying

Message Two : The Factor of Closely Following the Completed Vision of the Age through the Ministry of the Age

I. Overview:

In every age there is the vision of that age, and since we have the completed vision of the age through the ministry of the age, we need to serve God according to this vision. The vision that the Lord has given to us in His present recovery is the all-inclusive vision of God's eternal economy with its ultimate consummation for the vision of the New Jerusalem. Our living out the New Jerusalem is for us to become the New Jerusalem, and our working out the New Jerusalem is for us to build the New Jerusalem. The ministry of the Spirit is by inscribing the living God, making us the living letters of Christ to attain the highest peak of the divine revelation. The ministry of righteousness is the ministry of Christ embroidered into us by the transforming work of the Spirit for the living out Christ, which is the God-man living. The ministry of reconciliation is through the judicial redemption and the organic salvation to shepherd people according to God. The ministry of New Testament is characterized by ministering the healthy teaching, producing golden lampstands, preparing overcomers, multiplying in life, reigning in life, washing of the water in the word, tearing down the high places, exalting Christ, carrying out a new way, and bringing in a new revival.

II. Truth and Enlightenment:

Day 1 —

A. Expound how we need to serve God according to the vision.

In order to serve God according to the up-to-date vision, we need to come up to the level of Paul's very last Epistles. In fact, we need to come up to the seven churches in Revelation and the ultimate consummation of the church, the New Jerusalem. Simply put, in order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem.

B. Why do we say that the vision Saul saw was more advanced than the one Peter saw?

In the New Testament records concerning Peter and in his own Epistles, we do not see any mention of the Triune God working Himself into us. But on the way to Damascus, Paul saw a vision, and the Lord had spoken to him. Paul's vision was indeed profound. The Triune God was revealed to Paul, and Paul became one of His members. All the members together with Paul were constituted to become His Body.

Day 2 —

A. Explain New Jerusalem being the total composition of the entire revelation of the Bible.

The sixty-six books of the Bible consummate in the New Jerusalem. The totality of all the positive things recorded in the sixty-six books of the Bible is the New Jerusalem. On the one hand, we may say that the Bible unveils to us the central line of the divine revelation, which is God's economy and God's dispensing. On the other hand, we may say in brief that the totality of what the Bible reveals to us is the New Jerusalem.

B. Expound the significance of the throne of God and of the Lamb in Revelation 22:1.

The Lamb is the One who redeemed us, the One who has accomplished a full redemption to fulfill God's plan. Thus, the throne of God and of the Lamb denotes that this throne is to carry out God's plan through Christ's redemption. Both God's plan and Christ's redemption are being carried out through this throne. The throne is to flow out God Himself so that by this flow of life His purpose could be accomplished.

Day 3 —

A. Expound that the co-workers should do only one work.

The co-workers must see that we should do only one work, which is to make God's chosen people regenerated ones, sanctified ones, renewed ones, transformed ones, conformed ones, and glorified ones. All those who will be in the New Jerusalem are this kind of people. We go up level by level until we reach the highest point, where we become the same. There is no more flesh, no more natural being, and all are beings of the New Jerusalem.

B. Briefly state what God's provisions we, as the God-men, could participate in.

First, as the God-men, we have the divine right to participate in God's life, the divine life. We could also participate in God's nature to make us holy. As well we could have God's mind to let Christ's mind be our mind. Next, we could have participated in God's being to be transformed. Last, we could have participated in God's image to be conformed to the image of the resurrected and glorified Christ to be made the same as He is.

Day 4 —

A. Expound how Paul as the minister inscribed of living letters.

The Spirit of the living God, who is the living God Himself, is not an instrument, such as a pen, but an element, with which the apostles minister Christ as the content for the writing of living letters that convey Christ. The ministry of the new covenant is not that of mere teaching, but with an essence, with something real and substantial having been inscribed into our being, and this essence is the Spirit.

B. Explain the five aspects of the Spirit in 2 Corinthians 3.

The chapter 3 there are five aspects of this subjective Spirit. First, He is the writing Spirit; then He is the life-giving Spirit. He is also the ministering Spirit, who always ministers something of Christ into us. He is the liberating Spirit to liberate us from all the things that bind us. Then He is the transforming Spirit, transmitting all the riches of Christ with the fullness of the Father into us.

Day 5 —

A. Explain 2 Corinthians 5: 20 regarding the ministry of reconciliation.

Paul's word in verse 20 about being reconciled to God is not directed to sinners; it is directed to the believers in Corinth. These believers had already been reconciled to God partially, but they still lived in the flesh, in the outward man. Between them and God there was the separating veil of the flesh, of the natural man. However, they had not been fully reconciled to Him.

B. Expound the two steps of people being reconciled to God in 2 Corinthians 5:19-20. There are two steps for people to be fully reconciled to God. The first step is as sinners to be reconciled to God from sin. For this purpose Christ died for our sins that we may be forgiven by Him. This is the objective aspect of Christ's death. The second step is as believers living in the natural life to be reconciled to God from the flesh. For this purpose Christ died for us, the persons, that we may live to Him in resurrection life. This is the subjective aspect of Christ's death.

Day 6 —

A. Explain the Paul's word in 2 Corinthians 11:2 revealing to us what we should do.

Paul's word in 2 Corinthians 11:2 touches our heart in a deep way and stirs up our love for the Lord Jesus. We need to see from verse 2 that we have been betrothed to one husband in order to be presented as a pure virgin to Christ. Therefore, we should say, "Our dear Lord Jesus is our unique Husband, and I am part of His virgin. He is the pleasant and dear One whom I love."

B. Expound what revealed to us in the words of Psalm 45:8.

In Psalm 45:8 here, palaces signify local churches, ivory signifies the resurrection life of Christ, and harpstrings signify praises. The local churches, which are beautiful in the eyes of the Lord and which are His expression, are built with the resurrection life of Christ, and from the local churches are the praises that make Him glad.

III. Conclusion:

For nearly 2,000 years, there have been many Christians serving God; including the Jews, they also served God. Yet Jews serve God fully according to the vision of the Old Testament. In order to serve God in vision, we must reach the end of Paul's epistles and the New Jerusalem in Revelation. Therefore, in order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. This is our complete vision. Since we have the ultimate vision of this age, we must follow it closely. We are not following anyone, rather we are following a vision. It would be a big mistake to say that we are following someone. We are following a vision of the present age, the vision of God's ultimate consummation.