

Guidelines for the Exercise of the Lord's Day Prophesying Message Four : Christ Nullifying Death and Bringing Life and Incorruption to Light, and Our Remembering Jesus Christ, the Seed of David, Raised from the Dead

I. Overview:

2 Timothy 1:10, "Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel". In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life. Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life's saturating our body, giving life to our mortal bodies through His Spirit who indwells us. Remember Jesus Christ, raised from the dead, of the seed of David. Regarding the Lord Jesus as a man, God raised Him from the dead. Regarding the Lord Jesus as God, He Himself rose from the dead. On the day of His resurrection, early in the morning, the Lord Jesus ascended to satisfy the Father; the freshness of His resurrection was first for the Father's enjoyment, as the firstfruits of the harvest were, in type, brought first to God. Another aspect of Christ's work in His resurrection is His rising on the first day of the week to germinate the new creation. The prophecy in 2 Samuel 7:12-14 corresponds to Paul's word in Romans 1:3-4 and also relates to the Lord's question in Matthew 22:41-45 concerning how the Christ could be both the son of David and the Son of God as David's Lord—a wonderful person, a God-man with two natures, divinity and humanity.

II. Truth and Enlightenment:

Day 1 —

A. Expound 2 Timothy 1:10 that Christ nullified death.

That Christ nullified death means that He made death of none effect through His devil-destroying death and death-swallowing resurrection. Through His resurrection, death has become of none effect; death has lost its power, even its taste. Christ could nullify death because He destroyed the devil, the one who has the might of death.

B. Explain Hebrews 2:9 that the Lord Jesus tasted death on behalf of everything.

This indicates that Christ's redemption was accomplished not only for people but for everything created by God. Thus God could reconcile all things to Himself by Him. Colossians 1:20 says that God has reconciled all things to Himself through the death of Christ. This is clearly typified by the redemption of Noah's ark, in which not only eight persons but all other living things created by God were saved.

Day 2 —

A. Expound the meaning of "destroy" in Hebrews 2:14.

In Hebrews 2:14 destroy means to bring to nought, make of none effect, do away with, abolish, annul, discard. After the devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent. In the fullness of the time the Son of God came to become flesh by being born of a virgin, that He might destroy the devil in man's flesh through His death in the flesh on the cross.

B. Explain the three negative things involved with the flesh.

There are three big, ugly things involved with the flesh: sin, Satan, and the world. Sin and the world came from Satan, and Satan today is in our flesh. Christ became a man in the likeness of the flesh of sin [Rom. 8:3]. This fact indicates that He was indirectly involved with sin, Satan, and the world, yet not in reality, just in the likeness.

Day 3 —

A. Explain bringing life and incorruption to light through the gospel.

Through His resurrection, Christ became the life-giving Spirit to impart God's life to us and regenerate us. Thus, having nullified death through His death, He brought life and incorruption to light through the gospel in His resurrection. In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life.

B. Expound that the more we preach the gospel, the more life and incorruption will be brought to light.

It is through the gospel that Christ brought life and incorruption to light. While we may know life and incorruption, the unbelievers know only death and corruption. The more we preach the gospel, the more life and incorruption will be brought to light. On the one hand, Christ appeared with grace; that is, He came with grace. On the other hand, by His death and resurrection, Christ nullified death and brought life and incorruption to light.

Day 4 —

A. Expound there being two aspects of Christ's resurrection.

Regarding the Lord as a man, the New Testament says that God raised Him from the dead. But considering Him as God, it tells us that He Himself rose from the dead. Acts 2:24 says that it was not possible for the Lord to be held by death. The Lord is both God and resurrection, possessing the indestructible life. Since He is such an ever-living One, death is not able to hold Him.

B. Explain the Lord's resurrection being the triumphant exclamation.

First Corinthians 15 is on resurrection. Christ resurrection was His victory over Satan, God's enemy, over the world, over sin, and over death. After His triumphal ascension to the height in His resurrection, God subdued all the enemies for Him. As One who is in resurrection, He will come to the earth with the kingdom of God to exercise God's power and subdue everything on earth.

Day 5 —

A. State the Lord's resurrection on the first day of the week to germinate the new creation.

Another aspect of Christ's work in His resurrection is His rising on the first day of the week to germinate the new creation. It is significant that the Lord Jesus was resurrected not on the last day of the week but on the first day of the week. The first day denotes a new beginning. In the Bible the first day of the week is also called the eighth day.

B. Expound the reason for that we are not keeping the Sabbath.

The Lord's death was the termination of the old creation; His resurrection was the germination of the new creation. For this reason, instead of keeping the Sabbath, the seventh day of the week, we meet on the Lord's Day, the first day of the week. This means that in resurrection we are in the eighth day, or the first day of the week. For the Lord's resurrection was on this day, ushering in a new beginning in resurrection.

Day 6 —

A. Expound the words in 2 Samuel 7:12-14a.

In 2 Samuel 7:12-14a, the word concerning "your seed" and "My son" indicates that the seed of David would become the Son of God, that the seed of a man would become God's Son. This thought is in Romans 1:3 and 4, "Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord."

B. Explain the response of God to David's having the heart to build a house for God.

David had the heart to build a house for God, but God indicated to David that He would build One to be David's seed and that this seed would be called God's Son. This seed would be both divine and human. Romans 1:3-4 tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance, 2 Samuel 7:12-14a and Romans 1:3-4 reveal to us a human and the divine person.

III. Conclusion:

Christ became flesh to be indirectly involved with sin only in the likeness of the flesh of sin but not in the reality. He had to be a serpent in the likeness of a serpent, in the likeness of the flesh of sin, but without the poison. In this sense, His becoming flesh caused Him to be indirectly related to sin, Satan, and the world. By that one crucifixion on the cross, four things were cleared up: the flesh, sin, Satan, and the world. Christ's humanity was put on when He became flesh, but this humanity was born of God in the resurrection, transforming from His humanity to His divinity. So today He is still the Son of man, not according to the old nature of flesh but according to the new nature of the divine life. In the resurrection, we were regenerated with Him, but not transformed with Him. When He comes, He will transfigure the body of our humiliation to be conformed to the body of His glory.