

Guidelines for the Exercise of the Lord's Day Prophesying Message One : The Intrinsic Significance of the Christian Life

I. Overview:

The Christian life is a life of living Christ; if we do not love Christ, we cannot live Him. To love God means to set our entire being—spirit, soul, and body with the heart, soul, mind, and strength—absolutely on Him. This life is to do all things in the person of Christ. Paul was one who lived and acted in the presence of Christ, according to the index of His whole person, expressed in His eyes. The person of Christ is the indwelling treasure in our spirit. To live the Christian life is to walk worthily of the calling with which we were called, that is, for us to grow up into Christ the Head in all things and to live in love and light. We need to accept the discipline of the Holy Spirit. God wants to take away our taste and change our scent by our accepting the discipline of the Holy Spirit, which is God's emptying us from vessel to vessel for the removal of the lees, the dregs, of our natural outer man until we have the pure taste of Christ and exude the pure fragrance of Christ. A person is not broken because he is living in darkness and loves himself too much. We need to realize that everything through which we pass has only one purpose—that God's life would be released through us and expressed in us; may our outer man be broken to such an extent that the inner man can be released and expressed.

II. Truth and Enlightenment:

Day 1 —

A. State the main point of our Christian life being to live Christ, to love Him.

The main point of our Christian life is to live Christ. To live Christ should be our goal. All the troubles in our Christian life come because of our not living Christ. As we are engaged in our daily activities, our living should not be those activities but Christ. Our mind should be concentrated on Christ, but this concentration of our mind depends upon our love for Christ. This is why the New Testament charges us to love Christ.

B. Expound that realizing the deep and hidden things of God requires us not only to believe in Him but also to love Him.

To fear God, to worship God, and to believe in God are all inadequate; to love Him is the indispensable requirement. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life.

Day 2 —

A. Explain the love with which we love Him and love the brothers.

God first loved us 1 John 4:19 in that He has infused us with His love and generated within us the love with which we love Him and love the brothers. He who hates a brother habitually proves that he is not abiding in the divine love or in the divine light. When we abide in the Lord, we abide both in the divine love and in the divine light. We do not hate the brothers but love them habitually, living the divine life in the divine light and the divine love.

B. Expound that Second Corinthians 2:10 mentions “the presence of Christ.”

Second Corinthians 2:10 mentions “the presence of Christ.” Paul forgave a brother in the person of Christ. This Greek word means the face, the part of the face around the eyes is the index of all the inward thoughts and feelings, signifying what a person is thinking and how he feels within. Paul lived not only in the presence of the Lord but also in the index of the inward feelings and thoughts of Christ.

Day 3 —

A. Expound what the virtues required to keep the oneness of the Spirit.

In order to have the virtues spoken of in Ephesians 4:2, we need a transformed humanity. In our natural humanity there is no lowliness, meekness, or long-suffering. But these virtues are to be found in our transformed humanity, that is, in the humanity of Jesus. The humanity of Jesus in His resurrection life can be ours today! The more we are transformed, the more of the humanity of Jesus we have.

B. Explain the genuine oneness in the Triune God being seen in the boards.

The genuine oneness in the Triune God is seen in the picture of the tabernacle with its forty-eight boards of acacia wood overlaid with gold. In themselves the boards were separate from one another, but in the gold they were one. The bars that held the boards together were also made of acacia wood overlaid with gold. The golden bars signify the uniting Spirit. The acacia wood signifies humanity, and the gold signifies the divine nature.

Day 4 —

A. Explain the items in 5:18—6:9 being related to being filled in spirit.

The source of all these virtues is being filled in spirit. When we are filled in our spirit with Christ unto all the fullness of God, then wives will be subject to their husbands, husbands will love their wives, parents will care for their children, slaves will obey their masters, and masters will treat their slaves in a proper way.

B. Expound how to be filled by our spirit.

If our spirit is flat, it needs to be filled with pneuma. We need to go to the heavenly “filling station” and get our spirit filled with pneuma. In this way we will be filled in spirit. According to Ephesians 3, we are to be filled with the riches of Christ unto all the fullness of God. If our spirit is filled with the riches of Christ, we will have no problems in our Christian life.

Day 5 —

A. Explain the words in Jeremiah 48:11 and what reveals to us.

Jeremiah 48:11 describes those who have never suffered any chastisement or sufferings before the Lord. The Moabites had been at ease from their youth. They experienced no suffering or pain. What did such ease produce? They became like wine settled on its lees. If a person brews liquor from grapes or other kinds of fruit, the wine surfaces to the top, while the lees settle to the bottom. The wine floats, while the lees sink.

B. Expound Moab’s ease, “His taste remains in him, / And his scent is not changed.”

Moab’s ease because he was not emptied from vat to vat, from pot to pot, and from vessel to vessel, and because he was never disciplined and dealt with by God, his taste remained in him and his scent never changed! God has to work on you. He wants to take away your taste and change your scent.

Day 6 —

A. Expound God’s work on us.

Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being. For this reason our natural strength must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes.

B. Explain the first reason why so many people are not broken .

These ones are living in darkness, not seeing God’s hand. God is working and breaking, yet they do not know that God is doing the work. They are short of light, and they are not living in the light. They only see men, thinking that men are opposing them. Or they only see the environment, complaining that it is too harsh. May the Lord grant us the revelation to see God’s hand.

III. Conclusion:

The treasure is in the earthen vessels. If the earthen vessels are not broken, who can see the treasure inside? What the Lord has done to us is to break the earthen vessel, to break an alabaster flask, to break our shell of the flesh. The Lord hopes that there will be a blessed way to the world in those who belong to Him. This is a blessed way, and it is also a way with blood. There is indeed blood there, and there are scars there. The breaking of the outer man is of the crucial. When we consecrate ourselves to the Lord and serve the Lord, we must be prepared to be broken. Therefore, we must cooperate with the Lord. He is the head, He controls all the circumstances. We should not be loose here, we should not preserve ourselves. Let the Lord completely break our outer man and let the Lord's work have a way to go out.