

Guidelines for the Exercise of the Lord's Day Propheying
Message Two : Christ as the One with the Heavenly-ruled Deeds, Our Shepherd, Our Rest, and the Sower

I. Overview:

Christ's garment signifies His righteous deeds, and the fringe signifies the heavenly ruling. A cord of blue signifies that His conduct and behaviour should be under the ruling and binding of the heavenly government, limitation, and regulation. When the sick woman touched the fringe of His garment, the power of His virtue went out to her, and she was healed. The pressing crowd did not receive anything from the Slave-Savior, but the one who touched Him did. The Lord Jesus is our Shepherd, and we are His sheep. Psalm 23 speaks of Christ as our shepherd in His resurrection. He shepherds us in five stages. The Lord Jesus is our rest. The rest that we find by taking the Lord's yoke bearing His burden, and learning from Him is for our souls. We need to see the vision of Christ, the Sower, sowing Himself as the seed of life into human beings. The seed is sown into the soil to grow with the nutrients of the soil. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two, God in Christ carries out His intrinsic building—the building of His home—in our entire being.

II. Truth and Enlightenment:

Day 1 —

A. Expound the revealing in Matthew 9:20-22.

In Matthew 9:20-22 Christ is revealed as the One with heavenly-ruled deeds—the fringe of His garment. According to Numbers 15:38-40, Israelite males had to wear a blue fringe on their garments, a ribbon in the color of blue. This meant that their lives, their walk, were restricted by a heavenly limitation.

B. Explain the spiritual significance of touching the fringe of the Lord's garment.

To touch the fringe of the Lord's garment was to touch the Lord Himself in His humanity, in which God was embodied. By such a touch His divine power was transfused into the touching one through the perfection of His humanity and became her healing. God, who dwells in unapproachable light, became touchable in Christ through His humanity for her salvation and enjoyment.

Day 2 —

A. Explain the people as sheep and Himself as the Shepherd.

The Lord Jesus considered the people as sheep and Himself as the Shepherd. When Christ came to the Jews the first time, they were like lepers, paralytics, the demon-possessed, and all manner of pitiful persons, because they had no shepherd to care for them. Therefore, He ministered to them not only as a Physician but also as a Shepherd. As such a Shepherd, the Lord Jesus did miracles to take care of the needy ones.

B. Expound Psalm 23 tells us that Christ's shepherding of us is in five stages. The

Psalm 23 tells us that Christ's shepherding of us is in five stages. The first stage is of the pastures and the waters of rest. The second stage

is the stage of the paths of righteousness. The paths of righteousness indicate our walk. After we enjoy Christ, are filled up with Christ, and are

nourished by Christ, we walk on the paths of righteousness. The third stage is Christ's shepherding leads us through the valley of the shadow of death. The fourth stage is the battlefield. Finally, the last stage is to dwell in the house of God all the days of our life.

Day 3 —

A. Fellowship Psalm 23:4 for the third stage of shepherding of Christ.

The third stage is the stage of the experience of the presence of the resurrected pneumatic Christ through the valley of the shadow of death. Even though we walk through the valley of the shadow of death, we do not fear evil, for the pneumatic Christ is with us. This means that we experience His presence. For Him to be with us is for us to enjoy His presence.

B. Testify what should we do to face the valley of the shadow of death.

Our resting in the Lord will shorten the valley, reduce the shadow, and remove the death. We should not talk about our being in the valley. We do not fear evil, because He is with us. The Lord is in our spirit in a particular way. If we have had the proper experience in the valley, we can testify that it was a place for us to enjoy the Lord's presence in such a close way.

Day 4 —

A. Explain the words in Matthew 11:28, Lord Jesus sounded out a call to come to Him for rest.

The Lord Jesus sounded out a call to come to Him for rest from being burdened to toil. The toil mentioned in Matthew 11:28 refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work. Whoever toils thus is always heavily burdened. Thus, the Lord calls the toiling ones to come to Him for rest. Rest refers not only to being set free from the toil and burden under the law and religion or under any work and responsibility but also to perfect peace and full satisfaction.

B. Expound in Matthew 11:29 the Lord Jesus giving us the way to rest.

In Matthew 11:29 the Lord Jesus gives us the way to rest. The Lord's yoke, His way of living, is a rest, but our yoke is a burden. Therefore, we should not take our yoke. Rather, we should take the Lord's yoke, His way of living. The Lord's yoke is to take the will of the Father. The Lord Jesus lived such a life, caring for nothing but the will of His Father.

Day 5 —

A. Describe that the Lord Jesus clearly considered Himself a Sower in the Gospel of Matthew.

As the Sower, the Lord Jesus was the Distributor of the divine life. The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God. Christ has sown Himself as the seed of life into us. Christ is the seed signified by the word, and we, the chosen ones of God, are the soil. Therefore, Christ as the word is the seed of life sown into us as the soil.

B. Explain the seed of life being sown into the earth for needing growth.

Through incarnation He became the seed of life. As the Sower, Christ has sown Himself as the seed of life into our hearts so that He may live in us, grow in us, and be expressed from within us. Just as the seed of life is planted into the earth, is mingled with the element of the earth, and grows together with the earth to produce the plant, Christ has sown Himself as the seed of life into us as the earth and both He and we grow together.

Day 6 —

A. Expound the intrinsic significance of the term, build, the Bible using.

God is working in us and Christ is living in us. However, the Bible uses a very striking term—build—to denote God's work in us. Christ's making His home in our hearts involves building. If we would make a home, we must first build a house. Making a home implies being settled in a particular place. However, if we would be settled, we must have a house.

B. Explain what the elements needed for the seed to grow.

In the parable of the sower in Matthew 13, the seed is sown into the soil to grow with the nutrients in the soil. This seed grows with itself and the nutrients in the soil. The produce is a composition of elements from both the seed and the soil. Here we see an important spiritual principle. In order to grow, the seed must be sown into good soil.

III. Conclusion:

If we resist when our ministry is opposed, there will be no peace. But if we do not resist, but surrender to the Father's will, and witness that opposition is because of the Father, we will have rest in our souls. John the Baptist did not think that his imprisonment was due to the Father, so he did not have rest. If he realizes that his imprisonment is because of the will of the Father, he will have rest even in imprisonment. We all need to see this basic vision; the kingdom is life growing within us. Brother Lee witnessed the service of Brother Ni, who was not working, but sowing Christ the seed. He said that the sister M.E. Barber did not come to China to work, but that she was in China to sow Christ, and that she was a seed to be sown in the Chinese region. Today the Lord's recovery is a result of the seed that M.E. Barber and brother Ni sowed.