

Guidelines for the Exercise of the Lord's Day Prophesying
Message Seven : The Spirit Speaking to the Churches, the One Who Has the Key of David, and the One Who Will Dine with the Overcomers

I. Overview:

In Revelation 2 and 3 the speaking of the unlimited, life-releasing, sevenfold intensified, pneumatic Christ to the seven churches at the beginning of each epistle respectively becomes the speaking of the sevenfold intensified, all-inclusive life-giving Spirit to all the seven churches at the end of each epistle universally. Thus, the speaking Christ becomes the speaking Spirit, the Spirit who speaks to all the churches; Christ speaks to a particular local church, and

the Spirit speaks to the universal Body. This not only indicates that the Spirit is the Lord and that the Lord is the Spirit, but it also emphasizes that in the darkness of the church's degradation the Spirit is vitally important, as indicated by the sevenfold intensified Spirit. Those who have an ear to hear what the Spirit says to the churches; we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit's speaking. In the recovered church, Christ is seen as the One upon whose shoulder the key of the treasury of the house of God. Christ is the One who has the key of David, the key of the kingdom, with authority to open and to shut; the Lord has given the recovered church in the one accord an opened door that no one can shut. In the degraded recovered church, Christ is seen as the One who will dine with the overcomers and give the overcomers to sit with Him on His throne, as He overcame and sat with His Father on His throne; this is the reward given to the overcomers.

II. Truth and Enlightenment:

Day 1 —

A. Expound the Lord's speaking in Revelation 2 and 3.

In Revelation 2 and 3 the speaking of the unlimited, life-releasing, sevenfold intensified, pneumatic Christ to the seven churches at the beginning of each epistle becomes the speaking of the sevenfold intensified, all-inclusive life-giving Spirit to all the seven churches at the end of each epistle universally. Here we see that the speaking Christ becomes the speaking Spirit, the Spirit who speaks to all the churches.

B. State that Christ's speaking and the Spirit's speaking are one speaking.

Christ speaks to a particular local church, and the Spirit speaks to the universal Body. This proves that the speaking Christ is the Spirit and that He speaks in the Spirit, with the Spirit, and through the Spirit. Whatever Christ speaks, that is the speaking of the Spirit. This not only indicates that the Spirit is the Lord and the Lord is the Spirit, but it also emphasizes that in the darkness of the church's degradation the Spirit is vitally important.

Day 2 —

A. Expound the speaking of the Spirit always turning us to the infusing of Christ.

If we listen to His speaking, we will immediately be under Christ's transfusing and infusing, and we will be immersed into Christ. Today the seven Spirits are speaking to the churches, and anyone who has an ear and listens to this speaking will be turned to Christ's infusing. Whenever we listen to the speaking of the seven Spirits of God to the churches, we are immediately under a precious, sweet, and dear transfusing.

B. Explain in order to hear the Spirit's speaking, we need to be in the churches.

Because the Spirit is speaking to the churches, we need to be in the churches in order to be rightly positioned to hear the Spirit's speaking. Even though the believers in the churches are in a position to hear the Spirit's speaking and thus can easily have ears to hear, not all of them will closely follow His speaking. Hence, there is the call for the overcomers.

Day 3 —

A. Explain the intention of God choosing these seven churches.

The churches in Revelation 2 and 3 were seven actual churches in Asia Minor. God chose these seven churches as a prophecy to foretell the pathway the church takes on the earth. The seven churches in Revelation 2 and 3 are divided into two groups. The first three have disappeared, but the last four are still with us today. They will surely remain until the Lord Jesus comes again.

B. Expound the conditions of the Laodicea.

Laodicea is a distorted Philadelphia. When brotherly love is gone, Philadelphia immediately turns into the opinions of many. This is the meaning of the word Laodicea. In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride. Brothers and sisters, if you want to continue in the way of Philadelphia, remember to humble yourselves before God.

Day 4 —

A. Describe the meaning of the term “the key of David”.

According to Genesis 1, when God created man, He gave him dominion over all creatures. This indicates that in God’s intention man is to be the power representing God on earth. Due to the fall, however, man lost this power and has never fully recovered it. Man has not regained dominion on earth to represent God. In the temple we have God’s presence for His expression, and in the city we have God’s dominion.

B. Fellowship the spiritual significance of the key holding by David.

The key held by David is the key of God’s entire dominion. God’s dominion includes the whole universe, particularly mankind. David represents God in establishing God’s kingdom on earth. The real David is Christ, the greater David. He is the One who built God’s temple, the church, and established God’s kingdom. The Lord uses this key to deal with the church.

Day 5 —

A. Expound the overcoming saints in the Laodicea.

In Revelation 3:21 to overcome is to overcome the lukewarmness and pride of the degraded recovered church, to pay the price to buy the needed items (gold, white garments, and eyesalve), and to open the door so that the Lord can come in and dine with those who open the door. The Lord as the Head of the church is standing outside the degraded church, knocking at her door. The door is the door of the church, but the door is opened by individual believers.

B. Explain how to overcome in the Laodicea.

Although we love the Lord and consistently pray and attend the meetings, we may not be willing to practically pay a price, and in the end we become lukewarm. Even though He is in our spirit, we often shut Him outside the door. For instance, we shut Him outside the door of our emotion. Our spirit is like a prison in which we keep the Lord. Therefore, the Lord has no way to enter into our inner chambers and into our heart.

Day 6 —

A. Expound that Christ is on the throne, and we also will be on the throne.

We need to be those who dine, who feast, with the Lord in this age so that we can sit on the throne with the Lord in the kingdom age. To sit with the Lord on His throne will be a prize to the overcomer that he may participate in the Lord’s authority in the coming millennial kingdom. This means that the overcomers will be co-kings with Christ ruling over the whole earth. Christ is on the throne, and they also will be on the throne.

B. Why does God desire to bring us to the throne?

God desires to bring us to the throne because of the rebellion of Satan against God’s throne. If we read the Bible carefully, we will see that the greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces. Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne. A real man whose name is Jesus is on the throne.

III. Conclusion:

The Lord is dealing with the whole church, but receiving His discipline must be a personal matter. We often keep the Lord out of our doors, despite loving Him, always praying, and going to meetings. Yet, we are unwilling to pay price practically. As a result, we become lukewarm. The Lord has no ground in us; He is locked outside of us these lukewarm Laodiceans. For instance, we keep Him out of our emotional rooms. Our spirits are like a “cold palace,” where we keep the Lord, preventing Him from entering into our inner chambers and reaching our hearts. He desires to enter into our hearts and emotions. The Lord longs for mutual enjoyment with us. This great God gives people the freedom of will; He never forces anything upon us. Instead, He consistently moves us with love until we are constrained by His love and open ourselves to Him, allowing Him to enter in.