

Guidelines for the Exercise of the Lord's Day Prophesying
Message Seven : Continuing to Live in the Divine History within Human History in the Continuation of
the Book of Acts for the Spreading and Building Up of the Church as the Corporate Manifestation of
Christ

I. Overview:

In Peter's first proclamation of the gospel in the book of Acts, he quoted from the book of Joel, which reveals the intrinsic, divine history within the outward, human history. The divine history within the human history is Christ's goings forth across the bridge of time into eternity future. The book of Acts reveals a group of people who live in the divine history by calling on the name of the Lord; they do everything in the Body, through the Body, and for the Body by rejecting themselves and living Christ as the divine life to be vessels open to the Lord and by prayer to set our mind on the things above. The kind of consecration that we need today is an upper-room consecration, a consecration in which we pay the price. It is a small number who will turn the world upside down and change the age; if we would be in the upper room, we need to pray in a specific way and say, "Lord, I am willing to be in the upper room for the recovery of Your testimony."

II. Truth and Enlightenment:

Day 1 —

A. Expound the two histories in this universe.

In this universe there are two histories: the history of man, the human history, and the history of God, the divine history. We may liken the history of man to the shell of a walnut and the history of God to the kernel within the shell. Although it is easy for us to see the shell, we must have a kind of intrinsic insight in order to see the kernel within the shell, to know the divine history within the human history.

B. Explain the divine history and God's economy.

Within Himself, this eternal One made an economy. According to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression. God's intention in His economy is thus to have a corporate entity, composed of God and man, to be His expression for eternity. This divine history began with the eternal God and His economy.

Day 2 —

A. Explain the history of the calling on the name of the Lord.

Calling on the name of the Lord is not a new practice that began with Enosh, the third generation of mankind. It was continued by Job, Abraham, Isaac, Moses and the children of Israel, Samson, Samuel, David, and others, all of whom practiced this in the Old Testament age. It is God's commandment and desire that His people call on Him. This is the joyful way to drink from the fountain of God's salvation.

B. State calling on the name of the Lord on the day of Pentecost as the fulfillment of Joel's prophecy.

In the New Testament, calling on the name of the Lord was first mentioned by Peter on the day of Pentecost, as the fulfillment of Joel's prophecy. This fulfillment is related to God's outpouring of the all-inclusive Spirit economically upon His chosen people that they may participate in His New Testament jubilee. Calling on the Lord's name is vitally necessary for us, the believers in Christ.

Day 3 —

A. Explain the relationship between the four Gospels and the book of Acts.

Acts should be included with the Gospels because these five books together give us a full picture of a universal man. The four Gospels give us a picture of the Head, and the book of Acts shows us the Body. This book records not merely the acts of the apostles but the acts of Christ by the Spirit in the church.

B. Expound that we became His mass duplication in Acts.

After the Lord Jesus died, resurrected, and ascended, He continued to live, act, walk, and work on this earth in thousands of people because He imparted Himself into them through His death and resurrection. By His death, resurrection, and ascension, He made a mass reproduction of

Himself. Originally, He was one grain, but now He became many grains, a mass duplication, a mass reproduction.

Day 4 —

A. Explain the benefits of the persevering in prayer.

When we set our mind on things above by praying, we will not pray for trivial matters. Instead, our prayer will be occupied with Christ's heavenly intercession, ministry, and administration. Because Christ is interceding for the churches around the world, we also pray for the churches. Our responsibility is to seek first the kingdom of God and God's righteousness. Since the Father knows our need, He will meet our need.

B. Expound praying being the way to come forward to the throne of grace.

When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us. The more we pray, the more we experience being one with the Lord.

Day 5 —

A. Expound the words in Acts 13:34 and its spiritual significance.

Literally, the holy things are plural. The same word in the verse 35 is hagios, which is a Greek word, equivalent of the Hebrew word chesed, translated "mercies". The Holy One is Christ, the Son of David, in whom God's mercies are and conveyed. Hence, the holy things of David, the faithful things refers to the resurrected Christ. The resurrected Christ is the holy and trustworthy things God gives to us.

B. Explain the all rich aspects of the resurrected Christ.

Here Paul indicated that the resurrected Christ is not only our Savior bringing us God's salvation, and He is not only the firstborn Son of God. This

resurrected One is also the holy and faithful things as a gift given to us by God. What are these holy and trustworthy things? They are all the aspects of what Christ is. According to the New Testament, Christ is life, light, grace, righteousness.

Day 6 —

A. State the price of the consecration in the upper room.

Three and a half years earlier, the Lord Jesus came to Peter by the seashore, and Peter offered himself to Him. Peter left his job and began to

follow the Lord. We may say that Peter consecrated himself to the Lord. However, Peter's experience in the upper room was something else. Here Peter had a new kind of consecration, not an ordinary consecration but something specific.

B. Explain paying the price to buy the eyesalve in Revelation 3:18.

In Revelation 3:18 the Lord counsels us to buy. Pay the price to buy the eyesalve, and you will see the vision. If you pay the price for the heavenly vision, you will "burn the bridges" behind you and will have no way to go backward. Even if you wanted to go back, the people would not accept you.

III. Conclusion:

Don't make excuses by saying you didn't see a vision; you may very well have known about it, but you were unwilling to pay the price. If you're unwilling to pay the price, then you shouldn't say to have seen a vision. But if you pay the price to buy eyesalves, you will indeed see a vision. When Jesus was on earth, a large crowd followed Him. Many people were saved and healed, and many received God's grace. However, in the end, only about 120 people were on the upper Room. Would you be among the crowd or on the upper Room? You remain among the crowd or come up to the upper Room, and that depends on the Lord's mercy. Only the Lord knows who will be on the upper Room. You must pray so that you may receive the Lord's mercy and be able to go up to the upper Room. If you are unwilling to come here, you will be like those who were among the crowd; the Lord will not need such people. If you want to be on the upper Room, you will need to have specific prayers.