Guidelines for the Exercise of the Lord's Day Prophesying
Message Three : Ministering Life for the Body

I. Overview:

The eternal life within us can overcome death both in ourselves and in other members of the church. To minister life is to impart life. When we have the surplus of life, we can minister from this supply to others. The prayer that is according to God's will indicates that the praying one is abiding in the fellowship of the divine life and is also abiding in the Lord Himself, and thus he is truly one with the Lord. The ministry of life is to minister as life the Christ whom we have experienced. How much life and how much reality of the riches of Christ we can minister depends upon how much revelation we have received. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection. When the God of resurrection works in us, His life and nature are wrought into us. Knowing the Body in life is the result of our experience of life and spiritual growth. Knowing the Body is a dealing with individualism; all those who do not know the Body are individualists. A local church is an expression of the Body of Christ in a particular locality. The unique Body of Christ is expressed as the local churches. In the Lord's recovery there is only one work—the work of the Body; what we are doing today is not our personal work but the work of the economy of God—the building up of the Body of Christ.

II. Truth and Enlightenment:

Day 1 —

A. Explain what the word of the efficacy of divine life in 1 John 5:14-17.

John uses what he has written in 1 John 5:4-13 as a basis to show us that this eternal life can overcome death. In 5:14-17, John shows us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members.

B. Expound the words in First John 5:14, and what its significance is.

A person who asks according to God's will is one who has been regenerated, who has the divine life, and who is in the fellowship of the divine life. A person who prays in the fellowship of the divine life is truly one with the Lord. It is in this way that we know God's will by being one with Him, by abiding in Him, and by remaining in the fellowship of the divine life, and is also abiding in the Lord Himself.

Day 2 —

A. Expound Paul's experience in 2 Corinthians 1:9.

After Paul told us that he and his co-workers were so burdened that they despaired even of living, he said, "Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead". The experience of death, however, ushers us into the experience of resurrection. Resurrection is the very God who resurrects the dead.

B. Fellowship the words in 2 Corinthians 1, what experiences it brings to us.

Paul's word in 2 Corinthians 1 shows us that we need to be terminated. We need to be brought to an end. Then we will learn not to trust in ourselves but in God. For us to say that we need to trust in God and not in ourselves is easy, but to be wrought through in this matter needs a certain amount of experience.

Day 3 —

A. Why must everyone who wants to engage in spiritual warfare first know the Body?

Nothing requires us to know the Body so urgently as spiritual warfare, because spiritual warfare is not an individual matter but a Body matter. No individual believer can fight with the enemy; it takes the whole Body. If we wish to learn spiritual warfare, we must first know the Body.

B. Expound the life in each one of us is a Body life.

Everyone who is saved is a member of the Body of Christ. Is the life in each one of us, then, a life pertaining to the members or to the Body? The Bible and our experience prove that though each one of us is a member of Christ, the life in each one of us is not a member life but a Body life. All the members of our body are sharing one life.

Day 4 —
A. Expound the first proof of knowing the Body is that we cannot be individualistic.
Before one knows the Body, he is an individualist and can be individualistic. His life, his actions, his work, and his service are all individualistic. Outwardly,
he appears to be one with the brothers, but there is no real coordination or knitting together. Not until he grows deeper in life and knows the Body to a
certain extent does he see that being a Christian is a corporate matter.
B. State that the second proof of our knowing the Body is the ability to discern whether others are in the Body or not.
One who has come to know the Body not only lives in the Body in a very practical way but also can clearly discern whether or not others are living in the Body.
This discerning ability after one knows the Body is absolutely due to the extent of the deep degree of fellowship he has in the Lord. The one having the deeper experience can go on with the one who has the shallower experience.

Day 5 —
A. Explain the universal church being the sum total of all the local churches.
God wants to establish the church in every place to express His eternal intention. God's desire is that every local church would represent the Body of Christ to testify on behalf of Christ in their respective localities. Therefore, every local church is the expression of the universal church in that locality. Therefore, the church in Jerusalem, the church in Antioch, the church in Corinth, and the church in any other locality are part of the universal church.
B. Expound the nature and principle of the universal church being the same.nature and principle of the local church.
The nature and principle of the universal church are the nature and principle of the local church. Just as the nature of the entire universal church is of God, the nature of the local church in every locality is also of God. Therefore, the universal church is called "the church of God", and the local church is also called "the church of God". Just as the church is uniquely one in the universe, it is also uniquely one in each locality.

Day 6 —
A. State the sense of the Body.
The sense of the Body is a universal matter. Therefore, we should never despise the life that we have received. The sense in this life is a great matter. Regrettably, this sense has been restricted in us because of our own feelings and views.
B. Expound the sense of the Body is universal.
The Body is universal, and the life within us is universal. The Spirit within us is universal, the sense within us is universal, and the supply is universal. It does not matter what locality is blessed. If the Body of Christ is blessed, we rejoice, and if the Body of Christ has a problem, we feel the pain.

III. Conclusion:
Our natural strength and talents must be dealt with and crucified, so that they may be raised in resurrection and filled with divine elements. In this way, everything we do in serving the church becomes a supply of divine elements to others. A brother may have limited natural ability, perhaps only able to wipe windows in the meeting house. Yet if he is to fulfill his spiritual function even in this small matter, his natural life must still be dealt with. Otherwise, he may abandon his function to serve in the Body and cease serving altogether. If he is dealt with, his talent will be resurrected, enabling him to wipe windows for a lifetime. Moreover, by doing so, he supplies life to others. When others encounter him while he serves by wiping windows, they receive a supply of life. God must always bring our natural life to an end; only through death and resurrection can we become useful.