

CRYSTALLIZATION-STUDY OF EZEKIEL (2)

The Practice of Prophesying for the Building Up of the Church as an Exceedingly Great Army (Message 14)

Scripture Reading: Ezek. 37:4-10; Matt. 16:18; 1 Cor. 14:4b; Acts 5:20; 6:4

- I. Prophesying (speaking for the Lord and speaking forth the Lord into one another) in the meetings of the church fulfills the greatest prophecy in the Bible, which is to build up the church (in oneness as an exceedingly great army)—Matt. 16:18; 1 Cor. 14:4b; Ezek. 37:4-10.
- II. We need to live a prophesying life by loving the Lord to the uttermost:
 - A. The more we love the Lord, the more we are qualified, perfected, and equipped to speak for the Lord.
 - B. Our love for the Lord is the factor, the element, and the very basic essence of our having the authority and impact and of our being powerful in our speaking for the Lord (Peace Wang is an example of this—see *Speaking Christ for the Building Up of the Body of Christ*, pp. 33-34).
 - C. If we love the Lord, we will be filled with Him; whatever fills us within will come out of us; the overflow comes from the infilling—John 7:37-39; Rev. 2:4-5; cf. Mal. 3:14 and footnote.
 - D. When we love the Lord to the uttermost, we must speak; we must release the One who has filled us within—1 Cor. 2:9-10.
- III. By taking the way of PSRP (pray-reading, studying, reciting, and prophesying), we will be able to nourish people with the unsearchable riches of Christ:
 - A. Pray-reading is a very important part of PSRP; we study the Bible by pray-reading the Bible.
 - B. Prophesying requires a lot of prayer—Acts 6:4; cf. Heb. 7:25; 8:2:
 - [30]
 1. To pray is not only to entreat the Lord to do things for His move but also to cause our spirit to be exercised and strengthened.
 2. Hence, prayer should precede the ministry of the word, just as

the apostles practiced; without such prayer the ministry of the word will not be enlivened and empowered—cf. [John 7:37-39](#); [2 Cor. 2:17](#); [13:3](#); [3:6](#); [1 Pet. 4:10-11](#).

3. “This is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him” ([1 John 5:14-15](#); cf. [Matt. 7:7](#)); these verses are an encouragement to pray back to the Lord the things that are according to His will in the Bible, His testament, His covenant.

- IV. The opening and closing words of the prophesying meetings are very important:
 - A. Both the opening and closing words should be approximately five to eight minutes long.
 - B. The opening word ensures that the meeting starts in a strong way with a definite direction and burden from the Lord.
 - C. The closing word ensures that the meeting does not end in emptiness and that the meeting concludes with the fullness of the supply of reality, so that the saints are filled with the pleasantness of the Lord’s presence and the satisfaction of the Lord’s words of spirit and life ([John 6:63](#)); never let a meeting end in emptiness and without the supply of reality.
 - D. We must compose our prophecy with the main points and the subpoints—cf. [Deut. 17:18-20](#) (see footnote 1 on [verse 18](#)).
 - E. What the Lord is mainly concerned with in the prophesying meeting is not the quantity of saints who share but the quality of what they share—[Rev. 2:5](#); [1 Cor. 3:12](#).
 - F. On the day of the prophesying meeting, we should prepare our being for the meeting (focusing on what we will prophesy) and not be distracted by other things, even spiritual things.
- V. We must see the three constituting elements of prophesying—cf. [Acts 5:20](#); [1 Tim. 4:6-7](#); [1 Pet. 4:10-11](#); [1 John 1:3](#); [Acts 4:20](#); [22:15](#):
 - A. We must possess knowledge of the Word of God—the human element of learning. ^[31]
 - B. We must have the instant inspiration of the Holy Spirit—the divine element of inspiration.
 - C. We must have a vision concerning God’s interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and

even concerning ourselves—the view through the enlightening of the divine light:

1. In beseeching the saints to walk worthily of God's calling, Paul spoke from his status as a prisoner of Christ Jesus and a prisoner in the Lord—[Eph. 3:1](#); [4:1](#).
2. Sooner or later, every steward of God, every minister of God's riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ; the more we love Him, the more we will be in Him to such an extent that He will become our prison for us to enjoy Him to the uttermost so that we may have a walk that is worthy of God's calling.
3. The more freedom we have, the more blind we are, but if Christ is our prison, our eyes will be opened to see the heavenly vision, and we will receive the highest revelation of God's economy—[3:9](#); [Acts 26:19](#).

VI. We must learn and be perfected to organically prophesy (to speak the Lord into others) with the constituting elements of prophesying for the building up of the church as the Body of Christ—[1 Cor. 14:4b](#):

- A. We need to redeem our time and spend our energy to be saturated and soaked with the holy Word to be equipped to prophesy—[2 Tim. 3:16-17](#); [Ezek. 3:1-4](#):
 1. We need to be revived by the Lord every morning by enjoying Him in a portion of the Word:
 - a. The Lord's lovingkindness and compassions are new every morning—[Lam. 3:22-23](#).
 - b. The path of the righteous is like the rising sun—[Prov. 4:18](#); [Judg. 5:31](#); [Luke 1:78-79](#); [Mal. 4:2](#).
 - c. Our inner man is being renewed day by day—[2 Cor. 4:16-18](#).
 - d. We should anticipate the dawning of the morning with our hope in God's Word, that we might muse upon His word, that is, that we might receive His word with much [\[32\]](#) reconsideration—[Psa. 119:15, 147-148](#); cf. [Lev. 11:3](#) (see footnote 1 on [Psa. 119:15](#)).
 - e. We should find God's words and eat them for them to become the gladness and joy of our heart—[Jer. 15:16](#).
 2. We must study the Word by using the best help to open it, expound it, and release its unsearchable riches—the Life-study messages, the books of the ministry, and the Recovery Version

footnotes—[Luke 24:27, 31-32, 44-45](#); [Acts 8:30-35](#).

3. We must read the Bible (“*all* Scripture is...profitable” and man shall “live...on *every* word that proceeds out through the mouth of God”) regularly from [Genesis 1:1](#) to [Revelation 22:21](#) ([2 Tim. 3:16](#); [Matt. 4:4](#)).
 4. We must write down daily the spiritual enlightenment, inspiration, and enjoyment received from the Lord in His Word and at the end of the week put these points together to compose a prophecy of no longer than three minutes to speak in the church meeting.
 5. The knowledge of the Word becomes the constant element for our prophesying.
- B. We must be ready in the spirit to receive the instant inspiration of the Spirit:
1. The spirits of prophets are the most preeminent part of their being—[1 Cor. 14:32, 37a](#).
 2. Whenever we speak for the Lord, we must exercise our spirit to speak with the Spirit and with Christ as all the treasures of wisdom and knowledge—[Acts 7:10](#); [Isa. 11:2](#); [2 Chron. 1:10](#).
 3. We must pray ourselves into God to receive the unsearchable riches of the Holy Spirit in order to be fed ourselves so that we can feed those under our care—[Luke 11:1-13](#).
 4. We must abide in fellowship with the Lord by walking according to our spirit, serving in our spirit, ministering the Spirit, and serving by the Spirit of God—[1 John 1:6-7](#); [Rom. 8:4](#); [1:9](#); [2 Cor. 3:6](#); [Phil. 3:3](#); cf. [Zech. 4:6](#).
 5. The Lord Jesus, as today’s Moses and Elijah, is the real Prophet in our spirit, speaking for God and speaking forth God within His believers—[Acts 3:22](#); [2 Tim. 4:22](#).
 6. The inspiration of the Holy Spirit is the instant element for our prophesying. [33]
- C. We must have a clear view with the insight to see through all things in all situations through the enlightening of the divine light:
1. We can receive revelation only in our spirit—[Eph. 1:17](#); [Rev. 1:10](#); [4:2](#); [17:3](#); [21:10](#).
 2. We must have not only the dove’s eyes ([S.S. 1:15](#)) but also, and even more, eyes like pools ([7:4](#)):
 - a. Dove’s eyes signify the insight and realization of the Spirit—[1 Cor. 2:11-12](#).

- b. Eyes like pools signify the enlarged and broadened vision full of light to cover the whole universe.
 - 3. We must have a clear view of the entire universe to see the real situation of the world, of the churches, of our fellow believers, and of ourselves.
 - 4. We must have the heavens opened to us to see visions of God by receiving the express word of the Lord (special, fresh, and vivid words that convey divine revelation) with the hand of the Lord upon us—[Ezek. 1:1-3](#):
 - a. The hand of the Lord follows the word of the Lord; if what one ministers is truly God’s word, God’s almighty hand will follow to accomplish what He speaks.
 - b. God’s hand upon man is also for leading man and for causing one to take action (cf. [1 Kings 18:46](#)); after the Lord’s hand came down upon Ezekiel, he did not act according to his own choice but according to the leading and directing of the Lord’s hand.
- VII. We must speak with the constituting elements of prophesying—speaking what we have seen and heard with the living words of this life under the inspiration of the Holy Spirit and with His enlightenment—[1 John 1:3](#); [Acts 22:13-15](#); [5:20](#):
- A. Prophesying is a miraculous normality:
 - 1. It is normal because it requires us to learn the Word and be trained to speak.
 - 2. It is miraculous because it is speaking with the divine element, the divine light, and the inspiration of the Holy Spirit.
 - B. To prophesy is to have the oracles of God (God’s speaking, God’s utterance, that conveys divine revelation)—[1 Pet. 4:11](#); cf. [1 Cor. 14:24-25](#). ^[34]
 - C. When we have the human learning of the Word, the divine inspiration of the Spirit, and the clear view, we will be able to prophesy.
 - D. Prophesying is always composed of the living words of this life, the inspiration of the Holy Spirit, and the clear view through the enlightening of the divine light.
 - E. What a great thing it is that “he who prophesies builds up the church”—[v. 4b!](#)

MESSAGE FOURTEEN

THE PRACTICE OF PROPHESYING FOR THE BUILDING UP OF THE CHURCH AS AN EXCEEDINGLY GREAT ARMY

In this message we come to a crystal on the practice of prophesying for the building up of the church as an exceedingly great army. We should not assume that we know what prophesying is. Just because we come forward to speak after a ministry meeting or stand up to speak in a church meeting does not necessarily mean that we are prophesying. Therefore, we must see what prophesying is intrinsically. My burden in this message is that we would see three matters intrinsically: 1) the definition of prophesying and how we can live a prophesying life, 2) the importance of the opening word and the closing word in the prophesying meeting, and 3) the three constituting elements of prophesying and how we can learn and be perfected to speak with all three. We need to know what prophesying is so that we can live a prophesying life. Every prophesying meeting should have an opening word and a closing word. We must also have all three constituting elements in our prophecies; otherwise, we are not really prophesying. We must learn and be perfected to speak with the three constituting elements so that we can prophesy for the building up of the church. If we grasp these three points, we can enter into the burden of this message intrinsically.

PROPHESYING (SPEAKING FOR THE LORD AND SPEAKING FORTH THE LORD INTO ONE ANOTHER) IN THE MEETINGS OF THE CHURCH FULFILLING THE GREATEST PROPHECY IN THE BIBLE, WHICH IS TO BUILD UP THE CHURCH (IN ONENESS AS AN EXCEEDINGLY GREAT ARMY)

Prophesying (speaking for the Lord and speaking forth the Lord into one another) in the meetings of the church fulfills the greatest prophecy in the Bible, which is to build up the church (in oneness as an exceedingly great army) ([Matt. 16:18](#); [1 Cor. 14:4b](#); [Ezek. 37:4-10](#)). The greatest prophesy in the Bible is in [Matthew 16:18](#), where the Lord said, “I will [36] build My church, and the gates of Hades shall not prevail against it.” The One who prophesied this word is the very Lord Himself who passed through the

processes of incarnation, human living, crucifixion, and resurrection to become the life-giving Spirit. As the life-giving Spirit, this One enters into our spirit. Now, we need to speak Him forth into one another. When we speak for Him and speak Him forth into one another, that is prophesying. This prophesying builds up the church, contributing to the fulfillment of this greatest prophecy in the Bible. As we build up the church, we also prepare the bride. When the bride is fully prepared, the Lord will return. Therefore, prophesying to build up the church is a great matter. [First Corinthians 14:4b](#) says, “He who prophesies builds up the church.” We all need to aspire to prophesy and to live a prophesying life.

**OUR NEEDING TO LIVE A PROPHESYING LIFE
BY LOVING THE LORD TO THE UTMOST**

**The More We Love the Lord, the More Our Being Qualified,
Perfected, and Equipped to Speak for the Lord**

We need to live a prophesying life by loving the Lord to the uttermost. The more we love the Lord, the more we are qualified, perfected, and equipped to speak for the Lord. In order to be qualified, perfected, and equipped to speak for the Lord, we must love Him to the uttermost.

**Our Love for the Lord Being
the Factor, the Element, and the Very Basic Essence
of Our Having the Authority and Impact
and of Our Being Powerful in Our Speaking for the Lord**

Our love for the Lord is the factor, the element, and the very basic essence of our having the authority and impact and of our being powerful in our speaking for the Lord. Peace Wang is a good example of someone who was qualified, perfected, and equipped to speak for the Lord by loving Him to the uttermost. Brother Lee received the Lord when he was nineteen years old at a meeting in which a twenty-five-year-old sister, Peace Wang, was preaching the gospel. Prior to that time, he had been meeting with a Christian group but had not yet received the Lord. In conservative mainland China during the early twentieth century, it was unheard of for any young woman to speak to an audience of over a thousand people. This caused Brother Lee to go to that meeting out of [37] curiosity. In the meeting Peace Wang shared that Egypt typifies “the world and that all the worldly people [are] under the tyranny of

Satan just as the children of Israel were under the tyranny of Pharaoh.” She said that we had to be delivered out of this tyranny and that this was our exodus”; when Brother Lee heard this, he was convicted and said, “I [will] not be under Satan’s tyranny anymore.” In recounting this experience Brother Lee said that “because this young sister loved the Lord to the uttermost, she had the Lord’s authority, and the impact was in her gospel preaching” (*Speaking Christ for the Building Up of the Body of Christ*, p. 34). On his way home, Brother Lee was saved and gave his whole life to the Lord. He shared this testimony with us in 1988 and said, “In my whole life, even up to today, I never heard a person speaking with that much authority” (*Speaking Christ for the Building Up of the Body*, p. 33). The reason for our sister’s power, impact, and authority was that she loved the Lord to the uttermost.

**If We Love the Lord, Our Being Filled with Him;
Whatever Fills Us within Coming out of Us;
the Overflow Coming from the Infilling**

If we love the Lord, we will be filled with Him; whatever fills us within will come out of us; the overflow comes from the infilling ([John 7:37-39](#); [Rev. 2:4-5](#); cf. [Mal. 3:14](#) and footnote). Eventually, whatever fills us within will spontaneously overflow from us. This was my experience immediately after I received the Lord. I was saved, and by the Lord’s mercy, I began to love the Lord to the uttermost. No one had to tell me that I should preach the gospel. I spontaneously began to preach the gospel to one of my colleagues at work. I told him that I had met Jesus and had received Him as my Lord and Savior. Initially, my colleague thought I was crazy; however, he eventually became the first person to pray with me to receive the Lord. He was saved in a powerful way. This is an example of how whatever fills us within will come out of us.

In [John 7:37-38](#) Jesus said, “If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.” [Verse 39](#) explains, “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.” If we drink of the Lord and are filled with Him, He will flow out of our innermost being into others; this is prophesying.

In [Revelation 2:4-5](#) the Lord said to the church in Ephesus, “I have [\[38\]](#) one thing against you, that you have left your first love. Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you

repent.” Here we have both the first love and the first works; the first works issue out of the first love. The fact that the Lord warned this local church that He might remove their lampstand indicates that it is possible for us to be meeting as a local church yet be without the reality of having the Lord as our first love and of doing the first works. The first love is to give the Lord the first place, the preeminence, in all things, regarding Him and taking Him as everything in our life. The first works issue out of the first love. The reason we do anything in the church life must arise out of our loving the Lord to the uttermost. We should come to the meetings and serve the Lord not out of any sense of duty but because we love Him. If we lose the first love and are not doing the first works, the Lord may remove the testimony of the Triune God from our locality, making our church an empty shell. This is a negative example showing that if we leave the Lord as our first love and are not filled with Him within, we risk losing His testimony without.

In [Malachi 3:14](#) the Lord admonished the children of Israel concerning their worship and service: “You say, It is vain to serve God; and what profit is it that we have kept His charge and have walked mournfully before Jehovah of hosts?” When it comes time to serve, do we carry out our service mournfully? The footnote on *mournfully* in this verse says, “This word indicates that the children of Israel worshipped and served God, but they did it mournfully, not at all happy that they were required to do these things.” This again shows us that all our worship of the Lord and service to Him in the church life must flow out of our first love for Him.

**When We Love the Lord to the Uttermost,
Our Having to Speak;
Our Having to Release the One
Who Has Filled Us Within**

When we love the Lord to the uttermost, we must speak; we must release the One who has filled us within ([1 Cor. 2:9-10](#)). [First Corinthians 2:9-10](#) says, “As it is written, ‘Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.’ But to us God has revealed [39] them through the Spirit, for the Spirit searches all things, even the depths of God.” The footnote for *searches* in [verse 10](#) says, “The Greek word is used in reference to active research, implying accurate knowledge gained not by discovering but by exploring. The Spirit of God explores the depths of God concerning Christ and shows them to us in our spirit for our realization and participation.” When our

heart is turned to the Lord and we say, “Lord Jesus, I love You,” the Spirit conducts active research into Christ as the depths of God and reveals these riches to us in our spirit for our realization and participation. Loving the Lord to the uttermost continually activates this exploring and revealing Spirit.

**BY TAKING THE WAY OF PSRP
(PRAY-READING, STUDYING, RECITING, AND PROPHESYING),
OUR BEING ABLE TO NOURISH PEOPLE
WITH THE UNSEARCHABLE RICHES OF CHRIST**

By taking the way of PSRP (pray-reading, studying, reciting, and prophesying), we will be able to nourish people with the unsearchable riches of Christ. We can live a prophesying life by living a life of pray-reading, studying, reciting, and prophesying the Word of God and the ministry. To pray-read, study, recite, and prophesy over the Word and the ministry is very helpful as a group endeavor, and we definitely encourage the small groups to take the way of PSRP. However, for us to live a life of prophesying, PSRP also needs to be part of our personal life with the Lord. As we are living with the Lord and before the Lord, we endeavor to live Christ by living a life of pray-reading the Word, studying the Word, reciting the Word, and spontaneously prophesying the Word to nourish others with the unsearchable riches of Christ.

**Pray-reading Being a Very Important Part of PSRP;
Our Studying the Bible by Pray-reading the Bible**

Pray-reading is a very important part of PSRP; we study the Bible by pray-reading the Bible. Several of the points in this outline are not referenced from Brother Lee’s spoken messages but are rather, direct quotes I heard from him as I served with him over the years in the church and in the ministry. One of these quotes is the statement, “We study the Bible by pray-reading the Bible.” Genuine pray-reading is described in [Ephesians 6:17-18](#) as receiving “the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit.” When we take the Word in this way—praying over the [40] Word, digesting the Word, and assimilating the Word—the word spontaneously comes into our enlightened memory and becomes a source of long-term nourishment that we can never forget.

For example, on my wedding day I experienced praying over the Word, having it constituted into my being, and then having the Lord speak that word

back to me. To honor my wife's father, who was a pastor, my wedding took place in a remote part of western Kansas. One other brother came with me and stood with me at my wedding. On that day, I had to speak something, and the Lord spoke [Acts 5:20](#) to me in an instant way according to my situation. I will never forget that word. In [Acts 5:20](#) an angel spoke to Peter and the apostles, saying, "Go and stand in the temple and speak to the people all the words of this life." On that day, the Lord touched me, saying, "You need to speak to these people something about Christ and the church." The footnote on the pronoun *this* in [verse 20](#) says, "The divine life preached, ministered, and lived by Peter that overcame the Jewish leaders' persecution, threatening, and imprisonment. This word indicates that Peter's life and work made the divine life so real and present in his situation that even the angel saw it and pointed it out." The Lord charged me with this word on my wedding day: "Go and stand in the temple and speak to the people all the words of this life." I could never forget this speaking. This illustrates how when we study the Word by pray-reading it, the word enters deeply into our being and operates within us.

Prophesying Requiring a Lot of Prayer

Prophesying requires a lot of prayer ([Acts 6:4](#); cf. [Heb. 7:25](#); [8:2](#)). This point also arises from some of Brother Lee's direct fellowship with me, which I can never forget. One day, as we were walking up the steps of the meeting hall to the prophesying meeting, he said to me, "Prophesying requires a lot of prayer." By this time, I had edited many of the messages that Brother Lee had spoken on prophesying. However, this word touched me deeply. Prophesying requires a lot of prayer. This is why in [Acts 6:4](#) the apostles said, "We will continue steadfastly in prayer and in the ministry of the word." When they said this, they were reflecting, cooperating, and coordinating with Christ in His heavenly ministry. What is Christ doing in His heavenly ministry? First, He is praying for us ([Heb. 7:25](#)), and second, He is ministering God into us ([8:2](#)). [Hebrews 7:25](#) says, "He lives always to intercede for [us]." He is interceding for us personally and corporately. [Hebrews 8:2](#) reveals that Christ is "a Minister [41] of the holy places, even of the true tabernacle, which the Lord pitched, not man." In His heavenly ministry Christ is praying for us and ministering God into us. Therefore, the apostles also sought to continue steadfastly in prayer and in the ministry of the word.

***To Pray Being Not Only to Entreat the Lord
to Do Things for His Move***

***but Also to Cause Our Spirit
to Be Exercised and Strengthened***

To pray is not only to entreat the Lord to do things for His move but also to cause our spirit to be exercised and strengthened.

***Hence, Prayer Needing
to Precede the Ministry of the Word,
Just as the Apostles Practiced;
without Such Prayer the Ministry of the Word
Not Being Enlivened and Empowered***

Hence, prayer should precede the ministry of the word, just as the apostles practiced; without such prayer the ministry of the word will not be enlivened and empowered (cf. [John 7:37-39](#); [2 Cor. 2:17](#); [13:3](#); [3:6](#); [1 Pet. 4:10-11](#)). We should also be impressed that when we speak for the Lord and speak forth the Lord, we are actually speaking Him forth in the way of incorporation. *Incorporation* refers to persons mutually indwelling one another. The Father is in the Son, and the Son is in the Father ([John 14:10](#)). We are in the Father and in the Son, and the Son and the Father are in us ([v. 20](#); cf. [1 John 1:1-3](#)); we are in the Father, the Son, and the Spirit ([1 John 5:20](#); [1 Cor. 12:13](#)), and the Father, the Son, and the Spirit are in us ([Eph. 4:6](#), [Rom. 8:9-10](#); [John 14:17](#)). Furthermore, our prophesying is also a speaking in incorporation. This can be seen by putting together [2 Corinthians 2:17](#) with [13:3](#). [Second Corinthians 2:17](#) says, “We are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.” This verse shows us that we speak in Christ. Then, [13:3](#) says, “Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.” This verse shows that Christ speaks in us. We speak in Him and He speaks in us. We need to pray, “Lord, I want to speak in You,” and “Lord, I want You to speak in me.” This is a speaking in incorporation.

Both our sufficiency and the utterance for such speaking are from [\[42\]](#) God. [Second Corinthians 3:6](#) says that God “has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” [First Peter 4:10-11](#) says, “Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God. If anyone speaks, as speaking oracles of God.” On the Lord’s Day morning and in our group meetings, we need to pray over these

verses before we speak. We should tell the Lord, “Lord, when I speak, let it be the oracles of God.” The oracles of God are God’s speaking or God’s utterance, which conveys divine revelation. By prayer, we have both the sufficiency and the utterance to speak for and speak forth Christ.

***“This Is the Boldness Which We Have toward Him,
That If We Ask Anything according to His Will,
He Hears Us. And If We Know That He Hears Us
in Whatever We Ask, We Know That We Have the Requests
Which We Have Asked from Him”;
These Verses Being an Encouragement
to Pray Back to the Lord
the Things That Are according to His Will
in the Bible, His Testament, His Covenant***

First John 5:14-15 says, “This is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him” (cf. Matt. 7:7); these verses are an encouragement to pray back to the Lord the things that are according to His will in the Bible, His testament, His covenant. These verses reveal a marvelous principle in the Word, that is, if we pray His will back to Him, we know that He hears us and that we have the requests which we have asked from Him. For this reason we need to pray the words of the Bible back to God. In this kind of prayer, we know that we have the requests that we have made, because these prayers are according to His will.

When we pray, we need to pray by abiding in fellowship with God. However, we know that when our prayer is according to His will—and the Bible is His will to us—He hears us. These verses are a wonderful encouragement for us to pray back to the Lord the things in the Bible, which are according to His will. The Bible is His testament and His covenant with us. [43]

THE OPENING AND CLOSING WORDS OF THE PROPHESYING MEETINGS BEING VERY IMPORTANT

Both the Opening and Closing Words

Needing to Be Approximately Five to Eight Minutes Long

The opening and closing words of the prophesying meetings are very important. Both the opening and closing words should be approximately five to eight minutes long. The statements in this section are quoted from Brother Lee's direct fellowship with the leading ones in the church. He wisely limited our sharing for the opening and closing words to approximately five to eight minutes. Otherwise, we may have spoken for ten to twenty minutes or given a long message. In the church where I meet, there is a group of brothers who coordinate together to give the opening and closing words of the prophesying meeting. I think that this is a very good practice to have in the church.

When I would sit next to Brother Lee in the prophesying meetings, he would invariably ask one of the elders to give the opening or closing word. One time he turned to me and said, "I want you to give the concluding word." I was hesitant and responded, "Brother Lee, I would really like for you to give the concluding word." But he made it clear that I should do it; so I agreed and gave the concluding word. Brother Lee's prompting us like this in the meetings was his way of perfecting the brothers to be always ready to give an opening or concluding word in the prophesying meeting.

The Opening Word Ensuring That the Meeting Starts in a Strong Way with a Definite Direction and Burden from the Lord

The opening word ensures that the meeting starts in a strong way with a definite direction and burden from the Lord.

The Closing Word Ensuring That the Meeting Does Not End in Emptiness and That the Meeting Concludes with the Fullness of the Supply of Reality, So That the Saints Are Filled with the Pleasantness of the Lord's Presence and the Satisfaction of the Lord's Words of Spirit and Life; Never Letting a Meeting End in Emptiness and without the Supply of Reality

The closing word ensures that the meeting does not end in emptiness and that the meeting concludes with the fullness of the supply of reality, [44] so that the saints are filled with the pleasantness of the Lord's presence and the satisfaction of the Lord's words of spirit and life ([John 6:63](#)); never let a

meeting end in emptiness and without the supply of reality.

Having to Compose Our Prophecy with the Main Points and the Subpoints

We must compose our prophecy with the main points and the subpoints (cf. [Deut. 17:18-20](#), see footnote 1 on [verse 18](#)). There is a section at the end of each week in *The Holy Word for Morning Revival* that provides space for composing a prophecy. I am concerned that if I were to look at that section in your book, it may be blank. We should not leave that section blank. We need to compose a prophecy and make an outline for our prophecy. Then we must pray over what we have composed. This will make a big difference in our prophesying.

[Deuteronomy 17:18-20](#) provides instructions to the king and attests to the benefit of writing out the Word, which is in the same principle of typing things out as we might do today. It is a very helpful practice to write out portions of the Word in order to be constituted with them. These verses say,

When he sits on the throne of his kingdom, he shall write out for himself a copy of this law in a book, out of that which is before the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, in order that he may learn to fear Jehovah his God by keeping all the words of this law and these statutes and doing them, so that his heart may not be lifted up above his brothers and he may not turn aside from the commandment to the right or to the left; that he and his sons may extend their days over their kingdom in the midst of Israel.

Law in these verses refers to the Pentateuch, the first five books of the Old Testament. Imagine if you were to write out the four gospels—Matthew, Mark, Luke, and John—using longhand or cursive writing. Would you not receive some enlightenment and some speaking from the Lord? In the same way, the Old Testament kings were supposed to write out the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In doing so, they were expected to keep that personal copy with them and read in it all the days of their life. Surely, if they had kept this word, the history recorded in 1 and 2 Kings would have been altogether different.

The footnote on the word *law* in [Deuteronomy 17:18](#) says, [45]

The law here refers to the Pentateuch, the first five books of the Old Testament, which were written by Moses. In ruling over the people,

the king first had to be instructed, governed, ruled, and controlled by the word of God. The principle should be the same with the elders in the churches. In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God (1 Tim. 3:2; 5:17). As a result, they will be under God's government, under God's rule and control. Then spontaneously God will be in their decisions, and the elders will represent God to manage the affairs of the church. This kind of management is theocracy.

Writing out the Word, reading it daily, and having it constituted into our being places us under God's government of theocracy, God's ruling and reigning in the church.

**What the Lord Is Mainly Concerned with
in the Prophesying Meeting Being Not the Quantity of Saints
Who Share but the Quality of What They Share**

What the Lord is mainly concerned with in the prophesying meeting is not the quantity of saints who share but the quality of what they share (Rev. 2:5; 1 Cor. 3:12). Certainly, we would like for a good number of saints to share in the prophesying meeting. However, what we are most concerned with is the quality of the speaking, not the quantity of speakers. It would not be that profitable if many saints share without much quality in their speaking. The Lord is mainly concerned with the quality of the sharing in the prophesying meeting.

**On the Day of the Prophesying Meeting,
Our Needing to Prepare Our Being for the Meeting
(Focusing on What We Will Prophecy) and
Not Be Distracted by Other Things, Even Spiritual Things**

On the day of the prophesying meeting, we should prepare our being for the meeting (focusing on what we will prophecy) and not be distracted by other things, even spiritual things. I heard that in one locality a group of brothers gathers every Lord's Day before the prophesying meeting to read the *Life-study of Genesis* together. When I heard this, my thinking was that they should be using that time to prepare for the prophesying meeting and to pray over their prophecy for the meeting. Otherwise, when they come to the prophesying meeting, they might [46] have Genesis on their minds and not have their enlightened mentality focused on that week's portion for prophesying.

Therefore, on the day of the prophesying meeting, we must prepare our being for the meeting and not be distracted by other things.

OUR HAVING TO SEE THE THREE CONSTITUTING ELEMENTS OF PROPHESYING

We must see the three constituting elements of prophesying (cf. [Acts 5:20](#); [1 Tim. 4:6-7](#); [1 Pet. 4:10-11](#); [1 John 1:3](#); [Acts 4:20](#); [22:15](#)). In [1 Timothy 4:6](#) Paul charged Timothy, saying, “If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.” We need to be nourished with the words of the Bible and the ministry. Then, we must exercise ourselves unto godliness; this means that we must exercise our spirit. We are nourished and then we exercise. In the New Testament, the phrase *seen and heard* is used repeatedly ([1 John 1:3](#), [Acts 4:20](#), and [Acts 22:15](#)). We want to minister, speak, and bear witness to the things which we have seen and heard of the Lord. In order to be such witnesses and ministers, we must actually see the Lord and hear the Lord so that our speaking is constituted with Him.

Our Having to Possess Knowledge of the Word of God— the Human Element of Learning

We must possess knowledge of the Word of God—the human element of learning.

Our Having to Have the Instant Inspiration of the Holy Spirit—the Divine Element of Inspiration

We must have the instant inspiration of the Holy Spirit—the divine element of inspiration.

Our Having to Have a Vision concerning God’s Interest and Economy, concerning the Church as the Body of Christ, concerning the Local Churches, concerning the World, concerning the Individual Saints, and Even concerning Ourselves— the View through the Enlightening of the Divine Light

We must have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, [47] concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light. The three constituting elements of prophesying are: 1) constitution with the Word of God, 2) inspiration by the Holy Spirit through the exercise of our spirit, and 3) revelation, which is the clear view through the enlightening of the divine light. These three—constitution, inspiration, and revelation—are the basic constituting elements of prophesying.

***In Beseeking the Saints
to Walk Worthily of God's Calling, Paul Speaking
from His Status as a Prisoner of Christ Jesus
and a Prisoner in the Lord***

In beseeking the saints to walk worthily of God's calling, Paul spoke from his status as a prisoner of Christ Jesus and a prisoner in the Lord (Eph. 3:1; 4:1). In Ephesians 3:1 Paul says that he is “the prisoner of Christ Jesus,” and in 4:1 he calls himself “the prisoner in the Lord.”

***Sooner or Later, Every Steward of God,
Every Minister of God's Riches,
Every Faithful Lover of Christ, Being Imprisoned
Not Only by Christ but Also in Christ;
the More We Love Him, the More Our Being in Him
to Such an Extent That He Will Become Our Prison
for Us to Enjoy Him to the Uttermost
So That We May Have a Walk
That Is Worthy of God's Calling***

Sooner or later, every steward of God, every minister of God's riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ; the more we love Him, the more we will be in Him to such an extent that He will become our prison for us to enjoy Him to the uttermost so that we may have a walk that is worthy of God's calling.

***The More Freedom We Have,
the More Blind Our Being, but If Christ Is Our Prison,***

***Our Eyes Being Opened
to See the Heavenly Vision, and Our Receiving
the Highest Revelation of God's Economy***

The more freedom we have, the more blind we are, but if Christ is [48] our prison, our eyes will be opened to see the heavenly vision, and we will receive the highest revelation of God's economy (3:9; Acts 26:19).

**HAVING TO LEARN AND BE PERFECTED
TO ORGANICALLY PROPHESEY (TO SPEAK THE LORD INTO OTHERS)
WITH THE CONSTITUTING ELEMENTS OF PROPHESEYING
FOR THE BUILDING UP OF THE CHURCH
AS THE BODY OF CHRIST**

We must learn and be perfected to organically prophesy (to speak the Lord into others) with the constituting elements of prophesying for the building up of the church as the Body of Christ (1 Cor. 14:4b). The New Testament speaks of two kinds of meetings—ministry meetings and church meetings. Church meetings are what Brother Nee calls “round-table” meetings: “All meetings on the ‘round-table’ principle are church meetings...A round-table enables you to pass something to me and me to pass something to you. It affords opportunity for an expression of mutuality, that essential feature of all relationships in the church...The principle on which all church meetings are conducted is that of the ‘round-table’” (*The Collected Works of Watchman Nee*, vol. 30, “The Normal Christian Church Life,” pp. 181-182).

The meetings of the church are in the principle of “each one has.” [First Corinthians 14:26](#) says, “What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.” This verse does not say that each one *will* have; this would imply that the saints may be unprepared to share and may come without anything and wait until the last minute to think of something to share with the saints. Rather, the verse says that “each one has,” implying that each one comes to the meeting having already prepared something of Christ to speak forth to the saints.

Meetings in which each one has are round-table meetings. A round-table meeting is like a Chinese feast. The Chinese have many ways to cook beef. Perhaps an entire feast may consist of dishes that have beef as the main ingredient. Chinese feasts are often served at round tables with a rotating center. Such tables make it easy to share the food on the table with those

seated around it. Such a Chinese feast is a good illustration of a church meeting, because church meetings are round-table meetings in which we share with one another the Christ that we have enjoyed and experienced. [49]

**Needing to Redeem Our Time and Spend Our Energy
to Be Saturated and Soaked with the Holy Word
to Be Equipped to Prophecy**

*Needing to Be Revived by the Lord Every Morning
by Enjoying Him in a Portion of the Word*

We need to redeem our time and spend our energy to be saturated and soaked with the holy Word to be equipped to prophecy (2 Tim. 3:16-17; Ezek. 3:1-4). We need to be revived by the Lord every morning by enjoying Him in a portion of the Word.

*The Lord's Lovingkindness and Compassions
Being New Every Morning*

The Lord's lovingkindness and compassions are new every morning (Lam. 3:22-23). Lamentations 3:22-23 says, "It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail; / They are new every morning; / Great is Your faithfulness." Jeremiah contacted God as the compassionate One every morning. If he had not, he would have been unable to write these lines.

The Path of the Righteous Being Like the Rising Sun

The path of the righteous is like the rising sun (Prov. 4:18; Judg. 5:31; Luke 1:78-79; Mal. 4:2). Proverbs 4:18 says, "The path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day." This means that we can have a new beginning every morning. We can have a new beginning tomorrow morning. Perhaps our day today is not going well, but tomorrow morning we can have a new beginning. We can have three hundred sixty-five new beginnings every year.

I like what Deborah says in Judges 5:31: "May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might." My prayer to the Lord is that I would be one of His lovers—one who is like the rising sun in its might.

[Luke 1:78-79](#) is also a marvelous passage: “Because of the merciful compassions of our God, in which the rising sun will visit us from on high, to shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.” Every morning, we want the rising sun to visit each one of us in the way described in these verses. The rising sun, according to [Malachi 4:2](#), is the “Sun of righteousness...with healing in His wings.” May He rise in our being in such a way. [50]

*Our Inner Man
Being Renewed Day by Day*

Our inner man is being renewed day by day ([2 Cor. 4:16-18](#)). This is according to [2 Corinthians 4:16 through 18](#), which says, “Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day. For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory, because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.” The Lord’s recovery is to recover us from things seen to things unseen. We are enjoying the invisible God.

*Needing to Anticipate the Dawning of the Morning
with Our Hope in God’s Word,
That We Might Muse upon His Word, That Is,
That We Might Receive His Word
with Much Reconsideration*

We should anticipate the dawning of the morning with our hope in God’s Word, that we might muse upon His word, that is, that we might receive His word with much reconsideration ([Psa. 119:15, 147-148](#); cf. [Lev. 11:3](#); see footnote 1 on [Psa. 119:15](#)). [Psalm 119:147-148](#) says, “I anticipated the dawn and cried out; / I hoped in Your words. / My eyes anticipated the night watches, / That I might muse upon Your word.” Do we anticipate the dawn? Do we look forward to the morning so that we can spend personal time with the Lord? Or do we instead dread having to get up in the morning? Let us be like the psalmist: “I anticipated the dawn and cried out; / I hoped in your words.” I once heard a brother testify with a pure heart that when he woke up in the middle of the night, he thought to himself, “In just a few more hours I get to spend time with the Lord!” My response was, “O Lord Jesus, have

mercy on me.” I was shined on by that testimony. We should treasure our personal time with the Lord.

*Needing to Find God’s Words and Eat Them
for Them to Become the Gladness
and Joy of Our Heart*

We should find God’s words and eat them for them to become the gladness and joy of our heart ([Jer. 15:16](#)). [51]

***Having to Study the Word by Using the Best Help
to Open It, Expound It,
and Release Its Unsearchable Riches—
the Life-study Messages, the Books of the Ministry,
and the Recovery Version Footnotes***

We must study the Word by using the best help to open it, expound it, and release its unsearchable riches—the Life-study messages, the books of the ministry, and the Recovery Version footnotes ([Luke 24:27, 31-32, 44-45; Acts 8:30-35](#)). Some people may be troubled when they go to our bookstores and see that nearly all the books we have are by Watchman Nee and Witness Lee. We focus mainly on books by these two brothers because they were given the ministry of the age. At Noah’s time, the most important books would have been by Noah and would have been about building the ark. At that time, nothing else would have been necessary. In our own time the ministry of Watchman Nee and Witness Lee is a bride-preparing ministry. This ministry will prepare us to be the bride to bring the Lord back.

Instead of replacing the Bible, this ministry expounds the Bible, opens up the Bible, releases the unsearchable riches in the Bible, and brings us into the intrinsic significance of the Bible. This ministry functions as Philip’s speaking did in opening the significance of the book of Isaiah to the Ethiopian eunuch in [Acts 8:29-35](#). In this story the Spirit told Philip to approach and join the eunuch’s chariot. When Philip obeyed, he heard the eunuch reading Isaiah the prophet and said to him, “Do you really know the things that you are reading?” (v. 30). The eunuch replied, “How could I unless someone guides me?” (v. 31). Philip then guided the eunuch into the intrinsic significance of the word that he was reading: “And beginning from this Scripture he [Philip] announced Jesus as the gospel to him” (v. 35). What Philip did is what the

ministry does—it guides us into the intrinsic significance of the Bible.

In the very next verse, we read that the eunuch said, “Look, water. What prevents me from being baptized?” (v. 36). This response by the eunuch indicates that Philip must have said something to him about baptism. When the eunuch said this, Philip replied, “If you believe from all your heart, you will be saved” (v. 37). The eunuch responded, “I believe that Jesus Christ is the Son of God” (v. 37). Philip then baptized him (v. 38), after which the Spirit caught Philip away (v. 39). [52]

***Having to Read the Bible (“All Scripture Is...Profitable”
and Man Shall “Live on Every Word
That Proceeds out through the Mouth of God”) Regularly
from Genesis 1:1 to Revelation 22:21***

We must read the Bible (“all Scripture is...profitable” and man shall “live...on every word that proceeds out through the mouth of God”) regularly from [Genesis 1:1](#) to [Revelation 22:21](#) ([2 Tim. 3:16](#); [Matt. 4:4](#)). All Scripture is profitable ([2 Tim. 3:16](#)). [Numbers 7](#) describes how the twelve tribes made the identical offering. In that chapter, the content of each tribe’s offering is repeated in great detail twelve times—once for each tribe. I do not know why the entire offering is repeated twelve times. Numbers does not say, “Each of the twelve tribes offered the following offering” and then present a single description of the twelve identical offerings. Instead, the Scriptures repeat the complete offering twelve times. When I was newly saved and first came into the church life, I asked a brother why [Numbers 7](#) was written in this way. His response was, “Ed, let’s pray-read these verses.” As we proceeded to pray-read them, I enjoyed them very much! All Scripture is profitable; hence, even such repetition is profitable.

[Matthew 4:4](#) says, “Man shall...live...on every word that proceeds out through the mouth of God.” “Every word that proceeds out through the mouth of God” is the word that is contained in the entire Bible from [Genesis 1:1](#) to [Revelation 22:21](#).

***Having to Write Down Daily the Spiritual Enlightenment,
Inspiration, and Enjoyment Received from the Lord in His Word
and at the End of the Week Put These Points Together
to Compose a Prophecy of No Longer Than Three Minutes***

to Speak in the Church Meeting

We must write down daily the spiritual enlightenment, inspiration, and enjoyment received from the Lord in His Word and at the end of the week put these points together to compose a prophecy of no longer than three minutes to speak in the church meeting.

The Knowledge of the Word Becoming the Constant Element for Our Prophesying

The knowledge of the Word becomes the constant element for our prophesying. [53]

Having to Be Ready in the Spirit to Receive the Instant Inspiration of the Spirit

We must be ready in the spirit to receive the instant inspiration of the Spirit.

The Spirits of Prophets Being the Most Preeminent Part of Their Being

The spirits of prophets are the most preeminent part of their being (1 Cor. 14:32, 37a). [First Corinthians 14:32](#) says, “The spirits of prophets are subject to prophets.” We may be accustomed to saying “the spirits of *the* prophets are subject to prophets,” but the verse does not have an article before the word *prophets*. The absence of the article shows that these prophets are not a separate category of people in the church. Rather, the word in [1 Corinthians 14](#) indicates that all of us can prophesy one by one, so that “all may learn and all may be encouraged” (v. 31).

According to the emphasis of [verse 32](#), our spirit should be the most preeminent part of our being. This is confirmed by the first part of [verse 37](#).

Whenever We Speak for the Lord, Our Having to Exercise Our Spirit to Speak with the Spirit and with Christ as All the Treasures of Wisdom and Knowledge

Whenever we speak for the Lord, we must exercise our spirit to speak with the Spirit and with Christ as all the treasures of wisdom and knowledge ([Acts 7:10](#); [Isa. 11:2](#); [2 Chron. 1:10](#)). Even if you feel that your prophecy is not

what you wanted it to be, make sure you exercise your spirit. Perhaps you wanted to speak three particular points in a specific order, but when you stood up to speak, you forgot your plan and spoke three different points, or perhaps you spoke your original points but in the wrong order. Instead of being discouraged and deciding never to speak in the meeting again, simply exercise your spirit. As long as you exercise your spirit, the saints will get something. Of course, you should do your best not to speak in a disorganized way; but the preeminent thing to remember in prophesying is to exercise your spirit. Make sure you exercise your spirit.

Furthermore, we must speak with Christ as all the treasures of wisdom and knowledge. This comes from [2 Chronicles 1](#). There, the Lord said to Solomon, “Ask what I should give you” (v. 7). Solomon replied, ^[54] “Now give me wisdom and knowledge, that I may go out and come in before this people” (v. 10). We can compare this verse with [Colossians 2:2 and 3](#), which speak of “the mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden.” All the treasures of wisdom and knowledge are hidden in Christ.

If we put [2 Chronicles 1:10](#) together with [Colossians 2:2 and 3](#), we will see that we need Christ as our wisdom and knowledge for contacting all different kinds of people. We need Christ as our wisdom and knowledge to contact young people, middle-aged people, elderly people, sisters, brothers, and any other kind of people.

***Praying Ourselves into God
to Receive the Unsearchable Riches of the Holy Spirit
In Order to Be Fed Ourselves
So That We Can Feed Those under Our Care***

We must pray ourselves into God to receive the unsearchable riches of the Holy Spirit in order to be fed ourselves so that we can feed those under our care ([Luke 11:1-13](#)). A certain one of the Lord’s disciples asked the Lord, “Teach us to pray” (v. 1). In response, the Lord told a story:

Who among you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves, since a friend of mine has come to me from a journey and I have nothing to set before him; and that one, from inside, will answer and say, Do not trouble me; the door is already shut and my children are with me in bed; I cannot rise up and give you anything? I say to you, Even though he will not

rise up and give him anything because he is his friend, surely because of his shameless persistence he will rise and give him what he needs. And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. But what father among you whose son shall ask for a fish will instead of a fish hand him a snake? Or if he shall also ask for an egg will hand him a scorpion? (vv. 5-12)

The Lord then concludes the story with this word: “If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!” (v. 13). We need to ask the Father for the Holy Spirit. We need to [55] say, “Father, give me the Holy Spirit. Feed me with the riches of the Holy Spirit so that I can feed those under my care.”

The riches of the Holy Spirit are typified in this story by three loaves, a fish, and an egg. The loaves represent the riches of the land, the fish represents the riches of the sea, and the egg represents the riches of the air. These three together—the riches of the land, the riches of the sea, and the riches of the air—represent the unsearchable riches of Christ embodied and realized in the Holy Spirit to feed both us and those under our care. For this reason, we need to pray, “Father, give me the ‘three loaves’ of the Spirit. Father, give me the ‘fish’ of the Spirit. Father, give me the ‘egg’ of the Spirit. Feed me so that I can feed those under my care.” The Lord Jesus assures us that the Father will answer such a prayer when He says, “How much more will the Father who is from heaven give the Holy Spirit to those who ask Him!”

***Having to Abide in Fellowship with the Lord
by Walking according to Our Spirit,
Serving in Our Spirit, Ministering the Spirit,
and Serving by the Spirit of God***

We must abide in fellowship with the Lord by walking according to our spirit, serving in our spirit, ministering the Spirit, and serving by the Spirit of God (1 John 1:6-7; Rom. 8:4; 1:9; 2 Cor. 3:6; Phil. 3:3; cf. Zech. 4:6).

***The Lord Jesus, as Today’s Moses and Elijah,
Being the Real Prophet in Our Spirit,
Speaking for God and Speaking Forth God***

within His Believers

The Lord Jesus, as today's Moses and Elijah, is the real Prophet in our spirit, speaking for God and speaking forth God within His believers ([Acts 3:22](#); [2 Tim. 4:22](#)). Moses was a prophet. In [Acts 3:22](#) Peter says, "Moses said, 'A Prophet will the Lord your God raise up unto you from your brothers, like me; Him shall you hear in whatever things He speaks to you.'" Just as Moses was a prophet ([Deut. 18:15, 18](#)) and spoke for God, and just as Elijah was a prophet and spoke for God, so also is the Lord Jesus a Prophet who speaks for God. Christ spoke to His disciples for God when He was on earth, and today He still speaks within us for God. This is because the Lord Jesus is the Prophet, and as such, He is with our spirit ([2 Tim. 4:22](#)). [56]

The Inspiration of the Holy Spirit Being the Instant Element for Our Prophesying

The inspiration of the Holy Spirit is the instant element for our prophesying.

Having to Have a Clear View with the Insight to See Through All Things in All Situations through the Enlightening of the Divine Light

Being Able to Receive Revelation Only in Our Spirit

We must have a clear view with the insight to see through all things in all situations through the enlightening of the divine light. We can receive revelation only in our spirit ([Eph. 1:17](#); [Rev. 1:10](#); [4:2](#); [17:3](#); [21:10](#)).

Having to Have Not Only the Dove's Eyes but Also, and Even More, Eyes like Pools

We must have not only the dove's eyes ([S.S. 1:15](#)) but also, and even more, eyes like pools ([7:4](#)). According to [Revelation 1:10](#), we see the vision of the golden lampstands in our spirit. According to [Revelation 4:2](#), we see the vision of the world situation in our spirit. According to [Revelation 17:3](#), we see the vision of Babylon the Great in our spirit. According to [Revelation 21:10](#), we are carried away in spirit onto a great and high mountain to see the vision of

the New Jerusalem. We can receive revelation only in our spirit.

*Dove's Eyes Signifying
the Insight and Realization of the Spirit*

Dove's eyes signify the insight and realization of the Spirit (1 Cor. 2:11-12). It is quite beautiful that the seeker has dove's eyes, but eventually she has not only dove's eyes but eyes like a reflecting pool.

*Eyes like Pools Signifying
the Enlarged and Broadened Vision
Full of Light to Cover the Whole Universe*

Eyes like pools signify the enlarged and broadened vision full of light to cover the whole universe. We need to pray, "Lord, give me dove's eyes and give me eyes like pools." [57]

***Having to Have a Clear View of the Entire Universe
to See the Real Situation of the World, of the Churches,
of Our Fellow Believers, and of Ourselves***

We must have a clear view of the entire universe to see the real situation of the world, of the churches, of our fellow believers, and of ourselves. *The World Situation and God's Move* shows us a clear view of the world situation and a clear view of our place in it. It would be good to read this book every year.

***Having to Have the Heavens Opened to Us
to See Visions of God by Receiving the Express Word
of the Lord (Special, Fresh, and Vivid Words
That Convey Divine Revelation)
with the Hand of the Lord upon Us***

We must have the heavens opened to us to see visions of God by receiving the express word of the Lord (special, fresh, and vivid words that convey divine revelation) with the hand of the Lord upon us (Ezek. 1:1-3). In [Ezekiel 1:1 through 3](#), the prophet says that the heavens were opened, that he saw visions of God, that the word of Jehovah came expressly to him, and that the hand of Jehovah was upon him.

*The Hand of the Lord Following the Word of the Lord;
If What One Ministers Is Truly God's Word,
God's Almighty Hand Following to Accomplish What He Speaks*

The hand of the Lord follows the word of the Lord; if what one ministers is truly God's word, God's almighty hand will follow to accomplish what He speaks. We trust the Lord that the hand of the Lord will follow the word of the Lord in these messages. We must look to the Lord for this.

*God's Hand upon Man Being Also for Leading Man
and for Causing One to Take Action;
after the Lord's Hand Came Down upon Ezekiel,
His Not Acting according to His Own Choice
but according to the Leading
and Directing of the Lord's Hand*

God's hand upon man is also for leading man and for causing one to take action (cf. [1 Kings 18:46](#)); after the Lord's hand came down upon [\[58\]](#) Ezekiel, he did not act according to his own choice but according to the leading and directing of the Lord's hand.

**HAVING TO SPEAK WITH THE CONSTITUTING ELEMENTS
OF PROPHECYING—SPEAKING WHAT WE HAVE SEEN AND HEARD
WITH THE LIVING WORDS OF THIS LIFE UNDER THE INSPIRATION
OF THE HOLY SPIRIT AND WITH HIS ENLIGHTENMENT**

Prophecy Being a Miraculous Normality

We must speak with the constituting elements of prophesying—speaking what we have seen and heard with the living words of this life under the inspiration of the Holy Spirit and with His enlightenment ([1 John 1:3](#); [Acts 22:13-15](#); [5:20](#)). Prophesying is a miraculous normality. It is normal because it requires us to learn the Word and be trained to speak. It is miraculous because it is speaking with the divine element, the divine light, and the inspiration of the Holy Spirit.

To Prophecy Being to Have the Oracles of God (God's Speaking,

God's Utterance, That Conveys Divine Revelation)

To prophesy is to have the oracles of God (God's speaking, God's utterance, that conveys divine revelation) (1 Pet. 4:11; cf. 1 Cor. 14:24-25). In 1 Corinthians 14:24-25, Paul says, "If all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all; the secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you." These verses describe the effect of real prophesying—the secrets of peoples' hearts are made manifest by all the saints' speaking.

I was once giving a message in a certain place. After I shared, one of the elders asked me, "Who told you about the situation in our locality?" I did not know what he was talking about and said, "What situation?" This brother said to me, "It was almost like the Lord was whispering in your ear about our situation as you were speaking." When there is true prophesying, the Lord will convict and examine people through it, and the secrets of their hearts will be manifest.

When We Have the Human Learning of the Word, the Divine Inspiration of the Spirit, and the Clear View, Our Being Able to Prophesy

When we have the human learning of the Word, the divine inspiration of the Spirit, and the clear view, we will be able to prophesy. [59]

Prophesying Being Always Composed of the Living Words of This Life, the Inspiration of the Holy Spirit, and the Clear View through the Enlightening of the Divine Light

Prophesying is always composed of the living words of this life, the inspiration of the Holy Spirit, and the clear view through the enlightening of the divine light.

"He Who Prophesies Builds Up the Church"

What a great thing this is! "He who prophesies builds up the church" (v. 4b)!—E. M.

