

Sharing on Prophesying
Brother Suey Liu
San Francisco, January 19, 2003
(from notes, unedited by the speaker)

We have emphasized the matter of prophesying for a number of years among the Chinese speaking saints. While it has not been completely satisfactory, we have had some progress and experience. Some people like to talk naturally, so it seems it is easy for them to speak in the meeting. Some saints, perhaps the American saints, when you have the words you speak, and even when you don't have the words, you still speak. And the Chinese saints, whether you have the words or don't have the words — you don't speak. So we all have to overcome our natural disposition.

Prophesying is firstly to speak for the Lord. This is to be God's mouthpiece. God wants to speak, but He wants to speak through you. When you speak, God speaks. What a responsibility and what a glory! If you do not speak properly you will misrepresent God.

Secondly, prophesying is to speak forth the Lord. This means that in your speaking there is the very element of God. In your speaking there is the life of God. And in your speaking there is the Spirit of God. When you speak, people are refreshed, people are supplied, and they touch life. You share and people within enjoy God. How precious! I hope we would all desire to be such prophets.

In God's economy, His word is nearly everything. If you have His word, you have His presence. If you have His word, you have His work. If you have His word, you have His move. God's word is too great a matter in His economy.

To prophesy is not to speak our words, but to speak God's words. It is not to express ourselves, but to express God. Many people today claim they are speaking God's word. But we must realize that there are two aspects to God's word. There is the logos, which is the constant word. It never changes. And there is the rhema, which is the instant word, His speaking right this instant. You need God's instant word at this moment. Then it becomes living and full of the Spirit. When we prophesy we must speak rhema.

In John 1:1 is the logos, the constant word. But in John 6:63 "the words which I have spoken to you are spirit and are life" — this is rhema. The logos and rhema are inseparable. They are two aspects of the same thing. The rhema is always according to the logos. And the logos must be in the spirit to be rhema. We must learn to speak rhema. It is easy to have the logos. Every verse in the Bible is logos. But relying on your natural understanding will not help others. It must be that the logos, through you, becomes rhema. This is what the church treasures and needs.

So, how can we obtain rhema? We must learn to obtain from the logos the rhema within. When it is living in you then you can transmit it to others. There is the need for a lot of learning here. We need to humble ourselves. We need the Lord to show us grace. Through rhema, you help others become living. What we need is rhema.

We have used this illustration before. The logos can be compared to a menu. And the rhema is the actual dishes, the food. Sometimes we may speak in the way of merely announcing the menu. "Oh, stir-fry shrimp!" "Look, tofu with snow peas!" "Peking Duck!" We may announce the menu very beautifully — but no one is eating. No one is fed. But please, apply this to yourself first. Don't apply it to others. I am afraid the next time someone speaks you may say, "Oh, he is only announcing the menu." Don't do this. In actual practice, our speaking is usually not all menu or all food.

The word is full of treasures that we need to open up. The young ones have a very good mind. They can pick the things up easily. But we need to obtain the reality in the word. God's word is not empty words. Each word speaks forth a matter. For example, the newspaper describes something that actually took place somewhere else. God's word tells you what actually takes place in the spiritual realm, in the^a spiritual sphere. When we enter into the word, we are transferred into the spiritual realm. When you are transferred into the spiritual realm you will be shaken. For example, you may enter into the reality of the word and really see the eternal efficacy of the blood. Or you may really see that the life of God is a river flowing. Or you may really see how the universe will be. You are affected. But without such revelation, you are unchanged. This is why we encourage us all to PSRP, especially the first step — pray reading. Through pray reading you enter into the reality.

So we have been practicing now for many years, but our practice falls short. So if we desire to prophesy, we need to spend more time pray reading God's word.

Then there are also the practical points concerning when we speak in the meeting. I don't want to say too much about this aspect. Some of these points are not too much different from what is taught in any kind of public speaking. The main problem is whether there is life in your speaking.

On the practical side I will just share two points. Firstly, if you could just speak forth one point that you are touched by, that is good enough. In painting a picture, you need to take care of the main subject. You do not need to paint every little detail, just the focus. Whether it is the Bible or an outline, there are many riches. With just one point people can be supplied. If you try to share 7 main points in 4 or 5 minutes, there is no main point.

Secondly, in prophesying, it is not a matter of how much you can speak. But it is a matter of how much people can hear, how much they can receive. If they cannot receive it is wasted. The goal is that people could receive. This morning, in your prophesying, some who spoke were really desiring and expecting that people could receive what they were speaking. But others may have been speaking to the air, not caring if anyone received, just as long as they could speak the words out. Right now, I hope you all could hear what I have spoken. Otherwise, I would not have spoken it. Sometimes we may be like a salesman who speaks a lot but does not have the intention that anyone would buy his product.

One last point. If we want to be perfected and learn to prophesy, the best way is to practice point by point. Do not try to put every point into practice all at once. It is like in learning to cook. You first pick up one point, for instance learning to add salt. You learn how to add not too much salt

and not too little. You practice until you learn this point. Then you may go on to another point, like learning not to overcook or undercook the food. You don't try to learn and practice every point all at once. Learn to practice one point.