

HWMR - CRYSTALLIZATION STUDY OF NUMBERS, Book 4, Week 21

**Moses Desiring That
All Jehovah's People Would Be Prophets**

JL Hymns: 866

Scripture Reading: Num. 11:29; Deut. 18:15-19; Acts 3:21-22; 1 Cor. 14:1, 3, 5, 24, 31

- Num. 11:29 - But Moses said to him, Are you jealous for my sake? Oh **that all Jehovah's people were prophets**, that Jehovah would put His Spirit upon them!
- Deu. 18:15 - A **Prophet** will Jehovah your God raise up for you **from your midst**, from among your brothers, like me; you shall **listen to Him**.
- Deu. 18:16 - This is according to all that you asked of Jehovah your God at Horeb on the day of the assembly, saying, Let me not hear any more of the voice of Jehovah my God, and let me not see this great fire any longer, lest I die.
- Deu. 18:17 - And Jehovah said to me, They have done well in what they have spoken.
- Deu. 18:18 - A **Prophet** will I raise up for them **from the midst of their brothers like you**; and I will **put My words** in His mouth, and **He will speak** to them all that I command Him.
- Deu. 18:19 - And the man who will not listen to **My words** which **He will speak in My name**, I Myself will require it from him.
- Acts 3:21 - Whom heaven must indeed receive until the times of the restoration of all things, of which God spoke through the mouth of His holy prophets from of old.
- Acts 3:22 - 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...**"
- 1 Cor. 14: 1 - **Pursue** love, and **desire earnestly** spiritual gifts, but especially that you may **prophesy**.
- 1 Cor. 14: 3 - But he who **prophesies** speaks **building up** and encouragement and consolation to men.
- 1 Cor. 14: 5 - I desire that you all speak in tongues, but especially that you would **prophesy**; and greater is he who **prophesies** than he who speaks in tongues, unless he interprets, **that the church may receive building up**.
- 1 Cor. 14:24 - But if all **prophesy** and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all;
- 1 Cor. 14:31 - For **you can all prophesy one by one** that all may **learn** and all may be **encouraged**.

Moses **desired** all of God's people to be prophets for prophesying (Num. 11:29b).

The apostle Paul **teaches** that we all can prophesy (1 Cor. 14:31).

God **desires** that each of the believers **prophesy**, that is, **speak for and speak forth Him**.

In the **Lord's recovery** the first thing that must be recovered is **Christ with His Body**. The second thing to be recovered is the function of every member of Christ's Body (Rom. 12:4-8; 1 Cor. 12:12-22; Eph. 4:11-12, 16). The God-ordained way is to recover the **function of every member of the Body of Christ**... In the recovery we desire to see all the dear saints become living and functioning members of the Body. When we function, we cannot get away from these four things: begetting, nourishing, perfecting, and **prophesying**. (The Practice of the Church Life according to the God-ordained Way, Chapter 13, Section 3)

Day 1

I. Our God is a **speaking God**—Heb. 1:1-2a:

- A. God is a **mystery**, but this mystery has been **revealed** by **God's speaking**—vv. 1-2a:
 1. Without the divine speaking, God would remain forever unknowable—Luke 1:70; Acts 3:21.
 2. Our God is the **revealed God** because He has **revealed** Himself in His speaking—Heb. 1:1-2a.
- B. Every created thing came out of the word of God—Gen. 1:3; John 1:3:
 1. The old creation—the whole universe—came into being by God's speaking—Gen. 1:3, 6-7; Psa. 33:9; Rom. 4:17; Heb. 11:3.
 2. The new creation was brought into being by the entire God speaking as the Word—John 1:1, 3; 5:24.
 3. The speaking God continues to do all things through His speaking—Rom. 4:17.
- C. The living God **imparts and infuses Himself** into us **by speaking**—2 Tim. 3:16-17:
 1. When God speaks, the **light shines**, bringing us **understanding**, vision, wisdom, and utterance—Psa. 119:105, 130.
 2. When God speaks, **life is imparted**, and this life includes all the divine **attributes** and human **virtues** of Christ—John 6:63; 1:1, 4.
 3. When God speaks, **power is transmitted**, and this is the **growing** and producing power of life—Mark 4:14, 26.

- D. In the Old Testament, **God spoke** in many portions and in many ways to the fathers in the prophets, **in men** borne by the Spirit—Heb. 1:1; 2 Pet. 1:21.
- E. In the New Testament, **God speaks in the Son**, in the person of the Son—Heb. 1:2a:
1. This person was first an individual and then became corporate—Matt. 17:5; Acts 9:4; 1 Cor. 12:12.
 2. God today speaks in a person, and this person has increased to be a **corporate person**, including all the apostles and all the members of this person's Body—14:4b, 31.
 3. The **believers are all a part of the corporate Son**; **God is still speaking in the Son**—Heb. 1:2a.
- F. The speaking God **desires** to have a speaking people—Acts 4:31; 6:7; 12:24; 19:20; Col. 4:3; 2 Tim. 4:2; Rev. 1:2, 9.

God's Speaking In The Son

as the Man in the Four Gospels

The **incarnation** is recorded in the four Gospels. The Jesus who spoke in the four Gospels was the very Son of God, and the Son of God is God Himself. Thus, we can say that the Lord Jesus' speaking was **God's speaking in the Son as the man** in the four Gospels (John 14:10; 5:24; Matt. 28:19-20). John 14:10 says, "*Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.*" The Father and the Son are one (10:30). When the Son spoke, the Father was speaking. The Father spoke in the person of the Son.

God's Speaking In The Son as the Spirit through the Apostles from Acts to Revelation

God's speaking did not stop in the four Gospels. He also **spoke in the Son as the Spirit** through the apostles from Acts to Revelation (John 16:12-15; Rev. 2:1, 7; 1 Cor. 4:17b; 7:17b; 2 Pet. 3:15-16; Rev. 1:1-2). While God was speaking in the Son, one day the Son told His disciples, "*I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you*" (John 16:12-15). It is as though the Lord Jesus was saying, "*When the Spirit of reality comes, He will bring you into all the reality. Yet even He Himself will not speak anything of Himself. He will receive from Me, and then He will declare to you whatever He receives of Me.*" This means that after the four Gospels there would be God's further speaking.

God spoke further in Acts, in the fourteen Epistles of the apostle Paul, in James, in Peter's two Epistles, in John's three Epistles, in Jude, and in Revelation. All these are God's speaking in the Son. **First, God's speaking is in the person of the Son.** **Second, God's speaking is in the person of the Spirit.** God spoke first in the Son as the man in the four Gospels. In Acts, in the Epistles, and in Revelation, God spoke further, in the Son as the Spirit **through the apostles**. In the four Gospels God did not speak "through" someone. But in Acts, in the Epistles, and in Revelation, **God spoke in the Son as the Spirit through the apostles**. The apostles through whom God spoke in the Son as the Spirit were only a few. They were Peter, John, Paul, James, and Jude. Nearly the entire New Testament was uttered by these five persons. (The Apostles' Teaching, Chapter 1, Section 2)

DAY 2

II. In Numbers 11:29 Moses exclaimed, "Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!":

- A. A **prophet** is **not** mainly one who predicts the future **but** one who speaks for another, as Aaron spoke for Moses—Exo. 7:1-2; 4:16.
- B. Prophets are God's **spokesmen**; they speak for God and speak forth God—Isa. 1:1-2a; 6:8-9; Jer. 1:1-4; Ezek. 1:3; 2:1-7:
1. God is **hidden**, but through the speaking of the prophets, God Himself and His intention are **explained**—Isa. 45:15; Eph. 1:9; 3:3-5.
 2. Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and to speak forth God—2 Pet. 1:21.
- C. Moses desired that all the people of Israel would be prophets, those who spoke for God—Num. 11:29:
1. The word in Numbers 11:29 was a **great prophecy** uttered by Moses.
 2. Concerning the matter that all of God's people should be prophets, Paul in the New Testament and Moses in the Old Testament are in agreement—v. 29; 1 Cor. 14:31:

- a. The word that Moses spoke was **promoted** by Paul in 1 Corinthians 14, and it is **fulfilled** in God's New Testament economy by **the prophesying of the believers in the church meetings**—vv. 24, 31.
 - b. It is likely that Paul's concept came from Moses, because Paul, as one who understood the Old Testament, must have been familiar with what Moses had said in Numbers 11:29.
 - c. **In both the Old and New Testaments God wants His people to speak for Him.**
- D. A **prophet** typifies Christ as the **One who brings us into God's light and revelation**—John 1:1, 14; 6:63; 8:12; Matt. 11:27; Mark 4:11.

Day 3

III. "A Prophet will Jehovah your God **raise up** for you from your midst, **from among your brothers**, like me; you shall listen to Him"—Deut. 18:15:

- A. In verses 15 through 19 Moses spoke **concerning** Jehovah God's **raising up of a Prophet** (the coming Christ) like Moses for the children of Israel.
- B. Acts 3:22 **applies** Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that **Christ is the Prophet promised** by God to His people, the children of Israel.
- C. That the Prophet was to **be from among their brothers** (v. 15a) indicates that Christ as the coming Prophet would be human as well as divine—John 1:1, 14:
 - 1. **As God**, Christ could **not be from** among the Jews as a brother, but **as the incarnated One**, the One who has put on human nature and was a Jew, Christ **was from** among His brothers—Rom. 1:3-4; 8:3; Phil. 2:5-8.
 - 2. The coming Christ would be God incarnated to be a Godman—Luke 1:31-33.
- D. Deuteronomy 18:18 **indicates** that God would raise up this Prophet **through** the incarnation of Christ to speak the word of God—John 1:14; 3:34; 7:16-17; 8:18; Heb. 1:2a:
 - 1. To speak God's word—**to prophesy**—is **to dispense God**, to speak God forth into others—1 Cor. 14:1, 3, 5, 24-25, 31.
 - 2. This is what the Lord Jesus did as the Prophet raised up by God—Acts 3:21-22.

Day 4

IV. The prophets in the Old Testament **typify** the Holy Spirit as the **anointing ointment** in the New Testament—2 Cor. 1:21; 1 John 2:20, 27:

- A. In the New Testament the **Holy Spirit** has **replaced** the **work** of the prophets—Luke 1:41-42, 46-55, 67-79.
- B. The **anointing** of the Holy Spirit has **replaced** the **prophets** of the Old Testament—Acts 3:21-22; 1 Cor. 15:45b; 2 Cor. 3:17; Acts 1:2; 2:4.
- C. The Holy Spirit, the **anointing element**, has **entered into us** to be our **Prophet**—Rom. 8:11, 16; 1 Cor. 6:17; Gal. 4:4, 6:
 - 1. In the Old Testament the **representatives** through whom the Holy Spirit gave revelations were the prophets—2 Pet. 1:21.
 - 2. Today the **Spirit of revelation**, **typified** by the prophets, **is in us**, and the **Spirit gives us revelation**—Eph. 1:17-18; 1 Cor. 14:29-30.
- D. **The anointing Spirit within us is the Prophet**—2 Cor. 1:21; 1 John 2:20, 27:
 - 1. The **anointing Spirit** has **entered** into us to be our living Prophet—vv. 20, 27.
 - 2. In the Old Testament the Spirit of God came upon certain people and moved only them; now the Spirit has **entered** into all of us to be our Prophet—Num. 11:25-26, 29.
 - 3. The Spirit who inspired people to be prophets has **entered** into us as the anointing to be our Prophet—1 John 2:20, 27.

Day 5

V. The New Testament **believers** are saved by God to be kings, priests, and prophets who **prophesy for God**—Rev. 1:5-6; 20:4b; 1 Cor. 14:31:

- A. **Prophesying** is the **excelling gift** **produced** in the **growth in life** **through** the **enjoyment of Christ** **for** the **building up of the church**—v. 12; Matt. 16:18; 1 Cor. 14:4b.
- B. The New Testament shows that God **wants** us, the saved and regenerated ones, **to prophesy** as prophets—1 Cor. 14:1, 3, 5, 24, 31:
 - 1. Regenerated and saved persons are **able** to prophesy for God—John 3:3, 5-6; 1 Cor. 14:31-32.
 - 2. God **desires** that each of the believers prophesy, that is, speak for Him and speak Him forth—vv. 1, 3, 5, 24, 31.
 - 3. God **wants** to speak within us and through us according to the **principle of incarnation**—6:17; 7:25, 40.

- C. Speaking for God and speaking forth God are speaking by the Spirit of God; the Spirit is **always ready to speak with us and through us** —12:3; 14:32.
- D. To **prophecy** in the sense of telling for and telling forth—speaking for God and speaking forth God—**requires much growth in life**—Eph. 4:15:
 - 1. For this, we need to **know** God and **experience** Christ—Heb. 8:10-11; Phil. 3:7-15.
 - 2. If we do not have the adequate knowledge of God and experience of Christ, we do not have anything to say for Him, and we cannot speak Him forth.
- E. The **main work** of the New Testament prophets is **for building up**, encouraging, and consoling others—1 Cor. 14:3.

A PROPER CHRISTIAN MEETING

At the **beginning of the church age**, the saints were very simple. They **did not yet have the New Testament**, and very few had copies of the Old Testament. Furthermore, they **did not have hymn books**. However, one thing is certain: **they all had the all-inclusive life-giving Spirit**. In the **early days of the church life**, there were not so many doctrines, practices, or ways to work for the Lord. Instead, **the saints simply enjoyed the Spirit who lived and dwelt in their spirit**. This made them a different kind of people. **Before** they were saved, they were in the condition described by Paul in Ephesians 2:1-3. But **after** they were saved, converted, and regenerated, they became another kind of people, a people indwelt by the all-inclusive Spirit.

CALLING ON THE NAME OF THE LORD

Those **in the early church** were known by the fact that **they called on the name of the Lord** Jesus. Acts 9:14 says that Saul had authority from the chief priests to bind all who called on the name of the Lord. This **practice of calling on the name of the Lord** Jesus was the **sign of a believer in Christ**. The unbelievers could easily recognize a Christian by the fact that he called on the Lord's name. I have no doubt that the early Christians daily called upon the name of the Lord.

SPEAKING

In addition to calling on the name of the Lord, those **in the early church** did a great deal of **speaking** about the Lord Jesus. They spoke about Him to one another and to the unbelievers. Their speaking was a **way of prophesying**, the kind of prophesying emphasized in the New Testament. Unlike the prophets in the Old Testament, **those who believe in Christ do not need to wait for the Spirit of the Lord to come upon them in order to prophesy**. From the time we first called on the name of the Lord, Christ as the living Spirit has been in our spirit. For this reason, Paul could say, "*He who is joined to the Lord is one spirit*" (6:17). How marvelous that the Spirit is mingled with our spirit! Furthermore, this spirit is subject to us (14:32). Because our spirit is subject to us, there is no longer the need to wait for the Spirit to come upon us. Instead, we simply need to exercise our spirit. Surely **the Christians in the beginning of the church life exercised their spirit to speak to one another** and to unbelievers on behalf of the Lord. (Life-Study of 1 Corinthians msg. 64)

Day 6

- F. The **goal of prophesying** in the church meetings is the **building up of the church** as the Body of Christ—v. 12.
- G. Prophesying requires the **three constituting elements of prophesying**:
 - 1. A **knowledge** of the Word of God—the human element of learning—2 Tim. 3:16-17; Ezek. 3:1-4
 - 2. The **instant inspiration** of the Holy Spirit—the divine element of inspiration—1 Cor. 14:32, 37a; 1 John 1:6-7; Rom. 8:4
 - 3. 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—Eph. 1:17; 1 Cor. 2:11-12.
- H. If we are going to prophesy, we need to **live a prophesying life**:
 - 1. We need to **be revived** every morning—Prov. 4:18; Lam. 3:22-24; Psalms 119:147-148:
 - a. The path of the righteous is like the dawn that becomes brighter and brighter until noontime; this is according to the natural law in God's creation, and we have to go along with it.
 - b. In Lamentations 3:22-24 Jeremiah says that the Lord's compassions are fresh and new every morning.
 - 2. We also need to **live an overcoming life** every day by fellowshiping with the Lord moment by moment, by **walking according to the spirit**, and by **speaking the word** (the Lord) in season and out of season—1 John 1:6; Rom. 8:4; 2 Tim. 4:2a.

**PROPHESYING
BEING THE EXCELLING GIFT
AMONG ALL THE GIFTS, MAKING ITS SEEKERS EXCELLING**

Prophecying is the **excelling gift** among all the gifts, **making its seekers excelling** (v. 12). The Greek word for excel in 1 Corinthians 14:12 can also be translated “abound.” The way this word is translated depends on its context. When this Greek word is used for matters of quantity, it means to abound. When it is used for matters in comparison, it means to excel. First Corinthians 14 does not talk about matters of quantity. It talks about the **quality** of spiritual gifts in comparison. In particular Paul is comparing speaking in tongues with prophecy. He talks about the superiority of prophecy over speaking in tongues. Comparatively speaking, speaking in tongues is very low, but prophecy is very high. The value of speaking in tongues is minimal. To prophecy is much higher and more valuable than speaking in tongues, because **prophecy builds up the church**. Therefore, Paul tells the Corinthians that since they are zealous of spirits, they should seek to excel for the building up of the church. **We become excelling when we seek to prophecy**, because **prophecy builds up the church as the organic Body of Christ**.

**Excelling in Revealing God's Heart, God's Will,
God's Way, and God's Economy to His People**

Prophecying is excelling in **revealing God's heart**, God's **will**, God's **way**, and God's **economy** to His people. When we prophecy, we speak what is on God's heart, and we speak God's will, God's way, and God's economy. Actually, all the Epistles written by the apostles are books of prophecy, not in the sense of prediction but in the **sense** of **speaking for God and speaking forth God** into people. There are some predictions in the Epistles, but mainly they speak for Christ, speak forth Christ, and speak Christ into people, dispense Christ into people.

**Excelling in Convicting People,
Manifesting People's Real Condition, and Showing People Their Spiritual Need**

Prophecying is also excelling in **convicting people**, **manifesting** people's real condition, and **showing** people their spiritual need. When people read the twenty-two Epistles of the New Testament, including the book of Revelation, they are convicted, examined, and all the secrets of their hearts are manifested, especially the evil secrets. Such speaking shows people their real need, not in material things but in spiritual things. This is why we encourage people to read the New Testament. The four Gospels plus the book of Acts may be considered as historical books. The twenty-two Epistles that follow these books are all **prophecy**ing. Each Epistle **manifests our condition** and shows us our real spiritual need in Christ.

**Excelling in Speaking Forth Christ
to Minister and Dispense Christ to People for Their Nourishment**

Prophecying is excelling in **speaking forth Christ** to **minister** and **dispense** Christ to people for their nourishment. To prophecy is to **dispense** Christ into people, just as a waiter or a waitress in a restaurant dispenses food to people. When we prophecy, we are dispensing Christ as food to others. What people receive from our prophecy is not a prediction but food for their nourishment.

Perhaps a brother would stand up and say, “*Christ today is our portion. God has given us, His saints, Christ. This Christ has been allotted to all of us. He is our lot, our portion, and God has called us into the fellowship of this portion, the enjoyment of this portion. We all have been put by God into Christ, and God has made Him our wisdom. In this wisdom God allotted Christ to us as our righteousness to cover our past, as our sanctification for our present daily walk, and as our redemption in the future so that our body can be redeemed in transfiguration. Thank the Lord for Christ as our portion.*” This is a direct speaking of Christ. When a brother speaks in this way, he is speaking forth Christ and speaking Christ into people. This kind of direct prophecy dispenses, distributes, Christ as our enjoyment into all the believers. As we all prophecy in this way, we dispense Christ mutually into one another.

**Excelling in Building Up the Church
in the Organic Way That It May Be Built Up as the Organism of the Processed Triune God
for His Fullness, His Expression**

Prophecying is excelling in **building up the church** in the **organic way** that it may be built up as the organism of the processed Triune God for His fullness, His **expression**. The four factors that we have pointed out above show that prophecy is the excelling gift for the building up of the church, making its seekers excelling.

I have no doubt that the Lord is going to **recover** the practice of 1 Corinthians 14. Eventually, what the Lord spoke in 1 Corinthians 14 will be **fulfilled**. *The fellowship printed in this book will exist for years to come. If what I am speaking here is not fulfilled in this century, it may be fulfilled in the next century. To the Lord one thousand years are like one day (2 Pet. 3:8). What I have spoken in this book will remain on this globe. Many of the saints will fellowship about this, will be brought into this, and will practice this because it is in the holy Word.* Besides God Himself, nothing in this universe is more valuable than the **holy Word**. First Corinthians 14 is a particular chapter in the holy Word. Paul stresses the matter of all prophecy in this chapter, and he tells us we need to **pursue, desire, seek, excel, and learn to prophecy**. **We all have to receive the heavenly enlightenment**. We should pray, “*Thank You, Lord. Thank You for Your speaking. Thank You for Your revelation. Thank You for opening 1 Corinthians 14. Have mercy upon me, Lord. Bring me into the practice of this chapter. While I am living on this earth, I want to be a person who is always prophesying, speaking Christ.*” (The Advance of the Lord's Recovery Today, Chapter 6, Section 3)