
First Lord's Table and Mini-Conference

**THE NEED FOR A FRESH
VISION OF THE LORD'S
RECOVERY**

Lisbon, Portugal October 1-2, 2022

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**Schedule for the First Lord's Table and Mini-Conference
Lisbon, Portugal**

October 1 - 2, 2022

SCHEDULE		
Saturday October 01		
Pre-registration for the conference	13:00 – 14:00	Hymns
Meeting #1	14:00 – 16:00	E 542, 1299 P 542, 1299 S 254, 432
Break	16:00 – 17:00	
Meeting #2	17:00 – 19:00	E 981; P 981; S 458
Dinner buffet *	19:30 – 22:00	
Lord's Day October 02		
Lord's Table meeting	09:00 – 10:00	E 1112, 1107, 221, 1081, 17 P 1112, 1107, 221, 1081, 17 S 108, 105, 97, 32, 11
Break	10:00 – 10:20	
Meeting #3	10:20 - 12:20	

*Dinner buffet is for those who pre-registered and have tickets

**Additional Information for Conference in Lisbon
October 1-2, 2022**

General Conference

There are other guests in the hotel, including a group using a room adjacent to our meeting. Please be considerate.

Lost and Found: This is near the registration table in the lobby outside the meeting room.

WiFi: Due to limited bandwidth of the WiFi in the meeting area, please use your 4G or 5G data as much as possible to receive translation into Spanish. For those who do not need translation, we ask that you please do not use the meeting room wifi.

Young People and Children:

All children must be registered in advance. There are children's meetings scheduled during the conference message times for children 4 - 11.

There is a room available for parents who need to look after their younger children under age 4. Young people 12 and over must stay in the meeting with their parents. Outside of the meeting times, parents must take responsibility for looking after their own children at all times.

Meals:

Meals are the responsibility of each attendee. Those who are staying in the hotel have breakfast included with their room payment. For the buffet supper Saturday evening, only those with pre-purchased tickets will be allowed to attend. You will need to present your meal ticket given to you in your registration packet to enter the buffet.

There are many small restaurants throughout the neighborhood, ranging from pizza to fine dining, especially around the metro area of Saldanha. All are a few minutes' walk from the hotel.

To find other restaurants in the area, please use online searches such as in Google maps "restaurants near me". We have sent a link to google maps to the WhatsApp groups set up for this conference.

Paying for meals: Most larger restaurants accept credit cards, but many small cafés and casual dining may only accept cash (euros). The practice of tipping is not expected or practiced in Portugal. However, if paying in cash, rounding up to the nearest euro(s) as a tip is often appreciated if you feel the service was very good. You cannot usually include gratuities using credit or debit cards.

ATMs: If you decide to use an ATM, we strongly suggest you avoid using those marked "Euronet" as they charge very high exchange fees. Many ATMs also offer their own exchange rates during a transaction; some ask more than once. We suggest you deny those offers and let your own bank do the exchange rate.

Additional Information for Conference in Lisbon (continued)

Safety:

Lisbon is generally quite a safe city. However, pickpockets are common in crowded spaces (e.g. buses/metro); use common sense and do not walk alone at night.

The emergency number for police, fire, and medical rescue is **112**.

Health and Medical Attention:

If you or anyone in your group/room have symptoms of illness, such as a cold or a fever, we ask that you do not join the meeting. There are 3 physicians among us who have offered to provide advice if needed.

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**Key statements for the First Lord's Table and
Mini-Conference Lisbon, Portugal**

October 1-2, 2022

**The Lord's recovery is the recovery of Christ
as our center, reality, life, and everything,
the recovery of the oneness of the Body of
Christ, and the recovery of the function of all
the members of the Body of Christ.**

**In the divine economy Christ is God's
Anointed, the One who has the preeminence in
all things, the Head and center of all things,
the One who fills all in all, and the portion of
the saints.**

**By the reality of the Spirit,
who is the living reality of the Divine Trinity,
the oneness of the Body of Christ becomes real
and living.**

**Prophesying, speaking Christ into people,
makes you an overcomer, and prophesying is
the function of the overcomers.**

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**First Lord's Table and Mini-Conference
Lisbon, Portugal October 1-2, 2022**

**GENERAL SUBJECT:
THE NEED FOR A FRESH VISION OF THE LORD'S RECOVERY**

Message One

God's Will, Satan's Strategy, and the Lord's Recovery

Scripture Reading: Rev. 4:11; Col. 1:9, 18; 3:4, 10-11; Eph. 4:3-6, 11-12, 16

I. God is a God of purpose, having a will according to His own pleasure—Rev. 4:11; Eph. 3:9-11; Col. 1:9:

- A. God's will is God's wish; God's will is what He wants to do—Eph. 1:9:
 - 1. God's good pleasure is of His will and is embodied in His will, so His will comes first—v. 5.
 - 2. God has made the mystery of His will known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension—v. 9; 3:9.
 - 3. God works all things according to the counsel of His will; God's will is His intention, and His counsel is His consideration of the way to accomplish His will, or intention—1:11.
- B. Colossians is a book concerning the great, eternal will of God—1:9; 4:12:
 - 1. Colossians reveals what God's will is according to His desire and intention in the whole universe, in creation, in redemption, in the coming age, and in eternity.
 - 2. God's will in Colossians 1:9 is His will regarding His eternal purpose, regarding His economy concerning Christ—Eph. 1:5, 9, 11.
 - 3. To have the full knowledge of God's will is to have the revelation of God's plan so that we may know what God plans to do in the universe—Rev. 4:11.
- C. The will of God is concentrated in Christ and is for Christ; Christ is everything in the will of God—Col. 1:9:
 - 1. In verse 9 God's will refers to Christ; the will of God is profound in relation to our knowing, experiencing, and living the all-inclusive, extensive Christ, who is God, man, and the reality of every positive thing in the universe—2:9, 16-17.
 - 2. Christ is the preeminent One, the One who has the first place in everything—1:18.
 - 3. The all-inclusive, extensive Christ is the centrality and universality, the center and circumference, of God's economy—vv. 15-27; Eph. 1:10:
 - a. In God's economy Christ is everything; God wants Christ and Christ alone—the wonderful, preeminent, all-inclusive Christ, who is all in all—Matt. 17:5; Col. 3:10-11.
 - b. God's intention in His economy is to work the wonderful, all-inclusive, extensive Christ into our being as our life and our everything so that we may become the corporate expression of the Triune God—1:27; 3:4,

10-11.

4. The will of God is that the all-inclusive, extensive Christ be our portion— 1:9, 12.
 5. God's will is that we know Christ, experience Christ, enjoy Christ, be saturated with Christ, and have Christ as our person and our life—3:4, 11.
- D. God's will is to have the church as the Body of Christ—1:9, 18; 2:19; 3:15:
1. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23; 4:16:
 - a. To live the Body life is to “prove what the will of God is”—Rom. 12:2, 4-5.
 - b. If we are proper members of the Body, acting and functioning in the church life, we will be persons in the will of God—1 Cor. 1:1-2; Eph. 1:1; 5:17; Rom. 12:2, 4-5.
 2. The church is the Body of Christ, which is an entity constituted with the Triune God and His chosen and redeemed ones—Eph. 1:22-23; 4:4-6.
 3. Christ is the Head of the Body, and we are the members of His Body—Col. 1:18a; 2:19; Eph. 4:15-16:
 - a. To live in the Body is to live corporately with the members under the Head—v. 15; Col. 2:19.
 - b. To live the Body life, we must be under the Head and take the Head as our life, the principal object, and the center of our whole being—1:18a; 2:19.
 4. The Body grows with the growth of God; the growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—v. 19; Eph. 4:16.

II. Satan, the enemy of God, is exceedingly active in opposing God's will and in working to frustrate God's purpose, and he has a threefold strategy against the church—Isa. 14:12-15; Ezek. 28:12-19:

- A. Satan brings in substitutes for Christ—1 John 2:18, 22; 4:3:
1. These substitutes include philosophy, culture, the law, religion, and gifts— Col. 2:8; 3:10-11; Heb. 8:6; 9:23; 10:5-10; Gal. 3:1-3, 24; 1:15-16; 2:20; 4:19; 1 Cor. 1:22-23; 12:31.
 2. The principle of antichrist is first to deny something of what Christ is and then to replace Christ with something else; to be an antichrist is, on the one hand, to be against Christ and, on the other hand, to have something instead of Christ, something that replaces Christ—1 John 2:18, 22; 4:3.
 3. The self is versus Christ and seeks to replace Christ—Matt. 16:16, 23-25; Gal. 2:20.
- B. Satan works to divide the Body of Christ; the sects, denominations, and divisions in the Body wipe out the corporate expression of Christ—1 Cor. 1:10-13a; Gal. 5:19-20.
- C. Satan kills the function of all the members of Christ's Body by the clergy-laity system—the works and the teaching of the Nicolaitans—Rev. 2:6, 15:
1. In Revelation 2:6 and 15 Nicolaitans refers to a group of people who esteem themselves higher than the common believers; this is the hierarchy adopted and established by Catholicism and Protestantism.
 2. The goal of the clergy-laity system is to annul the Body of Christ and to replace it with a religion—cf. Eph. 4:12-13, 16.

III. The Lord's recovery is the recovery of Christ as our center, reality, life, and everything, the recovery of the oneness of the Body of Christ, and the recovery of the function of all the members of the Body of Christ—Col. 1:18; 2:19; 3:10-11; Eph. 4:3-6, 12; 1 Cor. 14:26:

- A. God's intention is to have a recovery purely and wholly of the person of Christ—

Gal. 1:15-16; 2:20; 4:19:

1. God's goal in His economy is that Christ be everything—Col. 3:4, 10-11.
 2. It is crucial for us to see that God wants nothing but Christ and that in the eyes of God nothing counts except Christ—1:18; 2:9; 3:4, 10-11; Phil. 3:7-10:
 - a. Christ is preeminent in the Triune Godhead (2:9; John 15:26; Col. 1:18b-19; 2:9), in God's old creation (1:15b; Heb. 2:14a), in God's new creation (Col. 1:18; 1 Cor. 15:20; Rom. 8:29; Eph. 1:20-23), and in God's exaltation (Acts 2:33a; Eph. 1:22b; Phil. 2:9a).
 - b. Christ is everything to the believers—our God-allotted portion (Col. 1:12; 1 Cor. 1:2), our life (Col. 3:4a; Gal. 2:20a; Phil. 1:20-21a; Gal. 4:19; Col. 2:19b), our hope of glory (1:27), and our necessities and enjoyment (John 8:12; 6:51, 57b; 1 Cor. 10:4; John 20:22; Gal. 3:27; John 15:7a; Col. 2:16-17; Matt. 11:28).
 - c. Christ is the divine provision—God's power to us (1 Cor. 1:24a) and wisdom to us from God as our righteousness, sanctification, and redemption (vv. 24b, 30).
 - d. Christ is everything to the church—the Head of the Body (Col. 1:18), the Body of the Head (1 Cor. 12:12), the foundation (3:11), the cornerstone (Eph. 2:20), and all the members of the new man (Col. 3:10-11).
- B. The Lord desires to recover the oneness of the Body of Christ—Eph. 4:3-6:
1. The Lord's recovery is based upon the truth that Christ has only one Body—1:22-23; 4:4, 16.
 2. The Body of Christ is uniquely one universally; since the Body is uniquely one universally, the fellowship of the Body of Christ also is uniquely one universally—Matt. 16:18; Eph. 4:4-6; Acts 2:42; 1 Cor. 1:9; 2 Cor. 13:14.
 3. The unique Body of Christ is expressed in many localities as the local churches; the one universal church—the Body of Christ—becomes the many local churches—local expressions of the Body of Christ—Rom. 12:4-5; 16:16; Eph. 4:4; Rev. 1:4, 11.
- C. The Lord wants to recover the function of all the members of the Body of Christ to practice the New Testament economy according to the God-ordained way—Eph. 4:12, 16; 1 Cor. 14:26:
1. All the believers are members of Christ, priests of God, branches of Christ, and slaves of the Lord—Rom. 12:4-5; 15:16; 1 Cor. 12:14-22; 1 Pet. 2:5, 9.
 2. The gifted persons perfect the saints to do what they, the gifts, do for the organic building up of the Body of Christ by nourishing the saints with the life supply for their growth in life—Eph. 4:11-16; Acts 20:20, 31; 6:4; 1 Cor. 3:2, 6; 1 Pet. 2:2.
 3. The Body is built directly by all the members of Christ functioning, each in his own measure—Eph. 4:16.

Message Two

Christ in the Divine Economy

Scripture Reading: John 20:31; Col. 1:12, 18; Eph. 1:22-23; 4:10; Rev. 22:13

- I. **The divine economy is God's household administration to dispense Himself in His Divine Trinity into His chosen and redeemed people so that He may have a house, a household, to express Himself, which household is the church, the Body of Christ, consummating in the New Jerusalem— 1 Tim. 1:4; 3:15; 2 Cor. 13:14; Eph. 1:22-23; 4:16; Rev. 21:2.**
- II. **In the divine economy Christ is God's Anointed, the Messiah—John 1:41; 20:31:**
 - A. In John 20:31 we see that Jesus is the Christ, the Son of God:
 1. *The Christ* is a title of the Lord Jesus according to His office—Matt. 16:16, 20:
 - a. This title refers to the Lord's commission for the accomplishment of God's purpose to have the church; for the carrying out of God's administration, the Lord Jesus is the Christ, the anointed One—v. 18.
 - b. Christ's commission is to accomplish God's eternal purpose through His crucifixion, resurrection, ascension, and second advent—vv. 21, 27; Eph. 1:22-23.
 2. *The Son of the living God* is a title of the Lord Jesus according to His person—Matt. 16:16; John 20:31:
 - a. His commission is a matter of God's work, and His person is a matter of God's life—3:15-16; 1 John 5:11-12.
 - b. The Lord's person embodies the Father and issues in the Spirit for a full expression of the Triune God—John 14:10-12, 16-18.
 - B. The Lord Jesus is the anointed One to accomplish God's purpose to dispense Himself into us; through the function of God's Anointed, the Triune God is dispensed into us for the producing of the church—2 Cor. 1:2, 21; 13:14.
 - C. As the One anointed by God, Christ is the appointed One—the One who has been commissioned by God to carry out the desire of His heart—Eph. 1:5.
- III. **In the divine economy Christ is the One having the preeminence in all things—Col. 1:18:**
 - A. God's purpose is to give Christ the preeminence in all things; thus, God's intention in His administration is to make Christ preeminent, to cause Him to have the first place in everything—v. 18.
 - B. Both in the old creation and in the new creation, both in the universe and in the church, Christ occupies the first place, the place of preeminence—vv. 15, 18.
 - C. For Christ to be the first means that He is all; since Christ is the first both in the universe and in the church, He must be all things in the universe and in the church—3:10-11.
 - D. For Christ to have the preeminence in all things, God needs a people; apart from God's having a people, there is no way for Christ to be made preeminent—Eph. 3:21; 1 Tim. 3:15.

- E. Christ must have the preeminence in our personal universe, where many things are happening to make Christ preeminent—Col. 3:17; 1 Cor. 10:31.

IV. In the divine economy Christ is the Head and center of all things—Eph. 1:10, 22:

- A. God has seated Christ at His right hand in the heavenlies, subjected all things under His feet, and made Him Head over all things to the church—vv. 20-22.
- B. Through all the dispensations of God in all the ages, all things will be headed up in Christ; this will be God's eternal administration and economy—v. 10:
 - 1. The entire universe is under Christ's heading up; at the economy of the fullness of the times everything will be headed up in Christ—v. 10.
 - 2. "In His Christ to head up all things / Is our God's economy; / Taking Christ as Head and Center, / All is one in harmony"—*Hymns*, #981.
- C. Christ is not only the Head of all things but also the center of all things; Christ is the center for the heading up of all things in Himself—v. 10.

V. In the divine economy Christ is the One who fills all in all—v. 23; 4:10:

- A. Through the enjoyment of Christ's riches, we become His fullness to express Him; this is the fullness of Christ as the One who fills all in all—3:8; 1:23.
- B. "He who descended, He is also the One who ascended far above all the heavens that He might fill all things"—4:10:
 - 1. Christ descended from heaven to earth in His incarnation; He descended farther, from earth to Hades, in His death; and eventually He ascended from Hades to earth in His resurrection and from earth to heaven in His ascension.
 - 2. Through such a journey Christ cut the way so that He might fill all things.

VI. In the divine economy Christ is the First and the Last, the Beginning and the End, and the Alpha and the Omega—Rev. 22:13:

- A. The First indicates that nothing is before Him, and the Beginning means that He is the origination of all things—1:17; 2:8; 22:13.
- B. The Last indicates that there is none after Him, and the End means that He is the consummation of all things—1:17; 2:8; 22:13.
- C. For Christ to be the Alpha and the Omega means that He is the complete content and continuation of God's operation; He is able to accomplish every-thing in the divine economy—1:8; 22:13.

VII. In the divine economy Christ is the portion of the saints—Col. 1:12:

- A. The Father has qualified us for a share of the all-inclusive Christ as our portion for our enjoyment—cf. Deut. 8:7-10.
- B. As our portion, Christ includes all the other aspects of His person in the divine economy: God's Anointed, the One having the preeminence in all things, the Head and center of all things, the One who fills all in all, and the First and the Last, the Beginning and the End, and the Alpha and the Omega; such a Christ is our portion.
- C. All the aspects of Christ in the divine economy are applicable in our daily life, and they should all become our subjective experience and enjoyment—Col. 3:17.

Message Three

The Genuine Ground of Oneness—the Ground of the Church

Scripture Reading: Eph. 4:3; John 17:6, 11, 14-24; 16:13; Zech. 4:2-6; Rev. 1:11-12

- I. The word ground that we use in reference to the church ground does not carry the denotation of a foundation, like the foundation of a building; it bears the denotation of a site, like the site on which the foundation of a building is laid.**
- II. According to the divine revelation of the New Testament, the ground of the church, as the genuine ground of oneness, is constituted of three crucial elements:**
 - A. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called “the oneness of the Spirit”—Eph. 4:3:
 1. This is the oneness that the Lord prayed for in John 17; it is a oneness of the mingling of the processed Triune God with all the believers in Christ.
 2. This oneness is in the name of the Father, denoting the Father’s person, in which is the Father’s life—vv. 6, 11:
 - a. To be kept in the Father’s name is to be kept by His life, because only those who are born of the Father and have the Father’s life can participate in the Father’s name.
 - b. In this aspect of oneness the believers, born of the Father’s life, enjoy the Father’s name, that is, the Father Himself, as the factor of their oneness.
 3. This oneness is in the Triune God through sanctification by His holy word as the truth—vv. 14-21:
 - a. To be sanctified (Eph. 5:26; 1 Thes. 5:23) is to be separated from the world and its usurpation unto God and His purpose, not only positionally (Matt. 23:17, 19) but also dispositionally (Rom. 6:19, 22).
 - b. God’s living word works within the believers to separate them from anything worldly and from the evil of the world’s division (John 17:15).
 4. This oneness is ultimately in the divine glory for the expression of the Triune God—vv. 22-24:
 - a. The Son has given the Father’s glory to His believers so that they may have the sonship with the Father’s life and divine nature (v. 2; 2 Pet. 1:4) to express the Father in the Son in the Son’s fullness (John 1:16).
 - b. In this aspect of oneness the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way (17:22).
 5. Such a oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ as the divine life; this oneness has become the basic element of the church ground.
 - B. The second element of the church ground is the unique ground of the locality in which a local church is established and exists:

1. The New Testament presents a clear picture that all the local churches, as the expressions of the universal church—the universal Body of Christ—are located in their respective cities.
 2. Hence, we see the church in Jerusalem (Acts 8:1), the church in Antioch (13:1), the church in Cenchrea (Rom. 16:1), the church in Corinth (1 Cor. 1:2), and the seven churches in Asia in seven respective cities (Rev. 1:4, 11).
 3. Every city as the boundary in which a church exists is the local ground of that church; such a unique ground of locality preserves the church from being divided by many different matters as different grounds in the way that divisive denominations such as the Baptists, the Presbyterians, the Lutherans, the Methodists, and the Episcopalians are divided.
 4. The book of Revelation being sent to the seven churches equals its being sent to the seven cities—v. 11:
 - a. This shows clearly that the practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church; this is the local church, with the city, not the street or the area, as the unit.
 - b. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city; all the believers within that boundary should constitute the one unique local church within that one city.
- C. The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church:
1. The third element of the church ground is the reality of the Spirit, who is the living reality of the Divine Trinity; it is by this Spirit that the oneness of the Body of Christ becomes real and living—1 John 5:6; John 16:13:
 - a. The lampstand in the tabernacle in Exodus typifies Christ (25:31-37), the lampstand in Zechariah signifies the Spirit (4:2-6), and the lampstands in Revelation signify the churches (1:11-12).
 - b. Thus, we may say that every local church as a golden lampstand is the reproduction of Christ and the reprint of the Spirit.
 - c. When we say that we are the church as the golden lampstand, we must realize that we have to be fully in the Spirit.
 - d. Because the church is the reprint of the Spirit, we can say, “No Spirit, no church. More Spirit, more church.”
 2. It is also through this Spirit that the ground of locality is applied in life and not in legality; furthermore, it is by this Spirit that the genuine ground of the church is linked with the Triune God—Eph. 4:3-6.

III. The above-defined ground of the church keeps, in practicality, the genuine oneness of the church both locally and universally (v. 3), without any division; this is the only way to avoid today’s situation of division and confusion among the members of Christ.

- IV. The above-defined ground of the church is also the base of the genuine and proper fellowship of all the believers, which is called “the fellowship of the apostles” in the divine revelation (Acts 2:42), a fellowship that is with the Triune God and with all the members of the Body of Christ (1 John 1:1-3); this is the unique fellowship of the Body of Christ locally and universally:**
- A. Because of the many divisive grounds of today’s Christianity, the fellowship among the members of Christ also is divided into many divisive fellowships; the way to be saved out of all these divisive fellowships is to take and keep the unique, genuine, and proper ground of the church.
 - B. This is not a matter of doctrine and regulation; it is a spiritual fact and a practical necessity.

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Message Four

Prophecy—the Function of the Overcomers

Scripture Reading: 1 Cor. 14:1, 4b, 12, 23-24, 31, 39

- I. Prophecy in 1 Corinthians 14 is to speak for God and Christ and to speak forth God and Christ, which are to minister and dispense God and Christ to people:**
 - A. To prophesy is also to foretell, to tell beforehand, to predict.
 - B. In 1 Corinthians 14 prophecy does not include foretelling—vv. 3, 24.
- II. Prophecy in the way of 1 Corinthians 14 is carried out in the church meetings and is for the building up of the church—vv. 23-24, 4-5.**
- III. Prophecy in the way of 1 Corinthians 14 causes a seeking one to excel for the building up of the church—v. 12.**
- IV. All believers have the capacity to prophesy and the obligation to prophesy, and they should earnestly desire to prophesy:**
 - A. All believers have the capacity to prophesy—“you can all prophesy one by one”—vv. 31, 24.
 - B. All believers have the obligation to prophesy—vv. 23-24; cf. Rom. 1:14-15.
 - C. All believers should pursue, seek, and desire earnestly to prophesy—1 Cor. 14:1, 12, 39.
- V. In 1 Corinthians 14 Paul charges all the saints to prophesy in the meetings of the church:**
 - A. Paul uses certain verbs in this chapter to encourage the saints to prophesy:
 1. Pursue—v. 1.
 2. Desire—vv. 1, 39.
 3. Seek—v. 12.
 4. Excel—v. 12.
 5. Learn—v. 31.
 - B. Paul promotes all prophesying:
 1. “I desire that you *all*...would prophesy”—v. 5.
 2. “You can *all* prophesy”—v. 31.
 3. “If *all* prophesy”—v. 24.
 4. “He is convicted by *all*”—v. 24.
 5. “He is examined by *all*”—v. 24.
 6. “*Each one* has”—v. 26.
- VI. We need to see the composition of a prophecy according to the way in 1 Corinthians 14:**
 - A. First, we must have the knowledge and experience of God, Christ, and spiritual things—cf. 1 John 1:3.
 - B. Second, we must have the utterance to speak forth what we know and have experienced of God, Christ, and spiritual things—1 Cor. 2:13; 1 Pet. 4:11; Eph. 6:19-20.

- C. Third, we need the sight under the divine enlightenment concerning the situation and environment in which we are—cf. Mal. 2:7; Rev. 1:20.
- D. Fourth, we need the instant inspiration of the indwelling Spirit that stirs up our spirit to speak—2 Tim. 1:6-7; 4:22; 1 Cor. 14:32.

VII. We need to see the patterns of prophesying with Elizabeth and Mary:

- A. The pattern of Elizabeth’s prophesying is seen in Luke 1:39-45:
 - 1. The contents of these verses indicate that Elizabeth, the mother of John the Baptist, lived in the presence of God and in the fellowship with the Lord, in a constant, continual communication with the Lord.
 - 2. These verses also show clearly that she possessed spiritual knowledge and concern for the Lord’s move on the earth—cf. v. 44.
 - 3. When Elizabeth heard the greeting of Mary and the baby leaped within her, she was stirred up in her spirit—vv. 41, 44.
 - 4. Being stirred up in her spirit, she immediately received the instant inspiration of the Holy Spirit (v. 41b), and she had the utterance by exercising her spirit (v. 42a):
 - a. In Elizabeth’s prophecy, she blessed Mary, the one who had come to her—vv. 42, 45a.
 - b. By exercising her spirit, Elizabeth was able to recognize the Lord’s doing—v. 43.
 - c. By exercising her spirit, Elizabeth had the utterance to foretell the completion of the things spoken by the angel to Mary in Luke 1:30-37, to confirm them—v. 45.
- B. The pattern of Mary’s prophesying is deeper and higher than that of Elizabeth—vv. 46-55:
 - 1. First, her spirit exulted in God her Savior, and then her soul magnified the Lord—vv. 46-47.
 - 2. The utterance of Mary’s prophesying was based on her knowledge of the Scriptures; her prophecy was composed of quotations from the Old Testament.
 - 3. The utterance of Mary’s prophesying was based on her knowledge and experience of God—vv. 48-50.
 - 4. The utterance of Mary’s prophesying was based on her knowledge of God’s dealing with people—vv. 51-53.
 - 5. The utterance of Mary’s prophesying was based on her knowledge of God’s merciful doing to her forefathers—vv. 54-55.

VIII. We need to see the basic constituents of a prophecy:

- A. The first constituent is the personal knowledge of the Scriptures:
 - 1. We must be acquainted with the Word of God literally:
 - a. We must be acquainted with the Word of God literally as the Lord was in Matthew 4:4, 7, and 10—cf. Deut. 8:3; 6:16, 13.
 - b. We must be acquainted with the Word of God literally as the apostle Paul was in Romans 1:17; 3:4, 10-18.
 - 2. We must know the deep denotations and spiritual significances of the Word of God:

- a. The Lord's understanding of Exodus 3:6, revealed in Matthew 22:31-32, is an illustration of knowing the deep denotations of the Word of God.
 - b. The apostle Paul's understanding of Psalm 8:4-6, revealed in Hebrews 2:5-9, is another illustration of this.
 - c. We can also see Paul's knowledge of the deep denotations of the Word of God in his understanding of Psalm 2:7, as revealed in Acts 13:33.
 - d. The deep denotation of the Scriptures can be found also in John 3:16, which is one of the deepest verses in the Bible; in brief, this denotation is that the Triune God, revealed in Genesis 1, so loved the serpentine people of the satanic world that He gave His only begotten Son, the second of His Divine Trinity, to them in incarnation to die for them in the form of a serpent as their Substitute and become the life-giving Spirit, that those who believe in Him as their Redeemer might be re-generated with His eternal life by Himself as the life-giving Spirit, to be the many sons of God (John 1:12; Heb. 2:10) and His many brothers (Rom. 8:29) to constitute His Body, the church (Eph. 1:23), as His increase and His bride, to satisfy and express Him; this will be consummated in the New Jerusalem, as revealed in Revelation 21—22, to manifest the processed and consummated Triune God for the fulfillment of His eternal economy.
 - e. Paul's knowledge of the spiritual significance of the Word of God can be seen in his interpretation of Genesis 16:15 and 21:2, as revealed in Galatians 4:22-26; it can also be seen in his interpretation of Psalm 68:18 in Ephesians 4:8-10.
3. In gaining a personal knowledge of the Scriptures, we also need to receive spiritual enlightenment and spiritual vision in the Word of God—Isa. 1:1; 2:1; 13:1; 15:1; cf. 1 Cor. 14:26; Rev. 1:11; Eph. 1:10; 3:9; 1 Tim. 1:4; Rom. 15:16; 1 Pet. 2:5, 9.
- B. The second basic constituent of a prophecy is the personal experience of life— Acts 5:20; 1 John 1:3.
- C. In speaking forth a proper prophecy, we must not adhere to personal experiences, testimonies, feelings, thoughts, opinions, affections, and reactions to any persons, matters, and things.

IX. We need to see the basic obstacle to prophesying:

- A. To prophesy is to speak for and to speak forth God and Christ; to speak in this way is to cooperate with the speaking Spirit of God and Christ—2 Sam. 23:2; Acts 6:10; cf. Heb. 1:1-2:
 - 1. The Spirit is always ready and expecting to speak with us and through us.
 - 2. However, we do not always cooperate with the Spirit to speak.
- B. Our obstacle in cooperating to speak with the Spirit is our natural man with our disposition and habit.
- C. The way to overcome our obstacle is to be against our natural man with our disposition and habit; we have been crucified on the cross (Rom. 6:6; Gal. 2:20), and we should remain on the cross.

X. The overcomers are the fulfillment of the typology of the prophets:

- A. Therefore, when the apostle Paul speaks concerning how the church should meet, he stresses and uplifts prophesying—1 Cor. 14:1, 3-6, 24, 31, 39.
- B. Prophesying, speaking Christ into people, makes you an overcomer.
- C. Prophesying is the function of the overcomers.

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Hymns

#1 (Hymn #542)

- 1 O the riches of my Savior,
So unsearchable, immense;
All the fulness of the Godhead
I may now experience.

O the riches, O the riches,
Christ my Savior has for me!
How unsearchable their measure,
Yet my full reality!
- 2 O the riches of my Savior,
All-embracing: life and light,
Wisdom, power, healing, comfort,
Treasures rich of God's delight;
- 3 God's redemption, full salvation,
And His resurrection pow'r,
Sanctifying, glorifying,
All transcending every hour!
- 4 O the riches of my Savior-
Nothing less than God as all!
All His person and possessions,
Now my spirit doth enthrall.
- 5 O the riches of my Savior!
Who can know their breadth and length,
Or their depth and height unmeasured,
Yet they are my joy and strength.
- 6 May I know these boundless riches,
Christ experience in full;
And with others may I share them
In their content bountiful.

#2 (Hymn #1299)

- 1 Man's Creator has a purpose
For our being here on earth
In His image we're created,
To express His rule on earth.
But man fell to Satan's tempting;
Thus God's goal was hid from view.
Still our God will have His kingdom,
For His Son will see it through.
- 2 Jesus Christ will get His kingdom
Notwithstanding Satan's plans;
He's obtaining something real by
Growing in the hearts of man.
Nothing like religion teaches:
"You must wait until you die"—
For the kingdom Christ is building,
Is on earth before our eyes
- 3 His Son, Jesus, is our Savior.
Once in human form He came.
Now as Spirit He can enter
As the breath of life to man
As a seed within our spirit
Christ takes root and starts to grow
Spreading in our inmost being
Till His life we come to know.
- 4 Time is short, oh, brothers, hear it,
Christ is longing for His Bride.
We can hasten His returning
Simply by the growth in life.
No more struggling, no more striving,
Simply turn to Christ within.
See the seed begin to blossom.
Growing fully into Him.
- 5 Jesus Christ will get His kingdom
Just by growth—the normal way.
Not an instant transformation;
Growth goes on from day to day.
This life-seed is all-inclusive—
Everything we'll ever need;
Yes, our God's eternal purpose
Is within this precious seed.

#3 (Hymn #981)

- 1 In His Christ to head up all things
Is our God's economy;
Taking Christ as Head and Center,
All is one in harmony.
- 2 Christ as Head will be the Center;
God within will be the Light;
Christ enthroned, with God, His substance,
Will fulfill His heart's delight.
- 3 Christ as life will be the content,
Heading up all things in light;
All the saints will be the vessel,
To express His glory bright.
- 4 Satan hath himself injected
Into man all things to spoil,
Bringing darkness and corruption
God's eternal plan to foil.
- 5 Christ has come, Himself imparting
Into man as life to save,
That the pow'r of death and darkness
May no more all things enslave.
- 6 Thru the Church which is His Body
Christ as Head will sum up all;
All will fitly join together,
All things either great or small.
- 7 Under Christ, by His full headship,
All in union will subsist;
In the light the Church expresses
All in oneness will exist.
- 8 Owning Christ as Head and Center,
All will be in harmony;
Thru the shining of His Body
All will share His liberty.
- 9 No more darkness and corruption,
No more death and vanity;
All will be released from bondage
Throughout all eternity

#4 (Hymn 1112)

- 1 Oh, how glorious is Thy table, Lord,
Thou, the man, our Host, presiding,
In Thy house, Thy home, abiding;
Oh, how glorious is Thy table, Lord!
- Hallelujah! Hallelujah!
Hallelujah for this feast!
Hallelujah! Hallelujah!
Oh, how glorious is Thy table, Lord!
- 2 How enjoyable Thy table, Lord,
As we fellowship around it,
Hallelujah, we have found it,
How enjoyable Thy table, Lord!
- 3 Oh, how precious is Thy table, Lord—
Bread and wine Thy death announcing;
Here our soul-life we're renouncing,
By partaking of Thy table, Lord.
- 4 How significant Thy table, Lord—
We Thy Body in the loaf seen,
Object of Thy love bespeaking;
How significant Thy table, Lord!
- 5 How refreshing is Thy table, Lord—
So completely satisfying,
Day by day our need supplying;
How refreshing is Thy table, Lord.
- 6 How encouraging Thy table, Lord—
"Till He come," its promise giving
Hope, to fill our daily living;
How encouraging Thy table, Lord!

#5 (Hymn 1107)

- 1 We're gathered here, O Lord, as Thy one Body:
Though we be many, yet we all are one.
We share Thy life and own that we are members,
And thus within, in life we all are one.

There is one Body in this universe,
And we express it here on earth;
We stand as one in each locality
For all to see, for all to see.

- 2 There is one loaf, the symbol of Thy body:
'Twas broken so that all the saints may share.
We eat this bread and, as we are partaking,
Our actual oneness with all saints declare
- 3 One bread, one cup are now upon the table,
Showing that we can be naught else but one.
Christ has redeemed us, made us His own Body:
What can we say but, "Amen, Lord, we're one!"
- 4 We stand as one, and cannot be divided,
Because our oneness is of Christ alone.
We eat as one: one loaf, one cup partaking,
And thus our oneness visibly is shown.
- 5 Oh, what a joy to have this blessed oneness!
We sense that Thou, O Lord, art satisfied;
And we too share this blissful satisfaction—
Sweet foretaste of the Bridegroom with His
Bride.

#6 (Hymn 221)

- 1 Lord, we thank Thee for the table,
With the bread and with the wine;
At this table we enjoy Thee
As the feast of love divine.
We partake the bread, the emblem
Of Thy body giv'n for us;
And we share the wine, the symbol
Of Thy blood Thou shedd'st for us.

Lo, the holy table!
With the sacred symbols;
Its significance in figure
Is unsearchable!

- 2 By the death of Thy redemption,
That Thy life Thou may impart,
E'en Thyself to us Thou gavest
That we share in all Thou art.
By the bread and wine partaking,
We Thy death display and prove;
Eating, drinking of Thyself, Lord,
We remember Thee with love.
- 3 By this bread which signifieth
Thy one body mystical,
We commune with all Thy members
In one bond identical.
By this holy cup of blessing,
Cup of wine which now we bless,
Of Thy blood we have communion
With all those who faith possess.
- 4 Thou art our eternal portion,
Here we take a sweet foretaste;
We are waiting for Thy kingdom,
And Thy coming now we haste.
At Thy coming, in Thy kingdom,
With all saints that overcome,
We anew will feast upon Thee
And Thy loving Bride become.

#7 (Hymn #1081)

- 1 Father God, Thou art the source of life.
We, Thy sons, are Thine expression;
In Thy name, our dear possession.
Father God, Thou art the source of life.

In Thy life, in Thy life,
We have oneness in Thy life.
In Thy life, in Thy life,
In Thy life, O Father, we are one.

- 2 How we thank Thee that Thy holy Word
With Thy nature, saturates us;
From the world it separates us.
Thank Thee, Father, for Thy holy Word.

Through Thy Word, through Thy Word,
We have oneness through Thy Word.
Through Thy Word, through Thy Word,
Through Thy holy Word we're all made one.

- 3 Oh, the glory of the Triune God!
We're His sons, oh, what a blessing!
We His glory are expressing—
Oh, the glory of the Triune God!

In Thy glory, in Thy glory,
In Thy glory we are one.
In Thy glory, in Thy glory,
In Thy glory we are all made one!

#8 (Hymn 17)

- 1 My Father God, when on Thy vast
creation,
The wonders of the heav'n and earth,
I gaze,
Things great and small, beyond
enumeration,
Which manifest Thy pow'r in untold ways;

Then all my being sings in praise to Thee,
How marvelous! How great Thou art!
And this I'll sing through all eternity,
How marvelous! How great Thou art!

- 2 As I enjoy the grace of Thy salvation
And contemplate how Thou Thy
Son hast sent,
Who died that we might be Thy
new creation
Thy life expressing to the full extent;

- 3 When in the church, in blest
participation,
I see how millions Thine own life possess,
How they are built to form Thy habitation,
Containing Thee, Thy fullness to express;

- 4 As I expect the coming age of fullness
And hope to share the new Jerusalem,
With all the heavens and the earth
in newness
And all Thou art expressed in all of them;