

Outline of the Messages for the Thanksgiving Conference November 25-28, 2010

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

Message Six

Prophecy—the Function of the Overcomers

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

- 1 Cor 14:1 Pursue love, and desire earnestly spiritual *gifts*, but especially that you may prophesy.
1 Cor 14:4b ... but he who prophesies builds up the church.
1 Cor 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.
1 Cor 14:23 If therefore the whole church comes together in one place, and all speak in tongues, and some unlearned *in tongues* or unbelievers enter, will they not say that you are insane?
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.
1 Cor 14:39 So then, my brothers, desire earnestly the prophesying, and do not forbid the speaking in tongues.

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 prophesying does not include foretelling—vv. 3, 24.
1 Cor 14:3 But he who prophesies speaks building up and encouragement and consolation to men.
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;

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.

- 1 Cor 14:23 If therefore the whole church comes together in one place, and all speak in tongues, and some unlearned *in tongues* or unbelievers enter, will they not say that you are insane?
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 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.
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.

III. Prophecy in the way of 1 Corinthians 14 causes a seeking one to excel for the building up of the church—v. 12.

- 1 Cor 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.

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.
1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.
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;
B. All believers have the obligation to prophesy—vv. 23-24; cf. Rom. 1:14-15.
1 Cor 14:23 If therefore the whole church comes together in one place, and all speak in tongues, and some unlearned *in tongues* or unbelievers enter, will they not say that you are insane?
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;
Rom 1:14 I am debtor both to Greeks and to barbarians, both to wise and to foolish;
Rom 1:15 So, for my part, I am ready to announce the gospel to you also who are in Rome.
C. All believers should pursue, seek, and desire earnestly to prophesy—1 Cor. 14:1, 12, 39.
1 Cor 14:1 Pursue love, and desire earnestly spiritual *gifts*, but especially that you may prophesy.

- 1 Cor 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.
- 1 Cor 14:39 So then, my brothers, desire earnestly the prophesying, and do not forbid the speaking in tongues.

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.
1 Cor 14:1 Pursue love, and desire earnestly spiritual *gifts*, but especially that you may prophesy.
 2. Desire—vv. 1, 39.
1 Cor 14:1 Pursue love, and desire earnestly spiritual *gifts*, but especially that you may prophesy.
1 Cor 14:39 So then, my brothers, desire earnestly the prophesying, and do not forbid the speaking in tongues.
 3. Seek—v. 12.
1 Cor 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.
 4. Excel—v. 12.
1 Cor 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.
 5. Learn—v. 31.
1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.
- B. Paul promotes all prophesying:
1. “I desire that you *all*...would prophesy”—v. 5.
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.
 2. “You can *all* prophesy”—v. 31.
1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.
 3. “If *all* prophesy”—v. 24.
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;
 4. “He is convicted by *all*”—v. 24.
 5. “He is examined by *all*”—v. 24.
 6. “*Each one* has”—v. 26.
1 Cor 14:26 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.

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.
1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
- 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.
1 Cor 2:13 Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual *words*.
1 Pet 4:11 If anyone speaks, as *speaking* oracles of God; if anyone ministers, as *ministering* out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.
Eph 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.
- 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.
Mal 2:7 For the priest's lips should keep knowledge, and men should seek instruction from his mouth, for he is the messenger of Jehovah of hosts.

Rev 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

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.

2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

1 Cor 14:32 And the spirits of prophets are subject to prophets;

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:

Luke 1:39 And Mary rose up in those days and went to the hill country with haste, to a city of Judah,

Luke 1:40 And entered into the house of Zachariah and greeted Elizabeth.

Luke 1:41 And when Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

Luke 1:42 And she lifted up her voice with a loud cry and said, Blessed are you among women, and blessed is the fruit of your womb!

Luke 1:43 And how has this *happened* to me, that the mother of my Lord should come to me?

Luke 1:44 For behold, when the sound of your greeting came to my ears, the baby leaped with exultation in my womb.

Luke 1:45 And blessed is she who has believed, because there will be a completion of the things spoken to her from the Lord.

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.

Luke 1:44 For behold, when the sound of your greeting came to my ears, the baby leaped with exultation in my womb.

3. When Elizabeth heard the greeting of Mary and the baby leaped within her, she was stirred up in her spirit—vv. 41, 44.

Luke 1:41 And when Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

Luke 1:44 For behold, when the sound of your greeting came to my ears, the baby leaped with exultation in my womb.

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):

Luke 1:41b ... and Elizabeth was filled with the Holy Spirit.

Luke 1:42a And she lifted up her voice with a loud cry and said, Blessed are you among women, ...

a. In Elizabeth's prophecy, she blessed Mary, the one who had come to her—vv. 42, 45a.

Luke 1:42 And she lifted up her voice with a loud cry and said, Blessed are you among women, and blessed is the fruit of your womb!

Luke 1:45a And blessed is she who has believed, ...

b. By exercising her spirit, Elizabeth was able to recognize the Lord's doing—v. 43.

Luke 1:43 And how has this *happened* to me, that the mother of my Lord should come to me?

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.

Luke 1:30 And the angel said to her, Do not be afraid, Mary, for you have found grace with God.

Luke 1:31 And behold, you will conceive in *your* womb and bear a son, and you shall call His name Jesus.

- Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,
- Luke 1:33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.
- Luke 1:34 But Mary said to the angel, How will this be, since I have not known a man?
- Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
- Luke 1:36 And behold, Elizabeth your relative, she also has conceived a son in her old age, and this is the sixth month for her who is called barren,
- Luke 1:37 Because no word will be impossible with God.
- Luke 1:45 And blessed is she who has believed, because there will be a completion of the things spoken to her from the Lord.

B. The pattern of Mary's prophesying is deeper and higher than that of Elizabeth—vv. 46-55:

- Luke 1:46 And Mary said, My soul magnifies the Lord,
 - Luke 1:47 And my spirit has exulted in God my Savior;
 - Luke 1:48 Because He has looked upon the low estate of His slave. For behold, from now on all generations will count me blessed,
 - Luke 1:49 Because the Mighty One has done great things for me, and holy is His name.
 - Luke 1:50 And His mercy is unto generations and generations, unto those who fear Him.
 - Luke 1:51 He has exercised might with His arm; He has scattered *those who are* proud in the understanding of their heart.
 - Luke 1:52 He has brought down potentates from thrones and has exalted the humble;
 - Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.
 - Luke 1:54 He has upheld Israel His servant to remember mercy,
 - Luke 1:55 Even as He spoke to our fathers, to Abraham and to his seed forever.
1. First, her spirit exulted in God her Savior, and then her soul magnified the Lord—vv. 46-47.
 - Luke 1:46 And Mary said, My soul magnifies the Lord,
 - Luke 1:47 And my spirit has exulted in God my Savior;
 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.
 - Luke 1:48 Because He has looked upon the low estate of His slave. For behold, from now on all generations will count me blessed,
 - Luke 1:49 Because the Mighty One has done great things for me, and holy is His name.
 - Luke 1:50 And His mercy is unto generations and generations, unto those who fear Him.
 4. The utterance of Mary's prophesying was based on her knowledge of God's dealing with people—vv. 51-53.
 - Luke 1:51 He has exercised might with His arm; He has scattered *those who are* proud in the understanding of their heart.
 - Luke 1:52 He has brought down potentates from thrones and has exalted the humble;
 - Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.
 5. The utterance of Mary's prophesying was based on her knowledge of God's merciful doing to her forefathers—vv. 54-55.
 - Luke 1:54 He has upheld Israel His servant to remember mercy,
 - Luke 1:55 Even as He spoke to our fathers, to Abraham and to his seed forever.

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.
 - Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."
 - Matt 4:7 Jesus said to him, Again, it is written, "You shall not test the Lord your God."

- Matt 4:10 Then Jesus said to him, Go away, Satan! For it is written, "You shall worship the Lord your God, and Him only shall you serve."
- Deut 8:3 And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.
- Deut 6:16 You shall not test Jehovah your God, as you tested Him at Massah.
- Deut 6:13 It is Jehovah your God whom you shall fear, and Him whom you shall serve; and it is by His name only that you shall swear.
- b. We must be acquainted with the Word of God literally as the apostle Paul was in Romans 1:17; 3:4, 10-18.
- Rom 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."
- Rom 3:4 Absolutely not! But let God be true and every man a liar, as it is written, "That You may be declared righteous in Your words and may overcome when You are judged."
- Rom 3:10 Even as it is written, "There is none righteous, not even one;
- Rom 3:11 There is none who understands, there is none who seeks out God.
- Rom 3:12 All have turned aside; together they have become useless; there is none who does good; there is not so much as one.
- Rom 3:13 Their throat is an opened grave; with their tongues they practiced deceit; the poison of asps is under their lips;
- Rom 3:14 Whose mouth is full of cursing and bitterness.
- Rom 3:15 Swift are their feet to shed blood,
- Rom 3:16 Destruction and misery are in their ways,
- Rom 3:17 And the way of peace they have not known.
- Rom 3:18 There is no fear of God before their eyes."
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.
- Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.
- Matt 22:31 But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,
- Matt 22:32 "I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not the God of the dead, but of the living.
- b. The apostle Paul's understanding of Psalm 8:4-6, revealed in Hebrews 2:5-9, is another illustration of this.
- Psa 8:4 What is mortal man, that You remember him, And the son of man, that You visit him?
- Psa 8:5 You have made him a little lower than angels And have crowned him with glory and honor.
- Psa 8:6 For You have caused him to rule over the works of Your hands; You have put all things under his feet:
- Heb 2:5 For *it was* not to angels *that* He subjected the coming inhabited earth, concerning which we speak.
- Heb 2:6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?"
- Heb 2:7 You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands;
- Heb 2:8 You have subjected all things under His feet." For in subjecting all things to Him, He left nothing unsubject to Him. But now we do not yet see all things subjected to Him,
- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- 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.
- Psa 2:7 I will recount the decree of Jehovah; He said to Me: You are My Son; Today I have begotten You.

Acts 13:33 That God has fully fulfilled this *promise* to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

- 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.

John 3:16 For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Rom 8:29 Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

- 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.

Gen 16:15 And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael.

Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had spoken to him.

Gal 4:22 For it is written that Abraham had two sons, one of the maidservant and one of the free woman.

Gal 4:23 However the one of the maidservant was born according to the flesh, but the one of the free woman *was born* through promise.

Gal 4:24 These things are spoken allegorically, for these women are two covenants, one from Mount Sinai, bringing forth *children* unto slavery, which is Hagar.

Gal 4:25 Now this Hagar is Sinai the mountain in Arabia and corresponds to the Jerusalem which now is, for she is in slavery with her children.

Gal 4:26 But the Jerusalem above is free, which is our mother;

Psa 68:18 You have ascended on high; You have led captive those taken captive; You have received gifts among men, Even the rebellious ones also, That Jehovah God may dwell among them.

Eph 4:8 Therefore *the Scripture* says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?

Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

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.

Isa 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah:

Isa 2:1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem:

Isa 13:1 The burden concerning Babylon, which Isaiah the son of Amoz saw:

- Isa 15:1 The burden concerning Moab: Indeed in a night it is devastated—Ar of Moab is cut off. Indeed in a night it is devastated—Kir of Moab is cut off.
- 1 Cor 14:26 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.
- Rev 1:11 Saying, What you see write in a scroll and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
- Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- Eph 3:9 And to enlighten all *that they may see* what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

B. The second basic constituent of a prophecy is the personal experience of life—Acts 5:20; 1 John 1:3.

Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

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:

2 Sam 23:2 The Spirit of Jehovah spoke through me, And His word was on my tongue.

Acts 6:10 Yet they were not able to withstand the wisdom and the Spirit with which he spoke.

Heb 1:1 God, having spoken of old in many portions and in many ways to the fathers in the prophets,

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

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.

Rom 6:6 Knowing this, that our old man has been crucified with *Him* in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal 2:20 I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

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.

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 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

- 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 14:6 But now, brothers, if I come to you speaking in tongues, what will I profit you, unless I speak to you either in revelation or in knowledge or in prophecy or in teaching?
- 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.
- 1 Cor 14:39 So then, my brothers, desire earnestly the prophesying, and do not forbid the speaking in tongues.

B. Prophesying, speaking Christ into people, makes you an overcomer.

C. Prophesying is the function of the overcomers.