

Meeting Schedule

Lord's Day

10:00 am – Lord's Table Meeting

11:00 am – Prophesying Meeting

Tuesday

7:30 pm – English-speaking prayer meetings at Districts 1 & 2

7:30 pm – Chinese-speaking prayer meeting at District 2

7:00 pm - Spanish-speaking prayer meeting in the homes

Friday

6:30 pm – English-speaking College Meetings

7:00 pm – Chinese-speaking Student Meetings

7:30 pm – Small Group Meetings

Saturday

8:00 pm – Young People's Meeting

7:30 pm – Small Group Meetings

Continue in the Ministry
and the Word

Holy Word for Morning Revival

Knowing and Experiencing the All-Inclusive, Extensive Christ – Week 2

Ministry Publication Reading

Life-Study of Deuteronomy: Messages 27 & 28

Scripture Reading

Rev. 12:5, 7, 9; 1 Sam. 1:1-2, 14-20, 22, 27

Announcements

❖ 2020 Memorial Day Conference

- Memorial Day Conference messages will be streamed at the following times in our PDT zone.
Message 1: Friday, May 22; 7pm
Messages 2&3: Saturday, May 23; 10am & 7pm
Messages 4&5: Lord's Day, May 24; 10am & 7pm
Message 6: Monday, May 25; 10am
- The website for streaming the conference messages is conf.lsmwebcast.com. This site does not require an account and is open to all the saints and churches.
- The messages will be streamed promptly according to the meeting schedule.
- Online prophesying meeting information will be provided to the saints this week.

❖ June 2020 Semiannual Training will be held by video training only. Video training dates TBD.

- Registration Due Date: June 15, 2020
- Registration Fee of \$100 per trainee (non-refundable) can be sent through Zelle or Popmoney (security verification code: 602-370-5813) to the church's bank account using the following email address: register@churchinphoenix.org. Please indicate on the memo line "2020 Summer Training"
- All training messages will be viewed individually by the saints in their homes.
- Each registered saint will receive individual login credentials to access the messages.
- PDFs of the training outline publication in all languages will be available to the registered trainees
- Group study sessions (to be assigned by the local elders/leading ones) and testing will be mandatory requirement for registered trainees.
- Testing will be done online by video conferencing.

❖ Offerings

- All offerings are to be carried out electronically.
- Monies can be sent through Zelle or Popmoney (security verification code: 602-370-5813) to the church's bank account. The email address is offerings@churchinphoenix.org.

Persevere in Prayer

❖ Join the second round of the 24 HR/30 Days Global Prayer

- Sign up at <https://unceasinglypray.org>
- ❖ Please refer to the church website for full detailed items of the prayer burdens: <http://www.churchinphoenix.org>

Riches from the Ministry

At this point we come to the first book of Samuel. The history of the judges should not continue forever; this is not God's thought. God's thought is toward the kingdom and not toward having more judges. God wants to bring in a kingdom and a King...The first book of Samuel stands for a ministry, a ministry that brings in the King.

[1 Sam. 1:1-2, 14-20, 22, 27] are related to the story of the two women, Peninnah and Hannah. Peninnah had children, Hannah had none. Peninnah mocked Hannah by saying, "You have no children; look at all I have!" These two women represent two fundamentally different principles; they represent two fundamentally different ministries. Hannah's ministry was just to bring in the King, not to have many children. Peninnah's ministry was to have many children, that is, a ministry with much result. Peninnah and her children are God's people, but none of them have anything to do with God's King.

Hannah wept, fasted, prayed, and cried unto the Lord for a son who would be absolutely given to the Lord for His service. This son was the one who brought in the King. Hannah had nothing to be proud of. However, Peninnah, had much to boast of. She could point to all her children and say, "I have this and that, all this and all that, etc." I want to say a word to you out of my heart. If you are still in the realm of the judges, you can be blessed and have results, but God's eyes are not on you. If these were not the last days, we would hope that Peninnah might have many more children. But if I am right, these are the last days and God's eyes are on those who can be the means of bringing in the King. Let us ask ourselves, "What is our ministry? Have we any part in this special ministry, this Hannah ministry?" Some have no other thought but revival. They think that the principle of the judges will continue to the end. But there is the more important ministry of bringing in the King.

Hannah's way was not an easy way, and it was made even more difficult because of Peninnah's comparisons and tauntings. Those who want to be Hannahs must prepare themselves for persecution, scorn, weeping, and fasting. This ministry costs. A price has to be paid because all such ministry comes through testing and suffering; it has to be wrought into us. Others can eat and drink and look at their children, but here was one who fasted and wept. It is not a matter of how many we can save but a matter of God getting His company of overcomers. God wants to get a people who will be able to pray and bring in the kingdom.

Hannah's prayer was the means for the birth of Samuel. Our prayers should result in the bringing forth of overcomers. What have we done in this respect?

From the birth of Samuel we see a line of prophets who could also be priests to bring in the King. Hannah bore a son—a prophet. God had done quite much with Hannah; He led her through all sorts of difficulties. As a result, He was able to find one who could put eating and drinking and all else aside. She came to the point where she could not go on without a son; she came to a point where she had to have a son. The son in 1 Samuel 1 is the man-child of Revelation 12, the one who brings in the King and the kingdom.

Conferences, Messages, and Fellowship (6) Chapter One Hundred Seventy-Two, The Hannah Ministry

Elkanah and Hannah remained in this line of life not merely for God's eternal salvation but for His eternal purpose. God's salvation is mainly for our benefit, whereas God's purpose is related to the fulfilling of God's desire. We need to ask ourselves whether we are here for our profit or for God's purpose...In the Lord's recovery, we are for God's purpose, remaining in the line of life ordained by God for His eternal purpose, which is to gain the Body, the organism of the Triune God, that He may have a full expression in a corporate way.

God could motivate Hannah as a person who was one with Him in the line of life. As long as He can gain such a person, He has a way on earth. I hope that at least some of us will be today's Hannahs and say, "Lord, if You have anything on Your heart to accomplish for Your purpose, I am here. I am remaining in the line of life for the carrying out of Your economy." If you do this, I have the full assurance that you will be the ones whom God will move. He will come to you and motivate you. God needs many Hannahs, persons who can bring forth some Samuels to turn the age.

The origin of Samuel was especially his God-seeking mother with her prayer (vv. 9-18). Her prayer was an echo of the heart's desire of God. Her prayer was a human cooperation with the divine move for the carrying out of God's eternal economy.

...[W]e need to pray something that is an echo of what is on God's heart. This means that what we say in our prayer is exactly what God wants to speak. Such a prayer is the speaking out of God's heart. Hannah's prayer was like this. God wanted a Samuel, yet He needed Hannah's cooperation to pray to Him, saying, "Lord, I need a son." This prayer was very human, yet it was a cooperation with the divine move for God's economy.

In a very particular way, the origin of Samuel was the moving God with His answer to the prayer of Samuel's mother (vv. 19-20). After such a prayer as Hannah prayed, it was easy for God to do something, because man's cooperation had become a base on which He could move. The moving God answered the prayer of Samuel's mother according to His desire and intention for His move among His elect.

God's move with His answer to Hannah's prayer was to produce a Nazarite who was absolute for the fulfilling of His desire. A Nazarite is one who is consecrated to God absolutely...Even before he was born, Samuel was consecrated by his mother to be such a person. This is a great thing, for it was Samuel who brought in a new age. *Life-Study of First and Second Samuel: Message Two, pp. 10-12*