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Title: The Call To Be A Prophet

Text: Romans 12:6

Romans 12:6 (NKJV) – “Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith.” 1 Corinthians 14:3 (NIV) – “But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.” 1 Corinthians 14:39 (NIV) – “Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues.” Let’s quickly examine what these verses are saying to believers – Paul is speaking to a church here.

The first verse we read said that if we have the gift of prophecy, what are we to do? Prophecy! The second verse tells us the purpose of prophesy, and what is that? It is for strengthening, encouragement and comfort. The third verse tells us that we – members of the church – ought to be eager to what? Prophecy!

The Old Testament prophet, the New Testament prophet, and the Church prophet of today speaks on behalf of the Lord. Prophecy is given for upbuilding. It is appropriate, when the Holy Spirit speaks, to speak as though God Himself were speaking – which, through prophecy, He is. That’s why one can naturally, in giving prophecy, lapse into the first person, speaking on behalf of God. Romans 12:6 is a short Scripture and the primary verse for today. Romans 12 is one of those chapters that we COULD spend much time on. Every believer should be passionate about giving attention to what the Lord is saying through not only His Word, but through His prophets. It has been said that this portion of scripture is the Magna Carta of the Church, the way God has designed the body of Christ to function.

It’s always good to survey the context of where we’re at. We look at an individual verse, and want to find where it fits. Romans 12 falls easily into three divisions. The first two verses speak of our personal commitment to God. There’s no functioning within the Body unless, as individuals, we have willingly offered ourselves to the Lord for His use as our reasonable service, AND it’s there that we find that good, acceptable and perfect will of God. Verses 3-8 speak of our uniqueness within Christian community. Here’s where we may be for a while. What is it, uniquely, that you can contribute to Christian community and to this body? Then, verse 9 through the end of the chapter speaks of the universals. That is, the attitudes and actions which are meant to be a part of all of our functioning and living together.

Romans 12:6 tells us that we have gifts that differ, and the word “gifts” suggests to us that you have charisma. We might think of charisma in the political sense. President Kennedy was said to have charisma because he was one of the beautiful people, one of the bright, intelligent people. He was referred to as being both a charming and dashing person. You hear this word “charisma” used of individuals like that, and you say, “But I’m not bright. I’m not charming. I’m not dashing. So do I have charisma?” Yes! According to the Scripture, you have charisma. Charisma is a singular Greek word. Charismatic is the plural form of the same word. They come from a noun, which means “to show favor, or to give freely.” This word is related to a Greek noun that is the word for “grace.” Therefore, charisma is a gift of grace. Charismatic gifts are simply grace gifts. That is, they’re NOT earned gifts. They’re not natural endowments, although God can and will work through your natural abilities. Fundamentally, gifts – spiritual gifts – are God-given and not self-earned. Therefore, ALL Christians have charisma, OR ALL Christians are charismatic. Some have a habit of dividing the church world up into charismatic and non-charismatic. Persons who refuse to embrace the “charismatic renewal” are quick to say, “I’m not charismatic!” But, the Scriptures clearly teach that every Christian is charismatic. Romans 6:23, which uses the word “charisma” says, “*The gift of God is eternal life through Jesus Christ our Lord.*” The charisma of God is eternal life. So, if you’ve received Jesus Christ, you’ve already received the free gift, and you’re charismatic. You have received the gift of grace. Next time someone asks you, “What is a charismatic?” don’t go to 1 Corinthians 12 or 14. Go to Romans 6:23 and say, “Here is where being a charismatic begins. They are persons who’ve received the free gift of God, which is salvation.” Since God has given us the free gift of salvation, it should not surprise us that the Lord would want to bless His Church with other gifts.

God is a GIVER – “*God SO LOVED the world that He gave...*” - that’s His nature! When we look at the charismata in the New Testament we find many, many different gifts which are given to the church – grace gifts. The four major listings are found in Romans 12, 1 Corinthians 12:4-11, 1 Corinthians 12:28, and Ephesians 4:11. If you put these four lists together, allowing for differing opinions, the lists would include about nineteen or twenty different charismata given for spiritual gifts, or grace gifts. People have differing ways of dividing up these grace gifts. 1. The terminology in Ephesians 4:11 speak of MINISTRY gifts. God has given to the Church – apostles, prophets, pastors, teachers, evangelists, for the equipping of the saints, for the work of the ministry. Here are gifts which are related to functions belonging to a person. 2. Then there

are what are commonly known as the CHARISMATIC gifts of 1 Corinthians 12. Gifts which relate to the MIND – wisdom, knowledge, discernment. Gifts which are POWER GIFTS – faith, miracles, and healings. Gifts which relate to SPEECH – tongues, prophecy, and interpretation. 3. Then another division some have looked at and said Romans 12 speaks of the MOTIVATIONAL gifts in the church – how we can stir one another up through prophecy, serving, teaching, giving aid, showing mercy, and the like. Others divide the gifts up by saying: There are some gifts that relate to an OFFICE – like pastor, teacher, prophet, evangelist, apostle. Others say there are some gifts that embrace the totally SUPERNATURAL DIMENSION and some gifts which embrace the NATURAL DIMENSION. Faith and healings would be on the supernatural side, and serving and giving mercy would be on the natural side. I think a basic summary of the way the gifts fall is found in 1 Peter 4:10-11, which kind of conveniently divide up the subject for our consideration. 1 Peter 4:10-11 – ¹⁰*“As each one has received a special gift [‘charisma’], employ it in serving one another, as good stewards of the manifold grace of God. ¹¹Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”* Notice what Peter says – whoever SPEAKS and whoever SERVES. As you look at the gifts in all of the lists, you’ll find that some of the gifts indeed do fall in the SPEAKING category and some fall in the SERVING category. Some may be overlapping, such as faith and miracles, but wherever the gifts are distributed, they are for the BENEFIT OF OTHERS. They occur through the power which God supplies and their end is to bring God glory. God has given to His CHURCH gifts.

Anyone ever been to a so-called “charismatic” prayer meeting? It means simply that we’re going to a place where people are seeking the Holy Spirit, that He may pour out upon that gathering the grace gifts of His Spirit. It is not simply a meeting where people speak in tongues. That is only one of the charismata. It was or is a meeting in which we seek to see embodied the totality of what the gifts of the Spirit may express.

When we come to the gift of focus for today – the grace gift of PROPHECY – we immediately run into something which is common to many of the gifts. That is, while in certain persons this gift functions on a continuing basis, there is a sense in which all Christians are encouraged at one time or another to participate in the expression of this grace gift (1 Cor. 14:39 – *“Therefore, my brothers, be eager to prophesy...”*). We’d have to go back to the Old Testament first for a reference to prophecy. Numbers 11:24-30, where Moses had come down from the cloud, and where God has spoken to him, and Scriptures say God took some of the Spirit that was upon Moses and put it upon the seventy elders. When the Spirit rested upon them, they prophesied. All of a sudden, somebody came to this distinguished group of persons who were prophesying – Moses and the seventy elders – and said, *“Have you heard what’s happening in the camp, outside the tent of meeting? Eldad and Medad are prophesying in the camp.”* There were those that held that prophecy is something that should be institutionalized. Only a certain select group should do it. *“What about those two heretics out there that are prophesying? God’s Spirit isn’t supposed to fall upon them.”* Moses’ response was – *“Would that all the Lord’s people were prophets. That the Lord would put His Spirit on all of them.”* I don’t believe that this idea – *“would that all the Lord’s people were prophets”* – really occurs again in a significant way until you come to Acts chapter 2, where, on the Day of Pentecost, the Spirit has been outpoured and Peter picks up that phrase of Moses: *“Would that all God’s people were prophets.”* And, he links it together with a prophecy in Joel 2, and he says, *“In the latter days I’ll pour forth My Spirit upon all flesh, and your sons and daughters shall prophesy. In that day, I’ll pour forth My Spirit upon your handmaidens and your menservants, and they shall prophesy.”* In other words, the Lord is saying through that prophetic word of Peter, *“Your nobodies are going to prophesy. People you don’t normally listen to. Your teenagers (sons & daughters) and your hired help (the servants) will speak for God. The gift of prophecy is meant to be so prevalent that your young people and your hired help also can speak authoritatively on behalf of God.”* Paul reinforces this in 1 Corinthians 14:1 and also at the end of the chapter in 14:39, when he says to all the believers, *“Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy.”* And he says, *“So, my brethren, earnestly desire to prophesy.”* When Paul is coming to describe the motivational gifts which are to stir one another up in Christian community for the Lord, the first thing that he ticks off – top of the list – is prophecy. So today, if you’re called to prophesy, as God has called every believer, what is it that I can share with you that will help you to become a prophet?

Today, we’ll look at what prophecy is and the call to be a prophet. How would you answer should I ask, *“What is YOUR image of a prophet?”* I assume that some might suggest someone like John the Baptist – ragged and rugged and hearty and in the wilderness. But if you’re to be a prophet, this image may not fit you. I think it’s well, in looking at what something is, to also look at what it is not. Let’s look, from a scriptural point of view, at what prophecy is not.

- 1. WHAT PROPHECY IS NOT. A. Prophecy is not speaking from a trance or from a state of ecstasy.** It is not working yourself up until you’re in a catatonic fit, or whatever. In Greek mystery religions, a prophet or prophetess would routinely get into a state of ecstasy – “ecstasy” literally means being outside oneself – and in that state of

irrationality, then the prophecies would come forth. When we gather together in Christian community, we should never expect the prophets to be nuts, to be mystics, or to have lost control of themselves. Paul says in 1 Corinthians that the spirits of the prophets are subject to the prophets. That means their rationality is in control of their spirituality. And, they can be told to sit down, or they can arrange their timing. They don't have to speak in a tone of voice which is shrill or religious. It can be normal – they have the latitude of being loud or being soft. But it's highly unlikely that you would ever see them in a trance when they are prophesying. There may be one or two exceptions in the Old Testament, but certainly not within the New Testament framework. **B. Prophecy is not fortune-telling.** It is not consulting astrological guides or Ouija boards. We know this. It just needs to be clarified again. The Old Testament has something to say about how we can abuse prophecy, for prophecy can so easily be bound up in that word "prediction." We want to know what's going to happen next. Many are obsessed with a curiosity about the future. That's the whole purpose of fortune-telling. Prophecy is NOT fortune-telling, and it's not meant just to satisfy our curiosity of what's going to happen with our life, or what's going to happen next week, or what decisions are in our future, or who we are going to marry, or the like. The Living Bible translates a passage in Deuteronomy 19 this way – *"No Israeli may practice black magic, or call on the evil spirits for aid, or be a fortune teller, or be a serpent charmer, medium, or wizard, or call forth the spirits of the dead. Anyone doing these things is an object of horror and disgust to the LORD. And it is because the nations do these things that the LORD, your God, will displace them."* I like the Living Bible's clearness on this. Many within our culture have some strange ideas when they think of prophecy. Years back Jeane Dixon wrote the book entitled, "A Gift of Prophecy." You ask a non-Christian who's been around for a while to name a prophet and they may suggest Jeane Dixon – author of that book. If any of you wonder whether or not Jeane Dixon is a prophet of God, reading this book will answer that question rather rapidly. Near the end of her book, she has a vision of a serpent appearing at the foot of her bed, wrapping itself around her and then getting close to her face. For a while, she didn't see its eyes. Its eyes were headed toward the east because something dramatic was happening in the east. She later revealed, there was a baby born on February 5, 1962 who was going to unite all the world religions, and that all nations would worship him. When the serpent finally looked her in the face, she said, "I saw in him the all-knowing wisdom of the ages." It doesn't take a great deal to figure out where she's coming from. Prophecy is not this fascination with prediction which Jeane Dixon has. The internet shares that she pointed to the February 5, 1962 date referring to the birth of the anti-Christ. Not every prophet is a true prophet. Gandhi, of India, though a moral and political leader was called by many a prophet. A prophet is more than a great moral or political leader. A prophet is one who has contact with the living God as revealed in Scripture. While Gandhi was a great social reformer, he could not qualify as a prophet in the biblical sense of the word. **C. Prophecy is not engaging in end-time speculation.** Harold Camping made several predictions regarding the end of the world and judgment. His most widely spread prediction was that the Rapture would happen on May 21, 2011. His independent Christian media empire spent millions of dollars – some of it from donations made by followers who quit their jobs and sold all of their possessions – to spread the word on more than 5,000 billboards and 20 RVs plastered with the Judgment Day message. He eventually gave up public prophecy when his date-specific doomsdays did not come to pass and he died at age 92. Prophecy gets a bad name through some persons that start out with what are called amazing prophecies. Actually, they are speculations – amazing or not so amazing. I almost think there are some people that engage in end-time speculation who started out as a prophet and became a capitalist – rendering the word "prophet" – "p-r-o-f-i-t!" Know that not everyone who engages in end-time speculation or has a new revelation that you should convert all your money into gold or silver is prophesying on behalf of the Lord. You would do well to watch their moral life when you watch some of the amazing prophecy people. **D. Prophecy is not bringing revelation that exceeds or contradicts the doctrine of Scripture.** It's not some new thing – like, for example, we have in the Mormon faith – where we have additional revelation through someone like Joseph Smith. In fact, the prophets are regulated by the Scripture and the apostles' teaching. This is clear in 1 Corinthians 14:37-38 – *³⁷If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. ³⁸But if anyone is ignorant, let him be ignorant.* There were prophets in the Corinthian church that were exceeding apostolic doctrine, bringing revelation that was not within the teaching of the apostles. Paul goes on in Galatians 1:8 to say that *"anyone who brings to you another gospel, something of a different kind than the one I've brought to you, even if it would be an angel of light, let him be accursed."* So all of these are the kind of things prophecy is not.

2. **WHAT PROPHECY IS. A. The most popular understanding of a Biblical prophet is – "one who sees."** 1 Samuel 9:9 puts it to us this way: *"Formerly in Israel, when a man went to inquire of God he said, 'Come, let us go to the*

seer, for he is now called a prophet who was formerly called a seer." There are two dimensions to prophecy: FORETELLING and FORTH TELLING. A "seer" seems to have more dimension on the foretelling side. There is a wide range of seeing. Scripture is replete with examples of the kind of sight that is possible within prophecy, ranging from the kind of insight which is the result of spiritual intuition, all the way to predicting an event. A prophet sees and hears with a spiritual aliveness that is not present within the normal, rationalistic way of looking at life or things. Prophecy could simply be an intuition, a reading of character. Paul does a sly thing in Titus 1:12 where he says, *"One of themselves, a prophet of their own..."* – referring to the people of Crete. Paul calls this person a prophet. When Paul uses the term, he's conveying what the "popular" conception of the prophet is – not a true or Biblical prophet. He's saying this is what a prophet is like, a prophet of their own, *"said Cretans are always liars, evil beasts, lazy gluttons. This testimony is true."* That's really good insight, isn't it? People's characteristics as a whole. But if you look to the Gospel of Luke, you get a deeper awareness and insight. In Luke 2 we find two elderly people – Simeon and Anna. Anna is described as being a prophetess. She was 84 years of age. She devoted herself to prayer and fasting and ministering to the Lord in the temple. When Mary and Joseph brought Jesus to the temple, this prophetess Anna came up that very same hour and gave thanks to God and spoke of Him to all who were looking for the redemption of Israel. What was it that enabled this 84-year-old lady to be able to look at one of the babies that was coming for dedication at the temple – of the thousands and thousands of babies that streamed through that place probably every month – what gave her the capacity to recognize in that poor peasant family this one child who was unique and different from them all? It was the Spirit of the Lord coming to give her awareness that this child's destiny was different. Simeon had the same perception. The Lord can make the prophet especially aware of things that, to the common eye, would just pass by us as ordinary. Prophecy – on the far side of the continuum – can be the prediction of events. This happens in the New Testament. Agabus, for example, is one that sees that a famine is coming upon the church (Acts 11), and he also sees that Paul is going to be bound if he goes to Jerusalem (Acts 21). Interestingly enough, when Agabus prophesied, he does not go on and give guidance. He does NOT say, "In light of the famine, I propose that we get a food fund together." Nor does he say to Paul, "In light of the fact that you're going to be bound in Jerusalem, I recommend that you don't go." As a correction to some of the prophecy that I see emphasized in charismatic renewal and circles, the prophet in the New Testament – when he's predicting – stops short of giving direction. He just simply says, "This is what's going to happen." It's left up to the person to decide what they're going to do with the prophecy. The church decides, in regard to Agabus, to get a fund together. Agabus doesn't decide it. They send help. And Paul decides to go on to Jerusalem in spite of the prophecy that says he is to be bound. Prophecy differs from prediction in that prophecy always has some underlying, deeper motivation and purpose. Prediction just satisfies one's curiosity. A prophet is one who SEES. He's tremendously conscious of what God is doing – all the way from a very simple level of being aware of character to being aware of a special event and the significance as it's occurring, and being aware of an event which has not yet occurred. **B. The most fundamental definition of a Biblical prophet, however, is simply ONE WHO SPEAKS FOR GOD.** A prophet is one who sees AND a prophet is one who speaks. I think the clearest scriptural example of this is found in the Book of Exodus 4. Moses does not want to be God's spokesman. He says, "Lord, I'm not eloquent. I need a spokesman." So the Lord says to him in verses 15 and 16 – "You're going to have Aaron." *"You shall speak to him and put the words in his mouth. I will be with your mouth and with his mouth and will teach you what you shall do. He shall speak for you to the people, and he shall be a mouth for you and you shall be to him as God."* Then later in Exodus 7 – *"The Lord said to Moses, 'See, I will make you as God to Pharaoh, and Aaron your brother shall be your prophet.'"* Aaron was Moses' prophet, only Aaron could never speak on his own. He could only speak what Moses had given him to speak. That's a fundamental concept of a prophet. A prophet never speaks on his own. He always speaks what God is telling him. This idea of speaking for God embodies at least two fundamental concepts. ONE is the fact that the Lord desires intensely to communicate with His people. Is this surprising to you? It's not, if you look at the imagery of God as presented in Scripture. He's presented as a Husband, as a Father, as a Mother, as a Shepherd. ALL of those relationships speak of one who is communicative. Can you imagine a husband who doesn't communicate to his wife? Or a father who never communicates to his children? Or a mother who does not communicate to her children? Or a shepherd who never calls his sheep? God is a communicating God, and He wants to break through to us. We know, on the human level, that relationships break down when we do not speak. The thing about heathen gods (idols) – the Scripture makes the point over and over again that these gods do NOT speak. But God speaks! God is powerful! The Scriptures begin with the announcement, "And God said...And God said...And God said..." God has continued speaking until the ultimate of His speaking was the

revelation of Jesus Christ AND He's still speaking to us through the word of prophecy. SECOND, when we come to the use of prophecy in the Church – it is to be a supportive instrument that the Lord uses to apply teaching that is given to keenly cut through barriers we may be raising. God desires to both COMMUNICATE and TO CLARIFY. 2 Samuel 12 gives us a great example of this. Here Nathan the prophet is aware of David's sin. Nathan comes with the story of a rich man and a poor man. The poor man owns a little lamb that eats at his table and sits in his lap. The lamb is the family's pet AND the rich man has a large number of lambs. A traveler comes through town and is a guest of the rich man. The rich man takes the poor man's lamb and kills it to serve for dinner to his guest. Nathan says to David, "What would you do with that man?" David says, "I'd kill the guy! But since I can't do that for killing a lamb, at least he should restore it four-fold." Then Nathan says, "You're the man!" That's a moment of prophecy. The prophet comes along and says, "You've done it! Thou art the man!" God speaks through the prophet. Note the word in 1 Corinthians 14:24-25 – ²⁴*"But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all,* ²⁵*and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, 'God is really among you!'"* Paul says that when an unbeliever enters into the midst of Christian believers and the prophets begin to prophesy, the secrets of his heart are disclosed. It's in that moment, through words of prophecy, God reads an individual and discloses to him what is in his heart. So that person then says, "Truly, God is in this place." And, the unbeliever falls down and confesses Jesus as Lord. A prophet is one who SEES and one who SPEAKS for God. Because of the true prophesy of the true prophet, we recognize that God wants to communicate to His people. The prophet is also very aware of God's immediate presence in the moment, so that the prophet says, "Thus saith the Lord..." or, "I, the Lord thy God, say unto thee..." There is none of this idea that God is somewhere remotely in the past. It's more than a theological belief that God revealed himself once upon a time. The prophet has that understanding of God that puts God in the HERE AND NOW – in this very moment and in this very place. It is this understanding of God's being in the NOW that makes a difference between the ecclesiastic and the charismatic. Ecclesiastic comes from a Greek word that means "to gather together." It's become associated with church form, organization and tradition. In an ecclesiastic service, the minister can come and simply read the Word. If God's there, fine. If He's not there, he can still have a service. An ecclesiastical worshipper can come and not prepare his heart for worship. He arrives, mouths the words of the song, listens to the prayers and message – to him it doesn't make any difference whether God is there or not. He put in his appearance. That will NEVER do for the charismatics. A charismatic – one who is concerned with the grace gift of the Lord, who's desiring to receive the prophecy that the Lord has for that moment – is intensely desirous and aware of God's presence – RIGHT NOW.

3. **CONCLUSION.** When I look to see what a prophet is, I look to Isaiah in the Old Testament as a model and John as a model in the New Testament. I see three outstanding features: **A. Isaiah says (chapter 6), "I saw the Lord."** It's possible to come into the sanctuary, into the temple, into a gathering of God's people, and simply see the externals. But Isaiah's experience of prophecy began when he looked beyond all the externals and suddenly was caught up in the Spirit, and HE SAW THE LORD. The same thing happens to John in the Book of Revelation. He says, *"I was in the Spirit on the Lord's Day"* on the Isle of Patmos (Revelation 1). There's a lot of things that John could be in, other than the Spirit. He could have been in depression, wallowing in loneliness, swallowed up in fear, BUT he says, *"I was in the Spirit."* Paul gives the admonition to Timothy, *"Stir up the gift which is in you."* That means the gift is stirred up through an ACTION of our own. That may come through preparing our hearts in prayer. It may come through the singing of worship songs. But there's that preparation of being in God's presence – that stirring up the gift. **B. Then the revelation of being in God's presence - "Woe is me!"** The prophet becomes acutely aware of the Lord's presence and before he's aware of anybody else's shortcomings, he's aware of what? HIS OWN SHORTCOMINGS! *"Woe is me. I am undone."* John, in the Book of Revelation, falls at the feet of the risen Lord as though he were dead, unworthy to stand up and face Him. When that's over, God says, "Will you speak?" **C. Isaiah says, "Here am I, send me."** The Lord says to John, "I want you to start writing." And John starts writing. What is it that Moses said in Numbers 11 and Peter said in Acts 2 – *"Would that all God's people were prophets."* Would that all of us, as a body of believers, could have stirred up within us – a desire on our part to prophesy as Paul states. Maybe in a setting such as this. (And we're not all called to that. I would say that most aren't called to that, in that, Paul in 1 Corinthians 14:29 says: *"Let two or three prophesy, and let the others evaluate what is said."* Verse 31 tells us that prophecy is spoken that everyone will learn and be encouraged. Verse 32 says that people who prophesy are in control of their spirit and can take turns.) Maybe in a small group meeting. Maybe within a home situation. (A Spirit-filled parent can see and speak – prophesy to their children.

Scriptures say our sons and daughters can prophesy.) Maybe person to person (one on one prophecy) as Nathan spoke to David. Prophesying may be something so simple as what Haggai the prophet did in chapter 1 verse 13. "The Lord gave Haggai a message, and he said, *"The LORD is with you,"* as a prophecy. Romans 12:6 – *"Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith."* Let God gift you with FAITH – AND – let God gift you to PROPHECY. In the Word today, God has been telling us that He wants us to move beyond being a PASSIVE recipient of His Word, to being an ACTIVE communicator of the Word of God. He wants us to go from the position of being learners to being doers. He wants us to come out of the lack of confidence that we often have in ourselves, that doubts that we can ever do anything for God or that we're not worthy enough. He wants us to move beyond that, to have the confidence that we can speak a word in His name that comes authoritatively from Him. So, Lord, we pray that this Word shared today will be a seed in our lives to excite us, to stir us up to prophesy. As Isaiah cried, "I will speak for You" and as John said "I'll write for You" – may we be Your fore-tellers and forth-tellers, Your announcers, Your spokespersons in our church and to our world. In Jesus name. Amen.