

The Gift of Prophecy

A position paper of Legacy Church

*Our official position on the gift of prophecy, as well as our governance of that gift can be found on pages 9-11.

Introduction

The gift of prophecy has long occupied a complex place in the life of the Church. Scripture presents prophecy as a genuine work of the Holy Spirit, yet history demonstrates that it is also one of the most frequently misunderstood and misused gifts. When governed by Scripture, prophecy can encourage, strengthen, and build up the people of God. When untethered from biblical authority, pastoral wisdom, and personal integrity, it can confuse consciences, manipulate decisions, divide communities, and distort the voice of God.

At Legacy Church, we are continuationists. We affirm that God still speaks and that the Holy Spirit may prompt, guide, warn, and encourage His people today. At the same time, we are deeply committed to the authority, sufficiency, and clarity of Scripture. We therefore reject any understanding of prophecy that elevates human impressions to the level of divine revelation, bypasses discernment, or places spiritual pressure on others.

Our aim is not to quench the Spirit, nor to exalt experience, but to submit all things to Scripture for the peace, clarity, and edification of the Church.

I. Prophecy in the Old Testament: Authoritative and Costly

In the Old Testament, prophecy was uniquely authoritative. These prophets were not just offering "helpful hints" nor were the self-appointed spiritual voices. They were the mouthpieces of God and spent much of their time addressing Israel's unfaithfulness, calling the people to repentance, warning of judgment, and announcing God's redemptive purposes.

To speak as a prophet was to deliver the very words of Yahweh. Because of this, the stakes were incredibly high. If a prophet spoke a word that did not come to pass, they were revealed as a false prophet, and the penalty was death. There was no middle ground. Their words were covenantal and binding because they were bringing fresh revelation to the people of God.

Simply put, Old Testament prophecy carried divine authority and as a result was infallible, authoritative, and *testable*.

II. The Shift in the New Testament

When we move into the New Testament, we see something shift. Prophecy is still very much a reality, but its "job description" changes. It is no longer about giving covenantal revelation, the kind of words that actually become part of the Bible. Instead, it is a Spirit-enabled tool for encouragement and at times even direction.

Paul is very clear about this in 1 Corinthians 14. He says prophecy is supposed to strengthen and console the Body. But here is the key difference: **New Testament prophecy is subject to evaluation by the saints.** We are actually commanded to weigh these words and test them. Why the change? Because unlike the Old Testament, every single saint has the Holy Spirit living inside us. Between the authoritative teaching handed down to us through the eye-witness Apostles and the inner witness of a born-again believer, we no longer need a prophetic elite to tell us what God is saying. Our inner-witness and communal discernment is credible and trustworthy and is to be used to weigh prophetic words, test them, and hold fast to what is good. In other words, prophecy is real and valuable, but it is also partial and fallible. We see this principle play out in the book of Acts (see below). Prophecy should always sit under the authority of the written Word and is subject to discernment by the born-again community.

Scripture presents prophecy as one gift among many, not as a universal possession or a defining marker of spirituality. Multiple prophets may speak, and no single prophetic voice carries unquestioned authority.

The New Testament also makes clear that prophecy is subordinate to Scripture. The apostles consistently ground authority in the written Word and the gospel handed down once for all. **Prophecy does not function as new revelation, new doctrine, or new direction that stands alongside Scripture.**

This distinction is critical. New Testament prophecy is real, valuable, and encouraged, yet it is partial, fallible, and always accountable.

Prophecy in the Book of Acts

The book of Acts presents prophecy as an active reality in the early Church, yet never as a replacement for apostolic teaching or Scripture.

Examples include:

- **Acts 2:17-18**
At Pentecost, Peter interprets the outpouring of the Spirit through Joel's prophecy, declaring that sons and daughters will prophesy. This establishes prophecy as a gift distributed broadly among God's people in the new covenant era, not restricted to a prophetic elite.
- **Acts 11:27-30**
Agabus prophesies a coming famine. Notably, the prophecy leads to wise, practical action rather than fear or spectacle. The church responds with generosity and preparation, not unquestioning submission to a command.
- **Acts 13:1-3**
Prophets and teachers in Antioch minister together. The Spirit speaks within a context of worship, fasting, and communal discernment, not through a lone prophetic figure acting independently.
- **Acts 15:32**
Judas and Silas, described as prophets, encourage and strengthen the brothers with many words. The emphasis is pastoral and strengthening, not directive revelation.
- **Acts 21:8-11**
Agabus again prophesies, warning Paul of coming suffering if he goes to Rome. Importantly, the



prophecy reveals what will happen, not what Paul must do. Yet Agabus interprets the prophecy wrong and proceeds to tell Paul *not* to go on account of the suffering awaiting him there. That was precisely the opposite of what the Lord was saying. Suffering awaited him, yet he was to go. The prophet's initial response is caution, but Paul, through his inner witness, ultimately discerns his course through prayer, conviction, and calling, not coercion. He hears the prophetic word, yet rejects the prophet's application.

These accounts demonstrate that prophecy in Acts is informative and encouraging, yet never treated as infallible decree or unquestionable command.

Prophecy in the Pauline Epistles

Key passages include:

- **Romans 12:6**
Prophecy is listed among the gifts and is to be exercised “in proportion to our faith,” implying limitation, humility, and dependence.
- **1 Corinthians 12:7-11, 28-30**
Prophecy is one gift among many, given for the common good. Paul explicitly denies that all believers possess the gift.
- **1 Corinthians 13:8-12**
Prophecy is partial and temporary in nature. It belongs to the present age and is characterized by limitation, standing in contrast to the fullness that will come at Christ's return.
- **1 Corinthians 14:1-5**
Paul encourages believers to desire prophecy because it builds up the church through edification, encouragement, and consolation. The value of prophecy is measured by its effect on the body, not by its intensity or impressiveness.
- **1 Corinthians 14:29-33**
Prophetic words are to be weighed by others. No prophetic utterance stands above evaluation. Order, clarity, and peace govern the exercise of the gift.
- **1 Corinthians 14:37-38**
Paul asserts apostolic authority over prophetic claims, making clear that prophecy must submit to the commands of the Lord as delivered by the apostles.
- **1 Thessalonians 5:19-22**
Believers are commanded not to quench the Spirit or despise prophecies, yet are equally commanded to test everything and hold fast to what is good. The balance is deliberate. Prophecy is neither dismissed nor assumed to be correct.

Summary of New Testament Teaching on Prophecy

Taken together, the New Testament presents prophecy as a genuine gift of the Holy Spirit, given to some believers but not to all, and intended for the encouragement, strengthening, and edification of the church. Unlike Old Testament prophecy, New Testament prophecy is consistently portrayed as partial and fallible, requiring testing, weighing, and communal discernment. It operates under the authority of Scripture and remains subordinate to apostolic teaching (New Testament Scripture), never functioning as binding revelation or unquestionable authority. This establishes a clear biblical pattern in which prophecy is welcomed but governed, earnestly desired yet carefully discerned, valued as a gift of grace but never elevated above the written Word of God.



III. The Early Church on Prophecy: Affirmed yet Governed

The early Church both affirmed and practiced the prophetic gift while exercising intentional discernment and restraint. Early Christian writings demonstrate that prophecy was neither denied nor ignored, yet it was never elevated as a defining mark of faithfulness, maturity, or orthodoxy, and perhaps more importantly, could be faked. Because of this, from its earliest generations, the Church recognized that genuine spiritual activity required careful testing under apostolic and pastoral authority.

The Didache on Testing Prophets (Late 1st / Early 2nd century)

One of the earliest non-canonical Christian documents that helped unite and govern the growing church, the *Didache*, provides a window into how the early Christians approached prophecy pastorally. The *Didache* mentions the existence of traveling prophets but warns congregations not to receive every claim uncritically. This tells us that after the death of the apostles, prophecy was still assumed. Notably, prophets who demanded money, remained indefinitely without working (the implication being they are lazy), or spoke in ways that contradicted moral integrity were to be rejected. The concern was not whether prophecy could occur, but whether a claimed prophet lived consistently with the gospel and submitted to communal accountability. The *Didache* shows us an important and relevant truth. **That sincerity alone was insufficient protection against deception.** Prophetic claims must be tested by fruit, doctrine, and conduct.

Testing claims of prophecy

“Not everyone who speaks in the Spirit is a prophet, but only if he has the ways of the Lord. From his ways, therefore, the false prophet and the true prophet will be known.”

(*Didache* 11.8)

Prophets demanding resources or overstaying

“Let every apostle who comes to you be received as the Lord. But he shall not remain more than one day; or if need be, another day also. But if he remains three days, he is a false prophet.”

(*Didache* 11.4-5)

“And if the apostle asks for money, he is a false prophet.”

(*Didache* 11.6)

Prophetic speech without integrity

“Every prophet who teaches the truth, if he does not do what he teaches, is a false prophet.”

(*Didache* 11.10)

The concern is not theology alone, but moral integrity and submission to the gospel way of life.

The Early Church Fathers (2nd- 4th centuries)

Church fathers such as Irenaeus of Lyons affirms the presence of prophetic gifts long after the death of the apostles. In *Against Heresies* (5.6.1), Irenaeus writes:

“In like manner we do also hear many brethren in the Church who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God.”



The Montanist movement of the second century was decisive in shaping the Church's lasting posture toward prophecy. Montanism emphasized **ecstatic utterances, direct revelations, and heightened spiritual authority, often presenting prophetic speech as immediate and binding.** While Montanists claimed their goal was to honor the Holy Spirit, their movement *functionally* elevated prophetic experience beyond apostolic oversight and the scriptural regulation found within the circulated letters of the original Apostles. (Which would later become the Epistles found in our New Testament).

The broader Church rejected Montanism not because it denied the Spirit's work, but because it subordinated Scripture and the apostolic rule of faith to ongoing revelation. Eusebius records that Montanus and his followers spoke "in a state of unnatural ecstasy," claiming divine authority while seemingly bypassing discernment and order (*Ecclesiastical History*, 5.16-17). Apollonius, an early opponent of Montanism, criticized the movement for moral excess, lack of accountability, and prophetic claims that contradicted established teaching. The Church concluded that ungoverned prophecy, even when sincerely attributed to the Spirit, produced instability rather than edification. As a result this group was eventually condemned as heretics of the Christian faith although to be fair to the movement, that decision was not entirely unanimous.

By the third and fourth centuries, writers such as Origen and Augustine reflected a Church that understood prophecy primarily as a gift associated with the Church's formative period. Origen acknowledged that prophetic and miraculous signs were more prominent during the gospel's initial expansion. Interestingly he seemed to express no concern over the fact that the prophetic gift was more rare during his own day than the previous generations. Augustine later articulated this perspective more clearly, describing early prophetic manifestations as signs suited to the Church's beginning mission rather than as lasting norms for Christian devotion. Importantly, neither viewed this development as spiritual decline. **For the early Church, health and maturity were measured by faithfulness to Christ, perseverance under trial, and conformity to Scripture, not by the frequency of prophetic speech.**

IV. The Reformers and Prophecy

The Protestant Reformers inherited centuries of spiritual excess tied to claims of direct revelation. With the rise of the Catholic and Eastern Orthodox churches, Radical revolutionist movements frequently appealed to "prophetic authority" for their reasoning in bringing reform, often leading to chaos and moral abuse. Claims of new prophetic revelation were being used to override the apostolic witness, justify social upheaval, and introduce doctrines without biblical grounding.

The Reformers were not theorizing when they drew hard lines around direct revelation. They had watched it play out. Thomas Müntzer and the Zwickau Prophets used prophetic claims to justify rebellion. The Anabaptist regime at Münster, under Jan Matthys and John of Leiden, descended into apocalyptic violence while its leaders insisted God had told them so. Spiritualist movements across the continent kept elevating what they called the "Inner Word" above Scripture, and the results were nothing short of chaotic. None of this made the Reformers skeptical of the Holy Spirit. It made them skeptical of anyone who claimed the Spirit's authority while untethering themselves from the apostolic Word. Their conviction was simple: the Spirit who inspired Scripture does not contradict it or bypass it. He works through it.

As a result, the Reformers emphasized the sufficiency of Scripture and the ordinary means of grace. Preaching became the primary prophetic act, not in the sense of foretelling, but in faithfully proclaiming God's revealed Word.

Figures such as Martin Luther and John Calvin strongly opposed what they called "enthusiasm", spiritual claims detached from Scripture. This was not disbelief in the Spirit's activity, but pastoral concern that ungoverned spiritual claims could invite and propagate deception.



While many Reformers leaned toward cessationist conclusions, their deeper instinct appeared to be protective rather than skeptical. Scripture alone was infallible. Anything else, no matter how compelling, wasn't as safe.

V. Mainstream Christianity and the Modern Use of Prophecy

Following the Reformation, most Protestant traditions maintained the same cautious posture toward prophecy. They held a deep commitment to the sufficiency of Scripture and concern over spiritual excess. For several generations, prophecy was largely peripheral in mainstream church life, yet it was still there and appeared to have a place, however small, within the church.

However, beginning in the nineteenth century, a gradual but significant shift happened as revivalist movements began to emphasize spiritual experiences and outward manifestations of divine activity.

The Holiness Movement (1830s-1890s)

The Holiness movement marked an important turning point. Emerging primarily within Methodism and later influencing a broad range of Protestant traditions, the movement taught that Christian life involved distinct stages beyond conversion, most notably a second work of grace often referred to as entire sanctification. As spirituality became framed in terms of **identifiable post-conversion experiences**, the question naturally arose: how can one know when this deeper work of God has occurred?

While early Holiness teachers did not require prophecy or tongues, the movement created a theological framework in which people looked for **observable evidence** of spiritual progress. Once spiritual maturity was associated with discernible moments or experiences, the soil was prepared for later movements to look for concrete signs of divine empowerment.

Early Twentieth Century: Prophecy Becomes Expected

Charles Parham (1873-1929)

On the backs of the Holiness movement, a decisive theological shift occurred in 1901 when Charles Parham taught that speaking in tongues was the *initial physical evidence* of baptism in the Holy Spirit. This doctrine introduced a new paradigm: **a specific spiritual experience should be verified by an observable manifestation.**

Parham wrote:

“The baptism of the Holy Spirit is always accompanied by the speaking in other tongues.”
(*A Voice Crying in the Wilderness*, 1902)

While Parham focused primarily on tongues, the logic clearly applied to prophecy as well. Once spiritual empowerment required an outward sign, prophecy was positioned to become not merely possible, but expected.

The Azusa Street Revival (1906-1909)

William J. Seymour (1870-1922)

The Azusa Street Revival brought Parham's theology into global prominence. Prophetic utterances, ecstatic speech, and spontaneous revelations became common features of worship. Seymour emphasized openness to whatever the Spirit might do in the moment.

In *The Apostolic Faith* newspaper (1906), leaders described meetings where:



“The Lord gives messages in unknown tongues... interpretations, prophecies, and revelations as He wills.”

It is our opinion that here, theology increasingly *followed* experience rather than *governing* it. What is certainly clear though, is that many participants were sincere and devoted followers of Jesus. Yet even clearer still is that these movements pushed prophetic speech **from the peripheral of church life to the center of spiritual life.**

Mid-Twentieth Century: Prophecy Normalized

The Charismatic Renewal and the Jesus Movement (1960s-1970s)

The Charismatic Renewal expanded rapidly during the 1960s and 1970s, carrying what were usually reserved as Pentecostal assumptions into mainline Protestant and Catholic churches. While many within the movement rejected formal “initial evidence” theology, charismatic practices such as prophecy were increasingly encouraged as normal expressions of the Christian faith. Scholars note that this development coincided with a broader cultural moment that significantly shaped how prophecy was thought of and practiced. The reality is that the explosion of Christian activity seen in the 60s and 70s were born out of a countercultural, anti-establishment era in American history.. The Sexual Revolution, the Hippie movement, and the rise in psychedelics were the cultural soil on which both the Charismatic Renewal and the Jesus movement was founded.

Historians of American religion observe that the countercultural movement of the 1960s fostered deep suspicion toward institutions, hierarchy, and inherited authority. When large numbers of young people influenced by this culture encountered Christianity through the Jesus Movement, those instincts carried into church life. As Mark Noll notes in *A History of Christianity in the United States and Canada*, this period marked a decisive turn toward experiential and individual expressions of faith, often at the expense of theological precision and institutional mediation.

Within this context, prophetic impressions carried particular appeal. Direct, personal communication from God resonated with the anti-establishment generation of the time. Donald Miller argues in *Reinventing American Protestantism* that charismatic spirituality thrived precisely because it emphasized immediacy, authenticity, and perceived encounter with God. As a result, prophecy increasingly shifted away from communal discernment and toward personal immediacy, with impressions more often framed as direct messages from God.

Larry Eskridge states in *God's Forever Family: The Jesus People Movement in America* that Jesus People communities prioritized spontaneity and spiritual experience, creating an environment in which charismatic practices often functioned with minimal structural oversight. In this setting, prophetic language became more confident and less restrained.

As a result, prophetic practice shifted in several key ways. **Prophecy moved from being occasional to frequent, from communal evaluation to personal impression, and from cautious, qualified language to confident assertion.** Statements such as “I sense” increasingly gave way to “God told me,” shaping patterns that would strongly influence later charismatic and revivalist movements.

The Latter Rain Movement and the Kansas City Prophets (1948-1990s)

The Latter Rain movement, which emerged in 1948 (growing alongside the aforementioned movements), marked a significant escalation in charismatic theology concerning prophecy. Unlike earlier Pentecostalism, which centered primarily on tongues, Latter Rain theology explicitly taught the restoration of prophetic offices, ongoing revelation, and end-times prophets tasked with guiding the Church into maturity. **Prophecy increasingly functioned not merely as a gift, but as a source of direction, authority, and spiritual identity.**



Although the movement was formally rejected by several Pentecostal denominations, its theological assumptions persisted and later resurfaced through the Kansas City Prophets in the 1980s and early 1990s. Figures such as Bob Jones and Paul Cain emphasized predictive prophecy, dreams, visions, and highly specific personal guidance. Prophetic words were often directional, addressing major life decisions and ministry assignments, and in practice carried an authority that discouraged questioning or testing.

As a result, prophecy increasingly functioned as a marker of spiritual vitality and credibility. Proximity to strong prophetic names often implied greater spiritual maturity and ministerial potential. However, failed prophecies and moral failures later exposed the danger of elevating prophetic gifting beyond biblical governance and pastoral accountability. **When prophecy functions as directive revelation rather than fallible encouragement, the cost of error is severe.**

By the end of the twentieth century, however, the broader cultural impact of these movements had already taken root. In many charismatic contexts, prophecy had become closely tied to spiritual identity and authority, making clear theological boundaries and pastoral governance not optional, but essential for the health of the Church.

Twenty-First Century: Confidence Replaces Discernment

Modern Revivalism

In many contemporary charismatic settings, prophecy is no longer merely welcomed but assumed as a normal and expected feature of spiritual life. Over time, the posture surrounding prophecy has shifted decisively. Where earlier generations spoke cautiously and submitted prophetic impressions to communal discernment, modern prophetic culture often speaks with confidence and immediacy, **treating impressions as authoritative rather than provisional.**

Language reflects this shift. Statements such as “God told me” have become commonplace, even though Scripture consistently models testing, weighing, and restraint. What were once offered as tentative impressions are now typically presented as divine directives, leaving little room for discernment, disagreement, or pastoral guidance.

In some contexts, prophecy has come to function as more than encouragement. It is used to provide direction for major life decisions, to validate callings or leadership roles, and to confirm spiritual status or maturity. This can unintentionally create hierarchies within the church, where those associated with prophetic experiences are perceived as especially spiritual or uniquely guided by God.

This progression helps explain much of the confusion surrounding prophecy today. The issue is not whether God can speak, but whether claims of divine prompting are framed humbly, tested carefully, and governed biblically. Where prophecy is elevated beyond Scripture and communal discernment, clarity diminishes, accountability weakens, and spiritual pressure increases, often leaving believers uncertain, anxious, or burdened rather than strengthened.

In contrast to this “hyper-charismatic” culture, theologians such as **Sam Storms** have offered a biblically grounded continuationist correction. Storms (and many others like him) affirms the ongoing gift of prophecy while firmly rejecting the idea of restored prophetic offices or binding revelation. He argues that New Testament prophecy is inherently fallible, always subject to testing, and never intended to direct the lives of others with divine authority. For Storms (and many other faithful continuationists), prophecy serves to encourage obedience to Scripture, not to replace wisdom, counsel, or discernment.

Mainstream Cessationism

Alongside the rise of modern revivalism, another trajectory emerged within twentieth and twenty-first century Christianity: the consolidation of mainstream cessationism. **For many churches and theologians, the excesses and abuses associated with prophetic movements led not merely to caution, but to a decisive restriction of prophetic expectation altogether.**



Mainstream cessationism is best understood as a protective reaction. Faced with failed prophecies, spiritual manipulation, and claims of ongoing revelation that undermined Scripture, many churches concluded that affirming the cessation of prophecy was the safest way to preserve doctrinal clarity and protect congregations. This instinct mirrors earlier church responses to Montanism and the Reformers' opposition to ungoverned spiritual enthusiasm.

At its best, cessationism rightly emphasizes the sufficiency of Scripture, the danger of elevating experience above doctrine, and the pastoral responsibility to guard believers from false authority. Because of this, many cessationist churches have cultivated strong biblical literacy and theological stability.

At the same time, cessationism carries limitations. By denying the ongoing operation of prophecy, there is a real struggle to account for New Testament commands to eagerly desire, test, and weigh prophecy without confining those instructions to the past. In practice, careful discernment for this group has given way to functional denial of spiritual promptings altogether.

As a result, the modern Church often finds itself polarized between two reactions to the same problem: revivalist excess on one side and restrictive cessationism on the other. **Legacy Church seeks to chart a more biblical path, affirming the gift without absolutizing it, and governing its use with humility, discernment, and submission to Scripture.**

VI. The Position of Legacy Church

Legacy Church affirms the gift of prophecy as a genuine work of the Holy Spirit that operates today. We do not despise prophecy, nor do we forbid its expression. Scripture commands us to earnestly desire spiritual gifts, especially prophecy, and we take that command seriously. In this, we stand squarely within the New Testament witness, which affirms prophecy as a gift given for the edification of the Church when exercised in love, order, and submission to the Word of God.

At the same time, we affirm that prophecy today is fundamentally different from Old Testament canonical prophecy. As witnessed through Scripture and throughout church history, modern prophetic impressions do not carry the infallible, covenantal authority of the prophets whose words became Scripture. Prophecy today is not authoritative, not binding, and not revelatory in the sense of adding to or definitively interpreting Scripture. To treat it otherwise risks repeating errors the Church has already confronted and rejected.

In articulating this posture, we intentionally seek to avoid the mistakes of both extremes. We do not wish to fall into the error of the Montanists, who elevated ecstatic prophetic speech beyond apostolic oversight and subordinated Scripture to experience. Nor do we wish to repeat the excesses of modern revivalism, in which prophetic impressions are often assumed to be authoritative and function as direction-giving revelation. Instead, our heart is to embody the same spirit of discernment practiced by the early Church, which affirmed prophecy while carefully testing it, regulating it, and refusing to make it central to Christian identity or maturity.

Prophecy, when present, should strengthen faith, encourage obedience, and direct believers back to Christ and His Word, never away from them. Following the New Testament pattern, prophetic impressions must be offered humbly, received cautiously, and weighed carefully within the community of faith. This posture honors the Spirit without quenching Him and protects the Church from confusion, pressure, and spiritual harm.

In this way, Legacy Church seeks to be faithfully continuationist without being reactionary, Spirit-open without being experience-driven, and pastorally responsible in how prophecy is understood and practiced.



VII. What We Affirm

At Legacy Church, we affirm the following convictions:

- God does indeed prompt, guide, warn, encourage, and strengthen His people by the Holy Spirit.
- Prophecy is a genuine spiritual gift that is in operation today and should be earnestly desired according to the Scripture.
- Prophecy exists for the edification, encouragement, and consolation of the Church
- Prophecy is always subordinate to Scripture and must align with it, not merely avoid contradiction with it
- Prophecy must be tested, weighed, and discerned within the community of faith
- Scripture, wisdom, prayer, and godly counsel must be used in all decision-making, not solely prophecy

VIII. What We Reject

Legacy Church explicitly rejects:

- Any prophetic claim that carries binding authority
- “God says” language that presents human impressions as divine decree
- Prophecy used to make decisions for others or control outcomes
- Prophecy that bypasses discernment, accountability, or pastoral oversight
- Pressure to give or receive prophetic words
- The elevation of prophecy as a marker of maturity or spiritual authority
- Any use of prophecy that produces fear, manipulation, division, or confusion

IX. Guardrail and Governance of Prophecy at Legacy Church

At Legacy Church, governance exists not to suppress the Spirit, but to honor Him and to serve His people.

In Sunday Gatherings

Prophetic words are not a regular public feature of our services. Our gatherings prioritize intelligible worship and teaching rooted in Scripture. We ask that any prophetic impressions should be submitted privately to an Elder rather than shared publicly for the congregation to hear. This can be done in person, or through the email addresses listed on our website. This is done to protect the flock from those that would use prophecy for their own gain.



In Small Groups and Personal Ministry

In more intimate settings, we encourage you to be courageous. If you feel the Lord is prompting you to encourage someone, go for it. But do it with humility. Use language that reflects that you are fallible. Instead of saying "Thus saith the Lord," try saying "I feel like the Lord might be putting this on my heart for you." Always ask permission before sharing, and always leave room for the other person to say "That doesn't really resonate with me."

Pastoral Oversight

If prophecy ever becomes a source of pressure or division, the Elders will step in. This isn't about being heavy-handed. It is about shepherding. Our job is to make sure the environment stays safe and that the Word of God remains the final authority in every person's life.

Conclusion

The gift of prophecy is not the goal of the Christian life. Scripture consistently points us toward love, holiness, and faithfulness as the true marks of maturity. When prophecy serves those ends, it is a blessing. When it eclipses them, it becomes a distraction.

Legacy Church seeks to be a Spirit-empowered, Biblically-grounded church. We honor the Spirit by submitting to the Word, pursuing humility over certainty, and valuing love above all gifts.

Soli Deo Gloria.

