

Apostle Gideon Odoma



THE POSTURE OF A PROPHET

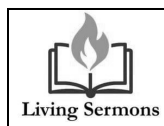
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The Posture Of A Prophet

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Publisher: LivingSermons.com

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Publisher: *Livingsermons.com*

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First Edition — 2026

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Foreword

In these pages, the preacher unfolds the biblical foundation of the prophetic—not as a pursuit of spiritual sensationalism, but as a call to stand before the Lord. From the lives of Abraham, Elijah, Jeremiah, John the Baptist, and the prophets of the New Testament, the central truth remains unmistakable: the strength of prophetic ministry is not found in public visibility but in private standing before God.

One of the recurring themes throughout this message is that every genuine prophetic expression flows from intimacy with God. A prophet is first one who stands before the Lord before ever speaking to people. The authority of prophetic utterance is rooted in fellowship, consecration, obedience, and faithful representation of God's heart.

The message also carefully distinguishes between the New Testament gift of prophecy and the office of the prophet. While not every believer is called into the governmental office of a prophet, every believer is encouraged to cultivate spiritual sensitivity and remain open to the ministry of the Holy Spirit. The exhortation to "let the prophets speak" is balanced with the biblical instruction to "prove all things; hold fast that which is good," reminding the Church that discernment and spiritual maturity must always accompany prophetic ministry.

Another remarkable emphasis in this teaching is the cost of divine assignment. Throughout Scripture, those whom God entrusted with unusual prophetic responsibility often lived lives marked by deep consecration and uncommon obedience. Their lives were shaped less by personal preference and more by the government of God's calling upon them. This timeless principle challenges every believer to value God's purpose above personal comfort.

As the message progresses, the reader witnesses the practical outworking of prophetic ministry through testimonies of divine direction, evangelistic breakthroughs, healing, restoration, and renewed spiritual vision. These accounts serve not as ends in

themselves but as reminders that the Holy Spirit continues to guide, strengthen, comfort, convict, and equip the Church according to the Scriptures.

At LivingSermons, our editorial commitment has been to preserve the preacher's voice while presenting the message in a clear, readable, and carefully proofread format. Every effort has been made to maintain the original flow, doctrinal emphasis, and spiritual weight of the sermon while improving readability for personal study, devotion, teaching, and reference.

Our prayer is that this book will lead you beyond admiration for prophetic ministry into a deeper pursuit of God's presence. May you become a believer who stands faithfully before the Lord, hears His voice with increasing clarity, treasures His Word above every other voice, and walks courageously in obedience to His purpose.

May the Holy Spirit illuminate these pages as you read, and may the truths contained herein produce lasting fruit in your life for the glory of our Lord Jesus Christ.

— Wisdom Epsi
Chief Editor, LivingSermons.com

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Publisher's Note

This book is a faithful transcript of a live sermon delivered by the preacher under the inspiration and unction of the Holy Spirit. Every effort has been made to preserve the preacher's exact words, tone, flow, and spiritual authority, while carefully proofreading and formatting the message into a clear and readable ebook format.

The message you are about to read was originally ministered in a live congregational setting. As such, it carries the weight, urgency, and atmosphere of that sacred gathering. Minor grammatical and structural adjustments have been made solely to enhance readability, without altering the substance, intent, or power of the original delivery.

Watch the live sermon from which this message was transcribed on YouTube, at the [***Remnant Christian Network Official Channel***](#)

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Our commitment is excellence without dilution.

Our standard is reverence for the Word of God.

Our daily goal is to transform powerful live sermons into polished PDF and ebook editions for the edification of the Body of Christ.

It is our prayer that as you read, the same grace, conviction, clarity, and impartation present in the live service will minister to you afresh.

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A Spirit-led Publishing Stewardship

Main Message

Begins Here



Introduction

Let us begin from the Book of Genesis.

Genesis 20 is a passage that many of us have read repeatedly. However, for proper context, let us read from verse one.

Genesis 20:1–7 (KJV)

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.

And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

I need you to understand that God does not misspeak.

If God says, **"You are a dead man,"** then you are a dead man. The only mercy you may have is that you are still alive long enough to hear that you are dead.

This was not a prophet delivering a prophetic word. This was God Himself speaking.

God said:

"Behold, thou art but a dead man..."

Notice what follows.

Abimelech responded by saying:

"Lord, will You also slay a righteous nation? Did he not say to me, 'She is my sister'? And did she not also say, 'He is my brother'? In the integrity of my heart and the innocence of my hands have I done this."

Then God answered:

"Yea, I know that thou didst this in the integrity of thy heart: for I also withheld thee from sinning against me."

That statement is very important.

God said:

"I withheld you from sinning against Me."

What exactly was God calling sin against Himself?

It was Abimelech sleeping with Abraham's wife.

God regarded that act as sin against Himself.

That is a profound revelation.

A Prophet Shall Pray

Then God continued:

"Now therefore restore the man his wife: for he is a prophet, and he shall pray for thee, and thou shalt live."

Do you see it?

This man was indeed a dead man.

Restoring Sarah alone would not be sufficient.

God said:

"He is a prophet, and he shall pray for thee."

The prayer of the prophet would be necessary for Abimelech to live.

This is why I read this passage, especially verse seven.

It is the first time in Scripture that someone is explicitly introduced as **a prophet**, and it gives us a critical lens through which to understand the entire unfolding prophetic narrative in the Bible.

There is a principle in biblical interpretation commonly called **the law of first mention**. The first occurrence of a subject often establishes foundational truths about that subject.

Notice something remarkable.

Abraham is called a prophet, yet nowhere do we see him constantly walking around saying,

"Thus saith the Lord."

Still, God called him a prophet.

That should already begin to reshape our understanding of what a prophet truly is.

The First Thing Connected to the Prophetic Is Prayer

Observe the sequence carefully.

God did not say,

"He is a prophet, and he shall prophesy to you."

Instead, God said,

"He is a prophet, and he shall pray for thee."

The immediate activity connected to the prophetic is **prayer**.

This is something we must understand.

If we are to understand prophets and prophecy correctly, we must first understand this connection.

Every Believer Should Have a Prophetic DNA

Tonight I want to make just a few important points.

Every Christian should possess and function with what I call **a prophetic DNA**.

We already know that not everyone occupies the office of a prophet.

The Scripture says that Christ gave **some** apostles and **some** prophets.

Not everyone is called into that office.

However, we also know that **all may prophesy**.

The gift of prophecy is different from the office of the prophet.

The office designates the person.

According to **Ephesians 4**, when Christ ascended on high, He gave gifts unto men.

Those gifts are:

- Apostles
- Prophets
- Evangelists
- Pastors
- Teachers

Notice something. The Bible does not merely say the evangelist possesses the gift of evangelism.

Rather, **the evangelist is the gift.**

The apostle is the gift.

The prophet is the gift.

The pastor is the gift.

The teacher is the gift.

The person becomes God's gift to the Church.

That is the office.

The Gift of Prophecy Is Different

Then there is **the gift of prophecy**, which is one of the gifts of the Spirit.

Paul writes in **1 Corinthians 14:1 (KJV)**:

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

This instruction is given to the whole Church.

That is why I say that while only some are prophets by office, **all may prophesy.**

All of us are not prophets.

But every believer may prophesy as the Spirit grants utterance.

There is a third reality.

Every believer should be **prophetic.**

Even if you are not called into the office of a prophet, and even if you do not regularly function in the gift of prophecy, your life should still carry a prophetic posture.

You should live from a prophetic standpoint.

Your spirit should carry a prophetic DNA because of your relationship with God.

What Is a Prophet?

So then, what is a prophet?

Who is a prophet?

The most common Hebrew word translated "**prophet**" is **nabi**.

There are several Hebrew words associated with prophets in the Old Testament.

In English translations, they usually appear as either **prophet** or **seer**.

For example, **1 Samuel 9:9 (KJV)** says:

Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.

In ancient Israel, the prophet was commonly known as a seer.

The Hebrew word **nabi** carries the idea of **bubbling forth**.

Imagine water reaching its boiling point.

It begins to bubble over.

That imagery is contained in the word.

It speaks of something overflowing from within.

A prophet, therefore, is one who **speaks forth**.

A prophet is God's spokesman.

The Prophet Is God's Spokesman

This understanding helps us settle an important issue concerning prophecy.

Today, many people think the primary function of a prophet is predicting future events.

While prediction certainly has its place, it is not the essence of the prophetic ministry.

Prediction is often incidental.

The primary assignment of the prophet is to speak on God's behalf.

A prophet is God's spokesman.

That is why, in **Exodus 7**, when Moses struggled with speaking, God said to him:

"...I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." (Exodus 7:1, KJV)

What did God mean?

God was giving us a picture of prophetic ministry.

Moses would be God's representative before Pharaoh.

Aaron would become Moses' spokesman.

Pharaoh would hear Aaron's voice.

Yet it would actually be Moses speaking through him.

That is the ministry of a prophet.

He is God's spokesman.

More Than Predicting the Future

Consider Nathan confronting David after his sin with Bathsheba.

By the time Nathan arrived, David had already committed adultery.

Uriah had already been murdered.

Everything had already happened.

Nathan did not initially come to predict David's future.

He came to speak God's mind concerning what had already taken place.

He stood before David as God's spokesman.

That is the heart of prophetic ministry.

Every Believer Must Live Prophetically

This is why I insist that every believer should become prophetic.

Jesus said:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4, KJV)

Whether you occupy the office of a prophet or not...

Whether you function regularly in the gift of prophecy or not...

At the very least, as a believer, you should live prophetically.

You should be able to trace the progression of God's dealings with your life.

You should discern His voice.

You should recognize His intentions.

Like young Samuel, your posture should always be:

"Speak; for thy servant heareth." (1 Samuel 3:10, KJV)

That word that proceeds from the mouth of God becomes the foundation of your prophetic journey.

Whether God is speaking about the past, the present, or the future, your responsibility is to stand as His spokesman—to amplify and vocalize whatever He is saying at that moment. That is the prophetic.

This is part of the reason we were taught this morning about **revelation** and **declaration** as the two dimensions of prophecy.

They correspond to what we call **foretelling** and **forth-telling**.

Foretelling is predictive in nature. It is speaking beforehand concerning events that are yet to happen.

Forth-telling, on the other hand, is simply declaring what God is presently saying.

Both are expressions of prophetic ministry.

John the Baptist: The Prophet of Fulfillment

Consider the ministry of John the Baptist.

In fact, this is one of the reasons John occupies such a unique place in Scripture.

Jesus said:

"Among them that are born of women there hath not risen a greater than John the Baptist..." (Matthew 11:11, KJV)

My emphasis is on the first part of that statement.

Of all men born of women, none had arisen greater than John.

Why?

Because John came proclaiming the arrival of Someone greater than himself.

He declared:

"I am the voice of one crying in the wilderness."

He continually announced:

"There is One coming after me."

"He is preferred before me."

"The latchet of whose shoes I am not worthy to stoop down and unloose."

"I indeed baptize you with water, but when He comes, He shall baptize you with the Holy Ghost and with fire."

John's prophetic ministry began by foretelling.

His message was simple:

Someone is coming.

"I am not He."

"I have only been sent ahead of Him."

The Prophet Who Witnessed His Own Prophecy

This is what made John's ministry extraordinary.

Isaiah prophesied the coming Messiah.

Jeremiah spoke about Him.

Zechariah spoke about Him.

Even Balaam, though a soothsayer, spoke prophetically concerning Christ.

Moses declared:

"The Lord thy God will raise up unto thee a Prophet..." (Deuteronomy 18:15, KJV)

Micah proclaimed:

"But thou, Bethlehem Ephratah... out of thee shall he come forth unto me that is to be ruler in Israel." (Micah 5:2, KJV)

Every prophet before John announced the coming of Christ.

John began exactly the same way.

He too proclaimed:

"Someone is coming."

But then something happened that no previous prophet experienced.

A day finally broke.

The same John who had spent his ministry saying,

"He is coming..."

suddenly pointed and declared,

"Behold!"

He saw the fulfillment of everything he had proclaimed.

I pray for you tonight that God will give you opportunities to witness the fulfillment of the things He has spoken through you.

May the day come when you no longer say,

"It will happen someday,"

but instead declare,

"This is it."

That was the unique privilege given to John.

He prophesied the fulfillment of his own prophecy.

The Turning Point in Redemptive History

This is why John the Baptist stands as the divider between the Testaments.

Jesus said:

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matthew 11:12, KJV)

Why?

Because, as Jesus also said,

"All the prophets and the law prophesied until John." (Matthew 11:13, KJV)

Every prophet before John kept saying,

"He will come."

"He will come."

"He will come."

Then John arrived.

He preached the same message.

"He will come."

But one day he suddenly declared,

"He has arrived."

That changed everything.

Hell had endured generations of prophetic predictions because it believed it had a strategy to stop God's promise from coming to pass.

All the opposition surrounding the birth of Jesus—the slaughter of the children in Bethlehem and every satanic attempt to destroy Him—was driven by that evil determination.

But despite every attack, Christ arrived.

The prophecy became reality.

From that moment, the battle intensified.

The kingdom began to suffer violence because prophecy had become fulfillment.

You Will Not Die a Dreamer

I want to speak prophetically over someone tonight.

There are dimensions of your life and destiny that were never meant to remain dreams forever.

There are promises that have lingered.

Things that have stalled.

Things that appear delayed.

Dreams that seem to have been suspended.

I declare that they will move from prophecy to manifestation.

What you have been saying,

"It will come..."

will soon become,

"Look! It is here."

For the hand of the Lord will perform what the mouth of the Lord has spoken.

It will happen within your lifetime.

When the day comes for you to bow your head in departure from this earth, you will do so fulfilled.

Like Simeon, you will say,

"Lord, now lettest thou thy servant depart in peace... for mine eyes have seen thy salvation." (Luke 2:29–30, KJV)

The Bible says Simeon was waiting for the consolation of Israel.

God had revealed to him that he would not see death until he had seen the Lord's Christ.

Likewise, I declare to you:

The thing God has promised you in your lifetime, you shall see.

There may yet be more catastrophes.

There may be more pandemics.

There may be greater shakings upon the earth.

But what God has spoken concerning you—you will see it.

You will not die a dreamer.

You will not die a dreamer.

You will not die a dreamer.

Your testimony shall be:

"My eyes have seen."

Prophecy Is More Than Prediction

Prophecy is not merely about future events.

John the Baptist moved from announcing what was coming to publicly declaring its fulfillment.

He operated not only in revelation but also in declaration.

Not only in foretelling, but also in forth-telling.

John testified:

"I knew him not: but he that sent me to baptize with water... Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." **(John 1:33, KJV)**

Then he concluded:

"And I saw, and bore record that this is the Son of God." **(John 1:34, KJV)**

He did not merely receive revelation.

He bore witness to what he had seen.

John's Assignment Was Complete

Sometimes people say John died because he lacked diplomacy.

But consider John's own testimony before he was imprisoned.

He said:

"He that hath the bride is the bridegroom... This my joy therefore is fulfilled." (John 3:29, KJV)

Jesus was still alive when John died.

John was even His relative according to the flesh.

Yet Jesus did not prevent his execution.

When I first read that account, it troubled me.

John's disciples informed Jesus that John had been beheaded.

Jesus simply departed to the other side.

Why?

Because John's assignment had already been completed.

His own words reveal it:

"This my joy therefore is fulfilled."

Then he added:

"He must increase, but I must decrease." **(John 3:30, KJV)**

That was John's conclusion.

Christ would become greater.

John would gradually fade from the scene.

His prophetic assignment had reached its fulfillment.

That is why I declare once again:

You will not die a dreamer.

The Prophetic Is for Every Believer

When you understand this foundational truth about the prophetic, it changes the way you approach gatherings like this.

You will no longer say,

"I am not a prophet."

Remember, at its core, a prophet is God's spokesman.

A spokesman hears God and faithfully speaks what God says.

If someone is called into the office of a prophet, then God shapes that individual in a unique way for that lifelong assignment.

Just as every believer can sing, not everyone is called to be a singer.

I occasionally try to sing, but I know I am not a singer.

I simply make a joyful noise.

The Bible commands all believers to sing unto the Lord, but not everyone carries the ministry of music.

Likewise, every believer may function prophetically, but not everyone is called into the office of the prophet.

Those called into that office undergo unique dealings with God.

Their training.

Their shaping.

Their texture.

Their experiences.

Everything about their lives is fashioned to prepare them to represent God as His spokesman.

Before Whom I Stand

Now let me come to my first point.

In **1 Kings 17:1**, we begin to understand why Abraham was introduced as a prophet in Genesis.

The Scripture says:

"And Elijah the Tishbite... said unto Ahab, As the LORD God of Israel liveth, before whom I stand..." (1 Kings 17:1, KJV)

Let me hear you say:

"Before whom I stand."

Again:

"Before whom I stand."

There are many dimensions to that statement. In fact, I could spend the entire night speaking only on those words. The first thing I want you to notice is Elijah's declaration:

"As the LORD God of Israel liveth, before whom I stand..."

Remember, Elijah was speaking to King Ahab. Ordinarily, someone might have advised him:

"Elijah, be careful how you conduct yourself. You are standing before the king."

But Elijah would have corrected them.

"My real audience is the Lord."

It is before the Lord that I stand.

Yes, Ahab was physically present.

But Ahab was merely a privileged spectator in an ongoing reality.

The true transaction was taking place in another realm.

In that realm, Elijah stood before the Lord.

Standing Where It Matters

There is another implication in Elijah's statement.

When he says,

"Before whom I stand,"

He is declaring that he has standing before God.

He is not bowed.

He is not fallen.

Before God, he stands.

That standing is extremely important.

A prophet is a man who stands before the Lord.

More accurately, a prophet is a man who, before the Lord, has standing.

There is a difference.

As long as the Lord God of Israel lives, Elijah's primary audience remains the Lord Himself.

That is why he cannot easily be intimidated.

He takes his bearings from the realm of divine reality rather than from visible circumstances.

Others may think Ahab is the highest authority.

But Elijah knows that he stands before the God who is higher than the highest.

No matter how intimidating Ahab appears, Elijah's true context is not the throne of Israel.

His true context is the throne of God.

A Man in Good Standing

Permit me to illustrate.

In many church traditions, when believers relocate from one city to another, they receive a letter of recommendation.

Paul alludes to this principle in **2 Corinthians 3**.

The letter typically states that the individual is a communicant member of the church.

That means the person has been baptized and is qualified to partake of Holy Communion.

In some traditions, confirmation is also required.

Where I come from, we did not practice confirmation, but baptism was essential.

In fact, what many churches call a midweek service was known among us as **Communicant Class**.

If you had not yet been baptized in water, you could not attend.

The recommendation letter would identify your local assembly and conclude by saying that you were **a member in good standing**.

It would recommend that you be received into fellowship in another city without requiring a probationary period because a trusted assembly had already testified concerning your standing.

That phrase is significant.

Standing.

A prophet is a man who stands where it truly matters.

He has standing before God.

Abraham's Standing Before God

Let us return to Abraham.

Turn to **Genesis 18**.

The Lord had visited Abraham.

Abraham welcomed Him, prepared food, and served Him.

During that visit, the Lord promised that Sarah would bear a son.

Afterward, the visitors prepared to continue their journey.

The Scripture says:

"And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way." (Genesis 18:16, KJV)

Abraham simply accompanied them for a distance, just as we often walk with visitors when seeing them off.

Then something remarkable happened.

As they journeyed, the Lord said:

"Shall I hide from Abraham that thing which I do...?" (Genesis 18:17, KJV)

God began revealing His intentions concerning Sodom and Gomorrah.

He declared that their wickedness had risen before Him and that He was going to examine the matter.

Then we read:

"And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD." (Genesis 18:22, KJV)

Notice that carefully.

The text says **the men** continued toward Sodom.

Yet Abraham remained before the Lord.

What happened?

There had originally been three visitors.

At this point, two continued toward Sodom.

One remained.

That is one of the reasons we recognize that the Lord Himself was present among them.

And what was Abraham doing?

He stood before the Lord.

That is the posture of a prophet.

The Prophet Stands to Intercede

Remember what God had earlier said about Abraham:

"He is a prophet, and he shall pray for thee." (Genesis 20:7, KJV)

Now we are seeing the life that produced that description.

The Lord came to Abraham.

Abraham welcomed Him.

He ministered to Him.

He accompanied Him on His journey.

Then, when divine intelligence concerning Sodom was disclosed, Abraham remained standing before the Lord.

Why?

Because he was about to intercede.

This is the posture of a prophet.

He stands before God on behalf of others.

Drawing Near

The Scripture continues:

"And Abraham drew near..." (Genesis 18:23, KJV)

Notice the progression.

He was already standing before the Lord.

Yet he still drew nearer.

That teaches us something profound.

You can be present and still not be present enough.

You can be near and still have room to come nearer.

Remember Jacob's testimony:

"Surely the LORD is in this place; and I knew it not." (Genesis 28:16, KJV)

He was not saying God was geographically distant.

He was acknowledging that God's presence had been there all along without his awareness.

There are different kinds of distance.

Geographical distance is not the only distance that exists.

There is a nearness of awareness.

There is a nearness of communion.

There is a nearness of fellowship.

These are realities every prophet must understand.

Learning to Stand

One of the great lessons of the prophetic life is learning how to stand before the Lord.

Not merely to stand occasionally, but to retain your standing.

If heaven were to write a recommendation concerning you, would it say you are **in good standing**?

Many people still prophesy. But they have forgotten how to remain prophets.

Perhaps I have not yet said enough for you to fully grasp that statement.

The Burden of Intercession

After Abraham drew near, he prayed:

"Wilt thou also destroy the righteous with the wicked?" (Genesis 18:23, KJV)

He continued:

"Peradventure there be fifty righteous within the city..." (Genesis 18:24, KJV)

Remember God's words:

"He is a prophet, and he shall pray for thee."

The title **prophet** is attractive.

But we must also understand the responsibility that accompanies it.

The prophet stands before God.

The prophet carries burdens before God.

The prophet intercedes.

Whether standing before kings or standing in private, his true position is always before the Lord.

A Prophet Has Standing in Heaven

There is another remarkable example.

The prophet Zechariah was shown Joshua the high priest standing before the Angel of the Lord while Satan stood at his right hand to resist him.

The Lord rebuked Satan and commanded that Joshua's filthy garments be removed.

Then something extraordinary happened.

Zechariah says:

"Then said I..." (Zechariah 3:5, KJV)

Think about that.

A human prophet was watching heavenly proceedings.

Yet he spoke into the vision.

He said:

"Let them set a fair mitre upon his head."

Who were "they"?

The heavenly beings ministering before God.

Zechariah did not timidly ask,

"Lord, could You please ask them to do this?"

No.

He spoke.

And the Scripture immediately says:

"So they set a fair mitre upon his head..." (Zechariah 3:5, KJV)

Who is this man?

He is a prophet.

He has standing before God.

Such was his standing that his words were neither questioned nor challenged.

No one asked,

"Who are you to speak here?"

They simply obeyed.

That is standing.

Learning Contentment in the Prophetic Journey

As we drove here today, something was impressed upon my heart.

There comes a point in your walk with God when you must learn the lesson of contentment.

Life will sometimes become difficult.

Circumstances may become tight.

There will be seasons when everything appears hard.

During those moments, you must learn to endure without becoming offended with the Lord.

Jesus said:

"Blessed is he, whosoever shall not be offended in me." (Matthew 11:6, KJV)

John the Baptist experienced such a season while sitting in prison.

Those moments become opportunities either to deepen your trust or to become offended.

Ironically, many believers handle seasons of hardship better than seasons of abundance.

Many of us know how to be abased.

We have not yet learned how to abound.

There is a way to conduct yourself when life is difficult.

There is also a way to conduct yourself when life is prosperous.

The government that God places upon your life is not determined by what you can afford.

The thing God places upon your head carries its own government.

It regulates your life.

Eventually, you arrive at a place where you have the liberty to do many things—but because of the kind of person God has made you, you choose not to.

Your life is no longer governed merely by ability.

It is governed by divine formation.

By that I mean there comes a point where you possess the ability, the resources, and the opportunity to do the very things you once longed to do.

Yet you no longer do them.

Not because you cannot—but because what rests upon your life now governs your life.

There is a certain kind of man a person must become if he is to continue standing before the Lord.

I say this with all humility and with a deep sense of responsibility.

What I am about to say applies particularly to the prophetic.

There are certain dimensions and depths within the prophetic calling that demand an uncommon discipline of life.

No Radical Prophet Lived a Normal Life

As I have studied the Scriptures, I have observed something.

Every truly radical prophet lived an unusual life.

No radical prophet had what we would call a normal life.

That is simply a biblical observation.

There is a level of comfort that can limit your spiritual possibilities if you surrender yourself to it.

Notice what I am saying.

I am not saying you cannot possess comfort.

I am saying you must not become possessed by it.

You may have abundance, yet live as though you do not.

I am not speaking about poverty versus riches.

I am speaking about the discipline of a man whose spirit remains upright regardless of what he possesses.

His soul has not bowed.

Prosperity has not bent him over.

He still has standing in the realm of reality.

Men of Territorial Significance

Sometimes we wonder why certain believers carry territorial authority while others do not. This is where prophets owe something to the Church.

Study the Scriptures carefully.

Every prophet who carried territorial significance lived an extraordinary life.

They were not palace prophets.

Take Elijah, for example.

When King Ahaziah fell through the lattice of his upper chamber, he sent messengers to inquire of Baalzebub, the god of Ekron, whether he would recover.

Elijah intercepted those messengers and said:

"Is it because there is no God in Israel that you are going to inquire of Baalzebub?"

Then he instructed them:

"Go back and tell the king that he shall surely die."

Imagine that.

A royal delegation was stopped by one man.

He simply spoke.

And they turned around.

What authority rested upon his words?

The Weight of a Prophet's Words

When the messengers returned, the king was astonished.

He asked, "Have you already gone and returned?"

They replied, "No. We met a man on the way."

The king asked, "Who is this man?"

They answered, "Sir, we did not ask his name."

They had been too overwhelmed to ask.

All they could describe was the way he was dressed.

The king immediately replied,

"It is Elijah the Tishbite."

How could he identify a man simply by his clothing?

Because Elijah's manner of life had become inseparable from his calling.

His appearance was governed by what rested upon his head.

He was not merely a man of his generation.

He was a man shaped by divine ordination.

Governed by the Calling

Some may think I am stretching the point. But consider John the Baptist. The angel announced his birth to Zechariah and declared:

"He shall be great in the sight of the Lord... and he shall go before him in the spirit and power of Elias." (Luke 1:15–17, KJV)

Now compare John with Elijah.

Over five hundred years separated their earthly lives.

Think about how much fashion changes over five centuries.

Yet John appeared remarkably like Elijah.

Why?

Because both men were governed by what rested upon their heads—not by what rested in their pockets.

John was the son of a priest.

By birth, he had access to the privileges of the priesthood.

He could have eaten the portions reserved for priests.

He did not survive on locusts and wild honey because he was poor.

He lived that way because of the government upon his life.

The calling shaped his lifestyle.

Men of Their Ordination

Those whom God truly calls into the prophetic office must understand this.

Many will remain merely cosmetic prophets unless they embrace the particular demands of their calling.

Personally, I do not envy prophets.

I often think of Amos, who introduced himself by saying that he was neither a prophet nor the son of a prophet, but a herdsman whom God called.

The prophetic office is not something to romanticize.

If God truly calls you into it, your life will be shaped in unusual ways.

In fact, let me put it this way.

If you appear completely normal, you may not yet understand what the prophetic demands.

The same anointing that rested upon Elijah eventually rested upon John the Baptist.

And it shaped him.

John looked remarkably like a man who had lived five centuries earlier.

These men were not products of their generation.

They were products of their ordination.

What God places upon your head will determine the kind of person you become.

It will regulate your life.

There will be many things you are capable of doing that you simply will not do.

Not because you lack freedom—but because you desire to live fully within the possibilities of your calling.

That divine government becomes your regulator.

The Burden of the Word

Look at Jeremiah. His life was anything but comfortable. There came a point when he cried out:

"I am not speaking anymore."

"I will no longer mention His name." Yet he could not remain silent. He confessed:

"His word was in mine heart as a burning fire shut up in my bones... and I could not stay." (Jeremiah 20:9, KJV)

The burden of God's Word became irresistible.

Jeremiah lamented that every time he spoke, it seemed as though he was against everyone.

People assumed he hated Jerusalem.

Today, some people imagine that prophets exist merely to make positive declarations.

But that is not what defines a prophet.

A prophet is God's spokesman.

He does not manufacture messages.

He gives expression to what God has spoken.

Speaking What God Says

The accusations directed against Jeremiah are still directed against prophets today.

When Jeremiah urged Judah not to resist Babylon but to prepare for captivity, people concluded that he was weakening the nation's courage.

Some probably believed Babylon had bribed him.

Yet Jeremiah himself would suffer under the very judgment he proclaimed.

His prophecies did not exempt him from hardship.

At one point he was lowered into a muddy cistern.

Eventually, an Ethiopian servant rescued him by lowering old rags for him to place under his arms before he was pulled out.

This was the life of a genuine prophet.

The prophetic is far deeper than public visibility or digital influence.

There are dimensions of prophetic ministry that cannot be separated from suffering, obedience, and costly faithfulness.

Faithfulness Above Popularity

Jeremiah never announced judgment because he enjoyed calamity.

He announced judgment because that was the Word of the Lord.

Then another prophet arose and declared:

"The yoke of Babylon has been broken."

Jeremiah's response was remarkable.

In effect, he said,

"Amen. May the Lord establish your word."

He had no personal delight in the message of judgment.

If God had truly changed His mind, Jeremiah himself would have rejoiced.

But after Jeremiah returned home, the Lord spoke again.

God said that the other prophet had spoken falsely.

Then the Lord instructed Jeremiah to return and announce that the wooden yoke would become an iron yoke. He also declared that the false prophet would die before the year ended. And exactly as the Lord had spoken, it happened. Jeremiah's earlier prophecy concerning Babylon also came to pass.

His words were never motivated by personal preference.

They were governed by the voice of God.

Standing in the Counsel of the Lord

A prophet is not merely someone who speaks positive words.

A prophet is one who has stood in the counsel of the Lord.

He has remained there.

He has absorbed God's heart.

The Word has become part of him.

He bleeds the Word of God.

His authority does not originate with himself.

Remember God's words to Moses:

"...I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." (Exodus 7:1, KJV)

Aaron's assignment was simple.

Whatever Moses desired to communicate, Aaron gave voice to it.

That is the essence of prophetic ministry.

The prophet gives expression to Another's voice.

The Prophetic in the New Covenant

Now let me come to my second point.

When we enter the New Testament, we discover that prophetic ministry becomes even more broadly expressed.

We have already read **1 Corinthians 14:1**:

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

Earlier we established an important distinction.

All believers may prophesy.

Not all believers are prophets.

Yet every believer should cultivate a prophetic life.

Under the New Covenant, the gift of prophecy is clearly distinguished from the office of the prophet.

The Holy Spirit administers prophetic grace throughout the Church while still calling certain individuals into the governmental office of the prophet.

Understanding that distinction is essential if we are to rightly appreciate the prophetic ministry in the Body of Christ.

This is what we call the **fivefold ministry**.

In fact, the Bible says that we are **"built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone."** In **1 Corinthians 12**, the Scripture says that **God has set in the Church first apostles, secondarily prophets**. So, this is not a ubiquitous disposition that God expresses toward everyone in the Church.

The **office of the prophet** is a unique calling. There are specific individuals whom God chooses from among us to stand in that unique grace and divine assignment.

Jesus Himself said, *"I will send unto you prophets and wise men..."*

Many of them, He said, would be persecuted. Therefore, we should expect prophets because He Himself declared, *"I will send."*

In **Acts 11**, we see prophets ministering in the early Church.

In **Acts 13**, at Antioch, there were **prophets and teachers** gathered together, ministering unto the Lord and fasting, when the Holy Spirit said, *"Separate unto Me Barnabas and Saul for the work whereunto I have called them."*

One of those prophets, **Agabus**, was mentioned by name because he delivered a prophetic word that Scripture chose to preserve.

Many of the other prophets in the New Testament were never even named.

There are a few things I want you to notice in the New Testament.

The Gift of Prophecy

The gift of prophecy is supposed to be commonplace among us.

Let us read two passages very quickly.

Do Not Despise Prophecies

1 Thessalonians 5:19–21

Quench not the Spirit.

Despise not prophesyings.

Prove all things; hold fast that which is good.

Notice the sequence.

Paul says:

- Do not quench the Spirit.
- Do not despise prophecies.
- Prove all things.
- Hold fast to that which is good.

The connection is unmistakable.

If you despise prophecy, you are quenching the Spirit.

So, what should you do instead?

You should **prove all things** and **hold fast to that which is good**.

Now let us look at another passage.

Let the Prophets Speak

1 Corinthians 14:29

Let the prophets speak two or three, and let the other judge.

Read those first four words carefully:

"Let the prophets speak."

Say it again:

"Let the prophets speak."

One more time:

"Let the prophets speak."

Now let me read those instructions from Thessalonians again, and after each one your response will be:

"Let the prophets speak."

"Despise not prophesyings."

Let the prophets speak.

"Prove all things."

Let the prophets speak.

"Hold fast that which is good."

Let the prophets speak.

That is the bottom line:

Let the prophets speak.

Do not quench the Spirit.

Let the prophets speak.

I am saying that in the New Testament Church, the prophetic is supposed to be commonplace.

Let the prophets speak.

Prophecy Enriches the Gathering of the Saints

It is a bit of an anomaly that we have emphasized tongues so much when Scripture says:

"...but rather that ye may prophesy."

Tongues, in the way we commonly practice them, primarily edify the individual believer.

But in the corporate gathering, prophecy is supposed to be one of the principal ways through which Jesus Christ enriches His Church.

I appreciate the importance of the office of the teacher.

Teaching brings to us what has already been revealed. It explains what has already been written. It is an educational ministry.

Prophecy is different.

In prophecy, you stand as God's spokesman.

The question is not merely, **"What has God said?"**

The question becomes:

"What is God saying now?"

Teaching and Prophecy Are Not the Same

The doctrine of justification by faith can be taught by an atheist.

Yes.

Someone who does not even believe in God can teach the doctrine academically because he studied theology and earns a salary doing it.

In fact, some of the leading scholars in theology are confirmed agnostics or atheists.

We still benefit from portions of their scholarship.

If a man studies Greek thoroughly, he can accurately translate Greek manuscripts into English. He does not need the anointing of the Holy Spirit merely to perform translation.

Translation is an academic discipline.

You may read that English translation, and while you are reading it, the Holy Spirit may illuminate the text to your heart.

Yet the translator himself may not even believe in God.

But an atheist cannot prophesy.

That is my point.

No matter how much teaching exists among us, we must still allow room for prophecy.

So, what is the instruction tonight?

Let the prophets speak!

And remember what I have already told you.

We all need to become prophetic.

Notice that Paul is not speaking only about the office of the prophet here.

He is describing what should happen when the Church gathers.

Let the prophets speak.

Order in Public Worship

Let us look at **1 Corinthians 14:27**.

“If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.”

Notice the regulation.

If someone brings a message in tongues to the congregation, there should be no more than two—or at most three—such messages in a gathering.

Each should come one after another.

And someone must interpret.

This is different from your private prayer language.

Paul is addressing messages spoken **to the Church**, not prayers spoken **to God**.

Then he continues:

“But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.”

So, if there is no interpretation, the person should keep that communication between himself and God.

You should not occupy the congregation's time with a message that nobody understands.

If God is speaking to His people through you, His people should understand what He is saying—either through your interpretation or through another interpreter.

That is acceptable.

Tongues and Prophecy

Then Paul returns to prophecy.

“Let the prophets speak two or three, and let the other judge.”

Notice the difference.

For tongues, we interpret.

For prophecy, we judge.

Then he continues:

“If any thing be revealed to another that sitteth by, let the first hold his peace.”

Then comes this remarkable statement:

“For ye may all prophesy one by one, that all may learn, and all may be comforted.”

Look at how many times the word **all** appears.

- You may **all** prophesy.
- That **all** may learn.
- That **all** may be comforted.

Three times.

With tongues, Paul limited public expressions to two or three.

With prophecy, he says:

"Ye may all prophesy."

When someone prophesies, others are to judge the prophecy.

Notice carefully:

We are not judging the prophet.

We are judging the prophecy.

That is why Paul also wrote:

“Prove all things; hold fast that which is good.”

We test the utterance—not the person's identity.

If another believer receives a revelation while someone is speaking, the first speaker may pause and allow the second to speak.

Why?

Because:

You may all prophesy.

That is my point.

Prophecy is intended to be a normal part of New Testament Church life.

The watchword remains:

Let the prophets speak.

I am stressing this so that no one leaves here saying:

"But I am not a prophet."

You may all prophesy.

You may all prophesy.

A Prophetic Illustration

Some of you may have seen an initiative we started last year called **The Broken Mercies Initiative**.

Perhaps you have seen me wearing the T-shirt that says "**Space Dey**."

I honestly do not know where to say it all began in reality, but let us say it surfaced publicly in December.

We were holding our end-of-year conference.

On the Saturday morning session, toward the end of the meeting, I found that I could hardly teach.

It felt more like I was simply pouring out what was on my heart.

Then I said:

"There is someone here.

I have been seeing you in my visions for about six years.

You are supposed to be doing ministry among drug addicts, prostitutes, occultists, and broken people.

I have seen you standing on rock outcrops, surrounded by drug addicts, preaching the Gospel to them.

But you have been running away from that assignment."

Now here was the background.

Earlier that same week, a young man who had once been a drug addict and an occultist—though not a member of our church—began having repeated dreams about coming to Fortress.

He knew someone who attended our church.

After dreaming about coming to Fortress two or three times in one week, he finally called his friend on Friday and asked,

"Why do I keep dreaming about coming to Fortress? Is something happening there?"

His friend replied,

"Yes."

He asked,

"Is there a meeting tomorrow?"

His friend answered,

"Yes, at 8:00 a.m."

The young man said,

"I'll be there."

That Saturday morning was the very meeting in which I began speaking prophetically concerning the assignment I had been seeing in visions for years.

After that morning session, the young man called the friend who had invited him to the meeting. Interestingly, that friend was actually his convert—a former drug addict whom he had led to Christ. By then, the young man had become a member of Fortress Church and was even serving in the workforce, though I did not know that until that day.

His friend said to him,

"Ah, boss! The Apostle was talking about you. You need to go and see him."

He replied,

"I'll see him later."

His friend insisted,

"No, this is not something for later. You need to see him now."

He eventually came toward my office.

It was between the morning and evening sessions, and our schedule was tight because we needed to close early. I usually do not see people during that interval, but the moment I saw him, I sensed in my spirit that this was someone I needed to meet.

He came into my office. I remember he had tattoos on his arm. As soon as he began to speak, he almost broke down in tears. He told me the story of his salvation, his past, the

dreams that had brought him to church that day, and everything God had been doing in his life.

That young man became our key into the slums.

Dr. Schola has been there. He has preached in one of those communities. Today, we have three churches in those urban slums in Jos.

Remember, all this began in December.

By the 28th of December, we organized a Christmas picnic in one of those communities. About **750 drug addicts** came out from what they call the "jungles" to attend.

God gave us tremendous favor, grace, and divine intelligence.

"Space Dey"

I was the one who preached that day.

Because many of them do not speak fluent English, I preached largely in Nigerian Pidgin. That was where the phrase **"Space Dey"** came from.

I preached from the parable of the great feast.

The invited guests refused to come, so the master instructed his servant to bring in the poor, the blind, the lame, and the outcasts.

When the servant returned, he said,

"Sir, I have done what you commanded, and yet there is room."

In Pidgin, I simply said,

"Space dey."

There is still room.

There is still space.

I told them:

"As far as Jesus is concerned, there is never an accommodation problem. There is always space. Whoever you are, no matter how many people have already come, there is still room for you."

It was just a sermon.

I gave an altar call, and many of them responded.

But "Space Dey" took on a life of its own.

As they were eating, I walked around the venue.

Some had finished eating.

I asked,

"Una don chop finish?"

They replied,

"We don chop, but space dey."

Meaning:

"There is still room for more."

I told them,

"Go for another round."

I had already instructed our team that nobody who attended that picnic should still need to eat dinner that evening.

So we prepared more than enough food.

We rolled out a red carpet for them.

We brought photographers, printers, and cameras.

As each person arrived, we took a professional photograph.

Before the meeting ended, every single person received a printed photograph of themselves.

Many of them were overwhelmed.

They kept asking,

"Who are you people? Where did you come from?"

A Vision That Waited Six Years

I had been seeing that vision since **2019**.

But I kept asking myself,

"How do I enter the jungles where the drug addicts live?"

Today, I go into those jungles.

I stand there while some of them are rolling marijuana.

One day, while I was there, some of them started smoking.

Their leader immediately rebuked them.

He said,

"Stop that! Pastor is here. Let him preach first."

Another day, while we were cleaning the venue before planting the church there, some of the young men came to me and respectfully said,

"Apostle, excuse us. We want to go smoke. We go come back."

Imagine that!

They actually sought permission before going to smoke.

But today, we have seen extraordinary testimonies.

Lives Completely Transformed

The day we planted that church, people were born again and immediately stopped taking drugs.

The testimonies have been remarkable.

One case especially stood out.

On the Tuesday after our first outreach, our follow-up team visited a young woman.

She was suffering terribly from drug withdrawal symptoms.

Her family wanted to persuade her to continue taking small amounts of drugs gradually so she could wean herself off.

But she refused.

She said, "I will never take drugs again."

They called me and asked me to speak with her.

I said, "Wait. The former drug addict says she never wants to take drugs again, and you want me—the Apostle—to tell her to keep taking drugs gradually?"

There was no way I could use my mouth to say that.

I said, "If she believes she has stopped, then we will believe she has stopped."

I prayed for her.

I told her, "It shall be unto you according to your faith."

That was Tuesday.

The very next day, she came to church.

You would not have believed she was the same person.

The video our team had sent me the previous day showed someone in severe distress.

Now she stood before me completely free.

No withdrawal symptoms.

No trembling.

Nothing.

I saw her again on Saturday.

She was still doing well.

And there are many testimonies just like hers.

Let the Prophet Speak

But the testimony is not even the main point.

Do you know what started all of this?

One prophetic word.

"There is somebody here.

I have seen you in my visions for the last six years.

You are supposed to be doing ministry among drug addicts, and you are running away."

John 3:16 cannot tell you that.

No amount of doctrinal teaching alone can tell you that.

Let the prophet speak.

The voice of prophecy must never be undermined in our midst.

We are Pentecostals.

We believe in the continuation of the gifts of the Spirit.

Let the prophet speak.

I tell you before God—I do not lie.

At least two of those young people would probably be dead by now if God had not sent us there.

We know how much money we have spent helping them medically.

Some were already at death's door.

They die like that every day.

Just this past Sunday, we returned to the community to conduct the Easter medical outreach that had been postponed because of the crisis in Jos.

We carried out medical screenings.

Those who consented were tested for hepatitis and HIV.

The report reached me while I was driving here yesterday.

Think about it.

Something God had placed in my heart for over six years only found expression through one prophetic word.

That young man had always carried the burden.

He simply did not know how to begin.

Because he had once lived among them, he became our doorway into that community.

He was highly respected there.

Whenever he entered, we followed.

He would introduce us to the community leaders.

Some pastors later asked,

"How did you reach these young people?"

It all began with one prophetic word.

We May All Prophecy

It happened on one Saturday.

That is why Scripture says,

"Ye may all prophecy."

Many things that have remained locked up while we merely cover them with tongues are about to awaken tonight.

You need a prophetic cloud over your life.

There is no way to fulfill ministry without the prophetic.

If you do not have standing in the realm of reality, you will miss your times and your seasons.

I see the grip of delay over certain lives.

Some of you missed one turn in destiny, and it took you into a long detour.

But tonight, the prophetic word will locate you.

It will return you to the pathway of destiny and purpose.

You will not die a dreamer.

In a very short time, things that were about to die will come back to life.

Men and women are about to enter into fresh oil.

I see lushness in the Holy Ghost.

Something that has lain fallow for a long time is about to live again.

The best word I can use is **lubrication**.

I see something dry...

Something stiff...

Something creaking within your prophetic vessel.

Tonight...

Lubrication.

Lubrication.

"Thou anointest my head with oil..."

Let the prophets speak.

Let the prophets speak.

Let the prophets speak.

Moses said,

"I would God that all the LORD'S people were prophets."

Tonight, you are stepping into your prophetic inheritance as a New Testament believer.

Ye may all prophesy.

I cannot remain blind.

I cannot remain deaf concerning my own life.

At least over this one destiny, I must be prophetic.

I must know what God is saying concerning my life at such a time as this.

Are you a father?

Are you a mother?

Do you not see your need to be prophetic?

What is God saying concerning your second-born?

What is the Lord saying?

"Speak, LORD; for Thy servant heareth."

Broadly applied, we should all be prophetic.

We should all be able to speak as God gives utterance.

God should be able to deposit divine intelligence into our spirits so that our profiting may appear to all.

Prophets Stand Before the Lord

I want you to pray for two minutes.

There will be an answer.

The Bible says,

"He is a prophet, and he shall pray for thee."

Prophets pray because they have standing before God.

They stand before the Lord.

They stand for lands.

They stand for ministers.

They stand in the presence of God.

Take your stand.

Take your position before the Lord.

As Habakkuk declared:

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved."

Closing Prayer

Keep your hand raised as I pray.

Lord, I thank You for everyone whose hand is raised.

Everyone You healed tonight—What You have done will not be undone.

This testimony will last a lifetime.

It will not expire before You.

It will remain with them all the way to the end, in the mighty name of Jesus.

And I ask, O Lord, for everyone still looking to You for confirmation—We receive confirmations.

Amen.

Men and women will sleep tonight and wake tomorrow morning to confirmations.

The day after—More confirmations.

Day after day, until the final day upon this mountain.

Let there be healing confirmations daily, in the mighty name of Jesus.

It is done.

And we give You all the praise.

In Jesus' name we have prayed. Amen.



About the Speaker

***Apostle Gideon Odoma** is the founder and lead servant of **Fortress Ministry**, a ministry committed to raising believers who are deeply rooted in Scripture, mature in spiritual understanding, and equipped to fulfill God's purposes in their generation.*

His teaching ministry is marked by careful biblical exposition, doctrinal precision, and a consistent emphasis on intimacy with God, spiritual formation, prayer, and the ministry of the Holy Spirit. Through conferences, leadership training, discipleship meetings, and local church ministry, he has become widely recognized for presenting profound biblical truths with remarkable clarity and practical application.

A significant emphasis of Apostle Gideon Odoma's ministry is calling believers beyond superficial Christianity into lives of consecration, spiritual discernment, and wholehearted obedience to Christ. His messages frequently explore themes such as the Kingdom of God, prophetic ministry, Christian maturity, the believer's identity, leadership, revival, and God's eternal purposes for the Church.

In addition to his public teaching ministry, he is passionate about discipleship and the transformation of lives through the power of the gospel. His ministry continues to impact pastors, ministry leaders, students, professionals, and believers across different nations, encouraging them to know Christ more deeply and to faithfully represent Him in every sphere of life.

Through his unwavering commitment to the authority of Scripture and the work of the Holy Spirit, Apostle Gideon Odoma continues to equip the Body of Christ to stand firm

in truth, grow in spiritual maturity, and fulfill God's calling with wisdom, humility, and power.

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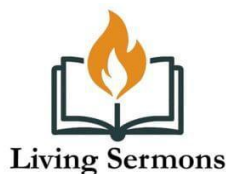
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