

What is a Prophet-ess?

Prophet (1: one who utters divinely inspired revelations (2: one gifted with more than ordinary spiritual and moral insight (3: one who foretells future events (4: an effective or leading spokesman for a cause, doctrine, or group.

Background

A "prophet" is any human person, male or female, ordained or lay, who has received the gift of prophecy from God. A prophet is given power and authority from God to receive His Word and communicate the Word to others. Above all, prophets are consumed with love for God and His commandments, powerfully conscious of His presence and devoted to His covenant. They are driven by the need to recall people to love of God and His covenant (Jeremiah 20:9), often regardless of the cost.

Their primary mission is precisely this: to be a thorn in the side of God's people, to call people back to love of God & neighbor in the covenant, according to which the faithful are blessed and the unfaithful are cursed. Their goal is the purity of God's people, including purity of doctrine and worship. Among their special gifts is the ability to read and interpret signs and manifestations of God's will, especially in past and present events. These are often communicated by the prophet to the people through symbolic gestures, allegories, and parables as well as words.

"Prophet" is not a governing office of the Church held by a single person at a time; rather, prophecy is a gift God has given many and various men and women throughout the course of biblical and post-biblical history. In the New Covenant, all Christians receive the Holy Spirit and a share of the prophetic vocation, though it can only be properly exercised in communion with the Apostles and their successors. Apostles and their successors, the bishops, hold an office which includes the gift of prophecy, but its authority is greater than prophecy alone.

Are there Female Prophet in the Bible?

- Miriam the prophetess. Exodus 15: 20 - 21
- Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time. Judges 4:4
- Hilkiyah, and they that the king had appointed, went to Huldah the prophetess. 2 Chronicles 34:22
- And there was one Anna, a prophetess. Luke 2:36

Prophet, Prophetess, Prophecy

A prophet was an individual who received a call from God to be God's spokesperson, often connected with some crisis that was about to occur, and then announced God's message of judgment and/or deliverance to Israel and the nations. The importance of this office can be seen in the fact that the word "prophet" occurs over 300 times in the Old Testament and almost 125 times in the New Testament. The term "prophetess" appears 6 times in the Old Testament and 2 times in the New Testament.

The Derivation and Meaning of "Prophet." The derivation and meaning of the word "prophet" has been a matter of controversy for several centuries now with no prospect of closure on this debate. Since most of the solutions to this enigma have been based on etymologies or terms in cognate languages, it is small wonder that no resolution has been forthcoming. Linguists are especially agreed that the most that etymologies can yield are only various suggestions. The only safe course in resolving the meaning of a word is to depend ultimately on usages in contexts.

Early attempts to explain the meaning of prophet were based on trying to derive the noun from a verbal root. The older Gesenius Lexicon edited by Tregelles hypothesized that the noun "prophet" came from the verb *naba* [[:b"n]], in which the original final letter, *ayin*, was softened into an *aleph* (*naba* [[:b"n]]); this verb meant "to bubble up" or "boil forth." Hence the prophet was one who entered an ecstatic state of utterance, pouring forth words automatically under divine inspiration. Almost all scholars now reject such a suggestion because it remains unattested and cannot be demonstrated from known rules of philology.

More recent suggestions have shifted to viewing the word as being denominative in form, as coming from a noun rather than a verb. If the noun *nabi* [ayib"n], "prophet, " is the original form, then the suggestion of W. F. Albright that the Akkadian verb *nabu*, "to call, " is helpful in suggesting that the passive meaning may well be "one who is called [by God]." If the verb is taken in its active form, the prophet is "an announcer [for God], " the meaning favored by König, Lindblom, and Westermann. However, there still exists the possibility that an unknown Semitic root exists that perhaps gives the real source from which the noun "prophet" is derived.

However, in spite of the absence of any definitive consensus on the real meaning of the word "prophet" there are at least two classical texts that demonstrate the usage of this term and its meaning in the biblical texts. The first is Exodus 7:1-2 (cf. [Exod 4:15-16](#)): "Then the Lord said to Moses, See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. You are to say everything I command you, and your brother Aaron is to tell Pharaoh." What could be clearer? A prophet (*nabi* [ayib"n]) is one who receives a word from God, just as Moses acted in the place of God in passing on the divine revelations he received from the Lord to his brother Aaron, now functioning as a prophet. Moreover, a prophet is authorized to communicate this divine message to another. Thus, Aaron was to function as Moses' mouthpiece.

The second classical text is Numbers 12:6-8: "When a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the Lord." In the case of Moses, vis--vis all other prophets, God would speak in direct conversation "face to face." Other prophets would receive no less a revelation from God, but in their case the means God would use to communicate his word would be the less direct, somewhat enigmatic form of dreams and visions.

Clearly, then, a prophet is an authorized spokesperson for God with a message that originated with God and was communicated through a number of means. When God spoke to these spokespersons, they had no choice but to deliver that word to those to whom God directed it.

The Call of the Prophet. It is impossible to demonstrate from the text of Scripture that each person called to be a prophet received a specific call from God; however, that fact may be explained by the brevity of our records and by the fact that it was not the purpose of Scripture to record all such details. It is enough for us to know that in many cases there was such a definite call from God, as the testimonies of Elisha, Isaiah, Amos, Hosea, Jeremiah, and Ezekiel demonstrate.

It is true, nevertheless, that there were many who "prophesied" who were not called to be prophets, but were called to be judges, leaders, or priests. Thus, Gideon delivered Israel from the hand of the Midianites, acting on rather detailed instructions from the Lord as to how he was to effect such a deliverance, much as a true prophet would receive revelation from God ([Judges 7:2-8](#)). David is specifically said to be a prophet in Acts 2:30, yet his primary call in life was to be king over Israel. And few prophets could rank or rate as high in esteem as Moses, but his call was primarily not to the office of prophet but to being a leader of God's people in the exodus ([Exod 3:10](#)). Therefore, we conclude that many more individuals "prophesied" than those who were specifically called to the office of prophet.

It is true that Acts 3:24 speaks of "all the prophets from Samuel on, " making Samuel appear to be the first to prophesy. Samuel was not the first person to prophesy, however, for "Enoch, the seventh from Adam, prophesied" (Jude 14). Enoch was well before Abraham's day, much less Samuel's. Psalm 105:14-15, in referring to the patriarchs Abraham, Isaac, and Jacob, urged, "do my prophets no harm." Many others could be included in this list of those who exercised this gift prior to the days of Samuel, including Moses, Aaron, Miriam ([Exod 15:20](#)), Eldad, Medad, the seventy elders ([Num 11:24-29](#)), Balaam (Num. 21-24), Deborah ([Judges 4:4](#)), and Minoah and his wife ([Judges 13:3](#) [Judges 13:10](#) [Judges 13:21](#)).

The official institution of the office of prophet took place in Moses' day ([Deut 18:15-22](#)): After God had warned Israel about attempting to get supernatural information from bogus pagan sources ([Deut 18:9-14](#)), he announced that he would "raise up for [them] a prophet like [Moses] from among [their] own brothers" (v. 15). God would "put [his] words in [the prophet's] mouth and [the prophet] will tell [the people] everything [God] commanded him" (v. 18).

In Deuteronomy 18:15-22 and Deuteronomy 13:1-5 God listed five certifying signs by which a true prophet of God could be recognized: (1) a prophet must be an Israelite, "from among [his] own brothers" ([Deut 18:15](#)) (Balaam is the exception that proves this rule); (2) he must speak in the name of the Lord ("If anyone does not listen to my words that the prophet speaks in my name" [[Deut 18:19](#)]); (3) he must be able to predict the near as well as the distant future ("If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken" [[Deut 18:22](#)]); (4) he must be able to predict signs and wonders ([Deut 13:2](#)); and (5) his words must conform to the previous revelation that God has given ([Deut 13:2-3](#)).

Elisha is one of the earliest individuals in Scripture to receive a specific call from God to be a prophet. Even though the call was mediated through Elijah, it was nonetheless divine in origin. In 1 Kings 19:15-16, God directed the disheartened Elijah to "Go back the way you came and anoint Elisha the son of Shaphat from Abel Meholah to succeed you as prophet." While the text does not indicate whether the oil of anointing was poured over the head of Elisha, it does note that Elijah found Elisha plowing in the field, whereupon Elijah "threw his cloak [the prophetic mantle] around [Elisha]" (v. 19) and as a result Elisha immediately left his oxen and ran after Elijah. Indeed, as Elisha later requested, a double portion of the Spirit that rested on Elijah fell on him ([2 Kings 2:9-14](#)). The miracle of the parting of the waters of the

Jordan River, with the use of the mantle that had dropped from the ascending Elijah, was God's further attestation to both the validity and reality of that call of God.

Isaiah describes how he felt when he saw the Lord on a throne in his temple ([Isa 6:1-5](#)). It was such an overwhelming experience that he was filled with the impropriety of his being in the presence of a holy God, much less being called to serve such a high and exalted Lord. However, the seraphim took a live coal from the altar and touched Isaiah's lips, thereby purging his sins and iniquities (vv. 6-7). This was followed by a voice that inquired, "Whom shall I send? And who will go for us?" Isaiah's answer was immediate: "Here am I. Send me!" (v. 8). Even though this call does not come until we are six chapters into the book, it is not to be concluded, as some interpreters have complained, that this was not Isaiah's original call, for part of the call of God was in the desperate spiritual vacuum that had grown up in Israel. Isaiah 1-5 sets the backdrop against which the call of God to Isaiah was issued. Isaiah's call in chapter 6 involved the four significant elements: a theophany, the purification of the prophet's lips and heart, the commission to "Go!" and the content of the message he was to proclaim.

Amos had not been unemployed, with no other option but to become a prophet. On the contrary, he was a most successful shepherd in Tekoa and a grower of sycamore-fig fruit ([1:1](#) ; [7:14](#)). It was the Lord who "took" him from tending the flock and the orchards and commanded him, "Go, prophesy to my people Israel" ([7:15](#)). In fact, Amos protested that he was neither a prophet nor the son of a prophet ([7:14](#)); therefore, no one was to think that he merely fell into this occupation, or that he sought it as a career goal. He did not! It was the compelling call of God that forced him to leave what he was doing and apparently doing with no small degree of success and directed him to prophesy in the name of the Lord to a culture that had become sensate and sin-sick.

No less direct was God's call on Hosea. The first three chapters of his book reveal how his own personal story mirrored the desperate state of affairs that northern Israel found herself in and how deeply offended God, Israel's spiritual husband, was at all that had happened. Just as resolute as God was in his call of Hosea, so too was Hosea in his resolve to love his wife Gomer even after she had forsaken him for other lovers. After bearing three children to Hosea, whose very names were as symbolic as the message and love of this man for his estranged wife, Hosea wooed back his wife again as God would ultimately his people Israel.

Jeremiah's call came even before he was formed in the womb ([1:5a](#))! In that prenatal period, God set Jeremiah apart and "appointed [him] as a prophet to the nations." The Lord himself would "put [his] words in [Jeremiah's] mouth" ([1:9](#)) and make him like a "fortified city, an iron pillar and a bronze wall to stand against the whole land" ([1:18](#)). In retrospect, Jeremiah felt overpowered and powerfully constrained by the Lord. This divine constraint is one of the most characteristic elements in God's calling of his prophets.

Ezekiel, like Isaiah, was given a vision of the greatness of God and his glory. The whole scene of the throne, with the spectacular radiance of the glory of God, was to assure Ezekiel that nothing less than the personal presence of God could be expected to go with him wherever he went. The throne of God was situated on wheels that were solid and thus able to go in any direction his servant Ezekiel went.

Even though the prophets professed strong feelings of inadequacy and unworthiness ([Isa 6:5](#) ; [Jer 1:6](#)), they nevertheless could not resist the strong divine compulsion they were under ([Jer 15:20](#) ; [Ezek 1:3](#) ; [3:14](#) ; [8:1](#)). Their "accreditation" came from God ([1 Sam 3:20](#) "all Israel recognized that Samuel was attested [or better still: was accredited] as a prophet of the Lord").

The Terminology of Prophecy. The most common term for prophet (occurring over three hundred times in the Old Testament) is *nabi* [[ayib](#)"n]. The feminine form of this noun, *nab*"a(h) [[h'ayibn](#)], is used six

times of women who performed the same task of receiving and proclaiming the message given by God. These women include Miriam, Aaron and Moses' sister ([Exod 15:20](#)); Deborah ([Judges 4:4](#)); the prophet Isaiah's wife ([Isa 8:3](#)); and Huldah, the one who interpreted the Book of the Law discovered in the temple during the days of Josiah ([2 Kings 22:14](#) ; [2 Chron 34:22](#)). There were false prophetesses just as there were false prophets. The prophetess Noadiah was among those who tried to intimidate Nehemiah ([Neh 6:14](#)).

Another general designation for these servants of God is "man of God, " appearing over seventy-six times. Nearly half of these references (36) are used of Elisha, fifteen of the unnamed prophet in 1 Kings 13, and the other twenty-five are scattered: five refer to Moses, four to Samuel, seven to Elijah, three to David, two to Shemaiah, and five to unnamed individuals. Another general name for the prophets in Scripture is "My servants." This title is first used of Moses in Joshua 1:1, but it appears with a fair degree of frequency in Kings, Ezra, and Nehemiah.

The prophets are also given figurative names. Haggai is uniquely called the "Lord's messenger" ([1:13](#)), while Ezekiel is called a "Shepherd" (chap. 34) and a "Watchman" (chap. 33).

The oldest term, however, is the participial form of the verb "to see, " *ro'eh* [[h,aor](#)]. Apparently, this was the older name for a prophet, for 1 Samuel 9:9 notes in an aside, "(Formerly in Israel, if a man went to inquire of God, he would say, Come, let us go to the seer, ' because the prophet of today used to be called a seer.)" The term is used in six out of a total of thirteen times in the Old Testament to refer to Samuel, with the only occurrence in the prophetic books proper coming in Isaiah 30:10 "They say to the seers, See no more visions!" In 2 Kings 17:13 seer is used in parallelism with prophet, thus also showing the equation of the two terms.

Another participial form of the verb "to have a vision" or "to see a vision" is *hozeh* [[h,z'i](#)]. This word can also be translated "seer" or "visionary." It appears sixteen times in the Old Testament. The priest Amaziah called Amos a *hozeh* [[h,z'i](#)], "seer" ([Amos 7:12](#)). The name is also applied to David's seer, Gad ([2 Sam 24:11](#)), and to Hanani and his son Jehu ([2 Chron 16:7](#) ; [19:2](#)). Only in 1 Chronicles 29:29 are the three terms, *roeh*, *nabi* [[ayib"n](#)], and *hoeh* used together while referring to Samuel, Nathan, and Gad respectively.

A *roeh*, then, was one who was given divine insight into the past, present, and future so that he could see everything from lost items to the great events of the last days. A *nabi* [[ayib"n](#)] was one who was called of God to announce the divine message, while a *hozeh* [[h,z'i](#)] was given messages mainly in visions.

The Prophetic Activity. It is of more than just passing interest to learn how the prophets received their messages from God and how they delivered them to their intended recipients.

The prophets were neither especially precocious savants who could render wise counsel at will nor were they mere automatons through whom God spoke as they remained in a zombie-like trance. They were mere mortals with differing abilities and with the human capacity to make mistakes. Thus, when the prophet Nathan was asked for his own human opinion as to whether David should build the temple for God, he enthusiastically urged the King to do so. But Nathan spoke as a mere mortal; God had to instruct him to return and give a divine answer to the question prefaced with the prophetic formula of divine authority: "This is what the Lord says!"

Oftentimes a prophet knew only a portion of the divine will. For example, Samuel knew that he was to anoint one of Jesse's sons, but he did not know which one (1 Sam. 16). His guess was that it would be one of the older sons, but it was only after David, Jesse's youngest son, stood before him that he knew that he had been looking at external appearances while God looked on the heart of the one who was to be anointed as king.

How did God communicate his word to his prophets? In rare cases, God spoke in an audible voice that could be heard by anyone who might have been in the vicinity. Such was Samuel's experience when he heard his name being called out in the middle of the night ([1 Sam 3:3-9](#)). Moses spoke directly with God on Mount Sinai ([Exod 19:3-24](#)). Elijah would later come to this same cave, where God would converse with his thoroughly disheartened servant ([1 Kings 19:9-18](#)).

More frequently, the prophet received a direct message from God with no audible voice. Instead, there must have been an internal voice by which the consciousness of the prophet suddenly was so heightened that he knew beyond a shadow of a doubt that what he said or what he was to do was exactly what God wanted done in that situation. In [1 Kings 13:20-22](#), a prophet suddenly rebuked the man of God from Judah with a word that he said an angel had given to him. The fact that what he said came to pass validated his claim that it was from God, even though that same prophet had previously lied to the man he now rebuked in the name of the Lord.

So accurate was this type of communication by a man of God that "Time and again Elisha warned the [Israelite] king so that he was on his guard in such places" ([2 Kings 6:10](#)). When the enraged Syrian king demanded to know where the leak was in his organization, the answer was, "None of us [is on the side of the king of Israel], but Elisha, the prophet who is in Israel, tells the king of Israel the very words you speak in your bedroom" (v. 12).

God also communicated with his prophets in a third way: by opening the prophet's eyes so that he could see realities that ordinarily would be hidden. Thus, just as the Lord opened the eyes of Balaam's donkey so that she saw what Balaam at first could not see ([Num 22:31](#)), so God opened the eyes of the prophet Elisha's servant so that he could see the angelic armies of the Lord that surrounded Samaria were indeed greater in number than the Syrian armies ([2 Kings 6:15-17](#)).

The fourth way that God communicated with his prophets was the extensive use of visions, dreams, and elaborate imagery. God's word was sometimes clothed in symbolic imagery that left a firm imprint on the mind of the prophet and his listeners. Some of the images were explained in the very same context. For example, the head of gold on Daniel's image was the nation Babylon with its king Nebuchadnezzar while the stone that grew to fill the whole earth was the kingdom of God ([Dan 2:37-39](#)). In other instances, the imagery was drawn from revelation that had already been given to God's people. Thus the Book of Revelation makes extensive use of such Old Testament symbols as the tree of life ([Rev 2:7](#) ; [22:2](#) ; cf. [Gen 2:9](#) ; [3:24](#)); the key of David ([Rev 3:7](#) ; cf. [Isa 22:22](#)); and the four horseman ([Rev 6:1-8](#) ; cf. [Zech 1:8-11](#)). Some symbols, however, are deliberately left unexplained; hence the partial enigmatic quality of prophecy.

The visions God gave did not come at any special time. Some came while the prophet was awake; others came while the prophet was awakened from his sleep or was sleeping. In some cases the prophet was transported in a vision to places far distant from the locale where he was ([Ezek 8:1-3](#) ; [11:24](#)). Yet the prophet always retained the ability to distinguish between his own dreams and those that were given by God.

The fifth and final way that God revealed his message to his prophet was through the use of symbolic actions. Scripture is replete with examples of such activity, which can best be described as outdoor theater, pantomimes, or parables in action. The prophet Micah went about naked as a sign that Samaria would go into captivity ([Micah 1:8](#)). Jeremiah wore a yoke in a downtown area to warn Judah that they would shortly be going into exile to Babylon ([Jer 27:2-13](#)). Ezekiel was the strangest of them all. He set up a sandbox siege of Jerusalem to portray the city's pending plight ([Eze 4:1-3](#)), then laid on his left side for 390 days and on his right side 40 days with meager siege rations to warn the people what was ahead of them for not repenting of their sin (vv. 4-17).

In all these ways, God wanted his prophets to receive his message and the people to remember what he had said. In delivering these messages, often the prophet would deliver a brief word of rebuke or encouragement or present a specific order that was to be carried out.

At other times, the prophets were available to answer direct questions, such as the time when the kings of Israel, Judah, and Edom came to Elisha as an embarrassed delegation to ask how they could extricate themselves out of the military mess that they had managed to get themselves into ([2 Kings 3:11-19](#)). Often such answers were followed by longer rejoinders that called for some type of believing or confessing response; more often than not, however, the response was one of unbelief. One outstanding case of unbelief was the instance of the ungodly aide to the king who refused to believe God's miraculous provision of grain in the midst of a frightening siege ([2 Kings 7:1-20](#)). He lived only long enough to see the prophecy fulfilled as he died in the stampede for the miraculously provided food.

The Interpretation of Prophecy. Biblical prophecy is more than "fore-telling": two-thirds of its inscripturated form involves "forth-telling," that is, setting the truth, justice, mercy, and righteousness of God against the backdrop of every form of denial of the same. Thus, to speak prophetically was to speak boldly against every form of moral, ethical, political, economic, and religious disenfranchisement observed in a culture that was intent on building its own pyramid of values vis-a-vis God's established system of truth and ethics.

However, prediction was by no means absent from the prophetic message. The prophets were conscious of contributing to the ongoing plan of God's ancient, but constantly renewed promise. They announced God's coming kingdom and the awful day of the Lord when God's wrath would be poured out on all ungodliness. In the meantime, before that eschatological moment, there would be a number of divine in-breakings on the historical scene in which the fall of cities such as Samaria, Damascus, Nineveh, Jerusalem, and Babylon would serve as harbingers or foreshadowing's of God's final intrusion into the historical scene at the end of history. Thus, each mini - judgment on the nations or empires of past and present history were earnest and down payments on God's final day of coming onto the historic scene to end it in one severe judgment and blast of victory. So, said all the prophets. And in so saying they exhibited the fact that all their messages were organically related to each other; they were progressively building on one another. And, being focused distinctly on God, they were preeminently theocentric in their organization.

Therefore, the predictive sections of biblical prophecy exhibit certain key characteristics: (1) they are not isolated sayings, but are organically related to the whole of prophecy; (2) they plainly foretell things to come rather than being clothed in such abstruse terminology that they could be proven true even if the opposite of what they appear to say happens; (3) they are designed to be predictions and are not accidental or unwitting predictions; (4) they are written and published before the event, so that it could not be said that it was a matter of human sagacity that determined this would take place; (5) they are fulfilled in accordance with the original utterance, unless expressly attached to a condition; and (6) they do not work out their own fulfillment, but stand as a verbal witness until the event takes place.

History, then, is the final interpreter of prophecy, as Jesus said, "I have told you now before it happens, so that when it does happen you will believe" ([John 14:29](#)). Moreover, in addition to leaving the details of fulfillment to be disclosed when the historical process uncovers them, it is to be noted as well that it is not the interpreter who is to receive the plaudits of humans, but Jesus; prophecy points to him. Jesus taught: "I am telling you now before it happens, that when it does happen you will believe that I am He" ([John 13:19](#)).

Prophecies may be placed in several categories, based on their fulfillment: unconditional prophecies, conditional prophecies, and sequentially fulfilled prophecies. The first category is the simplest and most

straightforward. Included in this category are the divine promises relating to God's covenant with his people Israel and our salvation. Examples are the covenants made with Abraham and David and the new covenant. However, God's covenant with the seasons ([Gen 8:21-22](#)) and his promise of a new heaven and a new earth are also unconditional prophecies. They are unconditional because they rely upon God's faithfulness for their implementation and not on our obedience or response.

The best way to demonstrate this one-sided obligation is to point to Genesis 15:12-19, where God told Abraham to cut animals in half and form an aisle down the middle so that the person obligating himself could walk down the aisle outlined by the pieces. In this case, however, only the Lord, here depicted as a smoking fire pot with a blazing torch, moved between the pieces; Abraham did not go between the cut animals. Therefore, God would perform what he promised regardless of what Abraham did or did not do.

Most of the prophecies in the Bible fall into the conditional category in that they pose alternative prospects, depending on whether Israel, the individual, or the nation to whom they were addressed, obeyed and responded to the conditions set forth in them. Two controlling passages that governed much of Old Testament predictions were Leviticus 26 and Deuteronomy 28. There God promised blessing if Israel obeyed, but punishment if they disobeyed.

Alternative outcomes were predicted for individuals, depending on whether they responded in belief or not. For example, Jeremiah laid before King Zedekiah two possible scenarios ([Jer 38:17-19](#)), and he did the same for the people of Judah ([Jer 42:10-16](#)).

The clearest statement of this principle of conditional fulfillment can be found in Jeremiah 18:7-10. Here it is announced as a principle that relates to any nation or political entity. It read: "If at any time I announce that a nation or a kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it." It is this principle that explains why the prophet Jonah was so reluctant to announce God's imminent judgment on Nineveh. He feared that the message of the threatened judgment might be heeded by the Ninevites, resulting in their repentance, in which case the threatened judgment would be rescinded by God to the great dismay of the aggrieved prophet. It must be carefully noted, however, that not all conditional prophecies have an expressed condition attached to them, just as was the case in the prophecy of Jonah. The conditions are known from the context or from the progress of revelation. The fact that the prophecies were not given with the obligation only resting on God is another sign that such prophecies fell in the conditional category rather than the unconditional one.

One other rather limited number of prophecies must be noted here. In actuality, they are a subcategory of the conditional type: the sequentially fulfilled type. Ezekiel 26:7-14 is an excellent example of this third category. This prophecy warned that many nations would come up against Tyre; however, the focus of the prophecy was on Nebuchadnezzar's destruction of the mainland city of Tyre on the coast of the Mediterranean Sea. Suddenly, in the midst of the prediction, there is a sudden switch from the third-person masculine pronoun "he" and "his" to the third-person masculine plural "they." Some have contended that since Nebuchadnezzar was frustrated because he was unable to capture the people of Tyre, who merely moved from the mainland city of Tyre to an island one-half mile off-shore, that this was an indication that the prophecy was unfulfilled. But it is not an example of an unfulfilled prophecy, for it was fulfilled sequentially. After the Babylonian nation worked its destruction of the mainland city in the 580s b. c., Alexander the Great came along in the 330s b. c. and finished the rest of the prophecy by throwing the "stones, timber, and rubble" of the city that Nebuchadnezzar had destroyed "into the sea" in order to build a causeway from the mainland out into the Mediterranean Sea to the island city and capture the city. The prophecy was fulfilled, but it was fulfilled sequentially.

New Testament Prophecy. Old Testament prophecy came to an end with Malachi, approximately four hundred years before the time of Christ. No formal declaration was made that prophecy had ceased; it was only as time went on that the people began to realize that divine revelation had been absent for a period more protracted than ever before. Three times in the book of 1 Maccabees, written during the events of the revolt against the Syrian Antiochus Epiphanes in days following 168 b. c., the fact that there was no prophet in Israel was noted with sadness (4:46; 9:27; 14:41).

Suddenly, Jesus Christ, the greatest of all the prophets, and the one anticipated in Deuteronomy 18:15-19, appeared on the scene. The title "prophet" is applied to him about a dozen times in the Gospels. His forerunner, John the Baptist, was considered by Jesus to be the last of the prophets who prepared the way for the coming of the Messiah. In fact, John the Baptist formed the natural dividing point between the Old Testament prophets and those who were to come in the New Testament, as Matthew quoted Jesus as saying of John, "For all the Prophets and the Law prophesied *until John*" ([Matt 11:13](#)).

What was the nature of prophecy in the New Testament? Were the New Testament prophets as absolutely authoritative as their predecessors?

Many interpreters divide the New Testament prophetic phenomena into two classes: (1) the authoritative prophecies demonstrated by the apostles and their associates who functioned much as the Old Testament prophets did; and (2) a type of prophetic activity that made no claims to being the very word of God, but which was for the "strengthening, encouragement and comfort" of believers ([1 Cor 14:3](#)). It is this second type of prophetic activity in the New Testament that has drawn so much current interest, especially if the argument also holds that this gift of prophecy is still operative in the church today.

Usually the case for sustaining the argument that the New Testament apostles are linked with the Old Testament prophets as authoritative recipients of the word of God is made by noting that the Book of Hebrews avoids applying the word "prophet" to Jesus, but uses instead the word "apostle" ([3:1](#) "fix your thoughts on Jesus, the apostle and high priest whom we confess").

What about this other type of Christian prophecy where believers, who prophesy, do not regard themselves as the bearers of the very words of God? Did not the apostle Paul teach in 1 Corinthians 13:8-9 that "where there are prophecies, they will cease. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears." When would that cessation of prophecy take place? After the early church had matured? Or after the completion of the canon of Scripture? Probably neither of these suggested termination points answers the completion of the perfection process. Perfection cannot be expected before Christ's second coming. Thus, the believer's present, fragmentary knowledge, based as it is on the modes of knowledge now available to us, will come to an end.

How long, then, will prophecy last? The argument at this point now shifts to Ephesians 2:20 the church is "built on the foundation of the apostles and prophets" (also see [Eph 3:5](#)). If the apostle Paul refers here to two different functions or gifts the apostles and the prophets of the New Testament era, then the gift of prophecy was so foundational in building the Christian church that it does not continue to our day; its foundational work has been completed. But if, as others contend, the expression "apostles and prophets" refers to one and the same group in a type of figure of speech called a hendiadys, where two distinct words connected by a conjunction are used to express one complex notion ("apostles-who-are-also-prophets"), then the gift may still be operative today. However, no Greek examples of two *plural* nouns in this type of construction have yet been attested even though the construction is known in other combinations of words.

Two answers are given, therefore, to the question of the termination of New Testament prophecy by modern interpreters. All agree that classical Old Testament prophecy and apostolic prophecy that

delivered to us God's authoritative Scriptures have ceased. Others feel, however, that a secondary type of Christian prophecy continues today in the tradition of the New Testament prophet Agabus ([Acts 11:28](#) ; [21:10](#)) and the prophets of 1 Corinthians 12-14. This second group is subordinate to the teaching of the apostles and subject to the criticism and judgment of the body as two or three individuals prophesy in the regular meetings of the church.

Walter C. Kaiser, Jr.

See also [False Prophet](#); [Israel](#); [Prophet, Christ as](#)

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The Open Door Journal

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Raleigh, North Carolina



Welcome! The Open-Door Journal is indeed an "open door" to share experiences, wisdom, knowledge, words of encouragement and praise reports. Check back often for new posts. Shalom!

The Office of the Prophet

Posted by Roger D. King on Monday, March 22, 2010 Under: Prophetic

The Role and Responsibility of the Prophet

First, let's define what a prophet is. A prophet is a man or woman that has been called by God to function as part of the Five-Fold Ministry as mentioned in Ephesians 4:11: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers". The term Prophetess is used when referring to a woman that holds this office. The Prophet or Prophetess is an anointed minister who God has given the ability to perceive and speak the mind of Christ to individuals, churches, businesses as well as nations. Prophet defined in the Greek as a messenger or a spokesman for God that speaks by divine revelation.

There are those who have the "prophetic gifting" but are not called to the office of the Prophet.

I Corinthians 12:1-11:

Now concerning spiritual gifts, brethren, I would not have you ignorant.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the

same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The Responsibility of the Prophet

The prophet's primary responsibility is to bring about restoration, balance and order as well as speaking out against injustice, abuse and blatant unfairness in the church, the marketplace and government. The prophet is a warrior, a watchman, and a gatekeeper and is constantly in a state of readiness to do battle in the heavenlies. **Ephesians 6:12** clearly shows that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Again prophets are warriors, not competitors. The spirit of competition does not exist in the life of a prophet/prophetess. Prophets are not judgmental towards other Christians who are doing the work of the Lord, however, they are very judgmental when it comes to sin. The prophet is to “bring a big dose of God” wherever he or she goes; and is in total agreement with the word of God and has a fair knowledge of the written word.

The prophet's spirit is in line with the Holy Spirit in that everything the prophet speaks or declares points directly to Jesus Christ and not to him or herself. A willingness to learn from others as the Lord leads and directs is also very important for the Prophet/Prophetess, because the Prophet/Prophetess does not know everything and can't “study” everything.

"Office of the N.T. Prophet / Teacher"

Written by: Pastor Bill Cahill, BCh.M

"The Prophetic Office"

1) To constitute the Office of a Prophet, a person is first of all called to the ministry (i.e. a minister; has the calling of God upon their life.) * *You do not need credentials for any “Office” (papers, license etc.), it will be evident that God has called you, and thoroughly equipped you!*

* We also see in: Judges 4:4-6 "Deborah the Prophetess" and II Kings 22:12-20 "Huldah the Prophetess" they also moved in the "Revelation Gifts".

In the N.T., Luke 2:36-38 "Anna the Prophetess" she also moved in the "Revelation Gifts".

(I chose women specifically to show that God does use them in ministry, and in a powerful way!)

2) They must have (*according to scripture*) at least two of the revelation gifts (*The Word of Wisdom, The Word of Knowledge, and/or Discerning of Spirits*) plus prophecy operating in their ministry.

3) A Layman may receive a Word of Knowledge *occasionally*, something might be revealed to them as they need it; the same is true of The Word of Wisdom; and Discerning of Spirits (*these "Revelation Gifts" operate occasionally.*); but to constitute the Office of a Prophet, there has to be a *continued manifestation* of these "Gifts"; but if the person hasn't been called of *God for that "Office"* that would not constitute them to stand in a "Prophetic Office", for this "Office" is a ministerial "Gift" of Christ to the Church, The Body of Christ; for the perfecting and maturing of his people. (*Ephesians 4:8, 11-13*) * *It is very dangerous to intrude into any "Office" you haven't been called to.*

(See; an example, one of many; King Uzziah – 2 Chron. 26:16-20 (read the whole chapter 26)

4) When Christ ascended on high, he gave gifts unto men. *He gave* some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers (i.e. "The Five-Fold Ministry").

It is God who has called us to this particular ministry and His Holy Spirit will equip us for that "Office" wherein we have been called and stand in! (*Ephesians 4:8, 11-13*)

5) Notice that the revelation gifts are not called: "The Gift of Knowledge", It's "The WORD of Knowledge" which is "*Supernatural Revelation*" by the Holy Ghost concerning people, places, or things in the present or in the past. The same is true with "The WORD of Wisdom" (*Not natural wisdom, but rather Supernatural*); it is "*Supernatural Revelation*" by the Holy Ghost concerning people, places, or things in the future.

Q. Which is the most important of these?

A. What is needed at the time? (A Prophet, an Evangelist, or a Pastor...)

6) Sometimes "The WORD of Knowledge" comes by inward revelation, (*by impression of the Holy Spirit*) also in an "Open Vision"; it can follow when calling out an individual or when addressing the congregation with tongues and interpretation or even after prophecy; (*It bypasses the mind and like tongues and interpretation and prophecy, it flows out of the inner man ... "the spirit man"*). *Some churches would have you write it down, check it out and approve it, before you speak it out... this is not Scriptural, it's Careful!*

As stated before: let two or three of the "Prophets" ("*Ministerial Office*") speak, and let the others judge... (*Prophets*)

7) Although one might have a "Word of Knowledge", that wouldn't necessarily make them a Prophet, the revelation gifts (The Word of Wisdom, The Word of Knowledge, and/or Discerning of Spirits) will

operate in connection with prophecy many times. It is not called the "Gift of Prophecy" (they, the nine manifestations of God's Spirit, "Three Revelation Gifts"; "Three Power Gifts"; and "Three Vocal Gifts", these are called collectively "spiritual gifts" because they come from the Spirit of God (I Cor. 12:4-11), even as the "Five Fold Ministry", is called "Gifts" to the Body (Ephesians 4:8,11-13)), because the simple gift of prophecy has no revelation with it; The Word says, *"But he that prophesieth speaketh unto men to Edification, and Exhortation, and Comfort" (I Cor. 14:3).*

"The simple Gift of Prophecy is not given for revelation."

8) Very often in the Prophet's ministry, the utterance they give will have revelation in it because they have other "Gifts" operating also (they have the revelation gifts, in order to stand in their "Office").

The fact that one prophesies does not make them a "Prophet". The Prophet is equipped by the Holy Spirit to stand in this "Office", as with the other four ministry's, an Evangelist is equipped for this "Office" different than the other ministries, a Pastor is equipped for this "Office", etc. (as the O.T. teaches us, all the Levites ministered about the tabernacle but only the "High Priest" was allowed (not when he felt like it, but once a year he could enter the most holy place to offer before the Ark of the Covenant.) to stand in this special "Office")

Others have tried to offer up sacrifices when they were not called to this "Office" (i.e. the sin of Korah, and those who followed him in his rebellion against those God ordained to this "Office" - *Numbers 16*); *King Uzziah - II Chron. 26:16-21*) and many more examples: both Old and New Testaments.

9) In the order of service: I Cor. 14:26-33 Tells us then when we come together we all have a psalm, a teaching, has a tongue, has a revelation, has an interpretation, let all things be done for edification ... let two or three of the "Prophets" ("Ministerial Office") Speak, and let the others judge ... vs. 31) For you all can prophesy one by one, (*The laity using the simple gift of prophecy*) The simple gift of prophecy has no revelation with it; The Word says, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort" (I Cor. 14:3). (*If I might add: we don't see judgment listed here. That is: The "Office of the "Prophet" not to condemn, but to warn, as a mouthpiece of God; a watchman.*)

"The simple Gift of Prophecy is not given for revelation."

10) * Some Full Gospel Churches will permit tongues and interpretation and prophecy (*He That Prophesieth Speaketh Unto Men To Edification, And Exhortation, And Comfort" (I Cor. 14:3).*) as part of the acceptable service, but shy away from the "Prophetic Office".

These same "Full Gospel Churches" accept all of the other "Four Ministries" (with some accepting the "Apostolic Office" as only "Overseer of other churches they might be associated with; or as Missionaries etc." * *The "Office" of the "Apostle" will be covered in-depth in at a future time.*

* But these same Churches will with "Gusto" promote and allow to function to the fullest, God's Office work in the Evangelist; Teacher; Pastors (*All pastors not only the Senior Pastor (i.e. associate, youth, etc.)*)

11) Some of the things that a Prophet's ministry may include are/maybe demonstrative (*i.e. That of the Prophet Agabus in: Acts 21:8-11 took Paul's girdle and bound himself and proceeded to give the Word of the Lord under the revelation of the Holy Ghost!*).

* It is interesting to note that Agabus had four daughters who prophesied ("*speaketh unto men to edification, and exhortation, and comfort*" - I Cor. 14:3).

* The simple Gift of Prophecy is not given for revelation... (*Agabus was a Prophet and as such did bring revelation to Paul.*)

12) The "Office of a Prophet" is to be the mouthpiece of God to his people: *Amos 3:7 (Amp.) "Surely the Lord God will do nothing without revealing His secret to His servants the Prophets."*

The "Office of a Prophet" / The Prophet's Ministry, is that, they speak for the Holy Ghost as we have seen with Agabus the Prophet, he did not tell Paul not to go to Jerusalem, he merely told him what would happen there and it prepared Paul for what was to come to pass if he went there; *It was still Paul's choice, to stay or go; He chose to go knowing the fate which laid before him; (This prepared him to be prayed up and be ready).*

13) The true test of a Prophet is accuracy and credibility which comes from the Holy Ghost and is credible before men!

(See: II Kings 6:9-12 Elisha tells the king of Israel the battle plans of the king of Syria, and the king of Syria was troubled thinking that there was an informer among his soldiers / household but one of his servants spoke up and said that the words that he spoke in his bedchamber were revealed by the "Prophet" Elisha!)

14) There are some that believe that we do not need a Prophet's Ministry in this New Testament dispensation since we all have the Holy Ghost;

In the Old Testament the Holy Ghost did not come upon the * laity, but upon the Priest, the King, and the Prophet to anoint them to stand and minister in those "Offices" and minister unto God's people; (* *very rarely upon the laity...even those who would soon occupy that position.*)

We see that although the King and the Priest had the Holy Ghost upon them, they would still go to the "Prophet" for guidance.

Though we the New Testament believer, have the Holy Ghost, that doesn't mean we have the revelation gifts in operation; (*i.e. the same is true of the "Office" of the Pastor, Teacher, Evangelist, one could quote: Jer. 31:33-34 "... I will put my law in their inward parts, and write it in their hearts ... And they shall teach no more every man his neighbor and every man his brother ... for they shall all know me..."*)

* John 14:26 "... The Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance ..." If we go by this scripture alone, then we have no need to have a Pastor/Teacher over us, to teach us and guide us; *This would make the "Five Fold Ministry" of: Eph. 4:11-13 - look out of place and contrary to itself; God set up each and every ministerial office for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

Till we all come in the unity of the faith, and of the "Knowledge of the Son of God."

15) We are not to blindly follow the Prophet's ministry, but we need to heed to the revelation, (*listen to it, and pray about it, and wait for God's witness of the "Revelation"*). We are led by the Holy Ghost, usually by an inward witness.

The Prophet is used many times to confirm the leading that we already have from the Lord (*we've seen this with Paul and Agabus the Prophet in "Acts"*) The Holy Ghost does use Prophets to reveal even those things that are hidden, spoken only in our prayer closet, as a confirmation to what God's purposes are and even to give guidance/direction from the Holy Ghost concerning our innermost questions etc.

16) When the "Word of Knowledge" and/or the "Word of Wisdom" are in operation in the Prophet's ministry they are "Supernatural" out of the mind of God (*i.e. "Revelation Gifts"*) into the mouth of the Prophet and directed to the heart of a person or congregation.

* The "Word of Knowledge" and/or the "Word of Wisdom" are just what it is called, sometimes it is not a whole sentence, but a part, a Word or Words; As with any of the nine gifts they operate by "Faith" some take more "Faith" to step out in, with only a word or impression/or being led by the Holy Ghost to operate... as I stated before: *Some churches would have you write it down, check it out and approve it, before you speak it out... * this is not Scriptural, it's Careful! This is not Possible... * unless you have rehearsed it in your mind! (*save for another time...)*

Why? Because we need (*as ministers/and humans*) confidence that what we receive by whatever means, a Word, Impression, etc. is by the Holy Ghost and not by self, this comes by experience, by "*Stepping out on the Water*", by gaining credibility wrought by following the leadership of the Holy Spirit, even when our footing seems unsure, we must walk by "Faith" *and not be afraid to make a mistake, repent if necessary and keep on walking!*

If God has truly called a person to the "Office of a Prophet" or any other of the "Five Fold Ministry" then he will equip them for that particular ministry, and they will be "Approved of God and man" (*as with any ministry there must be a time of training and experience, to season you.*) as to your calling (*i.e. you don't need to label yourself, it will be evident in your life as to what God has called you to!*).

17) The gift of prophecy is often confused with the "Prophetic Office" There is the "Office of the Prophet", but not everyone that prophesies is a prophet. Someone may win souls but that doesn't necessarily put him in the "Office of an Evangelist"; for all believers are commissioned to witness, we have been given the ministry of reconciliation (*Matt. 28:19; II Cor. 5:18*)

* I Cor. 12:28 "And God Hath Set in the Church, first Apostles, secondarily Prophets, thirdly Teachers ..." We see the "Five-Fold Ministry" in Eph. 4:11; Paul asked the question in: *I Cor. 12:29 "Are all Apostles?" of course the answer is NO! Not everyone can stand or minister in that "Office", then he asked, "Are all Prophets?" of course the answer is NO! Not everyone can stand or minister in that "Office" either. He then asked the same of the "Teacher" (and we could ask the same of the "Pastor" and "Evangelist") of course the answer is NO! Not everyone can stand or minister in that "Office" either.*

* It is one thing to label yourself in one of those "Offices" listed, but only God can EQUIP you for it!!! (*The old saying states: "Some were sent, and some just went!"*) Remember, it is the ANOINTING OF THE HOLY SPIRIT THAT EQUIPS US FOR THE WORK OF THE MINISTRY; Without *it (the anointing)* you are in DANGER of INTRUDING into an "Office" or ministry you are not called to and will answer to God for such an intrusion!

* The same is true if you know your calling and walk away from it, or do not allow it to function to its full potential... *WE ARE TALKING ABOUT: ACCOUNTABILITY BEFORE GOD!*

** It is not your Ministry to do with as you please (remember: the parable of the "Talents" Matthew 25:14-30). * You have been given this "Office" for the "Perfecting/Maturing" of the body of Christ! Not for your personal Self Exaltation (Titles; Recognition; etc.)*

If you have to keep telling people what you are, then that is a good sign you are not walking in accordance to the calling of God, For he will EQUIP you and it will be "EVIDENT" of your Calling/"Office", God will "Promote and give Credibility to your calling"! (*Acts 2:22 "... Jesus... a MAN APPROVED OF GOD among you by miracles and wonders and signs, * which GOD DID BY HIM IN THE MIDST OF YOU, AS YE YOURSELVES ALSO KNOW."*) * *These "Office" are not given to make you superior to any believer!*

The greater the calling, the greater the responsibility... HUMILITY is the

* Key to any "Office"; you are there, in that position to serve God's people, "not lord it over them"! There is no BIG "I" and little you, in the kingdom of God... *There is only one biggie, it is God!*

"The Office of the "Prophet/Teacher"

a.) The Prophetic "Office" is usually not separated from the teaching ministry: The calling *is usually* "Prophet/Teacher", this is the way that God conveys His "Revelation" to his people, through the ministry of the *Teacher (Instructor/"Guide").

* The Office of The Teacher is a ministerial Gift, which I will cover in-depth in the future. Briefly put: it is moving in revelation knowledge by The Holy Spirit, who is the author and interpreter of the "Word". The person who is called to this "Office" (*of the "Teacher"*), by The Holy Spirit, transforms it (*The Word*) into "rhema" (a living word) with *deep insight* they are *able to implant* the "Word" into a person or congregation's heart (*as with good soil*) and it takes root. *It is different in that: of a layperson who may be able to teach a good bible study.* As stated before this is a ministry gift... for the perfecting/maturing of the body of Christ. I will cover this "Office" in-depth in the future. * *Note: you do not need credentials for any "Office"*

* Although the Prophet *may be a* Teacher, (*The "Gifts of their Office" as a "Prophet"*) may not be in operation at the time they are teaching the "Word of God", granted what they are teaching is inspired of God and anointed for that "Office" as a Teacher, and they will be equipped for it! (*The same is true for The Five-Fold Ministry; each will be equipped according to their calling and moves as the Holy Spirit leads to minister.*

b.) The main thrust of the "Prophet/Teacher's" message is: To call God's people to "Repentance" (*i.e. Self Examination and Change*) and "Revival" (*i.e. To stir, to awaken, and recognize who she is and to deeper revelation of God*) * Our Theology ("*Study of God*"), would be totally impossible and useless, unless God gave Self Revelation: *Ephesians 2:20 "And are built upon the foundation of the Apostles and Prophets..." (The O.T. & N.T. from: the "Word")*.

c.) * We have the Word of God to direct us and cause us to grow spiritually but without the "Self Revelation of God" we would be blind to the deep truths of His Character/Attributes and very being, for

the letter has no life, but it must be breathe upon by the Spirit of Revelation (*The Holy Ghost*) to cause a "Self Revelation of God" to be seen!

18) * This is done not only through "Signs and Wonders" but by "The Revelation Gifts"

(The Word of Wisdom; The Word of Knowledge and/or Discerning of Spirits)

* Discerning of Spirits: This is not only evil spirits but all spirits good or evil and also to see into the realm or dimension of the spirit world; * God is Spirit!!!

(Example: The book of Revelation, It is called the "Revelation of Jesus to St. John" it incorporates not only discerning of Spirits (seeing into the realm or dimension of the spirit world; but also: The Word of

Wisdom, The Word of Knowledge; all carried to the Churches by the tongue of Prophecy and written down for our understanding!)

19) John not only reveals the future of the Church but also warns the churches to straighten up or else!

* He also by the "The Revelation Gifts" foretells what is the past, present, and future; and what will happen to this world, as well as he foretold the condition of the churches then and now and to come!

20) *The message of the "Prophet" is as a "Watchman"; * they Admonish, Warn, Direct, Intercedes, Teach, and Counsels the Body of Christ (And some "Prophets" are called to minister to the World as the Mouthpiece of God; to Warn and call to repentance before the wrath of God falls!).*

* John 5:19 "... Jesus... said unto them, Verily, verily, I say unto you, the Son can do nothing of Himself, but what he SEETH the Father do: ... these also doeth the Son likewise." (*"The Revelation Gifts"*)

21) The "Prophet" as the O.T. calls him is a "SEER" (*I Sam. 9:9 "... when a man went to inquire 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".*) * The "Prophet" is allowed to see what is in the mind of God as the Holy Spirit opens the "*The Revelation Gifts*" unto him while in this "Office" * *He is then moved to speak or to communicate/intercede for the situation!*

22) Much Discipline, Training, and *the Art of Listening (being still and hearing God is a must!!!)* It is a life of total consecration to the will and purposes of God;

It is constant Self Examination; Repentance; and Dying to Self in order to allow the "Holy Spirit" to have free access/movement as "He" sees fit to "FLOW";

To be so submissive that self has no place in "His" operation (*lit. seeing yourself standing on the sidelines as you allow "Him" free access to use your body as "His" own!!!*).

23) Literally the "Prophetic Office" is unusual in that some things they do are "STRANGE" out of the "Norm", but the evidence is in the way God moves... God always gets results! And so, the "Prophets" ministry/office is usually misunderstood by those around Him and of his own house/church

Matthew 13:57 "And they were offended in Him. But Jesus said unto them, A prophet is not without honor, save (except) in his own country, and in his own house."

*(Also: Mk. 6:4) * The problem was they kept their eyes on the messenger and could not hear the message! * This is true today in that as soon as God raises up a Ministry, people look not at what God is doing or saying, but rather who is doing or saying it, and they miss God altogether!*

Acts 5:38-39 "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God!!!"

24) *The Greater the "Office" the Greater the Responsibility; "The more the Persecution!!!" Satan is out to stop the "VOICE of GOD" from being effective and coming forth in the Church or the World! (* John the Baptist said "I AM" the voice of one crying in the wilderness... "It was not John crying, but the Great "I AM" crying through him." Such is the office of the Prophet.)*

This is also true of all the "Five-Fold Ministry" * *WE MUST REMEMBER: "THAT IF PERSECUTION FROM SATAN DOESN'T GET TO US, LOOK FOR ITS COUNTERPART: "COMPROMISE"!!!"*

25) We must be people of "Integrity" not only in our daily lives but in our ministry!!!

* Never Compromise Your "INTEGRITY" or that of your Ministry. Regardless of what people say or do to you, keep faithful to God and His Calling on your life; strive to allow your "Office" to function to its fullest potential. *Job 27:5-6 (Amp) "...till I die, I will not put away my integrity from me. 6) My uprightness and my right standing with God I hold fast and will not let them go; my heart does not reproach me for any of my days and it shall not reproach me as long as I live."*

26) Above all any "Office" within the Church is SUBJECT TO THE "PASTOR" AS THE PHYSICAL HEAD OF THE CHURCH (i.e. the under shepherd of Jesus Christ!) As he that must give account for his "Office" and Calling, He has been given the Responsibility of Watching out for the Souls that have been entrusted to Him;

And also, with the responsibility of allowing The "Five-Fold Ministry" to "Function and Grow" within the Local Body as one that must give account for all Ministry that Functions within His Church;

With Knowledge and Guidance from The Holy Spirit *He Assist's these Ministries to "Function and Grow" to its Fullest Potential: and thereby as a Faithful Steward of God's Gifts ("The Five-Fold Ministry") to the Church He also shares in their Reward!*

Amen!

Pastor Bill Cahill, BCh.M

Chapter One

The Office of a Prophet

The Church should know by the **word of God** whether a man holds the office of a prophet. Because the church in the world has been ignorant and, for the most part, void of the offices of the five-fold ministries, it has failed to teach about the office of a prophet. I suppose the main reason is that there have been few prophets down through history. On the other hand, there have been, and are, more than most people think. It is important for the people of the world and the church to recognize such an office established by God Himself. The reason being,

Matthew 10:41 *He that receiveth a prophet in the name of a prophet shall receive a prophet's reward....*

Jesus made that statement speaking of the future but equally important is what the Old Testament (our schoolmaster) says about God.

Amos 3:7 *Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.*

Jesus warned of false prophets. This is one of the reasons it is important for us to recognize a true prophet, so we can then recognize a false prophet. Jesus said,

Mark 13:22

And if anyone says to you, behold here is the Christ! Or, Behold, there! You shall not believe. For false Christs and false prophets will be raised, and they will give signs and wonders in order to lead astray, if possible, even the elect.

We see here that these false prophets have the power to produce miracles and wonders in order to seduce. One of the things these false prophets will be saying is "Here is Christ" or "There is Christ." In my own lifetime we've had people who claimed to be the Christ and those who say, "He is here," or "He is there." All of them are false prophets.

When Jesus came to the earth and performed miracles and wonders, these things, **in themselves**, did not reveal who He was. Almost everything that Jesus did in this area God had previously performed through prophets. The miracles and wonders **were only a part of fulfilled scripture** or prophecies that foretold what He would do.

God gave the **Word of God** to us, so we could recognize Jesus. It was given as a testimony of His Son. It was given so we as believers could understand that, legally (according to the laws of God), He is who He is.

Since it is obvious that we have both God's prophets and false prophets performing **miracles and wonders**, this cannot be the distinguishing factor. Just as it was with Jesus, the distinguishing factor has to be the **Word of God**.

One aspect of a "vision of God" is that it is His vision for the future. That is one of the reasons why Ezekiel said that He saw "visions of God." They were visions concerning the things of God. Satan

"Though you are a prophet and have not love, you are nothing.

Numbers 12: 6,7,8a

And He said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision and will speak to him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth....

Jesus also said,

Matthew 4:4

...It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Jesus said,

Matthew 5:17,18

Think not that I have come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Think not that I have come to destroy the law, or the prophets....

The Law and the prophets did not cease at the cross. The word "fulfill" could have been translated "fully preach." Jesus did fully preach the law in the Sermon on the Mount, of which these very scriptures are a part.

Apostles and prophets did not cease when the first ones passed away. No man or prophet ever changed anything by dying. All the changes or additions to God's covenants were made through men who were living. Not one thing concerning God's word was changed by their death. But things happened at Jesus' death. When He died a covenant was ratified by His blood. Things were changed even in heaven by His death. To say that God's word changed because a prophet or an apostle died, is an abomination to Jesus.

He said that He would establish the fivefold ministry in His church. All five offices will be there when the church comes into the unity of the faith.

There is a difference between prophets and the anointing. It's all revealed in Numbers where the Lord took me. Moses, talking to the Lord,

Numbers 11:13,14 KJV

Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me.

Moses was complaining to the Lord about having the burden of all the people and weeping to Him. He could not carry the load.

Numbers 11: 16,17

And the Lord said unto Moses, Gather unto me seventy men of elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the

spirit which is upon thee and put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

Moses had made a plea and God was answering that plea. Notice that God says He will take the spirit that is on Moses and put it on the seventy. It was the gift of prophecy, as was revealed when this all came to pass.

Numbers 11:25

And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

The gift of prophecy had been distributed by the Lord among the seventy as **an anointing to prophesy**. There is more to the story here. It is so real to life when we walk only in the flesh.

But there remained two of the men in the camp, the name of one was El'-dad, and the name of the other Me'-dad: and the spirit rested upon them; and they were of them that were written but went not out unto the tabernacle: and they prophesied in the camp.

Imagine the two men who decided not to go. Would you have gone? Don't try to hide from the Lord if you're chosen. It won't do any good.

Those two prophesied in the camp right before everyone. The people probably thought they were "nuts."

And there ran a young man, and told Moses, and said, El'-dad and Me'-dad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

Can't you just see this happening today? Tattletales who think this should not happen are quick to notify the authorities.

And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!

Numbers 11: 25- 29 KJV

Moses simply called those who prophesied, "prophets" and desired that all God's people would prophesy.

Paul said the same thing about prophecy in the church. Let's look at, **1 Corinthians 13:5**.

I Corinthians 13:5

I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Now something else was about to happen in Moses' story concerning prophets and the office of a prophet. It is just as likely to happen in this day because of the lack of knowledge.

Numbers 12:1

And Miriam and Aaron spake against Moses because of the E-thi-o'-pi-an woman whom he had married: for he had married an E-thi-o'-pi-an woman.

Two people, a man and a woman, are coming against Moses the prophet.

Numbers 12:2

And they said, Hath the Lord indeed spoken by Moses? hath he not spoken also by us? And the Lord heard it.

Here we have two people who think they are like Moses because they have prophesied. God quickly and very clearly makes the distinction between a prophet (one who has an anointing that comes upon them) and the Office of a prophet (a man anointed as a man for a purpose).

Numbers 12:5

And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth

This was important enough for the Lord to personally intervene and clarify the situation.

Numbers 12:6,7,8

And He said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches....

Here the Lord lays out some principles whereby we can know when He has set a prophet. **1) Notice that it is the Lord's doing and it has nothing to do with the person. 2) He will reveal Himself in a vision. I the Lord will make myself known unto him in a vision.... 3) The Lord says He will speak in a dream, ...and will speak to him in a dream.**

Then He talks about the faithful prophets like Moses to whom He will speak mouth to mouth (have a conversation). **My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches....** Not only will He have conversation with them, but He will talk in a way as to give understanding with nothing hidden. All these things were a far cry from the two who had thought they were like Moses. Because God was angered at the situation, Miriam became leprous. Aaron reasoned that they had sinned and asked Moses to intervene, which he did. Consequently, Miriam was forgiven and was only leprous for a week; but she still suffered the consequences of her acts.

From all this we see that God has some very important principles concerning prophets. God sets prophets and I can see why he would be angered at anyone who could **conceive within themselves** to hold the office of a prophet just because they prophesied. God holds His prophets close to His heart but that doesn't exempt them from what happens to them because of their purpose.

To see more of the idea of the Lord's continual "workings" in a prophet's life, we look in the book of Jeremiah. Here God is talking about prophets.

Jeremiah 23:18

For who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it?

There are three main voices in the universe: God's, Jesus' and the Holy Spirit's! Few have heard God's voice, and few have heard Jesus' voice. But more importantly than all the encounters and conversations that prophets have had with God is this, "Is the prophet able to give understanding of what God has revealed?"

Jeremiah 23:22

But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

One way or another, everything God is doing in the earth is for the people of the Earth because of His love for them. When He sends a prophet, it is for the people's good. You could have a prophet who has heard God but acts prematurely. A good prophet not only plows up the weeds but replants with good seed. A prophet whose purpose is to correct should not only be able to tell you what's wrong, but he should also be able to tell you how to correct the problem. The prophets sent to the Kings in the Old Testament did this exact thing. They were men who had sat in the counsel of the Lord and were taught the ways of the Lord.

"**Sent One**" A person who holds the office of a prophet is a "sent one."

Jeremiah 23:21

I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied

Here God was talking about false prophets, so you can see that real ones are sent from God. A true prophet is sent for a purpose or has a commission of some type. If you are sent from the Lord, you can tell people what He said when He sent you. It's not something just conjured up out of your own spirit. Jonah told us about this.

Jonah 1:1,2

Now the word of the Lord came unto Jonah the son of A-mit'-tai, saying, Arise go to Nin'-e-veh, that great city, and cry against it; for their wickedness is come up before me.

This is not the first time God had ever spoken or worked with Jonah. The first glimpse of this in Jonah's life came from the prayer he prayed while in the belly of the fish.

Jonah 2:3

For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

Did Jonah know God? Most people would have given the devil the credit for doing this.

Jonah 2:7

When my soul fainted within me I remembered the Lord and my prayer came unto thee, into thine holy temple.

Jonah is in the belly of the fish pondering his own soul, his own thoughts. He is talking with God about it.

When my soul fainted within me I remembered the Lord.... His soul didn't faint until he wound up in this predicament. His flesh had been running his soul. When Jonah's flesh was brought to naught by the events that had happened, he gathered his thoughts. Jonah is not only remembering every encounter and everything the Lord had taught him but also what the Lord had told him to do. Look at the next sentence.

Jonah 2:8

They that observe lying vanities forsake their own mercy.

Jonah was talking about himself, as well as the people of Nineveh. Was this knowledge of understanding, that Jonah received at this moment, just something that popped into him or out of him? I think not! Jonah knew and understood this principle because it was coming from his **very soul, his inner man**. You don't think so? Then where would you be speaking from if you found yourself in the belly of a fish and you knew God had put you there? There is more evidence in the scriptures that Jonah had encountered God and spoken with Him before he was told to go to Nineveh.

Verse nine of the same prayer. **I will pay that I have vowed....** This vow was made before God told him to go to Nineveh. In my own conversation with the Lord I made a vow to Him. I said, "Lord, I'll do anything you want me to do, if you will **show me** what you want, as long as you bring my family along into understanding." He then in a vision showed me speaking in a church. I was saying, "Jesus loves you," among other things. He was keeping His part of my bargain or vow by **showing me** visually. Just like Jonah, I had made this vow before He gave me my commission. From Jonah's vow we see that he had conversation with the Lord, thus fulfilling the rules (spiritual laws) given out of the Lord's mouth to Miriam and Aaron.

After Jonah got out of the fish, the Lord again told him to go to Nineveh, and he went. Jonah gave the word of the Lord. The people repented of their ways and the Lord turned from what he was going to do. Jonah was displeased and angry, so he prayed to God again. In this prayer we can see that he knew God.

Jonah 4:2

...For I know that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Jonah knew that God was gracious, merciful, slow to anger and kind. That's why he had the nerve to run away and be disobedient in the first place. Jonah used the word **know**. He didn't say he believes. And there is a big difference. **I know God loves people**, not only because the Bible says so, but because I've seen the New Heaven & the New Earth, the manifestation of His love for man. **I saw** His love when I saw into eternity (eternal Life). I have seen what He has in store for those who make it. **Knowing is very different than believing.**

People who hold the office of a prophet know God because God counsels with them. People who prophesy from the anointing do not know God in the same way, as demonstrated in the story of Moses, Aaron and Miriam. The seventy who were anointed with the spirit of prophecy from Moses did not come close to knowing God like Moses did.

Moses could also tell you about the moment he was commissioned by the Lord. God was speaking to Moses from the burning bush.

Exodus 3:10,11

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go forth unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Moses is having conversation with God. We can see in this section of the story that the spiritual law spoken out of God's mouth is being fulfilled with Moses **before they were given verbally** to Moses, Aaron, and Miriam in Numbers 12. God was revealing Himself to Moses in a vision and talking mouth to mouth with him.

How can one know a prophet or receive a prophet in his name?

One should be able to recognize the principles set forth by God **from the person's testimony**. Look for these things. **1)** His experience will be initiated by God. **2)** God will reveal Himself in a vision. **3)** God will speak in a dream or a conversation. The Law is the shadow of things to come. The person's life should cast a shadow with these things in it. **4)** A prophet of God will always be trying to bring people to God (repentance from wrong ways) and not be turning or releasing them to the pleasures of their own life. He will not only be saying that **"God is"** but also that **"Jesus is."** **5)** He will always **bring attention to God or what He is doing**, fulfilling Amos chapter 3:7

Amos 3:7

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

6) He will have a commission, whether big or small. **7)** A prophet will speak from or of something he has seen. It will not be his imagination, but rather it will be something given **at the will of the Holy Spirit**. **8)** The main function of the office of a prophet is for correction. Even Moses was sent to "correct" the situation between Israel and Egypt.

One must realize that the things which go on in a prophet's life are saturated with God. They are always pulling and preparing the prophet to be able to accomplish his particular commission or purpose. You can recognize a false prophet by comparing his word with God's word. A true prophet must fulfill the pattern set forth by God, from God's own mouth. He would not have you ignorant!

Chapter Two

"Judgment: One Function of A Prophet."

The subject of judging is a difficult subject to comprehend, especially in the understanding of God's word and in the knowledge of the positions or offices held in the church. God, we can suppose, must have had to deal with every prophet because all of them had to understand their function in the office of a prophet. It was God's judgment that was being produced through them and not their own judgment. As you read about the prophets you will see that they were not blind nor ignorant of their situations. They were fully aware of them because of God's counseling.

Jeremiah 23:18

For who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it?

These scriptures concerning **God's counseling of prophets** reveal that there is much more to the function of a prophet than for a prophet to just blindly do and say what God says to do. God, in this chapter of Jeremiah, was distinguishing between false prophets and true prophets.

Jeremiah 23:22

But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

Again, God is talking about standing in his counsel, which is the key element required to make sound judgments and be successful. As a prophet, the more you stand in God's counseling, the more you learn of God's ways and thoughts. You are then better able to make judgments based on God's will, not man's will. Yes, we are to make judgments. Jesus said,

John 7:24

Judge not according to the appearance, but judge righteous judgement.

Matthew 7:1,2

Judge not that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

This may sound confusing because Jesus is saying in one place not to judge and in another place, He says to judge a righteous judgment. Here again, we must lay some foundational thoughts.

Jeremiah 9:23,24

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he that understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgement, and righteousness, in the earth: for in these things I delight, saith the Lord.

God is saying that anyone **who really understands, knows this**, "That it is God who exercises loving kindness, judgment, and righteousness, in the earth." We as Christians are supposed to do the same, but we must remember that it is God and only God who is able to do this perfectly.

It is God who reveals true loving kindness for a situation. It is God who reveals the truth and is the perfect and true judge in a situation. When God said I was a prophet, but without love I was nothing, I thought I had it made because I loved people. **No problem!** But then He said, "If you love them you'll tell them the truth." Man's love says let them believe what they want. God's love includes the truth because of the consequences of what man believes. God does have the true concept of love.

We must see that Jesus didn't come to the earth to judge, but to destroy the works of the devil and to establish a covenant whereby people could be saved to eternal life. He said,

John 12:46,47

I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

We must also see that God is the ultimate judge. In both the Old and New Testaments, He has been exercising loving kindness, judgment, and righteousness in the earth. **He still is, and always has been, even while Jesus was on the earth.**

One must realize God's position **...I am the Lord which exercise loving kindness, judgement, and righteousness, in the earth...**

God is doing this in the church because He loves us and with these thoughts as a foundation, one can understand the events that God brought into the prophet's life and why He said what He said;

The Event:

The Lord's answer,

"If a man receives by the spirit of God, a word of knowledge and a word of wisdom, and it is revealed that there is a problem with a person, is that the judgement of the man or the judgement of God?"

"When Ezekiel spoke judgments to the people, it wasn't his judgments but God's judgments through him."

"If this same man starts to see the same problem in those around him, is that the judgement of the man or the judgement of God?"

What is judging?"

"If a judge sitting on a bench does not have all the evidence and makes a ruling, he has "judged." If a judge sitting on a bench has all of the evidence and makes a ruling, he has made a sound decision and not a judgement."

If you have the evidence, you are not judging but making sound decisions. Look at what Jesus said about this.

Matthew 7: 2

For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

This scripture is talking about sound decisions (judgments). If you measure by the Spirit of God, it will be measured to you again. Then God will measure or give to you more things of the Spirit, so you can make sound decisions again. With what judgment we judge, we will be judged accordingly. We need to judge a righteous judgment, so we will be judged accordingly.

To have all the evidence we need God's input.

When we have God's evidence we are not judging but making sound decisions based on His judgment. When God shows something to a prophet it is God's judgment, not the prophet's.

God is the "Supreme Judge." **He knows everything**, even the thoughts and intents of the heart. He is the revealer of the truth, not any man or any prophet. So, if we glory, **let us glory in Him** and in the fact of what He himself said,

Jeremiah 9:23,24

I am the Lord which exercise loving kindness, judgement, and righteousness, in the earth: for in these things I delight, saith the Lord.

God is cleansing the church of false doctrines and cleansing His people of evil. When you function as a prophet (it is a function), God sometimes shows you things about people and situations.

For example, God paints a picture through a vision or a dream. In this picture there are general things brought to light. This could be as simple as "feelings.". Usually, but not always, your encounter with that person or situation **confirms** what was painted by God. Now the point is that if we had encountered the person or situation without the picture God painted, then we probably wouldn't have noticed the real problem. We surely would not have judged **correctly**. With God painting the picture it becomes God's judgment, not ours; and with the confirmation in the physical, it really takes all judgment away from the prophet.

When Jonah went to Nineveh God had already told him what to say and what was going to happen. One must realize what Jonah understood and saw. Unrighteousness was already manifest before him in the natural world. God wanted to give the people a chance to repent and receive grace. The people of Nineveh could reject or receive the prophet's words; but they had to receive the word of the Lord, God's judgment pronounced, **to receive the grace available**.

It is important to know that the functions of the office of a prophet **have not changed** just because we are in New Testament times. There are, and will be, prophets with a mission to exercise judgment ordained by God for certain situations. This is good.

Judgment is important, **so grace can come to the people and** they will go on practicing an **untruth or sin**, sometimes knowingly and sometimes unknowingly.

In our court system there must be a judgment or ruling so a sentence can be handed down. Without a judgment the defendant or the accused is incarcerated mentally and sometimes physically. Finally, his day in court comes and there is a judgment. He could be found not guilty. If found guilty the sentence may or may not include clemency or some grace, based on the individual situation. **Nevertheless, none of this could come until there was a judgment.**

In God's realm sin produces death to situations, relationships, lives, and sometimes the flesh. He often reveals the truth through the Holy Spirit or a prophet, producing open judgment. Then, according to the reaction of the person or people, either grace comes, or the fruit of sin is completed. The people at Nineveh were already sentenced and were going to reap the fruit of their unrighteousness. Then God sent Jonah to pronounce the sentence (reveal the truth of what was going to happen). Then the people repented, and grace came!

God, being the judge, is the one who determines **when court will take place** for a person. He also determines **when the sentencing will take place**, and **what that sentence is**. The timing of all this is God's decision. The Bible reveals that there will be a "Great White Throne Judgment."

This will happen when God says, it is time, period. But it will happen! No one can stop it or have any say as to what will happen nor what sentence will be invoked. We will all be judged by the records kept at Mount Zion. It will all be done legally.

We are, in this life, now at the time of the cleansing of the Bride of Christ. We must not reject the **function of a prophet** in the area of "judgment" because God still gives judgments through prophets. **We really need judgment of situations in our lives so that grace can come.**

What people often fail to realize is that grace is involved in healing and deliverance. If we never admit that we have a problem, it will not be addressed and fixed. God sometimes sends a prophet to reveal the truth that we wouldn't admit or didn't know. We then have the opportunity of receiving the grace you need.

In our natural life we make judgments (decisions). Right now, you are making a judgment on what I have written in this book. We have to make judgments. The important thing is **what we base our judgments on**. How much evidence do we really have? So many times, we judge by the appearance without the truth revealed by the Spirit of God. Jesus spoke about this when he said,

John 7:24

Judge not according to the appearance but judge righteous judgement.

We must realize that a righteous judgment comes only when God has revealed the truth of the situation or when we have **all the information** concerning a situation. Without the Spirit of God, we usually judge by present or past appearances. That's just the way it is. Actually, without being trained by God we can judge no one, because we don't know what has happened in their lives to make them the way they are. Some people judge by the color of skin or by the nationality just because of a bad experience with one of that color or nationality. This is judging by appearance, exactly what Jesus said not to do.

God revealed to me the mechanics of how to work the covenant promise which Jesus spoke from His mouth concerning salvation. Therefore, I can judge whether the mechanics (actions) occur. But I can't judge the heart, so I don't know the full picture because God is the only one who knows the heart.

Simple, isn't it?

In general, we cannot judge one another because we really don't know what the other person has been through. We are the sum total of our experiences and only God knows all of them. **He has all the evidence** and knows the thoughts and the intents of the heart. God reveals truth by the Holy Spirit at His will, not ours. He is not being critical but is revealing truth that will set us free from hindrances in our lives.

Thank God He is still judging (making sound decisions) people on the earth so we can receive His Grace!

Thank God He has revealed the real Judge to us.

Jeremiah 9:24

...I am the Lord which exercise loving kindness, judgement, and righteousness, in the earth: for in these things I delight, saith the Lord.

Chapter Three

Prophets and the Church

The main reason people will not believe that there are modern day prophets is because they have the idea that a prophet is "above" everyone else. I thought so myself until God showed me otherwise. Some people regard pastors in the same way. God kept telling me that Ezekiel was just a man, someone He chose. If the church could understand that the office of a prophet **is a function** ordained by God, it could receive the prophet with open arms.

All the offices of the five-fold ministry are just different functions for different purposes to be performed by people who are chosen by God. Prophets make up a portion of the five-fold. I can't say that it is one-fifth because there seem to be more pastors, teachers, and evangelists than prophets or apostles. From the story of Moses and the seventy we see that the spirit of prophecy (Jesus) can come on anyone. One must understand that it takes the functions from **all of the five-fold** to bring us (the body of Christ) into the unity of the faith and the full knowledge of the Son of God. This is not my idea. Look at the scriptures.

Ephesians 4:11-13

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

The five-fold ministry will continue **until** this happens. We are talking about the **Bride Spotless!** At the Holy Spirit's will, the anointing can come on anyone for the purpose of performing any function mentioned here. But the offices of the five-fold ministry are held by people in which the very function is a part of them, ingrained by God into their very being. The church **needs** every function of the five-fold, yet very few Christians recognize **all** of them.

Recognition is very important. If we do not recognize and understand your position or function in the body of Christ, we won't be able to receive your reward (the reward that the Lord wants to give to us through you, the prophet or prophetess).

I Corinthians 12: 29,30

Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?

Most certainly not? This is why the word "some" is used in the following scripture.

Ephesians 4:11

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Part of the reason the body of Christ is sick, not only in body, but with all sorts of doctrines, **is because individuals have not discerned the body of Christ.** God is an orderly God, doing everything legally.

Correctly dividing the Word of God does not mean taking words out of sentences. Line upon line and precept upon precept does not mean the removal of certain words from sentences or thoughts. Rather, it is the addition of **thought** about a certain subject in order to come to God's **complete thought** on the subject.

The word "Word" means God's Word, which includes the thought (God's thought) behind the words. Looking at these scriptures again, what is God's thought?

Ephesians 4:11-13

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

This scripture says that one of God's thoughts is that we need **apostles, prophets, evangelists, pastors and teachers; for the perfecting of the saints,** etc. If we remove **apostles and prophets,** we have removed part of God's thought.

Is He wrong?

If we think the body of Christ **has ever** come to the fulfillment of these scriptures **we better look again.**

If we think the church that was in existence then the apostles were alive fulfilled these scriptures, **we better read the Bible again.**

If we think the church that is in the world today has come into the **unity of the faith, into the knowledge of the Son of God, unto a perfect man, and unto the measure of the stature of the fullness of Christ;**

WE BETTER THINK AGAIN.

When these scriptures come into manifestation or completion, there will be a **Bride, spot and wrinkle free.** If we don't believe that there are prophets after the death of the apostles, then we don't believe what the book of Revelation says. We believe what men have told us, not what God has told us. We need prophets to bring correction into the church. We need judgment by the word of the Lord, pure truth, **including the result.**

Jonah gave the word of the Lord **including the result.** Are we willing to judge our traditions and what we believe?

The Bible says we are to judge ourselves, so we aren't judged. This indicates that if we won't judge our self we're going to get judged anyway. Sometimes God will send a prophet to reveal the truth that we don't know, but it's for our own good.

Because of grace, one doesn't want to wait for the great white throne judgment to be judged for things that we should have taken care of here. Grace will be given there, but it is cut and dried (strictly legal by God's standards) and out of our hands.

Thoughts to spur our thinking.

What do we think will happen when God says, "I sent a prophet to you and you rejected him?"

We'll probably try to defend our self by saying, "I didn't believe in prophets. I didn't believe he was a prophet and I didn't believe what he was saying." God could say, "I sent you a letter, My Word, telling you how to recognize a prophet of mine." And we'll retort with, "Your word said I have no need that anyone teach me because of the Holy Spirit that is within me." This is haughty.

Grace will be there for us if we're saved, but we will still gnash our teeth when we see the truth which the prophet was trying to convey to us. We may say "It only affected me," but that is not true. The untruth we live **always** affects those around us and can cause them to miss heaven.

Are we teachable? Or are we protective of what we believe, regardless of the truth? The seed of untruth always produces its fruit.

The church needs the function of the prophets to bring the Spotless Bride into manifestation. **Jesus is** the one who sets the offices of the five-fold, not the church. **God is** the supreme judge. **God is** the revealer of the truth. **God is** the one who really knows our need. **God is** the one who has called us. **God is** the one who chooses the chosen. **God is** the one we and everyone ever born will meet. **God is** the one who spoke and established every covenant. (He never asked man how to do anything concerning His covenants or concerning how His church functions.) **God is** the one who sent His son Jesus. **Jesus is** the savior of the world.

Help us Lord. Send your prophets. Judgment has come to the Church. Judgment is coming to the world.

"Judgment must be, in lieu of the Grace to come."

The Office of the Evangelist

By Wade I. Goodall

Angels cannot preach the gospel; only beings such as Paul, you, and I can preach the gospel.¹

When God created the church of Jesus Christ, He also determined how He would nourish it. He "gave some to be apostles, some to be prophets, *some to be evangelists*, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:11–13, *emphasis mine*).

This issue of *Enrichment* focuses on the office of the evangelist. These wonderful, gifted people are critical to our churches, for our Creator knew what the church would need to bring it into balance and maturity. I have often thought about what kinds of tools or helps could be found to pastor more effectively. All of us have attended ministers' seminars and conferences, read the latest books, and sought out clues from how other successful pastors are doing their work. All this is good, but sometimes we miss some of the perfect advice given in the Scriptures: using the gifts God has given to the Church.

One of these gifts is the gift of the evangelist. Like pastors, evangelists are unique gifts to congregations. We need to utilize every tool God has created to make our churches work effectively. We are a team with various players doing their jobs. All the team members have the same goals in mind; namely, to help the lost come to Christ and to help the found come to maturity in Christ.

Undoubtedly the church that works with an evangelist in pre - crusade or single-meeting preparation will have better results when the evangelist leaves town. Many evangelists have brochures or programs that advise how to invite a non-Christian to the meetings, how to pray for the services, and how to follow up effectively on those who were saved, baptized in the Holy Spirit, or ministered to in other ways. The preservice preparation and the follow-up work together to help assimilate the new Christian or visitor into the congregation.

Selecting the right evangelist for your church is another important factor. For example, if you need a children's evangelist, some evangelists specialize in communicating with children. If you need an evangelist who will speak in a multiple-service crusade, other evangelists primarily do that. If you are sensing that the church needs messages on eschatology, faith, repentance, etc., evangelists are available who have unique abilities to communicate in one or more of these areas. Jimmy Davis, national evangelists' representative, has provided a booklet with the names, addresses, and specialties of Assemblies of God evangelists. Looking through this enclosure will give you a sense of the different gifts these leaders have.

If your church has not utilized the gift of the evangelist, may I suggest that you do? Pray and think carefully about the results you would like to see. Ask other pastors, friends, or the district officers about evangelists they would recommend. Speak to your congregation about the need for utilizing the gift of the

evangelist and what you are praying about concerning the upcoming special meeting/crusade. God will bless you and the congregation.

Evangelists focus on evangelism and messages that will stir up faith. They have a God-given, unique passion for those without Christ. They sometimes see things pastors do not see—people in your community whom you might have overlooked or forgotten. They hear a heart's cry that busyness and other voices possibly have shut out. They sense negative attitudes in your church that, because of weariness, you might have learned to live with, and they challenge you to get stirred up and fight for the faith that perhaps has grown lukewarm with many of your members.

One evangelist said, "While women weep, as they do now, I'll fight; while little children go hungry, I'll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, where there remains one dark soul without the light of God—I'll fight! I'll fight to the very end!"²

Evangelist, thank you, thank you for fighting for us.

ENDNOTES

1. Oswald Chambers, quoted in Edythe Draper's *Book of Quotations for the Christian World*, (Wheaton, Ill.: Tyndale, 1992), 181.
2. General William Booth, quoted in George Sweeting's *Great Quotes and Illustrations*, (Dallas, Tex.: Word, 1985), 107.