



THE KINGDOM COMMONWEALTH OF YISRAEL
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Apostolic Doctrine

THE PROPHETIC, PART ONE: OPERATIONS, ADMINISTRATIONS AND GIFTS

An Overview

Surely YAHUWAH Elohim will do nothing unless He reveals His secret unto His servants the prophets. – Ahmos 3:7

Beloved children: for those of us who believe the ancient Hebrew Scriptures to be the inspired word of YAH, the historical role of the prophet lies at the very heart of our worship experience. The first five books of the ancient Hebrew Scriptures were written by a prophet – Mosheh. And that great prophet did prophesy that Almighty YAH would raise up another prophet from the midst of the people like unto himself, and that the people must follow that prophet.

Whenever Yisrael went astray from the spiritual purpose of Torah, Abba YAH raised up prophets to lead His people back to the paths of righteousness, for His Holy Name's sake... And in the fullness of time, when YAHUWAH revealed His Son to Yisrael, He first raised up a prophet to prepare the way for His appearing. And of course, Christ Himself stood in the office of prophet during His earthly ministry, before ascending to the Right Hand of the Majesty on High to assume His role as "...the Apostle and High Priest of our profession." (Heb. 3:1).

My brethren, let us be ever mindful of the irreplaceable truth, found in the words of Yakhanan ha shaleakh/the apostle John in his book of the Revelation of Yah'shua Ha Mashiah: "I am your fellow servant, and of your brethren who have the testimony of Yah'shua. Worship YAHUWAH.

For the testimony of Yah'shua is the spirit of *prophecy*." (Rev. 19:10b). And then, in giving gifts unto men, He also gave us prophets as a key part of His ministry of perfecting the saints in love.

Then and now, the office of prophet is absolutely indispensable. And yet at this hour, with iniquity and lawlessness abounding, the prophetic office has become woefully misunderstood, and its holders despised, slandered and rejected in the tradition of those who have gone before... And as the faithful remnant of Yisrael in Christ, we are duty bound by the Commandment of YAH not only to receive His true prophets, but to come to understand their true purpose and function, and to accept their vital role in bringing the set-apart nation to maturity.

Now to be sure, the office of prophet is a point of doctrine needful of in-depth teachings to fully understand. But for the purposes of this overview, we will focus on the basic definition and functions of the prophetic office, and the gifts as they manifest among the remnant at-large.

OPERATIONS

The word 'prophet' in the Hebrew tongue is 'nabi,' which simply means "an inspired man." And needless to say, what inspires a true prophet is YAH moving upon him by the Holy Spirit. And fundamentally, prophecy is for the shaping, drawing out and establishing of the people of YAHUWAH into the fullness of Christ through foresight, insight and oversight.

However, there is a clear distinction between the *office* of prophet and the gift of prophecy!

To begin with, any true Spirit-filled believer can and will prophesy. As a matter of fact, despite popular Pentecostal dogma, according to the apostle Kefa-Peter, the initial evidence of being filled with the Ruakh is prophesying, and not speaking in unknown tongues. (Acts 2:14-19). But the very *life* and circumstances of one called as a prophet is prophetic! That is to say, the circumstances and events in the life of a true prophet contain divine revelation and inspiration for the Kingdom. SÉLAH.

Behold Yisrael: the hidden understanding of the prophetic is that *all* true Ruakh-filled believers will prophesy. But a prophet is, in Spirit and in truth, a physical representation of the Word of YAHUWAH personified and dwelling in our midst...

Again, the spiritual gift of telling forth the wonderful works of YAH is given to every true believer in Ha Mashiach. However, church governance, along with the added components of oversight,

instruction and correction are specifically reserved for the three-fold headship of shaleakhim, nabim v'morim – apostles, prophets and teachers, to equip the remnant at-large.

Clearly, the most critical distinction to be drawn between the prophetic mantle and the gift of prophecy is the *life* of a prophet. For the very circumstances and events of a true prophet's life provide living revelations by example, of current Kingdom judgments; and revelations of divine judgments yet to come. Consider as examples, the prophet Ezekiel's assignment to illustrate a soon-coming judgment upon Ya'aqob through lying on the ground for months on end; and the miraculous sign of the prophet Dahniel's preservation in the Lion's den in Babylon...

And of course, consider the prophet Hoshea being commanded by YAH to take a wife of whoredoms, to illustrate to a backslidden nation her great unfaithfulness before her Elohim. Surely the self-sacrifice, persecution and slander that a *true* prophet suffers as one being “forsaken of GOD” earmarks the sacrificial life and ministry of a real prophet of YAHUWAH, both then and now.

Now concerning the proper assignment of a true prophetess: Notice, beloved children, that throughout the Bible, an ‘inspired woman’ is referred to as exactly that – a *prophetess*... In the Hebrew tongue, the word ‘prophetess’ is ‘nebia,’ a woman whose function is separate and distinct from a male prophet – a nabi. The Hebrew word ‘nebia’ means, “An inspired woman; by implication, a poetess; by association, a prophet's wife [or daughter].”

So despite the end-time demonic blurring of the true order of male and female set by Abba YAH, when referring to the ministry of the prophetess, the Word of GOD remains consistent; drawing a prophetic gender distinction as with the order of male and female in general, as determined by Almighty YAH from the very Genesis of mankind.

And beyond the gifts of insight and oversight that characterize every true minister of Christ, a prophet's added gift of foresight makes him uniquely equipped, along with the true apostle, to serve as the very foundation of the nation, with Ha Mashiach Himself being the chief cornerstone. (Eph. 2:19-20). And surely, all true apostles are prophets, but not all true prophets are apostles...

Nevertheless, the ministerial relationship between a true apostle and prophet is a complex and revelatory one, which we expound upon in detail in our teaching on three-fold headship. But again, for purposes of this study, suffice it to say that each ministry office includes the gifts of each office that follows it in the set order of ministry.

Beloved saints, a prevailing wind of doctrine claiming that the office of prophet is no longer necessary has ripped through the household of faith and left great destruction and confusion in its wake. A similar whirlwind has actually accepted the restoration of the ministry gifts. But unlike the prophets of old, who reprovved and rebuked and not just revealed, the watered-down role of the “New Testament prophet” that this errant wind of doctrine accepts is limited only to exhortation and comfort...

The truth is, a true prophet, even now, is endowed with a measured ability not only to see into the future, but into the lives of the people – often into areas they may be completely unaware of. And again, contrary to popular opinion, a genuine prophet’s mantle still includes the full range of prophetic expression. In fact, the scriptures are replete with instances of prophets seeing into the lives and destinies of individuals as well as whole communities, cities and nations, when they were themselves unwilling or unable to do so – even under the New Covenant. (Acts 11:27-28).

And as it is written, a true prophet must not only build and plant, but he must also “...root out and throw down...” as well. (Jer. 1:9-10). After all, how can one build a temple on holy ground retaken from our pagan enemies without first tearing down their monuments to idols? Or how can a farmer plant in a recaptured vineyard without first uprooting its tares? SÉLAH.

ADMINISTRATIONS

Although a prophet often functions as a pastor/teacher or shepherd, the office of prophet is separate and distinct from a chosen pastor-moreh; and is a part of what we refer to as “fluid” ministry – called to provide oversight, insight and foresight to the holy nation at large. Now the primary function of one called in the office of pastor is to feed the flock at a specific local congregation. To that extent, the local pastor must come under the direct authority of the apostolic and prophetic offices.

(Note: a careful study of the original Hebrew and even Greek texts – the Torah, Septuagint, and so on – clearly reveals that the terms priest, pastor, bishop, shepherd and elder to be essentially interchangeable. And as a matter of fact, the original first century order saw local shepherds being selected and confirmed by the apostles and prophets.)

My fellow saints in Christ, the authentic anointing to put forth the doctrine, vision and direction of the local congregation has always rested upon the apostolic and prophetic offices. And the faithful and true remnant of Yisrael must now return to this ancient landmark our fathers have set. Do not

err, my beloved brethren: while we must certainly recognize the need to beware of false prophets, we must never reject the words of a true prophet of YAH. For he speaks in YAH's stead; and what he proclaims is ultimately the key to the release of divine favor into our lives and circumstances, as well as being critical in the long journey towards spiritual maturity.

Let it be known at this dawning of the new Kingdom age that the *true* prophets of YAH, like the prophets who were before them, are yet in 'the wilderness,' or "away from the camp," so to speak. Like the holy prophets of old, these men are prepared for ministry not by the second-hand revelation of the established order of their day, but by Abba YAH Himself. SÉLAH.

Hear, O Yisrael, and understand: Mosheh-Moses did not encounter the Most High among his brethren. But instead, he was prepared for leadership among the Midianites; a different branch of the family of Abraham. The great King Dawïd did not seal the vision of YAH in the court of Sha'ul, but in part, while sojourning among the Philistines – in enemy territory. And EliYahu-Elijah the prophet gained the courage and faith to overthrow Achab's ungodly rule under Jezebel, not in the synagogue, but in the *wilderness*.

Even Yah'shua Ha Mashiach Himself was born in 'Judea,' but grew in favor with YAH and man, not among the Yisraelim, but in Nazareth, among the hated "half-breed" Samaritans. Indeed.

One of the main causes for the Master's rejection by the corrupt religious order of His generation was that He was perceived by them as a "stranger," and therefore, as an illegitimate Messianic candidate. As in "Can any good thing come out of Nazareth?" As in "You are a Samaritan, and have a demon." And so shall it be in this final hour...

Hearken, O beloved Kingdom: as we move into this golden age of the restoration of all things spoken by the ancient prophets, the true prophets of YAH will become increasingly evident and increasingly effective in preparing the way for establishing Kingdom order in our Messiah. And again, in seeking a full innerstanding of the prophetic office, the most important word to keep in mind is that they fall into two basic categories: one, the *office* of prophet ordained by Yah'shua, and two, the prophetic *gifts* given by Ruakh Ha Qodesh.

Functions

Again, the prophetic gift of the Ruakh is eventually given to every true believer who continues on from justification into consecration in Christ. But the prophetic *office* includes the added

dimension of oversight, as well as organizational responsibilities within the Kingdom at-large. And in truly understanding the prophetic, we must not only draw a clear distinction between the office and the gift, but we must know very simply that the office of prophet is rooted in foretelling, while the gift of prophecy is rooted in ‘telling forth.’

And again, as we so often teach, a true prophet has the ability to see not only into the future, but into the lives of individuals, communities, cities and nations. And contrary to the prevailing winds of doctrine, YAHUWAH anoints His prophets, even under the New Covenant, for this very purpose. (Acts 11:27-30). On the other hand, the prophetic gift to the faithful at-large is the spiritual ability to declare the mighty works of YAHUWAH – to glorify and extol His goodness and mercy, and thus, to inspire, console and encourage the brethren. Very simply, a true prophet of YAH will function in ministry in three basic areas:

- Foresight
- Insight
- Oversight

Foresight

The gift of foresight is the most basic and most understood, and yet, the most widely accepted function under the prophetic mantle. In the earliest days of our fathers, a prophet was called a ‘seer,’ since his sole responsibility was to provide divine vision and guidance to his given family, city and tribe – and in certain instances, to the entire Yisraelite nation. And in some cases, á la the prophet Yonah-Jonah and others, even to other nations whom YAH had taken issue with. For example, a seer putting his city on notice of an impending famine, or a foreign invasion would obviously represent a deeply appreciated contribution to the community to say the least!

First and foremost, a true prophet of YAH is a visionary.

Nevertheless, as time in ancient Yisrael progressed, her inevitable backsliding caused the justice and judgment of YAH to be proclaimed by His prophets. And of course, this became a word that although humbly received by a faithful remnant, earned the wrath of many. Often to the point of the prophets’ very lives hanging in the balance...

But beyond his worship of YAH in Messiah Yah’shua, the true test of a prophet at this hour is that the things which he prophesies do surely come to pass; and of course, his willingness to declare

even that which is likely to offend his listeners, and to suffer the inevitable persecution and deprivation that arises as a result. Measured by that yardstick, it becomes obvious that there are not many genuinely anointed prophets of YAH in our midst. What becomes just as obvious is that we desperately need the ones who *are* willing, like Yah'shua Himself, and all the prophets of Yisrael, to tell the hard truths in love, and to endure the relentless opposition. Even so, Amen.

Insight

Once again, the true prophet possesses the divine ability to see into the lives and destinies of individuals, as well as whole families, communities, cities and nations. And like the mighty prophets of old, they also possess the will, the courage and the humility to speak a true word of correction or judgment to the mistaken and the disobedient.

Now of course, at some point in our national evolution, the ancient prophets of Yisrael were no longer held in high esteem as valued and respected members of the community. Instead, and most often, they were viciously maligned, isolated, tortured, and even killed outright, for being “bearers of bad news.” But even so, do not err, beloved brethren... Contrary to popular religious opinion, a true prophet's mantle continues to this very hour to include the full range of prophetic expression; including judgment by rebuke, reproof and admonition, until we all come to the unity of the faith, as it is written.

For example, in Paul's first letter to the Corinthians, he sets forth the proper manner to fulfill the prophetic needs of the Church-Sanhedrin, instructing, “Let the prophets speak, two or three, and let the others judge. If anything be revealed to another that sits by, let the first hold his peace. For you may all prophesy one by one, that all may learn, and all may be comforted.” (1 Cor.14:29-31). Surely, this original operational format for prophets in Christ remains crucial even at this stage, to receiving the knowledge and revelation we require to overcome the world.

The prophetic office is also needful for the powerful witness and testimony it brings to the weak or unbelievers among us, that they might repent and find new life in YAH through Yah'shua the Messiah. Paul put it this way: “...But if all prophesy, and there come in one that believes not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship YAHUWAH, and report that YAHUWAH is in you of a truth.” (1 Cor.14:24-25). Even so, Amen.

And yet, for the record, our local congregations of today have no such practice, and are simply

operating without the whole counsel of YAH. And therefore, this study of the prophetic is no mere exercise in rote theology, but a practical matter of paramount importance in bringing the remnant of Yisrael in Christ into the unity of the faith.

Oversight

Community oversight is another key area that has yet to be established among our congregations, and is a major cause of our vulnerability to heresy and demonic infiltration. The office of prophet is also established and ordained as a governmental position within the local congregation, as well as the holy nation at-large. And unlike most local pastors and teachers, an endowment of supernatural spiritual discernment is a part of a prophet's gifting for overseeing the set-apart ruling body of Yah'shua – with prophetic discernment being a major requirement for ordering the household of faith, and maintaining its operation in peace and true holiness.

As it is written, “Where there is no vision the people perish: but he that keeps the law, happy is he.” (Proverbs 29:18). In other words, no prophetic vision, no limit on lawlessness. SÉLAH. And the vision that provides real, life sustaining hope is not the vain, materialistic madness being passed off as “prophetic teaching” today, but a divine prophetic vision that has yet to be realized at this critical hour.

GIFTS

A true prophet of YAH, and all Spirit-filled saints, will prophesy for three basic purposes:

- Edification
- Exhortation
- Comfort

At the onset of the Church-Sanhedrin of Christ, His family and disciples, after misreading Him, forsaking Him, and even betraying Him, were finally gathered together in one accord, and were then filled with the Spirit. They immediately began to prophesy in the languages of the proselytes from the many nations who were gathered at Jerusalem for the Passover. Clearly, this gift of prophecy, which was promised to us by Yah'shua Himself, is given to every believer who moves beyond being a distant follower of Christ to His true disciple, or student. Kefa-Peter's message to the gathered throngs on that Pesach included this marvelous assurance:

“...Repent, and be baptized every one of you in the name of Yah’shua Ha Mashiach for the remission of sins, and you shall receive the gift of Ruakh Ha Qodesh. For the promise is unto you, and to your children, and to all that are afar off, even as many as YAHUWAH Elohim shall call.” (Acts 2:38-39). I beseech you, O Yisrael: do not be deceived. The gift of prophecy was not limited to the birthing of the church alone, but for her growth into maturity as well, which includes the faithful remnant of Yisrael of every generation, including our own.

Edification

The first basic prophetic gift is edification, which simply means to build up; and the gift of prophecy properly exercised does exactly that. This wonderful gift of the Ruakh both strengthens the saints by building up the individual believer, and brings conviction and repentance to the unlearned and the backslidden, building up the whole congregation.

As it is written, “How is it then, brethren? when you come together, every one of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation. Let all things be done unto edifying.” (1 Cor. 14:26). The fact that so many of our meetings have become little more than one-man pontifications is a major reason the remnant is so divided and confused!

Exhortation

The second of the basic gifts of prophecy is exhortation, which, according to the dictionary, is “To urge by strong, often stirring argument, admonition, advice, or appeal...” The gift of the Holy Spirit and the utterances He inspires will often serve to encourage the remnant, and re-energize our spirits for the day-to-day challenges that face all of us who seek to live consecrated lives in Christ.

Now there are some among us who suggest that the “whooping” of “black” preachers for example, is not ministry at all, but nothing more than a show. And while in some instances this is no doubt the case, we must also know that this rich tradition, which many have misused to gain followers unto themselves, was born as a legitimate gift of the Spirit, only to be co-opted by the wicked and exploited for personal gain. And yet, we must strike a balance between teaching and preaching.

As it is written, Abba YAH by the mouth of the prophet Hoshea-Hosea declared, “My people are destroyed for lack of knowledge.” And not a lack of *entertainment*, I might add... But at the same time, the positive spiritual impact of a stirring, heartfelt exhortation in the Holy Spirit is self-evident; and in my judgment, without question! Let there be no doubt throughout the Kingdom of

YAH: This special ability is in great measure what has kept us, O Yisrael, through the long and bitter night of our captivity... Even so, Amen.

Comfort

The third basic gift of prophecy is comfort, which is simply the consoling of one another through the inevitable trials and tribulations we face as faithful disciples of Christ.

Surely, a word of comfort fitly spoken serves as a kind of spiritual balm for our wounds. And although this beautiful gift seems to be less popular than the more “high profile” gifts, the binding up of the broken and wounded in spirit is without question a necessary and very real gift of Ruakh Ha Qodesh to the body of Messiah. After all, Yah’shua Himself declared according to the prophet YeshaYahu-Isaiah, that YAH “...has sent me to bind up the brokenhearted.” (Is. 61:1). SÉLAH.

SUMMATION

My beloved brethren, it is written, “...believe in YAHUWAH your Elohim, so shall you be established; *believe His prophets, so shall you prosper.*” (2 Chronicles 20:20). Even so, Amen.

Surely, without the prophets of YAH, the body of Christ has no eyes – unsightly and disfiguring not to mention dysfunctional. And just as importantly, without the inspired utterances of consecrated Spirit-filled believers, the body of Christ has no spark, without which genuine forward spiritual motion as a nation is impossible – foolish and wasteful, not to mention immobilizing!

O beloved nation, greatly despised, I simply cannot over-emphasize our need to come into a renewed understanding of the prophetic. Surely, the prophecies we read in scripture are documentations of the YAH-breathed utterances of the Hebrew prophets of Yisrael. But in all candor, and without fear of contradiction, the prophetic utterances of His true prophets of this hour are just as needed; and in some instances, carry as much weight as those of the ancient prophetic scriptures themselves.

For that which is written has now become the ‘logos’ or letter of the word. But the spoken or ‘rhema’ word speaks to the Spirit of the Word *in our current circumstances!*

My fellow countrymen, know for a surety that the Kingdom Commonwealth of Yisrael as a whole must finally come to realize that the divine declarations of a true prophet, even in this final hour,

are not mere suggestions, opinions or personal advice... For in Spirit and in Truth, they reveal and articulate the very mind of Almighty YAH! SÉLAH.

Hear O Yisrael and innerstand: we as the set-apart Kingdom must finally discover, submit ourselves to, and endure the correction of the unsung set-apart prophets of modern-day Yisrael, as well as exercise the prophetic gifts given to us all; that we as the faithful end-time remnant may become a spotless Bride for Christ; crowned with Glory, and Honor and Praise; and beautifully adorned with knowledge, wisdom and understanding, unto the Eternal Glory of Abba YAH!

YAH Khai v'HalleluYAH!

IT'S KINGDOM TIME.

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The House of Dawid is the sovereign Hebrew Yisraelite Governmental Order of The Kingdom Commonwealth of Yisrael, and the founding body of the Church at Victorville; a global Messianic non-501(c)3 association located in the High Desert of Southern California, U.S.A.