



THE KINGDOM OF YISRAEL COMMUNITY NETWORK
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Yashah Ben Y'shua Ha Shaleakh
Servant and Royal Emissary
The House of Dawid

APOSTOLIC DOCTRINE

THE ORDER OF THE PROPHETIC

An Overview

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

In the Name of YAHUWAH our Father, and Messiah Y'shua our Redeemer, Greetings.

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. That great prophet did prophesy that YAH would raise up another prophet from the midst of the people like unto himself, and that the people must follow him.

Whenever Yisrael went astray from the spiritual purpose of Torah, YAH raised up prophets to lead His people back to paths of righteousness for His holy name's sake. In the fullness of time, when YAHWAH revealed His Son to Yisrael, He first raised up a prophet to prepare the way for His appearing. And then of course, Mashiach 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 Yochanan ha Shaleakh, in his book of the Revelation of Y'shua Ha Mashiach: "I am your fellow servant, and of your brethren who have the testimony of Y'shua. Worship YAHUWAH! For the testimony of Y'shua is the spirit of prophecy." (Rev. 19:10b). And then, 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 office of prophet has become woefully misunderstood,

and its holders despised, slandered, and rejected, in the tradition of those who have gone before. As the faithful remnant of Yisrael in Mashiach, 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. The office of prophet is a point of doctrine needful of in-depth and comprehensive teachings to fully understand. But for purposes of this overview, we will focus on the basic definition and purpose of the prophetic office, and the prophetic 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." Needless to say, what inspires a true prophet is YAH moving upon him by Ruakh Ha Qodesh. And fundamentally, prophecy is for the shaping, drawing out, and establishing of the people of YAHWAH into the fullness of Mashiach, 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 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* (not speaking in unknown tongues.) (Acts 2:14-19). But the very *life* 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. Selah.

Behold O Yisrael: the hidden innerstanding 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. Surely, 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 vision, 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.

Beyond possessing the gifts of insight and oversight that characterize every true minister of Mashiach, a prophet's added gift of foresight makes him uniquely equipped, along with the apostle, to serve as the very foundation of the nation, with Ha Mashiach Himself being the chief cornerstone. (Eph. 2:19-20). Selah.

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 great detail in our teaching on 'Three-fold Headship.' But for purposes of this overview, suffice it to say that each ministry office includes the gifts of each office that follows it in the set order of ministry. But the gift of foretelling is unique to the foundational offices of Apostle and Prophet.

My brethren, at this hour, a prevailing wind of doctrine 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 reproved 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. Again, contrary to popular opinion, a genuine prophet's mantle still includes the full range of prophetic expression. 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. 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?

ADMINISTRATIONS

Although a prophet also functions as a pastor/teacher, or shepherd, the office of prophet is separate and distinct from a local Pastor-Moreh, and a part of what we refer to as "fluid" ministry; called to provide oversight, insight, and foresight to the holy nation at large.

The primary function of one called in the office of pastor is to feed the flock at a specific local congregation. To that extent, clearly, 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 and Septuagint, etc. - clearly reveals that the terms priest, pastor, bishop, shepherd, and elder to be essentially interchangeable.) As a matter of truth, the original first century order saw local shepherds being selected and confirmed by the apostles and prophets.

The authentic anointing to put forth the doctrine, vision, and direction of the local congregation, has always rested upon the apostolic and prophetic offices. 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 declares 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.

Brethren, 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 prophets of old, these men are prepared for ministry not by the 'second-hand' revelation of the established order of their day, but by YAH Himself! Hear, O Yisrael, and understand - Mosheh didn't encounter the Most High among his brethren, but was prepared for leadership among the Midianites - a different branch of the family of Abraham. David didn't seal the vision of YAH in the court of Sha'ul; but in part, while sojourning among the Philistines - in enemy territory. And

EliYahu gained the courage and faith to overthrow Achab's ungodly rule under Jezebel, not in the synagogue, but in the wilderness. Even Y'shua Ha Mashiach Himself was born in Judea, but grew in favor with YAH and man, not among the Yisraelim, but among the hated half-breed Samaritans. Selah.

One of the main causes for His rejection was that He was perceived by the priestly order as a stranger, and therefore not a legitimate Messianic candidate; as in "Can any good thing come out of Nazareth?", and "You are a Samaritan, and have a devil." And so shall it be in this final hour. Hearken, O beloved Kingdom: as we move into this season 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 Ha Mashiach.

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 Y'shua, and two, the prophetic gifts given by Ruakh Ha Qodesh.

FUNCTIONS

The prophetic gift of the Ruakh is eventually given to every true believer who continues on from justification into consecration in Mashiach. But the prophetic office includes the added dimension of oversight as well as organizational responsibilities within the holy nation at large. And in truly understanding the prophetic, we must not only draw a 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, 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.

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 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 thus guidance to his given family, city, tribe, and in certain instances, the entire Yisraelite nation. And in some instances, 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 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 were hanging in the balance.

Beyond his worship of YAH in Messiah Y'shua, the true test of a prophet at this hour is that the things which he prophesies do surely come to pass; and a willingness to declare even that which is likely to offend his listeners, and to suffer the inevitable persecution that arises as a result. Measured by that yardstick, it becomes obvious that there aren't many genuinely anointed prophets of YAH in our midst. Selah. What becomes just as obvious is that we desperately need the ones who are willing, like Y'shua Himself and all the prophets of Yisrael, to tell the hard truths in love.

INSIGHT

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.

Of course, at some point, the ancient prophets of Yisrael were no longer held in high esteem, as valued and respected members of the community. Instead, 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. 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.

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 any thing 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). This order of the prophets, is absolutely crucial to our receiving the knowledge and revelation we require to overcome the world. Selah.

But also, the prophetic office is 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 Y'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).

And yet, for the record, our congregations for the most part have no such practice, and are simply without the *whole* counsel of YAH. Therefore, the 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 Mashiach 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 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 Y'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. Selah. And the vision that provides real, life sustaining hope is not the vain, materialistic madness being passed off as "anointed 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
- Consolation

At the onset of the Church-Sanhedrin of Mashiach, 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 Ruakh. 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 Y'shua Himself, is given to every believer who moves beyond being a distant, fearful follower of Mashiach, to a true disciple, or student of Mashiach.

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 Y'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 YHWH our 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 why the remnant is so divided and confused.

EXHORTATION

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

There are those among us who suggest that the "hooping" of 'black' preachers for example, is not ministry at all, but nothing more than a show. And while in many 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, as with all things, we must strike a balance between teaching and preaching.

To be sure, 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 also say. But at the same time, the positive spiritual impact of a stirring, heartfelt exhortation in the Spirit is self-evident, and in my judgment, without question. Let there be no doubt: this ability is in great measure what has kept us, O Yisrael, through the long and bitter night of our captivity. Selah.

CONSOLATION

The third basic gift of prophecy is consolation, which is simply the comforting of one another, again, through the inevitable trials and tribulations we face as the true disciples of Mashiach.

A word of consolation, 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 or wounded in spirit is without question, a necessary and very real gift of Ruakh Ha Qodesh to the body of Mashiach. After all, Y'shua Himself declared according to the prophet YeshaYahu /Isaiah, that YAH "...hath sent me to bind up the brokenhearted." (YeshaYahu 61:1).

SUMMATION

My 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). Surely, without the prophets of YAH, the body of Mashiach 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 Mashiach has no spark, without which genuine forward spiritual motion as a nation is impossible - foolish and wasteful, not to mention immobilizing.

O 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, can in truth, carry as much weight as those of the ancient prophetic scriptures. For that which is written, has now become the logos, or letter of the word. But the spoken or 'rhema' word speaks in specifics to the Spirit of the Word in our current circumstances.

My beloved brethren, know for a surety, that the 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 suggestions, opinions, or personal advice. For in Spirit and in Truth, they reveal and articulate the very mind of YAH. Selah.

Hear O Yisrael and innerstand: we as the set-apart Kingdom must finally submit ourselves to, and endure the correction of, the set-apart prophets of modern-day Yisrael; as well as the exercising of the prophetic gifts given to us all; that as the faithful end-time remnant, we may become a spotless bride for Mashiach; crowned with glory, and honor, and praise, and beautifully adorned with divine knowledge, wisdom, and understanding, unto the Glory of Almighty YAH. Selah.

YAH Khai v'HalleluYAH!

May the Grace, Mercy and Divine Completeness of Abba YAH be with us all. Ahmein.

IT'S KINGDOM TIME.

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The Kingdom of Yisrael Community Network is a non-501(c)3 global Hebrew Yisraelite outreach of The Church at Victorville, located in the High Desert of Southern California, USA