



## THE PROPHETIC: OPERATIONS, ADMINISTRATIONS & GIFTS

### Part 1 - Operations: The Fathers of Prophecy

*Surely YHWH Elohim will do nothing, but He reveals His secret unto His servants the prophets*  
- Ahmos 3:7

For those of us who believe the Hebrew Scriptures to be the inspired word of YAH, the historical role and function of the prophet lies at the very heart of our worship experience.

The first five books of the Scriptures were written by a prophet - Mosheh. That great prophet did prophesy that Yahuah would raise up another prophet from the midst of the people like unto himself, and that the people must follow him. And when Yisrael went astray from the true spiritual meaning and 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 - Yochanan - to prepare the way for His appearing. And then of course, Mashiakh 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).

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 Mashiakh, we are duty bound by the commandment of YAH through the divine unction of the Ruakh, not only to receive His true prophets, but to come to understand their true purpose and function, and accept their vital role in bringing the nation to maturity.

While the office of prophet is a point of doctrine needful of in-depth and comprehensive teachings to fully understand, for purposes of this study we will focus on the basic definition and purpose of the prophetic office - the first in a three-part series covering the office of prophet, the various forms of prophecy, and the prophetic gifts as they manifest among the remnant at large.

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 in or upon him by Ruakh Ha Qodesh.

In a nutshell, *the office of prophet is for the shaping, drawing out and establishing of the people*

*of YAHWAH into the fullness of Mashiakh, 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 truly 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).

The spiritual gift of telling forth the wonderful works of YAH is given to every true believer in Ha Mashiakh. However, church governance, along with the added components of vision, instruction and correction are specifically reserved for the four-fold ministry gifts of apostle, prophet, evangelist and teacher/priest, to mature and equip the remnant at large.

Beyond possessing the gifts of insight and oversight that characterize every true minister of Mashiakh, 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 Mashiakh Himself being the chief cornerstone (Eph. 2:19-20).

The profound ministerial relationship between a true apostle and prophet is a complex and revelatory one that we'll expound upon in great depth and detail in our coming apostolic series. But for purposes of this brief overview, suffice it to say that each ministry office includes the gifts of each office that follows it in the order of ministry - but the gift of foretelling is unique to the foundational offices of Sheleakh and Nabi (Apostle and Prophet).

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 devastation 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" it 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.

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 11:27-30).

As it is written, a true prophet must not only build and plant, he must uproot 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?

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 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 specific local congregations. To that extent, clearly, the 'local pastor' must come under the authority of the apostolic and prophetic offices.

(Note: A careful study of the original Hebrew, and even Greek texts - the Torah, Tanakh, Septuagint, etc., clearly reveals 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 SHELEAKHIM AND NABIM (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 absolute 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 a release of Divine favor into our lives and circumstances, as well as being absolutely critical in our journey towards spiritual maturity.

Shal'm Aleichem!

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