

Office of Prophet – Gift from Son

The office of the prophet is given by Jesus Christ, to train, equip, direct, correct, warn and govern within in the body of Christ. The Prophet, acting in the office of Prophet, is to speak the words, the Logos, that Jesus speaks, and to do what Jesus tells him/her to do. This is a position that requires absolute obedience to Jesus, in speaking his word to the people of God. The penalty for speaking a word, in the name of God when it is not from God, is death. In the words of Assembly's Catechism, "Christ executeth the office of a prophet in His revealing to the Church in all ages, by His Spirit and Word, in divers ways of administration, the whole will of God, in all things concerning their edification and salvation." Jesus Christ walked out the office of prophet during his 3 years of ministry, speaking only what Father directed him to speak and doing only what Father directed Him to do. Each of the five fold gifts has this requirement upon them, but only the prophet has the penalty of death for incorrectly administering this office.

The office of the prophet is defined in Deut 18 and spoken by Moses just before he was to be removed from his office of prophet by his death. "The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the Lord your God has not permitted you to do so. The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him. For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die." The Lord said to me: "What they say is good. I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. I myself will call to account anyone who does not listen to my words that the prophet speaks in my name. But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death. You may say to yourselves, "How can we know when a message has not been spoken by the Lord?" 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. That prophet has spoken presumptuously, so do not be alarmed.

The requirements are that he appear in the form of a man; from the Jewish people; he should speak only the words put into his mouth by God. Had they presumed to utter a word in His name which He had not commanded them to utter, death was the penalty.

The prophet brings two major pieces to the table. The first is a statement of people's identity and calling. A major part of fathering is to help the child who is emerging into adulthood know who he is and what he is to do because of who he is. The prophet's insight into God's design is life giving and since each person's design is a reflection of the Father, the act of revealing God's design of the individual reveals the nature of the Father.

The less popular side of the prophet is his calling to expose sin. Each sinner who is exposed already knew there was sin in his life. He was merely living in denial. God does not do denial. It is not part of His nature to pretend that reality is not so. As the prophet exposes sin, he portrays the fact that God lives in reality and does not ignore the consequences of every act or thought. ^[3]



There is a hierarchy among the prophets as is seen in Miriam and Aaron complaining that God also speaks through them, and so they should have more authority in the tribe, and God himself disciplining them, and Miriam becoming leprous and spending time in shame outside the camp. This occurred again when Korah demanding to share more of Moses' authority, and not only Korah but all 14,000 Hebrews who joined him in the rebellion were swallowed up, live, by the earth. In the New Testament, Acts 21 when Paul went to visit Philip, the evangelist, his four daughters who were all prophets did not warn Paul about his upcoming trip to Jerusalem, but God sent a more senior prophet, Agabus, to warn Paul about what would happen to him in Jerusalem. So, although the words of the prophets are subject to the prophets, not everyone with the gift of prophecy can judge every other prophet. This high respect for the prophet's position is reasonable given the significant sacrifice that a reliable prophet makes for God.

1. The penalty for a false prophecy is death.
2. The prophet must walk out a righteous life as far as he is able.
3. Prophets are generally ridiculed and must stand alone.
4. Prophets are often called to intense physical sacrifice in the way of long fasts, long periods of silence, speaking unpopular words. (In Jonah's case giving up his good reputation to tell the Ninevites that they would all die in 3 days' time... and he knew that there was a good chance they would repent and then, that God would forgive them, and then that he (Jonah) would have to bear the shame of being called a false prophet).
5. God's prophets are called to be of no reputation. So are all of the people of God, but the prophets seem to have this the worst (Jeremiah, Jonah, John the Baptist, Elijah. They tend to be the most hated, because they speak God's word and truth, and often they are delivering bad news to the recipient.

The gift of prophet shows up in all three lists of gifts from the Father, Son and Holy Spirit. The redemptive gift of prophet, from the Father, is the core personality of a person. This personality type can be used in any of the fivefold gifts of office. The gift of prophecy, from Holy Spirit, is a manifestation gift. A person who regularly operates in the gift of prophecy does not get to choose what the message is going to be about from Holy Spirit, and they cannot prophecy at will. They are, generally, able to hear accurately from Holy Spirit and give these prophecies into the earth realm, and of the offices. Any of the motivational gifts can also have the gift of prophecy from Holy Spirit, but the occasional prophetic word from Holy Spirit, does not mean that the person holds the office of a prophet to the body of Christ. The office of prophet, a gift from the son, is given for the purpose of Kingdom building.

An office of prophet's job isn't to prophesy over individuals as much as they are meant to teach the church how to hear the voice of God more clearly, to point and show the way to God and to reveal sin in among the people. While their prophecy can be for individuals, in the office they are primarily giving broader direction for the church body. They may do this by providing words that indicate timings to the church leadership and people of God of where they are going and how to stay on track. Some prophets tend to be very straight forward in their approach when it comes to giving direction, re-direction, correction and seeing into the spiritual realms where others cannot. Probably because of the requirement to speak only what they hear from God, and that they must adhere to a very narrow path, prophets can be perceived as abrupt or ridged. But it has to be taken into account that their call to exact to obedience to the word from Christ and exact word by word repetition of what they hear from God, makes them less flexible than humans are accustomed.



People in the office of prophet may or may not have the redemptive gift of the prophet, and they may have limited actual prophecy. For example, John the Baptist, who had the redemptive gift of prophet, and held the office of prophet only had one recorded prophecy, which was, "Messiah is coming, so repent and prepare ye the way of the Lord". Peter had the redemptive gift of prophet, he was an apostle, and he had the Holy Spirit manifested gifts of healings and miracles. Elisha, who held the office of prophet, and also had many of the manifest gifts from Holy Spirit, had the redemptive gift of the giver. He did twice as many miracles as Elijah, but his miracles were not on the same scale as Elijah. Elisha's miracles were more personal. Some were done for groups, but more of them were single things done for individuals. Elijah had the redemptive gift of prophet, the office of prophet, and the manifest gifts of Holy spirit. Elijah was a prophet's prophet. Elijah's miracles were more about the honor of God.^[5] John the Baptist is another example of this in scripture. His only prophecy was that Messiah was coming which had been said for 2000 years. Yet all through his ministry he demonstrated the redemptive gift of prophet. So any of the 7 redemptive gifts from The Father can prophesy via the manifest gift of Holy Spirit; and a person in the office of prophet doesn't necessarily prophesy to individuals or across many topics. And they may not have the personality (redemptive gift) of the prophet.^[4] They will be called by Christ into the office of prophet, they will prophecy about future events, not just giving words of knowledge or words of wisdom, and their words will be consistently proven to be accurate.

2 Peter 1: 20 Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things. 21 For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.

The office gifts can be held jointly with other office gifts, for example many pastors also have the office of teacher. The apostle Paul, also wrote scripture in the office of prophet, and he taught soundly on the doctrine in the office of teacher.

The Bible refers the people who penned the scriptures as being prophets (Luke 24:44; Mark 1:2-4), even though in some cases their office gift is not prophecy. Paul is the most notable, having penned 2/3 of the New Testament and having walked in the office of Apostle. Luke, almost certainly walked in the office of Teacher, would also have been rightly referred to as a Prophet because of he wrote The Gospel of Luke. So, we walk in the primary office call, and also we are required to fulfill the duties of whatever The Lord calls us to do. Jesus himself walked in the fullness of all five offices, and we are to be like our master in every way.

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