SESSION OBJECTIVE:
Gain a basic understanding of the office of the Old and New Testament prophets and the function of prophetic ministry in contemporary society.

KEY VERSE:
“Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul” (Acts 13:1).

INTRODUCTION:
Today we continue our study on Foundations of the Apostolic/Prophetic. We have learned thus far that the New Testament declares that these dual offices are foundational to the Church (Eph. 2:19-22; 1 Cor. 12:28). Clearly, there needs to be a restoration of the New Testament office of both the apostle and prophet. In these days, there is a critical need for the Church as a whole to become an apostolic force and prophetic voice in the world.

HISTORIC AND CONTEMPORARY PROPHETS
Today we will FOCUS our study on the ministry of the PROPHET and Prophecy in contemporary society.

OLD TESTAMENT SEEERS & PROPHETS
The general Heb. word for prophet in the Old Testament is nabi’, from the verb naba’ which means "to announce, call or declare." The primary idea of a prophet, therefore, is a declarer, announcer, one who utters a communication. Two other Heb. words, ra‘ah and chozeh, are used to designate the prophet, both meaning "one who ________," and sometimes rendered "________." These three words occur in 1 Chr. 29:29, where they seem to be contrasted with each other: "Now the acts of King David, from first to last, are written in the chronicles of Samuel the seer [ra‘ah], in the chronicles of Nathan the prophet [nabi’], and in the chronicles of Gad the seer [chozeh].

James Goll has the following to say about the distinction between seers and prophets:

What is the difference between a prophet and a seer? For now, let us say that all true seers are prophets, but not all prophets are seers. Within the overall realm of the prophet lies the
particular and distinctive realm of the Seer. The word ‘seer’ describes a particular type of prophet who receives a particular type of prophetic revelation or impartation.

The Old Testament uses two words primarily to refer to a seer: ra'ah and chozeh. Ra'ah literally means "to see," particularly in the sense of seeing visions. Other meanings include to "gaze," to "look upon," and to "perceive." Chozeh literally means "a beholder in vision."

With these definitions now in place, the distinction between a prophet (nabiy') and a seer (ra'ah or chozeh) becomes a little clearer. When it comes to prophetic revelation, a prophet is primarily an inspired hearer and then speaker, while a seer is primarily visual. In other words, the prophet is the communicative dimension and the seer is the receptive dimension. Nabi emphasizes the active work of the prophet in speaking forth a message from God, Ra'ah and Chozeh focus on the experience or means by which the prophet "sees or perceives" that message. The first lays emphasis on a prophet's relationship with the people: the nabiy speaks to the people; the other, on their revelatory relationship with God.”

Interestingly, in 1 Samuel 9:9 we are instructed that the term seer was eventually discarded for the name prophet. Formerly in Israel, if a man went to inquire of God, he would say, “Come, let us go to the seer,” because the prophet [nabi] of today used to be called a seer [ro'eh].”

NEW TESTAMENT PROPHET/PROPHECY:
PROPHECY, PROPHESY, PROPHESYING signifies "the __________ ___________ of the mind and counsel of God" (pro, "forth," phemi, "to speak"). In Classical Gk. prophetes signifies "one who speaks for another," especially "one who speaks for a god" and so interprets his will to man. Hence its essential meaning is "an interpreter."

DISTINCTION BETWEEN OLD & NEW TESTAMENT PROPHET’S/PROPHECY
There is a difference from the Old Testament ministry of a prophet and the New Testament prophetic ministry. This difference is due largely because of the __________ ministry of the Holy Spirit in the New Testament. We can understand that there was a limited function of the Holy Spirit that existed in Old Testament times and a new expanded ministry of the Holy Spirit after the resurrection and ascension of Jesus Christ in the New Covenant. Therefore, there is a sense that all can prophesy in the New Testament since all have the Holy Spirit. In a sense the seer and the prophet have come together in one in the New Testament.

Anyone who is saved and receives the baptism of the Holy Spirit can minister in the gifts of the Spirit.
“Pursue love, and desire spiritual gifts, but especially that you may prophesy” (1 Cor. 14:1).

“For you can all prophesy one by one, so that all may learn and all May be exhorted” (1 Cor. 14:31).

"And it shall be in the last days," God says, "That I will pour forth of my Spirit on all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my bondslaves, both men and women, I will in those days pour forth of My Spirit and they shall prophesy" (Acts 2:17-18).

ELEMENTS OF PROPHECY
On the whole, it would seem that are two aspects of the prophetic:

- ____________ – perceive the will and mind of God
- ____________ – speak it forth

Christ as Prophet
Jesus was the quintessential prophet. A prophet of God is someone who hears and sees from God, reveals God, speaks for God the truths that God wants them to know. Jesus did this when he came to do the will of the Father (Luke 22:42), to reveal the Father (Matt. 11:27), and to speak the things of the Father (John 8:28; 12:49).

In the Old Testament Moses said in Deut. 18:15, “The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.” This prophecy is quoted by Peter in Acts 3:22-23 in reference to Jesus.

Moreover, Jesus refers to himself as a prophet:

- Luke 13:33, "Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet should perish outside of Jerusalem."
- Matt. 13:57, “ But Jesus said to them, “A prophet is not without honor except in his home town, and in his own household.” And He did not do many miracles there because of their unbelief."

We observe the two prophetic principles of revelation and proclamation in operation in the life of Christ as recorded in John 3:32, “And what He has ____________ and ______________, that He testifies....”

- Rev 19:10 confirms this: “For the ________________ of Jesus is the spirit of prophecy."
As a prophet, the success of Jesus’ ministry was simple: He only spoke the words and shared the visions His Father gave Him. “For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak” (John 12:49).

- John 5:19-20, “Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself does.”

NEW TESTAMENT PROPHETS
- The ________ - Acts 13:1
- ___________ ____________ - Acts 21:8-10

THE DIFFERENCE BETWEEN PROPHETS AND PROPHECY

The gift of prophecy is one of the nine gifts or manifestations of the Holy Spirit (1 Corinthians 12:4-11). We are to earnestly desire spiritual gifts. Earnestly desire means to "earnestly long for"—God wants us to pursue His gifts! He desires to give us His gifts more than we could ever want them.

**Prophecy Is a Gift—Not an Award for Being Super Spiritual**

This means that even very gifted people are not necessarily mature Christians. They may not even have good character. Therefore, the gifts of the Spirit do not validate our walk with God. It is the fruit of the Spirit that is developed as a person matures in Christ. The Greek word for gift is "charisma," which means, “favor that one receives without any merit of his own." The fruit of the Spirit is the evidence of maturity in our lives. These fruits grow in our lives as we allow the Holy Spirit to work in us and not just through us. “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law (Galatians 5:22-23).

**PROPHETS**

Christ gave the prophets to the church as a gift (See Eph. 4:7-13). The prophet equips the church with eyes to see and ears to hear. The grace prophets carry can cause people to be able to hear the voice of the Spirit. Prophets have the authority to correct and direct because they are Five-fold Ministers.

**A Life Calling**
The office of the prophet is a life calling. Most prophets are called at birth or when they are born again. It is not something you ask for or seek to become. It is the Lord's choosing. However, if you are called, you still have the responsibility to develop your gift. *(See Romans 12:6, NIV).*

**The Call of God and the Gift of God**

To be a prophet is a _____________. To minister in prophecy is a ________________.

When a person ministers in the gift of prophecy, the gift is the ability to prophesy. The words themselves are the gift. When a person is a prophet, they themselves are the gift. The Book of Ephesians says, “Christ gave gifts to men.” The gifts that Christ gave to men are other men. A prophet is a gift to the church.

**The Calling, Gifting and Anointing**

There are actually three components to any mature ministry. These components include calling, gifting, and anointing—all important elements of fruitful ministry.

*Calling gives ________________.*
"Paul, called as an apostle of Jesus Christ by the will of God" (1 Cor. 1:1).

*Gifting gives ________________.*
"As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God" (1 Peter 4:10).

*Anointing gives ________________.*
"The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives and freedom to prisoners" (Isa. 61:1).

The gifts and callings of God are irrevocable, but the anointing of the Lord ebbs and flows according to the relationship we have with the Holy Spirit. We are to prophesy “in proportion with our faith” (Romans 12:6). Therefore, it is imperative that we keep our faith strong if we are going to flow in the prophetic gifting or office of a prophet for optimal effect.

1. The calling on our life describes ____________ we are.
2. The anointing of God provides us with our purpose in life, i.e., ______________ we are to do.
3. The gifts that God has given to us become the abilities in which we accomplish His purposes or in other words, the ________________.
HOW PROPHETS AND THE GIFT OF PROPHECY SERVES THE BODY OF CHRIST & THE WORLD

1. To ______________ and Impart Grace in the Local Assembly

"But he that prophesies speaks unto men to edification, and exhortation, and comfort" (1 Cor 14:3).

1 Corinthians 14 references the importance of this ministry in the local church.

2. Foretell the Future and Admonish for Preparation

Acts 11:27-29 - During this time some prophets came down from Jerusalem to Antioch. 28 One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.)

3. Prophetic ______________

“In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul” (Acts 13:1).

- Gal 1:11-12 – “I want you to know, brothers that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.”

Paul knew the teachings of Jesus. However, this is not enough. There must be a process where we receive the word by the Spirit of revelation and communicate in the power and anointing of the Spirit!

Jeremiah 23:30 - "Therefore behold, I am against the prophets," says the LORD, "who steal My words everyone from his neighbor” NIV.

4. Awaken the Sinner or Slumbering Saint

1 Cor 14:24-25 – "But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. 25 And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.”

5. The ______________ Authority of the Prophet (Agabus)

Acts 21:10, “After we had been there a number of days, a prophet named Agabus came down from Judea.”

List names of some Old Testament seers and prophets:

Seers: ______________, ______________, ______________, ______________

Prophets: ______________, ______________, ______________, ______________