

# **PETE BUMGARNER MINISTRIES**

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**THE PROPHET MINISTRY**

**STUDY GUIDE**





# THE PROPHET MINISTRY

## SCRIPTURE READING:

### Ephesians 4:11

He gave some as apostles, some as prophets, some as evangelists, and some as pastors and teachers.

## THEME

It seems that very few people understand the ministry of a prophet. There are others who deny that prophets still minister today. Because of various teachings and beliefs, there is much confusion in the church concerning the ministry of a prophet. It is our intent to reveal, through the scriptures, that the ministry of a prophet is primarily that of warning, advising, instructing, and correcting.

## I. INTRODUCTION

- A. Although the ministry of the Old Testament prophet is different from that of the New Testament prophet, the basic principles of their ministries are the same.
  1. The Old Testament prophets were speaking **of** the Messiah Who was to come. (Hebrews 1:1)
  2. The New Testament prophets are speaking **for** the Messiah Who has already come.
  3. The Old Testament prophets warned of God's judgment and called for repentance.
  4. Today, the prophet ministry is still warning of God's judgment and calling for repentance.
  5. Just as the Old Testament prophets counseled and instructed, the current prophet ministry may also counsel and instruct.
  6. The mission of both the Old and New Testament prophets is that of reconciliation for the purpose of establishing relationship and fellowship between God and His chosen people.
  7. To some, the prophet ministry appears eccentric and intimidating.

- B. In Luke 16:16, Jesus said that the law and the prophets were until John. By reading the context, we understand that He is not referring to the prophet ministry; He is referring to the scriptures (law and prophets) used by the religious order of that day.
- C. Jesus fulfilled the types of the law and the prophetic messages concerning the Messiah; therefore, those who intend to follow the will of God and inherit the kingdom of God must place their attention upon Jesus, not the law and the prophetic messages of the past.
- D. In order to understand the ministry of the prophet, we must research the prophets of the Bible.

## **II. WHAT IS A PROPHET?**

- A. The definition of the Hebrew word that is translated as prophet is, “a prophet or inspired man.”
- B. The definition of the Greek word translated as prophet is, “a foreteller; by analogy, an inspired speaker; by extension, a poet.”
- C. *The American Heritage Dictionary* defines prophet as “a person who speaks by divine inspiration, or as the interpreter through whom the will of a god is expressed.” It may also be defined as “a person gifted with profound moral insight and exceptional powers of expression.” Another definition of prophet is “a predictor or soothsayer.”
- D. From these definitions, we can conclude that a prophet is a representative of a supernatural being and is inspired to speak in behalf of that being.
- E. Prophecy is an inspired message; the prophet is an anointed person—one set apart to deliver the message. (Ephesians 4:11)
  - 1. King Saul was inspired to prophesy, but he was not a prophet. (I Samuel 19:21-24)
  - 2. A scriptural prophet is a gifted person who represents God to the people.
- F. “Prophet” is a fivefold ministry gift given to the Body of Christ to assist in its spiritual maturity. The ministry gift is a person, not just a message.

### **III. THE MINISTRY OF THE PROPHET**

- A. To understand properly the ministry of a prophet, we must look at the ministries of the Bible prophets.
- B. There are forty-four prophets in the Bible mentioned by name, including the writers of the prophetic books. There are eight other references in the Bible that do not give the prophet's name.
- C. After much research, we have found a logical correlation between the various prophets—they warned people of their error and called for repentance so that they would not incur the judgment of God. They also advised and instructed.
- D. The prophet ministry may be used to anoint, or separate, people for a specific ministry. (I Samuel 9:16; I Samuel 16:1-3; I Kings 1:34; I Kings 19:15-16)
- E. Prophets may speak to nations, cities, groups of people, or individuals.
- F. The prophet must first hear from God before he can speak for God.
  - 1. Many people today are being taught how to prophesy. Nowhere in the Bible can I find scriptural support for this type teaching.
  - 2. All ministry gifts, including the prophet, should be taught the Word of God, which will give insight into the proper use of the gifts; however, these gifts must be inspired by the Holy Spirit, not education.
- G. In ministry, a prophet is a person with the supernatural ability to interpret the Scriptures in light of the present-day situation.
- H. The predominant ministry of the prophet is that of warning, advising, instructing, and correcting rather than seeing visions and predicting the future.

### **IV. THE ACCOUNTABILITY OF THE PROPHET**

- A. The prophet is accountable to the Lord, Who made him a prophet.
- B. Often, the prophet's message is not appreciated or received; nevertheless, the message must be given.

- C. Whether he is accepted or rejected, the prophet must be obedient to the mandate the Lord has placed upon him.
- D. The prophet is not a novelty to amuse people; he is a ministry gift to mature people.
- E. The prophet must not allow himself to be manipulated by people; he must be led by the Spirit of God.

## **V. SUMMARY**

- A. The ministry of a prophet is primarily that of warning, advising, instructing, and correcting.
- B. A prophet is a representative of a supernatural being and is inspired to speak in behalf of that being.
- C. Prophecy is an inspired message; the prophet is an anointed person.
- D. The prophet must first hear from God before he can speak for God.
- E. The prophet is not a novelty to amuse people; he is a ministry gift to mature people.

## **VI. CONCLUSION**

- A. Intrigue with the supernatural can be detrimental to those who are not established in the Scriptures.
- B. We must guard our hearts with all diligence; embrace that which agrees with the Word of God, but shun that which disagrees with God's Word.
- C. The Prophet ministry is a legitimate ministry given to the Body of Christ to assist in its maturity; therefore, we must recognize and allow this ministry to operate.
- D. Not everyone who calls himself a prophet is a prophet of God. Baal had prophets; other gods have prophets, but these prophets must be identified and rejected.
- E. God's prophets will always properly represent the Lord Jesus Christ.