

## All Prophets

Happy Sabbath to everyone.

Hopefully, everyone has already had the chance to listen to Sis. Jody's recording of the first in the Letters to Rachel series, and I am looking forward to hearing the others as well. This is a work that, if properly used, may well incline the hearts of its listeners to Yah and His people.

I am continuing to proofread them, sending recommendations to Jody as I do so, and I will likely alter the ending of the eighth a little in order to make for a more complete series. The Sixth Letter to Rachel is the longest of the set. We spent several weeks going over some of the insights that I gained, or was reminded of, while reading through this document. The last section deals with Paul, and we spoke a bit about his conversion last week, and the lessons we may gain with regard to the unity of the Bride, and the necessity of working "as one" to accomplish our Father's perfect will on the earth.

This week, I began to read the seventh letter, and in this one I begin to speak to Rachel about the prophetic elements of the Adventist faith. Of all the proofs of divine origin that the Scriptures give us, prophecy is one of the clearest. We have the writings of individuals, chosen by Yahweh for specific purposes, describing events they could not possibly have known through their natural senses, some that are not fulfilled for many years thereafter.

So compelling, in fact, is the gift of prophecy as evidence of the supernatural that critics of the Scriptures have stumbled over themselves for decades in an attempt to discount them, or to find some explanation for them that does not include the intervention of Yahweh.

Daniel's book has been a particular target of their efforts. The second part of the Book of Daniel describes the history of the world from the Babylonian Empire all the way down to the Roman Empire and its eventual merging with the Christian Church. Those who have admitted its accuracy, while continuing to doubt its inspiration, have insisted that it must be a forgery, it must be a fake written much later, because it is simply "not possible" that prophets are real, and that their visions come to pass.

The Dead Sea scrolls, however, put a stop to some of that. Contained within the caves around the Dead Sea, caves sealed for many centuries, were discovered scrolls of almost every book of the Old Testament. The scrolls were essentially identical to the manuscripts that were used to produce the Bibles that we read today, including the prophecies of Daniel that were fulfilled long after the books were deposited in those caves for safekeeping.

Realizing what this meant, the critics then said, "Well, perhaps the predictions were not so accurate after all," and began to look for other things that Daniel "might have meant" that were not, in fact, predictions of those things that actually happened.

This is the mind of the doubter. This is the mind of those who "did not like to retain God in their knowledge," therefore "Yah gave them over to a reprobate mind." (Rom 1:28) Any explanation will do, any line of reasoning is considered, as long as it does not involve saying, "Yahweh is Lord."

Prophecy is a vital part of understanding the Bible's message, and it is certainly foundational to the Adventist faith. It is prophecy, including that which is contained in Daniel, that serves as the basis for the revival in the 1800s that led to the expectation of Yahshua's "Advent," and a renewal of the Christian's commitment to the Law of Yahweh, which reveals a life that is in harmony with Heaven's principles. It is prophecy that has provided the faithful with additional light through the inspiration of many writers and speakers since that time, to clarify the Way before us.

While it is not my intention to go over such doctrines as the 2300 day prophecy tonight as I do in the seventh Letter to Rachel – although we might do well to review these things from time to time – I would like to speak about the continuing role of prophecy in each of our lives.

We may read of this exchange during the Exodus from Egypt: "And Moses went out, and told the people the words of Yahweh, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And Yahweh came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

"But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad, and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

"And there ran a young man, and told Moses, and said, 'Eldad and Medad do prophesy in the camp.'

"And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, 'My lord Moses, forbid them.'

"And Moses said unto him, 'Enviest thou for my sake? Would Elohim that all Yahweh's people were prophets, and that Yahweh would put His spirit upon them!' (Num 11:24-29)

From this passage, we see that prophecy is a gift from Yahweh that is not an internal part of a person himself. By that I mean, it is something that must be specifically placed upon an individual by the Father, and while some may be chosen from birth as prophets, (like David, John the Baptist, and Jeremiah) others may receive the gift later in life.

The New Testament, in fact, specifically tells Yah's people, "Follow after charity, and desire spiritual gifts, but rather [i.e., most of all] that ye may prophesy." (1Cor 14:1)

We might ask ourselves as a Church, are we each praying that we may prophesy? If we are concerned about being spiritually weaker than we ought to be, or that we are not fulfilling the work of the Gospel with sufficient effectiveness or efficiency, we need to ask ourselves, "Are there any applicable instructions from the Bible that we are neglecting?" Remember that the curse does not come without a cause; therefore, if we ask and do not receive, if we pray but do not receive an answer as we would expect, then we must ask, "Am I praying for the right things?"

The Scriptures say, "Pray for spiritual gifts, and most of all, that you may have the gift of prophecy." Now, it is true that some individuals are called to a prophetic ministry... they are

called to a particular role that involves this gift more than others, and in some contexts it is important to make that distinction. However, in the time of the end it is written (and Adventists have made much use of these verses), “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit.” (Joel 2:28, 29)

Of course, as with most of its gifts, the mainstream Adventist Church has made very limited use of what it has been given. The same verses (rightly) used to give validity to Ellen White’s ministry are routinely ignored when others say, “I have a message for Yah’s people.” Of course, not everyone who stands up with that testimony will be a true messenger, but if the message is of victory over sin, of cleansing ourselves in preparation for Yahshua’s return, of remaining separate from the world but united with one another... should it not be said that such a person is, or such a people are, speaking in the Spirit of Yah?

So what shall we say about prophecy? The end-times require a people on whom the Spirit of Yahweh rests. The end times will see a Church that is full of prophets – people speaking for Yahweh. They will not all be giving prophecies like Daniel, necessarily – we do not expect any more time-specific prophecies like those ones. They will not all be heralding (in minds of the religious leaders) strange, new doctrines, for the Christian Religion was once delivered unto the Apostles. Of course, when we speak of reform, those who have never studied the Feast Days, New Moons, etc. will THINK that the teachings are new, when all the messengers are saying is, “Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” (Jer 6:16)

The Sabbath More Fully can only be found in the Old Paths that Yahweh has set up from the beginning, and it is of these things that the prophets of this generation will speak.

But the people of Yah must pray that, above all other spiritual gifts, they prophesy.

Now if the people of Yah are all to be prophets, and if we have received such insight in recent years from modern inspired writers, why is this prayer not given great emphasis? Well... it is given great emphasis.

Do you know that only a prophet can have victory over sin? Do you know that only a prophet can have a pure understanding of doctrine? Do you know that only through prophecy can the people of Yahweh be united as one?

When the members of the Church are instructed by the Spirit of Yahweh, “Speak and act as though your faith were invincible,” you are being instructed to prophesy. When they are told, “Testify before all nations, telling them that Yahshua is standing at their heart and knocking, waiting to enter in, and to prepare them for everlasting life,” they are being told, “Prophecy before the world of invisible things, sure things, things that are yet to come to pass.”

Ultimately, it does not matter if the vision comes to you directly, or if you receive it in faith from another. When you speak to the world of your convictions, delivered unto you by supernatural means, you speak with the authority of all of Heaven.

Now, in one sense, we must all be prophets directly, because like Yahshua we must “know to refuse the evil, and choose the good.” (Isa 7:15) As I have said, only a prophet can have a pure understanding of doctrine, and this is because he must know for Himself what doctrines and teachings come from Yah, and what is a counterfeit Gospel. This is precisely why Moses said what he did, that all of Yah’s people should be prophets. It will not be accounted to anyone for righteousness if they merely follow another human being, thinking they are on the path to Heaven.

The evangelists, and pastors, and teachers, may start one on the path, and may serve (in a limited sense) as examples... but those who are saved follow the Lamb and Him Crucified, not another servant. For this, the gift of prophecy must instruct us as to whether or not what we are hearing is true, and if we are born again, if we are filled with the Spirit, how can we not know the truth from the lie?

Some have said to us, “I do not know if what you are teaching is true.” Even those who have studied with us for some time, they hesitate on certain points of doctrine, certain teachings. But why is such the case? Are they satisfied not knowing the truth? All should receive a clear message from the Church: “If you accept that we speak for the Father and Son, then hear what we say, and awaken unto righteousness. Repent, and be baptized. But if not, and you think that we are false teachers, then testify against us.”

Those in the “middle ground” are not prophets. Those who stand on the sidelines are not prophets. They have not received “the testimony of Yahshua,” because, as we know, “the testimony of Yahshua is the spirit of prophecy.” (Rev 19:10) That is the complete way of using that verse. Anyone who does not know whether a thing is “true or false” is not yet “true,” or they would know it by similarity or by contrast.

Yahshua said, “If ye had known me, ye should have known my Father also.” (John 14:7)

Similarly, it is impossible to say with divine authority, “I will not fail or be discouraged. I am free of sin,” without the spirit of prophecy within, testifying of the future, revealing those things that are invisible to the natural senses.

So then, brethren, if we have not been praying that we may prophesy, let us commit to this high calling, so that we may know individually what we ought to do, so that we may know our roles when called to a project that serves the Gospel, so that we may become sensitive to the voice of the Spirit, and discerning between righteousness and unrighteousness. If we will do this, and accept that we have received this gift, then we will see the wonders that the prophecies of our earlier brethren have described. We will see what Paul, and Daniel, and John, have led us to expect. Our prophetic gifts will bring the fulfillment of their prophetic gifts to pass. Even if our ministry is not anchored in open prophecies in the same way theirs was (although in some cases it might be...) it is nevertheless the testimony of Yahshua, and His spiritual gifts in us, working out the will of the Father for the salvation of His people, and all who are called to Him by the testimony that we bear.

Would that all Yah's people were prophets... Let us pray for just such a thing, and let the desire of Moses be our petition to the Savior, which we know He does not hesitate to grant.

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