

Num 22:2 - 25:9 Balak Homework

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Homework Assignments – Follow up Questions

Here are some of my notes after I facilitated the Tuesday night class on May 26th, 2015.

If you feel so inclined, I compiled some questions for you to ponder or tasks to complete.

Task 1 – Define Prophet

Early on in the class I asked the question if Balaam was a prophet, or should he be categorized as a false prophet. Some responded that because he practiced divination that makes him a false prophet. I pushed back at this thought and suggested that we make sure we understand what a prophet is and to look at the definition.

I listed a bunch of sources for this term (see the [Definitions](#) section at the end of the document). The definition I liked based was from the “[Companion Bible](#)”. I highlighted the yellow parts.

A prophet was **one who spoke for God** (see Ap. 49 “The Man of God”), and this applies to those of the New Testament as well as those of the Old. **It did not necessarily mean that he foretold the future**, though sometimes that was done

Task 2: Analyze the use of Divination

Here are the two verses¹ that used this term and are in the context of the story of Balaam. Also, see my word study on this term (**H7080** and **H7081**) <http://www.myhebrewbible.com/Article/325>

Num 22:7 And the elders of Moab and the elders of Midian departed with the rewards of **divination** in their hand; and they came unto Balaam, and spake unto him the words of Balak.

Num 23:23 Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

What does this mean "...the testimony of Jesus is the spirit of prophecy."

G1345 δικαίωμα

dikaiōma; gen. *dikaiōmatos*, neut. noun from *dikaiōō* (G1344), to justify. The product or result of being justified by God. **The rights or claims which one has before God** when he becomes His child by faith through Christ. In [Rev 19:8](#), *dikaiōmata* is translated "the righteousness" of saints, and in [Heb 9:1](#) "ordinances" of divine service, which word actually means legal rights of the saints. See [Luk 1:6](#), a law, ordinance, precept; [Rom 1:32](#); [Rom 2:26](#); [Rom 8:4](#); [Heb 9:10](#); Sept.: [Exo 15:25-26](#); [Exo 21:1](#); [Lev 25:18](#); [Num 36:13](#); [Deu 30:16](#). In [Rom 5:16](#), acquittal as opposed to *katákrima* (G2631), an adverse sentence; [Rev 15:4](#), condemnation, implying punishment (Sept.: [Psa 119:75](#), [Psa 119:137](#), *kríma* [G2917], judgment); [Rev 19:8](#), righteousness, virtue, piety toward God, e.g., of saints; [Rom 5:18](#), of Christ as manifested in His obedience, equal to *hupakoé* (G5218), obedience, in [Rom 5:19](#).

Syn.: *diatagḗ* (G1296), ordinance; *dógma* (G1378), decree.

¹ I'm using the KJV translation

Task 3: Comparison to Moses

Num 20:7-8⁷ And YHVH spake unto Moses, saying, ⁸ Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

Num 20:9-11⁹ And Moses took the rod from before YHVH, as he commanded him. ¹⁰ And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? ¹¹ And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

Num 20:12-13¹² And YHVH spake unto Moses and Aaron, Because ye believed ^{H539 amen} me not, to sanctify ^{H6942 qadah} me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. ¹³ This *is* the water of Meribah; because the children of Israel strove with YHVH, and he was sanctified in them.

Given the definition of a prophet and what he is supposed to do, it's hard to argue that in this instance, and I stress this instance, that Moses was not acting like a prophet. You could even say that in this instance he was acting like a false prophet.²

What else can we say about comparing Moses with Balaam, i.e. from a legal point of view (which is my thing)? Except for the verses I mention above (Num 20:7-13)³, all the other times Moses has shown a great, even an awesome wiliness to not only do what YHVH told him to do, but even to challenge YHVH to do the right thing. In contrast to Balaam to cause him to do the right thing, YHVH had to threaten him with his life. Within this parasha (called Balak) and after the “donkey incident” Balaam’s duties and responsibilities as YHVH’s prophet was performed with nothing short of excellence.^{4 5}

With Moses, we expect him to do what YHVH tells him to do, he is as solid as the rock that he struck. When he doesn't it is shocking to us. Balaam who we have an almost immediate prejudicial and negative view of, shocks us in the other direction (if you will) behaves in a way that Moses did not. if you honestly look at what the verses say in this parasha, I think you would have to come to that conclusion.

But here's the difference. The difference to me from a legal perspective is that Moses loves YHVH⁶ his arrangement is more along the high standard of not just a mere contract but an eternal covenant. Moses at this

² In case you think I'm giving up on Moses, don't forget that in the most powerful verses in Torah regarding the Messiah, Deu 18:15-18, Moses describes a future prophet (HaNavi) as being like Moses in addition to being like Elohim.

³ I've commented in the past about how is in-laws, the Midianites where his Achilles heel, but that aside I would never impugn his motives.

⁴ This paragraph is another example why I say that Balaam was an Edomite, or at least operating in the nature of Esau.

⁵ For example see **Num 24:13** KJV If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? **Num 24:16** KJV He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

⁶ See Love-and-Hate-in-the-Bible-is-all-about-Contracts.doc

point in his life is not motivated because he thinks YHVH is going to kill him⁷, his “fear of YHVH” is a fear of what will happen to Israel and even to YHVH’s name. Balaam’s motivation is much more along the tradition understanding of the mean i.e. raw fear, a fear that, if not respected, will bring about certain death. From a legal perspective, I would say that Balaam has an arrangement, an agreement or understanding with YHVH. It seems to me that it is not what YHVH wants but will use him like Pharaoh to fulfill his accomplishments.

Num 24:14-25 KJV

¹⁴ And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

I will advertise **H3289 yawats** This is a wierd translation. KJC translates this onle once as "advertise" out of 77, far more common are counsel

¹⁵ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

¹⁶ He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

¹⁷ I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Num 24:17

I shall see him: The Targum of Onkelos translates this passage in the following manner: “I shall see him, but not now; I shall behold him, but he is not near. When a king shall arise from the house of Jacob, **and the Messiah be anointed** from the house of Israel; he shall slay the princes of Moab, and rule over all the children of men.” The marginal references will direct the reader to the fulfilment of these remarkable prophecies.

Source: TSK. http://en.wikipedia.org/wiki/Targum_of_Onkelos

TSK

a Star: [Mat 2:2-9](#); [Luk 1:78](#); [2Pe 1:19](#); [Rev 22:16](#)

a Sceptre: [Gen 49:10](#); [Psa 45:6](#), [Psa 78:70-72](#), [Psa 110:2](#); [Isa 9:7](#); [Luk 1:32](#), [Luk 1:33](#); [Heb 1:8](#)

Num 24:17 OJB I see him, but not now; I behold him, but not karov (near); there shall come a Kokhav (Star, i.e. Moshiach, see Targums) out of Ya'akov, and a Shevet (Sceptre) shall rise out of Yisroel, and shall strike through the temples (i.e., sides of the head) of Moav, and destroy all the Bnei Shet.

¹⁸ And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

¹⁹ Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

²⁰ And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

⁷ Compared to a time 40 years earlier I might not be able to say that (Exo 4:24).

- ²¹ And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.
- ²² Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.
- ²³ And he took up his parable, and said, Alas, who shall live when God doeth this!
- ²⁴ And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.
- ²⁵ And Balaam rose up, and went and returned to his place: and Balak also went his way.

To see the demise of Balaam [Num 31:8](#), the cause of his demise was his counsel [Num 31:16](#)

Peor, in [Num 25:18](#);

See also [Deu 23:2-6](#).

"And Balaam rose up, and went and returned to his place:.."

[Num 22:5](#) implies that Balaam is from Pethor "which is by the river of the land of the children of his people". The children of his people I think is Balak.

ISBE says that this is on the Euphrates river which was controlled by the Assrians (conjecturing that it is Pitru). This would make it 400 miles away. I'm not sure I agree with this because

ISBE explores the idea that this Balaam is different from the one Moshe mentions in [Num 31:8](#) and [Num 31:16](#). ISBE disagrees (as do I) and state "We maintain that the author of [Num 24:25](#) had this fact in mind when he wrote [Num 25:1](#) : "And ... the people began to play the harlot," etc. Thus, he closely connects the report of Balaam's return with the narrative contained in [Num 9:5](#). (JKM: bad reference?)". This is an interesting point which may run counter to my defense of Balaam.

H1980 vai ·Ye ·lech וַיֵּלֶךְ H1109 bil ·Am, And Balaam בְּלָעָם H6965 vai ·Ya ·kom rose up וַיָּקָם Num 24:25 HSB
 H1571 ve ·gam- וְגַם- H4725 lim ·ko ·Mo; to his place לְמִקְמוֹ H7725 vai ·Ya ·shov and returned וַיָּשָׁב also went
 Peh פ H1870 le ·dar ·Ko. his way : לְדַרְכּוֹ H1980 ha ·Lach went הָלַךְ H1111 ba ·Lak and Balak בָּלָק also

Task 1: What is the definition of a Prophet? Give examples of prophet Moses, Yeshua, Jonah, Jer/Isa/Eze and compare to the claim that Balaam is a one. PC answers are unacceptable. Give examples that compare and contrast.

What's the distinction between a messenger and a prophet.

More Verses

Deu 18:15-20 – Prophecy of The Prophet HaNaVi

¹⁵ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; ¹⁶ According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. ¹⁷ And the LORD said unto me, They have well *spoken that* which they have spoken. ¹⁸ I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. ¹⁹ And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. ²⁰ But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

Deu 13:1-10 - False Prophets

¹ If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, ² And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; ³ Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. ⁴ Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. ⁵ And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. ⁶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; ⁷ *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; ⁸ Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: ⁹ But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. ¹⁰ And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

Charlla asked that it didn't make sense that Balak went to a prophet to have him curse Israel. She asked why would the God of Israel curse Israel that seems oxymoronic. My first thought was why should we expect any

rational thought of someone who is not acting in Righteous to begin with. I.e. that's a question that you need to ask Balak. An answer that I came up later was why didn't Balak act righteously in a proactive way i.e. why didn't he call on a Prophet of YHVH, e.g. Balaam, with a request not to curse my enemy but bless me and my people?

Rev 19:10 - Spirit of Prophecy, The Testimony of Yeshua

And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Yeshua is the spirit of prophecy.

ToDo: what does this mean, how can we decipher what's being said.

Num 11:25-29 – The Spirit of Prophecy Rested upon the Seventy Elders

²⁵ And the LORD 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 cease⁸. ²⁶ 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. ²⁷ And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. ²⁸ And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. ²⁹ And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

Num 23:19 - God is not a man

¹⁹ God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

God is not a man. I pointed out the depending on where you put the emphasis a theological argument could be made against Rabbinical Judaism which says God is comparing himself to man. i.e. He doesn't say God is not an angel, God is not a Giraffe, his comparison is to man. Followers of Christianity would say that Yeshua is both a man and God. A deeper issue is that as bond servant of YHVH (for me it is through Yeshua) I bear his name and am acting as his agent. The agents must reflect the character of YHVH. Like the point I stated above where the necessity of having a solid definition of what a Prophet is and does, a solid definition is what is a lie and/or a solid biblical definition of what Truth is.

Joh 10:33-38 – Ye Are Gods

³³ The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. ³⁴ Jesus answered them, **Is it not written in your law, I said, Ye are**

⁸ Some translations says "but they did not do so again" or "but did not continue", "but they did not do it again"

gods?⁹ ³⁵ If he called them gods, unto whom the word of God came, and the scripture cannot be broken; ³⁶ Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? ³⁷ If I do not the works of my Father, believe me not. ³⁸ But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

Deu 19:15 - Vat Is Truth

¹⁵ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.¹⁰

Significance of 3 blessings. This begs the question what is the significance of Three. Three times, the words that came out of the mouth of Balaam where blessings put upon the nation of Israel and each time they were made it was done with not only two witnesses, but two hostile witnesses which, by the way, are the best kind if a question of their veracity is asked. Question. In the three times that Balaam blessed Israel did Balak ever dispute that they were blessings? In our introduction to Balaam, as Israelites one must ask, do we like Balaam? Is it wise to have a knee jerk negative reaction to who he is? If my analysis above is correct Does it behoove us to attack his character and creditability? Compare and contrast what Balaam did with his blessings with what Moses did when he struck the rock?

ToDo: create an article with a title that is something like “Balaam’s Legal Defense Counsel”

Definitions

Prophet, Webster’s defintion

PROPH'ET, n. [L. propheta.]

1. One that foretells future events; a predictor; a foreteller.
2. In Scripture, a person illuminated, inspired or instructed by God to announce future events; as Moses, Elijah, David, Isaiah, &c.
3. An interpreter; one that explains or communicates sentiments. Exo 7.
4. One who pretends to foretell; an imposter; as a false prophet. Acts 13.

of the prophets, among the Israelites, a school or college in which young men were educated and qualified for public teachers. These students were called sons of the prophets.

⁹ Psa 82:6 KJV I have said, Ye are gods; and all of you are children of the most High.

¹⁰ See also Deu 17:6, Num 35:30, Mat 18:16, Joh 8:17, 2Co 13:1, 1Ti 5:19, Heb 10:28

Act 13:1 KJV Now there were in the church that was at Antioch certain prophets *G4396 prophetes* and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

G4396 *prophētēs* prophet, Thayer's definition

προφήτης

Thayer Definition:

- 1) in Greek writings, an interpreter of oracles or of other hidden things
- 2) one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, especially concerning future events, and in particular such as relate to the cause and kingdom of God and to human salvation
 - 2a) the OT prophets, having foretold the kingdom, deeds and death, of Jesus the Messiah.
 - 2b) of John the Baptist, the herald of Jesus the Messiah
 - 2c) of the illustrious prophet, the Jews expected before the advent of the Messiah
 - 2d) the Messiah
 - 2e) of men filled with the Spirit of God, who by God's authority and command in words of weight pleads the cause of God and urges salvation of men
 - 2f) of prophets that appeared in the apostolic age among Christians
 - 2f1) they are associated with the apostles
 - 2f2) they discerned and did what is best for the Christian cause, foretelling certain future events.
([Act 11:27](#))
 - 2f3) in the religious assemblies of the Christians, they were moved by the Holy Spirit to speak, having power to instruct, comfort, encourage, rebuke, convict, and stimulate, their hearers
- 3) a poet (because poets were believed to sing under divine inspiration)
 - 3a) of Epimenides ([Tit 1:12](#))

Part of Speech: noun masculine

A Related Word by Thayer's/Strong's Number: from a compound of [G4253](#) and [G5346](#)

Citing in TDNT: 6:781, 952

Total KJV Occurrences: 149

prophets, 81 [Mat 2:23](#), [Mat 5:12](#), [Mat 5:17](#), [Mat 11:12-13](#) (2), [Mat 13:17](#), [Mat 16:14](#), [Mat 22:40](#), [Mat 23:29-31](#) (3), [Mat 23:34](#), [Mat 23:37](#), [Mat 26:56](#), [Mar 1:2](#), [Mar 6:15](#), [Mar 8:28](#), [Luk 1:70](#), [Luk 6:23](#), [Luk 9:8](#), [Luk 9:19](#), [Luk 10:24](#), [Luk 11:47](#), [Luk 11:49-50](#) (2), [Luk 13:28](#), [Luk 13:34](#), [Luk 16:16](#), [Luk 16:29](#), [Luk 18:31](#) (2), [Luk 24:25](#), [Luk 24:27](#), [Joh 6:44-45](#) (3), [Joh 8:52-53](#) (2), [Act 3:18](#), [Act 3:21](#), [Act 3:24-25](#) (2), [Act 7:42](#), [Act 7:52](#), [Act 10:43](#), [Act 11:27](#), [Act 13:1](#), [Act 13:15](#), [Act 13:27](#), [Act 13:40](#), [Act 15:15](#), [Act 15:32](#), [Act 24:14](#), [Act 26:22](#), [Act 26:27](#), [Act 28:23](#), [Rom 1:2](#), [Rom 3:21](#), [Rom 11:3](#), [1Co 14:28-29](#) (3), [1Co 14:32](#) (2), [Eph 2:20](#), [Eph 3:5](#), [Eph 4:11](#), [1Th 2:15](#), [Heb 1:1](#), [Heb 11:32](#), [Jam 5:10](#), [1Pe 1:10](#), [2Pe 3:2](#), [Rev 10:7](#), [Rev 11:10](#), [Rev 11:18](#), [Rev 16:6](#), [Rev 18:20](#), [Rev 18:24](#), [Rev 22:6](#), [Rev 22:9](#)

prophet, 67 [Mat 1:22](#), [Mat 2:5](#), [Mat 2:15](#), [Mat 2:17](#), [Mat 3:3](#), [Mat 4:14](#), [Mat 8:17](#), [Mat 10:41](#) (2), [Mat 11:9](#) (2), [Mat 12:17](#), [Mat 12:39](#), [Mat 13:35](#), [Mat 13:57](#), [Mat 14:5](#), [Mat 21:4](#) (2), [Mat 21:11](#), [Mat 21:26](#), [Mat 21:46](#), [Mat 24:15](#), [Mat 27:9](#), [Mat 27:35](#), [Mar 6:4](#), [Mar 6:15](#), [Mar 11:32](#), [Mar 13:14](#),

[Luk 1:76](#), [Luk 3:4](#), [Luk 4:17](#), [Luk 4:24](#), [Luk 4:27](#), [Luk 7:16](#), [Luk 7:26](#) (2), [Luk 7:28](#), [Luk 7:39](#),
[Luk 11:29](#), [Luk 13:33](#), [Luk 20:6](#), [Luk 24:19](#), [Joh 1:21](#), [Joh 1:23](#), [Joh 1:25](#), [Joh 4:19](#), [Joh 4:44](#), [Joh 6:14](#),
[Joh 7:40](#), [Joh 7:52](#), [Joh 9:17](#), [Joh 12:38](#), [Act 2:16](#), [Act 2:30](#), [Act 3:22-23](#) (2), [Act 7:37](#), [Act 7:48](#),
[Act 8:28](#), [Act 8:30](#), [Act 8:34](#), [Act 13:20](#), [Act 21:10](#), [Act 28:25](#), [1Co 14:37](#), [Tit 1:12](#), [2Pe 2:16](#)

prophet's, 1 [Mat 10:41](#)

G5346 phemi (Thayer's definition)

φημι

phēmi

Thayer Definition:

1) to make known one's thoughts, to declare

2) to say

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: properly, the same as the base of [G5457](#) and [G5316](#)

Total KJV Occurrences: 60

said, 48 [Mat 8:7-8](#) (2), [Mat 13:28-29](#) (2), [Mat 14:8](#), [Mat 19:21](#), [Mat 21:27](#), [Mat 25:21](#), [Mat 25:23](#),
[Mat 26:34](#), [Mat 26:61](#), [Mat 27:11](#), [Mat 27:23](#), [Mat 27:65](#), [Mar 14:29](#), [Luk 7:44](#), [Luk 22:58](#), [Luk 22:70](#),
[Luk 23:3](#), [Joh 1:23](#), [Act 2:38](#) (2), [Act 7:2](#), [Act 8:36](#), [Act 10:28](#), [Act 10:30-31](#) (2), [Act 13:34](#), [Act 16:30](#),
[Act 16:37](#), [Act 17:22](#), [Act 19:35](#), [Act 21:37](#), [Act 22:27-28](#) (2), [Act 23:5](#), [Act 23:17-18](#) (2), [Act 23:35](#),
[Act 25:5](#), [Act 25:22](#) (2), [Act 25:24](#), [Act 26:1](#), [Act 26:24-25](#) (2), [Act 26:28](#), [Act 26:32](#)

say, 6 [Mat 26:34](#), [1Co 7:29](#), [1Co 10:15](#), [1Co 10:19](#), [1Co 15:50](#), [2Co 10:10](#)

saith, 5 [Mat 17:26](#), [Luk 7:40](#), [Act 22:2](#), [1Co 6:16](#), [Heb 8:5](#)

affirm, 1 [Rom 3:8](#)

Prophet (The Companion Bible, Appendix 189)

3. **PROPHETS.** A prophet was **one who spoke for God** (see Ap. 49 "The Man of God"), and this applies to those of the New Testament as well as those of the Old. **It did not necessarily mean that he foretold the future,** though sometimes that was done, as in the case of Agabus (Acts 11:28; 21:10). Prophecy was one of the gifts of the Spirit, and its **chief design** was to comfort, exhort (Acts 15:32), and testify from the Scriptures for the edification of believers. Prophets are included in the gifts of 1Cor. 12:28. Eph 4:11, and directions for the orderly exercise of their gifts are given in 1Cor. 14. Besides Acts 13:1, where it is impossible to distinguish between the five persons mentioned as prophets and teachers (two of them being called apostles also in the next chapter), -- Judas and Silas also are called prophets in Act 15:32

teachers. Greek. *didaskalos*. Occurs forty-eight times in Gospels, translated "Master" except in [Luk 2:46](#) (doctor) and [Joh 3:2](#) (teacher). Only here in Acts. Always "teacher" in the Epistles, except [Jam 3:1](#) (master).

1Sa 10:8-12 KJV And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. (9) And it was *so*, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. (10) And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. (11) And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets? (12) And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

Prophets and Prophecy – From JewFAQ

Level: Intermediate

<http://www.jewfaq.org/prophet.htm>

- A prophet is G-d's spokesman to the people
- Can be male or female, Jewish or gentile
- The Bible records 48 male prophets, 7 female and one gentile
- Daniel was not a prophet because he did not speak to the people

What is a Prophet?

Many people today think of a prophet as any person who sees the future. While the gift of prophecy certainly includes the ability to see the future, a prophet is far more than just a person with that ability.

A prophet is basically a spokesman for G-d, a person chosen by G-d to speak to people on G-d's behalf and convey a message or teaching.¹¹ Prophets were role models of holiness, scholarship and closeness to G-d. They set the standards for the entire community.

The Hebrew word for a prophet, navi (Nun-Beit-Yod-Alef) comes from the term niv sefatayim meaning "fruit of the lips," which emphasizes the prophet's role as a speaker.

The Talmud teaches that there were hundreds of thousands of prophets: twice as many as the number of people who left Egypt, which was 600,000. But most of the prophets conveyed messages that were intended solely for their own generation and were not reported in scripture. Scripture identifies only 55 prophets of Israel.

A prophet is not necessarily a man. Scripture records the stories of seven female prophets, listed below, and the Talmud reports that Sarah's prophetic ability was superior to Abraham's.

A prophet is not necessarily a Jew. The Talmud reports that there were prophets among the gentiles (most notably Balaam, whose story is told in Numbers 22), although they were not as elevated as the prophets of Israel (as the story of Balaam demonstrates). And some of the prophets, such as Jonah, were sent on missions to speak to the gentiles.

According to some views, prophecy is not a gift that is arbitrarily conferred upon people; rather, it is the culmination of a person's spiritual and ethical development. When a person reaches a sufficient level of spiritual and ethical achievement, the Shechinah (Divine Spirit) comes to rest

¹¹ This point is interesting because it kind of blurs the boundaries between that of a Prophet, a Malach (Messenger) and a moreh

upon him or her. Likewise, the gift of prophecy leaves the person if that person lapses from his or her spiritual and ethical perfection.

The greatest of the prophets was [Moses](#). It is said that Moses saw all that all of the other prophets combined saw, and more. Moses saw the whole of the [Torah](#), including the [Prophets](#) and the [Writings](#) that were written hundreds of years later. All subsequent prophecy was merely an expression of what Moses had already seen. Thus, it is taught that nothing in the Prophets or the Writings can be in conflict with Moses' writings, because Moses saw it all in advance.

The Talmud states that the writings of the prophets will not be necessary in the [World to Come](#), because in that day, all people will be mentally, spiritually and ethically perfect, and all will have the gift of prophecy.

Who are the Prophets of the Jewish Scriptures?

The following list of prophets is based on the [Talmud](#) and [Rashi](#).

Abraham	Gen 11:26 - 25:10
Isaac	Gen 21:1 - 35:29
Jacob	Gen 25:21 - 49:33
Moses	Ex. 2:1 - Deut. 34:5
Aaron	Ex. 4:14 - Num. 33:39
Joshua	Ex. 17:9 - 14, 24:13, 32:17 - 18, 33:11; Num. 11:28 - 29, 13:4 - 14:38; 27:18 - 27:23, Deut. 1:38, 3:28, 31:3, 31:7 -Joshua 24:29
Pinchas	Ex. 6:25; Num. 25:7-25:11; Num. 31:6; Josh. 22:13 - Josh. 24:33; Judges 20:28
Elkanah	I Samuel 1:1 - 2:20
Eli	I Samuel 1:9 - 4:18
Samuel	I Samuel 1:1 - I Samuel 25:1
Gad	I Sam 22:5; II Sam 24:11-19; I Chron 21:9-21:19, 29:29
Nathan	II Sam 7:2 - 17; 12:1 - 25.

David	I Sam 16:1 - I Kings 2:11
Solomon	II Sam 12:24; 1 Kings 1:10 - 11:43
Iddo	II Chron 9:29, 12:15, 13:22
Michaiah son of Imlah	I Kings 22:8-28; II Chron 18:7-27
Obadiah	I Kings 18; Obadiah
Ahiyah the Shilonite	I Kings 11:29-30; 12:15; 14:2-18; 15:29
Jehu son of Hanani	I Kings 16:1 - 7; II Chron 19:2; 20:34
Azariah son of Oded	II Chron 15
Jahaziel the Levite	II Chron 20:14
Eliezer son of Dodavahu	II Chron 20:37
Hosea	Hosea
Amos	Amos
Micah the Morashtite	Micah
Amoz	(the father of Isaiah)
Elijah	I Kings 17:1 - 21:29; II Kings 1:10-2:15, 9:36-37, 10:10, 10:17
Elisha	I Kings 19:16-19; II Kings 2:1-13:21
Jonah ben Amittai	Jonah

Isaiah	Isaiah
Joel	Joel
Nahum	Nahum
Habakkuk	Habakkuk
Zephaniah	Zephaniah
Uriah	Jeremiah 26:20-23
Jeremiah	Jeremiah
Ezekiel	Ezekiel
Shemaiah	I Kings 12:22-24; II Chron 11:2-4, 12:5-15
Barukh	Jeremiah 32, 36, 43, 45
Neriah	(father of Barukh)
Seraiah	Jeremiah 51:61-64
Mehseiah	(father of Neriah)
Haggai	Haggai
Zechariah	Zechariah
Malachi	Malachi
Mordecai Bilshan	Esther
Oded	(father of Azariah)
Hanani	(father of Jehu)
Female Prophets	

Sarah	Gen 11:29 - 23:20
Miriam	Ex. 15:20-21; Num. 12:1-12:15, 20:1
Deborah	Judges 4:1 - 5:31
Hannah	I Sam 1:1 - 2:21
Abigail	I Sam 25:1 - 25:42
Huldah	II Kings 22:14-20
Esther	Esther

Why is Daniel Not a Prophet?

I am often asked why the Book of Daniel is included in the [Writings](#) section of the [Tanakh](#) instead of the [Prophets](#) section. Wasn't Daniel a prophet? Weren't his visions of the future true?

According to Judaism, Daniel is not one of the 55 prophets. His writings include visions of the future, which we believe to be true; however, his mission was not that of a prophet. His visions of the future were never intended to be proclaimed to the people; they were designed to be written down for future generations. Thus, they are Writings, not Prophecies, and are classified accordingly.

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What about Saul?

1Sa 10:8-12 KJV And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. (9) And it was *so*, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. (10) And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. (11) And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets? (12) And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, ***Is* Saul also among the prophets?**