

Abraham was a pious man--a great believer in God. Here is only case in the Bible where he is called a prophet and it doesn't tell us anything about what the word means. I think in this case a much better law than the law of first occurrence is the law of second occurrence! Because if we look at the second time the word prophet is used in Scripture it so happens that you don't need to look further because in this case you are given what is almost a definition of the ~~own~~ word. You don't often find this in Scripture. You have to take various verses and put them together to see how the word is used.

Yet here is almost a definition. Yet in this case the word is used in a figurative sense. I've heard people say, I believe everything in the Bible; I take everything in the Bible literally. You can't do it and get any -- and not get any nonsense. It has figures of speech like any writing, that ever was but in most cases it is quite easy to recognize what is a figure of speech. The way some people brush aside certain teachings and say, Oh that's figurative! To them figurative means meaningless and unimportant. But something ~~is~~ figurative may be just as clear or clearer.

You say, This man was a lion in the fight. Nobody would think you meant he began chewing on the enemy. They won't think he attacked them with his teeth. It's perfectly clear what he means. It means he had vigor and force and really did things in the fight. I don't know whether that's really true of lions but at least the figure is perfectly clear. It takes a lot of explanation in ordinary language to get the same meaning clearly that that figure does.

Now here there is a figure used of the term and yet the figure gives exactly what the word means. Ex.7:1, "And the Lord said to Moses, See I have made you like gods to Pharaoh." How was Moses like God? Moses wasn't like God. He was a fallible man. It is a figure of speech. There is one particular aspect in this connection of Moses which can be compared to God for the purpose of the statement of the whole verse. "I have made you like God to Pharaoh, and your brother Aaron will be your prophet." Just to say to Moses, Aaron will be your prophet would not mean anything. But to say, You will be like God to Pharaoh and your brother Aaron will be your prophet, makes it perfectly clear. Moses had said, I don't speak well. Pharaoh won't listen to me." God says, You'll be like God to Pharaoh. In other words, you'll have a message you will bring to Pharaoh. But when God brings a message he ordinarily brings it thru a prophet. You will bring your message thru Aaron.

So a prophet in the Scriptural sense is a spokesman for God. One of the offices of Jesus Christ, an office which is all too much neglected is the office of prophet. Not the office necessarily in telling us things about the future. That's only a small part of what is meant by the office of prophet which Jesus Christ has.

If you look at the first ch. of John's Gospel you find that there the people in Jerusalem sent representatives to the Jordan R. where John the Baptist was baptizing in order to find out what John the Baptist claimed to be. We start with v. 19.