

## PROPHET AND TEACHER IN THE NEW TESTAMENT PERIOD

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According to 1 Corinthians 12:28, 29 and Ephesians 4:11 the προφήτης and διδάσκαλος are set forth in the same contexts as two positions in the New Testament Church, and the natural assumption is that the meaning and functions of the two positions are different. However, it has been suggested that prophet in the new Testament Church and in passages such as the above simply means teacher.<sup>1</sup> Is this suggestion correct? Is there a simple redundancy or tautology when prophet and teacher are used together in a description of offices and functions in the New Testament Church? This is to be doubted when a study is made of the usage of the two ideas and functions in the period of the Apocrypha, Pseudepigrapha, the Dead Sea Scrolls and the New Testament.

What then, is the relationship between the two positions and functions of προφήτης and διδάσκαλος of I Corinthians and Ephesians? Furthermore, how has this relationship developed from the usage of these concepts in the earlier part of the Apostolic period and in the period represented by the Gospels? How does this earlier usage of the word, prophet, in the New Testament compare with the general understanding and usage of the concept in the extra-biblical material in the inter-testamental and early New Testament period as exemplified in the Dead Sea Scrolls, and Apocrypha and Pseudepigrapha? We shall begin with the last question first.

Although popular thought today conceives of a prophet and his prophecy as concerned only with predicting future events, the Old Testament Hebrew word, *nabhi*, strictly means "a spokesman, speaker, prophet"<sup>2</sup> while the Greek word, προφήτης, indicates "one who speaks for a god and interprets his will to man" (in the classical sense),<sup>3</sup> and "as a proclaimer and interpreter of divine revelation" (in the LXX and New Testament).<sup>4</sup> In a few cases the LXX uses προφήτης as a transla-

1. This is stated both by C. Rabin, *The Zadokite Documents* (Oxford: at the Clarendon Press, 1954), p. 28, and by T. H. Gaster, *The Dead Scriptures*, in English Translation (revised and enlarged edition; New York: Doubleday and Co., 1964), p. 403.
2. F. Brown, S. R. Driver and C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: at the Clarendon Press, 1952), "*nabi*."
3. H. G. Liddell and R. Scott, *A Greek-English Lexicon*, new ed., revised and augmented by H. S. Jones and R. McKenzie (Oxford: at the Clarendon Press, 1953), "προφήτης."
4. W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), "προφήτης."

tion for *hozeh* and *ro'eh*, but most of the time it is a translation for the common Hebrew word, *nabhi*.<sup>5</sup> The latter term is used synonymously with *ro'eh* (*seer*—a word used in earlier times) in I Samuel 9:9.

The New Testament and the Greek translation of the Apocrypha and Pseudepigrapha, following the pattern of the LXX in the canonical books, use *προφήτης* to convey the idea of prophet while in the Dead Sea Scrolls non-biblical material generally the word, *nabhi*, continues to be used.

But what is indicated as to nature and functions of the terms *nabhi*, *n,bi*) and *προφήτης* in the literature we are considering? The New Testament presents the prophet as a representative of God in Luke 1:76 when John the Baptist is called the prophet of the Highest, and in Luke 7:11-16 the clauses "a great prophet is risen" and "God has visited His people" combine to teach that God is working through His representative the prophet. In New Testament thought the prophet is the speaker for God, and actually the one through whom God speaks (Luke 1:70; Acts 28:25, 26; Heb. 1:1).

In addition, the New Testament presents the Old Testament prophets as being the organs or instruments for the production of holy Scripture, a thought conveyed by such phrases as, "that the Scriptures of the prophets might be fulfilled" (Matt. 26:56), "it was spoken by the prophet" (Matt. 3:3, etc.), "it was written by the prophet" (Mark 1:2, etc.), "and that it might be fulfilled which was spoken by the prophet" (Matt. 1:22, John 12:38, etc.) It is to be noted that the New Testament presents a high regard for the groups of books in the Old Testament canon produced by such Old Testament prophets, as it uses not infrequently such phrases as, "Moses and the prophets" (Luke 16:29, 31), "the prophets and Moses" (Acts 26:22), "the law and the prophets" (Matt. 5:17; Acts 13:15), and "in the law of Moses and the prophets" (Luke 24:44).

The nature of the prophet in the Dead Sea Scrolls, the Apocrypha and Pseudepigrapha is not so widely nor clearly indicated. The Scrolls S 8, 16<sup>e</sup> speak of the prophets of the Old Testament revealing things through God's holy spirit, but there is some question as to what is meant by the term, "holy spirit"; at least it conveys the idea that the Old Testament prophets were under the control and direction of God. As is set forth by the New Testament, there is considerable indication that Old Testament prophets were considered organs or instruments to convey God's truth, such as in pH 2, 9 which speaks of "the words of His servants the prophets." Indeed, in the Dead Sea Scrolls there is seen the

5. E. Hatch and H. A. Redpath, *A Concordance to the Septuagint*, Vol. II (Graz-Austria: Akademische Druck—U. Verlagsanstalt, 1954), "*προφήτης*."
6. Throughout this paper the symbols to identify Dead Sea Scrolls material are those used by Karl Georg Kuhn, ed., in the *Konkordanz zu den Qumrantexten* (Göttingen: Vandenhoeck and Ruprecht, 1960). References to the Scrolls used in this paper are only to the non-biblical material; quoted sections are from the translations either of Gasten, *op. cit.*, or of C. Rabin, *op. cit.*

same high view for the groups of the books of the Old Testament canon, The Law and the Prophets, as observable in S 1, 3 and CD 5, 21; 6, 1 which speaks of God's commands "through Moses and through His servants the prophets," and "by the hand of Moses and also by the hand of the holy anointed ones."<sup>7</sup> The phrase, "the holy anointed ones", in CD 5, 21; 6, 1, no doubt is to be taken as equivalent to the concept of prophet. Note the same association in Psalm 105:15, "Touch not my anointed ones<sup>8</sup> and do my prophets no harm."<sup>9</sup>

In the Apocrypha and Pseudepigrapha there is little information as to the nature of the prophet. There is indication that he is a spokesman for God in 1 Enoch 108, 6 which relates that the Lord has spoken through the mouth of the prophets. There are a few such expressions as, "the words of the prophet(s)" (Tobit 2, 6; TL 16, 2), "the law and the prophets" (4 Macc 18:10) and "the Twelve Prophets" (Sirach 49:10), but that is about all.

Frequent are the references in the New Testament to individual Old Testament prophets, and the Dead Sea Scrolls material quite frequently points to individual prophets, such as Isaiah (4Q F1 1, 15), Ezekiel points to individual prophets, such as Isaiah (4Q F1 1, 15), Ezekiel (4Q F1 1, 16; CD 3, 21) and Zechariah (CD 19, 7). The Apocrypha has only a few references in this regard (see Tobit 2, 6; 14:4, 5, etc). But as to information about contemporaneous prophets there is a marked difference between the New Testament and our extra-biblical material. In the Gospels there are seen two persons currently recognized by at least segments of society as prophets, John the Baptist (Matt. 11:9; Mk. 11:32) and Jesus (Matt. 16:14, Mk. 6:15; Luke 7:16); in the Apostolic period there are a company of Jerusalem prophets (Acts 11:27, 28), prophets at Antioch (Acts 13:1), the prophets group at Corinth (and undoubtedly elsewhere) (1 Cor. 12:28, 29), as well as individuals with the gift of prophecy, Agabus (Acts 11:27, 28; 21:10) and Judas and Silas (Acts 15:32).

In our extra-biblical material there is a dearth of reference to current prophets, a fact borne out by 1 Macc. 9:27 where it speaks of the period of time following the death of Judas Maccabaeus as being filled *Against Apion* 1, 8. In the extra-biblical material there is the reference with such tribulation for Israel "as was not since the time that a prophet appeared unto them." Compare also the similar testimony of Josephus,

7. P. Wernberg—Moller, *The Manual of Discipline*, translated and annotated with an introduction in *Studies on the Texts of the Desert of Judah*, ed. J. Van Der Ploeg, Vol. I (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1957), p. 45, note 6.

8. The Hebrew word has a plural suffix here.

9. Bruce feels that prophets can be considered collectively as anointed ones, though not anointed with oil, because they are commissioned by God; he also thinks that "anointed ones" is used in the sense of prophets in some of the Qumran texts. F. F. Bruce, *Biblical Exposition in the Qumran Texts* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1959), p. 44.

to a coming prophet, such as the one who is associated with the priestly and lay Messiahs (those of Aaron and Israel) (S 9, 11)<sup>10</sup> and a prophet who shall come to give spiritual direction in Israel's worship (1 Macc. 4:46), but as to just who this prophet of a coming time might be is not clear. In T. L. 8:12-15 the one from the seed of Levi who is beloved "as a prophet of the most High" may be referring to the coming prophet of S 9, 11.<sup>11</sup>

One remarkable reference in the Pseudepigrapha is TB 9:2 which speaks of the time when the "Most High shall send forth His salvation in the visitation of an only begotten prophet."<sup>12</sup>

In addition to information as to the nature of the prophet the New Testament is instructive as to the functions performed by the προφήτης.<sup>13</sup>

Luke 1:76-79 presents a general description of some of the important activities of the prophet in a description of John the Baptist's ministry. John, as "prophet of the Highest" was to *speak for* or *represent* the Lord; as one going "before the face of the Lord to prepare His ways" he was to fulfill the *predicting* function of the prophetic office, as he pointed the way to the one (Christ) coming after him (Matt. 3:11 and Luke 3:16);<sup>14</sup> and also in preparing the way John fulfilled the *teaching* ministry of the prophet in giving the "knowledge of salvation" . . . in giving "a light" . . . in guiding "feet into the way of peace."

These functions of the prophet together with an additional one are clearly seen in various places in the New Testament record. We have already observed above that the prophet as presented in the New Testament is one who *speaks for* and *represents* the Lord (Luke 1:76 and 7:16), and is one through whom God speaks (Luke 1:70) or through whom the Holy Spirit speaks (Acts 28:25, 26). Likewise, those with the gift of prophets, in the church of Corinth proclaim their message through the guidance or direction of the Spirit (1 Cor. 14:29-32). Compare also

10. See Gaster, *op. cit.*, pp. 67, 111 (footnote 71); and Bruce *op. cit.*, p. 44.
11. But the passage is obscure. See, M. Burrows, *More Light on the Dead Sea Scrolls* (New York: The Viking Press, 1958), p. 308.
12. Translations from the Apocrypha and Pseudepigrapha are those found in R. H. Charles, ed., *The Apocrypha and Pseudepigrapha of the Old Testament*, 2 Vols. (Oxford: at the Clarendon Press, 1913.) Charles dates *The Testament of the Twelve Patriarchs* in Hebrew at about 109-106 B.C., from which the material was translated into Greek, Armenian, etc. Charles, *op. cit.*, Vol. II, p. 282.
13. This is not to make a distinction in the Old Testament between the office of a prophet and gift of a prophet, for as Harris remarks, "Ezekiel was both priest and prophet; David was both prophet and king" R. L. Harris, *Inspiration and Canonicity of the Bible* (Grand Rapids, Mich.: Zondervan Publishing House, 1957), p. 170.
14. Christ seems to be unknown even to John (John 1:33) until the time of the baptism.

1 John 4:1-3 where the spirit motivating the prophet is either an evil one (the spirit of anti-Christ) or the Spirit of God.<sup>15</sup>

The predicting function of the prophet is clearly evident in various portions of the New Testament, which depict the Old Testament prophets as functioning in this way. (Compare Matt. 2:23; 4:14; John 12:38, etc.) That the main emphases of the predictive prophecy of the Old Testament was on the first and second coming of Christ is shown in 1 Pet. 1:10, 11. Of course, Jesus Himself as the prophet of God as well as the Son of God, predicted His death (Matt. 17:12, 22, 23) and also events of the future and of His second coming (Matt. 24, 25). The New Testament prophets also made predictions about other matters such as famines (Acts 11:28) and events in the lives of individuals (Acts 21:10-14).

That the prophet functioned as teacher as seen in Luke 1:76-79 is observable elsewhere in the Gospels and in the earlier part of the Apostolic record. That Jesus is a prophet is concluded by many of the people upon hearing His authoritative teaching on the last day of the Feast of the Tabernacles (John 7:37-40); in Acts 15:31-32 Judas and Silas, as prophets, exercise the ministry of teaching in exhorting the brethren with many words.

In addition to these areas of the prophetic ministry which correspond to those of the Old Testament prophet, the New Testament presents the miracle working function (seen, likewise, in the ministry of some of the Old Testament prophets such as Moses, Elijah and Elisha). The concept that miracle working could and might well be a factor in authenticating one as a prophet seems to have been the general impression among the people of Christ's day and is clearly seen in the Gospel records. The Gospels present John the Baptist and Christ as miracle workers, which would follow naturally since men connected them with Elijah (Matt. 16:14 and John 1:21).

In response to the mighty works (αἱ δυνάμεις) of Christ, many of the crowd conclude Jesus is Elijah the prophet, or one of the other prophets, whereas Herod concludes that those miracles are the work of John the Baptist risen from the dead, (Mark 6:13-15). After the feeding of the 5,000, the men seeing the miracle (σημεῖον) assume this to be evidence that Jesus is "that prophet that should come into the world" (John 6:14) while in John 9:17 the blind man, because he is miraculously healed, considers Jesus, concerning whose messianic person and deity he has not yet learned (John 9:35-38), a prophet. (Compare also Luke 7:11-16.)

15. Hodge states that the clause in 1 Cor. 14:29, "let the other judge" refers to a special gift of discerning of spirits (1 Cor. 12:10), "for those who did not speak were to sit in judgment on what was said in order to decide whether those claiming to be prophets were really inspired." Charles Hodge, *An Exposition of the First Epistle to the Corinthians* (New York: Robert Carter and Brothers, 1878), p. 302. The phrase in 1 Cor. 14:32, "the spirit of the prophets," is instructive in showing the divine inspiration of the prophet class in Corinth. See Hodge *op. cit.*, p. 303.

That this miracle working function was thought to be important in a prophet and, particularly, of Christ as prophet is evidenced in Luke 24:19 where the two traveling to Emmaus speak of Christ as a "prophet mighty in *deed* and *word*" (δυνατός ἐν ἔργῳ καὶ λόγῳ).

The prophet as miracle worker is not seen in the Apostolic period outside of Revelations 11:3-10 (which example is a special case of miracle working prophets at the end of the age).

In the extra-biblical material these functions outlined above are applied mainly to the Old Testament prophets. He is presented as a speaker for God, one through whom God gave His commandments (S 1, 3), and the organ or instrument in the production of a body of literature called Moses (or the Law) and the prophets (S 1, 3, CD 5, 21, S 8, 16, 2 Macc. 15:9, 4 Macc. 18:10.)

As to the teaching function of the prophet the pseudepigraphical Assumption of Moses (11, 16)<sup>16</sup> seems to equate Moses as prophet with Moses as teacher.<sup>17</sup> The teaching aspect of the prophet Samuel seems to be alluded to in Sirach 46:13-15 where emphasis is placed on the prophet's truthfulness and on the reliability of his words.<sup>18</sup> 2 Macc. 2:1-5 indicates that part of the ministry of Jeremiah the prophet was to command and teach the people concerning their responsibility to the statutes of the Lord. In the Dead Sea Scrolls material, that the candidate for membership in the Qumran Community must pledge that he will do "what is good and upright in His sight, in accordance with what He has commanded through Moses and His servants the prophets" (S 1, 3) implies a considerable body of teaching material having been set forth by the Old Testament prophets. If "he who teaches (yarah) righteousness in the end of the days" (which refers to the Teacher of Righteousness) (CD 6, 11)<sup>19</sup> is to be equated with the concept of prophet (n,bi) in S 9, 11, then we have a good example of a current or future prophet of the Qumran Community functioning as teacher.<sup>20</sup>

Our extra-biblical material has several references to the Old Testament prophets predicting the future, as for example, the prophets of God are spoken of as having foretold of impending disasters (pH 2, 9; compare also pH 7, 5). Predictions of Isaiah are referred to and interpreted in CD 4, 13 (Isa. 24:17), and in CD 7, 10 (Isa. 7:17). Using another word, *hozeh*,<sup>21</sup> one passage (M 11, 8) speaks of God's having

16. Dated in the first half of the first century A.D. Charles, *op. cit.*, Vol. II, p. 407.

17. The phrase is [Moses] "God's chief prophet throughout the earth, the most perfect teacher in the world."

18. Samuel who also served as judge (1 Sam. 1:15) and priest (1 Sam. 7:9, 10) exercised the gift of prophet as much in the realm of teaching God's word to the people (1 Sam. 8) as in predicting (1 Sam. 10:1-7).

19. See Rabin, *op. cit.*, pp. 22, 23.

20. Rabin makes this association and feels that in S 9, 11 (M9, 11) the word "a prophet" appears where one would expect "Teacher of Righteousness." Rabin, *op. cit.*, p. 23, in footnote on CD 6, 11.

21. The word, "seer," used synonymously with nabi in 1 Sam. 9:9.

revealed foreordained events through His anointed men who had *visions*.

Also in the Apocrypha there are a few references and other predictive functions of the Old Testament prophet, as in the case of Amos (Tobit 2:6; compare also Tobit 14:4 and 5) and of Jeremiah (2 Macc. 15:14).

All of these instances in the extra-biblical material refer to the predictive ministry of the Old Testament prophet, but this function does not seem to be included in the role of the coming prophet (S 9, 11; CD 6, 11; 1 Macc. 4:46).

The Dead Sea Scrolls, the Apocrypha and Pseudepigrapha give no evidence of the prophet having a miracle working function, an aspect which, as we have seen, is presented in the Gospels.

As to some preliminary conclusions, we have observed that the New Testament, The Dead Sea Scrolls, the Apocrypha and The Pseudepigrapha, using corresponding terms for prophet out of the broad background of the Old Testament Scriptures, coincide in their depiction of the Old Testament prophets as spokesmen for God and under His control in their speaking, as organs or instruments for the production of Scripture, and as those who predict and teach. But they do not coincide in their viewpoint concerning contemporaneous or coming prophets, the coming prophet of the Qumran material and the Apocrypha being restricted seemingly to the role of teacher and decision maker (1 Macc. 4:46), whereas those considered prophets in the Gospels (John the Baptist and Christ) carry the full role and function of prophet in the Old Testament sense, including the function of miracle worker.

The New Testament and the extra-biblical material are similar in presenting a high regard for the Old Testament, for the Law and the Prophets, and both the New Testament and the Qumran community take their hopes for a coming prophet from Deuteronomy 18:15, 18, as Burrows points out.<sup>22</sup> But they are different in their viewpoint as to the nature and functions of that prophet.

A reason for this variance may be found in differing viewpoints as to whether the people of the New Testament times should expect God to work as He did in the Old Testament. The New Testament presents the viewpoint that when Moses in Deut. 18:15 says, "a prophet like unto me" (compare Acts 3:22), people were to expect God to work in like fashion as He did in a former day in and through such a great prophet as Moses (or as Elijah, Isaiah, etc., for that matter). This is in accord with the New Testament presentation of a supernatural Messiah with which it feels the coming Prophet is also connected.<sup>23</sup> It depicts the

22. Burrows, *op. cit.*, p. 70.

23. As is exemplified in the quote from Isa. 40:3-5 (Luke 3:3-6) concerning the expected forerunner of the Messiah, an expectation which, as Burrows notes, "was strong in Judaism, as the New Testament and the rabbinic literature testify. On the basis of Malachi 4:5 he was commonly identified with Elijah." Burrows, *op. cit.*, p. 310.

general Jewish community as sensing from the Old Testament both strands of thought—a great Prophet and a Messiah who will bring deliverance—but not fully understanding how the two concepts are related. The New Testament goes on to present Christ as one who considers Himself to be both Prophet (Luke 13:33 and Luke 4:24)<sup>24</sup> and this supernatural Messiah (Matt. 16:16, 17).<sup>25</sup>

Our extra-biblical documents (especially those from Qumran) present a different viewpoint. Although a coming prophet is contemplated (S 9, 11), the Qumran people do not seem to expect God to work in and through him in the same way as He did in the days of Moses and the prophets of the Old Testament. They do not take the prophecy of Isaiah 40:3-5, which the New Testament applies to John the Baptist as the forerunner of Christ, as referring to the coming Prophet but interpret this passage as referring to the study of the Law of Moses and the prophets which their community leaders are called upon to do (S 8, 13-16).

The concept may be right to restrict the coming prophet of the Qumran Community to the role of teacher,<sup>26</sup> but this is certainly not the picture of the prophet in the Gospels. This having been said, in what respects does the role of the New Testament prophet change from the period of the Gospels to that of the Apostolic age, and what is its relation to the teacher (διδάσκαλος) in the latter part of the New Testament era?

### The Prophet and Teacher in the New Testament

It is to be observed that the διδάσκαλος is related etymologically to the verbal form, διδάσκω, a reduplicated form of δάω (meaning in the casual sense, to teach). Therefore, the basic functional idea in διδάσκαλος is that of teacher,<sup>27</sup> a concept among the Greeks indicating systematic instruction, a word which was then taken over in the New Testament<sup>28</sup> to indicate one who is systematically teaching or expounding the will and Word of God.<sup>29</sup>

διδάσκαλος in the Gospels is used of Jewish religious teachers at the temple (Luke 2:46), of a religious leader such as Nicodemus (John

24. Luke 4:24 can be interpreted in this way by understanding that, although Christ uses as a figure of speech the parable about a prophet not being received in his own country, he, by using in the immediate context the illustrations of the Old Testament prophets Elijah and Elisha, was taking the concept of prophet in the parable as applying to Himself.

25. It is interesting to note in the early part of the Apostolic period the Christ (or Messiah) is connected with the prophet of Deut. 18:15 (Acts 3:18-22).

26. Rabin feels that this is the case. Rabin, *op. cit.*, p. 28 on CD 7, 17.

27. See Liddell and Scott, *op. cit.*, "διδάσκαλος."

28. διδάσκαλος only occurs twice in the LXX, in Es. 6:1 and 2 Macc. 1:10. See Hatch and Redpath, *op. cit.*, "διδάσκαλος."

29. See the article "διδάσκαλος," in the *Theological Dictionary of the New Testament*, ed. by G. Kittel, and tr. and ed. by G. W. Bromiley, Vol. II (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1964).



3:10), of John the Baptist (Luke 3:12), as well as of Jesus (in most of the references).<sup>30</sup> Jesus recognized Himself as Teacher (John 13:13) which function would fit in naturally with the larger ministry He exercised as prophet which He also recognized Himself to be (Luke 13:33).<sup>31</sup> As we have just seen, most of the emphasis in the Gospels on teacher is focused on Christ,<sup>32</sup> the διδάσκαλος who has gathered around Him His learners, His disciples (μαθηταί). In the Apostolic period the διδάσκαλος is used fewer times and basically in connection with the Christian Church (1 Tim. 2:7, 2 Tim. 1:11, 1 Cor. 12:25, Eph. 4:11, etc.).

In the Apostolic period, then, what is the relationship existing between προφήτης and διδάσκαλος in the structure of the New Testament Church? Are they the same, overlapping, or basically distinct in function? First, it is to be noted that in the initial days of the New Testament Church the prophet is already beginning to be restricted in function, for in the earlier part of Acts the Christian prophet performs only two of the functions of the prophet of the Old Testament and of the Gospels: that of predicting the future (Acts 11:27, 28)<sup>33</sup>, and that of teaching (Acts 15:32). But nowhere in the Acts or the rest of the New Testament except in the Revelation<sup>34</sup> is the Christian prophet seen exercising the miracle working function, as did Christ and the Apostles, and the main function of teaching is carried on by another group (Acts 13:1, Rom. 12:6, 7). The prophet function, as the Church developed, seems to be limited to that of inspired utterances of some sort given under the inspiration of the Holy Spirit (1 Cor. 14:29-32).

What plausible explanation can be given as to how this narrowing of function occurred? First, it is to be observed that in essence Christ's Apostles, as in the case of the Savior Himself, are prophets as far as functions are concerned:<sup>35</sup> they are God's spokesmen guided by the Holy Spirit (1 Cor. 7:40); predictors of the future (1 and 2 Thessalonians; 2 Peter 3, Revelation); teachers (1 Tim. 2:7); and workers of

30. διδάσκαλος occurs 58 times in the New Testament, of which 48 are in the Gospels, and of these 41 refer to Christ. The word is synonymous with ραββί according to John 1:38.
31. The anarthrous form, προφήτην, simply indicates that Christ identifies Himself as prophet with the prophet group without specifying one way or another as to His being *the* prophet. The last of this verse spoken in extreme irony is paraphrased thus by Godet, "It is not suitable; it would be contrary to use and wont, and, in a manner, to theocratic decorum, if such a prophet as I should perish elsewhere than in Jerusalem." Bruce paraphrases, it: "I must soon endure a prophet's fate, and not here. I go to meet it in the proper place, though not in fear of you." F. Godet, *A Commentary on the Gospel of Luke* (3rd ed.; New York: Funk and Wagnalls Co., 1894), pp. 362, 3 on Luke 13:33; and A. B. Bruce, *The Synoptic Gospels in The Expositor's Greek Testament* ed. by W. R. Nicoll, Vol. I (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., n.d.), p. 570 on Luke 13:33.
32. Even as we have observed that the emphasis on prophet is centered on Christ, and on His forerunner John the Baptist.
33. Compare also Acts 21:10-14.

miracles (Matt. 10:8; Acts 3:1-8; 13:8-11; 20:9, 10). Secondly, as the New Testament Church develops under the leadership of the Apostles, the concentration of these gifts which they themselves possessed and continued to exercise are seen, at least in part, to be shared among the members of the Church for its better functioning, probably because the Apostles realized that they themselves could not be present at all times to assist in the progress of the infant Church. Thus, in the Apostolic period teachers and miracle workers are listed separately from those who function as prophets. In the classification of gifts given to the Corinthian Church (about 56-57 A.D.) the position of prophet is clearly separated from both that of the *διδάσκαλος* and that of miracles (*δυνάμεις*) (1 Cor. 12:28); and a few years later at the time of the writing of the Ephesian epistle (about 60-61 A.D.) not only is the prophet listed separately from the teacher,<sup>36</sup> but the latter is now connected with the larger concept of pastor (*τοὺς ποιμένας καὶ διδασκάλους*) (Eph. 4:11).

Accordingly, the prophet's role, so varied in its functions in the time of the Old Testament and of the Gospels and specialization as "teachers" in the time of the Qumran community, is narrowed and different in usage in the developing New Testament Church, in that, on the one hand, it now retains primarily the function, not of teacher, but of the giving of spirit-inspired utterances of new revelations from God,<sup>37</sup> and on the other hand, it is classified alongside other positions whose functions were once included in itself, namely, those of teacher and miracle worker. Therefore, we conclude that in the developing New Testament Church the prophet no longer functions as, nor has included in it the idea of, teacher, in the general sense of the word, that function being exercised by another, the *διδάσκαλος*.

34. This exception, Rev. 11:3-10, is in a special category, as we have noted above.
35. In Ephesians 2:20 the Apostles are included with prophets in one general classification (notice the one Greek article with the two nouns) as a part of the foundation structure of the Church.
36. As though to emphasize this distinction between teacher and prophet, Paul separates the two positions in Ephesians 4:11 by inserting between them the office of evangelist.
37. No doubt including predictions. Compare Acts 11:27, 28.