

MICAIAH

a prophetic profile



In our day and time, the Office of the Prophet has become somewhat of a spiritual phenomenon. While every Ascension Gift Paul mentions in the fourth chapter of the book of Ephesians is just as important as the others, we have somehow managed to assign a certain level of ecclesiastical and secular celebrity to those who occupy this office.

We have become confused and disillusioned.

“Prophets prophesy” is a true statement. Prophets *do* prophesy, but prophecy is not the beginning and end of their responsibility. The Office of the Prophet is much more complex and much more involved than personal prophecy – or prophecy in general.

In fact, some Master Prophets (prophets who sit, operate, and function in the prophetic office) claim personal prophecy is among the least of the prophetic identifiers. The Prophetic Office carries with it more than simple or personal prophecy. It carries rebuke, warning, counsel, correction, and so much more.

The Bible records a confrontation between King Ahab and a lesser known prophet by the name of Micaiah. The name Micaiah is fairly common in the days of the Old Testament, but we learn about the *prophet* Micaiah through one particular conflict recorded in both the 22nd chapter of the book of 1 Kings and the 18th chapter of the book of 2 Chronicles. Collectively, these accounts provide us with one of several Biblical profiles of the life and ministry of a prophet.

PROPHETIC PROFILE POINTS

1 Kings 22:1-40 (NASB); 2 Chronicles 18:1-27 (NASB)

A Reputation of Integrity.

To meet Jehoshaphat’s request that they seek the Lord before going into battle, Ahab summons his own prophets to prophesy before Jehoshaphat. Jehoshaphat responds, “Is there no longer a prophet of the Lord here, that we may inquire of him?” Ahab relents and summons Micaiah.

There are two things to consider: First, Jehoshaphat recognizes the word in the mouths of Ahab’s prophets is not a word from God. Second, even in his disdain, Ahab recognizes the prophet Micaiah – a prophet he utterly despised – has the mind and word of God; he is God’s prophet, indeed. Micaiah was met with hatred in Ahab’s court, but had also established himself as a prophet who would not bow to any god other than Yahweh – the authentic, true, living, and only God.

Hated.

The so-called prophets of our day, at least a large number of them, seem to revel in the perceived hatred of others. However, the hatred or displeasure they experience, contrary to what they claim, may be appropriate. If a prophet is disliked because of the arrogance found in his delivery, the delight he takes in the spiritual downfall of others, or the titular liberties he takes in the spirit of Hophni and Phinehas (1 Samuel 2), then the animosity hurled at them is warranted.

On the other hand, if these men and women of God are hated “for the Son of Man’s sake,” this is a righteous kind of hatred – indicative of the experiences of both Jesus’ followers and the prophets of God (Luke 6:22-23). This hatred will cause prophets to be rejected, mocked and cursed because of the decision to follow Christ. Yet, this utter disregard, sown in loathing, will ultimately garner a divine blessing and a heavenly reward.

Truth to Power.

Nothing written within the pages of the Bible is wasteful. The writer of this specific chapter takes explicit care in describing the disposition of the two kings as they await Micaiah’s arrival. The author depicts them as sitting on their thrones, symbolizing authority and power, while “dressed in *their* robes,” symbolizing position and rank.

While both groups of prophets – the approximately 400 prophets belonging to Ahab and the prophet Micaiah – prophesy before both these two powers (kings), only one prophet, God’s prophet, speaks truth to power. God’s prophets carry the assignment and burden of speaking truth to power.

Loyal to God Alone.

In these Biblical accounts, Micaiah is despised for delivering the authentic Word of the Lord he releases upon King Ahab’s summons. Ahab’s complaint is that Micaiah never speaks anything good regarding King Ahab.

In this instance, before Micaiah releases another prophetic word upon being summoned, Ahab’s prophets pleaded with him to make his word “. . . be like the word of one of them.” Micaiah refused. Instead, he operated within the confines of his name, “Who is like God” – not “Make me like them.”

Even under the threat of imprisonment, Micaiah did not conform. He did not exchange the Word of the Lord for a word that would place him in a favorable light. God’s prophets remain loyal to God and Him, alone – not to the favor of men, regardless of threats of harm or promises of generosity.

These profile points are simply a few indicators of the call of the prophet or the prophetic office spoken of in the fourth chapter of the book of Ephesians. It is not an exhaustive list of prophetic identifiers, but it does share several characteristics that should prove to be evident in the lives and lifestyles of God’s prophets.

I hope these specifics aid you in your quest to distinguish authentic prophets of God from counterfeits who proclaim themselves to be something they know they are not. In this season, it is imperative that both authentic and counterfeit prophets are recognized for the sake of the call of God and the wellbeing of the people of God.