

praise and prayer; and a king rules, taking authority by  $\alpha$ his words over the works of the enemy. In all three ministries the voice is extremely important, and gives us further insight into why the voice must be yielded at Pentecost. If we desire to bring the gifts of utterance, let us keep our lips from speaking evil, for God says of those who do: "You shall be as my mouth" (Jer. 15:19 RSV).

Expect to prophesy. Ask Jesus to edify His Body on earth through you. As you have fellowship with the Lord and with your brothers and sisters in the Lord, you may find thoughts and words of inspiration coming into your mind that you have not heard, and did not compose. If they are according to Scripture, then share them with the Church. As with interpretation, you may just receive a few words, and as you start to speak, more may come. You may see a picture in your "mind's eye," and as you start to talk about that picture, the words will come. As with tongues and interpretation, the Spirit may bring you the words in a variety of ways. Some also have seen the words as if written down, and just read them verbatim.

The gifts are manifested through God's ability, not ours. He will give the faith that is needed, if He has given you some words to speak (Rom 12:6). Don't be afraid to bring a prophecy, nor feel sensitive about the fact that the Church must evaluate it. Don't quench the Spirit. The prophet Amos asks: "The Lord God hath spoken, who can but prophesy?" (Amos 3:8 KJV). Forget your pride, and testify to Jesus!

How shall we evaluate these two positions, one of which emphasizes cessation of the gift, and the other of which emphasizes continuance?

In I Corinthians 12-14 there appears to be two senses of prophesying: (a) prophecy in the sense of revelatory utterances originating directly from God (including occasional predictions) for the purpose of providing supernatural evidence of the truth-claims made by the disciples of Christ, so that nonbelievers would receive and trust in Christ and His redemptive work, and believers would be convinced that God had extended His saving grace to all mankind (12:10, 28, 30; 13:1,8; 14:2, 4, 5, 6, 9, 13, 14, 18, 19, 22, 23, 26, 27, 39); (b) prophecy in the sense of non-revelatory setting forth of various aspects of Christian doctrine or practice by means of the spiritual gift of enablement to understand and explain previously-revealed truth in an edifying manner, for the purpose of building up, encouraging, and comforting believers in their faith and life (12:10; 13:2, 8, 9; 14:1, 3, 4, 5, 6, 22, 24, 31, 39).

Richard B. Gaffin, Jr. understands prophecy in the sense of a revelatory gift which brings to the church the words of God in the primary and original sense -- the inspired, nonderivative Word of God, in which the future is sometimes predicted (although this is not the main focus of prophecy).

Dennis and Rita Bennett understand prophecy in the sense of a revelatory gift which brings to the church the words that the Lord gives directly to the believer