

4. The Book of Acts, particularly the case of Agabus, is instructive concerning the origin and character of prophetic revelation.
 - a. In 21:10, 11, Agabus, identified as a prophet, comes down from Judea to Caesarea, takes Paul's belt, binds his own hands and feet with it and says, "Thus says the Holy Spirit, 'In this way the Jews at Jerusalem will bind the owner of this belt and hand him over to the Gentiles.' "

In the plainest possible terms, here the words of Agabus in his identity as a prophet are the words of the Holy Spirit himself, a quote of what the Spirit says. Not only what the prophet receives but what he says and communicates to others is inspired revelation. . . .
 - b. A couple of other passages on the activity of prophets in Acts fill out and reinforce the picture already sketched. According to 13:1, 2, while the "prophets and teachers" at Antioch were serving the Lord and fasting, "the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them' " . . .
5. The Book of Revelation itself is a massive example of Christian prophecy. While the author (John) does not call himself a prophet, that is the plain implication. The whole is repeatedly and explicitly termed a prophecy, both at the beginning and the end . . .
6. In I Corinthians 12:10 Paul associates with prophecy the gift of discerning or distinguishing between spirits, apparently in parallel to the gift of interpretation connected with tongues.
7. Conclusion: This survey of prophecy in the New Testament has not been exhaustive, either in examining all the relevant passages or in discussing those passages examined. My intention has been to sketch a picture . . . That picture is as follows: New Testament prophecy is revelatory. The issue is not whether or to what extent prophetic revelations are "new" in the sense of disclosing content not previously revealed (any more than, say, a given passage in Luke is not fully revelatory because a parallel is found in [presumably earlier] Mark). Rather, the issue is the inspired, Spirit-worked origin of prophecy and its correlative authority. The words of the prophet are the words of God and are to be received and responded to as such.

In general, the prophets are associated with the apostles in disclosing to the church the "unsearchable riches" and "manifold wisdom" of the mystery revealed in Christ (Eph. 3:5, 8-10). . . . Prophetic revelation of the mystery involves both "forthtelling" (e.g., Acts 15:32; I Cor. 14:3) and "foretelling" (e.g., Acts 11:28; 21:10). This is no warrant for finding in these two broad functions a distinction between two essentially different kinds of prophecy, whereby the former ("forthtelling") lacks the fully inspired origin and authority of the Word of God. Leaving room for differences in the actual outworking and relative prominence of these two functions from place to place, the material in Acts and Paul provides a picture of a single, unified