

The Mystery of the Holy Spirit Tongues and Prophecy

Lecture 12

Are miracles and healings for today? This is the question we asked in our last session. The answer we gave is yes. In answer to prayer, God does – according to His own providence – work miracles and healings on occasion today. Therefore, it is not only right, but also desirable for us to pray for God to do the miraculous, including the healing of people. But this must always be done with the proviso “not my will, but thine be done.”

But on the more narrow question, “Is God gifting miracle workers and faith healers today?”, we must say no.

This is because . . .

The Kingdom has not come

The underlying premise of Pentecostals, charismatics, Third Wavers, and some New Calvinists is that miracles and healings are normative today because the Kingdom of God has come to earth. The line of thinking goes like this: When Jesus, the Davidic king, is seated on His throne, disease, sorrow and even death are meant to be abolished. The authority that both Jesus and the early church demonstrated over these maladies is now inherited by all kingdom people.¹

Miracles and healings, therefore, must happen. It is only a lack of faith that stands in the way of the miraculous.

But has the Kingdom of God come to earth? And if it did, did it actually come at Pentecost with the Holy Spirit?

The New Testament is clear. The kingdom comes when Jesus – not the Holy Spirit – comes. We know Jesus has not come – because His coming will be with great power.

Matthew 24:30 (NKJV)

³⁰Then the sign of the **Son of Man** will appear in heaven, and then all the tribes of the earth will mourn, and they will see the **Son of Man** coming on the clouds of heaven with power and great glory.

We know that this event has not happened, therefore, the kingdom has not come.

Therefore, the eradication of disease, sorrow and death should not be expected until that time in the future when Christ does come. In fact, the epistles tell us we should actually expect something much less than the miraculous in our daily experience. Disease, sorrow and death will persist even for the most devout believers until the coming of Christ.

The kingdom has not come.

¹ Douglas A. Oss, **Are Miraculous Gifts for Today?**, pp. 267-270.

The Miracles were signs

Even when Jesus was on earth, miracles were not portrayed as the fulfilment of the kingdom. Rather, Jesus called them signs – a foretaste of what the kingdom would be some day, but not the kingdom itself.

When cessationists call miracles and healings sign gifts, they have good biblical authority for doing so. The usefulness of miracles and healings as signs that a messenger was authorised by God to deliver a message is evidenced throughout the Bible.

1. Moses was authenticated by signs – the staff turning into a snake, and his hand becoming leprous. It was by these signs that the Hebrews knew he was the spokesman for God.

Exodus 4:1-5 (NKJV)

¹Then Moses answered and said, “**But suppose they will not believe me or listen to my voice; suppose they say, ‘The LORD has not appeared to you.’**” ²So the LORD said to him, “What *is* that in your hand?” He said, “A rod.” ³And He said, “Cast it on the ground.” So he cast it on the ground, and it became a serpent; and Moses fled from it. ⁴Then the LORD said to Moses, “Reach out your hand and take *it* by the tail” (and he reached out his hand and caught it, and it became a rod in his hand), ⁵“**that they may believe** that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”

Exodus 4:30-31 (NKJV)

³⁰And Aaron spoke all the words which the LORD had spoken to Moses. Then **he did the signs** in the sight of the people. ³¹**So the people believed;** and when **they heard** that the LORD had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshiped.

2. At that point in time, the Old Testament had not been written. Remember, Moses was the one who wrote Genesis through Deuteronomy. Consequently, the people had no Bible to compare Moses’ verbal prophecy to. The miracles were needed to authenticate the bearer of the message.
3. Elijah and Elisha were authenticated by miracles. It was by signs like the contest on Mount Carmel that the people knew these first prophets were spokesmen for God. The same was true when Elijah raised a child from the dead.

1 Kings 17:22-24 (NKJV)

²²Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived. ²³And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, “See, **your son lives!**” ²⁴Then the woman said to Elijah, “Now by this **I know that you *are* a man of God, and that **the word of the LORD** in your mouth *is* the truth.”**

4. At that point in time, the Old Testament law had been written, but not the prophets. Signs such as these verified that the prophets were authoritative spokesmen for God.
5. Jesus was authenticated by miracles. It was by the sign of his resurrection in particular that people knew He was the ultimate spokesman for God.

John 2:11 (NKJV)

¹¹This beginning of **signs** Jesus did in Cana of Galilee, and manifested His glory; and His disciples **believed** in Him.

John 20:30-31 (NKJV)

³⁰And truly Jesus did **many other signs** in the presence of His disciples, which are not written in this book; ³¹but these are written **that you may believe** that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Acts 2:22-24 (NKJV)

²²“Men of Israel, hear these words: Jesus of Nazareth, **a Man attested by God to you by miracles, wonders, and signs** which God did through Him in your midst, as you yourselves also know— ²³Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; ²⁴whom **God raised up**, having loosed the pains of death, because it was not possible that He should be held by it.

6. At that point in time, the Gospels had not been written. It was the signs that gave credibility to the new gospel message Jesus introduced.
7. The apostles were authenticated by miracles. By casting out demons, healing the sick, and raising the dead, the Jews and Gentiles knew that the apostles were spokesmen for God.

Romans 15:18-19 (ESV)

¹⁸For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, ¹⁹by the power of **signs and wonders**, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have **fully preached the gospel** of Christ;

8. At that point in time, the New Testament epistles were not complete. The signs of miracles and healings confirmed that what the apostles wrote was the authoritative Word of God.
9. Once the Bible was complete, no more messengers needed to be authenticated by signs and wonders. This is why signs and wonders ceased.

I want to bring in an excellent point that Andrew Mollenhauer made with me after last week’s session. He added that the reason signs and wonders did not have to be repeated as verification of the message as the gospel spread geographically was because the converts themselves became the verification.

There is an important application to be made of what Andrew said. If we are the method of verification, how credible does the gospel appear? When unsaved people encounter us – observe us – relate to us – is the gospel verified? When an unbeliever enters Cornerstone Baptist Church, in what way is the gospel verified?

10. I need to clarify the matter of miracles and healings being inseparable from apostleship, because I think I overstated the argument in the last session. While it is true that every recorded instance of a miracle or healing in the New Testament has an apostle connected to it – with the healings in Samaria administered through Philip being the only exception to Peter or Paul being

the channel of healing – this does not mean that only apostles had the gift of healing. 1 Corinthians 12 seems to indicate that the gift extended to some disciples as well. But this was always under apostolic authority.

I see a parallel here to the canon of the New Testament. The criteria for canonicity was apostolic authority. But was Mark or Luke or James or Jude apostles? No, but they were connected to apostles – Mark to Peter, Luke to Paul, and James and Jude to Jesus Himself as half-brothers. (Because James and Jude witnessed the resurrected Christ, some scholars classify them as apostles – and Philip and Stephen as well. This may be true. However, we have no record in Scripture that Christ chose these men as such, so we cannot be sure.)

Therefore, all healing was connected – though in some instances indirectly – to apostles. And all healing and miracles at that early stage in the church’s development was for the authentication of the apostles as spokesmen for God. Healings and miracles were signs – not the normative experience of believers.

We have traced the instances in the Old and New Testament when miracles and healings occurred. In every case, the focal point was never the miracle or the healing; it was the teaching and preaching. The signs drew the crowds and convinced the crowds of the authority of the messenger . . . but then it was the non-miraculous message that they heard that brought saving faith to their hearts.

What is the focal point of Pentecostals, charismatics and Third Wavers? What fills the churches and stadiums? Is it the miraculous? Or is it the inherently offensive message of the cross of Jesus?

Bodily health is nowhere promised

Jesus did not heal everyone – in fact, he commanded the few who were healed to not tell anyone, and he tended to withdraw from the crowds once they gathered. His miracles were done for the purpose of drawing attention to the message so that people would believe. Once the message was given, Jesus moved on.

Not only did Jesus not heal everyone, but He didn’t heal forever. How many of the people Jesus healed deteriorated in their health after they were healed? All of them did. Even Lazarus died again. But when the kingdom comes, there will be no more disease, sorrow or death. Healing will be permanent.

The experience of believers in the present age is not one of unending health, but of physical decay and death.

2 Corinthians 4:16 (NKJV)

¹⁶Therefore we do not lose heart. Even though our **outward man is perishing**, yet the inward *man* is being renewed day by day.

Romans 8:23 (NKJV)

²³Not only *that*, but we also who have the firstfruits of the Spirit, even **we ourselves groan** within ourselves, eagerly **waiting for** the adoption, **the redemption of our body**.

2 Corinthians 12:7-10 (NKJV)

⁷ And lest I should be exalted above measure by the abundance of the revelations, **a thorn in the flesh** was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. ⁸ Concerning this thing **I pleaded with the Lord** three times that it might depart from me. ⁹ And He said to me, **“My grace is sufficient for you, for My strength is made perfect in weakness.”** Therefore most gladly I will rather boast in my **infirmities**, that the power of Christ may rest upon me. ¹⁰ Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong.

The resurrection is yet future.

Hebrews 13:14 (NKJV)

¹⁴ For here we have no continuing city, but we seek the one to come.

The apostolic age ended when the New Testament was completed.

This is verified in church history. The undisputed record of the early church fathers is that miracles and healings ceased to be normative in the church after the apostles, and, where miracles and healings did occur, it was in the context of non-Christian and pseudo-Christian groups.

Then, as now, people craved miracles – sensational experiences – and miracles are what they got . . . but without the life-changing message.

Miracles and healings are deed gifts. Tongues and prophecy are word gifts, also called revelatory gifts. These gifts, too, were signs. Yet many Christians claim to speak in tongues and to receive prophecies today. Are these claims to be believed? Should we seek to speak in tongues? Should we desire prophecies?

Tongues

With all the attention given to tongues today, you might expect that it is a major teaching in the New Testament. But it is not. Tongues are mentioned in only three books – Mark, Acts and 1 Corinthians, and in only seven chapters total from these books. Or, to put it another way, it is found in only 26 verses out of 7,957 in the New Testament – and more than half of these are in 1 Corinthians 14 (15 verses).

In a previous session, we showed from Scripture that the Pentecostal belief that tongues are the uniform proof of the reality of Spirit baptism is unsustainable. Spirit baptism is not an experience separate to salvation, and tongues are not proof of the presence of the Spirit.

As we consider the phenomenon of tongues speaking, we must define from the Bible what tongues are, and we must observe how tongues were practiced. We will discover that both the definition of tongues and the practice of tongues today is at odds with the Scripture.

Definition

It is a misfortune of translation that the word “tongues” appears in our New Testaments at all. The Greek word has a clear and precise meaning. That meaning is languages.

Languages convey conceptual thought and can be interpreted. It is obvious that this was the case on the Day of Pentecost, the first instance in which the gift of languages was exercised.

Acts 2:4-6 (NKJV)

⁴And they were all filled with the Holy Spirit and began to speak with other **tongues**, as the Spirit gave them utterance. ⁵And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. ⁶And when this sound occurred, the multitude came together, and were confused, because **everyone heard them speak in his own language**.

Some claim that the gift of tongues includes angelic utterances. The basis for this is said to be in 1 Corinthians 13.

1 Corinthians 13:1 (NKJV)

¹Though I speak with the **tongues of men and of angels**, but have not love, I have become sounding brass or a clanging cymbal.

Does this verse actually expand the definition to include angelic languages which humans could never possibly understand? A look at the context answers the question:

1 Corinthians 13:2-3 (NKJV)

²And though I have *the gift of prophecy*, and understand **all mysteries** and **all knowledge**, and though I have **all faith**, so that I could **remove mountains**, but have not love, I am nothing. ³And though I bestow **all my goods** to feed *the poor*, and though I give my **body to be burned**, but have not love, it profits me nothing.

It is obvious that Paul is using hyperbole in order to make the point that love is supreme. Since he has used hyperbole with the gift of prophecy, faith and giving, we must interpret tongues of angels to also be a case of hyperbole. Besides, in all the occasions in which an angel spoke to a person in the Bible, it was always in human language.

Therefore, the definition is a human language – not previously studied or spoken by the speaker.

Practice

Contemporary practice is not consistent with the definition above. There are no verifiable recent instances in which a person speaking in tongues was understood by a native speaker of that human language. Therefore, it is commonly claimed that tongues today are the tongues of angels, not humans.

There is a second problem with this change in definition. Not only are contemporary tongues not human, they are also not languages. Linguists have analysed tongues and found them to be nothing more than gibberish.

Beyond this, the practice of tongues in the church is contrary to the biblical instructions given to the Corinthian congregation by Paul. Here is an outline of the instructions in 1 Corinthians 14²:

1. Tongues were a sign for unbelievers

1 Corinthians 14:22 (NKJV)

²²Therefore tongues are for **a sign**, not to those who believe but **to unbelievers**; but prophesying is not for unbelievers but for those who believe.

² Paul Van Gorder, [Charismatic Confusion](#).

This is a point that is often misunderstood. How are tongues a sign for unbelievers? They are a sign not of wonder and excitement, but of judgement and horror!

From the incident at the Tower of Babel (Genesis 11.9) and continuing through the Assyrian (Is 28.11-12) and the Babylonian (Jer 5.15) captivities, the experience of being unable to understand the languages that were spoken was a judgement, not a blessing. This phenomenon was repeated at Pentecost and Peter interpreted it to be fulfilment of the judgement that was predicted in Joel (Joel 2.28ff).

In actual fact, the spread of the gospel into non-Hebrew languages was a rebuke and judgement on the Jewish people who had rejected Christ.

1 Corinthians 14:21 (NKJV)

²¹ In the law it is written: “*With **men of other tongues** and other lips I will **speak to this people**; And yet, for all that, they will not hear Me,*” says the Lord.

The contemporary use of tongues is very different to what is described in the Bible. Should people seek a symbol of judgement and take delight in it?

Incidentally, it must be said that the Christian desire to see Christ return and to establish His kingdom is inseparable from a reverse of the curse – a curse that includes the confusion of languages.

No wonder tongues will cease!

It should also be noted that on Pentecost, tongue-speaking attracted the crowd, but Peter preached in the common language. The 3000 who were saved were saved in response to the preaching, not the tongues.

2. Tongues were to be used for edification in the church

1 Corinthians 14:26 (NKJV)

²⁶ How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. **Let all things be done for edification.**

Contemporary practice with tongues edifies no-one. Most often, it is used in private prayer – which is not the purpose for which spiritual gifts were given.

3. No more than three people were to speak in tongues during a service, and each must speak in turn

1 Corinthians 14:27 (NKJV)

²⁷ If anyone speaks in a tongue, *let there be **two or at the most three**, each in turn*, and let one interpret.

For some reason, this clear instruction is usually ignored by Pentecostals. It is not unusual for several people to speak in tongues at once.

4. No speaking in tongues unless someone interprets

1 Corinthians 14:28 (NKJV)

²⁸But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

5. Confusion or disorder was an indication that God was not supplying the tongues

1 Corinthians 14:33 (NKJV)

³³For God is not *the author* of **confusion** but of peace, as in all the churches of the saints.

People speaking in tongues at once . . . and even barking like dogs . . . as is happening in charismatic churches is certainly not peace. It is confusion.

6. Women were to keep silent

1 Corinthians 14:34 (NKJV)

³⁴Let your **women keep silent** in the churches, for they are not permitted to speak; but *they are* to be submissive, as the law also says.

Odd, isn't it, that Pentecostal churches endorse women speaking in tongues, and even preaching?

7. Prophecy was of greater value to the edification of the church than tongues

1 Corinthians 14:39 (NKJV)

³⁹Therefore, brethren, **desire earnestly to prophesy**, and do not forbid to speak with tongues.

We should conceptualise prophesy in this verse to be preaching. This is what is most important in the public church service because it edifies directly.

These were to be taken as a commandment from God – not merely advice from Paul.

1 Corinthians 14:37 (NKJV)

³⁷If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the **commandments** of the Lord.

Consequently, if tongues were for today, then these practices would be mandatory. But Pentecostal churches do not comply with these commands.

The preponderance of evidence points toward miracles, healings and tongues ceasing

When you take into consideration that the apostolic age has ended, that the purpose of miracles in the Bible was always to authenticate the messenger bearing a new message from God, that we have the completed New Testament canon, that miracles, healings and tongues died out in the history of church practice, and that contemporary instances of such phenomenon do not conform to the biblical pattern of use, we must conclude that God has authorised no miracle workers, no faith healers, and no tongue-speakers today.

On this point, many evangelicals would agree with us. Even some in the Pentecostal and charismatic camp are playing down tongues, healings and miracles compared to previous practices. It has been abundantly demonstrated that, though sensational, these were fraudulent.

The greatest pressure point in evangelicalism regarding the miraculous is not what we have covered so far in this session. The greatest pressure point today is the gift of prophecy.

Is God speaking to people in an extraordinary, extra-biblical way today?

Prophecy

Before we can discuss prophecy, we must define what it is. Prophecy is revelatory speech.³

Types of Prophecy

It sometimes is an infallible declaration of something that would not be known apart from God revealing it. Or it sometimes is a declaration of something God previously revealed but now is applying with authority. Prophecy can be oral or written. The person declaring original prophecy is called a prophet. All of his or her (Joel 2.28) prophetic declarations must be infallible or the prophet is irreparably discredited.

Deuteronomy 18:20-22 (NKJV)

²⁰ But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, **that prophet shall die.** ²¹ And if you say in your heart, 'How shall we know the word which the LORD has not spoken?' — ²² when a prophet speaks in the name of the LORD, **if the thing does not happen** or come to pass, that *is* the thing which **the LORD has not spoken**; the prophet has spoken it presumptuously; you shall not be afraid of him.

We have many examples in the Old Testament of oral and writing prophets. Oral prophets included Nathan (who confronted David), Elijah (who confronted Ahab), Elisha (who confronted Joram), and Jonah (who confronted Nineveh). Writing prophets included Isaiah, Jeremiah, Ezekiel and Daniel. With impeccable precision, these prophets declared commandments, judgements, and promises from God that built anticipation for the coming of the Messiah.

When we look to the New Testament for instances of prophecy, we also find that there were some oral and some writing prophets.

Acts 11:27-28 (NKJV)

²⁷ And in these days prophets came from Jerusalem to Antioch. ²⁸ Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.

Acts 13:1 (NKJV)

¹ Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

³ Robert L. Saucy, **Are Miraculous Gifts for Today?**, p. 127.

Acts 15:32 (NKJV)

³² Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words.

Acts 21:10 (NKJV)

¹⁰ And as we stayed many days, a certain prophet named Agabus came down from Judea.

These are all examples of oral prophets. The writing prophets are Paul and the other writers of the New Testament.

Contemporary Prophecy

The Bible is nothing more than a compilation of written prophecy. Since all written prophecy is Scripture, all evangelical scholars agree that written prophecy has ceased.

But what about oral prophecy? What about specific and localised declarations like Agabus made concerning a great famine (Acts 11.28), and, later, about Paul being arrested (Acts 21.10)? Should prophecies of this nature be expected today?

The popular answer to this question is 'yes'. God inspires revelatory speech today. Some call it a Word from the Lord, or a Word of Knowledge, but most simply call it prophecy.

Wayne Grudem, one of the leading theologians today, believes prophecy is a current gift of the Holy Spirit, but not in the same sense as biblical prophecy. Grudem teaches that contemporary prophecy is not inerrant, therefore, it must be tested to ensure it aligns with Scripture.

In practice, this means some churches require prophets to make their revelation to a pastor who checks it against the Bible before granting permission for it to be announced to the church. In other churches, a designated pastor stands ready to counter a fallible prophetic utterance. Nevertheless, there is an expectancy that God will, with regularity, issue to the church an inspired word of instruction, or correction, or even a revelation about what will happen in the future.

Is this something we should seek?

Arguments for Prophecy

Those who say it is something that we should seek as a normal experience in church base their conclusion on three arguments.

1. It happened in Bible times, so it is possible that it might happen now.
2. We have experienced it and it seems to be genuine.
3. The Bible does not specifically say that prophecy concluded with the New Testament canon.

The latter point has sometimes been refuted with reference to 1 Corinthians 13.

1 Corinthians 13:8 (NKJV)

⁸ Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.

This clearly states that there will be a point at which prophecies will end. But what is that point?

1 Corinthians 13:9-10 (NKJV)

⁹For we know in part and we prophesy in part. ¹⁰But when that which is perfect has come, then that which is in part will be done away.

Some cessationists use this as the proof text. They interpret “that which is perfect” to be the completed canon of Scripture.

Unfortunately, this verse is too ambiguous to be a convincing proof text. I believe “that which is perfect” is more likely the eternal state – a position John MacArthur also takes. If this is true, then 1 Corinthians 13 does not specifically say prophecy is done.

So is it for today?

Arguments against Prophecy

My conviction is that prophecy is not for today. Like the other supernatural gifts – deed gifts like miracles and healings, and word gifts like tongues and prophecy – these were for the purpose of verifying the authority of the messenger of God’s Word during the transition from the Old Testament to the New Testament. This time period is also known as the apostolic age. And that age, along with the gifts specific to it, has ended.

Following are my reasons for believing that, not only has prophecy ceased, but also those who pursue it are treading on dangerous ground.

1. Sola Scriptura rules out ongoing revelatory prophecy.

- a. If revelatory prophecy is needed today . . . and if the bearers of those messages needed to be authenticated by miracles . . . then the sixty-six books of the Bible are not sufficient for faith and practice.
- b. If revelatory prophecy is needed today, then the Bible is not fully authoritative.
- c. A Bible that is neither sufficient nor authoritative is unthinkable. But a sufficient and authoritative Bible renders prophecy unnecessary. Now that the canon is complete, the two are mutually exclusive.

2. Biblical standards rule out a fallible form of prophecy. Wayne Grudem does not have many scholars who accept the idea of fallible prophecy. Not only does this theory have no biblical basis (in fact, as we have already pointed out, the Bible teaches the opposite), but it is also a risky proposition. The New Testament clearly warns that false prophets (i.e. fallible) will threaten the church.

1 John 4:1 (NKJV)

¹Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many **false prophets** have gone out into the world.

3. The real issue is the role of experience. Is truth the Bible alone? Or is it the Bible plus my experience of God?

- a. We live in an age when intuitive, individualistic truth is the standard.

- b. But intuitive, individualistic truth is inherently relativistic.
 - c. When God is added to the equation, intuitive, individualistic truth is both flattering and empowering.
 - i. Flattering because the Almighty God speaks specially to me.
 - ii. Empowering because God, by virtue of telling me what is right, is responsible for what I reveal in His name to others.
 - d. This is the impetus for prophecy today. It is not that God has something new to add to the Bible. It is that people demand immediate, individualistic, intuitive truth and prophecy is the ticket. These people are not satisfied to study the historic propositions of the Bible – which was once for all delivered to the saints. Instead they crave a flattering and empowering personal message – straight from God to them – that requires no reading or studying.
4. This does not mean, however, that every church that talks about prophecy is apostate. In some cases, the issue is semantics.
- a. Can God as the indwelling Holy Spirit sometimes heighten a believer’s awareness of needs to be met? Of opportunities to be seized? Of dangers that are present? Of truth to be expressed? Yes, He can.
- John 14:26 (NKJV)
- ²⁶But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and **bring to your remembrance** all things that I said to you.
- b. Can God sometimes use our intuition, our emotions, our circumstances and our experiences to guide us? Yes, He can.
 - c. Is this prophecy? I say, “no”, because it is not revelatory speech. It is simply the inner leading of the Holy Spirit. Others use the term “prophecy” for this inner leading. Therefore, sometimes the disagreement comes because we are defining “prophecy” two different ways.
 - d. But . . . most people who preach prophecy today do not have a semantic problem. They do in fact mean revelatory speech. On this we must take a stand. Otherwise we invite apostasy.
 - i. What is more attractive to the masses? A 2000 year old Bible, or an immediate word?
 - ii. When immediate words and contemporary experiences take precedence over the Bible, error will always result.
 - e. In this, the example of the New Testament writers is instructive. Why did they quote so often from the Old Testament if immediate revelation in the form of prophecy was so

accessible? The answer is that the authority and the sufficiency is in the Word that has already been given.

- f. Rather than seeking new revelation, we must be students of the authoritative revelation we have in the Bible. It is everything we need for life and godliness.

In closing, I want to quote the statement Adelaide College of Ministries posts on their website on this issue of spiritual gifts and miracles. They say it better than I can.

We believe that spiritual gifts are divinely given and sovereignly distributed by the Holy Spirit to every member of the body of Christ. The purpose of these gifts is to glorify God and to edify the church to fulfil its divinely appointed task. There are gifts given to enable every believer to share in the ministry of edification and growth of the church. Revelation is not ongoing, tongues are neither the sign of the baptism of the Spirit nor of spirituality, and Christ's atonement does not demand physical healing. The exercise of spiritual gifts must always be consistent with Scripture.⁴

⁴ Adelaide College of Ministries, <http://www.acm.sa.edu.au/beliefs#gifts>, accessed on 3 October 2010