

## ***Appendix I***

### **Are Miraculous Gifts For Today?**

Four theologians – a cessationist (Richard Gaffin), Pentecostal /Charismatic (Douglas Oss), the Third Wave (Sam Storms) and an open but cautious (Robert Saucy) were brought together by Wayne Grudem in his book, *Are Miraculous Gifts For Today?*

This is the concluding chapter where Grudem summarizes the four responses in areas of agreement and areas of disagreement.

#### **AREAS OF AGREEMENT**

1. *Commitment to Scripture.* The authors agreed in their commitment to Scripture as the inerrant word of God and our absolute authority in all the matters we discussed. In practical terms, this means that the authors of these essays want to reaffirm to those who share their positions that Christians must continually be subject to the teachings of Scripture in every area of life and ministry.
2. *Fellowship in Christ.* The authors frequently expressed thankfulness for the fact that they could discuss these matters *as brothers in Christ together*. One of the significant results of our two-day conference was that we all (and I include myself as editor) left our conference with a greater appreciation for the genuine love for Christ and concern for the purity of the church that we saw in those with whom we disagreed. I think Dr. Saucy spoke for all of us in his concluding statement when he said that the church must continue to study communally the remaining issues. It is fair to say that at the end of the conference we all hoped that the Lord would give a similar experience to those who use this book a desire to seek the good of the church that is found in the hearts of people who differ over these specific matters.
3. *The importance of experiencing a personal relationship with God.* All the authors shared a commitment to the importance of a genuine, vital, personal, and relational experience of God in our Christian lives day by day, an experience that includes prayer, worship, and hearing the voice of God speak both to our hearts and our minds through the words of Scripture in all our specific life situations. Regarding miracles, all the authors agreed that the greatest and most wonderful miracle that we have ever experienced is our new birth in Christ, and that Christians would do well to remember this with thanksgiving in the context of these other discussions. Regarding the power of the Holy Spirit, we also agreed that personal growth in holiness and faith is

one clear evidence of the Holy Spirit's power at work, and that this truth should never be neglected.

4. *A measure of agreement on specific details about miracles and the work of the Holy Spirit.* Although the authors disagreed on many details and on matters of emphasis and expectation, they “nonetheless agreed on some specific details in these matters:

- (a) *Healing and miracles:* God does heal and work miracles today.

- (b) *Guidance:* The Holy Spirit does guide us (but more study is needed on how the Holy Spirit uses our impressions and feelings in this matter).

- (c) *Empowering:* The Holy Spirit does empower Christians for various kinds of ministry, and this empowering is an activity that can be distinguished from the inner-transforming work of the Holy Spirit by which he enables us to grow in sanctification and in obedience to God. This empowering work of the Holy Spirit is not a new doctrine; previous generations sometimes called it “unction” or “anointing.” The Holy Spirit can give us such empowering for ministry in varying degrees, not only in preaching, but also in prayer, evangelism, counseling, and other activities we do in the church for the advancement of God's kingdom.

- (d) *Revelation:* God in his sovereignty can bring to our minds specific things, not only (i) by occasionally bringing to mind specific words of Scripture that meet the need of the moment, but also (ii) by giving us sudden insight into the application of Scripture to a specific situation, (iii) by influencing our feelings and emotions, and (iv) by giving us specific information about real life situations that we did not acquire through ordinary means (though Dr. Gaffin holds this last category is so highly exceptional that it is neither to be expected nor sought; he prefers a term other than “revelation” to describe these four elements). On this specific point there was the least agreement among the four authors.

## **AREAS OF DISAGREEMENT**

One of the marks of constructive theological dialogue is the ability of people who differ to agree at the end on what their differences are and how to express those differences. In that sense, we achieved a beneficial result from these essays and discussions by clarifying the specific areas in which genuine differences still remain:

1. *Expectation.* Because of differences in understanding the way in which the Holy Spirit ordinarily works during the church age, the authors differed significantly in their expectations of how often we should expect the Holy Spirit to work in a miraculous way to heal, to guide, to work miracles, to give unusual empowering for ministry, and to bring things to mind (or reveal things to us).

2. *Encouragement.* Because of differences “in understanding what we should expect the Holy Spirit to do today, the authors also differed in how much they think we should encourage Christians to seek and pray for miraculous works of the Holy Spirit today.”

3. *What should we call these things?* Although the authors did agree that God can sometimes bring things suddenly to our minds, Dr. Storms and Dr. Oss prefer to call this the gift of prophecy, but Dr. Gaffin does not; to him the gift of prophecy is restricted to the giving of Scripture-quality words—a gift that ended when the New Testament canon was completed. According to Dr. Saucy, God can bring things to mind today, but this should usually be called personal guidance, not prophecy. However, Saucy is also open to the (unlikely) possibility that God can give an “inspired” and inerrant prophecy even today; but even if it were to happen, it would not be part of the canon, which is closed.

Although all the authors agreed that God can still work miracles (including healing), Storms and Oss maintain that people today can have that gift, Gaffin limits it to the apostolic age, and Saucy, while open to that gift today, would examine claims to miracles with great care and caution (he felt that, historically speaking, miracles seem to be especially prominent in church-planting situations).

Regarding the gift of speaking in tongues plus interpretation, according to Gaffin and Saucy these two gifts, when put together, constitute Scripture-quality revelation from the Holy Spirit. Gaffin believes that these gifts only functioned during the “open canon” situation when the New Testament was incomplete. When asked what is happening in the lives of Christians who claim to speak in tongues today, Gaffin is not sure but believes this activity is probably just an ordinary human ability to speak in nonsense syllables. He is also open to being shown from Scripture that this activity is helpful to certain people in their prayer lives, though he would still not call it the gift of speaking in tongues. To Saucy, while Scripture does not rule out tongues today, many modern expressions do not conform to the scriptural practice or purpose of tongues.

Storms and Oss, on the other hand, hold that speaking in tongues is not a revelation from God but is a form of human prayer and praise—it is the Christian’s own human spirit praying to God through syllables that the speaker does not understand. Storms and Oss believe that this gift continues today. Oss adds that tongues, as prompted by the Holy Spirit, can also be used by God to convey a message to the church, though not a Scripture-quality word. Both Storms and Oss also hold that the gift of interpretation is simply the ability to understand what the tongue-speaker is saying in those words of prayer or praise.

Regarding any empowering work of the Holy Spirit after conversion, Oss calls this “baptism in the Holy Spirit” the first time it happens; the other authors use different terms such as empowering or filling or anointing by the Holy Spirit (see below).

4. *The main purpose of miracles.* Though all authors agreed that there may be several purposes for miracles, both Gaffin and Saucy see the initial authentication of the gospel message in the first century as the primary purpose of miracles, while Storms and Oss believe that other purposes, such as bearing witness to the gospel message in all ages, ministering to the needs of God’s people, and bringing glory to God even in the present day, should receive equal emphasis.

5. *Is there a single empowering work of the Holy Spirit after conversion?* While Oss sees a pattern in the book of Acts whereby Christians experienced a single empowering work of the Holy Spirit (or baptism in the Holy Spirit) distinct from conversion “and sees speaking in tongues as the sign that signifies this, the other authors do not see such a pattern or encourage Christians to seek such a single experience distinct from their conversion and distinct from experiences of empowering that may occur multiple times throughout the Christian life.

6. *To what degree should we see church life in the New Testament as a pattern to seek to imitate today?* This was perhaps the single, most fundamental disagreement among the authors. Storms and Oss, throughout our conversations, continued to emphasize that in all other areas of the Christian life (such as evangelism, moral conduct, doctrine, church government and ministry, etc.), we seem to take the patterns of the New Testament as patterns we should imitate in our lives today. They challenged Gaffin and Saucy to explain why it was only in

the area of miraculous works of the Holy Spirit that they were unwilling to take the New Testament as God's pattern for us today.

Gaffin and Saucy, on the other hand, kept returning to the fact that everyone agreed that there was a uniqueness to the apostles; that is, there are no more apostles today (in the sense of the "apostles of Jesus Christ" who founded the early church and wrote or authorized the writings of the words of Scripture). And seeing that the presence of the apostles, together with the "open canon" situation, makes the New Testament age somewhat different from today, Gaffin and Saucy noted that Storms and Oss did admit to some important ways in which the New Testament is not a pattern for us. If so, and if they also agree that there was an unusual concentration of miraculous power in the lives of the apostles even during the time of the New Testament, then why do they hesitate to admit to a significant difference today specifically in this area of miraculous activity, an area that was so closely connected to the apostles themselves?

Should we expect today the same frequency and power of miracles that we see in the lives of the apostles in the New Testament? Storms and Oss think we should expect only a little less; Saucy thinks we should expect quite a bit less; and Gaffin thinks we should expect even less than that. These discussions ended in an impasse.

7. *Results in church life.* Because of these previous six differences, when we discussed specific styles of ministry and church life, we realized that the churches in which these various views are believed and taught look significantly different. Churches holding to the views advocated by Storms and Oss include much more teaching and encouragement of people to pray for, seek, and exercise miraculous gifts (healing, prophecy, tongues and interpretation, miracles, distinguishing between spirits, and perhaps some others). But churches holding to views expressed by Gaffin, and to some extent by Saucy, do not encourage people to seek or pray for these gifts and do not ordinarily provide "space" for them to occur either in large assemblies or in smaller home fellowship groups in the life of the church. In this way, the kind of leadership that each author would give if he were the pastor of a church is different in focus and emphasis. Clearly, these "do make some difference in the life of the church."

Excerpt From: Wayne A. Grudem. *"Are Miraculous Gifts for Today?."*

## ***Appendix II***

### **The Gifts Of The Holy Spirit**

#### **A Summary From Chapter 53, Systematic Theology, Wayne Grudem**

How should we understand and use specific spiritual gifts?

#### **(A) PROPHECY**

Prophecy should be defined not as "predicting the future," nor as "proclaiming a word from the Lord," nor as "powerful preaching- but rather as" telling something that God has spontaneously brought to mind. "

#### **1. THE NEW TESTAMENT COUNTERPARTS TO OLD TESTAMENT. PROPHETS ARE NEW TESTAMENT APOSTLES**

The OT prophets were able to speak and write words that had absolute divine authority (Numbers 23:38; Deuteronomy 18:18-20; Jeremiah 1:9; Ezekiel 2:7) therefore to disbelieve or disobey a prophet's words was to disbelieve or disobey God (Deuteronomy 18:19; 1 Samuel 8:7; 1 Kings 20:36)

Similarly, the apostles, not prophets, show they have the authority to write the words of Scripture in the NT (1 Corinthians 2:13; 2 Corinthians 13:3; Galatians 1:8-9,11-12; 1 Thessalonians 2:13; 1 Thessalonians 4:8,15; 2 Peter 3:2)

When the apostles want to establish their unique authority, they use the title "apostle" and not "prophet" (Romans 1:1; 1 Corinthians 1:1; 1 Corinthians 9:1-2; 2 Corinthians 1:1; 2 Corinthians 11:12-13; 2 Corinthians 12:11-12; Galatians 1:1; Ephesians 1:1; 1 Peter 1:1; 2 Peter 1:1; 2 Peter 3:2)

#### **2. THE MEANING OF THE WORD PROPHET IN THE TIME OF THE NEW TESTAMENT**

The Greek term for prophet at the time of the NT had a very broad range of meanings. It did not generally have the sense of "one who speaks God's very words" but rather "one who speaks on the basis of some external influence".

Grudem gives numerous examples of how it was used and notes that there are many indications in the NT that this ordinary gift of prophecy had authority less than that of the Bible.

### 3. INDICATIONS THAT "PROPHETS" DID NOT SPEAK WITH AUTHORITY EQUAL TO THE WORDS OF SCRIPTURE

- a. Acts 21:4: This seems to be a reference to prophecy by the disciples at Tyre telling Paul not to go to Jerusalem, but Paul did not obey it. If this prophecy had the authority of Scripture, Paul would have obeyed it.
- b. Acts 21:10-11: In this passage Agabus prophesied that the Jews at Jerusalem would bind Paul and deliver him into the hands of the Gentiles. The prediction was not far off, but was not completely accurate as it was the Romans that bound Paul (Acts 21:33; Acts 22:29). This is the type of inaccuracy that would have called into question the validity of any OT prophet and is a good example of the kind of fallible prophecy that would fit the definition of NT congregational prophecy in how the word was used at this time.
- c. 1 Thessalonians 5:19-21: In this passage, Paul tells the Thessalonians "do not despise prophesying, but test everything; hold fast what is good". If NT congregational prophecy had the authority of Scripture, Paul would not tell them to test it against Scripture and hold fast to what is good. The implication here is that some prophecy was not good or not in line with Scripture.
- d. 1 Corinthians 14:29-38: Similarly, Paul tells the Corinthians to let two or three prophets speak and let the others weigh what is said. The implication here from the Greek word translated "weigh" is that they should sift the good from the bad, accepting some and rejecting the rest. If prophets had the authority of OT prophets, Paul would not have instructed them to do this. Later in verse 36 Paul suggests that no one at Corinth was able to speak words that had God's authority.
- e. Apostolic Preparations for Their Absence

The apostles did not tell people to listen to the prophets after they were gone, but instead told them to look to the scriptures (2 Timothy 2:15; 2 Timothy 3:16; Jude 3; 2 Peter 1:19-20; 2 Peter 3:16)

### 4. HOW SHOULD WE SPEAK ABOUT THE AUTHORITY OF PROPHECY TODAY?

Prophecies in the church today should be considered merely human words, not God's words, and not equal to scripture. This is in line with most charismatic teaching, but sometimes it conflicts with charismatic practice. Sometimes they will use phrases such as, "thus says the Lord". This should be avoided to prevent any confusion on this issue.

## 5. A SPONTANEOUS "REVELATION" MADE PROPHECY DIFFERENT FROM OTHER GIFTS

In 1 Corinthians 14:30-31, Paul uses the word revelation in a broad sense that does not result in written Scripture, but something that God may suddenly bring to mind. The term is used elsewhere in the NT in this sense (Philippians 3:15; Romans 1:18; Ephesians 1:17; Matthew 11:27). Paul speaks of prophecy being a sign for believers and used as a means to convert unbelievers (1 Corinthians 14:22-23)

## 6. THE DIFFERENCE BETWEEN PROPHECY AND TEACHING

In the NT, prophecy was based upon spontaneous prompting from the Holy Spirit (Acts 11:28; Acts 21:4; Acts 10-11) while teaching is an explanation or application of Scripture (Acts 15:35; Acts 11:11,25; Romans 2:21; Romans 15:4; Colossians 3:16; Hebrews 5:12)

Prophecy has less authority than teaching and prophecies are always subject to the authoritative teaching of Scripture. Grudem notes that Paul and Timothy did not prophesy to the people but taught, and did not tell them to hold fast to prophesy, but teaching (1 Timothy 4:11; 1 Corinthians 4:17; 2 Thessalonians 2:15)

A qualification of elders was that they teach, not prophesy (1 Timothy 5:17; 1 Timothy 3:2; Titus 1:9)

James warns that those who teach will be judged with greater strictness, not those who prophesy (James 3:1)

## 7. OBJECTION: THIS MAKES PROPHECY "TOO SUBJECTIVE"

As many charismatic writers have cautioned, prophecy is fine as long as we keep in mind that subjective personal guidance is not the primary function of NT prophesy; the Bible provides our objective guide to life.

## 8. PROPHECIES COULD INCLUDE ANY EDIFYING CONTENT

Prophecy in the NT was not just for predicting the future, although that did occur (Acts 11:28; Acts 21:11). It also used for the disclosure of sins (1 Corinthians 14:25), building up people, encouragement, consolation, and edifying the church (1 Corinthians 14:3-4)



## 9. MANY PEOPLE IN THE CONGREGATION CAN PROPHECY

Although not all will be able to prophesy (1 Corinthians 12:29), he does indicate that many within the church will be able to thus providing an opportunity for participation by many in the congregation (1 Corinthians 14:5,31).

## 10. WE SHOULD "EARNESTLY DESIRE" PROPHECY

Statements by Paul show the value of this gift as it was one that he did emphasize  
(1 Corinthians 14:1,4,39)

## 11. ENCOURAGING AND REGULATING PROPHECY IN THE LOCAL CHURCH

Grudem gives six steps:

1. Pray seriously for the Lord's wisdom on how and when to approach this subject in the church.
2. There should be teaching on this subject in the regular Bible teaching times the church already provides.
3. The church should be patient and proceed slowly...this approach will avoid frightening people away
4. The church should recognize and encourage the gift of prophecy in ways it has already been functioning in the church. An example would be when someone has felt unusually "led" by the Holy Spirit to pray for something...often churches who have not been open to the gift of prophecy do not even think of this as prophetic in nature but it is.
5. Opportunities should be made available in less formal worship services or in smaller home groups. It should be kept within spiritual guidelines and evaluated according to Scripture (1 Corinthians 14:29-36) and done for the edification of the church (1 Corinthians 14:12,26). People should be careful not to be overly dramatic or emotional...things that attract attention to themselves instead of the Lord.
6. If the gift of prophecy is used in a church, the church should place even more emphasis on the vastly superior value of Scripture as the source for guidance in our lives.

## **(B) TEACHING**

The gift of teaching in the New Testament is the ability to explain Scripture and apply it to people's lives.

Paul and Barnabas taught the word of God at Antioch (Acts 15:35)

Paul stayed in Corinth for a year and a half to teach the word of God (Acts 18:11)

The readers of Hebrews needed someone to teach them the first principles of God's word (Hebrews 5:12)

Paul tells the Romans that the OT Scriptures were written for our instruction (Romans 15:4)

Paul tells Timothy that all Scripture is breathed by God and profitable for teaching (2 Timothy 3:16)

Timothy was to pass along the teaching from Paul to others (2 Timothy 2:2)

The Thessalonians were to hold firm to what they were taught by Paul (2 Thessalonians 2:15)

It was through teaching, not prophecy, that the doctrinal and ethical norms were revealed to the various churches to guide them in their lives (1 Timothy 6:3; 1 Corinthians 4:17; 1 Timothy 4:11; 1 Timothy 6:2)

## **(C) MIRACLES**

In 1 Corinthians 12:28, Paul lists miracles after apostles, prophets, and teachers. The Greek word used for miracle here is the plural form of the Greek word for "power" so Paul does not define very specifically what he means here. This broad term may refer to any kind of activity where God's mighty power is evident.

Examples would not only cover things such as healing, but also deliverance from physical danger (Acts 5:19-20; Acts 28:3-6), judgment of the enemies of the gospel or those who require church discipline (Acts 5:1-11; Acts 13:9-12) or triumph over demonic opposition (Acts 16:18)

## **(D) HEALING**

### **1. INTRODUCTION: SICKNESS AND HEALTH IN THE HISTORY OF REDEMPTION**

Sickness and disease is a result of the fall of man and eventually lead toward physical death.

Isaiah 53:4-5 refers to both physical and spiritual healing that Christ

purchased for us. Peter quotes this passage in applying it to our salvation (1 Peter 2:24), but Matthew quotes the same passage applying it to the physical healings Jesus performed (Matthew 8:16-17)

The implication of this is that Christ has purchased for us not only complete freedom from sin but also complete freedom from physical weakness and infirmity in his work of redemption. The healing miracles demonstrate that at times God is willing to grant a partial foretaste of the perfect health that will be ours for eternity.

## 2. THE PURPOSES OF HEALING

The purposes of healing were covered in Chapter 17 on miracles.

## 3. WHAT ABOUT THE USE OF MEDICINE?

God has created substances in the earth that can be made into medicines; therefore, medicines should be considered part of the whole creation that God called "very good" (Genesis 1:31)

In cases where medicine is available and by not taking it we put ourselves in danger or others in danger, it could be considered a case of putting our God to the test as was the case when Satan tempted Jesus to jump from the temple (Luke 4:12)

On the other extreme, we should not solely depend on medicine and not the Lord as was the case with King Asa (2 Chronicles 16:12-13)

Isaiah used medicine in healing King Hezekiah even after receiving a promise of healing from the Lord (2 Kings 20:7)

We must also remember that there was no disease that Jesus could not heal (Luke 4:40; Luke 8:43-44)

## 4. DOES THE NEW TESTAMENT SHOW COMMON METHODS USED IN HEALING?

Laying on of hands is the primary means that is seen in the NT when Jesus healed someone (Luke 4:40; Matthew 9:18)

Another physical symbol of the Holy Spirit's power coming for healing was anointing with oil (Mark 6:13; James 5:14-15)

The NT emphasizes the role of faith in the healing process; either by the sick person (Luke 8:48; Luke 17:19) or the faith of others who bring the sick person for healing (James 5:15; Mark 2:5; Matthew 15:28; Matthew 8:10,13)

## 5. HOW THEN SHOULD WE PRAY FOR HEALING?

It is right to ask God for healing. Jesus tells us to pray "drive us from evil" (Matthew 6:13) and John writes to Gaius that he prays for his health (3 John 2)

## 6. BUT WHAT IF GOD DOES NOT HEAL?

While God will often heal people of their ailments, this is not always the case.

He may choose not to heal because of his sovereign purposes.

We must keep in mind that even though we experience suffering sometimes,

God works all things for our good (Romans 8:28)

Even the apostles experienced this...Paul speaks of a thorn in his flesh, "a messenger of Satan to harass me". Paul speaks of pleading with God to remove it, but God would not and instead tells him "My grace is sufficient for you, for my power is made perfect in weakness". Paul acknowledges that God used this to keep him from becoming conceited (2 Corinthians 12:7-9)

Evidently Timothy had frequent ailments (1 Timothy 5:23)

Both Peter (1 Peter 1:6-7; 1 Peter 4:19) and James (James 1:2-4) speak of how God uses trials for good in giving encouragement to believers.

The author of Psalms 119 speaks of being glad he was afflicted so he might learn God's statutes and keep His word (Psalm 119:67,71)

Paul teaches that we should give thanks in all circumstances (1 Thessalonians 5:18), which would include a circumstance where God does not answer your prayer as you desire and heal you or a loved one.

## **(E) TONGUES AND INTERPRETATION**

### 1. TONGUES IN THE HISTORY OF REDEMPTION

The Greek word translated "tongue" also means language. This is the sense that it is used in the NT.

Before the fall, Adam and Eve spoke one language and were united in service of God and in fellowship with him

This unified language was used in rebellion against God leading to the building of the tower of Babel (Genesis 11:1)

At Babel God confused the languages of the people so they could not understand one another, scattering them across the earth (Genesis 11:9)

God made a great nation from Abraham (Genesis 12:2) in the nation of Israel that resulted with one language that was used in service for him.

At Pentecost, we get a foretaste of the unity of language that will exist in heaven as the apostles began to speak in other languages "as the Spirit gave them utterance" so that people from various nations could understand their praising of God in their own languages (Acts 2:4-11)

Looking to the future, there will be a time when everyone will speak the same language in service and praise to God (Revelation 7:9-12; Zephaniah 3:9; 1 Corinthians 13:8)

## 2. WHAT IS SPEAKING IN TONGUES?

Definition: Speaking in tongues is prayer or praise spoken in syllables not understood by the speaker.

### a. Words of Prayer or Praise Spoken to God

Speaking in tongues is primarily speech directed towards God in prayer or praise (1 Corinthians 14:2,28)

This is consistent with Pentecost in Acts 2 because it says "we hear them telling in our own tongues the mighty works of God" (verse 11) so it is likely that they were praising God and the crowd could hear it in their native languages.

### b. Not Understood by the Speaker

Paul indicates that the speaker of tongues does not understand what he/she is saying and that someone should be there to interpret (1 Corinthians 14:2,11,13-19)

While at Pentecost speech in tongues was in known languages that were understood by those who heard it (Acts 2:6), 1 Corinthians 14:2 tells us that at other times it will be in a language no one understands.

### c. Prayer With the Spirit, Not With the Mind

Paul speaks of praying in a tongue where his spirit prays but his mind is unfruitful showing that at times speaking in tongues is simply another activity that occurs in the unseen spiritual realm; it is effective because Scripture tells us so, but is not something we can comprehend. (1 Corinthians 14:14-15)

d. Not Ecstatic but Self- controlled

Some in the Pentecostal movement have allowed frenzied and disorderly conduct at worship services in the use of tongues, giving credence to the idea that speaking in tongues is a kind of ecstatic speech. The NT shows a different picture. Paul speaks of only letting 2 or 3 speak in tongues and for them to speak each in turn while another interprets and if no one is there to interpret to stay silent and speak to himself and God (1 Corinthians 14:27-28)

e. Tongues Without Interpretation

Paul says that speaking in tongues should be private unless there is someone there to interpret (1 Corinthians 14:28)

Paul says that if believers speak in tongues without interpretation in church, they will be acting like children (1 Corinthians 14:20). He quotes a prophecy of judgement from Isaiah 28:11-12 and applies it to a church that speaks tongues without interpretation saying that if an unbeliever should walk into such a church, they will think the people are mad. (1 Corinthians 14:22-23)

f. Tongues With Interpretation - Edification for the Church

Paul says that if someone interprets for the church what someone who is speaking in tongues, it edifies the church (1 Corinthians 14:5)

g. Not All Speak in Tongues

Paul clearly implies that not all will speak in tongues in asking a series of rhetorical questions that include "Do all speak with tongues?" (1 Corinthians 12:30) Just as all will not have the various other gifts, not everyone will have the gift of tongues or the gift to interpret them.

h. What About the Danger of Demonic Counterfeit?

This is not a concern that Paul had in writing to the Corinthians, even with the fact that many of them had come from pagan temple worship. He encourages all of them to speak in tongues (1 Corinthians 14:5). He reassures them in 1 Corinthians 12:3 that no one who has the Holy Spirit will ever say "Jesus is accursed"

i. Is Romans 8:26-27 Related to Speaking in Tongues?

There is no explicit mention of tongues here by Paul. While it does show some similarities to speaking in tongues, the passage most likely means that the Holy Spirit assists us in turning our inarticulate sighs and groans which we utter in prayer into effective prayer.

## **(F) WORD OF WISDOM AND WORD OF KNOWLEDGE**

1 Corinthians 12:8 is the only place in scripture that the gifts "word of wisdom" and "word of knowledge" are mentioned. Some believe this gift is the ability to receive a special revelation from the Holy Spirit and on that basis speak words that give wisdom or knowledge in a specific situation. This understanding of this gift is not likely because the Greek words Paul uses are ordinary, common terms used for word, wisdom, and knowledge. Also, the NT already has a term that is used for special revelation received from the Holy Spirit and reporting this revelation to the congregation - that is prophecy.

The most likely understanding of these gifts is simply the ability to speak a wise word in a situation. This wisdom and knowledge are not based upon special revelation, but on wisdom acquired in the ordinary course of life that would be characteristic of mature Christians that could include elders or teachers. Examples would include the appointment of the first assistants to the apostles (Acts 6:1-6), Stephen's wisdom in proclaiming the gospel (Acts 6:10), the decision of the Jerusalem council (Acts 15:19-29) and even King Solomon's decision with the dispute over the rightful mother of the child (1 Kings 3:25)

## **(G) DISTINGUISHING BETWEEN SPIRITS AND SPIRITUAL WARFARE**

Definition: Distinguishing between spirits is a special ability to recognize the influence of the Holy Spirit or of demonic spirits in a person.

The presence of demonic activity is outwardly evident to some degree that would include blatantly false doctrinal statements (1 Corinthians 12:2-3; 1 John 4:1-6) and also bizarre physical actions (Mark 1:24; Mark 9:20; Matthew 8:29). Satan's influence is always destructive to the person and those around him/her. There is probably a more subjective perception of such activity that if can be distinguished would be considered a gift of distinguishing between spirits. It also includes the ability to distinguish between various types of evil spirits such as a spirit of infirmity (Luke 13:11), spirit of divination (Acts 16:16), a dumb and deaf spirit (Mark 9:25,29) and a spirit of error (1 John 4:6)