

Dr. Gary Meadors, 1 Corinthians, Lecture 31, 1 Corinthians 12-14, Paul's Response to the Questions Concerning Spiritual Gifts, Excursus on Gifts

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This is Dr. Gary Meadors in his teaching on the book of 1 Corinthians. This is lecture 31, 1 Corinthians chapters 12-14, Paul's Response to the Questions Concerning Spiritual Gifts. 1 Corinthians chapters 12-14, Excursus on Gifts.

Well, welcome to lecture number 31 in our series on 1 Corinthians. We've talked about chapters 12-14, which address the question of gifts. And I want to take this lecture and do what I call a brief historical overview of the charismatic and renewal movement, where the question of gifts, particularly miraculous gifts, has been discussed quite a bit.

It's interesting; I was thinking as I was getting ready to tape this that we're getting pretty close to the end of 1 Corinthians. We'll be done in about three or four more lectures. I had hoped to keep these lectures to 30 hours, and we'll be going over a little bit of that, about 34 to 35 hours.

But we haven't even scratched the surface of the things that we could do. Hopefully, we have stimulated you to become a student and a researcher of 1 Corinthians and to read good literature. Research is just reading.

Reading the best material you can get your hands on. Journal articles the better commentaries. You read for information.

You don't just plow through words. Read for information. And there's plenty to do.

And I give you another bibliography today on the renewal movement. My lecture here, in some ways, will be just a little bit dated into the late 80s or early 90s, when I was working on this some time back. But the essential information really hasn't changed any since that time.

So, it still will do what it needs to do. But getting close to the end of 1 Corinthians reminds me of when I was in the Navy. I was on a destroyer for over three years out of Norfolk, Virginia.

And we used to go to the Mediterranean quite a bit, at least once a year or so. I made three or four trips over there. And we'd be gone for several months.

And coming home was always an exciting time. About the middle of the Atlantic, we'd pick up our first United States radio station. And invariably, oddly enough, the radio station we picked up was out of Fort Wayne, Indiana.

There was an AM station there that must have had quite a tower and quite a transmitter. Or the bounce of the earth back in those days before satellites and everything in the 60s. That would be the first station we'd pick up.

And that was always exciting. But we used to talk about having channel fever on the way back, which means that we had the fever to get into the channel to the dock so that we could take some time off from the ship.

Well, I feel like we have a little, I have a little channel fever at this point as we come into Corinthians where the end is in sight. Chapters 15 and 16. Lots of material there.

We won't be able to do it justice, but we'll get an overview of that material and then launch you out yourself so that you can sail the seven seas of 1 Corinthians in your own research and learning. This book certainly does treat just about everything and raises just about every kind of issue imaginable. Humanity has always been pretty much the same, and the Corinthians weren't much different from us.

They just lived in a different time and space. So today, I want to launch into this brief historical overview of the Charismatic Renewal Movement. This is notepad number 15.

You should have that notepad in front of you. All of these lectures are better if you have a notepad. I'm depending on that; I was writing on the board, and it gives you things to take home.

I usually write things out much more fully. Sometimes I convey that to you by reading it, trying to do the best job I can of that, but it gives you something that you can study. It gives you a bibliography, so you can go search these things out.

So, these notes do accompany the concepts of 1 Corinthians 12 to 14. Now, I've written these out more fully than most of my other notes. Therefore, I will highlight perhaps a bit more to keep this lecture down.

As you well know, I can hardly get through four or five pages, and we've got about 20 pages of notes here. So we are going to cover this in the lecture today, be it an hour, hour and 15 or so. And so, I won't read it all to you, but I'll highlight and it's written out enough that you can read this yourself.

Talk about a brief historical overview of highlights in the development of the Charismatic Movement in 20th century America. The Renewal, which is probably the

best way to refer to this, is because Charismatic is one slot in a larger movement. The Renewal Movement in America has been described historically as containing three waves.

These three waves are talked about in an article by Peter Wagner. Peter Wagner was a professor at Fuller Seminary and was heavily involved in the Renewal Movement, particularly with John Wimber of California. Wagner also wrote an article in the Dictionary of Pentecostal and Charismatic Movements, which Zondervan published.

It's a very, very, very important dictionary to have. I highly recommend that you fill your shelves with dictionaries and encyclopedias of the Bible. There are many of them, but they can give you quick answers.

You can search and find things as pastors or ministry leaders. Hopefully, a lot of questions arise, if nothing else but your own curiosity. This is a great dictionary, and the title on three waves describes these things.

The three waves are Pentecostalism, Charismatic, and Third Wave, which is the Wimber Movement. The three waves created 38 categories for classification, but the continuity key is the renewal in the Holy Spirit as one single cohesive movement into a vast proliferation of all kinds of individuals and communities drawn together from that one standpoint of so-called Holy Spirit renewal. The Renewal Movement, the stats that I have are really quite dated back into the late 1980s and early 1990s, and I'm sure that the stats would increase exponentially from that time because this is very much of a growth movement, particularly in South and Central America.

The first wave, these three waves, the first wave is Pentecostalism. Pentecostalism rode the wave of early American Revivalism, even going back to Whitfield on the East Coast, but it began in black and non-white communities in the mid-1700s. This movement began in earnest in the early 1900s with an interracial aspect that continued with a varied history.

That's great, actually. This interracial aspect puts to shame a lot of denominations that were very much white America, and sometimes that's still true, unfortunately. I think there are some practical realities of integrating churches that will or won't work, but at the same time, we need to integrate our lives and our ministries.

I love going to one of the black churches in Grand Rapids, Michigan, where I preached a number of times, and it's an exciting service to attend and be a part of. In fact, I feel like I'm back in the South when I'm in Michigan because so many of those folks have Southern roots for the cooking, which is great, and for their own expressions. Now, the landmark for the beginning of the modern Pentecostal movement is known as the Azusa Street Revival in Los Angeles.

That took place from about 1906 to 1913. A man named William Seymour was heavily involved in that. Some view the published reports that were circulating about the Welch Revival, and the fellow involved heavily with that was called Evan Roberts in 04 and 05, and he came to America and was a catalyst for renewal meetings here.

Emotionalism is a big part of Pentecostalism. It touches a deep-felt need to provide empirical evidence to a person that they've touched the divine. I have a lot of relatives that were involved in the Pentecostal movement.

I wasn't raised in a Christian home. My dad, I never saw my dad in church, but I do remember one time when I was a child when my dad drove to a Pentecostal church and sat in the parking lot, and you could hear the singing and the preaching. It was like the walls were moving on this church, and I remember my dad saying that that's religion.

He had an aunt who was heavily involved in the Pentecostal church. My dad was not a churchman, but he respected his sister, and he was impressed. She told me the story that one time he became drunk, and he came to her house and stood on a stump and was preaching outside.

We've seen that phenomenon a lot when people are under conviction. They try to touch religion, but they just don't know what to do because they haven't really understood what it means to come to know Christ yet. My dad actually read the Bible over and over again and knew a lot about it.

We used to talk about it, but there was this thing that was a block to him because if he couldn't feel it, he didn't think it was real, and it was very difficult to get through to him in terms of the fact that feelings are okay, but at the end of the day, it is our confession and relationship with Jesus and the cross that's absolutely essential. So, emotionalism is a heavy part of this. As someone has said, it's impossible to win an argument with a person who's had an experience.

I found that to be often very true. There's no use trying to deny or undermine what people claim as their experiences. It just isn't going to work because they're too indebted to those.

So, we need to look at other things to discuss it. Number three, the individuals who became involved in the Renewal Movement were soon rejected by their mainline denominations. Many of these people were in major denominations, and they got into the Pentecostal style.

They rejected, and they went out, and they formed their own new denominations. Pentecostal denominations began to form as these individuals came together.

There's a huge denominational complex of Pentecostals, Church of God, Assembly of God.

I couldn't even delineate all these for you, but nonetheless, they're very, very common in the United States and particularly in South and Central America. The distinctive teaching, number four, at the bottom of page 202, of this first wave was that all Christians seek a post-conversion religious experience called baptism in the Holy Spirit. Now, that's extremely important.

Pentecostalism was strongly based on a post-conversion baptism of the Holy Spirit experience. I still remember my aunt, who I mentioned that my dad respected. When we were in home missions with the military, we raised support, and I visited her one time many years later and stopped in and had a good old country dinner, and we shared what we were doing.

She asked me during the conversation, and she said, have you got it yet? I didn't understand what she was talking about. She just kept asking me, have you got it yet? What she meant was, have you got the baptism of the Holy Spirit, which she viewed as necessary to go into full-time ministry. So, she had that sort of pragmatic pew-level theology that was the acid test of whether I was really qualified to go into the ministry or not.

It was that post-conversion religious experience. A spirit-baptized believer may receive one or more of the supernatural gifts known in the early church. And in the Pentecostal movement, of course, as you may well know, speaking in tongues was a litmus test of whether you had been baptized by the Spirit.

Now, emotionalism touches a deep-felt need in humans to provide perceived empirical evidence that we have touched the divine. And it's a part of human nature, to say the least. Some are more emotional than others, but they touch a chord.

I think that's why it has been so popular in Central and South America because the culture in those countries is very outgoing. I just love Hispanic, Latino, Cuban, and Mexico to some extent involved in this, but mostly Central and South America. I just love these folks.

They're just so outgoing and, if you want to say it, so emotional. And so, this attached to them very heavily. And of course, having almost exclusively only a Roman Catholic background, which was very staid, they just jumped on these bandwagons quickly.

The doctrine of the second work of grace, as it's known, called the baptism in the Holy Spirit, has been an area of debate throughout the history of the Renewal Movement. The first, second, and third wave don't even agree about this, let alone

groups outside of the Renewal Movement. I've given you three books here that you can look at.

Donald Dayton is a Pentecostal and has written a book on the roots of Pentecostalism. Anthony Holcomb is actually a Calvinist who writes about tongues from that perspective. And Harold Hunter, I'm not sure exactly if it's Church of God or Pentecostal, but he did a dissertation at Fuller, which is a major school for the education of Charismatics and Pentecostals, Renewal people.

And so, that's written from the horse's mouth, so to speak. I'm trying to give you literature that's fair from their perspective. Those are things you can look up.

So, the first wave was the Pentecostal Movement. It's a church movement. They started churches, they started denominations, and they very much had ownership of these new denominational settings, and they've grown like wildfire and continue to do so.

I wouldn't put the Wesleyan Movement, per se, into the Renewal Movement, even though they have a lot of the traits of the Renewal Movement, and sometimes some of those individual churches might, but they're another group that is heavily involved in certain aspects of the Renewal Movement, but not exactly like Pentecostals or even Charismatics. The second wave is called the Charismatic Renewal. So, Pentecostalism was the initial wave from the mid-1700s.

The Charismatic Movement came later, and instead of being out of Pentecostalism, it was separate from Pentecostalism. Perhaps some of the people who had started it were involved at one time or another in their earlier lives that, and it became a movement internal to other denominations. Roman Catholics are a huge piece of what's known as the Charismatic Movement.

A lot of people may not realize that, but Romanism was heavily involved in the Renewal Movement, which was called Charismatic. The Christian Businessmen's Organization was a Charismatic Businessmen's Organization. The second wave, page 203, is identified as beginning in the 1950s.

Individuals within the mainline denominations adopted the Pentecostal doctrine, along with the alleged baptism of the Holy Spirit and the exercise of supernatural gifts. These individuals formed subgroups within their denominations. They didn't leave, and they stayed in.

And we won't go into some of the testimonies from denominational leadership about some of these issues. They spawned new works, including businessmen's associations, but they generally did not join Pentecostal churches. Statistics of 1988, which is certainly dated, state that over a 25-year period before that date, the

Charismatic group swelled to over 16 million Protestants and 35 million Roman Catholics.

I don't have current stats available to me at the moment, but I doubt that they've diminished very much and maybe even increased. There's a lot of interesting things here. I mentioned the Christian Businessmen's Organization.

When I was in the Navy in Norfolk, Virginia, I went one time to a Christian Businessmen's Organization. I was a new Christian. I didn't know what it was about, but they offered a free lunch. I was a poor Navy boy trying to be off base for the weekend, so I decided to go to it.

Well, we got there. It was a building downtown in Norfolk, and there were a lot of businessmen there and visitors and so forth. They were very friendly and welcoming, and I sat down at the table and had a great meal. Well, after the meal was over, they began a religious service, and they preached the gospel, but after that, they went into a segment of the service where they asked people to get down on their knees at their chairs and pray for the gift of the Holy Spirit, and people came around, laid their hands on me, and talked to me.

I was a stranger to them, and they talked to me about this second work of the Holy Spirit and tried to talk to me about speaking in tongues and kind of showing me how you could get that started, maybe like when you got your lawnmower, and you have to prime it a little bit. That was the meeting. They were well-meaning.

They believed in Christians, and yet that was their focus. It was very much focused on that baptism of the Spirit and that second work of grace religious experience. Well, here's some more bibliography.

Once again, a little dated but still basic to that period, which was really the hotbed of the Renewal Movement in the 70s, 80s, and 90s. That's the hotbed. The Vineyard Movement is sort of the dominant one now, even though all these denominations continue, the Pentecostal denominations. However, for some reason or another, we just don't hear as much about it as we used to.

Richard Cavideau wrote a number of items on this, not only the one that's here, but you can look up other items. The Catholic Renewal Movement, Richard Bord and Faulkner, the Catholic Charismatics, and you can see what's going on. Plus, with our Google these days, I could have done it, but I didn't.

You can quickly surface the current setting, but studying history is very important, even before you do that. So that's the Second Wave. That's the Charismatic Movement.

They didn't start denominations, stayed in denominations, started some service groups like the Christian Businessmen's Organization, and tried to spread the word of the Second Work of Grace. The Third Wave is an interesting piece of all this. The Third Wave views itself as significantly different than the First and Second Wave, and indeed, it is.

While still holding the supernatural gifts of the Spirit as normative for the Church today, they have adopted neither the label Pentecostal nor the label Charismatic. They don't want those labels. The descriptor, Third Wave, has been assigned to them by one of their own, Peter Wagner, in that article.

And there's probably more variety than I even know, but the Vineyard Church is one of the main representatives, residual representatives, of the founding of this Third Wave. In 1983, an article popularized by his book, Peter Wagner's book, *The Third Wave of the Holy Spirit*, was written. But he wrote an article about performing miracles.

At Fuller Seminary, they had an experimental class with John Wimber, who was the founder of this Third Wave, out of, I think, Los Angeles, but down in the Southern Central California area. And as a result of that, it sort of launched the movement into public view more. We'll talk a little about that article in a while.

Wimber and Wagner all were cohorts at Fuller and in ministry. Wagner's article, *The Third Wave in the Dictionary*, summarizes and brings that to light. The Third Wave movement is closely associated, as we've said, with John Wimber.

He wrote several books, *Power Evangelism* and *Power Healing*. Wimber was actually a rock musician in California, an unsaved person, became a Christian, and moved into the exercise of supernatural gifts. I don't know the whole story, the biography of Wimber, but he was a very honest person.

He was interviewed by one of the major TV stations, national TV stations. In the U.S., there are several of those interviews that are probably a part of the record, maybe even on YouTube. And I always found them interesting because, number one, he didn't try to make people seek supernatural gifts, but he said they're completely available.

And in one particular interview, I remember the interviewer, who was a major anchor for one of the stations, was in the service and there were people going down. And at that time, there was what was known as the laughing exercises. It was called the Toronto Blessing.

It was talked about in *Christianity Today*. And they would go down to the altar and they'd laugh, just, I mean, hilariously. By the way, that's not new.

In Kentucky, during the Pentecostal movement, there were laughing exercises. People would climb trees. There are all kinds of stories about the emotionalism of the movement there.

Well, the same thing, maybe a little less emotional, but they would go to the altar, and they'd laugh. The interviewer asked Wimber if that was a miracle. And Wimber's answer was quite revealing. He said, I don't know, and I don't really care, but I know that person.

He's a lawyer. He lives a stress-filled life. And if God can help him to reduce his stress and to find relaxation in the spirit, that's just fine.

Now, I've sort of summarized that statement, not exact words, but the gist of what he was saying. So, what he was saying was he wasn't so focused on trying to prove anything was miraculous, but he was focused on accepting the assumption that the spirit of God was helping his people in their religious experience. So Wimber was a bit of a renegade if you were to draw lines of demarcation between Pentecostal and charismatic, but at the same time, he was a promoter of that particular movement.

An up-to-date bibliography can usually be attained by going to the Association of Vineyard Churches, and you can find their literature there and their promotional items. Wimber and Wagner are both gone now, and that movement continues. It's been through some of its own problems, particularly over the issue of apostles and prophets today, and you can study that historically.

I'm not going into it. The Third Wave movement has influenced many levels of evangelical Christianity. The Third Wave at Fuller Seminary, as I've mentioned, Peter Wagner was a major player and faculty member in missions at Fuller, and he had a course called MC510, Signs, Wonders, and Church Growth, and it was published in Christianity Today.

I still have that magazine somewhere, and I remember when it came out. I was in school at the time, I think. This course was stimulated by the Third World students in concert with the Third Wave movement at Fuller Seminary, and they had a course to learn and to practice the performance of miracles.

Now, I was not there. I've never experienced that, so I'm not going to get into yay or nay about a lot of the issues of that, and yet at the same time, as I said, you never argue with someone who's had an experience because their claim, and I would emphasize that word claim, is something that neither they nor you can actually ultimately prove. It's a claim, it's an assertion, and your theology is what really should decide the validity of claims.

Claims are not authority. Theology is authority, and of course, there are theologies for every one of these particular views about the exercise of miraculous gifts. That's where you need to start.

Well, the Third Wave movement had pretty long tentacles. In fact, it even got entwined with Dallas Theological Seminary. On December the 9th, 1987, Don Campbell, who was the president of Dallas Seminary, circulated a letter announcing the dismissal of three professors. I saw this letter and probably have it in my file somewhere, quote, over the question of adherence to the seminary's non-charismatic doctrinal stance and practice.

These men were released in the middle of an academic year, which is extreme in any educational institution. The people were Dr. Walter Bodine. He had a PhD from Harvard.

He was a major, major, major Semitic Old Testament professor of no small stature. Jack Deere was a theology professor. He not nearly as credentialed academically, but he was a very popular person at Dallas at that time.

His doctorate from my remembrance is from Dallas. Dr. Donald Sanoukian, who was a homiletics and communications professor, a very impressive sort of public speaker. So, these three persons confessed the ideas of the third wave, which would have been, as we would use the term loosely, charismatic, and as a result of that, Dallas let them go.

Since that time, Jack Deere, who had written some books that really stimulated a lot of what happened here, has become a major apologist for the third wave. He currently pastors a church. He wrote several books.

He became an apologist, but I haven't heard much about him lately. I listened to him present papers at the Evangelical Theological Society during this period, and he is still a player in that movement. He promised a trilogy of volumes. Two of them are in the bibliography.

The third one was published in 97, which may not be a little later in the volume, in the bibliography. So, the defection of high-level scholars from a classic cessationist movement, which was Dallas, cessationist, we'll explain that later, illustrates the level to which the third wave had infiltrated American Evangelicalism. These were, if you please, eggheads.

That's how we sometimes refer to academics, and they got converted out of a major setting to this. It was kind of interesting. When all this happened, I was very active in teaching during that period.

I was a professor at Grace Theological Seminary for a number of years, as well as finishing my career at Grand Rapids Theological Seminary. I taught graduate school for over 30 years, and I still remember. I knew all these people incidentally.

I saw them at professional meetings, but one thing I remember specifically is that after the firing, Dr. Bodine came to the Institute of Biblical Research meeting, did the devotional, and gave his testimony after he was released. I still remember that as if it were yesterday. Bodine was kind of a reserved fellow, very heady, very academic, not an emotional kind of person, but in his earlier life had many challenges that had crippled him personally, emotionally, and psychologically.

His testimony was a testimony of the third-wave experience releasing him from the baggage that he had from his previous life situation. It was in a sense a conversion for him, and it was very real. Like I say, this was a person who could parse Hebrew all day long and had achieved a PhD from Harvard University in Semitics.

So, there is no small rationalistic aspect of this individual. He was not a systematic theologian and would not have been in touch with a lot of the controversies over these things, but nonetheless, it made a life change for him. By the way, about that same time, I heard another major scholar give a testimony about how the Roman Catholic Renewal Movement released him.

In other words, the concepts of that movement gave him a new lease on life. And it was funny, two different contexts, same testimony. I've also heard people involved with Larry Crabs' movement and counseling, which was a movement dominantly to get in touch with yourself, become self-critical about yourself, and understand yourself and how you relate to other people before you can help other people.

And as people moved through that program, Larry Crab and Dan Allender themselves, whom I knew very well, and myself to some extent, had, as it were, conversion experiences, in the sense of being released from the baggage of the past, in order to engage who we are as people, and get in touch with ourselves. Now, all three of those are from different contexts. One is third wave, one is more charismatic, and one is more in the domain of certain psychological things.

But all three have similar testimonies of being released. So, there are a lot of questions and issues about how much of it is the Holy Spirit and how much of it is actually a good self-critical renewal process. Well, I'm not going to become the guru of answering that question.

I'm raising it as a question. The sign of a good teacher is we raise more questions than we answer. All right, so you've got that aspect of Dallas Seminary, and all the things that went on in relation to that.

I'm not really sure where Bodine is. You can look up Deere online and find him. I think Bodine settled in as a scholar in residence in one of the third-wave churches.

To their credit, one of the few groups that I've ever known who actually hired people who were skilled in biblical studies or theology to be mentors to the church and its staff. Most conservative churches are too worried about other things than education. The second wave and the third wave have been heavy on education.

Yes, they've got to prove their points. They want to write literature that supports their opinions. But why is it that some of the megachurches that we know of have been extremely slow? There are a few exceptions to this, but most of them have been extremely slow to have truly trained individuals to be involved in their ministries.

In fact, some of them are pretty vociferous in rejecting formal training because they think they don't need it. 3A, Trinity Evangelical Divinity School, was also touched to some extent, not in the same way as Daoist, but a prominent former faculty member at, we call it TEDS, was Wayne Grudem. Grudem has been a major apologist for the third wave.

I'm not sure currently. He always has some sort of an agenda in terms of what he's supporting. He's been most active in professional theological meetings, in presenting non-cessationist arguments, and has published a number of responses to the critics of Wimber and to the non-cessationist movements.

I know Grudem professionally, not intimately, but professionally, and have watched him. I was at all the meetings when he and Gaffin and some others were arguing the issues of cessation and non-cessationism. I even helped Grudem one time on a plane with a deal with some Greek that he wasn't quite capable of handling as he was working on a paper he was going to present at a conference.

So, touch, but not really know. He argued that New Testament prophets are not in total continuity with the Old Testament. We've mentioned this before when we worked through 1 Corinthians.

New Testament prophets speak merely non-authoritative human words unless divinely confirmed. They may even speak erroneous words, but he sees a safety net in the interpreter. He's recently released a major volume on systematic theology, which is a bit of an ironic volume because it has Calvinism and charismatic leanings in the same volume.

That would have been unheard of decades ago, but today you can mix those things in interesting ways. So, Wayne Grudem at Trinity, even though Trinity Seminary itself

did not own these views. Another major university is Regent University, called CBN University at one time in Indian River, Virginia, which is a part of Norfolk, Virginia.

In fact, my wife spent her high school years just down the road from CBN University. I've driven by there numerous, numerous times, and I'm familiar with it. Its first initial president was Pat Robertson, who was a famous charismatic.

I could tell you some stories about that from my days in Norfolk, being in the Navy, and actually going to his early TV station as a Navy person in the audience, but I'm not going to get into that. I just don't have time to tell you all my stories. Another famous person who was at Regent is J. Rodman Williams.

He wrote a three-volume renewal theology. Rodman Williams is highly academically trained. He was a Presbyterian scholar who converted to the charismatic domain and became a renewal theologian.

Another person I don't have here, but we'll mention later, is John Ruthven. John Ruthven wrote a dissertation at Sheffield University that was published on the cessationist, non-cessationist issues. I'll introduce you to that in a moment.

The conclusion and observations. The global power and influence of the renewal movement is well established. They outstrip most denominations in their growth.

All three waves of renewal theology have come of age academically. The centers of their views no longer face pamphlets and emotionalism but dissertations and books. I've watched that development.

The Church of God in Cleveland, Tennessee has a big center and a number of PhD trained scholars who write to support their views. So, the literature for the renewal movement is massive and is to be researched. So, we're not dealing with just emotional claims.

We're dealing with people who are arguing their constructs about the Bible. We've talked about this. The fact that we have constructs, creative constructs.

Everybody uses the same Bible and the same passages and comes to different conclusions. And you should by now understand a little bit about what it means to get into that because it is the presuppositions and the theologies to which they've committed themselves that have a way of dealing with text and constructing meanings from those texts. And that runs the gamut.

For example, just one other illustration who's not involved in these movements is the former I. Howard Marshall, who was the follow-up to F.F. Bruce in England as the head of that department and professor, educated scores. F.F. Bruce and Marshall

educated scores and scores of American scholars in that system. Marshall wrote his dissertation on the idea of conditional perseverance.

He wouldn't have called it that. Some would call it can you lose your salvation? But that's too simplistic. He wrote, and that went into a book called Kept by the Power.

It's a fascinating thing to read. I've seen his dissertation and I've read that book in which he basically argues that God is the one who keeps us. And you'll have to get into that to think about it.

But there is another person that's not Calvinistic that has been a major, major scholar in the development of American evangelicalism. The average Christian is subject to the influence of the experiential argument. So, the people in the pew are not the scholars, but they're the predominantly experiential.

The dictum that a person with an experience is never at the mercy of a person with an argument is something that you have to deal with. There's also a naive hermeneutic of continuity that's involved in the renewal movement. They will claim that anything said in the New Testament has to be true now exactly as it was then.

And that's a big point of contention. That is used to claim activity now as it was in the apostolic age. I call it the hermeneutic of continuity.

The non-cessationists seem to have a biblical argument since they merely claim total continuity between the Bible and first-century church with church today. You can imagine how much they need to go to 1 Corinthians 12 to 14. Paul was dealing with problems, but that becomes their proof text for exercising particularly the issue of tongues.

And so that's just the reality of history. Five, the definition of the miraculous has broadened so much that mere emotional victories, alah Bodhi, mere emotional victories are equated with miracle power. Claiming a miracle takes on a variety of different semantic dimensions.

How does one define a miracle? How does one validate the nature of the miracle and so forth and so on? And lots of stuff has been done in this domain. People have done research, written books, and written dissertations. It's a huge, huge area of research about the claims of the renewal movement.

The cessationists, that would be non-renewal, must rest their case on theological arguments and suspend answering the numerous experiential arguments. Remember the philosophical dictum; things do not always appear as they appear. After all, the bottom-line issues in this whole debate of renewal or non-renewal are epistemological.

We're talking about epistemology. Even Wimber admitted on Peter Jennings special that was the person I was trying to remember Peter Jennings, much of the activity in his service was self-induced. But it provides healing for the participant and is, therefore, okay.

Bodine is another example of psychological healing given credit to the miraculous. So, call it what you will, that's one of the big challenges of the non-cessationists, is to justify the events that they claim. And they do make major efforts to do that.

I'm friends with John Ruthven through Facebook. We've become friends, and I respect him. I used his book when teaching 1 Corinthians, which required its reading when I had control and those kinds of things.

That book has been revised now, and I need to look at the revised copy. But he runs in circles that claim that they can demonstrate the reality of these miracles. And I can't get into that because nobody can epistemologically access the validity or non-validity of claims.

I have to go on my theology, not on the basis of dealing with claims. I'll talk a little more about that as we move along. Now, let me say this right here.

God can do anything he pleases. God can perform a miracle anytime he pleases. The debate between cessation and non-cessation is more of a debate about whether this individual is gifted to do that on demand.

There's more of that that's involved in the debate than the fact of what God can do. God can do as he pleases. But I think one of the things that God pleased to do was give us his word and define within his word the boundaries.

And that's an exegetical, hermeneutical, theological domain. That's where you first have to work out these questions and then deal with the experiential side of life. I frankly enjoy the experiential.

I'm not going to try to argue for or against. I'll enjoy it and I'll leave to God the end of the day. But my theology is still certainly on the cessationist side because of how I understand New Testament text.

206, middle of the page. The issue of the cessationist or non-cessationist goes on. Oh, excuse me.

Yeah. The terms cessation and non-cessation are the labels for how one views these things. And I've already talked about that.

Here's an analysis of the cessationist position at the bottom of page 206. These are people who say that miraculous gifts on demand do not continue beyond the apostolic age. So, beyond the first century, we would say.

General theological characteristics and presuppositions attendant to the cessationist view. Now, you won't get it. I'll give you an overview of this, but you're going to have to read the literature to get into this domain.

And I'll give you two or three books in the amount, in the small bibliography I've given you that you can look at. I've given you a very brief and controlled bibliography, much beyond that, but you can read four or five books and get your hands around some of this. First of all, and remember, this goes back to epistemology by and large, which goes back to bibliography.

The cessationist group generally, almost dominantly, has a Calvinistic view of history and theology. Now, be careful with the word Calvinistic. That's a misused term.

Even Calvinists aren't always like Calvin. But a Calvinistic view of history and theology has a certain epistemology of no ongoing revelatory activity beyond the first century, the time of the apostles, and the production of scripture. And so that's a big epistemological issue between these groups.

Calvinistic theological traditions have argued for the cessation of miraculous charismata on several bases. These arguments provide lines of reason for the cessation of miraculous gifts during the apostolic era. When weighed together, implied creative constructs are not proof texts, even though they have text.

When weighed together, they provide a sound theological explanation for a variety of key questions relating to the nature, function, and longevity of miraculous gifts. But the person who's going to be impressed with that will be the person who's given themselves to that construct. Okay? So, let's just be honest about that.

My friend John and I could probably argue all day and all night and never come to an agreement, even though we are friends and we can be friends. We can talk civilly about these things and thoroughly and academically, but we're never going to come to an agreement because we have different creative constructs. Westminster Theological Seminary faculty, in the old days particularly, often led the charge for cessationism.

It's not an independent church thing. It's not a Baptist thing. It is tied very much, very much to Presbyterianism in its early formations.

The Reformed seminaries and seminaries that are of that ilk. Secondly, on page 207, cessationism is not, I emphasize, not dependent upon dispensationalism, although

the dispensational tradition is usually cessationist, like the Schofield Reference Bible. Please get that out of your head.

Cessationism and dispensationalism are not tied at the hip. Cessationism is more tied to Westminster Seminary, to Presbyterianism, and to Calvinism than it was ever tied to Dallas Seminary. And Dallas Seminary is not a hotbed of Calvinism.

Consequently, don't just fluff it off toward the dispensational people who have plenty of things about which they can be criticized. Pentecostals adopted, by the way, the dispensational framework as dogma, except for the cessationist view of dispensationalism. The Schofield Reference Bible has survived dominantly because Pentecostals love it.

They are dispensational to a great degree. So be careful with how you look at certain movements in terms of how you describe them. Dispensationalism is a moving target because Dallas Seminary morphed from traditional dispensationalism to progressive dispensationalism over the last decades.

Third, Scripture is viewed as complete and sufficient, and therefore no current revelatory processes are needed nor at work. Informed non-cessationists would see a completed scripture as well. So that's an academic argument that has to be chased through the literature because as the cessationist or the non-cessationist movement has come of academic age, they have encountered the arguments of the cessationists at more serious levels.

Fourth, a pneumatology that views the spirit as attendant to the word rather than above or beyond the word is crucial to cessationism, and that's part of their bibliology or even their Christology and their pneumatology. Five, cessationists view the apostles as unique to the apostolic age, especially gifted by God along with others as well during that time, but especially them and then, to authenticate, proclaim, and supervise the enscripturation of God's word and serve as Christ's foundation for the church, which comes from Ephesians 2.20, which is a major text in the cessationist movement. They view them as unique.

I will give to John Ruthman his consistency because in his major academic publication about non-cessationism, he has an appendix in which he argues for the continuity of the apostolic office into the current age. So, at least he's consistent, and to be consistent, you would probably need to do that. They do not link it to the apostolic age or reduce it to the apostolic age, but see it as having ongoing force.

Well, the Roman Catholic Church does that as well, not a guilt by association observation by any means, but we can see that two major movements have that in common. Miraculous works, although always a revelatory explication of God in some

way. Miracles are revelatory because they communicate the mind and action of God and are primarily designed to authenticate God's message and or messenger.

And Ruthman argues against that in his book. They are, therefore, evidential, contrary to Ruthman, and I've given you some pages there. Miraculous intervention, whether via miracle or revelatory process, is not God's means of personal guidance in the present era.

God guides through his word. Now God can do anything he pleases, but God does not contradict what he's taught in his word as his guide to us. It's not a maybe guide, it is a must guide, and this is a big linchpin between non-cessationist and cessationist.

All right, now representative cessationists, who are those who have written for this movement? Well, B.B. Warfield started it. I've got a lot on B.B. Warfield, but I'm not going to spend time here. I'll tell you why, because by and large B.B. Warfield is irrelevant to the current discussion, and those who write on non-cessationism and jump on B.B. Warfield, but never mention Richard Gaffin or Fowler White and others, are taking an easy way out, an antique way out.

Warfield was dealing with charismatic Catholics. He was not dealing with the modern charismatic or renewal movement. So quit dealing with Warfield and start dealing with more primary literature, mainly the next representative on page 28, Richard Gaffin.

Richard Gaffin's book *Perspectives on Pentecost* is a major read. Gaffin's book *Perspectives on Pentecost* and Ruthven's book on non-cessationism are two major publications that you must work through in relation to dealing with this domain and coming to your own conclusions. They often attack the antiquated Warfield and put Gaffin in their footnotes, but never really deal with Gaffin.

Gaffin's volume was stimulated by Wayne Grudem, as I've already mentioned. Grudem was one of his students. Grudem went to Cambridge, wrote a dissertation, then a book supporting non-cessationism, and as a result of that, Gaffin published his book on *Perspectives on Pentecost* to be sure that there was counter-information for Grudem's book when it came on the market.

Here's some bibliography by Gaffin, another person who has a major volume called *Robert Raymond*, who's also Presbyterian, and Fowler White, who has entered this fray, written articles. You can do research easily these days compared to several decades ago on these individuals and find their writings. So that is the material that you need to deal with, not antique material like Warfield.

As brilliant as Warfield was and has some good insights, get your literature up to date. Bob Soce from Talbot Theological Seminary. There was a view book written on the miraculous that you can access, and it'll be in the bibliography.

And Robert Soce, who's now deceased, wrote a major chapter in there, and his view is open but cautious. He's cessationist, but he has been involved in the experience outside enough to back off and say, this is my theology, I'll enjoy what others claim, but I am not going to be able to adjudicate their claims. Bob Soce was a fine prince of a gentleman, and a good scholar, and an honest one, as his writings would portray.

Additional cessationist literature I've given you here. John Murray has some very good articles. In fact, Murray has a couple of volumes, I think it's three or four volumes, on his collected writings that I would highly recommend that you read.

I like his articles; they're short and succinct. He has a number of articles on the issue of the Holy Spirit, on the issue of this this subject we're talking about now, that make very good sense. They're not provocative, they try to deal with the theological themes, and so good writing from him.

The classic cessationist argument that miraculous sign gifts ceased with the end of the apostolic age I have outlined for you here, and I'm going to highlight it. You're going to have to do your own homework, because in the context I am right now, I am highly restricted in terms of time. We could have spent our 15 or 20 hours, so to speak, just on this subject alone.

I'm giving you enough information, you can do your own homework. Until you do your own homework, you can never get ownership of this question. Whether you are on the non-cessationist side, or whether you're on the cessationist side, you've got to study both sides of the fence and deal with your theological presuppositions and understandings, your creative theological constructs.

Until you do that, you're spitting in the wind. That's an old metaphor, that's a bad idea to spit in the wind. You've got to get ownership of this yourself.

Nobody can do it for you. I can't do it for you. Nobody else can do it for you. Get into it yourself, read widely, read both sides thoroughly against each other, and see their arguments to make your own decisions.

All right, the foundational character of the apostles and the prophets. This is the major argument, and it's based on Ephesians, particularly 2:20, but other passages in Ephesians. It's based on the patterns within the New Testament that bring up 2 Corinthians 12:12 brings up Hebrews 2, the apostolic age being unique, authenticating, and foundational in relation to gifts, the miraculous gifts, particularly.

Whether Paul's bitten by a snake and not harmed, or whether he's regulating what's going on in a miraculous way within the first century of Corinth, or whether it's James who's talking about what I think is miraculous healing as an authenticating aspect within the earliest of the Church. The prophets and prophecy. So, you've got apostles involved, you've got prophets involved, because the prophets of the New Testament from the cessationist viewpoint are viewed like prophets of the Old Testament.

They are giving revelatory information; they're protecting the revelation that the apostles shared. There is a tag team partnership between apostles and prophets. There are other writings.

Farnell has written a lot, not the strongest, in my opinion, but Max Turner, who is sort of on defense of a lot of this, has written some material that you definitely need to read because I would call him sort of a sparring partner with both sides. Max Turner and also J.I. Packer are individuals who are working to try to bring these sides together, and their literature is extremely important in the debate. All right, we've talked about Grudem.

Page 210 near the bottom, the temporary nature of the apostolate. This is one of the major issues, and like I said, Ruthven was consistent calling for apostles today, which has to be part of the non-cessationist view, and to me that's very troubling epistemologically. I have problems with that in relation to Scripture.

The use of the apostle in the New Testament. Once again, we've talked about some of this. I'm giving you resources here, and I'm going to have to just pass.

You can read the articles that I've given you. There's nothing that's in my notes that's not validated in literature. You can get it if you're ambitious enough to do that, and you'll have to.

I can make assertions to you, but assertions are just assertions, and you need to work this out yourself. I've given you major articles to do that. On page 211, the quotation about a third of the way down quote, the challenge to Paul's apostolate, and his struggle to secure recognition, for it is, as we have seen above, good evidence that this circle, the apostolic circle, was exclusive and that it was possible, at least in principle, to identify an apostle on the basis of certain accepted criteria.

Having seen the risen Christ, being recipients of divine revelation, and Heron's article Jones' article, which comes up as Paul is the last apostle, are extremely important and crucial material in all this debate. Lightfoot did a classic study of apostles. I have it in the bibliography.

Classic study. He cites them as a rank. He notes that such rank is validated by the test of an apostle, one who's seen the resurrected Christ, one who has performed apostolic signs.

Now, others would argue that that's going on today. There's a part of their construct that you'll have to deal with. I have decided that while there's very interesting experiential evidence, I believe that the New Testament teaches the apostolic period as being unique and ceasing, and as a result, the claims today may be impressive, but at the same time, they're only claims, and you will have to deal in other ways to deal with how did that happen.

We can add to this an attitude of fathering the church from 1 Thessalonians. Lightfoot's observation that the leading church fathers still viewed themselves as distinct from the apostles. All you have to do is read them.

I've read them, and they make a special effort to distinguish themselves from the apostles. They make special efforts for Mark and Luke to be valid writers of the gospels because of their association with the apostles while not being apostles. There was a high level of sensitivity to this in the earliest of the church fathers.

Paul states that this aspect requires that one be an eyewitness of the resurrected Christ. There's text; there's literature that I've cited in the bibliography that goes along with that. Paul notes the signs of the apostle.

While not a sign, the apostolic attitude may reflect the special nature of the office. It pops up in Paul's writings over and over. 3 John is an interesting little epistle along these lines as well.

Paul views himself as the last apostle in this special issue. Peter Jones wrote a fascinating article to this effect. Juergen Becker, in his *Paul the Apostle to the Gentiles*, also follows up on that.

Paul, as the last apostle, interfaces well with the fact that the early church fathers viewed themselves as distinct, as Lightfoot has pointed out. The provision of the pastoral epistles without any implication of apostolic succession supports the temporary proposal. Furthermore, why is the working of miracles as a ministry, and this is a big theme in Ruthven, not as evidential, but as a ministry, such a big thing? What happens when we get to pastoral epistles? When we get to Ephesians, those four writings are huge in the aspect of the early church.

Second and third John could even be appealed for the absence of this information. Why would we have such discontinuity, such selectivism, if it is so absolutely essential to ongoing ministry? Third, the provision of the pastoral. One way to test

the view of reconstruction is to take the tenets of the view and see if they predict what actually ends up happening.

Predictability is used in science to talk about whether a hypothesis or theory is valid. Where do you see? What does it predict? Does what it predicts come to pass? Henry Morris used that in big ways in his debates with evolutionists and creationism. Henry Morris was the real thing.

We have a lot of imitators today whose names I won't mention. All right, so predictability. The epistles outside of 1 Corinthians have no predictability about any of this.

And we know that 1 Corinthians was problematic. And so, an awful lot of weight is put to that, in claiming that it has continuity when none of the other writings seem to carry that weight.

And particularly writings that were designed, so designed, to guide the church that the liberals date the pastorals into the second century because they said they're way too organized. They can't be first century. What would a cessationist model predict? Well, the cessationist would say, of course, pretty much what we see Paul teaching us to do in the pastorals, the book of Ephesians, and in other places.

It doesn't meet, non-cessationism does not meet predictability very well. Now, there are a lot of writings that I'm not covering here that go into the early Christian centuries. There have been some individuals who have focused, I'm trying to remember one name that I've forgotten, used to teach at Biblical Theological Seminary in Pennsylvania, and his name slips my mind at the moment because I haven't researched those materials.

Once again, their claims. Even Bernard of Clairvaux, who's a very respected Roman Catholic father, claims to have performed miracles and so forth and so on. Well, you have to deal with that.

And I'm not going to be the judge about all that. I've already said that God can do what he pleases. God can perform a miracle.

The question is more about how it ties to the spiritual gifts claims of miracle on demand and people who have been endowed with that to do it on demand. That's a big issue, I think, in the whole argument. So, we're not shutting God down, but we may be shutting down individual claims.

The interpretation of 1 Corinthians 13:10 is a huge one, and I wanted to have a lot more time here, but I just can't do it. I'm already about an hour and 10 minutes into

this lecture, and I'm just a little over halfway in my notes, and I'm going to have to cut and run, just because of time.

Let me just say it this way. First of all, 1 Corinthians 13.10 should never, never, never, never, never be used as a proof text for cessationism. That was very popular in the 70s and the 80s.

Forget it. That's not good exegesis. 1 Corinthians 13.10 is about the eschaton.

When that which is perfect has come is not the Bible, as they claimed. In fact, a lot of people who were caught up in that, like Charles Smith, who wrote a book, claimed that, wrote a revision, and did away with it. We now know, and we've now come to believe that good exegesis and good theology does not use 1 Corinthians 13:10 for cessationism.

It's about the eschaton. That's what it's talking about. Let Corinthians be what it is, legitimately.

Don't try to pull it in when you shouldn't do so. Now, I've given you some ideas on pages 212 and 213. I've given you some literature about this. You're going to have to press it out yourself.

But if you follow that general principle, you need to read 1 Corinthians 13:8 to 12 in 1 Corinthians, not in a later debate. And you'll discover that it's about the eschaton. It's about partial and complete knowledge.

Partial and complete prophecy. It's in its own context. Don't try to bring it over to the cessationist argument.

It may seem slick, but it's not legitimate. I can say that without fear of contradiction from academic sources. There is absolute continuity here in academic sources that the use of that passage was a bad, bad idea.

So, just let it go and go to bigger issues in epistemology about the question of cessation and non-cessation. All right. I'm going over to see if I've given you quite a bit of stuff there.

I'm going over to the bottom of page 214. Conclusion. It seems to me that Paul has the eschaton in view. When, then, now.

The point of 1 Corinthians 13 is not to delineate when signed gifts would cease, but to point out their inadequacy and temporariness in the larger picture of God's plan of history. Holding this position, however, does not mean that one accepts the continuation of signed gifts outside the apostolic age. It does mean that the

argument for cessation is a theological construct based on text from other contexts and the larger nature of the apostolic era.

It is interesting to me to note that Jewish rabbis, not involved in our discussion at all, viewed prophecy as ceased with the Old Testament canon. They have actually written on that. Greenspan, probably never heard of the charismatic movement, wrote an article called Why Prophecy Ceased in the Journal of Biblical Literature.

He had no axe to grind. He's not into this movement one way or the other. He's a Jew.

Isn't it interesting? There's an epistemology about the Bible that seems to have some common ground here between Greenspan and the cessationist movement. Non-cessationism. Very briefly.

I will only be going 15 more minutes and that will have to be the end of it. I've mentioned to you that the book to read is John Ruthven on The Cessation of charisma. Now, just because Ruthven's a good scholar, just because he wrote a book and has revised the book, doesn't mean that you can take every word he says and just fly with it.

You don't do that with anybody because these are creative constructs class. Go back to the introductory lectures. These are creative constructs.

Everybody's coming with baggage. I have it. Ruthven has it.

Everybody has it because we have dealt with the Bible as a whole and made certain decisions exegetically, hermeneutically, and theologically. Then we come to these texts. We try to be honest with the text, but we're honest with the text within our theology.

Now, let me look briefly at Ruthven's points. 1a. A non-Calvinistic view of history and theology dominates the non-cessationists.

From what I know, they're not Calvinists at any level. The Grudem is one of the ironies of this to some extent, and there may be some. But by and large, we're talking about non-Calvinistic views in terms of social theological constructs.

A lot of that's epistemology because there's a different epistemology between the Calvinist traditions and the Arminian traditions. 2. Miracle charismata is viewed as conveying the revelation rather than validating it within the non-cessationists. It's viewed for edification rather than evidential.

That's a big one there. Non-cessationists talk about being evidential. Cessationists talk about we're doing this for the purposes of ministry, just like Wimber said to Peter Jennings.

That's a big point in Ruthven. You can read that. 3. Their view of the signs of the apostles as normative for all Christians rather than evidential in relation to the apostles.

So they're taking all this and making it more generic, broadening it, and not restricting it at any level. Remember I talked about the hermeneutic of continuity, and they're flattening these texts to be omni-applicational rather than contextually restrictive. And I think that's hermeneutically dangerous, hermeneutically not valid.

If you're in the upper room discourse, Jesus is talking to the apostles. If you're in 1 Corinthians 2, 6-16, Paul was validating his ministry as a receiver of revelation. And you can go on and on and on in these domains.

4. Many redefine the apostolate and therefore see it as continuing gift. Ruthven is very honest about this and very forceful. In fact, it was even a problem internal to the vineyard movement as about the issue of the continuation of the apostles like the twelve.

5. A view of scripture and revelation as ongoing rather than complete and sufficient. Ruthven on a non-complete canon. I've given you pages in his first edition.

I haven't compared to the revised edition to this yet. John, you should send me a copy. That's just a footnote.

6. Review the five statements by Ruthven, which I haven't given here, but forcing you to look at that book. Representative non-cessationist. John Ruthven is the most prominent, in my opinion, and most academically published on that score.

And in some sense, it's the most consistent because he's giving it flat continuity. And you can look at that, and you'll have to. Jack Deer's another sort of off-the-scene, although not off the ministry scene.

And he has some early writings. I've also given some other bibliography. Mayhew and Fowler White.

Fowler White would be the strongest in this. And I'm sure there are other things that have been written since in relation to Deer. Additional literature.

Go to the Vineyard website and you can find it. The bottom of 216. The non-cessationist arguments that all miraculous gifts of the first century continue throughout church history.

Page 217. Responding to that. First, non-cessationist claim to take the New Testament face value in all that it states concerning the first century as normative for the entire church age.

Totally flat. Total continuity. No hermeneutical issues involved with is it prescriptive or descriptive or any of that.

Well, that's easy to do. And it makes them seem biblical. But I think that that is a little bit dangerous.

To be on one end of the continuum and a little bit irresponsible on another end of the continuum not to ask hermeneutical questions about prescription, description, and what goes on. It's also cherry-picking. It picks the issues that they want to promote.

It doesn't pick everything. Two, miraculous spiritual gifts equip the church for ministry until the end of the age. Miracles are not evidential, they say, but are essential part of normative ministry.

Well, that can't be upheld in the Gospels. Jesus only records specifically 36 miracles even though he probably performed thousands. Those 36 are integrated into the Gospels in an evidential manner to promote who Jesus is, what he did, and what his claims are.

I mean, scholars who have no dog in the fight about charismata have written books pointing this out. We have non-agenda literature that makes it quite clear that miracles do follow an evidential pattern. Paul did the same thing.

So, just to deny that they're evidential is not adequate to flip it over to ministry purposes. Third, Ruthven particularly reduces apostolic office to merely a form of spiritual gift. It's a gift rather than an office.

Well, he might not say that, but he's still going to have continuity. There is no special distinction between office and gift function. The texts claimed for this are often the same texts that are claimed in the other direction.

There's literature pro and con on almost all these passages. A surface reading of a text, a continuity reading of a text, does not in and of itself prove the point. One must look at the literature, get into the debate, and give pros and cons for your creative constructs.

Five, on page 217, observations on the basis of continuity versus discontinuity between the apparent nature of first-century gifts and those exercised today. Ludum's hermeneutical gymnastics to shift revelatory authority, authoritative prophecy to the apostles and not be part of the New Testament prophet construct is a form of reductionism. It has not been accepted by the array of New Testament scholars that work in this domain.

Many who sympathize with current charismatic expressions also note areas of discontinuity. Max Turner, who's a friend of charismatics, made this statement, quote, what relationship exists between the gifts discussed in the New Testament and those exhibited in the charismatic circles, is a question that he raises. Turner evaluates tongue speech, prophecy, and healing.

He sees the greater problem with tongues, the New Testament suggesting xenolalia rather than glossolalia, discontinuity with New Testament prophecy is in the area of its foundational role. Healing varies, but perhaps, he says, is more continuous. Others have addressed this question of why it isn't exactly like the New Testament. Why don't faith healers go to hospitals? I'll send you to the cancer ward at Harper Hospital in Detroit where children, even infants, are going to die as a result of cancer.

Wouldn't God take mercy on them through a faith healer? Where are they? They never go to those places. Well, I'm sure they have their answers. J.I. Packer, *Keep in Step with the Spirit*, makes this comment quote either to reject the experiences as delusive and possibly demonic in origin, after all or to re-theologize them in a way which shows that the truth which they actually evidence and confirm is something different from what the charismatics themselves suppose.

This is the choice that we now face. Is it demonic or do you re-theologize? And Packer is a Christian gentleman and would say they should re-theologize. Good people aren't going to say this is of the devil.

Now, there may be some situations in certain settings that one might make a different judgment about, but I'm not going to jump on the bandwagon and say it's just of the devil. I think that re-theologizing on both sides of the fence needs to be addressed. This is the choice we now have to make with regard to at least the mainstream of charismatic testimony.

A number of people have studied these things, even gone to mission fields and come back and give testimonies about this, and that's literature that can easily surface. Packer endeavors to be kind in explaining that charismatics do have experiences, but they are not the New Testament gifts as explained in the New Testament. A major problem derived from non-cessationism is the continuing apostolate.

I think that is a big issue and one that I certainly cannot give space to in terms of accepting anything of a continuing apostolate. It's epistemologically unacceptable in terms of the authority of Scripture. Conclusions.

The issue of cessationism touches numerous areas of biblical interpretation and theology, including bibliology, pneumatology, epistemology, testing conflicting authorities on the interpretation of experience, the nature of the kingdom of God, which is something I haven't even talked about that was big with Wember, Calvinism versus non-Calvinism systems, so forth and so on. In the midst of even talking about this, books are being written. This is huge, and it's not some simple little domain that you can just say, I think, or I believe.

It's a research domain that is the responsibility of leaders in our various groups. The bottom-line issue to me is epistemology. Exercise caution in the will of God forms spiritual warfare discussions and this question of illumination that is highly, highly abused.

Bibliography. At 219 and 220, I have given you some bibliography. I have highlighted that this is all important bibliography.

This is just a pittance, but I have highlighted your first reads, and for some crazy reason, I see that John Ruthven isn't highlighted, nor Robert Redmond. Page 220, please highlight those two sources, and I've said that you need to note that Ruthven, you need to get the revised edition. I may get these notes revised before they get to you, but unfortunately, they may not get there.

But in today's electronic age, if you can't surface the primary up-to-date stuff, you're not doing your work correctly. So, Gaffin, Grudem, Redmond, Ruthven, Turner, and Fowler-White, in my opinion, are the key things to start with. Get those books and read them.

Start with Gaffin, start with Grudem's *Our Miraculous Gifts for Today*, and start with John Ruthven. If you just retrieve those three sources, Richard Gaffin *Perspectives on Pentecost*, Wayne Grudem *Our Miraculous Gifts for Today*, and John Ruthven *On the Cessation of the Charismata*, his revised edition, you would have major sources. But you start there, then you have to foray out into those who write for and against those books and those ideas, because it's in the give and take of the for and against that you can formulate your own thinking.

Because you see the same people using the same text from a different perspective. You see their creative constructs come to the surface. If you do your homework thoroughly, and by that you're able to process your own thoughts in a legitimate manner, so that you can have an opinion.

You don't have an opinion that's adequate until you've done that kind of homework. Oh, you'll have an opinion. We all have opinions about everything.

But until we've done our homework, we better walk on eggshells. Because your opinion isn't worth squat if you haven't done your homework, read, read, read, research, research, research if you want to be a valid and helpful ministry leader.

Otherwise, as I've said before, go sell used cars. This is serious work. Thank you for listening, for maybe even putting up with me.

But I hope that I've stimulated you and motivated you to do your homework. To get out there and get in the fray of the research of the New Testament. And please don't go to the average Christian bookstore that the word bookstore is an oxymoron.

Get your resources from real places. Get real books and real material from people who are qualified to write them on every side of the fence. It's available.

Don't be lazy. Get out there and find it. God bless you as you join the journey in learning about God's word.

And in so doing, don't you think for a moment that you're not learning about God. Even no matter what view you have, doing your homework helps you to be a better reflector of being created in the image of God. And that makes God happy.

Get to work.

This is Dr. Gary Meadors in his teaching on the book of 1 Corinthians. This is lecture 31, 1 Corinthians chapters 12-14, Paul's Response to the Questions Concerning Spiritual Gifts. 1 Corinthians chapters 12-14, Excursus on Gifts.