

— CORNERSTONE —

# Prophecy, Tongues, & Healing

The New Testament Gifts  
In comparison to  
Modern Charismatic Practice

# Continuationism

Continuationism is the view that the miraculous and revelatory gifts of the New Testament have continued to the present day.

Sam Storms: When I speak of signs, wonders, and miraculous phenomena available to the church today, I have in mind not the mere potential for rare supernatural activity or surprising acts of providence, but the actual operation of those miraculous gifts listed in 1 Corinthians 12:7–10.

# Cessationism

Cessationism teaches the miraculous and revelatory gifts passed away at the close of the apostolic age, when the canon of Scripture was complete.



PROPHE  
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# Definition

Three Tests:

1. Doctrinal Orthodoxy

Deut. 13:1–5: If a prophet or a dreamer of dreams arises among you ... saying, “Let us go after other gods (whom you have not known) and let us serve them,” you shall not listen to the words of that prophet or that dreamer of dreams; for the Lord your God is testing you to find out if you love the Lord your God.



# Definition

Three Tests:

1. Doctrinal Orthodoxy
2. Moral Integrity

2 Peter 2:1: But false prophets also arose among the people, just as there will also be false teachers among you.... Many will follow their sensuality, and because of them the way of the truth will be maligned; and in their greed they will exploit you with false words.

# Definition

## Three Tests:

1. Doctrinal Orthodoxy
2. Moral Integrity
3. Revelatory Accuracy

Deut. 18:20–22: The prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die. You may say in your heart, “How will we know the word which the Lord has not spoken?”

Deut. 18:20–22 (cont.): When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

Bill Hamon: We must not be quick to call someone a false prophet simply because something he said was inaccurate. . . . Missing it a few times in prophecy does not make a false prophet. No mortal prophet is infallible; all are liable to make mistakes.

Jack Deere: Prophets are really messy. Prophets make mistakes. And sometimes when a prophet makes a mistake, it's a serious mistake. I mean, I know prophets just last year that cost people millions of dollars with a mistake they made.

Wayne Grudem: There is almost uniform testimony from all sections of the charismatic movement that prophecy is imperfect and impure, and will contain elements which are not to be obeyed or trusted.



Wayne Grudem: Prophecy in the Church age is not the word of God, and can frequently contain errors.

Wayne Grudem: Prophecies in the church today should be considered merely human words, not God's words, and not equal to God's words in authority.

Wayne Grudem (speaking of prophecy):  
I would put this idea of God bringing  
things to mind in the same category of  
authority as advice or counsel from a  
godly person.

Kim Crutchfield: Abusive church leaders use prophecies to castigate, vilify, and place fear in a person's heart. These are false prophecies uttered as a tool of social control. They predict doom for those who leave a church....This is a clear abuse of spiritual authority.

(Crutchfield, cont.) Unscrupulous leaders often use prophecies and words from the Lord to manipulate their flock. It is a crass form of spiritual manipulation.... [It] leaves people vulnerable to the whims and manipulations of would-be prophets.

# Implications

Redefining prophecy as “merely human words, not God’s words” is a tacit acknowledgement that God is no longer speaking today as He did in the past (cf. Heb. 1:1–2).

TONGUES

# Definition

- The gift of tongues consisted of the supernatural ability to speak instantly and fluently in a language previously unknown to the speaker.

Wayne Grudem: It should be said at the outset that the Greek word *glossa*, translated “tongue,” is not used only to mean the physical tongue in a person’s mouth, but also to mean “language.” In the New Testament passages where speaking in tongues is discussed, the meaning “languages” is certainly in view.



(Grudem, continued) It is unfortunate, therefore, that English translations have continued to use the phrase “speaking in tongues,” which is an expression not otherwise used in ordinary English and which gives the impression of a strange experience, something completely foreign to ordinary human life.

Gregory of Nazianzus (c. 329–390):

They spoke with foreign tongues, and not those of their native land; and the wonder was great, a language spoken by those who had not learned it.

John Chrysostom (c. 344–407),  
commenting on 1 Cor. 14:1–2: And as in the  
time of building the tower [of Babel] the  
one tongue was divided into many; so then  
the many tongues frequently met in one  
man ... and the gift was called the gift of  
tongues because he could all at once speak  
diverse languages.

Augustine (354–430): In the earliest times, “the Holy Ghost fell upon them that believed: and they spoke with tongues,” which they had not learned.... For it was necessary for there to be that sign of the Holy Spirit in all tongues, to show that the Gospel of God was to run through all tongues over the whole earth.

John Calvin: These endowments [i.e. the gifts of tongues and interpretation] they did not at that time acquire by labor or study, but were put in possession of them by a wonderful revelation of the Spirit.

Charles Fox Parham in the *Topeka State Journal*, January 7, 1901: The Lord will give us the power of speech to talk to the people of the various nations without having to study them in schools.

Charles Parham in the *Kansas City Times*, January 27, 1901: A part of our labor will be to teach the church the uselessness of spending years of time preparing missionaries for work in foreign lands when all they have to do is ask God for power.

Charles Parham in the *Hawaiian Gazette*, May 31, 1901: If they are worthy and seek it in faith, believing they will thus be made able to talk to the people whom they choose to work among in their own language, which will, of course, be an inestimable advantage.



(Parham, continued) The students of Bethel College do not need to study in the old way to learn the languages. They have them conferred on them miraculously ... [being] able to converse with Spaniards, Italians, Bohemians, Hungarians, Germans, and French in their own language.

Jack Hayford and David Moore: Sadly, the idea of xenoglossalalic tongues [i.e. foreign languages] would later prove an embarrassing failure as Pentecostal workers went off to mission fields with their gift of tongues and found their hearers did not understand them.

Robert Anderson: S. C. Todd of the Bible Missionary Society investigated eighteen Pentecostals who went to Japan, China, and India “expecting to preach to the natives in those countries in their own tongue,” and found that by their own admission “in no single instance have [they] been able to do so.”

# Charles Parham & Agnes Ozman



1901-1902  
Miss Auswin  
Handwriting  
Specimen of Miss Auswin's handwriting which the Apostolic Brethren claim, is inspired by God himself.

SPECIMEN OF MISS AUSWIN'S HANDWRITING WHICH THE APOSTOLIC BRETHREN CLAIM, IS INSPIRED BY GOD HIMSELF.

William Samarin: Glossolalia consists of strings of meaningless syllables made up of sounds taken from those familiar to the speaker and put together more or less haphazardly. ... [It] is language-like because the speaker unconsciously wants it to be language-like. Yet in spite of superficial similarities, glossolalia fundamentally is not language.

# Key Questions

So, does the gift of tongues produce authentic, human, foreign languages?

Or, as modern charismatics claim, does it include something other than human language?

# Implications

- Acts 2 is clearly human languages.
- For 19 centuries, the church regarded tongues as human languages.
- The Pentecostals initially agreed.



# Implications

- Continuationists want to redefine tongues to include mindless babble and linguistic nonsense (cf. Matt 6:7).
- They admit that what happened in Acts 2 is not happening today.

HEALING

# Definition

1. NT healings did not depend on the recipient's faith (e.g. Matt. 8:5–13, 28–29; Mark 1:23–26; Luke 17:11–19; John 5:1–16; Acts 3:7; 9:40; 16:18; 20:10)
2. They were complete and permanent (Matt 8:2–3; 14:36; Mark 1:40–42; Luke 5:12–13; 17:11–21)

# Definition

3. NT healings were undeniable (Matt. 12:24; John 11:47-48; Acts 4:16–17; 16:20)
4. They were immediate (Mark 1:42; 10:52; Acts 3:8, etc.)
5. They were not prearranged (Matt. 8:14–15; 9:20, 27–29; Acts 3:6–7, etc.)

# Key Questions

Is that kind of miraculous healing still happening today?

Or were the healing ministries of Jesus and the apostles unique and unrepeatable?

Jack Deere: It is wrong to insist that the apostolic ministry of signs and wonders is the standard for the gifts of healing given to the average New Testament Christian.



(Deere, continued) ... It is simply not reasonable to insist that all miraculous spiritual gifts equal those of the apostles in their intensity or strength in order to be perceived as legitimate gifts of the Holy Spirit.

# Implications

- Continuationists admit that apostolic quality healings no longer take place.
- Instead, they redefine the gift of healing in terms of praying for the sick.



# CONCLUSION

# What Has Continued?

## TIER 1

**Apostleship** – Authoritative and foundational (the Twelve and Paul)

**Prophecy** – Authoritative, inerrant words from God

**Tongues** – Miraculous ability to speak previously unlearned foreign language

**Healing** – Immediate, complete, and undeniable curing of organic diseases

## TIER 2

Either: No apostles today or “sent ones” – like church planters

**Prophecy** – Erroneous and non-authoritative spiritual advice

**Tongues** – Non-miraculous ability to speak in non-languages

**Healing** – Praying for the sick and hoping that God answers that prayer

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Wayne Grudem: Another objection to the continuation of miracles today is to say that the alleged miracle today are not like the miracles in Scripture because they are far weaker and often are only partially effective.



(Grudem continued): In response to this objection we must ask whether it really matters whether the miracles today are exactly as powerful as those that occurred at the time of the New Testament.



Thomas Edgar: “Responsible”  
charismatics are conceding that the  
apostolic gifts and the power exhibited in  
the book of Acts did cease with the  
apostolic age and are not seen today.  
They have conceded the basic cessationist  
argument.

Thomas Edgar: The charismatic movement gained credence and initial acceptance by claiming their gifts were the same as those in Acts. For most people this is why they are credible today. Yet now one of their primary defenses is the claim that they are not the same.

(Edgar continued): Faced with the facts, they have had to revoke the very foundation of their original reason for existence.

