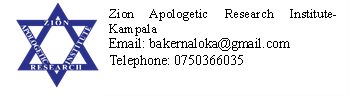
**HOW GOD TALKS TO MAN IN THESE LAST DAYS**

**(*A Critical Analysis*)**

**Dr. Naloka Baker**



**2024**

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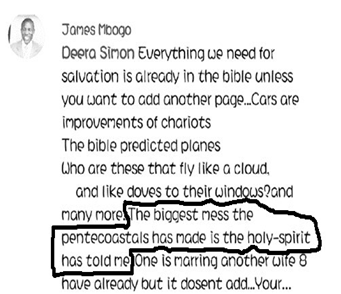
I thank God for His great grace in allowing me to compile this book. I am grateful to spiritual mentors, both past and present, who have influenced my spiritual ideals. Professor Kibalama and Dr. Kitaka deserve special recognition for improving my research documentation skills. I would also want to thank my Research Assistants, Martin Kafuko and Isaac Arinaitwe, for their technical assistance.

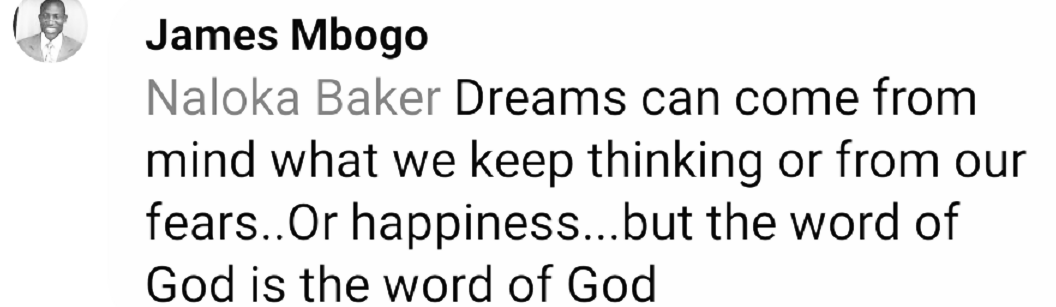
I thank all of the Pastors who have made positive comments on various areas of my research findings that I have posted on my Facebook page.

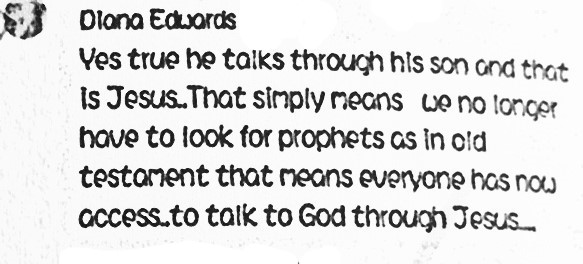
Finally, I want to thank my wife and children for their prayers and financial assistance.

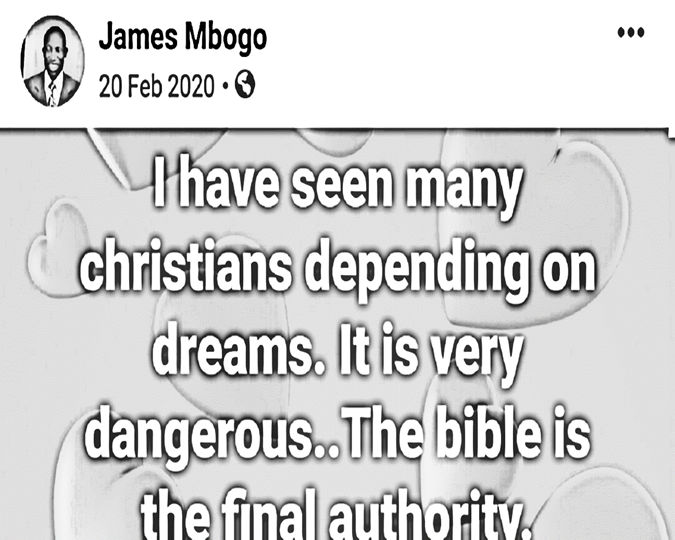
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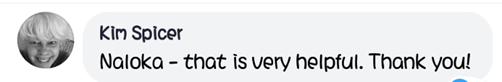
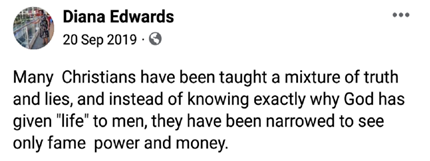


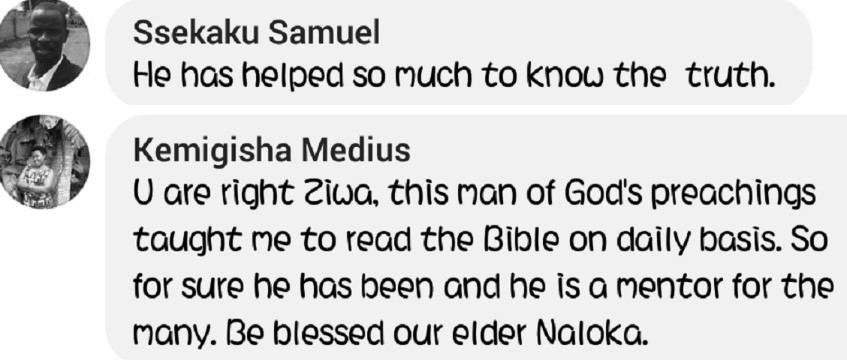
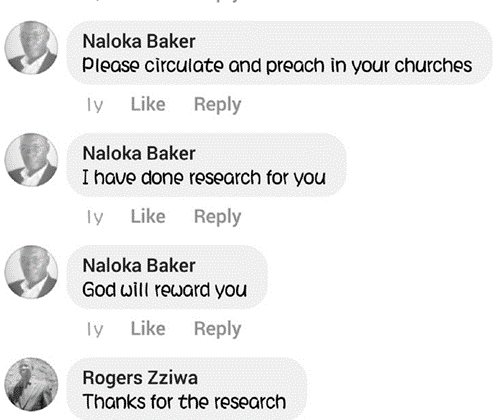


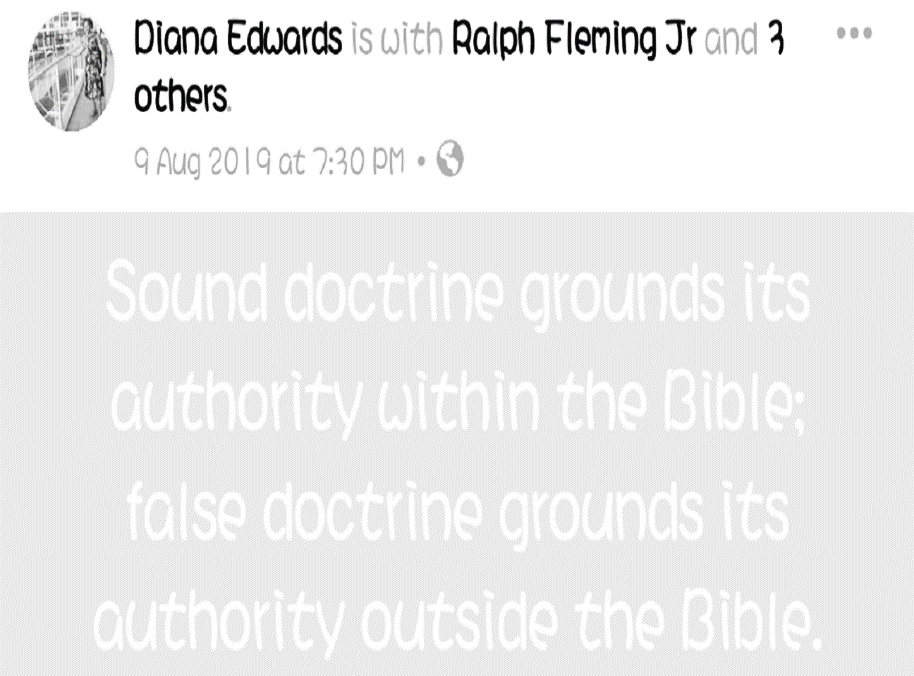
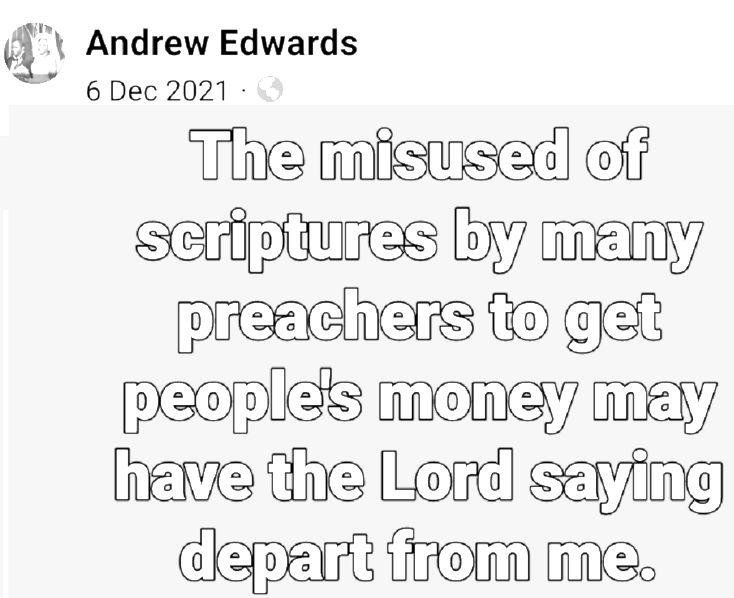




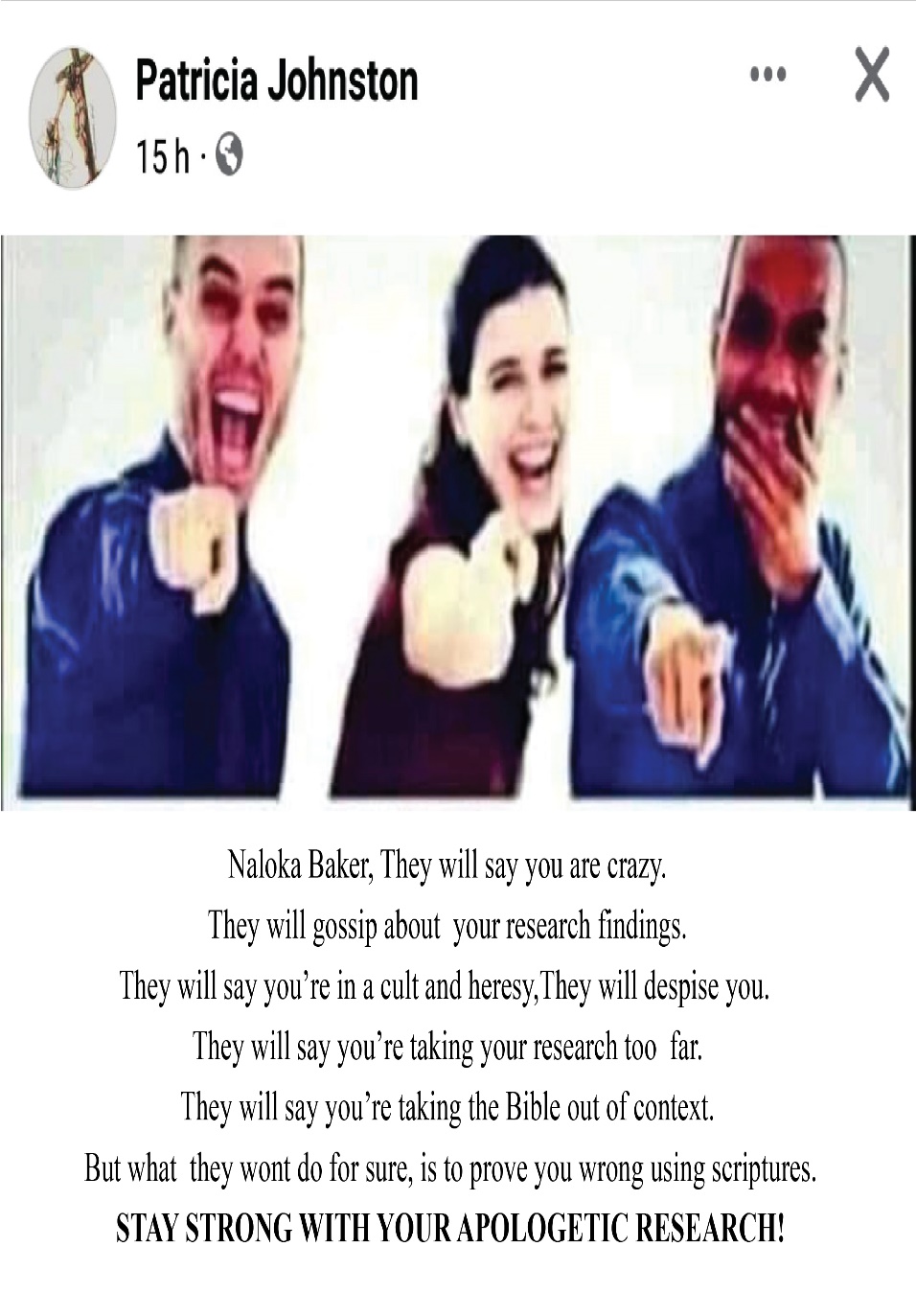
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**Preface**

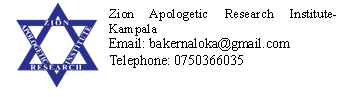
The Holy Scriptures are the only sure way for God to communicate with us. That is why God must communicate with us through His written Word. If He does not, then none of us have a chance for salvation of the soul. So read the Bible, knowing that it is how God communicates with us in the end times (Hebrews 1:1-2).

Because they are inspired by God, the Scriptures are perfect and without mistake. Paul goes on to argue that these Scriptures are useful for teaching, proof, correction, and training in righteousness. He explains in 2 Timothy 3:17 that this is done so that the Christian may be competent - equipped for every good activity. The written word is characterized as follows: complete, capable, proficient, and capable of meeting expectations. It is a shining in a dark place.

So, according to three sources, Paul is saying that the Scriptures are entire, capable, proficient, able to meet all demands, precisely fitted, and so on. This is wonderful, but Paul goes on to say it so that we might realize that by studying the Scriptures, we shall be sufficiently equipped for every good task.



Dr. Baker Naloka Frederick



*CHAPTER ONE*

**INTRODUCTION**

Many times in the Bible, God is recorded speaking audibly to humans (Exodus 3:14; Joshua 1:1; Judges 6:18; 1 Samuel 3:11; 2 Samuel 2:1; Job 40:1; Isaiah 7:3; Jeremiah 1:7; Acts 8:26; 9:15—to name a few). When man was yet a child in the hands of his Creator, the Lord spoke to him one on one and said, *"I have given you every herb yielding seed... for food"* (Gen. 1:29-30). (Gen. 18:1). In their sleep (Gen. 20:1-7; 28:10; Mt. 1:20-21). The Lord sometimes communicated with men through visions (Matthew 17:1-9; Acts 10:9-17; 22:17; Rev. 9:17). God communicated his will to a person through angels (Acts 12:1). God communicated with us through the Urim and Thummim. Urim and Thummims were artifacts used by Israel, particularly the high priest, to discover God's intent or to obtain a divine response to a question. Exodus 28:15–30. (Deut. 33:8).

Another method God interacted with humans was by casting lots. Eleazar was to carry and utilize the lots to inquire of the Lord after Aaron and Moses died. God also spoke in hushed tones.

The purpose of God speaking in the still tiny voice was to demonstrate to Elijah that God's work does not always have to be accompanied by dramatic revelation or manifestations. Divine stillness does not always imply divine inaction. According to Zechariah 4:6, God's work is "*not by might nor by power, but by My Spirit,"* implying that overt displays of power are not required for God to function.

He was not limited to a particular mode of communication with His people because He is God. He is also claimed to communicate in a whirlwind (Job 38:1), to announce His presence through an earthquake (Exodus 19:18), and to speak in a thunderous voice (1 Samuel 2:10; Job 37:2; Psalm 104:7; His voice has been compared to thunder and a whirlwind. In addition, we are taught in Revelation 4:5 that lightning and thunder come from the throne in heaven. He repeatedly speaks through His prophets throughout Old Testament Scriptures. In these last days, He speaks most graciously via His Son, the Lord Jesus.

This is how the writer to the Hebrews begins his letter. God no longer talks via prophets in various modes such as dreams and visions, but through His Son Jesus Christ (Hebrews 1:1-2).

The distinction between God speaking by thunder and whirlwind and then through the still, quiet voice can also be seen as a distinction between the two dispensations of law and grace. In the Old Covenant, the law is a voice of awful words that was given amid a tempest of wind, thunder, and lightning, accompanied by an earthquake (Hebrews 12:18-24), but the gospel is a voice of love, kindness, and forgiveness, of peace, pardon, righteousness, and the free gift of redemption through Christ, is the voice of the blood covenant.

So, using the aforementioned channels of communication, God spoke through the prophets. God spoke to everyone of Israel when He spoke to the fathers through the prophets! God spoke to the fathers when they heard and comprehended the prophets. God used to choose and inspire human instruments to communicate with the fathers. When the prophets talked and wrote, it was God speaking to the fathers.

*CHAPTER TWO*

**GOD’S METHOD OF COMMUNICATION TO HUMANITY IN THE LAST DAYS.**

The author of Hebrews detailed God’s methods of communicating with humanity in the final days, as well as now through His Son (Heb. 1:1). Several fundamental truths are stated in the preceding material. As seen in the first chapter, God has spoken to man in diverse degrees and through various techniques (audible voices, dreams, visions, still voices, Urim and Thumim, casting lots, Clouds of fire, pillars of fire, still voices, loud audible voices), through the prophets, and so on. Eventually, however, his manner of operation changed. He now only communicates through His Son. The main point to consider is this: What is the significance of the statement "in his Son?"

**2.1 God Speaks Now Through His Son.**

In this final dispensation of time, the Lord is not speaking through prophets using dreams, visions, Angelic visitations, casting a die/lot, Urim and Thummim, trances, or audible voices, etc.- but entirely through Christ through the New Covenant Scriptures (Diana page vi). When you open the pages of the New Testament and read the four-fold picture of Jesus Christ, you will see that all of God's ancient ways of speaking combine into one voice, the voice of the Son. The syllables and phrases used by God in the Old Testament are combined into a single full speech in Jesus Christ. *"And there was a cloud that enveloped them, and a voice came out of the cloud, saying, this is by beloved Son hear Him”*

**2.2 His teaching is Final authority.**

a, The Lord Jesus assured them that the doctrine he gave them would lead them to eternal life (John 6:63). And that we should honor the Son by obeying his Word, just as we reverence the Father (John 5:23-24).

b. Whatever Jesus spoke came directly from God (Deut 18:18, John 12:49-50), and so is referred to as Holy Scripture (John 2:17).

c. It is by His word, which He spoke and which the Apostles wrote down, that men will be judged on the final day (John 12:48).

d. And that we should stick to His doctrine curriculum, because any deviation causes us to lose God and His Son (2John 9-12), and that His doctrine comes from God himself (John 7:16-17).

e. Jesus teaches us that we have been sanctified by His teachings (John 15:3), which are recorded in Holy Scripture.

Furthermore, he indicated that his teaching would eventually be conveyed through his apostles and other inspired persons (Luke 10:16; Math 10:19-20; Acts 2:42, 1Thessalonians 4:13-15, Galatians 1:11-16, 1 Corinthians 14:37-38), until the whole counsel of God was complete and no excuse was given to those who received it but did not adhere to it (Acts 20:20-27).

He communicates with us through the apostles. How can the apostles speak to us now that they have all died? In Ephesians 3:3-5 (NKJV), the apostle Paul responds, "*how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of mankind, as the Spirit has now revealed to His holy apostles and prophets* (Coloss 1:26-27, 1 Peter 1:19-13).

Take note of what Paul says: You can understand his insight into the mystery of Christ by returning to this revelation that was made known to him. How can we unravel this enigma? We can learn by reading what Paul and the other apostles wrote, not by praying and fasting until God shows Himself in a divine encounter in a vision, as charismatics claim.

*"But I make known to you, brethren, that the gospel which I preached is not according to man*," Paul declared in Galatians 1:11-12 (NKJV). “*For I did not learn it from man, nor was it taught to me; rather, it came to me via the revelation of Jesus Christ."* (1 Corinthians 14:36-38). Paul expresses the same sentiment in Romans 16:25-26: "*Now to him that is of power to stabilize you according to my gospel and Jesus Christ's preaching, according to the disclosure of the mystery that has been hidden since the beginning of time. But now everything is made clear, and via the prophetic books, according to the commandment of the everlasting God, made known to all nations for faith obedience."*

This revelation given to Paul and the other apostles was not their teaching or the teaching of another man, but the teaching of Jesus Christ. He communicates with us through His written word. We may be certain that God's word, the Bible, is how God talks to us today. His message was revealed to the apostles, and they were inspired to write it down. Because they are Holy, this is what we have today to guide our worldly lives to everlasting life. This is what Apostle Peter meant that scriptures are a light that shines in a dark place until the day dawn, and the day star arise in your hearts (2Pe:1:19-20).

**2.3 Jesus was equal to God** (John 5:17-18, NKJV).

Jesus responded*, "My Father has been working until now, and I have been working." 18 As a result, the Jews attempted to kill Him even more because He not only broke the Sabbath, but also claimed to be God's Son, declaring Himself equal to God."*

We may observe this in further detail when we look into Heb 1:3: *"He is the radiance of God's glory and the exact representation of God's nature."*

The purpose of those words is to caution us not to make the same mistakes that other religions have made. Jesus is the one and only picture of God's divine grandeur, bearing the imprint of his divine nature. He is not merely a prophet. The entire point to demonstrate that he is superior to the prophets, which is why there is no more speaking to us other than what God spoke through Jesus. He is the only begotten Son who has no beginning and no end. In other words, God did not simply speak through prophets and apostles. He has spoken to us by sending his Son, and His arrival on earth was God's visitation (Luke 7:16).

God resurrected Jesus from the dead and seated him at his right side in the heavenly realms, far above all principality, and power, and might, and dominion, and every name that is mentioned, not only in this world, but also in that which is to come, according to Eph:1:20-22: And he has put all things under his feet, and given him authority over all things in the church. As a result, what He said is final.

**2.4The truth of God is got by examining the scriptures.**

When the great people of Berea wanted to discover the truth about Christianity, they did not wait for a small voice from God to respond. They instead searched the Scriptures to assess the veracity of the missionary message (Acts 17:10-12). And because of this approach of authenticating the truth through scriptures, many people, including important ladies, came to believe. The Bereans did not rely on a silent voice to determine whether Paul was a legitimate messenger of God, nor on his testimony when he met Christ on his route to Damascus.

Almost all Pentecostal charismatics will want to hear audible voices for new instructions; Bible integrity will not be enough for them, as Paul stated in 2 Timothy 3:15-17. As James Mbogo stated it on page iv, the common assertion that the Holy Spirit has instructed me this and that has caused a tremendous tangle in Pentecostal congregations. They require new revelation knowledge that is not found in the Bible, which exposes them to deceitful spirits disguised as angels of light. This is why, nowadays, everyone in Pentecostal charismatic churches is a prophet.

When I alerted a specific Christian about Benny Hinn's necromancy, he reprimanded me for touching the anointed man of God, saying that unless God audibly informs him about it, he couldn't take my word for it, even if it was recorded in the Bible. He claims that God generally conducts one-on-one conversations with him on a regular basis and warns him about certain topics, such as who is a false profit and who is not. He professes to be more privileged, blessed, and close with God than the Bereans in Acts 17.

**2.5 The Scriptures Completely Provide a godly living.**

Paul stated that a study of the Scriptures will provide one with enough information to equip him entirely for the completion of any good work required. 2 Timothy 3:15-17 describes the Christian life. If the Scriptures provide one "completely," he does not require a direct, auditory message from the Lord to learn new truths.

The same assurance was given to all Christendom by Apostle Peter, who saw and touched Jesus and even heard God's voice from Heaven, that the written prophetic Word (Scriptures) is a surer confirmation of divine truth than voices. He stated that we should trust the scriptures since the authors were inspired by the Holy Spirit while writing them. And when we read and follow the scriptures, we are like a light shining in a dark place (2 Peter 1: 16-21).

In their Statements of Faith, all Pentecostal churches agree that the Bible is the inspired word of God, a comprehensive revelation of God's will for salvation, and the divine and last authority for Christian faith and living. (2 Tim 2:5). That it is our infallible guidance in regards of doctrine and practice (2Pet1:19-21). As a result, we don't require extra-biblical insights because everything is already revealed in the Bible. There is no need for extra gospel in the form of dreams, visions, or audible voices (Galatians 1:7-9, Jude 3, Rev 22:18-19).

And I'd like to emphasize: **"The Word in the Bible is surer than anything you can hear outside the Bible (Mbogo, page iv, v, vii)”.**

God's written Word is His communication, His promise, and His self-revelation to His people. It is to be a light to our path in a dark and fallen world; without it, we would have no way of knowing God or doing God's will. The former prophets probed and searched and prophesied of that grace of ours, which was shown to them via the Holy Spirit, which is now disclosed to us through the Apostles who spread the good news (1Peter 1:10-12). Jesus also confirmed to the Apostles that he revealed the secrets of God's Kingdom (Matthew 13:11, 1Corinthians 4:1).

**2.6 The whole counsel of God are in Scriptures.**

Yes, because the knowledge of God's Son, the hidden Mystery, has been disclosed to us.

*"Whereof I am made a minister, according to the dispensation of God given to me for you, to fulfill the word of God; the mystery which has been hidden for ages and generations, but is now revealed to His saints." God willed to reveal to them the riches of the glory of this secret among the Gentiles: Christ in you, the hope of glory. We preach Him, warning and instructing everyone in all knowledge, so that we can present everyone faultless in Christ Jesus.*" Colossians 1:25-28 (KJV).

The enigma alludes to God's unfolding plan for world redemption through the Messiah. (See also Ephesians 2:2, 4:3, 6:19, and Romans 8:18-23). For years and generations, essential components of God's plan were kept hidden.

*"He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given*”. (Math 13:11).

They were a secret that only God could unveil through the incarnation of Jesus, who also revealed it to the Old Testament Prophets and Apostles (Matthew 11:25, 13:11, John 17:6, 26, Romans 1:17, Ephesians 3:5, 1 Peter 1:10-12).

Similar terminology appears frequently in the book of Daniel, with the wonderful consequence of the new covenant, Christ in you, the hope of glory, at the center of the mystery. In the person of Christ, God himself will be directly and personally present in the lives of his people, putting an end to sin. When he returns, his presence ensures a future existence with him (Daniel 9:24-27, &:13-14).

We don't need new revelations because all we need to hear from God has already been revealed to us. *"But we speak the wisdom of God in a mystery, the hidden wisdom that God ordained before the ages for our glory, and which none of the rulers of this age knew; for had they known, they would have acted differently."* They would not have crucified the Lord of Glory if they had known what was at stake. God, on the other hand, has revealed them to us through His Spirit. *"For the Spirit searches all things, even the deep things of God,"* says the Bible. 1 Corinthians 2:7-8, 10).

Peter echoes the same: "*Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it foretold beforehand the sufferings of Christ, and the glory that should follow." Whom it was revealed that they ministered the things which are now told unto you by those who have proclaimed the gospel unto you with the Holy Spirit sent down from heaven; which things the angels wish to investigate* (1 Peter 1:10-12). During Paul's emotional presentation to the Ephesus Church elders, he reminded them that he taught them the entire counsel of God because he taught them all that was useful, and that he was innocent of any body's blood because he taught them everything God revealed to him (Acts 20:20-28). And what Paul and the other Apostles taught was written down, which is why Paul urged, *"Do not believe anything except what is written"* (1 Corinthians 4:6).

**2.7 The Knowledge of Son of God Is found in Scriptures.**

A man of God who uses the scriptures will be a perfect man, reaching the full stature of Christ.

*"But you must persevere in the things you have learned and been assured of, knowing from whom you have learned them and that you have known the Holy Scriptures from childhood, which are able to make you wise for salvation through faith in Christ Jesus."* *All scripture is inspired by God and helpful for training in righteousness, so that the man of God may be perfect (complete), prepared for every good deed*" (2 Timothy 3:14-17).

Paul's advice to the Corinthians not to believe anything other than the written scriptures was a warning against extra-biblical auditory revelations (1 Corinthians4:6).

**2.8 The voice of God are in the scriptures.**

Christians who insist on the Holy Scriptures as their only and most trusted source of spiritual knowledge are derided as unspiritual, and some consider them to be practicing book idolatry. The cry of the experientialists is "**Move of the Spirit."** However, having a spirit apart from the Word (Bible) demonstrates that it is not the same Holy Spirit who wrote the Word: "*And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them*" (Ex:24:12, 2 Peter 1:10-11).

Since the writing of the Scriptures, pious people have revered the Holy Scriptures as the VOICE of God. If we practice bibliolatry, we are in excellent company with David, Moses, Jesus, and the apostles, because the Bible was written in God's handwriting (Exodus 24:12, 31:18).

Only Christians who seek to know God through his HOLY WRITTEN WORD and faith will get communication from him. Those who seek to know God apart from the Holy Spirit are deceiving themselves and are not following the Holy Spirit's lead. God does not reveal fresh doctrine to us; everything is full and written down. We are to immerse ourselves in the Word and allow the Word to dwell in us, as Jesus stated, *"Whoever does these sayings of mine will build their house on the rock."* These proverbs are written by apostles to the church. They are our rock-solid foundation. Things are changing all across the world, and they are changing within the church as well. There are individuals who seek to hear something fresh from God, disregarding what God has already said in scripture. Those who desire to hear God's new word must look for it as a reminder, where it has always been recorded: "*For this reason, though you know and are established in the present truth, I will not be negligent to remind you always of these things.*" *Yes, I believe it is appropriate to stir you up by remembering you while I am in this tabernacle, knowing that I must soon leave this my tabernacle, as our Lord Jesus Christ has shown me. Furthermore, I will make every effort to keep these things in mind for you after my death. (2* Pt. 1:15).

The everlasting word continues to remain the same eternal absolute truth to future generations. We may change, as will our culture and civilization, but the Word/Bible retains the same power and life to create new creations in us.

*'Seek ye out of the book of the Lord, and read; none of these shall fail, none shall want her mate, for my mouth hath ordered, and his Spirit hath gathered them*,' declares the Prophet Isaiah (Isaiah 34:16).

Let us return to what is known as *"the word of truth*" (2 Timothy 2:15), *"the Scripture of Truth*" (Dan.10:21), and "the Word of Life" (I John 1:1). We will have triumph over the world if we walk in the light of His word. The people praised Jesus' mother for bearing him in Luke 11:28. "*More than that," he replied. “Indeed, lucky are those who hear and keep God's word.*" Let us all be fortunate.

In 2 Peter 1:13, it says, "*His divine power has given us everything we need for life and godliness through our knowledge of Him who called us by his own glory and goodness, by which he has granted us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desires."*

The divine nature will be revealed when we are transformed into incorruptible heavenly bodies (1 Corinthians 15:44-54), and the promises include the resurrection of the dead, heavenly reward (Matthew 5:11-12), outpouring of the Spirit (Acts 2:14-41), Christ's return (2 Peter 3:4), eternal life (1 Peter 1:4), and so on.

Apostle Peter went on to explain that we should supplement our faith with virtue, knowledge, self-control, steadfastness, and godliness, which would make you effective and fruitful in our Lord Jesus Christ's knowledge. Those who lack those qualities, he claims, are short-sighted. He continued by exhorting us to be diligent in confirming our calling and election, which will result in eternal life (2 Peter 1:5-11).

And the only way to know Him is to understand the scriptures (Luke 24:39-44) and obey His Word (John 14:21-24). Believers are called to live in accordance with God's whole moral character attributes (1John 1:14, Rev 21:23). In scripture, the Apostle John explains the important purpose: *"However, these are written that way." "That you might believe that Jesus is the Christ, the son of God, and that believing you might have life through hi*m" (John 20:31), and also in 1Jon 5:13: *"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God";* which resonates with Paul's admonition: "whatever things were written "*That you might believe that Jesus is the Christ, the son of God, and that believing you might have life through him"* (John 20:31), and also in 1Jon 5:13: "*These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God"*; which resonates with Paul's admonition: “*whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Romans 15:4).*

**2.9 The Bible is a closed system of truth.**

Charismatics claim that the Bible is not the supreme source of God's revelation, but rather a "witness" to or a good starting point to know God, and that additional revelation that God is giving today is needed, and that Christians can add to the Bible—and accept others' additions to Scripture as normal and conventional. They believe that the Bible serves as a "model" for what the Holy Spirit does today to encourage believers.

That is a terribly relativistic viewpoint, yet it is gaining traction as the Charismatic Movement grows. The model era has arrived. A model is used in place of a law. Human views of truth and creations are models (Ecclesiastes 7:29).

Models are preliminary and hence susceptible to change as new information becomes available. These models are open and being tested all the time. No scientist dares to say that one model is the only method to explain all known events for fear of being exposed as a rash old fool by newly discovered evidence. The world of science has advanced from the old (closed systems) to the modern (open systems), or relativism; depending on how you look at it or describe it.

If the Bible is a closed system of truth, with no new revelation supplied by inspired prophets or apostles, then the model method is an incorrect and harmful hermeneutical instrument.

There should be no ambiguity in this regard. The orthodox Christian theology has always held that God's specific, redeeming revelation to mankind is limited to the teachings of the Scriptures (2Timothy 3:15-15). If the Bible is comprehensive, it constitutes a closed truth system.

If God is still granting new revelations of hidden plans, then God's truth is still being gradually revealed, and if this is the case, our duty is to faithfully listen to today's prophets as they unravel God's truth in new and clearer representations than we find in Scripture (which Diana debunks on page v). in this case. we should abandon the Bible as our ultimate religious authority. We should even stop claiming in our creeds or statements of faith published in church records that the scriptures are the supreme authority and foundation of our faith.

Revelation 22:18-19 describes Scripture as a closed system of truth that is complete, sufficient, and cannot be supplemented. Any endeavor to seek new revelation knowledge or a new audible word from God crosses the line into the occult and divination, which invites a demon.

**2.10 What Does Inspiration Mean?**

The Bible is God's very breath! The Bible is the voice of God. The words of the Bible are inspired because they are the words of God Himself. God breathed out every word of Scripture.

The Apostle Paul wrote in 1 Corinthians 14:37, "*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord"* .

2 Peter 1:21 is an important scripture that describes how God speaks via Scripture. In its most literal form, it reads: *"No prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."*

**2.11 Modern Views of Inspiration**

Some Charismatics believe that the canon is still open. But it's the worst type of error. God's Word, comprised of the Old and New Testaments, is a one-of-a-kind miracle. It was put constructed over a period of 1,500 years (about from 1446 B.C. to 95 A.D.). More than twenty God-fearing men, prophets and apostles, penned God's teachings without error and in perfect harmony. No modern hymn is worthy of comparison to Psalms Scripture. No modern prophecy or word of wisdom can compete with God's everlasting Scripture.

**2.12 Progressive Revelation**

Charismatics struggle to explain how the alleged revelation they get through tongues, prophecies, visions, dreams, angelic visits, trips to heaven and hell, and trances conforms with Scripture. While they strongly encourage their congregations to receive direct insights through the methods mentioned above, they also advise them to ensure that everything they get as new revelations coincides with scriptures because they (scriptures) are the ultimate religious authority.

The divide between biblical authority and extra-biblical revelation appears to be arbitrary. The truth is that if evangelicalism and Pentecostalism allow that viewpoint to acquire traction, the uniqueness and holiness of Scripture will be sacrificed, and the foundation for everything we believe will be jeopardized. That is exactly what is happening right now. Because of the increasing influence of charismatic teaching, most churches have mistakenly abandoned their cornerstone and historical basis of faith: Sola Scriptura, the principle that God's written Word is the only basis for divine authority, salvation through Christ, faith, grace, and to the glory of God alone; is being eroded with "God told me" or "an angel taught me" or "I need a dream" or "a vision" or "a special divine physical encounter with Jesus to supplement scripture". This is consistent with Pastors' comment in the foreword that he Bible is the final authority, overriding dreams and visions (pages iv, v, vi).

When a congregation views Scripture as less than the final, complete, and infallible authority for faith and practice, theological instability ensues. Anyone can claim to be speaking for God, and practically anything can be passed down as divinely revealed truth. And, make no mistake, some of the most well-known charismatic leaders have abused their followers' confidence by claiming to be receiving new information from God while teaching lies and fabrications. Unfortunately, to the church's disadvantage, classical Pentecostals, Evangelicals, and other Protestants have gone on the bandwagon of charismatic extra-biblical discoveries to the detriment of the believers.

**2.13 The Canon is closed**

The truth is that there is no more recent or personal revelation than Scripture. God does not require personal insight to assist us in our walk with Him. *"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good wor*k" (2 Timothy 3:16-17). The Bible is adequate. It provides all we require for any good work.

As the apostle John wrote the concluding words of the New Testament's final book, he included this warning: (Revelation 22:18-19). The Holy Spirit then added a doxology and concluded the canon.

When the OT canon was closed after the time of Ezra, Malachi, and Nehemiah, there was a period of roughly between 445 B.C. and 6 A.D., there were 400 years when no prophet spoke of God's revelation in any way. John the Baptist broke the hush by speaking once more before the NT age. God then led many men to record the books of the NT, the most recent of which was Revelation, which is also the final book in our Bibles. By the second century A.D., the entire canon, as we know it now, was widely accepted. The number of books of the Bible is 66. There are some two books which are mentioned in Paul’s letters which might have got lost. That is the first letter to the Corinthians (1Corithians 5:9) and the letter to the Laodicean Church (Colossians4:16).

*CHAPTER THREE*

**HOW THE BIBLICAL CANON WAS** **CHOSEN?**

Paul informed the Ephesian elders that there was no reason for them to become lost because he had provided them with all the doctrines they needed for godliness (See details in Acts 20: 18-35). If truth is still progressively revealed today, the assurance Paul gave to the elders of Ephasus that he gave them the whole counsel of God was wrong (which is not the case). Furthermore, Jude 3, written about the mid-60s A.D., is another critical text on the Bible's completeness. This declaration, written by Jude before the conclusion of the New Testament, looks forward to the completion of the entire canon:

*"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that we should earnestly contend for the faith which was once [literally, 'once for all'] delivered unto* *the saints"* (Jude 3:1-3). The definite article preceding "faith" indicates that there is only one faith. There is nothing else. Such passages as Galatians 1:23, *"He who once persecuted us is now preaching the faith,"* and 1 Timothy 4:1, *"In latter times some will fall away from the faith,"* demonstrate the objective usage of the term "faith" that was widespread in apostolic times (Jude 3).

According to Greek scholar Henry Alford, faith is objective here: the sum of what Christians believe (Alford's Greek Testament, 4:530).

Take note of the essential word once for all in Jude 3 (KJV), which alludes to something done once and for all, having lasting benefits that do not require repetition or editing. Nothing more can be added to the faith that has already been provided once and for all.

"**The Christian faith is unchangeable**," said George Lawlor, author of an excellent work on Jude, **"which is not to say that men and women of every generation do not need to find it, experience it, and live it; but it does mean that every new doctrine that arises, even if its source is Christian, must be rejected.**"

Legitimacy, while plausible, is a false idea. All promises to communicate more revelation to what God has shown in this body of truth are wrong and must be disregarded. Also significant in Jude 3 is the phrase "delivered." It is an aorist passive participle in Greek, which implies an act finished in the past with no continuing element. In this case, the passive voice indicates that the faith was given to men by God rather than found by men." George L. Lawlor's "Translation and Exposition of the Epistle of Jude" (1972). Books for Faculty.)

So, via the Scriptures, God has given us a final and complete body of teaching (2John 9-12). Our Christian faith is founded on historical, objective revelation, which excludes all prophets, seers, and other forms of fresh revelation until the return of Christ (Acts 2:16-21; Revelation 11:1-13).

The word canon actually refers to a rule, standard, or measuring rod. The Christian faith is measured by the canon of Scripture, which is comprehensive. Of fact, for centuries, forgeries have been presented as authentic Scripture. The Apocrypha, for example, is included in the Roman Catholic Bible. The Roman Catholic Church recognizes certain books as Scripture, however they are clearly not. They contain historical, geographical, and other inaccuracies.

The Reformers proclaimed Sola Scriptura, the doctrine that the Bible alone is authentic revelation, in the sixteenth century, and thereby denied the Apocrypha a place among the inspired literature. In the Council of Trent (1545-63) the Roman church reacted to the Reformers by declaring that all of the Apocrypha was canonical. The divide between Protestants and Catholics has persisted to the present day.

From the moment the last OT book was written, the people of God largely agreed on the OT canon. How did the Jews discover which works were inspired? They chose literature written by persons known as God's spokesmen. They thoroughly examined those volumes and discovered no inaccuracies in history, geography, or theology.

Similar procedures were used by Christians in the early church to determine which NT books were authentic and which were not. The test of apostolic authorship was crucial. Every New Testament book has to be written by an apostle or an apostle's close friend. For example, Mark, who was not an apostle, was Peter's buddy. Luke, who was not an apostle, collaborated closely with Paul. The early church utilized content as a second litmus test. According to Acts 2:42, the first time the church gathered, they dedicated themselves to prayer, fellowship, breaking of bread, and the apostles' doctrine. When deciding which texts should be respected as Scripture, they later inquired, "Does it agree with apostolic doctrine?" This test was crucial because of all the heretics who attempted to infiltrate the church, but their theological mistakes were easily identified because they contradicted the apostles' teaching. Many letters and teachings claiming to be from Paul were rejected after scrutinizing Paul's handwriting. In 1 Thessalonians 2:2, Paul warns against messages claiming to be from him but were not, and in a number of locations in his letters, Paul introduces himself or signs his name (2 Thessalonians 3:17, Colossians 4:18). This lends credence to the view that all NT letters attributed to Paul are genuine.

The Latin Vulgate version of the Bible was completed by A.D. 404. It was the first known translation of the entire Bible (all sixty-six books). They were the same books (except the two mentioned above) found in modern English Bibles. God spoke once and for all, and His Word has survived the ages.

The real church has always thought that the Bible is entire, from the time of the apostles to the present. He provided something that is complete, effective, sufficient, inerrant, infallible, and authoritative. Attempts to add to the Bible and claims of further revelation from God have always been associated with heretics and cults, not with God's true people.

Although charismatics deny intending to add to Scripture, their perspectives on prophetic is exactly what speaking, prophesy, and revelation do. They undermine the Bible's uniqueness and authority by unknowingly adding to God's last revelation. According to charismatics, new revelation, dreams, and visions, are as binding on the believer's conscience as the book of Romans or the gospel of John.

Some charismatics believe that others misunderstand what they mean when they speak about prophetic utterances and new revelations. Furthermore, listening to someone who believes he has the gift of prophecy does not clarify Scripture. As Scripture is deliberately and diligently examined and reasoned with healthy mental power, it is clarified. (Hebrews 5:11-14, 6:1-3, Nehemiah 8:8, and Acts 8:28-35 story of Philip and the Ethiopian eunuch). There are no shortcuts to correctly interpreting the Scriptures. It should be thoroughly examined and analyzed, correctly handled and divided, and skillfully taught in proper context (Acts 17:11, 2 Timothy 2:15). Christians must not play fast and loose with the problems of scriptural inspiration, revelation, and interpretation. It is critical to discern between the voice of God and the voice of man by having a thorough comprehension of those beliefs and precise terminology. As previously stated, those who claimed to speak for God but instead spoke their own thoughts were to be punished under OT law (Deut 13:1-5). New Testament believers are likewise instructed to test the spirits and judge all alleged prophesies, as well as to avoid false prophets and heretics (1 John 4:1; 1 Corinthians 14:29). Inviting such uncertainty strengthens the fallacy that denies the uniqueness and absolute authority of Scripture. The phrases and concepts found in Ephesians 5:18-19 and 2 Peter 1:21 are defined not to be combined. Being motivated by the Holy Spirit to produce inspired Scripture is not the same as being filled with the Spirit and communicating to one another in psalms and hymns.

*CHAPTER FOUR*

**CONCENTRATION AND MEDITATION PRAYER.**

Gnostics expressed the concepts of lectio divina around the year 220 A.D., and Catholic monks later practiced them.

It is currently quite popular and is gaining popularity as a vital part of the Emerging Church's devotional practices in Pentecostal circles.

In a speech delivered in 2005, Pope Benedict XVI said, "**I would like in particular to recall and recommend the ancient tradition of lectio divina: the diligent reading of Sacred Scripture accompanied by prayer brings about that intimate dialogue in which the person reading hears God who is speaking in an audible voice, and in praying, responds to him with trusting openness of heart."**

Lectio is also believed to be able to adapt to the Koran. Non-Christians can simply make appropriate changes to the way to Allow for secular traditions. Furthermore, the four lectio divina principles can be applied to the four Jungian psychological principles of sensing, thinking, intuiting, and feeling.

The actual practice of lectio divina begins with a period of relaxation in which one makes themselves comfortable and clears one's mind of ordinary thoughts and anxieties. Some lectio practitioners find it beneficial to focus by taking deep, cleansing breaths and repeating a chosen phrase or word numerous times to help release the mind. Then they proceed in four steps:

Lectio: Reading the Bible passage gently and slowly numerous times, always listening for the audible quiet, little voice of a word or phrase that speaks to the practitioner in some way.

Meditatio: Thinking about how the passage's text affects you. This is true in one's own life. This is regarded as a very personal interpretation of Scripture and application.

Oratio: A response to the reading that involves opening one's heart to God. This is not primarily an academic exercise, but rather the start of a communication with God.

Contemplatio means "listening to God." This is a liberation from one's own ideas, both commonplace and sacred, as well as hearing God speak to us audibly. Opening the mind, heart, and soul to God's influence.

Naturally, the relationship between Bible reading and prayer should be fostered; they should always go hand in hand. However, the hazards inherent in this type of practice, as well as its startling resemblance to transcendental meditation and other forms of meditation dangerous rituals should be approached with caution. It has the potential to become a quest for mystical experiences with the purpose of liberating or emptying the mind and empowering oneself.

The Christian should seek knowledge of God, wisdom, and holiness through the objective meaning of the text, with the goal of reforming the mind according to truth. God says His people are destroyed because they lack understanding (Hosea 4:6), not because they lack mystical, personal encounters with Him. Those who take a supernatural approach to the text tend to separate it from its context and natural meaning, using it in a subjective, individualized, experiential way that it was never designed for.

Here is where lectio and Gnosticism converge. The concept that one must have a gnosis (from Greek Gnosko, to know) or mystical, inner knowledge obtained only after being properly initiated is known as Christian Gnosticism. They say only a select handful are said to possess this supernatural wisdom. Naturally, the idea of having special knowledge is enticing because it makes the knower feel significant and unique because he or she has a unique encounter with God that no one else has. The knower believes that the masses lack spiritual knowledge and that only the truly enlightened can experience God.

Thus, the return of contemplative, or centering, prayer into the Church—a meditative practice that focuses on having a mystical experience with God. Contemplative prayer is akin to meditative exercises employed in Eastern religions and New Age cults and has no biblical foundation, yet contemplative prayers do use the Bible as a starting point.

Furthermore, the risks associated with opening it should be evident that we should empty our minds and listen for voices. Contemplative prayer supporters are so desperate to hear something—anything—that they lose the objectivity required to distinguish between God's voice, their own thoughts, and the infiltration of devils into their minds. Satan and his henchmen are always looking for ways to get into the thoughts of the unwary, and opening our minds in this way invites calamity. We must never forget that Satan is always on the prowl, looking for our souls to consume (1 Peter 5:8) and can disguise himself as an angel of light (2 Corinthians 11:14), whispering his lie into our open and ready empty minds.

**4.1 God’s still voices during prayer**

When the disciples asked Jesus to teach them how to pray, he mentioned nothing about listening for a still tiny voice or waiting for God to communicate back to you in Luke chapter 11. So, the concept of prayer as a two-way street is alien to the Word of God. There's nothing in the Bible concerning it.

I completely agree with James in Pastor's comments about how the Pentecostals have created a shambles by claiming “*The Holy* Spirit *told me this and that*" (Mbogo, page iv). Or as one would say "**God speaks to us in quiet whispers and still small voices."**

Finally, lectio divina is distinguished by its attack on the sufficiency of Scripture. Whereas the Bible asserts that it contains all we need to survive, lectio's adherents dispute that. (2 Timothy 3:16). Those who pray in conversation, hoping for a special revelation from God, are asking Him to disregard what He has already shown to mankind, as if He would now break all of His promises concerning His eternal Word. The fundamental assertion about the sufficiency of Scripture is found in Psalm 19:7-14. It is perfect, renewing the soul; right, cheering the heart; pure, enlightening the eyes; true and righteous all at once; and more desirable than gold. If God meant everything He said in this psalm, there is no need for more revelation, and asking Him for one is a denial of what He has already shown.

**4.2 How Proponents of open Canon contradict** **each other.**

On the one hand, charismatics teach that God still speaks in various ways through prophets and ordinary believers, and that we should always wait in silence in prayer until He speaks to us (in a small still voice, trance, vision, dream, etc.), on the other hand, they believe that the scriptures are infallible, inerrant, supreme religious authority on all matters of faith. They go on to teach that while the Canon is still open, i.e., God still reveals new truth through the channels listed above, believers should be cautious that whatever dreams, revelations, angelic visits, visits to heaven and hell, audible voices, and Urim and Thummim they experience must pass the test of scripture. If it contradicts the Bible, don't do please accept that message. A logical inquiry is: why squander our time with risky channels of dreams, visions, and little voices that must be checked using the plumb line of scripture? Why don't we employ the scriptures that are sufficient to make us perfect (2 Timothy 3:15-17) right away in all matters of religion, as indicated in our statement of faith?

**4.3. How to wait upon God until He** **speaks in meditation prayers.**

Dr. Mwima begins his book *"How To Hear God's Voice In A Noisy World"* by stating that God still speaks to us in visions, dreams, face to face, images, and so on. However, he claims that the simplest and most common method He communicates with us is through scripture. Despite the fact that he quotes Hebrews 1:1-2, which states that God no longer speaks to prophets but has spoken to us via the Son, he believes that God still speaks to us outside of scripture. Pages 14-15, he does a U-turn and claims that the most common way God communicates with us is through meditation. So, which is it? On page 22, he states that trust comes from hearing God's fresh audible voice (as in Dreams) rather than reading the Bible.

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On page 48, he emphasizes that reasoning and debating should be avoided during meditation, and that meditation requires the sowing of God's seed. On page 82, he warns that because dreams can lead us into the inner realm and spiritual influence, we should pray to God to protect us as He ministers to us through meditation. How can we engage in a potentially hazardous practice? Furthermore, which spiritual powers can harm us while we concentrate in the entire presence of God? He makes a self-defeating argument by telling his readers that anything they hear must be in accordance with the Bible. Why bother with scripture if it doesn't inspire faith? This is a fallacy's contradiction and ambiguity.

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Dr. Mwima goes on to advise meditators to record every dream they have and be able to interpret them themselves, rather than relying on the pastor to do so. This contradicts Pastor Kayanja's warning that only a few anointed men of God are empowered to interpret dreams. This type of doctrinal contradiction results from delving into extra-biblical revelations (outside of scripture).

Private dream interpretation is not only harmful, but it also contradicts how the scriptures were written, because Holy persons did not employ private readings. *"Knowing this first, that no prophecy of the scripture is of any private interpretation*" (2Pe:1:20).

He comes to a close on pages 109 and 111 that the voice from God must correspond with scripture in order to be confirmed. Again, my concern is: why waste time learning procedures that are harmful and ultimately have no spiritual value? It's pointless to spend money and time in a prophetic school learning and gambling a risky rigorous meditation exercise, only to return to the scriptures to determine whether the messages you received from God during meditation are true or not.

*CHAPTER FIVE*

**USE OF REASONING IN THE BIBLICAL PARADIGM.**

A paradigm is a set of ideas, perceptions, or standards. The Biblical paradigm, also known as a thesis, is based on the idea that black is black and white is white, and that there are fixed rights and wrongs. That you should be either warm or chilly, that you should be in light or that you should be in darkness. (Rev: 3:16, 2Co:6:14): No erratic behavior.

**5.1 The Biblical Basis for the Laws of** **Logic.**

The foundation of critical thinking is logic. It is critical for determining mistake and establishing truth. Christians must be able to defend their beliefs by use logic to reach accurate and fair conclusions. The rules of correct reasoning are defined by logic laws. They mirror God's thinking as well as the way we must think if we are to think appropriately. Inference rules are another name for logic laws. A logical law can never be broken by correct reasoning.

Clearly, the laws of logic are not the same as the laws of nature. God can violate the latter (for example, by suspending gravity or the movement of the Sun), but not the former. These commandments are based on God's very nature.

There are many laws of logic, but three are considered the most fundamental or foundational. Let us look at these three and how they come from God's thought, as well as how they are violated by current charismatics.

**1.There is the law of non-contradiction.**

According to this law, a statement and its negation cannot be true at the same moment and in the same sense. The inverse of the original assertion is a negation. It is created by inserting "It is not the case that" before the original statement. If the proposition is "The sky is blue," the negation is "It is not the case that the sky is blue." If we label a proposition as p, then its inverse is labeled "not-p."

According to the law of non-contradiction, one of the two propositions must be false. They cannot be true and wrong at the same time. So, if I claimed, "The Sky is blue, and it is not the case," what would happen? According to the law of non-contradiction, my statement "that the sky is blue" would be untrue. The law of non-contradiction can also be stated as follows: the combined statement, p and not-p, is always untrue. Similarly, if I write in Proposition "P" that scriptures are our supreme source of authority in all matters of doctrinal faith, and simultaneously write in Proposition "Not P" that we believe in extra-Biblical new revelations such as dreams, visions, and audible voices as the final basis of our faith. As a result, both propositions "P" and "Not P" are ambiguity fallacies and so untrue.

For example, Dr. Mwima urges (in statement "p") on page 48 of his *book "How To Hear God's Voice*" to set aside human thinking or senses in order to allow the Holy Spirit's sovereign operation and control during meditation. However, on page 67 (in the line "not P"), he flips the script and says that in meditation, we should use all of our senses. He concluded by imagining Jesus lecturing from a boat. You see, smell, feel, taste, touch, sense, and touch the helm of His gown. Either "p" or "not-p" is correct, but not both.

The current Pentecostal Charismatic Church is so diverse in its doctrinal ideas that one wonders if we share the same Holy Spirit. False instructors thrive as a result of sectarian ideological difference in each quarter (Isa: 56:10-11). This is due in part to a breach of basic logic laws.

For example, Dr. Osborn wrote that reasoning using the five body senses should be discarded if we are to live by faith. He wrote that “**Feeling is never faith and faith is never feeling. Feeling is sense knowledge which does not work with faith and believe system. If pain is there, don’t lie about it by denying it, but don’t confess it. Always speak the truth”** (Healing The Sick 1959, page 56.)

However, on pages 180-300 of the same book, his wife Daisy spoke passionately about how the five senses are essential in our communication with God. She came to the conclusion that if these five senses were severed, the capacities of expression of our human spirit would be annihilated. Keneth Hagin advised against abandoning logic and reality in a related development in a book (Midud Touch 2000, page 204).

False Analogy: an argument based on deceptive surface parallels. In a similar spirit, Dr. Mwima, a Pentecostal charismatic proponent of God still speaking in multiple ways alongside scripture, criticized the use of reasoning in our connection with God ("How To Hear God's Voice In A Noisy World", page 48.). In absolute contrast, he highlighted the importance of using all five senses to meditate successfully: smell, hearing, sight, feeling, taste, and touching. (Page 67.)

Another well-known pastor, Joyce Meyer, who declared emphatically in her book that Christians should face obstacles or storms head-on in order to overcome them (Never Give Up, page 90), reverses the tables by advising Christians to seek refuge in a shelter when storms strike (page 94). In the same contradictory vein, she argued that Christians should not be concerned with what others think in order to gain their acceptance and approval, but rather should do things that please God even if others mock them (pages 45-46). In complete contrast, she severely breaches her former position in violation of Romans 12:2 by forcefully advising Christians to embrace change in clothing lifestyle, new music styles, lighting techniques in order to appeal and entice the young generation to church (page 55-56).

Because of the absence of thinking, charismatic churches teach and write such self-defeating assertions. Such self-defeating comments would be eradicated in Pentecostal charismatic circles if sound doctrine is exegetically presented in church based solely on scripture.

A statement that is self-defeating (or self-refuting) fails to meet its own criteria. In other terms, it is a statement that fails to meet its own standards.

God created the Law of Non-Contradiction to ensure that the scriptures do not contradict each other. We apply the law of non-contradiction in talks and debates all the time because we are naturally able to detect when someone is contradicting himself. If I told you that I went shopping yesterday and then later told you that I didn't, you'd think I was lying. You would be correct in stating that there was a conflict. A contradiction occurs when one assertion excludes the possibility of another while claiming that both are true. We sense a contradiction because we know both cannot be true. We can conclude from this premise that truth is not self-contradictory. This is a critical notion. Let me say it again: truth, especially biblical truth, is not contradictory. So this law is used in interpretation of scriptures to avoid contradictions.

**2.We also have the law of the excluded middle.**

This law is comparable to but not the same as the law of non-contradiction. It asserts that either a proposition or its negation is true. The sentence "It is raining" can be true or untrue. There is no other option. There is no such thing as a neutral position. So, if we have a statement - let's call it p - and it is untrue, then the proposition not-p must be true. If p is true, then not-p is also true. P or non-P, but not both. The truth value of a proposition is always the inverse of its negation. For example, suppose Proposition "P" is true: "Our Christian religious authority will be based solely on scripture in all matters of faith." Then proposition "Not P," which asserts that "we shall base our faith on visions, dreams, and so on," is untrue. Another example is the two statements above: "P" asserting that "the most common and easiest way God speaks to us is through scripture." The second premise, "Not P," states that "the most common and easiest way God speaks to us is through meditation." If "P" is true, "Not P" is false, but both cannot be true. The law of excluded middle is useful because it allows us to deal with absolutes. This is especially crucial in a society where relativism reigns supreme and factual remarks are denied.

**3. There is also the law of identity.**

It simply says that if p, then p. In other words, if p is true, then p is true. It's an obvious rule, but it's never broken. The law of identity can also be expressed as "a thing is itself." According to the law of identity, if a statement like "It's raining" is true, then the statement is true. More broadly, it states that the proposition P is the same as itself and distinct from everything else. For example, in 'P,' the statement "the most common and easiest way God talks to us is through scripture alone" is accurate, as all Pentecostal charismatics agree; it is true because of certain features incorporated in it. You can't bring it up again. Meditation, dreams, or visions in "Not P" are also true as the most common and easiest way God communicates with us. Existing things have unique qualities that allow them to be identified. The law of identity, when applied to entire reality, states that everything is itself and not anything else. "I AM WHAT I AM," God declared. Something that exists has a nature, an essence. The identity law demolishes the charismatic notion that the physical person is not the genuine person. That the hidden spirit within him is the true human being. Because the law of identity states that things that exist have distinctive attributes that identify them, the true human being is a physical creature with properties like as blood, flesh, and bones (Luke 24: 38-39). If he dies, he dies with all of his worldly properties (identity). It is he who shall rise from the dead, but with a new celestial (identity) body.

**The Application of the Three Laws** **of Thought**

These rules are just as important for keeping us grounded in logic as gravity is for keeping us grounded on Earth. No matter when or where one lives, logical laws apply to everyone. That is, logic's laws transcend humans and are objectively true. These laws are the foundation of logic and reason. This issue is emphasized by Christian theism.

Some Pentecostal charismatics are against "using logic" or "reason" in spiritual matters. These defenders of rational thought inform us that the application of reasoning is the source of much of the church's disagreement and unbelief today. What a disgrace!

For those who oppose the use of "reason," that binding "our conclusions" generates much of today's religious divide, this perspective is confusing. As a result, we are meant to be committed to the position that logical conclusions cannot be bound.

**A logical fallacy.**

A logical fallacy is a reasoning error that renders an argument invalid. "Logical fallacies are unsubstantiated assertions that are often delivered with a conviction that makes them sound as though they are proven facts," says clinical psychologist Rian McMullin. The New Hanbook of Cognitive Therapy Techniques (New Hanbook, 2000).

The logical form of an argument must work and be valid in order for it to be valid. A valid argument is one in which the conclusion must be true if the premises are true. A good logical argument may still lead to an erroneous conclusion if one or more premises are untrue.

A logical fallacy is a reasoning error that renders an argument invalid. "Logical fallacies are unsubstantiated assertions that are often delivered with a conviction that makes them sound as though they are proven facts," says clinical psychologist Rian McMullin. Examples Logical fallacies: "**Disease gains ascendency when you agree with your senses' testimony."**

E.g. **"Your five senses have no place in the realm of faith**" (Osborn, Healing the Sick, p. 169).

The preceding statement has one or more erroneous premises, resulting in a logical error and a wrong conclusion. One of the tenets of Biblical faith is that it is received through hearing (Romans 10:17), which WOF Charismatics like Osborn deny. Exemplification 2: "**If you believe the "the word of God is true, then disregard your senses."** (Osborn, Healing the Sick, page 108).

Daisy then makes a self-defeating comment: **"I am a personality (my spirit)." My physique is how I express myself. If you took away my body, I (my spirit) would be unable to express myself. My tongue was severed, and my spirit was unable to communicate. I couldn't hear once my ears were destroyed. I couldn't see because I had my eyes closed." Daisy Osborn continues, "If my body's senses are cut off, my spirit cannot see, hear, smell, touch, or do anything else because the faculties of expression are destroyed."** Ibid., pp. 189-190.

Such logical errors are widespread in charismatic congregations since Christians are instructed to empty their minds before entering church. The members will not realize that thinking is an essential aspect of Christianity. You can't be filled with the Holy Spirit and claim that your senses are at war with your faith, since faith comes through hearing. Similarly, you cannot claim that God does not interact with us through the five senses while still claiming that if a human being's five senses are severed, his capacities of expression of the spirit will be extinguished. As a result, how will God communicate with our spirits if our capacities of expression are destroyed? How shall we glorify Him in the spirit that has been destroyed and is unable to express Himself? How will we express our joy by touching Jesus' clock? (Matthew 9:20-21). In order to gain followers, Jesus had to restore senses (Matthew 20:34).

**The meeting point of faith and logic.**

Religious belief, in general, and Christianity in particular, are frequently wrongly accused as demanding a blind leap of faith, the abandoning of reason and intellectual inquiry, and blind belief. Genuine, biblical Christianity, on the other hand, recognizes human nature as having a substantial reasoning, intellectual component that was created by God and is capable of reasoned inquiry. Because Christianity has been assailed as irrational and incoherent, Christian apologists must be prepared to address these issues by gaining a clear grasp of the relationship between faith and reason, as well as a complete response against specific Christian arguments.

One of the most important issues confronting the Christian religion is the rejection of the critical function of rational thinking in relation with the clear teaching of the Bible. This book contends that men are obligated to be reasonable, that is, to form only those conclusions that are warranted by the facts. The Bible describes the rules of logic, thought, inference, and implication, as well as the relationship between these laws and biblical interpretation. The use of logic in hermeneutics is defended by Thomas B. Warren, who urges both the irrational and the agnostic to reconsider their positions. The notion that the existence of God, the divine, or the supernatural is unknown or unknowable is known as agnosticism. Another definition supplied is the viewpoint to the extent that "human reason is incapable of providing sufficient rational grounds to justify either the belief that God exists or the belief that God does not exist."

*CHAPTER SIX*

**EXTRA-BIBLICAL REVELATIONS OUTSIDE SCRIPTURES PRODUCE FALSE DOCTRINE.**

People want to know more from God about their ministry callings or personal lives; they want to know about heaven, hell, and what life is like in the spirit world. To them, Bible fidelity is insufficient. False faiths all across the world have a false prophet or Apostle who was either a deceiver or, regrettably, someone who was duped. These false prophets and Apostles claimed to have received revelations from God or an angel sent by God. Here are some good examples:

**Montanus (135-177 A.D),** (flourished 2nd century). From the second to the ninth centuries, he was the founder of Montanism, a Christian schism in Asia Minor (modern Turkey) and North Africa. The prophetic movement grew into sectarianism, with believers referring to it as the New Prophecy, later referred to by the name of its founder, Montanus.

Montanism has been compared to modern-day movements such as Pentecostalism (especially Oneness Pentecostals), the NAR, and the Charismatic movement. According to the 4th-century church historian Eusebius of Caesarea, Montanus experienced an ecstatic condition and began prophesying in the region of Phrygia, now in central Turkey, around 172 A.D or 173 A.D. Montanus rose to prominence as the leader of the illuminati ("the enlightened"), which included the prophetesses Priscilla (or Prisca) and Maximilla. The members displayed the frenetic nature of their religious experience by entranced seizures and utterances of odd tongues and lost balance under the spirit and got drunk in the spirit.

Montanus established a rigoristic morality to purify Christians and detach them from their material desires after being convinced by prophetic revelations that the end of the world was near and that the New Jerusalem mentioned in the New Testament (Revelation) was about to descend near the Phrygian village of Pepuza. His forecasts were wrong, and the end did not occur. Montanus went into a frenzy and exaltation, raving and babbled and uttered weird things, prophesying in a manner counter to the Church's consistent custom passed down by tradition from the beginning according to the historian Eusebius of Caesarea.

Opponents claim that the Montanist prophets did not speak as God's messengers, but rather that they were entirely possessed by God and spoke as God. Montanus expressed this possessed state in a prophetic utterance: "Lo, the man is as a lyre, and I fly over him as a pick." While I watch, the man sleeps." As a result of their illogical behavior and lack of control over their senses, the Phrygians were regarded as false prophets.

One objection leveled about Montanism was that its adherents claimed their revelation from the Holy Spirit might transcend the authority of Jesus, Paul the Apostle, or anyone else. Montanus allegedly, and somewhat like the oracles of Delphi, prophesied in some of his forecasts in the Greco-Roman civilization, God addressed himself in the first person: "I am the Father, the Son, and the Holy Spirit."

**A presiding Apostle called Mani, (216-274 or 277 A.D)**

Born in Ctesiphon, Parthian Babylonia (modern-day Iraq), he created the dualistic religious movement Manichaeism in Persia in the third century A.D. He claimed to have received a divine vocation to be the "Apostle of Light" and supreme "Illuminator."

As the final Apostle called by Jesus, Mani preached across the Persian empire from that point forward. Mani died in Gundeshapur, Sassanid Empire (modern-day Iran) after delivering a farewell message to his disciples (sometime between 274 and 277 A.D).

**Church of the Roman Catholics**: The first Roman Emperor to convert to Christianity was Constantine. He did so after seeing a cross in the sky in a vision with his entire army in the spring of 312 AD. Later, the Catholic Church embraced a collection of writings known as the "Apocrypha," which have provided basis for much of the tradition in Catholic dogma. The early apostolic church followed suit in rejecting not only the Old Testament apocrypha, but also a number of books claimed to have been written by the apostles or their disciples. However, when the Roman Catholic church was founded some 300 years after Christ, it embraced a variety of written works from both the pre- and post-Christ periods. When the Protestant Reformation began in the 15th century, both Martin Luther and later John Calvin rejected these extra-biblical books or doctrines. According to the Roman Catholic Church, the Bible is materially sufficient but not technically sufficient. Material sufficiency means that Scripture contains everything a Christian needs to believe. Formally sufficient means that the Roman Catholic Church must interpret the Bible in order to understand it. The difficulty with this position is that it exposes the Bible to Roman Catholic interpretations and essentially elevates Catholic sacred tradition above scripture1 by declaring that the Bible can only be interpreted through the Catholic Church's Magisterium. We must naturally inquire if the Roman Catholic perspective of formal sufficiency is accurate because notions such as worship of Mary, devotion to Mary, her immaculate conception, purgatory, penance, and so on are not found in Scripture.

**Mohammed** (570-632 A.D.) was dissatisfied with the Bible and sought greater understanding from the spirit world. Around 610 A.D., he met a "ANGEL OF LIGHT" who taught him some new teaching. In a cave, Mohammed had a vision in which he heard a majestic person, subsequently recognized as the angel Gabriel, proclaim to him, "You are the messenger of God." As a result, Muhammad began a career of religious revelation, which he and others compiled into the Quran, or Koran. To establish credibility for his own writing, Mohammed declared that the Bible had been corrupted and was not correctly translated, but that he could be trusted with new revelations from God. As a result, Muslims believe that the Quran is true Man's ultimate standard of truth. They claim that Allah personally kept his sacred messages in order to preserve them for future generations. "We have, without doubt, sent down the message; and we will assuredly Guard it from corruption." (Quran 15:9).

Today, over one billion people worldwide follow this man and his book through extra-biblical sources.

**Emanuel Swedenborg (1688-1772)**, was a Swedish physicist, philosopher, Christian mystic, and theologian who lived during the Enlightenment, a period in Western philosophy and cultural life when reason (rather than trust in scripture) was supported as the major source of and legitimacy for religious authority. Swedenborg had a successful career as an inventor and scientist, but at the age of fifty-six, he entered a spiritual period in which he had dreams and visions. This resulted in a spiritual awakening in which he thought the Lord Jesus had authorized him to create a heavenly teaching to change Christianity. He said that the Lord had opened his eyes, allowing him to freely travel heaven and hell and converse with angels, demons, and other spirits. He founded the Swedenborgian church. Swedenborg, a product of the Enlightenment, discarded traditional sound doctrinal faith based on scripture in favor of truth as given directly to him by spirit guides through intuition and reason.

His Metaphysical Bible Interpretation given to him by spirit guides, led to New Thought Philosophy, which birthed positive mental attitude or positive confession; which is taught in churches today.

Swedenborg believed in a spiritual and natural world that corresponded as cause and effect. The natural world was an image of the spiritual world, and both received divine energy. His beliefs inspired the development of Christian science. Swedenborg founded the Church of the New Jerusalem in Cambridge, Massachusetts, which is still in operation today. By 2016, there were over 6,760 members. This religion lets each member to reach their own true conclusions through conversations, making this cult extremely hazardous.

Heaven and Hell (1758), his book on the afterlife, became his most famous work. He taught that the Last Judgment and the Second Coming of Christ began in 1757.

His experiences culminated in a "spiritual awakening" in which he was revealed that Jesus Christ had appointed him to create The Heavenly Doctrine in order to restore Christianity. Swedenborg's spiritual eyes were opened by the Lord, according to The Heavenly Doctrine. In 1757, he published Concerning the New Jerusalem and its Heavenly Doctrine.

Some *The Heavenly Doctrine* followers believe that his theological published works were entirely divinely inspired (equivalent to scripture) and hence his books are revered as revelation equivalent to the Bible by the New Church, which was founded in 1787.

This is why all charismatic teachings which come as a result of revelation knowledge outside the Bible, is lethal. During the nineteenth century, occultism grew immensely popular (especially in France and England), and some followers combined Swedenborg's writings with theosophy, alchemy, and divination. They were drawn to Swedenborg's mystical aspect; they focused on Heaven and Hell, which chronicles Swedenborg's trips to Heaven and Hell to experience (and report on) the conditions there.

Swedenborg used hypnosis or was murdered in the spirit and loose balance. To express the disconnected mental state of spiritual dozing, the term "hypnotism" or "losing balance under the power of the spirit" is used.

**Franz Anton Mesmer** (1734-1815), a German physician, famously experimented with hypnosis and "animal magnetism," in an attempt to communicate with the world beyond. Both attempted to restore balance to the body's system by utilizing invisible forces as the causal agent." The world as described by Mesmer and Swedenborg included "ghosts, demons, angels, saints, divinely inspired dreams, remote viewing, electromagnetic fields, loosing balance under the spirit, distant healing, and a host of psychic phenomena and occult activities that defy the epistemological tools of normal science." All of these doctrinal mistakes resulted from neglecting scripture and relying on extra-biblical sources.

**Joseph Smith (1805-1844)** was a resident of the state of New York. He had developed psychic power as a young man and was recognized as a man with the ability to "divine." (Searching for concealed items in the ground). But Smith was unhappy in the churches, and he was dissatisfied with what he had learnt as a Freemason. In 1827, he had an encounter with "AN ANGEL OF LIGHT," who lead him to some hidden gold plates containing the history and origins of the American Indians. As a result of the Book of Mormon and a few other works, the MORMON RELIGION was established. Smith, like Mohammed, had to ruin his own work in order to authenticate the Bible's credibility by repeating the old narrative that it was improperly translated and that he, Joseph Smith, had been chosen by God to restore the truth. The Brigham Young Mormon Church of Salt Lake City now has 9.7 million members, whereas the Reorganized LDS Church has 200,000 members.

**"Venturing into extra-biblical sources landed Smith into false prophetic utterances."**

Every bogus religion in the world claims to have true divine messages, yet they are all wrong. Not only so, but these false prophets elevate their purported divine revelations, equating them with the Bible, and even considering them superior to the Bible in

some cases.Mormons, for example, believe in the Book of Mormon more than the Bible itself. The literature of Mormon, according to Joseph Smith, is the most correct literature on the planet.

Mormons will deceive you by claiming that they believe in the authority of the Bible as long as it is correctly translated, which means that they can always claim that a particular verse was incorrectly translated if it opposes their teaching. Furthermore, they believe that the Bible is more than just the canonical writings. The Book of Mormon is also from God, according to them. Mormons (like all believers in prophetic ministry) attempt to rationalize Joseph's unfulfilled predictions by distorting prophecy laws.

**Joseph Smith’s** in 1832, Jesus Christ prophesied the construction of a temple at Independence, Missouri. More than 189 years later, there is still no Temple on the "temple lot" indicated in this prophecy.

Joseph Smith predicted that the Lord will return in 1835. There was no action, hence qualifying him to be a classified false prophet. (Vol. 2 of the Church's History, p. 182).

**Charles Taze Russell (1852-1916),** Several fake religions arose in the nineteenth century, each claiming to have revelations that superseded the Bible. Charles Taze Russell founded the Jehovah's Witnesses in 1872 in Pittsburgh, Pennsylvania, USA, and used the same old line: The Bible was not correctly translated, thus the church generated its own version by revelation knowledge. The Watch Tower Bible and Tract Society has claimed from its inception in the 1870s that God has chosen the organization from among the churches to play a special role in the fulfillment of prophetic history. Charles Taze Russell, the Bible Student movement's founder and prolific writer, saw himself as God's spokesman (replacing the Bible).

He predicted that Christ's return will occur between 1873 and 1874. He later stated that the physical return of Jesus would be in 1878, 1914, 1918, or 1925. The approach of Armageddon in 1975, however, led in a later apology from the society's leadership to members. All of the expected dates were incorrect. The Watch Tower Bible and Tract Society has made a number of predictions about Christ's Second Coming and the establishment of God's Kingdom, all of which have gone unmet.

"Jehovah's Witnesses will tell you that their interpretation of Bible events, dates, and names isn't perfect, but that just makes me wonder why I should believe anything they say." After all, they've been proven to be more incorrect than ANY OTHER false prophet. Not a track record I'd lay my life on."

**The Watchtower's interpretation of Scripture.**

Because a deceitful spirit is behind false prophesies, and wrong breeds error, individuals seeking extra-biblical revelations must expect the following incorrect teachings:

According to the Bible, Jesus Christ is the deity. According to Jehova's Witnesses, Jesus Christ was an angel who became a man (Watchtower, 5/15/63, p 307). He was merely a man, not God in the flesh (Reasoning from the Scriptures, 1985, p 306).

According to the Bible, Jesus was both entirely God and fully man (John 1:1-18, Colossians 1:15-20, Hebrews 1:1-14).

JESUS'S RESURRECTION.

Jesus was only raised spiritually, not physically (Awake, 7/22/73, p 4; Let God be True, p 276).

According to the Bible, Jesus was bodily raised. In reality, the Bible says that God raised him from the grave (Romans 10:8-10, Luke 24:36-42, and John 20:11-23).

JUDGMENT FOR ALL TIME: They assert that the notion of perpetual torture (hell or the lake of fire) is untrue. (Let God Be True, pp. 90-90, 94-95) After death, the soul becomes extinct (nonexistent) (Let God be True, pp. 74, 75, and 99).

However, both the Old and New Testaments declare that the wicked will be tormented forever in hell or the lake of fire (Daniel 12:1-3, Math 25:46, John 5:29, Revelations 20:12-15, Rev 12:8). In Rev: 14:10-11: Re: 20:10: SALVATION IS BY WORKS (Studies in the Scriptures, Vol. 1, pp. 150, 152), through organization membership (Watchtower, 2/15/79, p 30).

According to the Bible, redemption is obtained by Christ alone and through trust in Jesus Christ's atonement. (Ephesians 2:8, James 2:17).

THE THREE: The doctrine of the "trinity" is a human construct. (Pages 100, 101 of Let God Be True).

Although the word "trinity" does not appear in the Bible, the notion of the three-in-one appears in both the Old and New Testaments. (Romans 1:20, John 1:1, Colossians 1:15, Hebrews 11:1-3, Luke 23:40, Matthew 28:19, Acts 5:1-4). The Godhead was also involved in the creation process (Gen 1:26).

THE SPIRIT OF GOD. According to them, the Holy Spirit is an inanimate energy or power. (Watchtower, June 1, 1952, p 24; ;

Reasoning from the Scriptures, pp. 406, 407).The Holy Spirit is a Godhead Person. See the scriptures in 5 above for more information.

**Ellen G. White** and the majority of Seventh-day Adventists see Ellen G. White's writings as authoritative and binding. "Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church." (June 2, 2016; The-Gift-of-Prophecy) All of these fraudulent faiths claim to have final authority over their alleged divine writings, as evidenced by the instances above. They all, predictably, contradict each other's statements, implying that not all of them are true. They can all be erroneous, but not all of them can be true.

**Edward Irving** (1792-1834), a Presbyterian minister in Scotland, abandoned his denomination's orthodox principles in 1824 and began teaching that God commanded him to revive "the four-fold ministry." In his church, he maintained a hierarchy of angels, priests, and deacons. However, it was not seen adequate to perfect the believers, thus spiritual ministries based on Ephesians 4:11 were formed to that goal. There were four of them. Apostle or Elder, Prophet, Evangelist, and Pastor or Teacher (as opposed to the interpretation of a fivefold ministry). These were known as the "border" or "color" of the ministry and were discernible through prophecy. It was prophesied that these ministry gifts had vanished from the church and would need to be restored. The four-fold ministry was exclusively male, based on God's establishment of man's headship over woman in Genesis 3:16-19, 1 Corinthians 14:34-35, and 1 Timothy 2:11-15. All ministers had to be summoned to their positions by the word of prophecy. Angels from heaven also came to guide church services.

Mr. Irving is notable for popularizing several unique ideas that have proven to be vital to the modern Pentecostal charismatic movement and The New Apostolic Reformation (NAR). In short, the NAR and its five-fold ministry are not a new movement or a reformation.

The restoration of these ministries, according to Irving, would usher in the Millennial Kingdom of Christ on Earth. However, even after they were established, the Millennial Kingdom did not arrive. Irving established the Catholic Apostolic Church in 1832, and ordained twelve "apostles" who were to be the final days equal of the original Twelve whom Jesus anointed. Henry Drummond, a wealthy English banker, became the Church's leader. Drummond was appointed to the highest rank. "Apostle to Scotland."

It was predicted that these "twelve apostles" would be the last to come on earth before Christ's return. (This is a nod to Mani of Persia in the third century, who dubbed himself the "Apostle of Light"—Jesus' very last apostle before his return.)

Edward Irving taught that, while Christ never sinned, he had a sinful nature because a poor doctrinal basis creates more doctrinal mistakes. Only the Holy Spirit saved him from committing sin. In keeping with his Christ-centered teaching, Edward came to place an increasing emphasis on new revelation understanding from the Holy Spirit rather than scripture. He said that because Christ was redeemed from sin by the Spirit, so could we. The end of the world was approaching, and the Holy Spirit was ready to be poured forth in spiritual manifestations such as prophecy and speaking in unfamiliar tongues. Many in his ordered Presbyterian congregation were extremely upset by the unrestrained ravings of "prophets" that he allowed in his sanctuary. Edward was deposed by his elders because he refused to limit their speech. He was followed by approximately 800 people to a leased hall. The prophets, on the other hand, ruled over him. He felt compelled to obey them because he had not acquired their "divine" talents. Even when his companions began to retreat or indicate that they had been duped or had purposefully perpetrated hoaxes, Edward stuck to his erroneous beliefs about their spiritual gifts.

First, though his training as a Presbyterian pastor taught him that God had delivered a full revelation in the Scriptures, Edward Irving was willing to think that God was giving fresh discoveries. For many people, Irving believed this for many years and upheld the historical position. However, after he heard the utterance in a tongue and its translation into English, he became dogmatic in his belief that this was the genuine voice of God.

He felt that the words spoken "in power" were inspired and formed a fresh revelation with the same authority as the Bible. The Scottish church condemned Edward's beliefs on Christ and the restoration of apostolic government as heresy in 1830. The Scots robbed him of his ordination in 1833.

NB: Because of their non-denominational independence and lack of theological accountability, present proponents of fivefold ministry are free to emit their heresy. Irving felt that Jesus had a sinful human nature and that the Holy Spirit could not save him. The Holy Spirit kept Jesus from sinning, which he linked to the idea that we, too, could live spotless lives on this world if we used the power of the Holy Spirit sufficiently.

When Edward acquired tuberculosis, he was almost certain that God would miraculously heal him and vindicate him, bestowing upon him extraordinary powers. Instead, he died at the age of 42 while reciting the 23rd Psalm in Hebrew.

The Catholic Apostolic Church's twelve apostles eventually died, the last in 1901. The Church in England died when they died.

However, in Germany, the Catholic Apostolic Church ordained twelve more apostles and adopted the name "New Apostolic Church."

Other Irvingian Christian denominations formed as a result of division within the Catholic Apostolic Church; among them, the New Apostolic Church is the largest Irvingian Christian denomination today, with 16 million adherents.

The early church did not condemn all prophecy, but it expected New Testament prophets to follow in the footsteps of earlier God's prophets. The Old Testament prophets were reasonable in their reasoning and deeds. They conveyed a clear message; they were always in command; and they spoke with logic as well as comprehension. When it came to prophesying, Montanus, Priscilla, and Maximilla were illogical. Furthermore, the Montanist notion of a two-tiered Christianity (those with and without the Spirit) was unbiblical. And problematic Montanian assertions like "I am the Father, the Word, and the Paraclete" (ibid., accessed 11/28/22) emphasized the need to remove the church from Montanism.

**John Alexander Dowie** (1847-1907), a Scottish Congregational minister. Dowie quit his Congregational denomination during this time and polished his religious structure, naming it the Christian Catholic Apostolic Church in 1903, similar to Ivying doctrine. Dictionary of Pentecostal and Charismatic Movements, Zondervan Publishing House, 1988, p. 249..

He claimed to have heard audible voices from God as a child. In Acts 10:38, the Holy Spirit inspired words stood before him, all resplendent with light, revealing Satan as the Defiler and Christ as the Healer. The practice of divine healing did not join the Pentecostal ministry through an emotional gathering under a canvas tent. Historically, it did not appear as a "new revelation" from heaven, as Dowie claimed. Rather, miraculous healing originated from a biblically based theological framework founded on God's will and mercy. Dowie built a lavish lifestyle for himself by collecting tithes from as many people as he could. He prayed for anyone who gave him a fee ("tithe") to be healed and frequently refused to provide his services for free.

Dowie founded the "City of Zion" in northeast Illinois in 1901, with 5,000 adherents. Dowie, like Mani, declared in 1904 that he had been divinely commissioned to be the "First Apostle" of the church. He then advised his followers to expect the full restoration of the apostolic fivefold ministry--a step up from Edward Ivying's fourfold ministry.

Dowie developed Zion, Illinois, where he privately owned all of the land and established numerous enterprises. The city's operations have been described as "a well-constructed large-scale platform for Dowie developed an increasingly extravagant lifestyle as the town of Zion increased in size and fortune, building himself a 25-room home and clothing himself in magnificent clerical clothes based after those worn by Aaron, the high priest, as detailed in Leviticus.

The church faced insolvency as a result of this and other financial mismanagement. His anointing pierced the religious theocracies of his time. As a result of his love for his job, he misread various administrations. One of his passions was dominion in politics, business, and all fields of power. Dowie's leadership was acquiring clout on a national scale. So, seeing his potential and knowing his position, he runs for Parliament, believing he can influence and take over, influence and seize control of the other pillars of influence, primarily through the political arena. However, Dowie was soundly defeated in the elections. Untold sums of money were spent by politicians and the alcoholic beverage business to have him slandered and defeated. Dowie had harmed his congregation and humiliated his ministry following the election. Dowie was moved by such intense spiritual longings that he sought to satisfy them in the natural world. I can only surmise as to why he took this decision. It could have been because the church world was not moving quickly enough to win the globe for Christ, as modern NAR followers think.

Dowie was a restorationist who aimed to return the Church to its "primitive condition." He believed in the end-time restoration of spiritual gifts as well as apostolic and prophetic offices to the Church. He claimed to be "God's Messenger-Apostle" in 1899, then "Elijah the Restorer", "The Prophet Elijah", or "The Third Elijah" and "presiding Apostle" in 1901.

In 1906, the community of believers in the City of Zion began to deteriorate. The fivefold ministry God commanded him to restore in the church did not work, just as it does not work now with the NAR Apostles.

Dowie was a predecessor of Pentecostalism. In 1906, his followers revolted and deposed him from command. and chose Wilbur Glenn Voliva as the church's next Apostle. Many of his followers became significant individuals in the early twentieth century revival after a splinter group rejected the new leadership and departed Zion. Dowie suffered the first of a series of crippling strokes in 1905, and died of another stroke on March 9, 1907.

Leaders such as John G. Lake, F.F. Bosworth, Gordon Lindsey, and Charles Fox Parham (among others) emerged from the ruins of Dowie's Zion City paradise.

Following the renaissance of Azusa Street in Los Angeles, California in 1906, the emphasis on the repair of "the "the five-fold ministry" and the phrase "a mighty outpouring of the Holy Spirit just before the return of Christ" re-emerged. A new generation of apostles arose. Some of them included Luigi Francescon ("apostle to Italy"), Ivan Voronaev ("apostle to the Slavs"), and T.B. Barratt ("apostle to Europe"). To manage their organizations, Pentecostal groups in Wales, New Zealand, Australia, Canada, and the United States elected and ordained colleges of apostles. The restoration of "the five-fold ministry" theology waned over time as the Kingdom of God failed to arrive in the time frame anticipated.

However, it resurfaced in 1948 with the resurrection of "the New Latter Rain" at Sharon Orphanage in North Battleford, Saskatchewan, Canada. The Last Rain, like Ivying and Dowie, preached that the five ministerial duties stated in Ephesians 4:11 will be restored: apostle, prophet, evangelist, pastor, and teacher. They felt that the essential responsibilities of apostle and prophet had been lost due to the Dark Ages after the period of the first apostles. They believed that God was restoring these ministries now. These concepts are associated with the "prophetic movement" and the "New Apostolic Reformation."

The Latter Rain Movement was separated from the rest of Pentecostalism by its belief in the restoration of the offices of apostle and prophet. Classical Pentecostals saw the five ministerial positions as functions and gifts vested in the entire Spirit-baptized congregation as a whole, subject to the direction of the Spirit, and not as separate functions and talents. Gifts that were entirely controlled by one blessed individual. In the spring of 1948, some Pentecostal denominational leadership openly opposed the revival and questioned the movement's principles and methods. Their condemnations got increasingly harsh as the revival developed. According to one author, "leaders of the Assemblies of God watched in horror" as the Latter Rain organization began to award ministerial licenses to unprepared preachers, and some of their beliefs were deemed divisive and damaging.

For example, the 1949 General Council of the Assemblies of God USA proclaimed in Resolution #7: **"We disapprove of those extreme teachings and practices, which, being scripturally unfounded, serve only to break fellowship of like precious faith and tend to confusion and division. divide among members of the Body of Christ, and let it be known that the so-called 'New Order of the Latter Rain' is condemned by this 23rd General Council.**

Some of the most outspoken detractors of the Latter Rain and its theology came from inside Pentecostalism, particularly the Assemblies of God, in the early years. Following the leadership of its General Superintendent E. S. Williams, the General Council of the Assemblies of God declared in 1949 that pre-tribulation rapture constituted true eschatology. It condemned the Latter Rain practice of personal prophecy accompanied by the laying on of hands, as well as the doctrine of the Manifest Sons of God."

**Maria Beulah Woodworth Etter (1844–1924).**

She was one of the first women to emerge as a Holiness preacher, dubbed the Trance Evangelist at the time but now acknowledged as the Mother of the Pentecostal movement. Woodworth Etter lived and preached during a time when women were expected to stay silent in church and to submit to their husbands' authority, both at home and in the church. It was a time when "honouring" (and, in some cases, enabling) an abusive husband was considered a virtue.

Woodworth Etter reported that before she began her ministry, angels would often come into her bedroom at night and carry her across plains, lakes, woodlands, and rivers, where she would see great fields of waving grain that would fall into sheaves as she began to pray. She experienced a lot of these dreams and visions, which she took as a vocation to preach. People danced, laughed, cried, shouted, screamed, lost their balance, and fell into trances that lasted many days at her revival sessions. Many churches during the Second Great Awakening of 1858 let their congregations to "do their own thing." There was a shift in cultural attitudes toward spiritual manifestations. Revival meetings were frequently chaotic spectacles. Many sessions were described as essentially emotional performances, with no indication of true teaching or preaching, as a result of such permitted pathology. Several male preachers, including Dwight L. Moody and Billy Sunday, frowned on such audience engagement at the time. Her ministry practically promoted the unbiblical practice of drinking in the spirit and God's message outside scripture.

**Napoleon Hill (1883-1970),** is perhaps the most famous conman you've never heard of. His beliefs were influenced by Quimby's New Thought (Law of Attraction) philosophy, and he became one of the early publishers of personal-success literature. Andrew Carnegie, the richest man in the world at the time, had a big influence on him. Carnegie taught him the mystical philosophy of success, utilizing the techniques he and other wealthy individuals employed below. Born into poverty in rural Virginia at the close of the nineteenth century, Hill went on to publish "Think and Grow Rich," one of the most successful self-help books of the twentieth century. In reality, he contributed to the genre's creation. But it's the unknown narrative of Hill's deceptive business practices, sleazy sex life, and involvement in a New York gang that has people talking. It's York's cult that makes him so intriguing. In the late 1930s, that group became famous for attempting to produce a "immortal baby." Even those who are familiar with the story of Immortal Baby Jean may be unaware that the cult was inspired by Hill's teachings, with his most renowned work serving as their holy text.

**Napoleon's spirit visits and visions.**

Napoleon impacted Oral Roberts, who affected others.

**Keneth Copeland**. Before joining Keneth Hagin, Copeland was a student at Oral Roberts University and a co-pilot for Oral Robert Jet. Hill freely reported visitation from malevolent spirits in Chapter 12 of his book "Grow Rich! With Peace of Mind (1967)" in his final years. He described them as unseen companions, unseen watchers, odd beings, and the Great School of Masters, who had been watching over him and who keep a "school of wisdom" open. Hill claims that the "Master" spoke to him audibly and revealed hidden knowledge to him. Hill goes on to say that the Masters "can disembody themselves and travel instantly to any place they choose in order to acquire essential knowledge, or to give knowledge directly, by voice, to anyone else." Grow Rich! With Peace of Mind received a lot of attention. Hill's spirit voices, which he referred to as "Master," had an impact on him. The unseen speaker responded in a softened voice that sounded like great music's chimes: "I come from the Great School of the Masters." I am a member of the Thirty-Three Council, which serves the Great School and its initiates on the physical plane." That is the school of thought that has been hidden in the Himalayas for ten thousand years. It is the enormous core reservoir of religious, intellectual, moral, physical, spiritual, and psychical knowledge, also known as the Venerable Brotherhood of Ancient India.

According to Wikipedia, the "Supreme Secret" translates to "Anything the human mind can believe; the human mind can achieve." Hill refers to this "secret of the ages" as "The Magic Power of Belief." "As you can see, the New Thought Philosophy, which gave birth to PMA, which gave birth to positive thinking, positive confession, prosperity gospel, or seed faith principles, is the work of evil spirits rather than the Holy Spirit." Hill's spiritualism was influenced by his poor childhood experience with conventional orthodox religion. Hill maintained a nonsectarian Judeo-Christian viewpoint till his death.

**Sun Myung Moon (1920-2012),** was a relative newcomer among the bogus religious leaders. He was a Korean-born man who established "The Unification Church" in 1954. He claimed to have seen a vision of Jesus Christ at the age of 16 and was told to carry out Christ's unfinished business. Moon has gone a step farther by proclaiming himself to be the Messiah. The Bible, of course, is condemned in this movement.

Pastor Dr. Simmons Brian of Passion and Fire Ministry, a Pentecostal charismatic non-denominational preacher from the Prophetic Movement (NAR), said that when he was carried into heaven, Jesus commanded him to rewrite the Bible. Simmons changed thousands of verses, adding and removing words from the original manuscripts. Did any of the Prophets say anything? Do leaders object to this new version that incorporates subjective revelations and intellectual opinions into the Scriptures? Absolutely not, as Brian Simmons was thought to have brought new light of understanding in rewriting the Bible, he claimed to have seen an angel in their church meeting and the Lord spoke to him, not audibly but internally, and said that angel is with your ministry, it's the angel of passion- hence the Passion Translation Bible. Simmons believes that Jesus Christ physically visited him in his room in 2009, breathed on him, and commissioned him to make a new translation of the Bible. Simmons claims God revealed to him how to translate a contentious verse, Ephesians 5:22: "Wives, submit yourselves unto your own husbands, as unto the Lord." Lord". He contends that the term "submit" is a mistranslation and that the text should read, "Wives, be tenderly devoted to your husband as the church is tenderly devoted to Christ." In case there is any confusion, Simmons is committed to adding fresh revelations to the Scriptures. Simmons stated that when Jesus led him into the Library of Heaven, he showed him the Bible book of John chapter 22. Of course, the Bible has only had 21 chapters for thousands of years. Simmons now claims that the Bible is not comprehensive and that the end-time Charismatic Super Church will receive more revelations.

How can there be any doubt when all of these phenomena are "facts of modern-day prophetic ministry?" I see no corrective from charismatic leaders, as schools of ministry incorporating New Age methods such as meditation have been held for years within the Prophetic Movement and even in Pentecostal churches.

On a sad note Non-denominational Pentecostal charismatic pastors such as Che Ahn and Bill Johnson, among others, have endorsed and preached from the Simmon's Bible translation. Uganda has already adopted it.

"But if we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Paul cautioned the Galatians in 49-51 A.D.

Around 62-64 A.D., he repeated a related discovery to Timothy, revealing that it is impossible to see Jesus in His current splendor, as charismatics claim (1Tm:6:16). "Who only hath immortality, dwelling in the light that no man can approach; whom no man hath seen, nor can see: to whom be honor and glory." and everlasting power, Amen."

Peter illustrates the difficulty of seeing Jesus in the same unity of faith in 1 Pet: 1:8: "*Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."*

The list is too long to type out, but I trust the reader has realized by now that any new fake religion must first undermine the Bible in order to build their own books. They also claim angelic visits, divine experiences, and other supernatural occurrences that supersede existing texts. When they do use the Bible, they take it out of context.

William Branham: Branham, a non-denominational Pentecostal charismatic minister, said that an angel directed him throughout his latter life after initially appearing to him in a secret cave in 1946. As a result, he claimed to have had direct revelations from God. He stated that God's angels will minister beside him. This enabled him to make a number of particular forecasts that proved to be incorrect. Known for his promotion of being baptized only in the name of Jesus ("Oneness" theology) as the only genuine water baptism and the serpent seed theory (Eve had sex with the Devil, producing a fallen race of humanity who could not be rescued). Branham declared himself to be the angel of Revelation 3:14 and 10:7, respectively. , and predicted that by 1977, the World Council of Churches will have swallowed all denominations. The mark of the beast, according to him, was denominationalism. The prophecy did not come true.

**Evangelist Essek William Kenyon (1867–1948).**

Before becoming a Pentecostal, he was the pastor of the New Covenant Baptist Church. Founder and president of Bethel Bible Institute in Spencer, Massachusetts, who studied Quimby's New philosophy metaphysical cultic teaching intensively at the Emerson College of Oratory in Boston in 1892 to better his oratory abilities; the Emerson College of Oratory was a hotspot for the burgeoning New Age philosophy at the time.

**The Christian Supermen: divine health**

Kenyon claimed to receive "constant revelation knowledge through open visions." He felt that God revealed to him a special instruction not given to the apostles in scripture. This new teaching would produce spiritual supermen capable of passing through walls.

**"When these truths truly take hold of us, they will make us spiritual supermen, masters of demon and disease... it will be the end of weakness and failure,**" Kenyon says. There will be no struggle for faith because everything is ours...we go out and live as God-indwelt supermen."

"A Different Gospel" D.R McConnell p.21, Kenyon describing how he claimed to have received his teaching gift as a ‘direct download’ method and claimed all his future ‘revelations’ outside "I'd been lying down. I walked across the parsonage to get a drink of water. When I returned from the living room, something dropped down inside of me. It just clicked down inside of me like a coin drop inside of a payphone. I stopped dead still. I knew what it was. It was a teaching gift. The anointing to teach dropped inside of me. I said, "Now I can teach." They were moved. (Page 184 of Healing The Sick, 1959). Kenneth Hagin: Like the aforementioned individuals, Hagin popularized and established the current contempt for the Bible among Pentecostal charismatics. He experienced eight visions of Jesus Christ over the course of 14 years. Hagin began as a great Gospel preacher, but as he began to embrace "extra-biblical revelations," the purity of the Gospel was tainted, and he went more into wrong. When Hagin accepted E. W. Kenyon's extra-biblical teachings (which taught that Jesus did not die for our sins on the cross, but that he died spiritually, became one with the Devil, and was transported to hell where he was tormented by Satan for three days and nights, and it was in hell that he was crucified), he was adamant that he would not be a Christian. He atoned for our sins. When God raised Jesus as a man and returned to heaven as a man (so that his followers could become gods on this earth), he detached himself from apostolic Christianity as spelled out in the New Testament.

**Kenneth Hagin** declared, "that current revelations from God supersede the Bible." By believing this and teaching it at the Rhema Bible Training Center in Tulsa, Oklahoma, he joined the ranks of false prophets such, Smith, and others who declared their own visions and divine encounters superior to the Bible.

By 1988, his institution had graduated 10,000 students, generating what is now known as the "Word of Faith Movement." In 1978, Hagin issued a series of negative prophesies that were never fulfilled.

*CHAPTER SEVEN*

**False claims from new Apostolic dominants**

The first Latter Rain Movement began in western North Carolina and eastern Tennessee among groups of Baptists and Methodists, and was spread throughout the area by Baptist preacher Richard G. Spurling at a Holiness revival meeting in Monroe County, Tennessee, in 1886; and again, in the second later rain outpouring of 1948, we see Christians opening schools to teach others how to become prophets. According to the founders of these schools and their pupils, prophetic abilities are developed through self-effort and practice. Typically, what you hear from these self-proclaimed church prophets is flowery language that appeals to the fleshly aspirations of individuals who want for a personal communication from the Lord through His anointed. In most cases, their misty messages are revealed to be incorrect. Their traditional justification is that the prophetic gift ministry in the Church has a learning curve. In other words, they can be wrong until they get it right! In the Pentecostal and Charismatic movements, there are also traveling prophets who claim to have a word from God for you. My attention is drawn to those who travel from church to church as part of a ministry. Millions of people who have been inspired by charismatic teaching believe that God communicates to them directly all of the time. Indeed, many people appear to assume that direct revelation is the primary manner by which God communicates with His people. The phrase "The Lord told me..." has become a favorite of experience-driven evangelicals and charismatics. (See Mbogo's comments on page v).

Not all people who feel God talks to them make absurd prophecies like charismatic televangelists or the Kansas City Prophets. However, many continue to believe that God sends them more biblical teachings, whether through an audible voice, a vision, a voice in their brains, or simply an interior impression. In most cases, their prophesies are unimportant. However, the only difference between them and Benny Hinn's projections is one of magnitude not of substance, but of scale. Charismatics will thus fervently support any manner of private prophesies, despite the fact that these ostensibly divine insights are frequently incorrect, misleading, and even deadly.

**7.1 The desire to believe lies.**

People have short memory because they continue to support these fraudsters despite their poor track record. Reporters investigated the success rate of modern prophets and discovered that it was no better than chance. Less than 1% of prophecies were fulfilled, and even that 1% was something that most people could predict without any prophetic gift. Many people who accept lies from liars also believe the false gospel that invariably comes with the communications. False prophesies and false gospels go hand in hand. These messages are constantly informing people what they need to pray for or do in order to save the planet from doom. The common new age pagan message in the predictions reveals the origins of these lies quite clearly. The source of these lies is revealed in the predictions.

The pagan new age themes that accompany the lying prophets (such as claims that mankind will somehow evolve to a Christ consciousness) are a true sign that we are living in the last days, when men will not endure sound doctrine but will accept demon doctrines and then claim they came from God. The church's false prophets are unstable men and women who are simply blowing their own trumpet to amuse naïve ears. All of this was promised by God's prophetic word to occur in the end times.

*CHAPTER EIGHT*

**EXTRA-BIBLICAL REVELATIONS AND DOCTRINAL PURITY IN CHURCHES.**

Biblical research examined Dr. Gary Gilley's (2013 - Volume 19) series and biblically opposed the incorrect beliefs and practices of the Spiritual Formation (charismatics) movement that believes in extra-revellation knowledge.

**Discernment and Revelations**

One would think that discernment is a very positive quality. In a world where there are an infinite number of voices beckoning us in many directions, discernment is vital. When employed by people interested in spiritual formation, discernment is described as the discipline that allows one to realize when they have allegedly heard the voice of God. Spiritual formation leaders are certain that God speaks to us now in ways other than through Scripture. They also believe that because God is speaking, there must be a way for us to distinguish God's words from our own thoughts. Adele (2005) says in her Spiritual Disciplines Handbook. **"Discernment opens us up to listen to and recognize the voice and patterns of God's direction in our lives."**

According to Barton (2006), discernment is a characteristic of attentiveness to God that is so intimate that we develop an intuitive understanding of God's heart and purpose in any given instant over time. We get acquainted with God's voice—the tone, quality, and content—just as we become acquainted with the voice of a person we know well.

As we consider the topic of discernment, it is critical that we evaluate whether or not God speaks to Christians today outside of the Scriptures. This is not a problem limited to the Spiritual Formation Movement. In truth, modern-day revelations from God are one of the most contentious issues in evangelicalism and Pentecostalism today is God's providence (or lack thereof).

Despite the fact that the majority of conservative evangelical Christians have held a cessationist (that present-day revelations from God no longer occur) position on Divine revelation since the Reformation, authentic cessationists are fast disappearing. The researcher's position, as much as it elicits criticism and indignation, is that God speaks to His people today only through Scripture. Cessationism is barely treading water, even among the most biblically solid churches and organizations, thanks to the influence of a slew of prominent authors, theologians, and conference speakers. In truth, there are five types of people who call themselves Pentecostal or evangelical. The following are recognizable contemporary opinions on extra-biblical revelations:

**Pentecostalism/Charism/Third Wave/NAR:**

All miraculous abilities, including prophecy, are still available today. God speaks to His people both verbally (through dreams, visions, and words of truth) and inwardly (in the mind or heart). This position is represented by Jack Deere, John Wimber, the Kansas City Prophets, some Assemblies of God, and the Word of Faith movement. In his bestselling book *The God Chasers*, charismatic author Tommy (2000) states, **"God chasers...are not interested in camping out on some dusty truth (the Bible) known to everyone**." They want the Almighty's renewed presence...A true God hunter is not satisfied with historical truth; he must also acquire contemporary truth. God seekers do not wish to simply study the moldy pages (of the Bible). They are excited to see what God will do next."

**Classical Mysticism/Spiritual Formation:**

God will speak to us both loudly and inaudibly via the use of various disciplines and spiritual activities. Two such instances are Dallas Willard and Richard Foster (2012). Willard, a Spiritual Formation Movement pioneer, recently renamed a prior book Hearing God, Developing a Conversational Relationship with God. The central idea of his book is that we can lead **"the kind of life where hearing God is not an uncommon occurrence, [for] hearing God is but one dimension of a richly interactive relationship and obtaining guidance is but one facet of hearing God."** In other words, the mature Christian can expect to hear God's voice on a regular basis, apart from Scripture, and that voice will disclose God's unique, specific will. for the sake of his life. We are told that such personal communication from the Lord is very necessary because there can be no intimate walk with God without it. And those who are hearing from God in this way now will redefine "Christian spirituality for our time."

God speaks to Christians on a regular basis, mostly inaudibly, through inner voices, hunches, promptings, sensations, and situations, as Henry Blackaby and Beth Moore (2002) demonstrate. Hearing God's Voice was written by Southern Baptist ministers Henry and Richard Blackaby to "teach God's people not only to recognize his voice but also to immediately obey his voice when they heard it." "As you spend time with Jesus, you will gradually come to recognize his voice more readily than you did before," they claim. ”You will not be deceived by other voices because you are so familiar with your Lord's voice. When you've determined when God is speaking to you, write it down in a journal so you can refer back to it as you follow him."

New Calvinists or Calvinistic Charismatics such as John Piper, Wayne Grudem, Mark Driscoll, and C. J. Mahaney, as well as all Pentecostal charismatics in Uganda, could be included in this category. Their supporters are sometimes referred to as the young, restless, and Reformed. In his latest book Real Marriage, Mark Driscoll, who frequently claims extra-biblical revelation, dreams, and visions from the Lord, documented four such incidents. **"...when God spoke to me, I had never experienced anything like that moment,"** he writes. God revealed to me to commit my life to four things. He told me to marry Grace, teach the Word of God, train men, and plant churches. That is what I have been seeking by God's help since that day in 1990." Matt Chandler (2012) would agree with this concept. Chandler states in his bestselling book The Explicit Gospel, **"He [God] speaks to us in dreams and visions and words of knowledge—but in no way that contradicts Scripture."** Charles Stanley (2012), a long-time Southern Baptist pastor, agrees. He is asked about his frequent claims to God communicating to Him in a recent interview with Christianity Today. He reacted by recalling a time last week when God told him, **"Don't do that." that." He believes he cannot hear a voice, but "it's so crystal sharp and clear to me that I know not to disobey that."**

**Cessationist View:**

All miraculous powers have ceased, including prophecy (examples: IFCA International, John MacArthur, and Charles Ryrie).

The Westminster Confession clearly states the traditional cessationist position: "**whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men."**

Caution, yet Openness: Those who hold this viewpoint are suspicious about prophetic claims as well as the majority of inaudible experiences. They do not want to "box God," so they are cautiously open to the potential of further revelation from the Lord today. They are unsure how this works or how to recognize God's voice. Nonetheless, they are fearful of limiting God's power and of missing out on a strong personal relationship with the Lord if they do not allow for the possibility of God communicating today independent from Scripture.

**Recent Discoveries**

Continuationists, who believe that miraculous sign gifts, like as prophecy, are still available to believers today, define their alleged revelations in various ways. There are two major groups that could be recognized. The first claims are prophetic revelations from the Lord. Such communications would be straight, explicit statements from God or angels, possibly through dreams, visions, or audible voices. Such assertions have long been made almost everywhere. Pentecostal and charismatic circles are common, and non-charismatic evangelicals, such as the Church of Uganda, are becoming more prevalent. Beth Moore, a well-known conference speaker and author, is well-known for her claims of hearing from God. "Boy, this is the heart of our study," she says on a DVD. This is the focus of our investigation. Pay close attention. What God began to speak to me approximately five years ago took me on such a journey with Him that my mind is still whirling over it. 'I'm going to tell you something right now, Beth, and boy, write this one down and say it as often as I give you utterance to say it,' he proceeded to say to me.

Evangelical assertions are far too widespread to require much proof. Moore claims to have received a direct word from the Lord that will guide her ministry in the future. Her own experience gives her power. She is not alone, thousands do claim God does give the instructions on a daily basis.

From a more doctrinal standpoint, we might look to theologian Wayne Grudem (1988), who has had a huge impact on the evangelical community in terms of modern prophesies. The definitive book on the subject is Grudem's *The Gift of Prophecy in the New Testament and Today*, in which he asserts that church era prophecy differs from Old Testament prophecy. While the Old Testament prophets were held to an infallible standard when speaking a message from the Lord (Deut 18:20-24), predictions beginning with Pentecost are faulty and incomplete. He goes on to say, "Prophecy in ordinary New Testament churches was not equal to Scripture in authority, but simply a very human—and sometimes partially mistaken—report of something the Holy Spirit brought to someone's mind." Thus, modern prophesy is polluted and imperfect. Grudem quotes Anglican charismatic leaders Dennis and Rita Bennet, who declare, "We are not expected to accept every word spoken through the gifts of utterance...However, we are only to accept what is quickened to us by the Holy Spirit and agrees with the Bible...One manifestation may be 75% God and 25% the individual's thinking. We must distinguish between the two.

One of the most troubling features of Grudem's perspective is his ambiguity about how we should proceed. can discern between our own thoughts and those apparently from God. This is such a crucial and troubling aspect of the conservative continuationist philosophy that I shall quote Grudem extensively.

How can one know if what comes to mind is a "revelation" from the Holy Spirit? Although Paul did not provide detailed instructions, we can assume that in actuality, such a judgment would have both an objective and subjective component. Was the revelation objectively consistent with what the prophet knew of the Old Testament Scriptures and apostolic teaching?

Cessationists partially agree with this quote. The Holy Spirit cannot contradict Himself, and anything claimed spoken by the Holy Spirit that contradicts Scripture is obviously false. However, continuationists are uncommon. They claim new doctrines that enhance Scripture; they claim special, personal words that direct them in decision making or future knowledge. Contrary to what many continuationists claim, many people who believe in modern prophecies add doctrines not found or taught in the Bible, such as specific demonic warfare techniques, insights into heaven or hell, "Word of Faith" authority that releases God's power, dominion theology, novel views on the atonement, inspiration, and ecclesiology. Many others are guilty of such theological embellishments, including more conservative continuationists such as Grudem, Piper, and Mahaney.

Returning to Grudem, we learn about his subjective element of prophesy. However, there was no doubt that a subjective element of personal judgment: did the revelation "seem like" it came from the Holy Spirit? Was it similar to other Holy Spirit encounters he had earlier in worship? Beyond that, it's difficult to say much more than that a congregation would probably become more adept at evaluating prophecies over time, and individual prophets would benefit from those evaluations as well, becoming more adept at recognizing a genuine revelation from the Holy Spirit and distinguishing it from their own thoughts. Did the prophets record God's messages with a subjective or private interpretation? NO, according to 2 Peter 1:20, The Holy Spirit inspired them to speak.

When we compare Grudem's notion of prophecy to Scripture, we find nothing that even comes close to what Grudem teaches. With the exception of the young boy Samuel, no one in the Bible is left to ponder if God is speaking to him after receiving a message from God. Nobody had to question whether what they were hearing "seemed like" the Holy Spirit or matched past subjective experiences that likewise "seemed like" the Holy Spirit. They had no doubt when God was communicating to them. This is precisely the same message that Dallas Willard preaches in Hearing God: **"How can you be certain that God is speaking to you?" "We learn via experience," is the answer."** As a result, subjective experience becomes the standard of authority for revelation from God. This is in stark contrast to what we see in the Bible (2 Peter 1:20-12).

The second portion of Grudem's remark deviates into the fantastic. After 2000 years of church history, the most this world-class theologian can say is that **"over time, a congregation would probably become more adept at making prophecy evaluations...**" This is a statement of hypothesis and hope that the church will eventually find out when a word of revelation is coming from the Holy Spirit and when it is the speaker's imagination. Let's put Grudem's theory to the test. Sister Sally comes up in church and declares that the Holy Spirit has just revealed to her that an earthquake will destroy much of the city within the next eight weeks. The congregation must purchase earthquake insurance for their properties, pack their possessions, abandon their employment, and relocate to the countryside. What should be done? Given Grudem's view, the congregation understands that at best, this prophesy is impure and contains aspects that are not from God. People are then left to assess the validity of the newly obtained revelation based on their own experience or other completely subjective criteria. In the Bible, if a trustworthy prophet of God foretold of an impending disaster, there would be no mistake about what to do in the event of an oncoming earthquake, but Grudem's New Testament prophet is untrustworthy. I have to wonder how valuable such a forecast is. It lacks authority and assurance, and it may lead to poor, even disastrous, decisions. These contemporary predictions lack the ring of "*thus says the Lord."*

When differing perspectives on modern revelation and prophecy conflict, continuationists try to reassure cessationists that their words from the Lord are not on par with Scripture. According to Grudem, "**Prophecy now, while beneficial and on occasion extremely specific, does not fall into the category of the revelation entrusted to us in Holy Scripture...Someone may hear the Lord's voice and feel prompted to speak, but there is no guarantee that it is pollutant-free. There will be an amalgamation of body and spirit.**" We are in a quandary since absolutely no one within Christianity (save the cults) claims revelation comparable to the Bible. Is God capable of speaking in a non-authoritarian manner? Is it feasible that He will speak something other than His inspired word? The continuationists appear to have created a new kind of supernatural revelation, one that contradicts Scripture and defies logic. Either God is speaking in the Bible or He is not, according to reasoning. There is no such thing as partially inspired revelation or real words from the Lord tainted by the prophet's misunderstanding or imagination (2Peter1:20-21). This is to imply that Scripture contains all of God's divine words. John takes great care to inform us that Jesus did and undoubtedly said many things that are not documented in his Gospel (John 20:30) or the other New Testament texts. Nonetheless, everything Jesus spoke was inspired by God. He never thought anything filthy or untrue. He talked authoritatively. Without a doubt, the Spirit spoke through many biblical men and women whose utterances were not recorded in the Bible. The point is, while the Holy Spirit did not include every prophesy He delivered through humanity in Scripture, everything He inspired people to say has the infallible authority of God's Word. Nothing He said through individuals is less important than God's word. A contaminated environment or a portion of a revelation from the Holy Spirit has never been spoken.

This means that if modern prophecies, words of knowledge, and other claims to hearing the voice of the Lord are indeed from the Holy Spirit, they must be equal in both inspiration and authority to the Scriptures. God can only speak with purity and inerrancy. Modern claims of the Lord conversing with a "mixture of flesh and spirit" are simply impossible and never supported by Scripture. Those who claim divine revelation today must contend with the issue that what they claim to hear must have the same authority as the divinely inspired authors of Scripture. "**And if it does, it's pointless. We don't require it.”**

**A Proposal for Cessationism”**

With all of this in mind, the question becomes: Is God offering authoritative revelation on par with what He has previously revealed, much of which has been inscriptured, or is He not? If He is, the church of Christ must take notice and conform to the current prophecy movement, following its revelations as if they were Scripture. However, if the Lord is not revealing His inspired word today, we must reject the claims of modern prophets and expose these ostensibly revealed revelations for what they are. This indicates that most people's perspective on prophecy - cautious but open - is unworkable. The cautious but open audience is dubious of the assertions made and they are skeptical of the prophetic movement and the many "words from God" that so many evangelicals and Pentecostals claim. Nonetheless, they are hesitant to adopt cessationism. They are concerned about confining God or, as previously stated, **"putting God in a box."** Let me respond in two ways:

It's fine to put God in a box if God is the one who put Himself in the box. In other words, God can do whatever He wants, but we expect Him to fulfill what He promises. We can welcome and declare God's placement in the cessationist box. God himself instructed Paul to warn us not to believe anything other than what was written (1 Corinthians 4:6). This truth was revealed to the Bereans in Acts 17:9-12. Only by reading the Bible do we receive God's insights (Ephesians 3:2-7).

Taking an open but cautious stance does not hold water. God is either speaking today aside from His Word, or He is not. If He is communicating, how do we know which of the numerous messages claimed to be from Him are genuine and which are forgeries? No modern prophesy has come to pass and if it comes to pass, it will be by chance of probability.

How are we to judge all of these revelations if we have deleted the tests of Deuteronomy 13 and 18 with Grudem? How do we know who to pay attention to and who to ignore? It is illogical to suppose that God's people cannot know with certainty if divine revelation is taking place in such an essential area. Surely, we should expect the Scriptures to provide us with rules for determining if divine, authoritative, inspired revelation is being provided now. I believe it does, and we may be convinced, based on Scripture, that God has stopped speaking to humans throughout this era aside from the Bible. Let us now take a quick look at what the Bible says.

A cessationist viewpoint begins with a close examination of what God actually done in Scripture. When we look closely, we discover that God was not always communicating to everyone. Even in biblical times, revelation was uncommon, and when He did speak, it was always supernaturally through an audible voice, never through inner whispers or impressions. Many people believe that God communicated to the majority of His children during biblical times, but this is simply not true. In either Testament, the typical believer never got a personal word from God, and even the majority of prominent participants never personally heard God's voice. When God did speak in Scripture, it was nearly always about the big picture of what He was doing in the execution of His redemptive purpose or the life of His people in general. You will look in vain for God's instruction to someone to accept a job or buy a number of things except when it came to the larger matter of God's interactions with His people. Finding a non-prophetic person in Scripture who heard straight from God becomes tough after a few individuals. The claim that God spoke to practically everyone all the time, leading, guiding, and directing, just does not hold up under close scrutiny of the Scriptures. Except for Noah, Abraham, Moses (considered a prophet), Jacob, Aaron, Joshua, David, and Solomon, none of those to whom God spoke in the Old Testament spoke more than twice in their lifetimes.

What about the New Testament, though? The book of Acts contains the majority of the records of God speaking to humans following Pentecost. However, even here, we only find God spoke personally to thirteen different people (two of them were angels) (8:26-29; 9:4, 10; 10:3, 11-16; 12:7-8; 13:2-4; 16:6,9-10; 18:9; 21:4, 11; 22:17-21; 23:11). Eight of these times, God talked directly to Paul or Peter, leaving only five other persons or groups to whom God spoke personally throughout the first 30 years of church history.

So far, we've looked at what's known as negative evidence. That is, if we search for a pattern of how God talked to individuals in biblical times, we will find a scarcity of individual revelations. The Lord chose to speak to His people primarily through His prophets and apostles. We can expect the same today if we follow that pattern. Let us now turn our attention to further positive evidence that apart from Scripture, the Lord has stopped communicating today.

Starting with Ephesians 2:20, the church is "*built on the foundation of the apostles and prophets.*" Because Christ is the foundation of the church, this sentence must be referring to the witness of Christ that the apostles and prophets brought to the church. It is only natural that this witness would be transmitted down to future generations of Christians through the medium of the Scriptures, which those men were inspired to write. According to Ephesians 3:5, the "mystery of Christ" was "*made known to the sons of men through the revelation given to Christ's holy apostles and prophets.*" Paul teaches in the following chapter that the Lord has given gifted men to the church for its perfection or maturity. As we have seen, the apostles and prophets' function in that process was to establish the basis for the church (Eph 2:20; 3:5). How? The apostles' doctrine was taught through the preaching of New Testament truth. The early church assembled to devote "*themselves to the apostles' teaching*" (Acts 2:42), because it was the apostles who would deliver New Testament revelation. The book of Hebrews adds to our understanding by describing two times in human history when the Lord spoke to humans.

According to Hebrews 1:1, the first time began "*long ago to the fathers and prophets in many portions and in many ways*." This is a clear reference to the revelations delivered during the Old Testament period. The author of Hebrews refers to the second time of divine revelation in verse two by simply declaring, "*In these last days [God] has spoken through His Son.*" But, as we all know, Jesus did not record anything He spoke. That was left to His disciples, as the author of Hebrews adds: "*After it was first spoken through the Lord, it was given to them."* *"Those who heard confirmed it to us"* (Heb 2:3), referring to the apostles. However, this poses a practical issue. How did the people know that the messages they were getting from the apostles were genuine? After all, many people claimed to be apostles during the first century. The Lord would verify His true disciples by bestowing "*signs and wonders, as well as various miracles and gifts of the Holy Spirit"* (Heb 2:4). When the Corinthians questioned Paul's apostleship and authority, he directed them to the "signs of a true apostle... [which were] signs and wonders and miracles" (2 Cor 12:12), as affirmed by the author of Hebrews. The book of Acts constantly confirms that miraculous gifts were being given. This was done through the apostles (Acts 2:43; 5:12, 13; 9:38-41; 14:3, 8-9; 15:12; 19:11; 20:10; 28:8, 9). Stephen (6:8), Philip (8:6-7), and possibly Barnabas (15:12) were the only exceptions, all of whom were intimately linked with the apostles. In the New Testament, there are no examples of ordinary Christians performing miracles or receiving official revelation. Miracles were performed to validate the office of the individuals who would lay the basis of the church. The prophets’ apostles’ positions were no longer required once the church's foundation was established. With the death of John, the last of the apostles, gifts authenticating the apostles became obsolete and were discontinued, placed through the apostles for this very reason (Acts 2:43; 5:12, 13; 9:38-41; 14:3, 8-9; 15:12; 19:11; 20:10; 28:8, 9).

Miracles were performed to validate the office of the individuals who would set the foundation for the church. Gifts authenticating the apostles ceased with the death of John, the last of the apostles. The apostle John joins the chorus, bringing the New Testament to a close with a serious warning against adding to or deleting from God's last revelation. He declares*, "I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book"* (Rev 22:18-19, emphasis added). Because this is the final chapter of the final book of the New Testament, it is only natural to conclude that from that point forward Any prophecy added would be adding to Scripture. With the death of John not long after, the last of the apostles had passed away, and with him the final word of revelation for this age. Furthermore, neither the twelve apostles nor the New Testament prophets were ever replaced (Rev 21:14).

**The Bottom Line**

The Scriptures themselves bear witness that God has chosen to speak with humans in specific and unique ways throughout history. He has appointed certain men to be prophets and apostles at specific periods to preach and record divine revelation (Heb 1:1-2; 2:3-4). The ministry of the prophets and apostles ended when God's revelation for this era was completed, and we would anticipate no more. There will be no more communication at this time. This expectation is supported by statements found in the Bible. Today, we are witnessing subjective experiences and, at times, deception rather than new revelation from God. Instead of chasing the inferior, insufficient imaginations of those who claim a new word from the Lord today, let us cling tenaciously with apologetic impulses to *"the faith which was once for all handed down to the saints*" (Jude 3).

**ABOUT THE BOOK**

This book describes how, prior to the arrival of Christ, God communicated with prophets through visions, dreams, audible voices, thunder, fire, Thummim and Urim, among other means. However, it exegetically echoes what the book of Hebrews which states that all the afore mentioned modes of communication merged into one discourse, i.e. in the Son Jesus Christ through Scriptures. Confessional Statements of Faith attest to this, stating that the Bible is the only source of ultimate authority for God's current communications with humanity. This book goes on to say that lies become institutionalized whenever extra-biblical revelations take precedence over the Bible to the detriment of Church members, to the point where adherence to the sufficiency of the scriptures is now fiercely opposed.

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