

COURSE 0 • 6 WEEKS

Does God Still Speak?

A gentle, Scripture-first inquiry for those who love Jesus and aren't sure He's still speaking

///

—

Contents

01 **The Honest Question** HEBREWS 3:7-8
Naming what we are actually asking, and why it matters

02 **The God Who Has Always Spoken** JOEL 2:28-29; 1 KINGS 19:11-13
A speaking God is not a new doctrine. He always has been.

03 **Pentecost and After** ACTS 2:14-21; 1 CORINTHIANS 14:1-3
What did the New Testament expect of believers?

04 **Heard With Honour** 1 CORINTHIANS 13:8-12; EPHESIANS 2:20
Where cessationism comes from, and what it gets right

05 **Sufficiency and Voice** JOHN 10:27; 2 PETER 1:19-21
Why a sufficient Scripture does not mean a silent God

06 **An Honest Invitation** 1 THESSALONIANS 5:19-21; 1 SAMUEL 3:10
What we do with the question now

COURSE OVERVIEW

Why this course exists

There are believers who love Jesus, honour the Bible, and have been taught their whole lives that the Spirit's gift of personal speech ended when the apostles died. Or that everything labelled "*God told me*" is suspect, perhaps even dangerous. They have good reasons for this. Their tradition has good reasons for this. And they are not the audience of *Hearing His Voice* (the next course in this series), which assumes from the first page that God still speaks.

This course is for the step before that one.

It is for those who have wondered, sometimes quietly, whether the Shepherd they trust might still be speaking, but who would never want to leave the sufficiency of Scripture behind to find out. It is for the cautious heart, the Reformed mind, the conservative-evangelical conscience. It is for the pastor whose congregation is mixed and who wants a shared text that honours both convictions.

We are not here to argue you out of anything. We are not here to win a debate. We are here to ask one honest question together, slowly, over six weeks, with our Bibles open and our defences down.

"Today, if you hear his voice, do not harden your hearts." (Hebrews 3:7-8)

The Spirit of God, in the inspired Word, says *today*. That is where this course begins.

What the group walks through

Six weeks of careful reading and honest conversation. Each week pairs a short participant reading with a 90-minute group session.

- 1 The Honest Question.** Naming what we are actually asking, and why it matters.
- 2 The God Who Has Always Spoken.** A speaking God is not a new doctrine. He always has been.
- 3 Pentecost and After.** What did the New Testament expect of believers?
- 4 Heard With Honour.** Where cessationism comes from, and what it gets right.
- 5 Sufficiency and Voice.** Why a sufficient Scripture does not mean a silent God.
- 6 An Honest Invitation.** What we do with the question now.

Each week combines pre-reading, a short Scripture anchor, conversation, and a quiet practice. Three honourable destinations are affirmed at the close of week six: settled cessationism,

openness to the next step, or the freedom to remain undecided.

Who this is for

Pastors of mixed-conviction congregations who want a careful shared resource.

Small groups in Reformed, Baptist, dispensational, and conservative-evangelical churches.

Believers from any tradition who have wondered whether God might still be speaking, but have not had a safe place to ask.

Anyone who loves both the closed canon and the living Christ, and wants to think about how those two convictions sit together.

This course is not for those who are already settled, in either direction, and would prefer not to be unsettled. That is honourable. Move on with our blessing.

Who this is not for

This course is not a campaign for charismatic experience. It does not teach prophecy. It does not assume any participant has ever sensed the Spirit speaking to them. It does not raise the stakes of the conversation. It only asks one question, with Scripture open, in the company of trusted people.

If you want a course that teaches you to recognise and steward what God says, that course is *Hearing His Voice* (Course 1 in this series). It is the natural next step for anyone who finishes this course and wants to keep walking.

How the course is structured

Participant reading (15 to 18 minutes before each session): everyone reads the week's material.

Group session (90 minutes): welcome, pre-read discussion, Scripture anchor, short teaching, quiet practice, close.

Between sessions: one short, gentle practice that reinforces the week's theme without forcing a posture.

The facilitator edition contains everything in the participant guide plus teaching notes, discussion prompts, common objections to be ready for, and pastoral cautions for each session.

A word to facilitators

If you are leading this course, your job is not to convert anyone. Your job is to hold a careful space where every conviction in the room is honoured, where Scripture is the loudest voice,

and where the question is allowed to do its own quiet work.

Read the facilitator notes for each week before you arrive. Pay particular attention to weeks four and five, which carry the most pastoral weight. Resist the urge to push for a decision in week six. Three paths are honourable. Bless every one of them.

How to use this guide

Pastors and facilitators: download the full facilitator edition. Read it through before week one.

Small group leaders: share the weekly link with participants as pre-read. Gather weekly.

Participants: read the week's material, come to the session, bring your honest questions.

The goal is simple. A group of believers, sitting with a question they have not always felt safe to ask, walking through Scripture together, and discovering where Jesus Christ is asking them to land.

SESSION 1

The Honest Question

Naming what we are actually asking, and why it matters

SCRIPTURE

Hebrews 3:7-8

SESSION

90 min

PRACTICE

10 minutes of honest journaling on three questions

PARTICIPANT READING

Before the session

Read this through at least once. Bring honest answers to the three questions at the end.

The question we are asking

There is one question this whole course is built around, and it is worth saying it plainly before we start.

Does God still speak today?

Not *did He speak*. On that, every Christian agrees. *Does He speak now*. Through Scripture, through other believers, through prayer, through the inner witness of His Spirit, in ways a 21st-century person could call hearing Him. That is the question.

Different parts of the church have answered that question differently. Honest, faithful Christians who love Jesus and the Bible have lived their entire lives on opposite sides of it. We are not pretending the disagreement is not there. We are also not pretending we can settle it in six weeks. We are simply going to sit with it, with our Bibles open, in the company of people we trust.

If you have been told for years that the question itself is dangerous, you are welcome here. If you have always assumed the answer is yes and have never been pressed on it, you are welcome here. If you do not know what you think, you are most welcome of all.

What we mean, and what we do not mean

Before we go further, we need to be careful with our words.

When this course says *God speaks today*, it does **not** mean any of the following:

That new Scripture is being given. The canon is closed. The 66 books we have are sufficient and final, and nothing said by anyone in any room anywhere has the same authority as those 66 books. This is not in question.

That every impression a believer has should be trusted. Many should not be. Some are us. Some are our tiredness. Some are the enemy. The New Testament itself instructs us to test what we hear.

That God speaks more clearly to spiritual elites. He does not. The whole counsel of the New Testament is the opposite. "*Your sons and your daughters shall prophesy*" (Joel 2:28,

quoted by Peter at Pentecost in Acts 2:17).

That we are required to label every thought "*the Lord said to me.*" Most of the time, that language is unhelpful and presumptuous, even when something real is going on.

What we do mean is something quieter. We mean the ongoing work of the Holy Spirit applying the truth of God to specific lives in specific moments. We mean the *low whisper* that came to Elijah in the cave (1 Kings 19:12). We mean the verse that suddenly seems to be addressed to *you* in your Bible reading. We mean the conviction in prayer. We mean the inner witness Paul writes about in Romans 8:16. We mean the Shepherd's voice that John 10:27 says His sheep know.

The historic Reformed tradition has a useful word for this. They call it *illumination*. It is not new revelation. It is the Spirit applying the already-revealed Word to a particular heart. It is, on every side of this debate, biblical. It is just that some traditions are more comfortable than others naming it as *God speaking*.

So when we ask "*does God still speak?*" we are not asking "*has the canon reopened?*" The canon is closed. We are asking whether the Shepherd whose voice the apostles knew is still speaking, in some way, to those who follow Him.

Why this question matters

It would be easy to treat this as an academic question, the kind that belongs in a seminary classroom and not in a small group on a Tuesday night. But the question shapes more than our doctrine.

It shapes how we pray. If we believe God hears but does not respond, prayer becomes monologue. If we believe He responds, but only ever through Scripture read silently, prayer becomes a Bible study with a closed door at the end. If we believe He responds in the inner witness of His Spirit, prayer becomes conversation, however quiet.

It shapes how we suffer. The believer who is sure God still speaks has a different posture in the dark than the believer who is sure He has gone quiet. Neither posture is unfaithful. But they are different.

It shapes how we read our own lives. If God has not spoken since the apostles, our lives are interpreted entirely from the outside, through the Scripture and the church. If He still speaks, even in the small ways named above, our lives are interpreted partly from the inside, by His Spirit's witness in us.

It shapes how we read each other. If God still speaks, when a believer says "*I think the Lord put this on my heart for you,*" we have to take it seriously and test it. If He does not, we can dismiss it without engagement. Both responses cost something.

This is not just a doctrine. It is a way of seeing the world.

The course's anchor

The verse this whole course rests on is Hebrews 3:7–8.

"Therefore, as the Holy Spirit says, 'Today, if you hear his voice, do not harden your hearts.'"

Notice what is happening here. The writer to the Hebrews is quoting Psalm 95, written hundreds of years earlier. He attributes that quotation to the *Holy Spirit*, in the *present tense*, *says*. Not *said*. The Spirit is still speaking the words of the psalmist, addressed to the readers of Hebrews, addressed by the same Spirit to us.

And what does He say? *Today, if you hear his voice, do not harden your hearts.*

Today.

It is not a stretch to notice that this verse, on its own, asks something of every reader. It assumes the Spirit has a voice. It assumes that voice can be heard. It assumes hearing it is a present possibility, not just a memory of an apostolic past. It assumes the appropriate response to hearing it is a soft heart, not a hardened one.

This is the verse we will return to at the end of every week. Not as a proof-text. As a posture.

Who this course is for

If you are reading this and you love Jesus, honour the Bible, and have been formed by a tradition that taught you the gifts of the Spirit ceased, or that hearing-from-God language is suspect, this course was written for you. Not to dismantle what you have been given. To sit with you while you ask.

If you are reading this and you have always believed God still speaks but have never had to defend that belief, this course will sharpen you. Some of the cessationist concerns you will encounter in week four are wiser than you may have realised.

If you are a pastor reading this with your congregation in mind, this course was written with you in mind. It is built to be safe for the cautious, generous to the curious, and rigorous about Scripture. It is a course you can hand to your most Reformed elder and your most charismatic deacon and trust that both will be honoured.

Permission to leave

One last thing before we begin.

You are not committing to anything by reading week two. You are not signing up to change your mind. If at any point this course is asking too much of you, or feels like it is leading somewhere you do not want to go, you have full permission to step out. We mean it. The point of this course is honest attention, not a doctrinal scalp.

If you stay, we are glad. Bring your questions. Bring your conviction. Bring your suspicion if you have any. Scripture can hold all of it.

Before you come to the session

Bring honest answers to these three questions:

What were you taught about whether God still speaks today? Who taught you, and how confident were they?

When you read passages like John 10:27 ("*my sheep hear my voice*"), what have you understood that to mean for you personally?

What is it you are quietly hoping for, or quietly suspicious of, that brought you to this course?

You do not have to share all your answers. Bring at least one to the group.

SESSION 2

The God Who Has Always Spoken

A speaking God is not a new doctrine. He always has been.

SCRIPTURE

Joel 2:28-29; 1 Kings 19:11-13

SESSION

90 min

PRACTICE

Lectio divina on Psalm 19

PARTICIPANT READING

Before the session

Read this through. Then read Joel 2:28–29 once at home, slowly. Notice how broad the promise is.

The first thing in Scripture is a voice

When the Bible begins, it does not begin with a vision or a feeling or a principle. It begins with a voice.

"And God said, 'Let there be light,' and there was light." (Genesis 1:3)

That is a remarkable opening for a book. The God of the Bible is, from the very first sentence, a speaking God. Creation itself comes into being through speech. The relationship between God and the world He has made starts with His words and the world's response to them.

This is worth pausing on, because it sets a pattern that runs the whole way through Scripture. The God of Israel is not silent. He is not a watchmaker who sets the world spinning and walks away. He is not a distant principle to be deduced from creation alone. He speaks. He has always spoken. The question of whether He speaks today is, at minimum, a question that takes seriously the kind of God He has shown Himself to be from page one.

The Old Testament pattern

Across the Old Testament, the speech of God shapes everything. Consider how varied the modes are.

He speaks to **Adam and Eve** in the garden, walking with them in the cool of the day (Genesis 3:8–9). The first crisis of human history is followed by a question from God, audible enough to hide from. He speaks to **Noah** with detailed instructions over what must have felt like decades of construction (Genesis 6:13). He speaks to **Abraham** in visions, in the heat of the day, through three travellers, in dreams, and in promises that take generations to come true (Genesis 12, 15, 17, 18).

He speaks to **Moses** at the burning bush, then face to face *as a man speaks with his friend* (Exodus 33:11). He speaks to **Samuel** as a boy in the temple (1 Samuel 3). He speaks to **David** through the prophet Nathan (2 Samuel 12). He speaks to **the prophets** in vision after vision, dream after dream, oracle after oracle. The whole prophetic literature, from Isaiah to Malachi, is the speech of God captured in writing.

And He speaks to **Elijah** in one of the most beautiful passages in the Old Testament. The prophet is exhausted, depressed, hiding in a cave. The Lord passes by. There is wind that tears the mountain apart, but the Lord is not in the wind. There is an earthquake, but the Lord is not in the earthquake. There is fire, but the Lord is not in the fire. And after the fire, *a low whisper*. (1 Kings 19:11–12)

That is where God is found. Not in the spectacle. In the whisper.

The Old Testament's God is intimate. His preferred posture toward His people is closeness, not theatre. The big public moments matter, but the central reality of the Old Testament walk with God is the *low whisper*.

A prophecy that should stop us in our tracks

Somewhere in the middle of the Old Testament, a prophet named Joel writes something stunning. He is in a season of national disaster. Locusts have stripped the land. The harvest has failed. The people are mourning. And in that context, Joel records this promise from God:

"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit." (Joel 2:28–29)

Read that slowly.

All flesh. Not the priests. Not the prophets. Not a spiritual elite. *All flesh*. *Sons and daughters*. Both genders. Equal access. *Old men and young men*. Every generation. *Even on the male and female servants*. Even on the people without standing or social power.

The Old Testament's God is not only a speaking God. He is, by the time we reach Joel, a God who promises to extend His speaking to *everyone* who belongs to Him. The trajectory in the Old Testament is not contraction. It is expansion. God's voice was once heard mainly through prophets. Joel says a day is coming when it will be heard by all of His people.

This is the verse Peter quotes at Pentecost. We will sit with that next week. For now, just notice what it claims.

What both sides of the debate agree on

This is the easy week. There is very little disagreement here.

Cessationists agree that God spoke through the prophets. Continuationists agree that God spoke through the prophets. Both sides receive the Old Testament as inspired and true. Both sides hear the *low whisper* in 1 Kings 19 as God's actual voice to Elijah. Both sides take Joel 2:28–29 seriously as a promise that something would change in the way God's people would experience His Spirit.

The disagreement is not about the Old Testament. It is about what happened next. Specifically, what happened at Pentecost, and what happened after the apostles died. Did the promise of

Joel 2 come into force at Pentecost and continue, or did it come into force at Pentecost and then ramp down as the canon was completed?

That is the conversation of weeks three and four. Tonight, we are just establishing the pattern. The God of the Bible has always been a speaking God. Whatever we conclude about today, we have to start from that ground.

A word about the *low whisper*

Before we close, sit with Elijah in the cave for a moment.

Elijah had just won a public victory over four hundred and fifty prophets of Baal. Fire from heaven. Killing of the false prophets. National repentance. He should have been at the height of his ministry. Instead, the queen issued a death threat, and he fled into the desert. He sat under a juniper tree and asked God to take his life. He was completely undone.

In that condition, the Lord found him. Not with a rebuke. Not with a sermon. Not with a vision of glory. With food, sleep, more food, more sleep, and a journey to a cave on Mount Horeb. And then, after the wind and the earthquake and the fire, a low whisper.

The God of the Old Testament is not just a speaking God. He is a careful one. He knows when His people need spectacle and when they need stillness. He knows when His servants need a public miracle and when they need a quiet word at the back of a cave. He is intimate.

If the question this whole course is asking is *does God still speak*, it is worth asking it with Elijah's image in mind. The kind of speech God specialises in is the kind that meets a tired prophet in a cave. Not loud. Not impressive. Not for an audience. For one person, in the dark, at the end of himself.

If God still speaks today, that is probably what it sounds like.

Before you come to the session

Read Joel 2:28–29 once a day this week, slowly. Notice each phrase. *All flesh. Sons and daughters. Old men and young men. Even the servants.*

Bring two things to the group:

One sentence on what surprises you about the Old Testament's God of speech.

One question or hesitation that came up as you read.

SESSION 3

Pentecost and After

What did the New Testament expect of believers?

SCRIPTURE

Acts 2:14-21; 1 Corinthians 14:1-3

SESSION

90 min

PRACTICE

Read Acts 2:14-21 aloud, slowly. Notice Peter's word 'this' in v.16.

PARTICIPANT READING

Before the session

Read this through. Read Acts 2:14–21 once at home, slowly. Read 1 Corinthians 14:1–3 once. Bring honest questions.

This is what was spoken

To understand the New Testament's expectation of believers, we have to start at Pentecost. Acts 2 is the hinge.

The room is full. The Spirit has just been poured out. The disciples are speaking in languages they did not know. The crowd is amazed and confused. Some of them mock. *"They are filled with new wine."*

And Peter stands up.

"Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these people are not drunk, as you suppose, since it is only the third hour of the day. But this is what was uttered through the prophet Joel: 'And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.'" (Acts 2:14–18)

Read that slowly.

This is what was spoken. Peter takes the prophecy of Joel 2 and tells the crowd that it is being fulfilled, *now*, in the room. This is the moment. Joel was talking about *this*.

Two phrases in Peter's quotation are doing important work and worth pausing on.

In the last days

The phrase *in the last days* is one of the most important phrases in the New Testament for our question.

In modern popular Christianity, *the last days* often gets read as a few years just before Jesus returns. The seven-year tribulation. End-times charts. Books about the rapture. The phrase has been narrowed in recent decades to almost a calendar window.

But that is not how Peter or the writer to the Hebrews uses the phrase. For them, *the last days* is the entire age between the ascension of Jesus and His return. It is the church age. It is now.

The writer to the Hebrews opens his book with this conviction:

"Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son." (Hebrews 1:1-2)

In these last days means the era we are living in. The era inaugurated by Jesus. The era of the Spirit poured out. The era of the church. Two thousand years and counting. The Spirit's outpouring, in Peter's framework, is not a one-day event in the upper room. It is the defining feature of the entire age that opens at Pentecost.

This matters because it tells us how Peter expected the Joel prophecy to function. Not as a fireworks display that flared once and went out. As a defining feature of an era.

Sons and daughters prophesying. Old men dreaming dreams. Young men seeing visions. Servants speaking by the Spirit. Peter expected this kind of thing to characterise the church for as long as the church was on earth.

That is the New Testament's first significant claim about today. The age of the Spirit's outpouring did not end with the apostles. It opens at Pentecost and continues until Christ returns.

What Paul actually told the Corinthians

If Acts 2 sets the era, the letters to the Corinthians show us what the era looked like in practice.

Paul writes to a church in a major Greek city that is doing many things badly. They are arguing. They are showing off. They are misusing the gifts of the Spirit. The whole letter is a series of corrections. By the time he gets to chapters 12, 13, and 14, he is dealing with their disorder around prophecy and tongues.

What is striking is what he does *not* tell them. He does not tell them to stop. He does not tell them prophecy is over. He does not tell them tongues are not for today. He tells them how to do it properly, in love, in order, for the building up of the church.

In fact, he says this:

"Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy." (1 Corinthians 14:1)

Read it again. *Earnestly desire*. The verb is strong. It is the same word used elsewhere for craving, longing, eagerly seeking. Paul tells the Corinthians to *want* prophecy. To *go after it*. Not to tolerate it if it appears. To pursue it.

And he gives a definition, in the next verses, of what this gift is for:

"The one who prophesies speaks to people for their upbuilding and encouragement and consolation." (1 Corinthians 14:3)

Three words. Upbuilding. Encouragement. Consolation. The New Testament's definition of prophecy is not predictive certainty about the future. It is not new doctrine. It is not infallible utterance. It is *upbuilding, encouragement, and consolation* spoken by one believer to another, sourced, somehow, in the Spirit's prompting.

That is much smaller than the popular caricature of prophecy. And it is much more useful.

What Paul told the Thessalonians

The same Paul, writing to a different church, says this:

"Do not quench the Spirit. Do not despise prophecies, but test everything; hold fast what is good. Abstain from every form of evil." (1 Thessalonians 5:19–22)

Five short instructions, all in a row, all on the same theme.

Do not quench the Spirit. Not all believers, says Paul, sin by being too open. Some sin by being too closed. There is such a thing as quenching the Spirit, and Paul warns against it.

Do not despise prophecies. Some Thessalonians, evidently, were already inclined to dismiss what others said the Spirit had given them. Paul tells them not to.

Test everything. But he is no naive enthusiast. Test it. The early church was never instructed to receive every claim of *"the Lord told me"* without examination. They were instructed to test.

Hold fast what is good. Whatever survives the test, keep. Whatever does not, let go.

Abstain from every form of evil. The whole exercise is anchored in moral seriousness.

What does this passage tell us about the New Testament church's experience of God's voice? It tells us that prophecy was a normal enough part of their life that some people were despising it and Paul had to correct them. It tells us testing was assumed. It tells us the goal was not free-for-all enthusiasm and not cessation, but *attentive discernment*.

That is a long way from how most modern conservative churches handle the question.

What both sides of the debate must agree on

If we are reading the New Testament honestly, both sides have to agree on at least the following.

The Holy Spirit was poured out at Pentecost in a way that fulfilled Joel 2.

Paul *expected* the Corinthian church to prophesy. He told them to pursue it.

The early church practised testing, not silencing. Paul instructed the Thessalonians to *not despise prophecies*.

The New Testament's definition of prophecy is upbuilding, encouragement, and consolation. Not new doctrine. Not infallible prediction.

The disagreement is not about any of this. The disagreement is about what happened *after* the apostles died. Did the gifts of the Spirit gradually withdraw as the canon was completed? Or did they continue, in a more ordinary, distributed form, throughout the church age that Peter said had begun?

That is the question of week four.

What we are doing this week

Tonight we are not arguing for or against cessationism. We are simply letting the New Testament tell us what its writers expected of the believers they were writing to. They expected prophecy. They expected testing. They expected the Spirit to be at work in ways that needed both encouragement and correction.

Whatever we eventually conclude about how that translates to today, we have to start from this honest reading of the text. The early church was not a Bible study with a closed door. It was a community in which the Spirit was actively speaking, often badly handled, frequently corrected, but never told to stop.

Hold this in your hand. We will weigh it more carefully next week.

Before you come to the session

Bring two things to the group.

One sentence on what surprised you in Acts 2 or 1 Corinthians 14:1-3 as you read this week.

One question that came up about how this might apply, or might not apply, to today.

SESSION 4

Heard With Honour

Where cessationism comes from, and what it gets right

SCRIPTURE

1 Corinthians 13:8-12; Ephesians 2:20

SESSION

90 min

PRACTICE

Read a short cessationist source kindly. Notice what resonates.

PARTICIPANT READING

Before the session

Read this through. Read 1 Corinthians 13:8–12 and Ephesians 2:20 once at home. Bring an open heart. This is the most important week of the course.

The conviction we are honouring

For the last three weeks we have been listening to the New Testament. Tonight we are listening to a tradition. A serious, faithful, deeply biblical tradition that has shaped much of the modern church and that we are not going to flatter and dismiss. We are going to receive it.

The conviction is sometimes called *cessationism*. It is the belief that the miraculous gifts of the Spirit, including prophecy, tongues, and supernatural healing, were given for the foundational work of the apostles and ceased, in some meaningful way, at the close of the apostolic age and the completion of the canon. The Holy Spirit is still active. He still convicts of sin, illuminates Scripture, comforts the afflicted, sanctifies the believer. But the dramatic gifts that mark the early chapters of Acts are no longer normative.

This is not a fringe position. It has been the standard view of large parts of the Reformed, Baptist, and conservative–evangelical world for centuries. It was articulated rigorously by figures like John Calvin (with his careful warnings against *enthusiasts*), Jonathan Edwards (in places), and especially B. B. Warfield in his 1918 book *Counterfeit Miracles*. In our own time, the conviction has been carefully defended by John MacArthur, Tom Schreiner, and many others.

If you grew up in a church that taught this, your teachers were not unfaithful. They were standing in a serious tradition with serious reasons. Tonight we are going to look at those reasons with honour.

Where the conviction comes from

Cessationism did not appear out of nowhere. It came from real pastoral concerns, faced over centuries.

John Calvin (1509–1564) wrote sharply against the *enthusiasts* of his day, by which he meant Anabaptist groups that claimed direct revelation from the Spirit, sometimes contradicting Scripture. Calvin saw, in the Reformation moment, how dangerous it was when subjective spiritual experience overrode the authority of the written Word. He insisted that the Spirit always speaks in agreement with Scripture and never independently of it. That conviction is right.

Anyone who has watched a charismatic leader claim "*the Lord told me*" in a way that contradicts the Bible has felt the weight of Calvin's warning.

Jonathan Edwards (1703–1758), the great American theologian, lived through the First Great Awakening and saw both genuine moves of the Spirit and dangerous excesses. He did not become a cessationist in the modern sense, but he wrote carefully about how to discern true and false manifestations of the Spirit. His book *Religious Affections* remains one of the wisest pastoral treatments of the question ever written.

B. B. Warfield (1851–1921) is the modern foundational figure. In *Counterfeit Miracles* he made the rigorous case that the miraculous gifts were given specifically for the authentication of the apostles and the completion of revelation. Once that work was done, the gifts withdrew. Warfield was responding to a 19th-century rise of claims of healing and prophecy that he believed were either fraudulent or psychological. His concern was not against the Spirit's work. It was for the protection of the faithful from manipulation.

Modern voices like John MacArthur in *Strange Fire* (2013) and Tom Schreiner in *Spiritual Gifts: What They Are and Why They Matter* (2018) continue this case with careful exegesis. They do not dismiss the Holy Spirit. They argue that the Spirit's work today is through the illumination and application of Scripture, not through new revelations or prophetic utterances.

If you are reading this and thinking "*these are people I trust*," that is the right response. They are trustworthy.

The two passages cessationists rest on

There are two New Testament passages that carry the most weight in the cessationist case. Both deserve a careful, honest reading.

1 Corinthians 13:8-12

"Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, but when the perfect comes, the partial will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known."

The cessationist reading: Paul is describing a future moment when *the perfect* comes, at which point prophecy and tongues will cease. The cessationist identifies *the perfect* with the completed canon of Scripture. Once the New Testament was completed, the Bible became sufficient and the partial revelation through prophecy and tongues was no longer needed. Therefore, the gifts ceased.

The continuationist reading: *The perfect* is the return of Christ, when *we shall see face to face and know fully, even as we have been fully known*. That is not the canon. That is the eschaton. Until that day, prophecy and knowledge still operate *in part*, with all the imperfection that implies. The gifts continue, but in a partial form, until Christ returns.

Both readings are taken seriously by serious scholars. Honest readers can disagree. What is striking is that in either reading, prophecy and tongues are *temporary*. The question is when the temporary ends. Either at the canon's close, or at Christ's return. Almost no continuationist claims the gifts will continue forever. They are gifts for the in-between time.

Ephesians 2:20

"Built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone."

The cessationist reading: The apostles and the New Testament prophets were *foundational*. A foundation is laid once. After it is laid, it is not laid again. The role of the apostles and prophets in giving Scripture and establishing the church was unique to the founding generation. The church is no longer in the foundational era. We are in the building era. The foundation is finished.

The continuationist reading: The verse is true. The apostolic and prophetic foundation was uniquely foundational. But this does not necessarily mean every form of prophecy ceased. The same chapter goes on to describe the church as a *holy temple* still being *built together into a dwelling place for God by the Spirit* (Eph 2:21–22). The foundation is finished; the building is not. Continuationists distinguish between *foundational, canon-shaping prophecy* (which closed) and *ongoing, encouraging prophecy in the local church* (which continues, fits Paul's definition in 1 Cor 14:3, and is always tested).

Again, both readings are serious. Both are held by careful exegetes. The disagreement is not about whether Ephesians 2:20 is true. It is about what implications it carries.

What cessationism gets right

Now to the heart of this week. Whatever we eventually conclude, cessationism gets a great deal right, and we have to name it honestly.

It defends the sufficiency of Scripture. This is the most important thing. The 66 books of the canon are sufficient for salvation, holiness, doctrine, and life. Nothing said by anyone in any room anywhere has the same authority. The cessationist instinct to protect the canon is not over-cautious. It is faithful.

It refuses the closed canon's reopening. No alleged prophecy can add to Scripture. None. If a "*prophecy*" claims to give new doctrine, new commandments, or new infallible truth, it is wrong, regardless of how spiritual the deliverer feels. The cessationist guard at this door is right.

It is rigorous about testing. If the New Testament tells us to test what is prophesied, the cessationist tradition has been the most consistent in actually doing it. Where charismatic and Pentecostal traditions have sometimes celebrated whatever was claimed in the Spirit, cessationists have insisted that nothing is exempt from scrutiny.

It is suspicious of charlatans. History gives the cessationist plenty of evidence. Television healers asking for money. Self-appointed prophets making predictions that fail. *"The Lord told*

me you should marry me." TikTok prophets confidently announcing the next election or the next disaster. The cessationist's suspicion of these is not cynicism. It is wisdom. They have seen what happens when prophecy is detached from Scripture and accountability.

It protects vulnerable believers. This may be the most pastoral piece. Many people have been harmed by manipulative leaders who used spiritual gifts as a weapon. Wives told their husbands' abuse was "*God's purifying fire.*" Young women told they would marry a leader because "*the Lord said so.*" Donations extracted under prophetic pressure. The cessationist position has often been the wall that protected vulnerable believers from these abuses. We are not against that wall. We are walking alongside it.

It centres Christ. Cessationists, at their best, are passionate that nothing should compete with the centrality of Jesus Christ and the sufficiency of His Word. That is not a small thing. It is the whole thing.

A confession before we move on

Before we close, a confession.

This course will, in week five, suggest that a sufficient Scripture and an ongoing voice are not at odds. It will draw on Reformed continuationists like Wayne Grudem, Sam Storms, and D. A. Carson. It will ask whether illumination, the inner witness, and the *low whisper* might be honestly received without compromising the canon.

But before we go there, we want to say plainly: cessationism, as a tradition, has been a faithful guard at the door of the church. It is not the enemy. It is not the obstacle. It is, at its best, a careful brother in Christ saying *be slow, be careful, be sure that what you call God's voice is actually His.*

We agree. Wherever we land at the end of this course, we agree.

Before you come to the session

Bring two things to the group.

One thing in this week's reading that you appreciated about cessationism. Even if you do not share the position, find one thing to honour.

One question or hesitation that the cessationist case raises in you.

SESSION 5

Sufficiency and Voice

Why a sufficient Scripture does not mean a silent God

SCRIPTURE

John 10:27; 2 Peter 1:19–21

SESSION

90 min

PRACTICE

A 'verse lighting up' exercise on a chapter of Scripture

PARTICIPANT READING

Before the session

Read this through. Read John 10:1–30 once at home, slowly. Bring an open Bible.

The doctrine, said properly

Last week we honoured the cessationist tradition and the great pastoral wisdom in it. Tonight we ask one careful question of that tradition.

The question is this: *does the sufficiency of Scripture necessarily mean that God has gone silent?*

It is worth saying first what *sufficiency* actually claims, properly stated. The historic Protestant doctrine, sometimes called *solā Scriptura*, holds that Scripture alone is the **infallible** rule of faith and practice. The 66 books are sufficient for salvation, holiness, doctrine, and life. They are God-breathed. They cannot be added to. They cannot be reduced. They are the canon, and the canon is closed.

This is the doctrine. It is non-negotiable for any historic Christian, Reformed or otherwise. It is what cessationists and continuationists both confess.

What it does *not* claim, even on the most careful Reformed reading, is that God has stopped speaking in any sense at all. It does not claim that the Spirit no longer applies the Word to specific lives in specific moments. It does not claim that prayer is monologue. It does not claim that nothing happens between sermons. It does not claim that the Shepherd whose sheep know His voice (John 10:27) has gone quiet on His own flock.

That distinction matters. Sufficiency is about Scripture's *authority*, not about God's *silence*.

Two words that change the conversation

There are two words that, once you have them, almost the whole debate makes more sense.

Revelation is what God did when He gave Scripture. It is binding. It is infallible. It is true for everyone, in every place, in every age. The 66 books are revelation. The canon is closed. No new revelation is being given.

Illumination is what the Spirit does when He applies the already-given Word to a particular heart, in a particular moment, in a particular life. Illumination is personal. It is fallible. It must be tested against Scripture. It does not bind anyone but the person it speaks to. And it has been confessed, in some form, by every serious Christian tradition, including the Reformed one.

Most of what cessationists worry about is the confusion of these two. When someone says "*the Lord told me*" in a way that adds to Scripture, contradicts Scripture, or claims authority over other believers, that is treating illumination like revelation. It is a category mistake, and a dangerous one.

Most of what continuationists actually practise is illumination, properly understood. A verse that comes alive in personal Bible reading. A conviction in prayer that aligns with Scripture. The inner witness Romans 8:16 names. A word of encouragement from another believer that lands somewhere true and is later confirmed. None of these claim canonical authority. None of these are new revelation. They are the Spirit applying the already-given Word.

If we can hold these two words apart, the conversation gets quieter quickly.

Reformed forerunners who held both

Here is something that may surprise readers from the Reformed tradition. The historic Reformed tradition has always taught that the Spirit speaks, in some way, today. The dispute has been about *how* and *what*. It has not been a wholesale denial that God's voice can be heard.

John Calvin wrote extensively about the *testimonium internum Spiritus Sancti*, the *internal testimony of the Holy Spirit*. In his *Institutes*, Calvin argued that the certainty we have that Scripture is the Word of God is not given by argument or by the church. It is given by the Spirit, who bears witness in the heart of the believer. That is, on any honest reading, an inner witness of the Spirit. Calvin would not have called it a charismatic experience. But he would not have denied that the Spirit speaks, in some form, to the believer's heart.

Jonathan Edwards, the careful theologian of the First Great Awakening, wrote a remarkable *Personal Narrative* of his own spiritual life. In it he describes moments of overwhelming sense of God's presence, particular Scriptures coming alive to him, convictions that shaped his life. He is not a wild enthusiast. He is one of the most rigorous theologians in American history. And he describes hearing from God, in the small ways named above, throughout his life. His treatise *Religious Affections* is the careful work of distinguishing true and false experiences of the Spirit. He never says God has gone silent. He insists on testing.

Charles Spurgeon (1834–1892), the great Reformed Baptist preacher of London, recorded multiple specific instances of what he called "*personal preaching*". Mid-sermon, he would suddenly be drawn to specific people in his congregation he had never met, sometimes naming their hidden sins or particular needs. He spoke about these openly. They were not new doctrine. They were the Spirit's pastoral application of preached Scripture to specific hearts. Spurgeon was no charismatic. He was a Reformed Baptist of the strictest kind. And he believed, demonstrably, that God still spoke in this way.

John Owen (1616–1683), perhaps the greatest English Puritan theologian, wrote at length on the Spirit's ongoing work, including the Spirit's *illumination* of Scripture and the believer's *communion with God*. Owen would not have endorsed modern charismatic prophecy. But he insisted that the Christian life is *communion* with the triune God, including the Spirit's active, present, personal work in the believer.

This is not a fringe heritage. This is the centre of the Reformed tradition. The conviction that the Spirit still speaks, in carefully defined ways, to the believer is not a charismatic innovation. It is older than the Reformation, present in the Reformation itself, and continuous through the Puritan and post-Reformation tradition.

Reformed continuationists in our own time

Beyond the historic figures, there are serious modern Reformed thinkers who hold both the sufficiency of Scripture and the ongoing work of the Spirit in the gifts. They are not contradicting their tradition. They are drawing on the deepest part of it.

Wayne Grudem is one of the most careful systematic theologians of our generation. His book *The Gift of Prophecy in the New Testament and Today* makes the case that prophecy in the New Testament was a fallible, testable gift, distinct from the apostolic ministry that produced Scripture. On Grudem's reading, Paul never expected New Testament prophecy to be infallible (which is why he commanded testing). It was a Spirit-prompted word of upbuilding, encouragement, or consolation, given through ordinary believers, for the local church. That kind of prophecy, he argues, has continued.

Sam Storms, a Reformed theologian, formerly cessationist, walks the same ground in *The Beginner's Guide to Spiritual Gifts* and *Practicing the Power*. His own story is worth knowing. He came to his current position not from charismatic background but from careful study of the texts.

D. A. Carson, perhaps the most respected biblical scholar of his generation, in *Showing the Spirit*, argues for what he calls *open but cautious* continuationism. The gifts continue, but with the discernment Paul required.

Jack Deere is the figure most worth knowing for cessationist participants. He was a professor at Dallas Theological Seminary, the seminary most associated with classical dispensational cessationism. He taught the cessationist position to thousands of students. And then, through careful study of Scripture, he changed his mind. He wrote *Surprised by the Voice of God* about the journey. It is the canonical text for anyone walking the road this course is walking.

If you finish this course wanting to keep reading, those are the books to find.

What this looks like in practice

If sufficiency and voice are not at odds, what does it actually look like to practise hearing God's voice in a Reformed-friendly, Scripture-anchored, illumination-not-revelation way?

It looks quieter than the popular caricature. Most of the time, it looks like this:

Scripture coming alive. You are reading your Bible. A verse you have read a hundred times suddenly seems addressed to you. It speaks to your situation in a specific way. You write it down. You sit with it. You test it against the rest of Scripture. You let it shape your prayer. That is illumination. It has been the experience of every serious Christian for two thousand years.

Conviction in prayer. You are praying about a decision. A clear sense settles over you about what is right or wrong. You test it against Scripture. You bring it to trusted Christians. You walk slowly. The conviction may be the Spirit. It may be your conscience. It may be both. You do not need to label it dramatically. You just walk in it.

A word from another believer. A friend says *"I have been thinking about you. This Scripture came to mind for you."* You receive it. You test it. If it lines up, you keep it. If it does not, you set it aside without offence.

The inner witness. Romans 8:16 names something real. *"The Spirit himself bears witness with our spirit that we are children of God."* That is a present-tense, ongoing reality. The Spirit's witness is not a doctrine. It is something He does.

None of this is new revelation. None of it is canon. None of it is binding on anyone but the person who receives it. All of it must be tested. All of it must be held loosely. None of it makes anyone special.

This is what continuationists, at their best, are practising. This is what the Reformed forerunners we just walked through described in their own lives.

The Doxa framework, in brief

Doxa, the app this course is part of, is built around exactly this distinction. Scripture is the plumbline. Whatever someone senses, whatever someone records, whatever someone says God has spoken, is held against the canon. Whatever survives the test is stewarded in love.

The framework is:

Hear what may be the Spirit's prompting.

Discern whether it is.

Test it against Scripture.

Record what survives the test.

Remember it when the road gets hard.

Trust the Shepherd whose voice it was.

That is not a charismatic agenda. It is a Reformed practice with the gifts left in.

Sufficiency and voice are not at odds

Here is the central claim of this week, in one sentence.

The sufficiency of Scripture is the very ground on which the Spirit's voice is tested.

You cannot test what you hear without a sufficient, infallible standard. Cessationists and continuationists agree completely on the standard. The cessationist insists, rightly, that no alleged voice can compete with the canon. The continuationist agrees, and adds that the canon is also where the testing happens. Without a sufficient Scripture, no continuationist could safely

receive any prompting at all. The doctrine of sufficiency is not the wall against ongoing voice. It is the courtroom in which ongoing voice is examined.

If we hold that, the two convictions can sit together more comfortably than the loudest voices of either side often suggest.

Before you come to the session

Bring two things to the group.

One Reformed forerunner from this reading whose example surprised you.

One personal experience of illumination, however small, that you would describe as the Spirit applying Scripture to your life. (No need to call it *prophecy*. Just an honest description of a moment.)

SESSION 6

An Honest Invitation

What we do with the question now

SCRIPTURE

1 Thessalonians 5:19-21; 1 Samuel 3:10

SESSION

90 min

PRACTICE

An honest prayer, and an honest decision about where each person walks from here

PARTICIPANT READING

Before the session

Read this through. Bring the journal entries from week one if you kept them. Bring honesty.

Where we have been

We started this course with a question. *Does God still speak today?*

In week one we named the question, with care, in the company of every conviction in the room. We honoured cessationists. We honoured continuationists. We honoured the undecided.

In week two we walked the Old Testament pattern. The God of the Bible has always been a speaking God. Genesis to Malachi. From *let there be light* to the *low whisper* on Mount Horeb to the promise of Joel 2:28 that the Spirit would be poured out on *all flesh*.

In week three we walked the New Testament. Pentecost. Peter's *this is what was spoken*. Paul's *earnestly desire spiritual gifts, especially that you may prophesy*. The Thessalonians' *do not despise prophecies, but test everything*. We saw what the New Testament writers actually expected of the believers they were writing to.

In week four we honoured the cessationist tradition. Calvin. Edwards. Warfield. MacArthur. Schreiner. We named what cessationism gets right and we agreed with all of it. The sufficiency of Scripture. The closed canon. The rigour about testing. The suspicion of charlatans. The protection of vulnerable believers. The centring of Christ.

In week five we made one careful distinction. Revelation closed with the canon. Illumination, the Spirit's ongoing application of the Word to particular hearts, has been confessed by the Reformed tradition for centuries. Calvin's *internal testimony*. Edwards's *Personal Narrative*. Spurgeon's *personal preaching*. Owen on *communion with God*. Sufficiency of Scripture and ongoing voice are not at odds. They are companions.

Tonight is the close.

The full testing framework

Before we walk to the close, we want to give you the full testing framework, in one place, written out plainly. This is the framework Doxa is built around. It is also the framework Paul gives the Thessalonians and the Corinthians. *Test everything. Hold fast what is good.*

Whatever you sense, in any week to come, however small, however dramatic, run it through these.

1. Scripture. Does it accord with the whole counsel of Scripture? Not just one verse pulled out. The whole. Does it agree with the character of Christ as the Bible reveals Him? If it does not, set it aside without offence. The canon is the plumbline. Anything that contradicts the canon is not from the God of the canon.

2. Spirit. Does it bear the fruit of the Spirit? *Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control* (Galatians 5:22–23). The Holy Spirit's voice produces His fruit. If what you sense is producing pride, division, fear, manipulation, or self-importance, it is not Him.

3. Community. Does the gathered church confirm or caution? Bring it to trusted believers, especially mature ones who walk in sound doctrine. The New Testament does not give us a private hearing—God-on-our-own posture. It gives us a community that tests together.

4. Time. Does it endure or evaporate? Time is a quiet but reliable test. What seemed like a strong impression in the moment may fade in a week. What seemed quiet at first may grow stronger as you walk with it. Do not rush to act on something fresh. Sit with it.

5. Specificity. Is it the kind of word the New Testament calls prophecy? *Upbuilding, encouragement, and consolation* (1 Cor 14:3). Not predictive certainty about the future. Not new doctrine. Not infallible utterance. If what you sense is presenting itself as a guarantee of an outcome, be slow.

6. Fruit it produces in you. What does sitting with this word produce? Humility or pride? Worship or self-importance? A softer heart toward God, or a harder one toward others? The Spirit's voice softens. The enemy's voice hardens. Notice the direction.

If a sense survives all six tests, hold it as a possible word of illumination. Steward it carefully. It may be Him. Or it may not. Either way, you have honoured the process.

The risks both ways, honestly

It is worth naming, before we close, that this question carries real risks in both directions.

The continuationist risk is *hearing too much*. Becoming subjective. Mistaking impulse for the Spirit. Building a life on impressions that were never tested. Following a *"the Lord told me"* into a marriage, a job, a move, a divorce, a financial decision that the rest of life later shows was not Him. Falling for false prophets who confidently predicted what never happened. Losing the anchor of Scripture under the pressure of personal experience. This risk is real. The cessationist tradition has been wise to warn against it.

The cessationist risk is *hearing too little*. Treating Scripture as a closed library rather than a living word. Becoming purely intellectual in the Christian life. Dismissing the Spirit's ongoing work in others' lives because it does not fit the framework. Hardening over time into a defensive posture that finds it hard to receive a friend who says *"I have been thinking about you, and this Scripture came to mind for you."* Missing the Shepherd's voice not because He is silent but be-

cause we have stopped expecting it. This risk is also real. The continuationist tradition, at its best, has tried to name it.

Both risks are pastoral. Neither is a small concern. The careful believer will guard against both.

Three honourable destinations

This is the heart of the close. We promised at the start of this course that no one would be pushed toward a particular conclusion. We meant it. The course ends with three honourable destinations, and every one of them is genuinely honourable.

Destination 1: settled cessationism.

You may have walked through six weeks and concluded that, on the whole, your tradition is right. You believe Scripture is sufficient. You believe the gifts ceased. You believe the Spirit's work today is through Word and sacrament, illumination and conviction, but not through prophecy as the New Testament practised it. That is a faithful place to land. You are in the company of Calvin (mostly), Warfield, MacArthur, and many of the wisest pastors in church history. Continue to honour Scripture. Continue to trust the Spirit's work in you, however you frame it. Be slow to dismiss what you hear in others, even if it makes you uncomfortable. Bless the believers in your church who walk a different road. They are your brothers and sisters.

Destination 2: an open hand toward the next step.

You may have walked through six weeks and concluded that you would like to take the next step into the practice. You have come to think that sufficiency and voice are not at odds. You want to learn, gently, how to hear the Shepherd's voice with discernment. The next course in this series is *Hearing His Voice*. It assumes the question this course has been asking is settled. It does not assume any dramatic experience. It teaches the careful, ongoing practice of attentive listening, testing, and stewarding. It is the natural next step for anyone who finishes this course wanting to keep walking.

If you take that next course, take it with the framework of this course intact. You have been formed in honour for the cessationist tradition. Carry that into the next room. Be slow. Be testing. Be charitable. Be Christ-centred.

Destination 3: the freedom to remain undecided.

You may have walked through six weeks and still not be sure. That is also honourable. Not every question needs to be settled in six weeks. Some honest questions take a lifetime. *Does God still speak today?* may be one of those questions for you. If you are not ready to decide, do not decide. Stay open. Keep walking. Keep reading. Keep praying. The Shepherd is patient. He is not in a hurry to be agreed with. He is mostly interested in being followed.

All three destinations are honourable. All three honour Scripture. All three honour Christ. We will bless every one of them tonight.

A word about what this course was not

Before we close, we want to say plainly what this course was not.

It was not a campaign for any particular doctrine of the gifts. It was not an attempt to persuade you to a charismatic experience. It was not a sneaky path into church practices you do not endorse. It was not asking you to dismiss your tradition. It was not asking you to pretend you have settled something you have not.

What it was, was an inquiry. One honest question, walked carefully, in the company of Scripture, with people you trust. Whatever you take from it, take it with our blessing.

An honest prayer

Here is a prayer to close on. Pray it tonight, alone, after the session. Pray it in your own words, or these.

Lord Jesus, I have sat with this question for six weeks. If You are speaking, give me ears to hear You. If You are silent, give me grace to wait. Either way, You are good. Either way, You are the Shepherd. Either way, I am Yours. Speak, Lord, Your servant hears. Or be silent, Lord, Your servant trusts. Amen.

That prayer is the posture. Hearing or not hearing, the Shepherd is the Shepherd. The relationship is not contingent on whether you receive a personal word this week.

A final scripture

We end where Samuel ended.

"Speak, Lord, for your servant hears." (1 Samuel 3:10)

That is the posture. Not certainty. Not technique. Not insistence. Just the willingness to say, with the boy in the temple, *if You speak, I am here*. Whether that posture meets the speech of God this week or this year or this decade is between you and Him.

A word to the pastor

If you are a pastor finishing this course with a small group from your congregation, thank you for trusting us with them.

If your congregation is mixed, you will now have people ready to take the next step into the practice and people who are not. Honour both. Do not let either group despise the other. The cessationist who declined to go further has not failed. The continuationist who wants to go on has not crossed a line. They are walking the same Lord at different paces.

Bless every honest destination. That is your work tonight.

Before you come to the session

Bring three things to the group.

Where are you tonight? Settled cessationist, open to the next step, or honestly undecided? You do not have to defend it. Just name it.

One sentence on what this course gave you that you did not have six weeks ago.

One Scripture from the course you want to take with you into the next chapter.

*"Wage the good warfare, holding
faith and a good conscience."*

1 TIMOTHY 1:18-19

