

INTRODUCTION

The Current Confusion – An alarm has sounded!

Many people believe that charismatic Christianity is almost exclusively a Protestant phenomenon, but research shows that one-third of all U.S. Catholics (36 percent) fit the charismatic classification, according to the new Barna study. Nearly one-quarter of all Charismatics in the U.S. (22 percent) are Catholics.

Charismatic Christians are defined as those that say they have been "filled with the Holy Spirit" and believe that "charismatic gifts, such as tongues and healing, are still valid and active today."

Another misconception is that charismatic churches belong to a strictly separate group of denominations. In reality, charismatic churches have crossed denominational boundaries in recent years. A survey of senior pastors reveals that seven percent of Southern Baptist churches and six percent of mainline churches are charismatic.

Charismatic and Pentecostal Christians over the past decade have grown from about 30 percent to 36 percent of American adults, or about 80 million people. One out of every four Protestant churches in the United States (23 percent) is a charismatic congregation.

Worldwide some estimates place the charismatic upsurge to be in the vicinity of a quarter of a billion people. Its influence has pervaded both Catholic and Protestant denominations in so-called developing or Third World countries such as Latin America and Sub-Saharan Africa. In particular, it has impacted the Philippines, the Pacific Rim, China, India, and parts of Eastern Europe, notably Romania.

In the U.S. the growth rate for charismatic churches between the years of 1974-1984 was an astounding 1,467%. In Australia between the years of 1976-1981 the Pentecostal churches recorded a growth rate of 385%. In Korea, between the years 1962-82, charismatic churches experienced a growth rate of 742%. Finally, in Singapore from the early 1970s to the early 1980s, while the Bible Presbyterian groups experienced a 242% increase, the charismatic churches experienced a growth rate of 635% (See Napier, *Charismatic Challenge*, p.13). Clearly an alarm has sounded!

Those who have experienced this "second blessing" and have been "baptized" or "saved by the Spirit" regularly practice speaking in tongues, prophesying, healing, and exorcisms. Additionally, those who practice these things believe they are restoring the church to its pristine, primitive, and powerful roots of the first century apostolic church. They also believe that those who do not practice such things are quenching the Spirit, and stifling the church's power, and disregard any who would challenge their experiences.

Still others, not wanting to sound dogmatic, consider themselves open to the possibility that God still may give people miraculous gifts as He did in the early church, but insist that caution be exercised in drawing any conclusions on the matter. Taking this stand they consider themselves to be “open, but cautious.”

In recent years charismatic literature has been flying off the shelves of Christian bookstores. More credible and articulate writers such as Wayne Grudem have convinced many that there is actually a theological basis for the continuation of the sign gifts.

Is there a clear case for cessationism? Should the church be reproducing the miracles of the first century church? Is the church today being restored to its first century roots? Should we trust experiences over revelation? Is there a “lesser degree of prophecy” for the church today? Should everyone speak in tongues as a sign that they have been baptized in the Spirit? Are there any legitimate healers in the church today? Is it better to remain “open but cautious” rather than take a stand? The confusion in the church is overwhelming! How do we answer those who believe in the ongoing sign gifts?

In order to understand the nature of the gifts we must understand them through the sweep of the Scripture and derive a biblically based understanding of them. This is not a study on the Holy Spirit yet many of the doctrines overlap. Any study on the spiritual gifts must take into account, the miracles, signs, and wonders which are recorded in the pages of Scripture. This will be our starting place. Let the Bible be our guide, not the subjective experiences of individuals!

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I. INTRODUCTION TO MIRACLES, SIGNS, WONDERS, AND GIFTS

A. *Vocabulary and Definitions*

1. Miracles

a) Old Testament: פָּלָא (pala) – miracles

(1) Examples - Exod. 3:20; 34:10; Judges 6:13, etc.

(2) The basic meaning of the verb is “to be wonderful” or “to cause a wonderful thing to happen.”

(3) Miracles are the acts of God, designating either cosmic wonders or historical achievements on behalf of Israel. The same word when applied to man (about 15x in O.T.) means “too difficult” or “beyond one’s capabilities”

(4) Egyptian magicians also had the power to perform miracles (Exod. 7ff.)

(a) Their miracles were inferior to the miracles of Yahweh

(5) False prophets who wished to seduce Israel to apostasy away from Yahweh are also attributed the power to perform signs and wonders (Deut. 13:2ff)

(a) Even though a prophet may perform such signs, he was to be tested by his teaching. If his teaching would lead to other gods, he was to be rejected (Deut. 13:1-5).

b) New Testament: δύνάμις (dunamis) - Miracles / mighty works / powers / miraculous powers

(1) Examples – Matt. 7:22; 11:20, 21, 23; 13:58; Mark 6:2, etc.

(2) An event in the external world brought about by the immediate agency or the simple volition of God, operating without the use of means, capable of being discerned by the senses, and designed to authenticate the divine commission of a religious teacher and the truth of his message – Easton’s Bible Dictionary

2. Signs

a) Old Testament: אוֹת (*oth*) – signs

(1) Examples – Exod. 4:9, 17, 28, 30; 7:3; 10:1, 2, etc. – Of the nearly 80 uses of the word in the MT, nearly half are in the Pentateuch.

(2) Meaning – “miraculous signs”

(3) Significance: In the historical books especially, the “sign” serves as a confirmation or authentication of the divine or prophetic word. – *NIDOTTE*, 322.

(4) The purpose of the sign was to impart knowledge and to bring the people to the realization that “The LORD is God; besides Him there is no other” (Deut. 4:35)

b) New Testament: σημεῖον (*semeion*) – sign, wonder, miracle, attesting miracle, miraculous sign

(1) Examples – John 2:11, 23; 3:2; 4:48; 6:2; 6:26; 7:31; 9:16; 11:47; 12:37; 20:30, etc.

(2) 77x in NT – primarily in the Gospels (48x), Acts (13x), Paul’s epistles (8x), Hebrews (1x), Revelation (7x)

(3) Meaning: A sign by which one recognizes a particular person or thing, a confirmatory, corroborative, authenticating mark or token. When it has the character of the marvelous, the word acquires the meaning of “miraculous sign.” *NIDNTT*, 626.

(4) It can denote in general a miracle worked by God, or a miracle-worker, which contradicts the natural course of things.

3. Wonders

a) Old Testament: מוֹפֵת or מוֹפֵת (*mopheth or mopheth*) – token, sign, portent, or miracle

(1) Examples: Exodus 4:21; 7:3; 11:9, 10; 15:11; Deut. 4:34; 6:22; 7:19, etc.

(2) תִּמְהָה (*temah*) – Aramaic word for the same, used exclusively in Daniel (4:2, 3; 6:27)

(3) Most often used in combination with “signs”

(4) Meaning: A special display of God's power or, a sign or token of a future event, which causes awe and amazement in the beholders.

b) New Testament: τέρας (*teras*) – Miraculous sign, omen, or wonder

(1) Examples: Matt. 24:24; Mark 13:22; John 4:48; Acts 2:19, 22, 43, etc.

(2) Occurs in the NT 16x (9x in Acts), exclusively in the plural and only in combination with *semeion*.

(3) Meaning: Terrible appearances which elicit fright and horror, and which contradict the ordered unity of nature.

4. Spiritual Gifts / Gifts (of the Holy Spirit)

a) μερισμοῖς (*merismois*) distributions (Hebrews 2:4)

b) δόματα (*domata*) presents or gifts (Eph. 4:8)

c) πνευματικῶν (*pneumatikon*) spirituals, things pertaining to the spirit; spiritual gifts (1 Cor. 12:1; 14:1, 12)

d) χαρίσματα (*charismata*) gifts of grace, free gifts (Rom. 11:29; 12:6; 1 Cor. 12:4, 9, 28, 30, 31)

5. Significant Combinations

a) In addition to “signs and wonders” being used in combination throughout the Scriptures, four times in Scripture “signs,” “wonders,” and “miracles” are used together in the same verse. In one of those three instances, all four words (signs, wonders, miracles, and gifts) are used in combination.

(1) Acts 2:22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—

(a) All three activities attested to Christ's identity as God's spokesman, and Son

(2) 2 Corinthians 12:12 The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

(a) All three activities attested to Paul's identity as Christ's representative

(b) In the Greek there is also a definite article in front of the word "apostle" marking it out as "the" specific apostolic gift.

(3) Hebrews 2:3-4 how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

(a) Includes the phrase "and gifts of the Holy Spirit"

(b) "various miracles and gifts" = Literally, "manifold powers and distributions of the Holy Spirit"

(c) "Signs, wonders, miracles, and gifts" attested to the apostles as Christ's unique representatives

(i) "The instrumental case is used with all four items...Each word adds an idea about the *erga* (works) of Christ. *teras* (wonder) attracts attention, *dunamis* (power) shows God's power, *sêmeion* reveals the purpose of God in the miracles." – A.T. Robertson

(ii) The instrumental use of the dative case means that the signs and wonders were the "signs" of an apostle, destroying any speculation that the gifts of an apostle were things such as the exercise of grace, or church planting, etc. (Instrumental Dative = things by means of which the action is performed – God testified by means of...)

(iii) It is also important to note that signs and wonders and miracles are distinct from gifts of the Spirit.

(4) 2 Thessalonians 2:7-10 ⁷ For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. ⁸ And then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; ⁹ that is, the one whose coming is in accord with the activity of Satan, with all power (δύναμις) and signs (σημείον) and false wonders (τέρας ψευδός), ¹⁰ and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

(a) Miracles, signs, and false wonders attest to the identity of the man of lawlessness/antichrist

(b) The purpose of antichrist's miracles is to deceive people away from the worship of the true God like the O.T. false prophets

II. SIGNS AND WONDERS IN THE OLD TESTAMENT

A. Examples of Old Testament Signs

1. Gifted Individuals

a) Joseph – He was the first OT figure to receive extraordinary gifts from God. Evidently a prophet, Joseph was able to interpret dreams and predict the future course of history. All of his gifts were prophetic in nature, in that he delivered divinely revealed truth.

(1) Gen 37:5-8; 40:1-23; etc.

b) Others notable figures

(1) Moses – Lawgiver, prophet, miracle worker (see further notes)

(2) Samuel - Prophecy, judge

(3) Samson - Judge, supernatural strength

(4) Daniel - Interpretation of dreams, prophecy

(5) Elijah – Prophecy, miracle-worker

(6) Elisha - Prophecy, miracle-worker

2. Signs and Wonders

- a) Exodus 7:3³ "But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt.
- b) Deuteronomy 4:34³⁴ "Or has a god tried to go to take for himself a nation from within *another* nation by trials, by signs and wonders and by war and by a mighty hand and by an outstretched arm and by great terrors, as the LORD your God did for you in Egypt before your eyes?
- c) Deuteronomy 26:8⁸ and the LORD brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders;
- d) Deuteronomy 6:22²² 'Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household;
- e) Deuteronomy 29:3³ the great trials which your eyes have seen, those great signs and wonders.
- f) Nehemiah 9:10¹⁰ "Then Thou didst perform signs and wonders against Pharaoh, Against all his servants and all the people of his land; For Thou didst know that they acted arrogantly toward them, And didst make a name for Thyself as *it is* this day.
- g) Psalm 135:9⁹ He sent signs and wonders into your midst, O Egypt, Upon Pharaoh and all his servants.
- h) Isaiah 8:18¹⁸ Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion.
- i) Jeremiah 32:20²⁰ who hast set signs and wonders in the land of Egypt, *and* even to this day both in Israel and among mankind; and Thou hast made a name for Thyself, as at this day.
- j) Jeremiah 32:21²¹ And Thou didst bring Thy people Israel out of the land of Egypt with signs and with wonders, and with a strong hand and with an outstretched arm, and with great terror;
- k) Daniel 4:2² "It has seemed good to me to declare the signs and wonders which the Most High God has done for me.
- l) Daniel 4:3³ "How great are His signs, and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.
- m) Daniel 6:27²⁷ "He delivers and rescues and performs signs and wonders In heaven and on earth, Who has *also* delivered Daniel from the power of the lions."

3. The Prophetic Office

a) The prophet functionally served as a spokesman for God's Word. Thus, the miracles that a prophet performed gave credence to the fact that his message was of divine origin (From the One True God). Often the prophets called the nation of Israel back to the message which Moses had delivered to the people, i.e. they related the historical circumstances/situations to the blessings and curses of the Covenant.

(1) "Thus says the LORD"

(2) "...declares the LORD"

(3) "The oracle concerning"

(4) "The Word which came from the Lord..."

(5) "The word of the Lord was to..."

b) Moses – He was the first miracle-working man mentioned in Scripture. Moses was unmatched in the O.T. narrative as a miracle worker and prophet. He held the premier position as the prophet of Israel, and Lawgiver.

(1) 40 years after the flood the Canaanites were still talking about the parting of the Red Sea and the supernatural defeat of the kings of the Trans-Jordan! They were deathly afraid of the Israelites and their God because of His power (Joshua 2:10). In fact many of the verses which use the terms signs and wonders relate back to the time period of the Exodus.

(2) Deuteronomy 34:10-11 Since then no prophet has risen in Israel like Moses, whom the LORD knew face to face,¹¹ for all the signs and wonders which the LORD sent him to perform in the land of Egypt against Pharaoh, all his servants, and all his land,¹² and for all the mighty power and for all the great terror which Moses performed in the sight of all Israel.

(3) For what purpose did God give Moses the ability to perform miracles? The answer is given in Exodus 4:1-5

(a) The Israelites would not have believed that Moses was a prophet sent from the Almighty if He were unable to prove it. "What if they will not believe me or listen to what I say? For they may say, 'the LORD has not appeared to you.'" (v. 1)

(b) It was for just such a contingency that the LORD gave Moses the power to work miracles; "That they may believe that the Lord God of their fathers...has appeared to you." (v. 5)

(c) Miracle-working powers were credentials to prove that Moses was a prophet sent from God with a divinely revealed message. The wonders which were done at his command were God's testimonies that Moses indeed spoke the word of truth.

(i) This principle of purpose universally applies to Old Testament Miracles. Only those who were inspired of God to speak his Word were wonder-workers. It was a gift exclusively held by prophets.

(ii) The same argument will stand for the miraculous sign gifts in the N.T.

(4) Moses even predicted that a prophet like himself would one day arise among the nation of Israel (Deut. 18:15-19) – A prediction of Christ

(a) ¹⁵ "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him..." ¹⁸ 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. ¹⁹ 'And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him.

c) Elijah – In calling down fire from heaven on Mount Carmel to consume his sacrifice, Elijah was validating his ministry as a prophet of the one, true God.

(1) His prayer – “O LORD, the God of Abraham, Isaac and Israel, today let it be known that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word.” - 1 Kings 18:36

(2) Elijah considered the miracle as confirmation to the people that the man by whom it came was prophet of God. He was earnestly motivated for the multitudes to heed the Word of the Lord which was calling them to repentance.

d) Other Texts

(1) Psalm 74:9

(a) In the midst of complaints that God's people were desolate (w/o God), the psalmist says, “We do not see our signs; There is no longer any prophet, nor is there any among us who knows how long.”

(b) Hebrew parallelism: The three parallel phrases are significant; each expresses the same basic idea, but adds a little more to the thought (complementary parallelism).

(c) The absence of signs is parallel or equivalent to the absence of a prophet, which in turn is the same as having no authoritative answer to their question, “How long will God be absent from us?”

(d) This endorses the argument that only prophets worked miracles. **Where miracles are performed we should expect to hear the inspired Word of God spoken. When there is not a prophet, there are no signs.**

B. The Purposes of Old Testament Signs

1. A critical question

a) If the purpose for which any miracle or gift was given was a temporary purpose, then that miracle or gift would obviously become redundant once its purpose was fulfilled. Therefore, the key question in deciding whether any miracle or gift was intended to continue is – What was the purpose behind the gift or miraculous event? Were they intended to be short term or long term? Whether they were in the Old Testament or New Testament there was a divine purpose in signs, wonders, miracles, and gifts.

2. Attestation of the Divine Commission

a) As previously stated, miracle-working powers as well as certain other sign gifts were credentials to prove that a prophet had been sent from God with a divinely-revealed message. This held true for dream-interpreters, miracle workers, and prophets.

b) Signs and wonders drew attention to the Word of the prophets, without which the wondrous events would puzzle rather than instruct.

(1) *“Miracles are by nature silent witnesses that need the word for understanding. With no specific word they are more open to diverse and perverse interpretations.”* Mark Saucy

(2) Deut. 13:1-5 The prophetic acid test

3. The Writing of Scripture

a) Significantly in Hebrew culture, they did not just repeat stories to one another like the game of telephone. The verbal account was usually accompanied by a written record of the events. Thus, the Scriptural authority was derived from God’s endorsement of the prophet who wrote it. Endorsement of the prophetic ministry came in the form of signs and wonders or predictions that came to pass (which led people to YHWH as the true God).

b) Miraculous signs are not uniformly distributed throughout the OT. They are largely grouped in three main periods, each of which was marked by a life-and-

death struggle for the people of God and which put Yahweh's saving power and will to the proof. Significantly, these periods also coincided with the writing of Scripture:

- (1) The redemption of the people of God from Egypt, and their establishment in the Land of Canaan.
- (2) The conflict with pagan religion under Elijah and Elisha
- (3) The time of Daniel during the exile when the supremacy of Yahweh and the faithfulness of Daniel and his companions were vindicated
- (4) [The coming of Jesus and the apostolic era]

4. Unique situations

- a) Judges – they not only delivered people, but also governed the people (Judges 2:16-19). They were also national leaders (Deut. 17:9) to whom the populace was to consult in difficult matters of jurisprudence. In this sense, judges like Samson were the heirs to a Mosaic position of national rule and often became channels of divine communication to the nation of Israel. This was a transitional and unique period in Israel's history.
- b) Joshua – he himself was an instrument of divine communication, or prophecy, as when the sin of Achan (Joshua 7) had to be uncovered and when it was time to renew the covenant with Israel near his death (Joshua 23-24).
- c) To say that all the judges between Joshua and Samuel spoke prophetically would be to assert more than can be proved from Scripture. However, it is likely that there were prophets through this time period which served as God's mouthpieces to the nation.

5. The Point

- a) The signs done among Israel by the prophets in the O.T. were God's means of validating the ministry and message of His servants. When the prophet spoke, he spoke for God. The signs and wonders that attended his message only served to authenticate the origin of his message and identify him as a prophetic spokesman of the one true God.

<i>Infancy</i>	<i>Maturity</i>
1. Revelatory (Foundational)	3. Speaking (Structural)
Apostleship	Evangelism
Prophecy	Teaching
Distinguishing of Spirits	Pastor-Teaching
Word of Knowledge	Exhortation
Word of Wisdom	
2. Confirmatory (Accompany Revelatory Gifts)	4. Auxiliary / Serving (Support Speaking Gifts)
Faith	Helps/Ministry
Healings	Mercy
Effecting Miracles	Giving
Tongues	Governing/Ruling
Interpretation of tongues	
Raising the dead	
*Baptism of the Spirit - Acts	

III. SIGNS AND WONDERS IN THE NEW TESTAMENT

A. *Messianic Miracles*

1. The Office of the Messiah

a) The Prophet, the rightful Heir to the throne of the Davidic kingdom, the Savior [Lamb] who would atone for the sins of His people, the second person of the Trinity, God in the flesh, who would come from eternity past, the Son of Man, the Son of God, the Holder of dominion, glory, and an everlasting kingdom.

2. The Miracles of the Messiah

a) Function:

(1) Jesus the Messiah's miracles serve precisely the same purpose as those of the Old Testament prophets. Jesus performed many miracles to prove that He was the great prophet that Moses predicted would rise from among the people (Deut. 18:15). The fact that His miraculous powers exceeded even Moses' argued for His deity (John 20:30-31), and verified not only His identity as the Son of God, but the origin of His message as being from God (John 5:36).

b) Miracles, Signs, and Wonders

(1) From the Gospels of Matthew, Mark, and Luke

<i>Miracle</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>
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Cleansing a Leper	8:2	1:40	5:12
Healing Centurion's servant of Paralysis	8:5		7:1
Healing Peter's Mother-in-law	8:14	1:30	4:38
Healing the sick at evening	8:16	1:32	4:40
Stilling the Storm	8:23	4:35	8:22
Demons entering swine	8:28	5:1	8:26
Healing a Paralytic	9:2	2:3	5:18
Raising the Ruler's Daughter	9:18, 23	5:22, 35	8:40, 49
Healing the Hemorrhaging woman	9:20	5:25	8:43
Healing two blind men	9:27		
Healing a demon-possessed, dumb man	9:32		
Healing a man's withered hand	12:9	3:1	6:6
Healing a demon-possessed, blind, dumb man	12:22		11:14
Feeding the 5,000	14:13	6:30	9:10
Walking on the sea	14:25	6:48	
Healing the Gentile woman's daughter	15:21	7:24	
Feeding the 4,000	15:32	8:1	
Healing the epileptic boy	17:14	9:17	9:38
Temple tax/fish's mouth	17:24		

Healing two blind men	20:30	10:46	18:35
Withering the fig tree	21:18	11:12	
Casting out unclean spirit		1:23	4:33
Healing a deaf mute		7:32	
Healing a blind man at Bethsaida		8:22	
Escape from the hostile multitude			4:30
Catch of fish			5:1
Healing the infirm, bent woman			13:11
Healing the man with dropsy			14:1
Cleansing ten lepers			17:11
Restoring a Servant's ear			22:51

(2) From the Gospel of John

- (a) Water into wine (John 2:1)
- (b) Healing of the official's son – over a great distance (John 4:46)
- (c) Healing of the lame man (John 5:1)
- (d) Feeding of the five thousand (John 6:1)
- (e) Walking on the Water (John 6:19)
 - (i) Boat transported to shore
- (f) Healing a man born blind (John 9:1)
- (g) Raising Lazarus from the dead (John 11:43)
- (h) Second catch of fish (21:1)

(i) The resurrection (John 20; cf. John 10:17, 18)

c) Exorcisms (Matt. 8:28; Mark 1:23)

(1) Jesus' exorcisms were a form of healing, which in turn was a type of miracle

(2) The gospel writers even chose to use the word "rebuke" when Jesus exorcised demons [*ἐπιτιμάω* / *epitimaō*], to demonstrate that He had authority over the demonic realm (Matt. 17:18; Mark 1:25, 9:25; Luke 4:35; 9:42). The word "rebuke" is never used of Jewish or Greek exorcisms. It carries the idea of censure. In addition to demons, Jesus also rebuked the wind (Mark 4:39) and fevers (Luke 4:39).

(3) The demons themselves recognized Jesus authority over them (Acts 19:15)

(a) He did not permit them to speak (Mark 1:34)

(b) They knew His identity as the "Holy One of God" (Mark 1:24, 34), the Son of God (Mark 3:11), and Messiah (Mark 3:11)

(c) Jesus had the power to torment them (Mark 5:7, 8)

(d) He could cast them out of the victim and send them to the place of His choosing, such as into animals (Mark 5:12, 13), or the abyss (Luke 8:31).

d) Effecting miracles - Jesus healed the sick, the blind, the lame, and lepers among others

(1) To this day, no one has ever restored withered limbs, healed men born blind, healed lepers, or healed disfigured cripples by the command of their voice. Jesus delegated this authority to His messengers the apostles. However, even they did not heal people according to the same scope nor did they perform nature miracles as Jesus did.

e) Raising the dead – In the gospel narratives, Jesus raised three individuals from the dead

(1) Jesus raised the widow's son at Nain (Luke 7:11-17) [The response is significant – "a great prophet has risen among us!" and "God has visited His people!"];

(2) Jesus raised the ruler's 12 year old daughter (Luke 8:40, 49-56)

(3) Lazarus had been dead four days when Jesus raised him! (John 11:17)

(4) Jesus Himself was raised from the dead.

(5) Certain types of miracles were not even duplicated by apostles because they were not deity (raising the dead after 3 days, calming storms, changing water into wine, feeding five thousand, etc.)

f) Tongues

(1) Significantly – tongues did not appear on the scene until after Jesus' rejection, crucifixion, and ascension.

(2) Purpose - Tongues were not meant as a sign of the kingdom being at hand, but a sign of judgment against the Jewish nation for rejecting the kingdom and their Messiah (1 Cor. 14:21-22)

3. The Nature of Messiah's Healings

a) Purposeful

(1) Jesus did not heal everyone (John 5:3-5), nor did He heal indiscriminately. He did not perform signs upon request either (Matt. 12:38-40).

b) Instantaneous and Complete

(1) With only three exceptions, the miracles of Jesus were performed instantaneously and completely. He spoke and it was done. The only delays ever recorded consisted of only minutes.

(a) The exception with a point – Mark 8:22-26

(b) Luke 17:11-19

(c) John 9:1-7

c) Verifiable

(1) The miracles of Jesus were visible to all and verifiable to the masses (John 2:11; John 3:2; 4:19, 29; 4:53; 5:9-12; 6:14; 9:1-11; 11:42-48)

d) In Absentia

(1) Healings were also done from a distance and without physical contact, simply by the word of His authority, or by others touching Him (Matt 8:16; cf. Mark 2:10-12)

e) Awe Inspiring

(1) The miracles of Jesus produced a sense of awe from the masses (Matt. 9:1-8; 9:33; 12:23; 15:31; Mark 2:12; 3:6; 3:10; 5:20; 7:37; Luke 11:14; 18:43; 9:1-41; 11:47-48)

f) Abundant

(1) Jesus healed an unlimited number and in scope (Matt. 4:23-25; 8:16; 9:35; 12:15; 14:35-36; 15:30-31; Mark 1:32-34; 3:7-11; Luke 6:17-19; 7:21; 9:11; John 6:2; 7:31; 12:37; 20:30; 21:25)

g) Unique

(1) Christ's healing ministry has never been duplicated (Matt. 9:32-33; Mark 2:12; Luke 10:24; John 9:32)

h) Kingdom Oriented

(1) The miracles of Jesus demonstrated the nearness of the kingdom of God in the Son, and His victory over Satan's kingdom (Matt. 12:25-29). The healings were never done as an end unto themselves.

4. Their Purpose

a) The primary purpose of Christ's miracles was to call attention to the divine authority of his teaching. While there are many great truths wrapped up in Jesus' miraculous acts, they could not be understood without His prophetic utterances to which they attested.

(1) John 5:36 ³⁶ "But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish-- the very works that I do-- testify about Me, that the Father has sent Me.

(2) John 8:28 ²⁸ Jesus therefore said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.

(3) John 10:37-38 ³⁷ "If I do not do the works of My Father, do not believe Me; ³⁸ but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father."

(a) The signs were the validation of His authority as a prophet of God, and His intimate union with the Father.

(4) John 20:30-31 ³⁰ Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

(a) That you might believe that Jesus is the Messiah, the Christ, the Son of God, and the greatest of all prophets, and that you might receive His words as words of life.

B. The Delegation of Messianic Authority

1. To the Twelve Disciples

a) Matthew 10:1-14 And having summoned His twelve disciples, **He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.** ² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot, and Judas Iscariot, the one who betrayed Him. ⁵ These twelve Jesus sent out after instructing them, saying, "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; ⁶ but rather go to the lost sheep of the house of Israel. ⁷ "And as you go, preach, saying, **'The kingdom of heaven is at hand.'** ⁸ **"Heal the sick, raise the dead, cleanse the lepers, cast out demons;** freely you received, freely give. ⁹ "Do not acquire gold, or silver, or copper for your money belts, ¹⁰ or a bag for your journey, or even two tunics, or sandals, or a staff; for the worker is worthy of his support. ¹¹ "And into whatever city or village you enter, inquire who is worthy in it; and abide there until you go away. ¹² "And as you enter the house, give it your greeting. ¹³ "And if the house is worthy, let your greeting of peace come upon it; but if it is not worthy, let your greeting of peace return to you. ¹⁴ "And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet.

b) Mark 6:7ff ⁷ And He summoned the twelve and began to send them out in pairs; and He was giving them authority over the unclean spirits; ⁸ and He instructed them that they should take nothing for their journey, except a mere staff; no bread, no bag, no money in their belt; ⁹ but to wear sandals; and He added, "Do not put on two tunics." ¹⁰ And He said to them, "Wherever you enter a house, stay there until you leave town. ¹¹ "And any place that does not receive you or listen to you, as you go out from there, shake off the dust from the soles of your feet for a testimony against them." ¹² And **they went out and preached that men**

should repent. ¹³ And they were casting out many demons and were anointing with oil many sick people and healing them... ³⁰ And the apostles gathered together with Jesus; and they reported to Him all that they had done and taught.

c) Luke 9:1-11 And He called the twelve together, and gave them power and authority over all the demons, and to heal diseases. ² And He sent them out to proclaim the kingdom of God, and to perform healing. ³ And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece. ⁴ "And whatever house you enter, stay there, and take your leave from there. ⁵ "And as for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them." ⁶ And departing, they began going about among the villages, preaching the gospel, and healing everywhere. ⁷ Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead, ⁸ and by some that Elijah had appeared, and by others, that one of the prophets of old had risen again. ⁹ And Herod said, "I myself had John beheaded; but who is this man about whom I hear such things?" And he kept trying to see Him. ¹⁰ And when the apostles returned, they gave an account to Him of all that they had done. And taking them with Him, He withdrew by Himself to a city called Bethsaida. ¹¹ But the multitudes were aware of this and followed Him; and welcoming them, **He began speaking to them about the kingdom of God** and curing those who had need of healing.

2. To the Seventy

a) Luke 10:1-24 Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come... ⁹ and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'... For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴ "But it will be more tolerable for Tyre and Sidon in the judgment, than for you. ¹⁵ "And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades! ¹⁶ "The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me." ¹⁷ And the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." ¹⁸ And He said to them, "I was watching Satan fall from heaven like lightning. ¹⁹ "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. ²⁰ "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."... ²³ And turning to the disciples, He said privately, "Blessed are the eyes which see the things you see, ²⁴ for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."

(1) Only in Luke / Significance of Lukan authorship (See Appendix A)

3. To the Eleven

a) As unique witnesses to the life and resurrection of Christ: This role is repeatedly emphasized by the apostles

(1) Acts 1:1-3 The first account I composed, Theophilus, about all that Jesus began to do and teach, ² until the day when He was taken up, after He had by the Holy Spirit given orders to the apostles whom He had chosen. ³ To these He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the kingdom of God.

(2) Acts 1:7-8 He said **to them**, “It is not for you to know times or epochs which the Father has fixed by His own authority; ⁸ but **you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses** both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

(3) Acts 1:21-26 “It is therefore necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us - ²² beginning with the baptism of John, until the day that He was taken up from us—one of these should become a witness with us of His resurrection.” ²³ And they put forward two men, Joseph called Barsabbas (who was also called Justus), and Matthias. ²⁴ And they prayed, and said, “Thou, Lord, who knowest the hearts of all men, show which one of these two Thou hast chosen ²⁵ to occupy this ministry and apostleship from which Judas turned aside to go to his own place.” ²⁶ And they drew lots for them, and the lot fell to Matthias; and he was numbered with the eleven apostles.

(4) Acts 2:32 “with the eleven...This Jesus God raised up again, to which we are all witnesses.”

(5) Acts 3:15 “The Prince of life, the One whom God raised from the dead; a fact to which we are witnesses.”

(6) Acts 5:31-32 “He is the one whom God exalted to His right hand as a Prince and a Savior...And we are witnesses of these things;”

(7) Acts 10:39-42 ³⁹ “And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem. And they also put Him to death by hanging Him on a cross. ⁴⁰ “God raised Him up on the third day, and granted that He should become visible, ⁴¹ not to all the people, but to witnesses who were chosen beforehand by God, **that is, to us**, who ate and drank with Him after He arose from the dead. ⁴² “And He ordered us to

preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.

(8) 1 John 1:1-4 ¹ What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life-- ² and the life was manifested, and **we have seen and bear witness** and proclaim to you the eternal life, which was with the Father and was manifested to us-- ³ **what we have seen and heard** we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. ⁴ And these things we write, so that our joy may be made complete.

(a) All these texts show that the first and highest duty of the apostles was to be eyewitnesses of the majesty of Christ's resurrection; to give evidence to their generation and to set down their testimony in writing for posterity – **The apostles could never possibly have successors!**

(b) When the apostles were martyred they were never replaced

b) Transference of the church's instruction to the apostolic teaching after Jesus ascension – Acts 2:42/Cf. Acts 1:1. The apostles served as inspired channels of new Truth.

(1) Acts 2:43 And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles

(2) Acts 4:33 And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all.

(3) Acts 5:12 And at the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico.

(4) Significance of Lukan authorship

C. Messiah's Ascension and Distribution of Gifts to the Church

1. John 14-16

a) When I go I will send to you...

(1) John 14:16-17, 26 – "...The Father will send" – "you know"

(2) John 14 26:-27 – "...I will send to you" – The disciples

(3) John 16:7 “If I don’t go...He will not come to you” “I will send Him to you

(a) Three-fold ministry

- Conviction of sin, righteousness, and judgment (16:8-11)
- Guidance into truth – i.e., writing of Scripture (16:13)
- Glorification of the Son – (16:14-15)

2. Acts 1:8

a) “You (the apostles) will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth...Acts 1:26 – the apostles...Acts 2:1 “they were all in one place”

3. Ephesians 4:7-13

1. Two Ways in which Christ’s Victory was Accomplished

(1) Through His Ascension (9-10)

(a) Explains “He ascended” of v. 8

(2) Through His Distribution of the Gifts (11)

(a) Explains “He gave” of v. 8

b) Christ’s victory demonstrated in His ascension and distribution of the gifts to the church “to each one of us grace was given according to the measure of Christ’s gift”

c) Verse 9 “He ascended” – Christ’s ascension to glory meant “filling all things” (Eph. 1:22)

d) Verse 11-13 “and He gave” – gifted men to the church, until unity, maturity, and the fullness of Christ are attained.

(1) Apostles, Prophets, Evangelists, and Pastor-Teachers

- Not a five-fold ministry but a four-fold (2 infancy/2 maturity)

(2) Diversity of gifts are for the unity of the church

➤ Psalm 68 – context

- Historical movement from God’s past faithfulness to Israel to a future in which all the nations of the earth would worship Him

- Between the account of past victory and the expression of future hope lies an affirmation of God's faithfulness in the present
- 68:17-18 – Climax of the historical review where God moves from Sinai into the sanctuary on Mt. Zion (God's ascension to His throne on Zion).
- Psalm 68:17-18 is a reference to Judges 5:12 – Deborah and Barak
 - 68:17 – Sinai inside the sanctuary at Jerusalem – God's power there the same as Sinai (Exodus 19)
 - 68:18 – describes the victories that God gave the Israelites as they moved into occupied Canaan.
 - NT application – “The Christ who in His descent to earth and ascent to heaven triumphed over all his enemies is the same Christ who from his position of triumph at God's right hand distributes diverse gifts to his people in order to foster their unity”

IV. SPIRITUAL GIFTS IN THE CHURCH AGE

A. *Spiritual Gifts – Their Use*

1. Bestowal of the Gifts – Trinitarian distribution

- a) Father – I Cor. 12:28
- b) Son – Eph. 4:7
- c) Spirit – 1 Cor. 12:11

2. Identification of Gifts

- a) 1 Cor. 12:8-10 {word of wisdom, word of knowledge, faith, gifts of healing, miracles, prophecy, distinguishing of spirits, tongues, interpretation of tongues} all revelatory and confirmatory gifts which were given to apostles
- b) 1 Cor. 12:28-30 {first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues, interpretation of tongues}
- c) Rom. 12:6-8 {prophecy/faith, service, teaching, exhortation, giving, leading, mercy}
- d) Eph. 2:20 {apostles and prophets} speaking gifts
- e) Eph. 4:11 {apostles, prophets, evangelists, pastor-teachers} speaking gifts
- f) 1 Pet. 4:10-11 {speaking, serving} speaking gifts and serving gifts
- g) Acts 6:2, 4 {ministry of the word – speaking; serving tables – serving} speaking gifts and serving gifts

3. Categories

- a) Infancy vs. Maturity – two of the passages in which spiritual gifts are found address the move from infancy to maturity in the churches. These passages furnish an analogy of the collective body's growth from immaturity to maturity;

that is from childhood to adulthood, and the intermediate stages that characterize that growth.

(1) Hebrews 5:11-14 – this passage demonstrates the infancy to maturity tension – maturity derived from a better understanding of the Word of God in this context.

(2) 1 Cor. 13:10-13 – in arguing for the *permanence* of love, Paul demonstrates that the other gifts would only fulfill a purpose for a limited time in the infancy stage of the church – See section on 1 Cor. 13

(3) Eph. 4:13-14 – the giving of gifted men to the church was to build it up until it reached maturity – When would maturity be reached? More on this topic later

(a) The diversity in the gifts was designed to lead to greater unity and maturity in the body.

b) Infancy – foundational gifts given only to the early church until the writing of Scripture had been completed and the churches had reached maturity, or Christ had returned [ultimate maturity].

(1) *Revelatory* – Gifts given to the apostles and prophets. These gifts allowed the apostle or prophet to receive new revelation from God and resulted in the inspired writing of Scripture [apostleship, prophecy, word of wisdom, word of knowledge, distinguishing of spirits]

(2) *Confirmatory* – gifts which accompanied the revelatory gifts demonstrating the divine origin of the message which was communicated through God's spokesman [faith, healings, miracles, tongues, interpretation of tongues]

c) Maturity –

(1) *Speaking* – gifts which enable the communication of the gospel message to unbelievers and which edify the ranks of believers [evangelism, teaching, pastor-teaching, exhortation]

(2) *Auxiliary/Serving* – gifts which support the speaking gifts by serving and up-building the body of believers [helps/ministry, showing mercy, giving, governing/ruling]

4. Infancy Gifts – Foundational

a) Revelatory – Only given to apostles and prophets (Eph. 2:20; 3:5; 4:11; 2 Peter 3:2)

(1) Word of Wisdom (*logos sophias*) – this is not the wisdom which all believers have at their disposal. The gift of wisdom allowed apostles and prophets to receive the revelation of “God’s wisdom in a mystery, the hidden wisdom” (1 Cor. 2:7). As such they were able to serve as God’s mouthpieces and write much of the information in the pages of Scripture (1 Cor. 2:6-13; 2 Pet. 3:14-16).

(2) Word of Knowledge (*logos gnōseōs*) – this is not the same knowledge that all believers have at their disposal. It is in the same category as a word of wisdom, yet distinct. While the word of wisdom brought direct revelation, the word of knowledge was the ability to grasp that objective revelatory data and by inspiration apply it in various connections.

(a) Knowledge overlaps with the gifts of both prophecy and apostleship.

(b) The relation of knowledge to prophecy is demonstrated in 1 Cor. 13:2. See also Col. 2:2-3 as well as 2 Peter 3:1-2.

(3) Distinguishing Spirits (*diakriseis pneumatōn*) – Discernment in spiritual matters should be developed in all believers, but that is not what is in view here. Specially gifted individuals (apostles and prophets) were able to discern whether or not words had originated with the Holy Spirit or with some other spirit (1 Cor. 14:29). Such specialized discernment accompanied prophetic utterances.

(a) **Example:** Paul recognized the words of the young lady as having their source in a spirit of divination [literally a spirit of “python”] (Acts 16:16, 18) even though her words appeared to be orthodox; “These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation.”

(4) Prophecy (*prophētēs*) - Infancy/speaking gift

(a) Eph. 2:20– Note the language [genitive of apposition]. This is not the foundation which the apostles and prophets **laid**, but the foundation which they **were**.

(i) A foundation is only laid once!

(b) Purpose of the Prophetic Office

(i) Reception of new revelation

- (ii) Ministry to local bodies until the completion of Scripture or maturity reached
- (iii) Accountability for other prophets (1 Cor. 14:29)
- (iv) Distinguishing of spirits (1 Cor. 14:29; 1 John 4:1-6)
- (v) Recording of Scripture – Mark, Luke, James, Hebrews, Jude?
- (vi) Apostles could have the gift of prophecy also, but not all prophets are necessarily apostles** i.e. Agabus (Acts 11:28; 21:10)
- (vii) **Tongues, is in a unique class. When interpreted by those gifted with interpretation, tongues could be a means of communicated revelation of the mysteries of God (1 Cor. 14:2)

(5) Apostleship (*apostolos*) – Infancy/speaking gift

(a) Responsibilities

(i) Messengers of Christ

(a) “apostle” is a transliteration of the Greek word *apostolos*, which in turn is related to the verb *apostellō*. The basic meaning is “to send forth.” This is equivalent to the O.T. office of the *shaliah* taken from the verb *shalah*. This person was “one who was sent to represent another.” This representative held the authority of the person who sent them and was for all intents and purposes, like talking the sender themselves. They never delivered their own message, but instead delivered the one given to them. They had the full authority of the one who had sent them.

(b) In N.T. times the representatives of the Sanhedrin were such men. When you spoke to *shaliah*, you were speaking to the full Jewish Sanhedrin itself.

(ii) Prototypical elders

(a) The apostles stood in as prototypical elders until elders could be appointed from among the men of the church (Titus 1:5; 1 Pet. 5:1).

(iii) Stewards of the Mystery

(a) The mystery of Christ (Gentiles are fellow heirs, fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel) was made known to the apostles and prophets (Eph. 3:4). Facing imminent death, they recognized the need for written revelation. Thus, they recorded Scripture before their martyrdom (Eph. 2:20; 3:5; 2 Pet. 1:12-21; 3:1-2; 2 Pet. 3:14-16)

(b) Qualifications

(i) Called and chosen for the office, immediately and directly by Christ Himself (Luke 6:13; Acts 1:2; Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1; 1 Pet. 1:1; 2 Pet. 1:1; cf. James 1:1; Jude 1:1)

(ii) Apostles acted as unique authorized representatives of Jesus Christ. “He that receives you receives Me.” (Matt 10:40). To reject them was to invite a judgment worse than Sodom and Gomorrah (Matt. 10:14, 15)

(iii) Eyewitness of the risen Christ (Acts 1:15-26; 1 Cor. 15:7) – Notice the distinction; 500 witness, then James, then to all the apostles, then to Paul, last of all, and least of all the apostles.

(iv) The ability to perform the “signs of the apostle” (2 Cor. 12:12) – He had to perform appropriate miracles and confirmatory signs as evidences that showed his message to be true and demonstrated its source as being from God.

(v) Only the Twelve and Paul meet these qualifications.

(c) Identification

(i) Four lists of apostles in the N.T. (Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13)

(ii) The first in all the lists is Peter. He also heads up the first group of four. Group two always lists Philip first. Group three always begins with James the son of Alphaeus

(iii) Simon who is called Peter, Andrew his brother, James the son of Zebedee, John his brother, Philip, Bartholomew,

Thomas, Matthew the tax-gatherer, James the son of Alphaeus, and Thaddaeus, Simon the Zealot, and Judas Iscariot, the one who betrayed Jesus.

(iv) Matthias added after the resurrection to replace Judas who had defected (Acts 1:26). Two men met the qualification (Joseph and Matthias), only one was chosen as an apostle (1:24).

(v) All were martyred for their testimony except John who died of old age in exile on the island of Patmos.

(vi) None were replaced as apostles, and were always known as “the Twelve” (Acts 6:2)

(a) In Acts 12:2, when James the brother of John is put to death by Herod, there is no mention of his being replaced. There are no ceremonies through the Book of Acts replacing any of the other apostles.

(b) When the other apostles were executed and martyred, there is no mention of them being replaced in John’s letters. John, the last surviving apostle never mentions any replacements in any of his epistles, nor the Book of Revelation.

(c) No one other than the Twelve or Paul is referred to as an “apostle of Jesus Christ.”

(d) In fact, church history tells us that John’s disciple Polycarp was martyred for the faith and was never referred to as an apostle. Polycarp’s disciple, Iranaeus, was never referred to as an apostle either. Both of these men had a direct link to an apostle, yet there was no “apostolic succession.”

(d) Other “apostles”

(i) There are others in the N.T. record who are called “apostles” but they are not part of the original twelve and actually carry a different title.

(a) Barnabas (Acts 14:14), Silas, Timothy (1 Thess. 2:6), and others are called “apostles of the church” – not “apostles of Jesus Christ” – apostle is here used

in a more general sense as a missionary or representative of the church.

(b) Titus/the Brethren (2 Cor. 8:23) – *apostolos* there is translated “messengers” – again, they are basically missionaries sent out by the church.

(c) The apostles of Jesus Christ (Gal. 1:12; 1 Peter 1:1) were delegated Christ’s authority to perform signs and wonders (The signs of an apostle) and were the recipients of direct revelation from God. Big difference!

(e) Martyrdom – according to Scripture and church history

(i) James was killed by Herod Agrippa I in A.D. 44

(ii) Philip was scourged, imprisoned, and crucified in A.D. 54

(iii) Matthew – slain in Ethiopia in A.D. 60

(iv) Peter was crucified, upside down in A.D. 67

(v) Jude, called Thaddeus – Crucified in A.D. 72

(vi) Simon Zelotes – Crucified in Britain in A.D. 74

(vii) Andrew – crucified

(viii) Matthias – stoned and beheaded in Jerusalem

(ix) Thomas – speared to death in the East

(x) Bartholemew – beaten and crucified in India

(xi) James the Son of Alphaeus – stoned to death

(xii) Saul of Tarsus – Paul – Beheaded in Rome around 68

(f) The signs of an apostle (2 Cor. 12:12): Also known as **confirmatory gifts**, those which accompanied revelatory gifts. A group of gifts which were clustered and only given to apostles to confirm their witness of Christ and the gospel (Hebrews 2:3-4; Mark 16)

(i) Faith (*pistis*)

(a) Faith coincides with prophecy (Romans 12:6-8; Acts 27:25) and provides a unifying factor for all the gifts in this category. 1 Cor. 12:9 places the gift in the midst of the other miraculous gifts.

(b) All believers have faith, but not the “gift of faith.”

(c) The gift of faith had to do with a more intensive manifestation of trust, a specialized function of which only certain Christians were capable. This gift enabled a person to believe God in the face of enormous obstacles (c.f. 1 Cor. 13:2; cf. Matt. 17:20).

(ii) Effecting Miracles (*energēmata dunameōn*)

(a) Miracles were consistently displayed along with the preaching of the Word (1 Cor. 2:4; 4:20; 2 Cor. 6:7; 1 Thess. 1:5).

(b) In each case, the miracle’s effect on the hearers was to create an impression of God’s direct involvement in what was being said.

(c) Though instances are rare, apparently the apostles had the ability to delegate this authority – as Christ did with them, i.e. Stephen (6:8); Philip’s mission in Samaria (Acts 8) [cf. Acts 6:5]

(d) We are not saying God cannot still perform miracles. He just does not gift **men** to perform them any longer.

(iii) Casting out Demons (*ekballō daimonion*) [a.k.a. exorcism]

(a) Demonic expulsions are directly called “signs” and are almost always linked with other signs (Matt. 10:1, 8; Mark 6:13; 16:17, 18; Acts 5:12-16; 19:11, 12).

(b) The vocabulary used to describe apostolic casting out of demons (Acts 5:12-16; 19:11-12) is identical to that of 2 Cor. 12:12, where “mighty

deeds (*dunamesin*) and signs (*sēmeia*) are called “signs of an apostle.”

(c) The casting out of demons was distinctly related with the apostles’ commission itself (Matt. 10:1, 2, 8; cf. Mark 3:13-15).

(d) Last recorded exorcism in Scripture is A.D 55 – Acts 19:11-20

(e) Anonymous Disciple (Mark 9:38-40) [See **Appendix B**]

(iv) Baptism in the Spirit

(a) Acts Chapter 2, 8, 10, 19 – always at the hands of an apostle. I Cor. 12:13/Eph. 4:5 – “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit” – new people groups entered the church through the baptism of the Spirit by means of the apostles

(i) Acts 2: Jerusalem – Jews: The birth of the church – the apostles themselves receive the Spirit and form the base of the church – others were “added” to their number (v. 41). Confirmatory sign of tongues manifested.

Sequence: Believe – Water baptism – Spiritual baptism

(ii) Acts 8: Samaria – Samaritans: While in Samaria, Philip was delegated the ability to do signs because of his relationship to the apostles (Acts 6:5), and the Samaritans believed and were baptized (8:6-7, 12-13), yet the Spirit was not bestowed until Apostles came down from Jerusalem (14-16). Confirmatory sign may have been given (v. 18?). What did Simon see? Sequence:

Believe – Water baptism – Spiritual baptism

(iii) Acts 10: Caesarea/Samaria – Gentiles: At the hands of Peter, the Gentiles receive the Spirit and become part of the church.

Sequence: Believe – Spiritual baptism – Water baptism

(iv) Acts 19: Ephesus/ Old Covenant
Believers: Despite the fact that Apollos, a mighty man in the Scriptures had been there at Ephesus, it wasn't until Paul arrived that the Spirit was bestowed, affirming the authority of Paul as an apostle (19:6). Confirmatory sign of tongues spoken. At this point there were only twelve men added. This was the last recorded instance of baptism in the Spirit as well as tongues being spoken – A.D. 55. Significantly, the problems in Corinth addressed by Paul in 1 Cor. 12-14 occurred at the same time.

Sequence: Believe – Water Baptism [re-baptized in the name of Jesus] – Spiritual baptism

(v) Sequential differences: It was necessary for the Jews to disassociate themselves from the unbelieving generation of Jews who had crucified their Messiah—not so with the Gentiles. Thus, they received the Holy Spirit prior to water baptism. This is a significant argument against the doctrine of subsequence advocated by the Pentecostals.

(v) Speaking in Tongues (*glōssais lalōn*)

(a) Known languages: Tongues are biblically defined as known languages / dialects (Acts 2:6, 8, 11) – in the Greek language the term *dialect* which is used in verses 6 and 8 can mean nothing else but human languages. This is significant. There is no verse in the pages of Scripture that defines this as a private prayer language, or angelic language! Paul was using hyperbole in 1 Cor. 13 in regards to the possibility of speaking in the “tongues of men and angels.” This passage makes no claim that Paul actually spoke the language, and even if he did, it does not mean that it is normative for today, nor does it signify that God desires for anyone to speak such a language.

(i) Additionally, the term *glossa* means “language” and it is never used for the ecstatic speech which characterized the pagan religions.

(ii) Some see a distinction between the plural and singular nouns as a distinction between pagan ecstatic pagan speech vs. the gift of tongues (a tongue, vs. tongues) – 1 Cor. 14:1ff – (see MacArthur Study Bible)

The *classic passage* for describing tongues as languages is Acts 2:4-11.

A cluster of terms equates *glossa* with normal speech.

v. 4 “to speak (*lalein*) in other (*heterais*) tongues (*glōssais*)”–

v. 5 “out of every nation” – cf. vv. 9-11

v. 6 “each in his own language (*idia dialekto*) speaking (*lalounton*)” – cf. v. 8

v. 11 “we do hear them speak (*lalounton*) in our tongues (*hemeteras glōssais*)”

v. 12 “amazed...What does this mean?” –

v. 13 “others (*heteroi*) mocking said...full of sweet wine” –

So, two groups and two different responses emerge, amazement and mocking.

Use of *lalein* in the same context rules out ecstatic/unintelligible speech – this term did not mean incoherent speech, even if linked to *glossa*! Note its use in 1 Cor. 14 as well.

1 Cor. 14:16, 19

1 Cor. 14:29

1 Cor. 14:34

(b) Prior ignorance: The people who spoke in tongues in the Book of Acts were ignorant of the gift prior to receiving it. They were not seeking it, nor were they exercising it in any way prior to the event, yet they received it as a gift.

(c) A sign for unbelievers: Tongues were meant as a sign to unbelievers not believers (1 Cor. 14:21-22). (Acts 2 – the Apostles and disciples [Jews]; Acts 8? – The Samaritans [1/2 Jew/1/2 Gentile]; Acts 10 – Cornelius and God fearing Greeks [Gentiles]; Acts 19 – Ephesian disciples of John [Last of Old Covenant believers]. Cf. Joel 2

(i) Even if tongues were spoken repeatedly in Corinth, it would have been to demonstrate a sign to unbelievers

(d) A Contextual sign: Contextually, tongues equals a sign-gift for unbelievers (Like parables, which also signified a form of judgment, apparently separating those who believed from those who rejected)

- Mark 16:17-18 “These signs...speak with new tongues” –
- 1 Cor. 12:4-10 “gifts....tongues”
- Acts 11:15-17 “...God gave them the like gift...”

➤ 1 Cor. 14:22 clearly, a sign to the unbeliever

➤ Neither at Corinth nor on the Day of Pentecost is speaking in tongues presented as the overcoming of a communications barrier....The New Testament presents *glossolalia* primarily as a convincing miracle, only secondarily as the communication of a message; for communication alone could be accomplished more easily without “other tongues” – Cited by Edgar, *Miraculous Gifts*

(i) The situation at Corinth will be discussed later

(e) Gospel primacy: Tongues always occurred in the context of a gospel presentation – not in the church for personal gain

(f) Limited distribution: Tongues were limited to certain individuals, and were not possessed by all – This is a major problem for the modern tongues movement – 1 Cor. 12:30

(g) Content: The content of the tongues that were spoken was the “wonderful works of God” or “mysteries” of God (which are no longer mysteries but have been revealed by the apostles). Tongues are not gibberish, or previously non-existent languages, or angelic languages, or private prayer languages.

(i) Tongues could be the mechanism for new revelation regarding the mysteries of

God however it necessitated an interpreter being present to translate the revelation from the foreign dialect. The mention of tongues alongside prophecy and knowledge in 1 Cor. 13:8-11 is indicative of its role as a gift for confirming two revelatory gifts, the gifts of prophecy and knowledge. See below

(vi) Interpretation of Tongues (*hermēneia glōssō*)

(a) The gift of interpretation of tongues was an ability to translate into one's own language from a foreign language that had never been learned by natural means.

(b) Paul uses seven verses to describe the gift of tongues as unprofitable for the Christian assembly without interpretation (1 Cor. 14:6-12) and another seven verses to show how it was profitable to the same group with interpretation (14:13-19).

(c) Tongues with interpretation was equivalent to prophecy because it at times provided revelation of the mysteries of God (1 Cor. 14:2) and therefore resulted in edification to the body.

(d) In this respect prophecy was to be desired more because it didn't depend on the tongues being spoken then interpreted, but solely on direct revelation from God being revealed in the individual.

(vii) Raising the Dead (*nekrous egeirete*)

(a) A species of miracle and healing which may have only been performed by "super-apostles" – i.e. Peter (Acts 9:36-43) and Paul (Acts 20:9-12). No record exists of other apostles doing this. The account of the seventy temporary apostles in Luke's narrative (Luke 10:1-23) does not say that they were given this authority. This was rare even among the O.T. prophets. The twelve were given the ability both before and after Christ's resurrection (cf. Matt. 10:8).

(b) In the same way that Jesus raised the dead, so too did Peter (Acts 9:36-42), and Paul (Acts 20:9-11), however even the apostles were not delegated the authority to raise the dead after a certain amount of time had elapsed (cf. John 11:17).

(c) Significantly, the apostles also had the power to take life (Acts 5; notice 5:11-16) which inspired great fear among the church and others. This along with the other sign gifts established their authority among the brethren, in a time when the unity of the church was fragile. This authority gave the apostles the authority to resolve disputes, etc.

(d) The last recorded instance of a person being raised from the dead in Scripture is in Acts 20:7-12, at the hands of Paul (A.D. 55 on his 3rd m.j.)

(viii) Healings (*charismata hiamatōn*)

(a) This is a specific gift that allowed the individual to heal others, whether by touch, voice command, in proximity, or at a distance. Unbelievers and believers alike were healed without distinction.

(b) God still heals people through prayer and intervenes directly to heal people – or through His providential care administered by doctors. What we are saying is that He does not give the special ability heal miraculously to men any longer (James Chapter 5 will appear later in the discussion).

(c) While less frequent than the healings of Jesus, the apostles healed immediately and in various ways throughout the Acts record. Even though miracles and healings are two separate gifts, rarely do they occur exclusive of each other.

(d) The last recorded instance of healing was at the hands of Paul in A.D. 58 – Acts 28:7-10

Summary: End of the Signs of an Apostle

Last baptism of the Spirit	A.D. 55	Acts 19:1-7	by Paul
Last display of tongues	A.D. 55	Acts 19:1-7	by Paul
Last exorcism	A.D. 55	Acts 19:11-20	by Paul
Last raising of the dead	A.D. 55	Acts 20:7-12	by Paul
Last healing	A.D. 60	Acts 28:7-10	by Paul

1 st R.I. of Paul	A.D. 61-62	Silence of signs and wonders
Hebrews written	A.D. 64-68	Signs considered past tense Heb. 2:3-4
Mark written	A.D. 68	Signs considered past tense Mark 16:20
Temple Destruction	A.D. 70	Judgment sign of tongues replaced by ultimate sign

(6) Purpose of Apostolic Miracles

(a) Authentication of the Message – Paul called miracles, signs, and wonders, “signs of an apostle” (2 Cor. 12:12). In the N.T. no miracles ever occurred except at the hands of Jesus Himself or His apostles or those who were directly ministered to by an apostle. The signs were not an end unto themselves.

(i) If these signs and wonders were identifying marks of apostleship, it is logical to assume that they must have been uniquely connected to the apostolic office only. This implies that Christians in general cannot perform miracles that the apostles did. If they could, the miracles that the apostles performed could hardly serve as “signs of an apostle.” Their uniqueness would be gone! – Alex Konya, *Demons*

(ii) Hebrews 2:3-4 firmly contends that apostolic signs were meant to confirm the apostolic message. In order to add to what was considered a completed O.T. canon the N.T. writers had to display a similar magnitude of authority as the O.T. prophets.

(b) Sign for unbelievers

(i) Tongues – Tongues stands in a class of its own as a confirmatory gift in that it was not only a sign of the Spirit’s arrival at Pentecost, but it also served as a sign of judgment upon unbelieving Israel as they continued to reject the Messiah and the gospel of the kingdom (1 Cor. 14:21-22).

(ii) All signs were primarily directed toward unbelievers that they might believe the origin of the message which attended them.

(c) **Notable Exceptions: Appointed and Commissioned by Apostles**

(i) Acts 6:6-8 – Stephen – full of grace and power was performing great signs among the people – Delegated authority of the apostles, yet no baptism in the Spirit, tongues, or raising of the dead identified – undefined “wonders and signs”

(ii) Acts 8:4-40 – Philip “The Evangelist” performed many signs among the Samaritans (Acts 8:6-7), which consisted of exorcisms, and healings of the paralyzed and lame. Even Simon the magician believed because of the “signs and great miracles” that Philip was performing. Yet Philip was unable to baptize in the Spirit or raise the dead. It was only after the apostles came from Jerusalem that the Samaritans received the Spirit.

(d) **Difficult passages** – The twelve were fixed as a group but there are difficult passages which seem to indicate that others were called “apostles.” How do we deal with those passages?

- Romans 16:7 “Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are outstanding among the apostles, who also were in Christ Jesus before me.”
 - “...they are counted among the apostles in the general sense true of Barnabas, James, the brother of Christ, Silas, and others. But it can mean simply that they were famous in the circle of the apostles in the technical sense.” - A.T. Robertson
- 1 Cor. 15:7 – “James, then to all the apostles”
 - The chronological sequence of the passage indicates that individuals and groups saw the resurrected Christ at different appearances; James on one occasion, then to the collective group of all of the apostles on another. The two (James and all of the apostles) are not part of the same group.
- Acts 14:3, 14 – “signs and wonders were being done by their (Paul and Barnabas’?) hands.” ... “the apostles Barnabas and Paul...”
 - Not unlike, Stephen and Philip, Barnabas may have been delegated the ability to perform signs and wonders because of his association with Paul. (Remember, Paul could send handkerchiefs to people in order to heal them Acts 19:12) –
 - The fact that he is called an “apostle” does not signify that he was one of the Twelve, but that he was sent out as a messenger of the church along with Paul. Being with Paul

at this point and with no written Scripture to speak of, God was confirming the gospel message being preached by Paul and those with him through signs and wonders. In other words, Barnabas was associated with Paul's ministry and some of his power, in a sense, may have rubbed off onto Barnabas.

- 2 Cor. 11:13 – some suggest that a condemnation of apostolic impostors, must mean that there was an indefinite number of apostles. Otherwise, it would have been impossible for anyone in deception to pass himself off as an apostle.
 - While this is possible, it may not suggest that they necessarily were claiming to be one of the twelve, but that they were claiming to have been sent by Christ. The exact predicament that Paul found himself in, necessitating that the Book of Acts be written affirming his ministry, and also the reason behind Peter's endorsement of his writings in 2 Peter 3.
- Whether twelve or thirteen apostles or more, it does not change the fact that the apostles possessed the highest authority in the first-century church because they were Christ's immediate representatives. When they spoke it was as if Christ were speaking. Their authority extended beyond the local assemblies and was recognized church wide. Their credentials for the office consisted in various supernatural feats accomplished through the confirmatory gifts of the Spirit that they also possessed (2 Cor. 12:12). The gift of apostleship and related gifts provided recognition to the books of the NT as authoritative writings.

(7) The Apostle Paul

(a) The nature of Paul's calling (Acts 9:1-30, 1 Cor. 15:1-11)

- (i) Acts 9: While Saul was on the road to Damascus, the Lord threw him from his horse. Despite the fact that Paul had not been a part of the earthly ministry of Christ, He had a face to face encounter with the resurrected Christ, and was called and commissioned directly by the Lord Himself.

(ii) I Cor. 15:1-9 “Appeared” – *ophthē* in the Greek (aorist passive indicative) – “He (Jesus) was seen by me”

(a) Paul was not only the last apostle appointed – he was the last one to see the resurrected Christ. He did not have a dream or a vision – He saw Christ Himself, that’s the point. Christ was revealed to him. And he specifically connects this fact with his apostleship. Grammatically speaking, Paul says he was not only the last person, but the last apostle to see the resurrected Christ (to all the apostles, v.7...last of all, as to one untimely born, v. 8...for I am the least of the apostles, and not fit to be called an apostle, v. 9...)

(b) This requirement for apostleship is very important. There have been no resurrection appearances since the apostolic age. Paul clearly states that Christ’s last appearance was to him.

(i) Regarding the Apostle John’s vision: It is important to note that Rev. 1:12-18 refers to a vision, and is not an appearance of the resurrected Lord in bodily form on earth.

(c) This means that apostles in the sense of the Twelve and Paul, **CANNOT AND DO NOT EXIST TODAY**. There is no ongoing revelation. What we hold in our hands is the full and final revelation of God.

(d) Paul was the last apostle appointed, and John was the last apostle to die.

(b) The Significance of Paul’s Ministry

(i) Direct Revelation (Eph. 3:1-8; especially vv. 5, 8) to him was given the stewardship of the mystery – that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise Jesus through the gospel.

(ii) Church planting among the Gentiles (Romans 15:18-19). Paul was responsible for the Gentiles coming to Christ in droves and planting churches all over the Mediterranean Coastline yet he was not one of the original Twelve. In the

minds of some he was not fit to be called an apostle. In this respect, Paul's **authority** as an apostle, no less equal to the twelve, was confirmed with the signs and wonders which attended his ministry.

(iii) New Testament Scriptures – The apostle Paul wrote 2/3 of the NT – His authority was being attacked from all directions particularly in the Corinthian assembly –

(c) The Charges against Paul by the Corinthians

- (i) He was a vacillator (2 Cor. 1:17)
- (ii) He was a dictator (2 Cor. 1:24)
- (iii) He caused pain (2 Cor. 2:2)
- (iv) He was un-credentialed (2 Cor. 3:1)
- (v) His gospel was unclear (2 Cor. 4:3)
- (vi) He was destructive (2 Cor. 7:2)
- (vii) He walked according to the flesh (2 Cor. 10:2)
- (viii) He was a coward (2 Cor. 10:10)
- (ix) He was not an original apostle (2 Cor. 11:5, 12:11)
- (x) He didn't maintain apostolic dignity (2 Cor. 11:7)
- (xi) He collected for himself (2 Cor. 12:16-18)

(d) Defense and Affirmation of Paul's Ministry

(i) Since nearly 2/3 of the N.T. was written by Paul, and most of the churches among the Gentiles had been planted by him, the need for Paul's apostolic authority to be maintained was significant.

(ii) Galatians 1-2

(a) He received the gospel through a revelation of Jesus Christ (1:12)

(b) Not received from the other apostles (1:17-18)

(c) Galatians 1:10-12 – He got the gospel from the revelation of Christ Himself – not through human agencies – We find in Chapter 2 of Galatians that Paul confirmed the accuracy of his gospel with the other apostles “of reputation” and was found to be in line with them.

(iii) Romans 15:18-19 ¹⁸ For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, ¹⁹ in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.

(a) Paul’s ministry of signs and wonders brought about the obedience of the Gentiles – i.e. their inclusion in the church.

(iv) II Corinthians – provides a comprehensive defense of his apostolic ministry

(v) Acts narrative – An apologetic for Paul’s ministry written by his traveling companion Luke. The Acts narrative establishes without a doubt the authenticity and authority of Paul’s apostleship which was under attack from all sides.

(a) Acts 7 – Saul there when Stephen stoned

(b) Acts 9 – Saul’s Conversion – Paul

(c) Acts 10-11 Opening of the Gospel to the Gentiles – of which Paul would be the main carrier

(i) Peter’s vision and preaching – Gentiles not unclean, and allowed in the church on equal footing

(d) Acts 13 – Barnabas and Saul set apart (1st m.j.) – departure point to the Gentiles – Antioch now / not Jerusalem

(i) “But Saul...filled with the Spirit” (v. 9)

(ii) “Paul and his companions” (v. 13)

(iii) “Paul stood up and preached” (v. 16)

- (iv) “Paul and Barnabas” (vv. 42, 43, 50)
- (e) Acts 14 – Paul heals the man at Lystra (vv. 8-18)
 - (i) **14:3 –signs and wonders being done by “their” hands
 - (ii) Paul the chief speaker (v. 12)
 - (iii) Paul stoned (v. 19)
- (f) Acts 15 – Jerusalem Council and Controversy; Paul sent along with Silas with the results of the Jerusalem Council (v. 40) – A.D. 49
- (g) Acts 16 – Second m.j. – Paul selects Timothy in Derbe (v. 1) – A.D. 51
 - (i) Paul casts out a demon in Philippi (Acts 16:16-18)
 - (ii) Paul reports to the police and magistrates (vv. 35-40)
- (h) Acts 17 – Paul reasons in Thessalonica (v. 2)
 - (i) Paul’s sermon on Mars Hill in Athens (vv. 17-34)
- (i) Acts 18 – Paul in Corinth
 - (i) Despite the fact that Apollos a mighty man in the Scriptures had been in Ephesus – He was unable to bestow the Spirit (18:24)
 - (ii) While the Corinthians were attacking Paul’s ministry in 2 Corinthians and some were siding with Apollos (1 Cor. 1:12), it was Paul who held the apostolic authority as demonstrated by the baptism of the Spirit in Acts 19 – Apollos was unable to do this.
 - (iii) 18:18-22 – Paul returns to Antioch

(j) Acts 18:23-21:17 3rd m.j. (A.D. 55) Paul in Ephesus

(i) Acts 19 – Paul in Ephesus

(ii) Apollos went to Corinth – Paul came to Ephesus – He baptized 12 men in the Spirit – Confirmed with tongues and prophesying – last recorded instance of tongues being spoken, at the hands of Paul and as a sign of the bestowal of the Spirit

(iii) “God performing extraordinary miracles by the hands of Paul” (19:11)

(iv) Jewish exorcists fail – evil spirit says “I recognize Jesus, and I know about Paul, but who are you” (19:15) – last N.T. exorcism at the hands of Paul – A.D. 55

(v) Acts 19:20-21 Paul writes 1 Corinthian letter – A.D.55; having just founded the church 4 years prior on 2nd m.j. – Paul then directs his ministry to Rome

(k) Acts 20:1 – Paul writes 2 Cor. from Philippi A.D. 55, as well as Galatians and Romans during an interim trip to Corinth (A.D. 55-56)

(i) Paul raises the dead in Troas after leaving Ephesus (Acts 20:7-12)

(l) Acts 21:15- Paul leaves for Jerusalem

(m) Following chapters (21:16-28:31) describe Paul’s imprisonment in Jerusalem, travel to Rome, shipwreck, and concludes with Paul imprisoned in Rome.

(i) Paul given insight into God’s will before shipwreck – even though he is the prisoner he is calm, while others are panicking (Acts 27:21-22)

(ii) Last recorded miracle in N.T. occurs at the hands of Paul A.D. 60.

(iii) The Book ends at Paul's 1st Roman imprisonment A.D. 61-62

(vi) Paul was the recipient of 6 direct visions from the Lord Jesus Christ Himself in the Acts narrative establishing his prophetic gift as well.

- Acts 9:3-6
- Acts 16:9-10
- Acts 18:9-10
- Acts 22:17-18
- Acts 23:11
- Acts 27:23-24
- Also, Paul was directly set apart by the Holy Spirit, performed signs by the power of the Holy Spirit, and was directed by the Holy Spirit as to destinations.

(vii) The Apostle Peter's endorsement of Paul's writings – put them on par with the O.T. canon of "Scripture" (2 Peter 3:14-16)

(e) Identification of Pauline Miracles

(i) Not inferior "...in no respect was I inferior to the most eminent apostles, even though I am a nobody." And "...all the signs of a true apostle were performed among you...by signs and wonders and miracles (2 Cor. 12:11-12). It is my contention that the Acts narrative provides an apologetic for Paul's ministry.

(ii) Casting out demons

(a) Inability of others to exorcise demons – Jewish exorcists (Acts 19:11-17)

(b) The demons recognized Paul's authority over them as they did with Christ (Acts 19:11, 12, 15).

(iii) Spirit Baptism

(a) (Acts 19:1-7). Only when Paul laid hands Speaking in Tongues/Baptizing in the Spirit on the 12 believers in Ephesus, did they receive the Holy Spirit and speak in tongues.

(iv) Raising the Dead (Acts 20:7-12)

(a) The Acts narrative bears out that only two apostles ever raised people from the dead; Peter (Acts 9:36-42), and Paul (Acts 20:9-11). Luke is demonstrating in the narrative that Paul did the same signs as the super-apostle Peter.

(b) There may have been more raising of the dead performed, but no more are recorded.

(v) Healing the Sick (Acts 19:11-12)

(i) Paul healed many in the Acts narrative. However, his ability to heal declined with time

(ii) Gal. 4:13-15 – Paul himself was ill – Written in A.D. 55

(iii) Phil. 2:25-30 – Epaphroditus was ill and almost died – no mention of Paul healing him. Written in A.D. 62 – after last recorded healing in Acts and at the tail end of Paul's 1st Roman imprisonment.

(iv) 1 Tim. 5:23 – Timothy was ill – Paul encouraged Timothy to drink a little wine for his ailments. Written in A.D. 65

(v) 2 Timothy 4:20 – Paul left Trophimus sick at Miletus. Written in A.D. 67-68.

(vi) “The epistles, when placed within the time frame of Paul's travels and the spread of the church, do reflect a pattern. Those written before Paul's Roman imprisonment describe a church in which miracles and miracle workers were present and common. With the imprisonment of Paul came a silence concerning miracles in all his epistles written thereafter (as well as the epistles by Peter, Jude, and John). The silence is broken only by the reference to miracles in the past tense in the Epistle to the Hebrews (written in the late 60's).” – Gary Derickson, p. 308.

(vi) Others

(a) Paul himself incredibly survived stoning, shipwrecks, poisonous snake bites, etc.

(b) Paul may have had the ability to speak in tongues to a greater degree than others because of his missionary travels throughout the Gentile world (1 Cor. 14:18b)

(8) The End of an Era: The absence of qualified apostles meant no more gift of apostle, and thus, no more confirmatory signs which accompanied the apostolic ministry (2 Cor. 12:12)

(a) Hebrews 2:3-4³ how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,⁴ God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

(i) “Those who heard” and “them” = apostles

(ii) The leading verb here “was confirmed” is an aorist tense verb in the Greek – meaning that it is an action which occurred in the past. In other words the Gospel was confirmed to the hearers by the apostles.

(iii) Secondly, God also “bearing witness” through the signs and wonders, and miracles, etc. “bearing witness” is a present participle referring to the action that took place at the time of the main verb. In other words, God authenticated the original hearers’ testimony of their revelation by miraculous signs.

(iv) What is the point? When the writer wrote Hebrews he viewed these events (the signs and wonders confirming the gospel) as having taken place in the past. He saw them as already being gone at the time of his writing. He also viewed himself and his readers as a generation different from those who hear Jesus’ revelation directly (Derickson)

(v) Hebrews was written in the 60’s AD. – Certainly before the fall of Jerusalem in AD 70 and the destruction of the Temple in Jerusalem. This is consistent with the end of Paul’s letters as well. The destruction of the Temple in Jerusalem was the consummating judgment upon the nation of Israel for their rejection of Messiah. This means that the signs and wonders and various miracles which were performed by the apostles were viewed by the writer of Hebrews as over with by the time of Rome’s destruction of the Temple in A.D. 70.

(vi) “These verses contain all essential elements of the non-charismatic emphasis: subject (new revelation), scope in time (Christ and the apostles), and purpose (authentication)” – J. Lanier Burns

(vii) Significantly, Peter and Paul were both martyred by 68 A.D. – the only N.T. epistles other than Hebrews that were not yet written by this time were Jude, and 1, 2, 3, John and Revelation. While the miraculous sign gifts had ceased by this time, prophetic revelation remained until the last apostle/prophet (John) died.

(a) This also argues for a close of the canon, because there are no more qualified apostles left, and no more prophets receiving revelation, authenticated by signs and wonders, and also because the Book of Revelation itself covers all of time up to the consummation of the ages (Rev. 22:18-19). Additionally, there are none who could possibly meet the qualifications of an apostle of Jesus Christ.

(b) The signs and wonders were necessary for a time to confirm the new revelation which was to be added to the existing O.T. regarding God’s plan of salvation, and the kingdom plan for the Jews and Gentiles. Since these things along with the final plan for the ages have been revealed, no further revelation is necessary.

(b) Mark 16:9-20 ⁹ Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons. ¹⁰ She went and reported to those who had been with Him, while they were mourning and weeping. ¹¹ And when they heard that He was alive, and had been seen by her, they refused to believe it. ¹² And after that, He appeared in a different form to two of them, while they were walking along on their way to the country. ¹³ And they went away and reported it to the others, but they did not believe them either. ¹⁴ And afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. ¹⁵ And He said to them, “Go into all the world and preach the gospel to all creation. ¹⁶ “He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. ¹⁷ “And these signs will accompany those who have

believed: in My name they will cast out demons, they will speak with new tongues; ¹⁸ they will pick up serpents, and if they drink any deadly poison, it shall not hurt them. They will lay hands on the sick, and they will recover.” ¹⁹ So then, when the Lord Jesus had spoken to them, He was received up into heaven, and sat down at the right hand of God. ²⁰ And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.

(i) Disclaimer: We acknowledge that this text (verses 9-20 of Mark) is questionable as to its inclusion in the earliest manuscripts. But it is here in our Bible so we shall deal with it as though it were valid. It is certainly consistent with what we just looked at in Hebrews.

(ii) The difficulty of the passage comes in the phrase “those who believed”

(iii) Jesus is addressing the Eleven – after Judas’ death. He said to THEM – Go into all the world and preach the gospel (v 15). The confusion comes in verse 16 – I believe this to be talking about those who believe or disbelieve the apostles’ message. The passage then has two different believers in it; believing apostles and believers in general.

(iv) Jesus resumes his conversation with the apostles – “These signs will accompany those who have believed” – “In my name they will cast out demons, they will speak with new tongues, they will pick up serpents, and if they drink any deadly poison it will not hurt them; they will lay hands on the sick, and they will recover.” So, when the Lord Jesus had spoken to THEM, He was received up into heaven and sat down at the right hand of God.

(v) Verse 20 is the key. “And THEY went out and preached everywhere, while the Lord worked with them (the apostles), and confirmed the word by the signs that followed.”

(vi) The grammatical construction here is the same as in Heb. 2:3-4.

(a) The leading verb “preached” is an aorist tense verb (past tense)

(b) The phrases “working with” and “confirming” are present participles. This means that they

represent time contemporary with the action of the main verb “preaching.”

(vii) The point: When John Mark wrote his gospel around AD 68, he knew, like the writer to the Hebrews, that the apostolic preaching which was confirmed by signs and wonders was already over with. He also more than likely derived his gospel from the preaching of the apostle Peter while he was in Rome, prior to Peter’s martyrdom (A.D. 67)

(viii) This passage also demonstrates that the confirmatory sign gifts formed a cluster of gifts that were bound to the gift of apostleship.

(ix) “Drinking deadly poison” – There are no instances of any of the apostles drinking deadly poison and surviving the ordeal in Scripture. Not to say that they didn’t, there is just no record of it.

(x) “Picking up serpents” – The only thing that comes close to this is when Paul was shipwrecked on his way to Rome (Acts 28) and the serpent jumped out of the fire and fastened itself to Paul’s hand.

(a) The problem with this possible correspondence is that Mark indicates that this sign is a voluntary act that is used to confirm the gospel, not an accidental occurrence.

(c) Jude 3, 17 ³ Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints... ¹⁷ But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ

(i) At the time of the writing of this epistle (A.D. 85), the time of the apostles spoken of in past tense!

(ii) v. 3 “Once for all delivered to the saints” – No more delivery is implied.

(iii) v. 17 “words that were spoken beforehand by the apostles of our Lord Jesus Christ” – the perfect participle with the definite article is being used to describe the status of the words which the apostles spoke – it has the sense of “the ones that stand as having been spoken.”

5. Maturity Gifts – Ongoing Life of the Body

a) Speaking Gifts – Critical to the maturity of the body

(1) Purpose: Proclamation of the Gospel / Teaching Doctrine to the Body. Interestingly, the gifted person is actually the gift to the body of Christ. Not only is a person gifted in these areas, but they themselves are a gift to the church – “He gave some as...”

(a) Evangelists (*euangellistēs*) – Eph. 4:11; 2 Tim. 4:5 – This is taken from a compound word meaning *eu*/good and *angellion*/messenger, hence a messenger who brings good news; that is the good news of the gospel of Jesus Christ. While all believers are commanded to be about the business of evangelism, certain individuals possess a special gift which enables them to be more effective at witnessing.

(i) Special persuasive abilities to lead people to Christ

(ii) Important for numerical growth of the body

(iii) One of the seven, Philip, is actually referred to as “the evangelist” (Acts 21:8)

(iv) Paul encouraged Timothy to “do the work of an evangelist” and thereby fulfill his ministry (2 Tim. 4:5); Paul did not encourage Timothy to do the work of an apostle because he could not. He encouraged him to do the work of an evangelist because this gift remained in the church after the apostolic period ended. Timothy himself may, or may not have been a gifted evangelist. This is why Paul tells him to do the “work” of an evangelist. This is significant because apostles have not been replaced, but evangelists were part of the ongoing life of the church after the apostles.

(b) Pastor-Teachers (*poimenas kai didaskalous*) – Eph. 4:11

(i) Related to teaching but broader (Elders/Overseers)

(ii) Gifted for the instruction of the flock, but also gifted at shepherding and pastoral care

(iii) Important for oversight and edification of the body

(iv) Those who preach and teach well, are to earn their living from it (1 Tim. 5:17) – notice “wages” in v. 18

Pastor-Teachers or Pastors and Teachers?

Καὶ αὐτὸς ἔδωκεν

and some He gave

τοὺς μὲν ἀποστόλους,

on the one hand (as) the apostles

τοὺς δὲ Προφῆτας,

on the other hand (as) the prophets

τοὺς δὲ Εὐαγγελιστάς,

on the other hand (as) the evangelists

τοὺς δὲ Ποιμένας καὶ διδασκάλους

on the other hand (as) the shepherds and teachers-

1 article shared by both nouns; they are one group not two

(v) Each of these words occurs in 1 Cor. 12:28 except *poimenas* (shepherds). The word *poimên* is from a root meaning “to protect.” Only here are preachers termed shepherds in the N.T. But the verb *poimainô*, to shepherd, is employed by Jesus to Peter (John 21:16), by Peter to other ministers (1 Pet. 5:2), by Paul to the elders (bishops) of Ephesus (Acts 20:28). Here Paul groups “shepherds and teachers” together.

(c) Teachers (*didaskalos*) – 1 Cor. 12:28-29; James 3:1; Eph. 4:11

(i) Ability to grasp, arrange and present revealed truth in a special way that is not available to all in the church.

(ii) Pastor-teachers are teachers, but not all teachers are pastor-teachers

(iii) Important for edification of the body (the lifeblood of the Christian faith; without doctrine Christianity is nonexistent)

(iv) This is Essential for the protection of the flock through refutation of false teachers – Hence, a requirement for eldership (1 Tim. 3:2; Titus 1:9; 2:1).

(d) Exhortation (*paraklesis*) – Rom. 12:8; 1 Tim. 4:13 – a calling to one’s aid, i.e. encouragement, comfort

(i) Induces believers to correct moral action – Usually appears in the area of counseling; i.e. biblical counseling which exhorts others to walk in Christ-likeness. All may exhort in the church, but some have special giftedness in exhortation.

(ii) This gift is important to the body because it persuades grieving people to find reassurance in the Lord and in His Word.

(iii) May persuade through music and/or song (music itself is not the gift, the persuasion through music is the gift)

b) Auxiliary Gifts – Critical to the maintenance of the body

(1) Purpose – auxiliary gifts support the speaking gifts. All believers should participate in these ministries, yet not all are gifted as such in each area.

(a) Helps/Ministry (*antilempsis*) – 1 Cor. 12:28 – A laying hold of, help. Derived from a word that means “to take a burden on oneself in the place of another.” It is help of all kinds ministered to those in need. Meets the needs of physically disabled, widows, orphans, strangers, travelers, and any other case where some temporal or physical demand is present.

(i) These gifted individuals have tremendous compassion for the downtrodden. Often in secular employment they end up as nurses, caretakers, social workers, etc. By exercising their gifts in this way, they allow the pastor/teachers and evangelists to be freed up for the ministry of the Word.

(b) Showing Mercy (*eleeō*) – 1 Cor. 12:8; c.f. James 3:17; Jude 1:22 – to have pity on, to show mercy to. A specialized form of helps, i.e. a special skill in relieving distress, misery, pain, anxiety, etc., in times of crisis. Whereas the speaking gifts minister more to the inner man, the helps/mercy type of gifts minister more to the outer man.

(i) People who serve in this area generally prefer to be a “behind the scenes person.” They faithfully and joyfully minister to those in distress. As in the helps/ministry category, by exercising their giftedness in showing mercy, those with speaking gifts are able to devote themselves to the preaching and teaching ministries of the church.

(c) Giving (*metadidomī*) – Rom. 12:8; 2 Cor. 8:2; 9:13. This gift is also a specialized form of helps (1 Cor. 13:3). This gift is not determined by wealth but instead it is determined by generosity. It is a special gift which plays a large support role in the speaking gifts because it provides for the preaching of the gospel / support of pastor/teachers.

(i) Gifted givers give with liberality (*haplotēs*; i.e. singleness, simplicity, sincerity)

(ii) Consider Barnabas' large gift to the church – Acts 4:36-37

(iii) Gifted givers may not necessarily be wealthy, but they are generous. They may not have the capacity or inclination to serve in other areas, but the Lord gifts them to give sacrificially.

(iv) In the secular world these gifted individuals may be successful business owners, philanthropists, etc. The person may also simply be one who sacrifices their own comforts in order to give to the work of ministry. The gift itself is designed to provide for the local assemblies so that those with speaking gifts may commit themselves to the ministry of the Word unhindered without having to hold down secular employment.

(d) Governing/Ruling/Administrations (*kubernēsis*) – 1 Cor. 12:28 – from the word which means “to steer.” The English words “governor” and “gubernatorial” derive from this word. This is a special skill in administrative direction that enables the gifted one to steer the flock of God into channels of most effective service. This gift is characterized by shrewd and wise direction, like piloting a ship, to harness the maximum potential of a congregation.

(i) In the secular world these gifted individuals often are employed as managers, accountants, engineers, etc. These gifted individuals provide tremendous logistical support for the ongoing ministry operations. Again, the gift itself is designed to relieve the gifted speakers (pastor/teachers, teachers, and evangelists) of administrative responsibilities within the body, that they might more fully commit themselves to the preaching, teaching, and proclamation of the word of God.

(ii) When gifted speakers are freed, the gospel is able to be disseminated more broadly that the church might grow exponentially and replace those being sent out.

****It should be noted that these gifts may occur in varying degrees of intensity and often in combination with each other.**

B. “Body” Analogy

1. Diversity supports and lends itself to Maturity

a) In three of the doctrinal epistles where spiritual gifts are discussed (Rom. 12:4-5, Eph. 4:4, 12, 16; and 1 Cor. 12) the body analogy is the predominant theme. The “body” metaphor means that there are many members but one body; all of the individual parts serve the whole entity. Unity does not mean uniformity, but harmony – There is diversity in the gifts which actually is meant for the maturity of the whole. When this thought is applied to the possibility of the gift of tongues for personal edification, the argument is destroyed. Tongues were a confirmatory sign, and were meant for the edification of the body as a whole, not the individual. [by the way, that which is done in “private” does not remain private, but usually becomes a divisive influence in the church]

2. Abuse leads to Immaturity

a) The letter of 1 Corinthians creates most of the controversy surrounding a biblical understanding of spiritual gifts. Paul wrote the letter from Ephesus while he was on his third missionary journey in A.D. 55 (Acts 19:20-21). At the time many of the gifts and signs were still in operation. As we have seen already in the next 10 to 15 years the gifts will be viewed as something of the past as the Temple was left in ruins in A.D. 70, and the gospel of the kingdom was embraced by the Gentiles and rejected by the Jews.

(1) 1 Cor. 13 says that the “partial” will be done away with when the “mature” comes. In the context the “partial” relates to prophecy and knowledge. They will be removed or done away, yet Paul says that “tongues will cease” outright – when? When the “mature” arrives – more on this when we deal with 1 Cor. 13. Notably, tongues is not mentioned in verses 9-10, alluding to the fact that tongues would cease prior to the end of the gifts of prophecy and knowledge. Sufficed to say for now, that tongues were never meant to remain – Several tensions hung in the background of the Corinthian Epistle; 1) Paul expected the return of Christ at any time, 2) The churches were going to continue to mature until Christ returned, 3) in the interim period before Christ’s return, Scripture was being formed, 4) either the Scriptures would be completed before Christ’s return resulting in one aspect of the church’s ultimate maturity, or Christ would return resulting in perfect maturity – Paul leaves the tension there. In light of this, the gifts were given to the church to assist in the maturing process of the body. While the spectacular gifts would disappear once the revelation of God was completed (The Scriptures), others would remain for the edification of the body until the return of Christ. With the completion of the Scriptures and the death of the apostles of Jesus Christ – revelation stands complete.

- b) One possible explanation for the giftedness of the church at Corinth is the fact that they were located at a major seaport which not only served the Mediterranean coastline along with Ephesus and Thessalonica, but it was also a major seaport heading West, which may have had strategic purposes in advancing the gospel to Rome and Spain, prior to Paul's arrival.
- c) Corinth's problems were many, but the reason for the discussion of the gifts in chapters 12-14 is because the Corinthians were abusing their gifts and claiming some sort of superior status [depending on the gift] within the church. Rather than edifying the saints and maturing the church, the gifts were being used selfishly to tear down the fellowship, necessitating Paul's corrective letter. Paul had the authority to correct because he was an apostle of the highest caliber, as has already been shown.
- d) Importantly: The context of these chapters is one of correction for wrong behavior specific to the Corinthian assembly, not praise or a prescription for normative behavior in the church at large.

C. I Corinthians 12-14

The following is an annotated outline of 1 Corinthians 12-14 (Adapted from *Understanding Spiritual Gifts*, by Robert Thomas) – It is hopeful that the flow and detail of this outline will help the student to understand the flow and context of Paul's argument in relation to the gifts. The discussion centers on how the gifts could and should be used to benefit the Christian assembly in Corinth.

1. Chapter 12

a) The Uniqueness of the Gifts (12:1-3)

(1) The Corinthian assembly was not at all unfamiliar with demonic forces having influence over them through their idolatry. There were clear distinctions which could be easily discerned between the genuine gifts of the Spirit and those whose origin was demonic. To think that false teachers and emissaries of Satan are incapable of producing counterfeits for any proper function of the Holy Spirit is a mistake.

(2) Genuine gifts of the Spirit have the unmistakable quality of acknowledging Jesus as Lord – with conviction of mind and devotion of soul. Such a profession can only come from the unique source of God Himself.

b) The Source of the Gifts: Spirit, Lord, and God – The Trinity (12:4-11)

(1) All spiritual gifts have their origin in the Godhead, who is three in personality: The Father, the Son, and the Holy Spirit. The gifts are varied in form and referred to as “gifts” (v. 4), “ministries” (v.5), or “effects” (v.6).

(2) Despite the vast variety all gifts have the same purpose; “the common good.”

(3) Verses 8-10 illustrate the variety in the gifts by presenting a partial representative list. Despite the variety all the gifts have the same origin (The Holy Spirit in accordance with His will distributes them), and the same purpose; “the common good.”

c) The Nature of the Gifts: The Spiritual Body Analogy (12:12-31a)

(1) 12:12-13 – the picture of the body presents the truth that while the functions and members are diverse, every component is needed for the whole. As stated previously the body analogy is typical of Paul’s discussions of the gifts.

(2) 12:14-26 – expands on the interrelatedness of the gifts to one another. Each gift is dependent upon the others. Diversity does not come without danger though; some may consider certain gifts as inferior, or disregard some who have differing gifts. Paul argues that each member has a function and is an integral part of the whole. In fact, each member of the body is to care for the other members for their own benefit and for the good of the whole (vv. 24b-26)

(3) 12:27-31a – the list of the gifts in the particular order presented is arguing for the beneficial nature of certain gifts for a more accelerated spiritual growth. If a congregation had an apostle or prophet in their midst they should make every effort to utilize his gift for the good of the assembly. This does not disqualify the need for diversity, but emphasizes the gifts most conducive to edification.

2. Chapter 13

a) The Superiority of Spiritual Fruit: Love (12:31b-13:13)

(1) 12:31b-13:3 – provides a discussion about the preeminence of love. Love surpasses the gifts in importance. This section alludes to the gifts of tongues, prophecy, knowledge, and faith, and the superiority of love over them all. Without love, gifts are useless.

(2) 13:4-7 – provides a discussion about the perfections of love. Fifteen characteristics of love appear in these verses, and they are the fifteen that

Paul believed applied to the situation in Corinth. Whereas the Corinthians had been impatient, discontented, envious, inflated, selfish, indecorous, unmindful of the feelings and interests of others, suspicious, resentful and censorious, they were to substitute love and its appropriate ramifications.

(a) Love is patient (*makrothumei*)

- The idea here is patient acceptance of injuries without paying back (long tempered).

(b) Love is kind (*chrēsteuetai*)

- A willingness to put oneself at the disposal of others
- Eight negative attributes follow – the **first four** more than likely relate to the spiritual gifts, the **last four** relate to the Christian life in general.

(c) Love is not jealous (*zēloi*)

- Derogatory term here; Feelings excited by benefits enjoyed by others

(d) Love does not brag (*perpereuetai*)

- The boastful activities of one which are the outgrowth of his inward pride. All forms of action resulting from a desire to gain the applause of others are encompassed in this word (“parade itself”)

(e) Love is not arrogant (*phusioutai*)

- Presumptuous self-satisfaction which characterized the readers (1 Cor. 4:6, 18, 19; 5:2; 8:1). Efforts to gain the admiration of others.

(f) Love does not act unbecomingly (*aschmēonei*)

- Using poor manners and behavior (Cf. 7:36). The opposite term is used as a corrective in 14:40; “properly” or “becomingly”

(g) Love does not seek its own (*ta heautēs*)

- “its own interests” – corresponds to chapters 8-10 of the epistle – abuse of Christian liberty without consideration for others.

(h) Love is not provoked (*paroksunetai*)

- Roused to resentment in such a way as to lead to unfortunate incidents. Includes flying into a rage,

but also more broadly understood as yielding to a provocation (i.e. becoming embittered by apparent injuries). Paul may have had in mind the lawsuits that had come about due to dissensions (1 Cor. 6)

(i) Love does not take into account a wrong *suffered*

- Three possible meanings; 1) to plan or devise evil, 2) to attribute evil motives to others or to be suspicious, 3) to hold the wrongdoer accountable for evil suffered or to be unforgiving. The latter is the favored view. Love stores up no resentment and bears no malice.

(j) Love does not rejoice in unrighteousness (*epi tēi adikiai*)

- The preposition indicates a basis on which love does not rejoice. Even if the guilty persons are part of an opposing party, love can find no basis for joy. It can never share the glee of a successful transgressor, nor can it rejoice in the moral downfall of an enemy.

(k) Love rejoices with the truth (*tēi alētheiai*)

- Two possible meanings here; 1) the true, right way of life, or 2) the divine truth contained in the gospel.
- View 2 is preferable because this would be an odd way for Paul to describe practical righteousness. He would normally use (*adikiai*)

(l) Love bears all things (*stegei*)

- The basic meaning of the verb is “cover,” resulting in the meaning of covering up the faults of others, or to overlook what is not pleasing in them. Paul usually employs the verb in the sense of “endure” or “bear patiently” (Cf. 1 Cor. 9:12; 1 Thess. 3:1, 5). Without ceasing to love, love holds out under all burdens, privations, troubles, hardships, and toils brought upon her by others.

(m) Love believes all things (*pisteuei*)

- Taking what people say at face value without distrust and suspicion. Not gullible or easily fooled, but in doubtful cases, love prefers to err in the direction of being too generous rather than suspecting another person unjustly. Placing trust on one's fellow men.

(n) Love hopes all things (*elpizei*)

- Turning one's eyes to the future so that they look for the best with regard to those who have disappointed them in the present. The confident expectation that righteousness will have the future victory.

(o) Love endures all things (*hupomenei*)

- This is a military word which means "to undergo successfully the assault by an enemy." Similar to the *stegei* however, the former word pertains more to annoyances and troubles, the latter word looks more specifically at suffering and persecutions. An aggressive attitude in the face of the most adverse obstacles, rather than passivity and defeatism. Love continues to press forward even when confronted with the most violent opposition.

b) The Permanence of Love (13:8-13) – The discourse changes here to a discussion of the permanence of love as opposed to the temporary nature of the gifts. This truth is derived from the statement that "love never fails" and "love abides forever" (verses 8a & 13 respectively). This is essentially a summary of verses 8-13.

(1) Permanence stated (13:8a) - The word "never" drives the understanding of verses 8-13 regarding the permanence of love. The word "never" is descriptive of time. The Greek word that stands behind the translation is actually a combination of words that means "not even at any time." Thus, 8a through 13 develop "never" more fully.

(2) Permanence contrasted (13:8b-12) – Three of the most prominent gifts in the church are discussed in these verses.

(a) Verse 8b - Each of the gifts under discussion is preceded by the word "if." The gift of apostleship is more than likely passed over in Paul's discussion because there were no apostles residing in Corinth (Paul is writing from Ephesus). "Prophecies," "tongues," and "knowledge" were all revelatory gifts (although tongues was a less efficient channel for divine communication as it required someone with the gift of interpretation) which would end at some point in time (Just a reminder, the focus is on time/the permanence of love as opposed to the revelatory gifts). Two of the gifts (prophecies and knowledge) would be done away (passively; i.e. removed by God). One of the gifts (tongues) would cease (middle voice; it would end in and of itself).

(b) Verses 9-10 - Knowledge and prophecies (plural “prophecies” constituted the gift) were considered “partial” until the “perfect” came. At that point in time the “partials” (revelatory gifts) would be done away (v. 10). Knowledge and prophecy only revealed a small part of what could be known, thus they were “partial.” When Christ returns (13:1) the full light will come (The perfect however is not necessarily to be identified with the return of Christ). The question then becomes when is the “perfect”?

(i) The departure of tongues required no justification (the gift would simply cease in and of itself). Whereas knowledge and prophecies (independent revelatory gifts) required some sort of explanation as to why they would be taken away when the “perfect” came.

(c) Verses 11-12 – In these verses, Paul employs a common analogy rooted in the context of the picture of the body in order to shed more light on the idea of the “perfect.” The word “perfect” in the Greek is *teleion* and often carries the idea of “perfect,” “complete,” or “mature.” Paul’s usage of the term is nuanced by its connection to another Greek word in the context *nēpios* (child), and his common rationale of a body reaching developmental maturity (cf. Eph. 4:11-16). The concept of maturity is also reinforced in 1 Cor. 14:20 (Cf. Hebrews 5:13-14).

(i) Five possibilities for “perfect.”

(a) Death of a believer when ushered into Christ’s presence

(b) The eternal state

(c) The completed NT canon

(d) Christ’s Second Advent

(e) The maturing of the body of Christ through the course of the church age.

(ii) The picture of the child reaching maturity in v. 11 uses analogical language to describe the maturing process; i.e. “was a child” / “used to speak like a child” (tongues); “think like a child” (prophecy); “reason like a child” (knowledge); “when I became a man I did away with the childish things [tongues, prophecy, and knowledge]. The church has been in the maturing process throughout the church age; in a sense becoming a man, and leaving behind

the characteristics of childhood. “Perfect” is therefore better translated as “mature.”

(iii) Paul also illustrates the time limit on the revelatory gifts in verse 12 by discussing the *parousia* or return of Christ. At that time partial knowledge (revelation) will be made full. Until then we only have what has been revealed (See Napier “James Connection” [p. 55-62]).

(iv) The body of Christ was to continue growing, receiving revelations through prophecy and knowledge, until a fixed body of revelation would result.

(v) Thus, these revelatory gifts are temporary and have a built in self-destruct mechanism as compared to love which is permanent. There are several phases along the way in which the church might reach maturity. The church will reach full maturity when Christ returns, yet this is not the main thrust of the passage, primarily it is an illustration of love’s permanence. Paul was also in the process of writing Scripture, yet maturity in the church should not necessarily be limited to that. Thus, in his writings Paul left it open as to when the church would reach maturity, either Christ would return in his lifetime, or Scripture would be complete before the return of Christ contributing to the church’s maturity, or the church would reach ultimate maturity when Christ returned at His Second Advent. Paul was more than likely aware of his own involvement in composing God’s Word (1 Cor. 2:13; 14:36-37; 1 Thess. 2:13; 5:27). Peter later affirmed that Paul’s words were inspired (2 Peter 3:15-16).

(vi) In any case, the gifts of knowledge, tongues, and prophecy were doomed to obsolescence when their purpose had been fulfilled and the revelation of God was completed.

(vii) The last Apostle wrote the final prophetic visions (revelatory activity) which reveal the plan of God through the end of the ages. At that point the Word of God says not to add to it. Thus revelation is complete and final (Rev. 22:18-19), and there are no more Apostles or prophets to receive divine communication.

(3) Permanence clarified (13:13) Faith and hope do not go beyond the Second Coming of Christ, whereas love does. Thus, love is eternal; the other things (faith and hope) are temporary and time-limited. This also concludes Paul’s thought on the superiority of love over the gifts. Then he

picks up the discussion of the exercise of love in relation to the use of the gifts in Chapter 14. Faith, hope, and love occupy the entire present age, whereas prophecy, tongues, and knowledge were only to continue until the church had a completed written revelation (v. 11)

Chapter 14

c) The advancement of Paul's argument, founded upon the basis of love (Chapter 13), progresses to the proper exercise of the gifts for the edification of the body. Thus, Chapter 14 tackles the difficult topic of the proper practice of the speaking gifts of prophecy and tongues. The ranking of the gifts in 12:27-31a was not specific enough, Paul must now instruct on the edifying use of these gifts, controlled by the dictates of love.

d) The Purpose of the Gifts: Edification (14:1-36)

(1) Edification through Prophecy: Unconditional (14:1-5). In these verses Paul sets up a comparison between the two speaking gifts; one which was valued quite highly by the writer – prophecy (12:28) – and one which was valued highly by the Corinthians – the gift of tongues (14:23). In this comparison, prophecy was clearly the most beneficial because it always and unconditionally resulted in edification for the church. Love required the church's edification to take precedence over the building up of a single member when that member was the speaker, since love "does not seek its own" (13:5).

(2) Edification through Tongues: Conditional (14:6-19)

(a) The profitless use of tongues: Without interpretation (14:6-12)
In order for tongues to edify in the assembly there had to be interpretation which followed. Paul then provides three examples of the profitless use of unaccompanied tongues: his own personal example (v. 6), inanimate musical instruments (7-9), and a personal encounter with someone of a different linguistic background (10-12). Thus, tongues without interpretation are profitless to the church body. Tongues were insufficient when alone and needed to follow proper channels in order to provide maximum benefit for the church.

(b) The profitable use of tongues: With interpretation (14:13-19) If church growth and edification were to come it had to be through the gift of interpretation. Only by this means could the congregation or any other than the speaker receive the necessary instruction. Paul had the same unwavering objective in his own service to other Christians and required his readers to hold their own speaking ministries to the same standard.

(3) Proper Places for Tongues and Prophecy (14:20-25) A mature Christian outlook recognized tongues to be designed for unbelievers rather than believers. Conversely, prophecy had its function among believers, not unbelievers. Even an unbelieving visitor in Christian worship, with no experience in tongues, could verify this fact. He could attest to the propriety of prophecy, but not tongues, for a believing audience. Tongues provided a needed sign where unbelievers were listening, but an evidential mark would have been superfluous among believing Christians.

(4) Proper Procedures with Tongues and Prophecy (14:26-33a)

(a) General: Edification not confusion (14:26) The general criteria for any speaking gift, not just these two, is that it is to edify the body of Christ. If spiritual growth of the body does not result, it is improper procedure. Conversely, if everyone receives upbuilding, the gifts highest objective is achieved.

(b) Tongues regulated (14:27-28) As stated earlier, the primary function of tongues was for unbelievers, however with interpretation, they could have resulted in the edification of the church. Tongues were only legitimized when there was proper interpretation. Without an interpreter present, the tongues speaker was to remain silent.

(c) Prophecy regulated (14:29-33a) Because of God being orderly, regulation of orderliness in sequence even bound the prophets. People gathered in God's name should take care to maintain peaceful circumstances to facilitate maximum instruction and growth.

(5) Women in Worship (14:33b-36) The church by God's design was intended to be male led, thus whenever women assumed leadership, as they apparently were doing, Paul provided a sharp correction (cf. 11:2-16). While Paul advocates equality of the two sexes, he equally enforces the needed submission of one toward the other, both at home and in the church.

e) The Perspective of the Gifts: Orderly Conduct (14:37-40)

(1) Divine Authority (14:37-38) In these verses Paul is exercising his apostolic authority to write what he has written. These things are not open to debate or compromise, as Paul is communicating divine revelation.

(2) Decent Application (14:39-40) One last point of clarification. The Corinthian assembly is charged with the orderly exercising and arrangement of the gifts, that they might resemble the beauty of a harmonious well-ordered military unit. Harmony should always prevail,

since this is the only way compatible with love and self-effacing conduct toward others.

V. CHARISMATIC DEVIATIONS

A. *Spiritual Gifts – Their Abuse*

1. Confusion of Multiple Identities

a) One could almost remark that the Modern Charismatic Movement suffers from a “multiple personality disorder”! The titles or identifying labels are numerous:-- Neo-Pentecostalism, Restorationism, Signs and Wonders Movement, Word of Faith/Positive Confession Movement, Kingdom Theology, Vineyard Movement, Latter Rain Movement, Power Evangelism, the Third Wave, the New Charismatics, Joshua’s Army, Joshua Generation, ...

2. Associated Dangers

- a) Deception and Manipulation
- b) False Doctrine
- c) Sufficiency of Scripture
- d) Cult-like figures
- e) Sensationalism
- f) Preoccupation with Satan and demons
- g) The bypassing of the mind
- h) New “revelation”
- i) Scandalous fund raising
- j) Divisiveness

3. Church History

a) The Charismatic Movement did not begin in a vacuum totally divorced from developments historically taking place in this century and which had taken place in previous centuries. In some senses it is not wrong to observe that the Movement is not a brand new phenomenon for which there is no historical precedent.

(1) There were periods when there were few claimants or even none at all, to the extraordinary gifts. Not surprisingly, little appears to have been written on this matter at these times. On the other hand, there have been far more periods than is usually realized when the gifts were claimed by considerable numbers (Victor Budgen, The Charismatics and the Word of God, 113)

The following is adapted from Victor Budgen's information in chapters 7-11 of his book.

b) From Montanus (A.D. 150?) to Luther (A.D. 1483-1546)

(1) Both Justin Martyr and Irenaeus made statements about the gifts of the Spirit before Montanus came on the scene. Others looking back have referred to their comments.

(a) Justin's "tantalizingly brief" comments:

"For the prophetical gifts remain with us, even to the present time"
(no further details given)

"Now it is possible to see among us women and men who possess gifts of the Spirit of God" (in context of discussion events of NT times and citation of Joel 2:28-32)

(b) Irenaeus' (A.D. 202) "ambiguous" references:

(i) "Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole"

(ii) "In like manner we do also hear many brethren in the Church who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God..."

(c) Montanus' prophetic fervor:

(i) *"Behold man is like a lyre, and I hover over him like a plectrum....Behold it is the Lord who makes men's hearts ecstatic and gives new hearts to men....I am neither an angel nor an emissary; I, the Lord God the Father, have come."*

(ii) Montanus and his followers are not primarily associated with tongues, but were known for prophetic utterances. In fact, there is no evidence that they ever made such a claim as to speak in tongues.

(iii) He also predicted that Zion would come down from heaven to either the village of Pepuze or Tymion in Phrygia.

(iv) Two prophetesses from his followers were equally specific with their utterances

(a) Priscilla confirmed this -- *"Christ came to me in the form of a woman clad in a shining robe; he set wisdom in me and revealed to me that this very place is sacred and that here Jerusalem will descend from heaven"*

(b) Maximilla facing criticism -- *"I am driven away like a wolf from the sheep. I am not a wolf; I am word and spirit and power."*

(v) Assessment of these utterances:

(a) Unfulfilled prophecies!

(b) Montanus' prophecies were lies

(c) Priscilla & Maximilla left their husbands so they were not "virgins" for the Lord

(d) Montanus had an unquenchable desire for leadership and babbled, ranted and raved prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning'

(e) Greed: Priscilla & Maximilla eagerly grabbed the takings

(f) Followers implied that only their group was genuine

(vi) Tertullian's (A.D. 160-220) apologetic defense:

(a) Writings show that the characteristics criticized by others were present in the Montanist movement.

(b) *"We defend the position, that a state of ecstasy, that is, alienation of mind is suitable to the spiritual gift. For a man who is in the Spirit, especially when he beholds the glory of God, or when God speaks by him, necessarily loses his reasoning faculties for the time, being overwhelmed, that is, by the divine power"*

(c) *"We have now among us a sister whose lot it has been to be favored with sundry gifts of revelation...she converses with angels and sometimes even with the Lord; she both sees and hears mysterious communications..."*

(i) Tertullian cited 1 Cor 12 in support of her visions!

(ii) Tertullian accepted Montanism wholeheartedly.

(vii) Both Chrysostom (A.D. 347-407) and Augustine (354-430) confirmed by their comments that the sign-gifts were not operative in their time.

(a) *"Were these and others of their period such spiritual pygmies that the gifts could not be bestowed in their day? Or had the gifts ceased as God intended?" - Budgen*

(viii) Chrysostom:

(a) In his commentary on spiritual gifts – *This whole place is very obscure: But the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place"*

(b) On 1 Cor. 12:1-2 - *"This whole place is very obscure but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place"*

(c) On miracles and signs - *"Wherefore at the beginning the extraordinary gifts of the Spirit were conferred...for ancient times needed such support as a confirmation of the Christian faith, but now they are not given...because the power of the Christian faith is such as no longer to need this help"*

(ix) Augustine:

(a) Regarding the laying on of hands and speaking in tongues - *"For who expects in these days that those on whom hands are laid that they may receive the Holy Spirit should forthwith begin to speak in tongues?"*

(b) On speaking in tongues - *These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues to show that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away."*

(c) *"In the earliest time the Holy Ghost fell upon them that believed: and they spake with tongues, which they had not learned, 'as the Spirit gave them utterance.' These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, and to shew that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening and it passed away."*

(x) Both Chrysostom and Augustine understood that loss of rationality is not the hallmark of the prophet, and other writers concurred with them.

c) The Medieval Period

(1) The Medieval Period has been differently assessed. Budgen points to all the rival claimants, to the papacy with their own prophetic figures and workers of miracles whose visions and signs canceled each other out. The gift of tongues was almost a forgotten phenomenon from the time of the Fathers until the Reformation.

Much of the following is taken from Chantry's appendix "The Testimony of the Church."

d) The Reformation, Puritans and Beyond

(1) Martin Luther (1483-1546) - Crossed swords with the prophetic movement of his day, namely the Zwickau prophets (Nick Storch and cohorts). When he rebuked them for not having presented to him anything which had the least support in Scripture but which was mere imagination or even the fraudulent suggestion of an evil spirit, they expressed resentment that Luther would dare say such things to 'so divine a personage'!

(a) From the Gospel of John sermons - *"But now that the apostles have preached the Word and have given their writings, and nothing more than what they have written remains to be revealed, no new and special revelation or miracle is necessary."*

(b) Referring to Mark 16 - *"For the accompanying signs were given principally to substantiate the new message of the apostles."*

(c) His letters indicate that much was taking place which was confusing to the saints of the day. Hear one example of his description of these folks - *"You yourself must hear the voice of God and experience the work of God in you and feel how much your talents weigh. The Bible means nothing. It is Bible-Booble-Babel..."*

(2) John Calvin (A.D. 1509-1564) and Menno Simons (A.D. 1496 – 1561) also denied that apostles and prophets were part of the church of the day.

(a) Calvin's unguarded statement in his *Institutes*: After speaking of the unique place of apostles, Calvin went on to say, *"Although I deny not, that God occasionally raised up Apostles, or at least Evangelists, in their stead, as has been done in our time. For such were needed to bring back the Church from the revolt of Anti-Christ. This office I nevertheless call extraordinary because it has no place in churches duly constituted."*

(b) Elsewhere in response to the Roman Catholics Calvin says this: *"In demanding miracles from us, they act dishonestly; for we have not coined some new gospel, but retain the very one the truth of which is confirmed by all the miracles which Christ and the apostles ever wrought."* He then cites Acts 14:3 and Hebrews 2:4 to prove his point that apostolic miracles confirmed apostolic doctrine. They were peculiar to the age of inspiration.

(3) Thomas Watson (1660) – *"Sure, there is as much need of ordination now as in Christ's time and in the time of the apostles, there being then extraordinary gifts in the church which are now ceased."*

(4) John Owen (1679) – *“Gifts which in their own nature exceed the whole power of all our faculties, that dispensation of the Spirit is long since ceased and where it is now pretended unto by any, it may justly be suspected as an enthusiastic delusion.”*

(5) Mathew Henry (1712) – *“The gift of tongues was one new product of the spirit of prophecy and given for a particular reason, that, the Jewish pale being taken down, all nations might be brought into the church. These and other gifts of prophecy, being a sign, have long since ceased and been laid aside, and we have no encouragement to expect the revival of them; but, on the contrary, are directed to call the Scriptures the ‘more sure word of prophecy,’ more sure than voices from heaven; and to them we are directed to take heed, to search them, and to hold them fast, 2 Peter 1:19.”*

(6) Jonathan Edwards (1738) – The extraordinary gifts were given: *“in order to the founding and establishing of the church in the world. But since the canon of the Scripture has been completed, and the Christian Church fully founded and established, these extraordinary gifts have ceased.”*

(7) George Whitfield – written of him by another: *“He renounced all pretences to the extraordinary powers and signs of apostleship, peculiar to the age of inspiration, and extinct with them.”*

(8) James Buchanan (1843) – *“The miraculous gifts of the Spirit have long since been withdrawn. They were used for a temporary purpose. They were the scaffolding which God employed for the erection of a spiritual temple. When it was no longer needed the scaffolding was taken down, but the temple still stands, and is occupied by his indwelling Spirit; for, ‘know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you (1 Cor. 3:16)’”*

(9) C. H. Spurgeon (1871) – *“The apostles,” he preached, were “men who were selected as witnesses because they had personally seen the Saviour – an office which necessarily dies out, and properly so, because the miraculous power also is withdrawn.” And again, “Although we may not expect and need not desire the miracles which came with the gift of the Holy Spirit, so far as they were physical, yet we may both desire and expect that which was intended and symbolized by them, and we may reckon to see the like spiritual wonders performed among us at this day.” And again, “Those works of the Holy Spirit which are at this time vouchsafed to the church of God are every way as valuable as those earlier miraculous gifts which have departed from us. The work of the Holy Spirit, by which men are quickened from their death in sin, is not inferior to the power which made men speak with tongues.”*

(10) A.W. Pink (1886-1952) [from a book that appeared in 1970] – *“As there were offices extraordinary (apostles and prophets) at the beginning of our dispensation, so there were gifts extraordinary; and as successors were not appointed for the former, so a continuance was never intended for the latter. The gifts were dependent upon the offices. We no longer have the apostles with us and therefore the supernatural gifts (the communication of which was an essential part of “the signs of an apostle”, 2 Cor. 12:12) are absent.”*

e) The Modern Era

(1) The First Wave (1906-1960)

(a) April 18, 1906 is generally credited as the beginning date for the modern Pentecostal Movement. On that date at the Apostolic Faith Mission located on Azusa Street in Los Angeles, there occurred an outbreak of “speaking in tongues.” The pastor of the little church was William Seymour (1870-1922), who in close association with his mentor Charles Parham (1873-1929) had developed the doctrine that speaking in tongues was the evidence of the “baptism in the Spirit.” The Azusa Street revival lasted until 1909 and was visited by thousands, although shortly after its beginnings Parham and Seymour suffered an irreparable breach over Seymour’s refusal to prohibit séances and occult trances from the revival services. It is generally conceded that virtually every Pentecostal Movement worldwide can trace its origins directly to the Azusa Street revival.

(b) The theological roots of Pentecostalism lie in the Holiness Movement pioneered by John Wesley (1703-1791). Wesley promoted the idea of “Christian Perfectionism” which he defined as freedom from self-will and a desire for nothing but the holy and perfect will of God. Charles Finney (1792-1875) later equated the idea of Wesley’s second work of grace with the concept of the baptism of the Spirit. As the Pentecostal Movement developed through the early 20th century the emphasis on divine healing was added to the mandate for speaking in tongues. This unbiblical emphasis on healing, coupled with the many charlatans which associated themselves with healing services, prompted B.B. Warfield to write his 1917 book Counterfeit Miracles. Healing ministries received national prominence when, beginning in 1948 Oral Roberts began healing crusades, which he later began to televise.

(2) Second Wave (1960- 1982)

(a) Whereas the Pentecostal Movement was for the most part a separate movement outside the mainline denominations, the Second Wave or Charismatic Movement was very much a mainstreaming of Pentecostal theology. Beginning in 1951, Demos Shakarian, a Southern California millionaire businessman, launched the Full Gospel Businessmen's Fellowship Int'l, whose stated purpose was to spread the Pentecostal message of tongues and healing via nonsectarian luncheons and conferences.

(b) On April 3, 1960 the Charismatic Movement went public when Father Dennis Bennett, an Episcopal priest announced to his Van Nuys, CA, congregation that he had personally spoken in tongues and that he believed that this was the pattern for the church. Later in 1966 the Charismatic Movement penetrated the Roman Catholic Church where it was readily received by a laity and clergy opened, via Vatican II, to new ideas on church renewal.

(c) The Charismatic Movement differs from old line Pentecostalism in several significant ways including a rejection of the necessity of speaking in tongues as a sign of the baptism of the Spirit. However speaking in tongues does remain a very important element in most Charismatic circles. The explosive growth of the movement followed with the addition of miracles and healings to the practice of tongues. Today the Charismatic Movement has penetrated every mainline denomination, and has affected virtually every church in the world, and although the Charismatic Movement is far from a monolith, it does exhibit certain distinct characteristics such as:

- ❑ **Experiencing Jesus** in a personal encounter puts one into the position of receiving the baptism of the Spirit, which allows the individual to have Jesus not just as Savior but as Lord.
- ❑ **Power** gained through the baptism of the Spirit brings victorious Christian living.
- ❑ **Worship** is at a higher dimension because of the baptism of the Spirit.
- ❑ **Prayer** is more fervent and successful (including praying in unknown tongues) because of the baptism of the Spirit.
- ❑ **Sign Gifts** as listed in I Cor. 12:8-10 are meant for the church today.
- ❑ **New revelation** is given today as God speaks directly and regularly to His people just like in the 1st century.

- ❑ **The Bible** is exalted and believed as a source of divine revelation, although “God reveals deeper truths to those who have the anointing.”
- ❑ **Demonic activity** is greatly emphasized, as well as the Christian’s need to engage in deliverance ministries.
- ❑ **Evangelism** is emphasized and practiced based upon the baptism of the Spirit granting greater power and effectiveness to one’s witness.

(3) Third Wave (1982- Present)

(a) The Third Wave or Signs and Wonders Movement originated in 1982 with John Wimber (1934-1997) when he left his association with the Calvary Chapels to pastor a church in Anaheim, CA, called “The Vineyard.” Also in 1982 Wimber began teaching a class at Fuller Seminary called “Signs, Wonders, and Church Growth” which as part of the class time included healing the sick and casting out demons. It was in the context of Fuller Seminary that Wimber connected with C. Peter Wagner, an “expert” on church growth from the Fuller World School of Missions, who in 1983 coined the names 1st, 2nd, and 3rd waves.

(b) Wimber was of the view that present evangelism is not truly effective because it is not accompanied by the “in-breaking of the kingdom” in signs and wonders, as was true of Jesus’ ministry. Wimber coined the term “Power Encounters” for these supernatural manifestations of God in the life of Christ. Under Wimber’s leadership the Anaheim Vineyard Church grew rapidly and spawned thousands of other Vineyard churches, which are affiliated in the Association of Vineyard Churches. This association produces their own statement of faith, has their own leadership and in many ways acts as a denomination. For example, in 1995, the leadership of the Vineyard Association dis-fellowshipped the Toronto Airport Christian Fellowship for their unbiblical practices (e.g., holy laughter, barking, howling, etc.) connected with the “Toronto Blessing.”

(c) Although the Vineyard Association is neither Pentecostal nor Charismatic in a classical sense, they do hold to a number of doctrinal positions that concern us.

- ❑ **Sign Gifts** – They believe that the gifts of prophecy, tongues, healings, and miracles are all continuing today.
- ❑ **Spiritual Warfare Movement** – They believe that Christians can be demon possessed.

- ❑ **Highly Ecumenical** – experience rather than doctrine draws people to the movement.
- ❑ **Power Evangelism** – They believe that for evangelism to be truly effective (especially in 3rd world settings) it must be accompanied by signs and wonders.

4. Open but Caution

- a) A new and growing position in the whole debate over spiritual gifts is what has come to be called the open but cautious view. These folks do not agree with either the Cessationist view or any of the charismatic positions (Pentecostal, Third Wave, or Charismatic).
- b) This view is not convinced by the Cessationist arguments that the miraculous gifts were relegated to the first century, nor is it really convinced by the doctrine or practice of those who emphasize such gifts today either. They are open to the possibility of miraculous gifts today, but they are concerned about the possibility of abuses that they have seen in groups that practice these gifts (Taken from *Are Miraculous Gifts for Today: 4 Views*, Grudem).
- c) They do not think speaking in tongues is ruled out by Scripture, but they see many modern examples as not conforming to Scriptural guidelines; some also are concerned that it often leads to divisiveness and negative results in churches today.
- d) Those who hold this position see great benefit to many of the emphases of the Charismatic churches such as a renewed vigor for outreach and evangelism, Bible study, and faithful obedience for personal and church growth. Many see the Third Wave Movement as a breath of fresh air in dead or dying churches, and Evangelicalism as a whole.
- e) While this view is probably the majority position among Evangelicals today, it is our position that we should not be “open” on this matter, but should derive our doctrine from what the Scriptures teach.

5. The Burden of Proof

a) Since the miraculous gifts and signs did cease as the Scripture bears witness, the burden of proof is entirely on the Charismatics to prove their validity. Because of this, non-Charismatics have no burden to prove this, since it has already been proved by history. This is an irrefutable fact admitted even by the Charismatics.

b) Edgar says this, *“Proponents of the charismatic movement have managed to shift the burden of proof regarding the temporary nature of some gifts to their opponents. They have done this by assuming that all things are to be the same throughout the church age, and they have demanded proof otherwise...Since the facts of church history reveal that the Holy Spirit has not been functioning in all the ways that He did in the Book of Acts, then the basic assumption that all things remain the same is false. It is contrary to the facts; therefore the burden of proof properly falls upon those who claim that all gifts are for the entire duration of the church age.”*

c) The Charismatic Movement must biblically prove two things:

(1) That the sign gifts will start up again during the Church Age (or that apostles and prophets are being “restored” to the church)

(2) That today’s phenomena are this reoccurrence

(3) In other words, they must prove that their experiences are the reoccurrence of gifts that have not occurred for almost 1,900 years.

6. Experience over Revelation

a) Stories abound, especially from the mission field, about strange and “miraculous” events that demonstrate God’s supernatural intervention in the spread of the Gospel. It is not uncommon to hear about people being “healed of diseases,” being “raised from the dead,” or missionaries being supernaturally protected by “armies of angelic warriors.” In this country one only has to watch a few hours of charismatic television programming to hear the most wild and fantastic stories about how God has supernaturally intervened to provide everything from tremendous wealth to close parking at the local shopping mall. In examining these stories of God’s miraculous intervention we find a common thread running through them. This same thread, in fact, now runs through most people’s lives without them ever pausing to acknowledge or examine it. That thread is the elevation of personal experience to the level of the highest source of truth.

b) What Is Your Source Of Truth? Philosophically there can be only one of two possible sources of truth. Truth is either derived from personal experience, or by divine revelation. For example, the truth that objects fall when dropped to the

ground has been experientially proven by countless generations of people. Conversely, that which occurs outside the physical realm, such as the existence and activities of angelic beings can not be proven experientially, but instead relies on divine revelation. The problem for most people comes when they either ignore or confuse which truth source applies in a given situation, and thus arrive at potentially false understandings of reality. Generally this problem occurs when experience is used to prove or understand that which belongs to the non-material world.

c) We can express the relationship between experience and revelation in one of three equations, whereby: E = Experience, R = Revelation (The Bible)

- ❑ **E > R** - In this Worldview people consider the phenomenon that they have observed, experienced, or in many cases heard about, as the determining factor in terms of reality. Thus, if they have seen somebody “healed” or heard somebody “speaking in tongues,” they conclude that it must be true because they saw it. People living with this worldview are not open to having their conclusions tested against the objective standard of divine revelation, and when confronted with a biblical argument that contradicts their experience they will reject the teaching of the Scripture. Thus, in this worldview experience interprets Scripture.
- ❑ **E = R** - People holding to this worldview have a high regard for the Scriptures and understand their necessity for our knowledge about spiritual things. The problem with this worldview is that it assumes that where the Scriptures are silent, clinical evidence rules. For example, although the New Testament gives numerous instances of demon possession, nowhere does it clearly teach that the people who were possessed were Christians. Furthermore, the New Testament does not describe or prescribe any method for determining whether someone is in fact demon possessed, or how to deal with it if they are. Thus, so-called “Deliverance Ministries” have no firm basis in the Scriptures but instead are heavily reliant on the experience and opinion of man.
- ❑ **E < R** - This is the only worldview that is truly compatible with the nature of divine revelation and the clear statements of the Scriptures concerning themselves. In this worldview, experience is subservient to revelation and is interpreted in light of the Word of God. Thus, for example, one may observe certain phenomenon such as “speaking in tongues” but rather than conclude that it is a manifestation of the Holy Spirit, they will examine what the Scriptures teach about tongues. By holding to this view one is not denying what was seen and heard, but rather is determining whether it is what it is claimed to be based upon the divine revelation of sacred Scripture. You may have heard a person making strange and unfamiliar noises with their mouth, but that does not mean that they were doing anything more than making strange and unfamiliar noises. The conclusion

that it was the biblical gift of tongues is purely an assumption without Scriptural support.

d) 2 Peter 1:17-21: Peter addresses the issue of the reliability of the Christian message based upon the surety of the Scriptures. In verse 17-18 Peter recounts for his readers the fact that many years before he was personally on the Mount of Transfiguration and saw Christ in His glory and heard the Father's commendation of Him. Yet, Peter writes that he has a source of truth that far exceeds even that fantastic experience – the truth of the prophetic Scriptures. *“And so we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place...”* (2 Peter 1:19 – NASB). Ultimately, Peter's faith in Jesus as the Christ was not because of the miracles that He performed, nor because of the experience on the Mount of Transfiguration, but because Jesus was the fulfillment of the Old Testament prophecies concerning Him.

(1) When experience becomes the main source of authority, it shifts the interpretation of certain biblical passages rather than them remaining fixed and historically bound. In order to explain the experience, consistent literal, historical-grammatical principles of interpretation must be abandoned. Scriptures are torn from their context, and wrongly interpreted to make the Scriptures fit the experiences.

e) Practical Helps

- ❑ In order not to be bounced around in this whole area it is imperative that a person answer the following question. **Which is inherently more reliable, inerrant Scripture given by God, or random human experience which is unedited by God?** How you answer this question will be the basis for the theological grid through which you will filter and interpret all of the data of life. We submit that there is only one acceptable answer and strongly encourage you not to abandon it regardless of what you see or hear.
- ❑ In order to negotiate the treacherous waters of experience a person has to be an approved workman with the Word of God (II Timothy 2:15). The only way to become competent in the handling of the Scriptures is to practice; so be like the noble Bereans and examine the Scriptures daily to see if these things are true (Acts 17:11).

B. Questionable practices

1. Healings

a) Lack of biblical support: The plain reality is that of all the support cited by those within the Charismatic movement, not a single one lends credibility to their practices. The biblical passages are constantly wrested away from their plain meaning and historically bound context.

b) Practices: most who advocate healing today practice much if not all of the following (Masters, *The Healing Epidemic*, 52):

(1) Healers will usually claim to possess a personal healing gift, and will probably practice the laying on of hands or utter words of command to heal the illness

(2) It is believed that (as a general rule) all Christians have a right to expect healing, as it is God's will and purpose that His people should be well (Isaiah 53, James 5, etc. are usually cited).

(3) Clairvoyant powers are involved, either because the healer receives a "word" from God about the illness without having previously met the sufferer, or because the healer receives a "word" from God about the prognosis so that prayer can be made in line with God's will.

(4) Interaction with demons and exorcism are practiced

(5) Sick people are "visualized" in a recovered state in order to effect the prayer of faith

(6) The Holy Spirit is dispensed or called down upon sufferers

(7) Trances or ecstatic states are induced to aid healing

(8) The "prayer of faith" is regarded as a prayer which is based upon an absolute certainty that God will heal

c) In contrast to this, the traditional evangelical view is that all direct divine healing today is carried out by the Lord simply in answer to the prayers of His people. He no longer gifts individuals with the power of healing as he did Christ and the apostles, and certain close associates of the apostles. As we have seen even the apostles lost the ability to heal others at the point of Paul's 1st Roman Imprisonment.

d) The context of James 5:19-20 does not indicate that this was a practice that was to be employed by the entire church. In fact, the sick person in James is more than likely under the temporal judgment of God for the unconfessed sin of

divisiveness (cf. 1 Cor. 11:29-30). In such a case, they were to call for the elders, that they might repent before them and have the elders pray for them to restore them, not only to the fellowship, but to plead with God to heal them as well. If God were merciful in the cases where a righteous elder prayed, then that person would be healed. The faith of the sick person has little, if anything, to do with the restoration (cf. Matt. 8:10, 13; Mark 2:5). He has already expressed his faith by calling the elders. It is a common error that says, one must have enough faith to be healed, or if he is not healed, that he didn't have enough faith. The point is that if righteous elders pray, like Elijah, it accomplishes much on behalf of the sick one. The passage is emphasizing the need to deal with sin, not physical healing.

e) For more on this topic one may read *The Healing Epidemic* by Peter Masters, *The Healing Promise* by Richard Mayhue, or *Satisfied by the Promise of the Spirit* by Thomas Edgar.

2. Casting out Demons

a) Casting out demons was, as we have seen, a form of healing miracle. Thus, since the healings necessitated apostolic intervention, in a like manner, exorcism required the same.

b) There are no examples of non-apostles casting out demons in Scripture apart from the Lord Jesus Himself. Having dealt with the problem passages on this topic already, the biblical evidence would indicate that this was a practice that was associated with the apostolic ministry and was not duplicated by the rest of the church. Despite what is largely preached in Charismatic circles, there is not a demon behind every situation causing people to sin. In fact, most of the time it is our sinful heart and desires that cause us to practice wickedness.

c) Satan is not bound now, nor will he be bound until the end times (Rev. 20:1-3). He actually has been given control over the earth now, and believers have no ability to bind him as the Charismatics would claim (cf. Eph. 2:2).

d) Spiritual warfare – This is a very large topic and one which cannot be covered in detail in this class. However, below are some of the beliefs and characteristics of the Charismatic movement as it relates to the topic of Spiritual warfare

(1) Satan and his minions remain hostile as they attempt by every ruse and means to defeat God and His plan for time and eternity! Obviously, this involves the believer at the individual level as well as the people of God at a corporate level.

(2) Many 3rd wave Charismatics believe that Spiritual warfare today is more than ongoing hostility; it is God clearly manifesting His power through His people for the world to see His triumph as the devil and the forces of darkness are routed.

(3) “My principal calling,” writes Wagner, “is to obey the Great Commission.” Thus, “I see territorial spirits chiefly in terms of their alleged ability to prevent the spread of the gospel – C. Peter Wagner, “Territorial Spirits and World Missions,” 278

(4) "Deliverance ministry" is the accepted alternative designation and is built basically on four emphases:

(a) The believer's authority or that of a special gifted 'exorcisor,' is an authority which is present because of their union with Christ and being seated with Him in the heavenly places (cf. Eph 1:20-21; 2:5-6 with Luke 10:19 and Acts 1:8)

(b) The very real possibility of demon possession of the believer, or, in preferred terminology, as being “demonized” rather than “possessed”

(c) The specific identifying, commanding, and rebuking of demons, and the binding of Satan; usually done in the name of Jesus, and the copying of Jesus' methodology in talking to the demon

(d) The collection of case studies so as to compile something of a manual on what to do when encountering a demon

Three levels of this warfare have been identified by Wagner

- (1) Ground-Level - casting out demons and breaking their hold on particular individuals (cf. Acts 19:11; Luke 4:18), involving both non-Christian (Eph. 2:2) and Christian (Eph. 6:11-12).
- (2) Occult-Level - directed at occult or magic practices of, e.g., shamans, New Age channelers, witches, warlocks, Satanists, and fortune-tellers, *et. al.* (cf. Acts 19:19).
- (3) Strategic-Level -- engaging the Enemy at the territorial level, being a recognition of Satan's stranglehold over communities, groups of people, geographic regions and continents (cf. Acts 19:27; Rev 12:7, and sometimes Daniel 10:12-13).
- (4) Even if demon possession were characteristic for today, what we have seen from the biblical record is that only Christ and the apostles had the ability to cast demons out. This was a “sign of an apostle.” And was directly related to their commissioning. Believers have little recourse in such a case, other than to pray for the individual or community and RUN!!! Nowhere are believers called to engage the demonic realm, speak to demons, or try to exorcise them from individuals.
- (5) For more reading on this topic one may read *Demons* by Alex Konya, *Unmasking*

Satan by Richard Mayhue, or *Biblical Demonology* by Merrill Unger.

3. Baptism in the Spirit

a) The Doctrine of Subsequence

(1) The belief that believers experience salvation at one point and the baptism of the Spirit later is known as the doctrine of subsequence. This is a key Charismatic doctrine which states that a Christian receives the Holy Spirit at conversion in a limited way then later, in a subsequent experience, receives the "fullness" of the Spirit, by being baptized with, in or of the Spirit. This experience is accompanied by speaking in tongues, new spiritual motivation and sometimes miracles.

(2) Some Christians refer to the baptism of the Spirit as being a special spiritual experience that is evidenced by speaking in tongues and other signs. This understanding of the baptism of the Holy Spirit errs in three areas

(a) All Christians are baptized by the Holy Spirit into the body of Christ (1 Corinthians 12), but the Scriptures plainly state that not every Christian has the gift of tongues (12:30), even if one believes that such a gift is still valid in the church age.

(b) In the Book of Acts there are only three (maybe 4 if one includes Acts 8) occurrences of speaking in tongues, yet there are seven occurrences in that historical account of "being filled with the Holy Spirit." Thus, tongues were not spoken as a confirmatory sign every time believers were "filled" with the Spirit.

(c) The two main evidences of being filled with the Spirit are bringing forth the fruits of the Spirit (Galatians 5:22, 23), and having spiritual power to win souls (Acts 1:8).

(i) Charismatics teach that baptism by the Holy Ghost is:

(a) *Usually distinct from and subsequent to (after) the new birth*

(b) *Evidenced initially by the sign of speaking in tongues*

(c) *Must be earnestly sought*

b) Biblical Support

(1) The only passages which Charismatics can use to support this doctrine are in the book of Acts (Acts 2, 8, 10, 19). Nothing in the epistles supports the idea. The difficulty lies in the inconsistent sequence between water baptism and Spirit baptism.

(a) For example, why didn't the 3,000 or the 5,000 speak in tongues, in view of the promise given in Acts 2:38, 39?

(b) It is a dangerous practice to build doctrine upon a historical narrative which describes the transition period from the Old Covenant to the New Covenant. The practices in Acts largely are descriptive of the Spirit's work, but not prescriptive for the church's practices of today.

(c) As seen previously, the difference in the sequence between water baptism and Spirit baptism had the purpose of separating the Jews from their unbelieving generation. Additionally, the times when tongues were spoken, were highlighting the entrance of new people groups into the body of Christ.

(d) 1 Cor. 12:13 - states that all believers are baptized into one body at salvation. It is worthwhile to note that no tongues are mentioned in this passage, nor are believers commanded to seek out the baptism of the Spirit.

4. Speaking in Tongues

- a) Experience drives the practice on this particular subject. No one has given any proof that the tongues which are spoken today are anything other than gibberish, which is counter to the biblical definition of the gift (known dialects or languages). Additionally, were one to allow hypothetically that it is the same gift, it was never meant as a sign for believers, or personal edification, but a sign for unbelievers. The Scriptures are plain that tongues were a sign of judgment upon Israel for their rejection of their Messiah and the gospel of the kingdom.
- b) From the sections of the syllabus above, it is apparent that tongues were part of a cluster of confirmatory signs which was given for the authentication of the apostolic message and ministry. They established apostolic authority over the church.
- c) Developing one's doctrine regarding the gift of tongues from Corinth is an extremely precarious position, considering that the letter to Corinth was a rebuke for the wrong practices regarding the gift as well as a wrong prioritization of the gift in comparison to the other gifts. At best, even if tongues today were the same as in the first century, the practice of them is far from the biblical mandate of the need for their orderly and corporately edifying use (1 Cor. 14:26-28).
- d) The restoration concept is faulty at best (The thinking that apostles and prophets are being restored to the church). The kingdom is nowhere said to be restored prior to the Tribulation period. It will only come when the King Himself returns following the Tribulation.
- e) The totality of the evidence indicates that the sign gifts which attended the revelatory gifts, ceased at the time of Paul's first Roman imprisonment. Church history bears this truth out. The gift has been silent (no pun intended) in the church for 2000 years. There is nothing other than subjective experience which evidences that the gift has returned.

5. Prophecy

- a) *Charismatic Misconceptions* – Adapted from Robert Thomas, “The Spiritual Gift of Prophecy in Rev. 22:18.” Misconceptions about the gift of prophecy have led many to consider that the gift, being distinct from OT prophets and apostles, remains in effect today.

(1) Assumption: All prophecy is the same as the spiritual gift of prophecy

(a) Assessment: In actuality there were many distinctions in prophetic activity: Below is a partial list of some of the differences

(i) Christian prophets differed from OT prophets

(a) Immediate Divine inspiration

(b) At times prophecy involved symbolic acts

(c) NT prophets could perceive thoughts and motives of others

(d) Not an office in the church so much as a ministry to the church

(e) Temporary in some sense

(f) Incorporated prediction

(g) Most NT prophecy was oral, but some was written

(ii) NT prophets did not enjoy unlimited authority as did the OT prophets. In fact, the apostles carried the authority in the church. NT prophets were members of the communities but not authorities over it.

(iii) Christian prophecy is distinct and like the body of Christ, is temporally limited in regard to its appearance in history.

(2) Assumption: There were two gifts of prophecy in the body of Christ

(a) Three types of prophets in the Scriptures (Grudem's theory)

(i) "Primary" prophets who claim to speak infallibly in God's Name and meet the requirements set forth in Deuteronomy 18:19-22

(ii) False prophets who, claiming to bring an infallible message from God, err, undermine the Word of God and lead God's people astray

(iii) "Secondary" prophets who do not claim "word" authority for his message. Therefore it can be legitimately accepted as a "mixture" and the wheat sifted from the chaff with no undermining of the prophet's credibility.

(iv) No such example of "secondary" OT prophecy exists. In the NT Agabus' second prophecy in Acts 21:10-14 is cited as evidence. However, under closer scrutiny, Agabus' prophecy is more than provable to be infallible and God-given (See "9 arguments" in Budgen, "The Charismatics and the Word of God, 266-74)

- (b) Words inspired vs. only general gist of the prophecy inspired
 - (c) Assessment: This is an unnatural and nonexistent distinction drawn from differentiating the prophecy of 1 Cor. 12-14 and prophecy in Eph. 2:20; 3:5.
 - (d) However, the same terminology is always used to describe prophetic revelatory activity
 - (e) This is proven by the fact that Paul's prophetic gift is included in both of the above passages (1 Cor. 13:9; 14:6; Eph. 3:1-5)
- (3) Assumption: Prophecy is some sort of ecstatic frenzy
- (a) Prophets experienced some sort of crazed ecstatic state whereby visions from God were imparted to them
 - (b) Assessment: Actually, no matter what terminology is used to describe their state, NT prophets never lost control of their senses. This is an unfounded assumption.
- (4) Assumption: Prophecy was backward looking (*ex-eventu*)
- (a) It was a means of reading back into the life of Jesus words that were uttered long after his ascension.
 - (b) Example: *"Early Christian prophets addressed congregations in words of encouragement, admonition, censure and promise, using the name of Christ in the first person. Prophetic sayings of this kind found their way into the tradition about Jesus and became fused with the words that he had spoken during his lifetime."* J. Jeremias
 - (c) Assessment: The support citations for this are known to this day to be the words of the risen Lord. They offer no basis for attributing to the historical Jesus words of the exalted Christ spoken to the prophet through the Spirit.
- (5) Assumption: Prophecy is another name for preaching
- (a) It is assumed that this is truth telling, rather than foretelling.
 - (b) Assessment: In actuality preaching is a merging of the gifts of exhortation and teaching, it is foreign to the text of the NT to equate prophecy with teaching. What is apparent is that the apostles replaced the commission of the OT prophets. NT prophets did not wield the same authority as OT prophets; their ministry in the NT was different.

6. Raising the Dead

- a) Unverifiable stories abound from the mission fields of people being raised from the dead. What are we to believe about this?
- b) Since raising the dead was a form of healing like casting out demons, and was only done by the apostles and Christ, it is unlikely that anyone alive today is able to raise the dead (This is not to say that doctors could not revive a dead person through the use of various drugs, etc).
- c) Despite the claims of Charismatics there have been no verifiable accounts of anyone being raised from the dead.
- d) Having looked at the biblical data in regards to raising the dead, it is ludicrous to assume that any non-apostle could do this. In fact, this was rare among OT prophets and even rare among the apostles (The biblical witness shows that apart from Christ, Peter and Paul each raised one person from the dead. Jesus Himself only practiced this on a limited basis (three people, in addition to Himself).

VI. CONCLUDING THOUGHTS

Having looked at the biblical data and church history related to spiritual gifts it seems plainly evident that the NT miraculous authenticating sign gifts were intended only for a time while the NT was being written. The apostles, by divine commission were the appointed spokesmen for Christ. Luke recorded what Jesus began to do and teach in the Gospel of Luke. The Acts record bears witness to what Jesus continued to do and teach through the ministry of His chosen representatives, and in particular provides an apologetic for the Apostle Paul's ministry. This accounts for the signs and wonders which attended the ministry of the apostles. To credit the church at large with such amazing things minimizes the uniqueness of the apostolic ministry as well as their authority.

Experiences, quite frankly, are not to be trusted, especially when they contradict the clear teachings of Scripture. One must subject their experiences to the authoritative Word of God in order to test them. Whether one considers themselves "open but cautious" or full-blown Charismatic, there is little biblical or historical evidence which confirms that these gifts

continued throughout church history, let alone that they are being restored to the church today as some would claim.

The stern rebuke of Jesus indicates that men are more fascinated with signs because of their unbelief and hardness of heart, rather than the truth of the gospel which the signs bear witness to. Many in the church today continue to desire signs to bolster their faith, yet they have in the Scriptures all that pertains to life and godliness. Indeed, in this regard, what possible benefit could be gained from ongoing signs and wonders, when we have the full revelation of God in the Scriptures?

The bottom line is that the charismatic practices of today cannot be justified from the pages of Scripture. The burden of proof clearly lies with the Charismatics to demonstrate that the things which they are practicing are biblical.

As with other theological debates, as believers we should maintain a spirit of charity in conversing with Charismatics on these issues, for we cannot readily see into the motives of the human heart. It is my sincere prayer that God would grant us wisdom in our dealings with other believers as we discuss these important topics.

Appendix A

The Commission of the Seventy (Luke 10:1-20)

Adapted from *Demons*, by Alex Konya

The Seventy were commissioned and given power and authority similar to that of the Twelve, making them, in effect, “temporary apostles.” The evidence of their commission is as follows:

1. Despite the fact that they are not specifically called “apostles,” the verbal form *apostellō* is used of their commission by Jesus in Luke 10:1 (He “sent them forth).
2. They were to preach the same message as Jesus and the apostles, that the kingdom of God was at hand (Luke 10:9, 11; cf. Matt 4:17; 10:7)
3. Like the Twelve, the Seventy were given the ability to perform miracles to authenticate their message (Luke 10:9; Cf. Matt. 10:1, 7, 8)
4. The same judgment would await those who rejected the message of both the Twelve and the Seventy (Luke 10:10-12; cf. Matt. 10:14, 15)
5. The same general instructions were given to the Seventy and the Twelve (Luke 10:3-12; cf. Matt. 10:9-16)

These temporary apostles were commissioned in the midst of Jesus’ culminating journey to Jerusalem where He was to be rejected and crucified. Their message was specifically related to the arrival of the King, and His kingdom being offered to the nation of Israel. The temporary nature of their commission is seen in the fact that their activities were limited to the geographical cities that Jesus would visit prior to His death (Luke 10:1). In addition, they were never re-commissioned after the Resurrection, whereas the disciples were (Matt. 28:16-20). After their short mission, they completely disappear from the pages of Scripture as a group.

Thus, their temporary commission reinforces the idea that only certain individuals were given the power and authority to perform miracles; these things were not available on a church-wide basis.

Appendix B

The Anonymous Disciple (Mark 9:38-40)

This passage provides limited information as to the man’s method of exorcism or even his success at it. Closer scrutiny of the text reveals little about who he was or what he did on this particular occasion. The text is not clear as to whether or not a miracle was actually performed. Not having been commissioned by Christ, it is doubtful that he was successful.

Apparently while traveling through Galilee proclaiming the gospel, the disciples encountered a man who was using Jesus' name to exorcise demons. The tense of the verb "casting out" is actually a present participle indicating that it was an action in progress. It doesn't say whether the attempt was successful or not, the text only says it was in progress when they encountered him. What is clear from the text is that the apostles tried to stop the man, suggesting that the man actually refused to stop.

The background of this story is the discussion among the disciples regarding who would be greatest in the kingdom (Mark 9:33-37). Instead of having any personal concern for this man, and being concerned about his spiritual growth in the faith, they were essentially jealous over the fact that their "territory" had been invaded. Jesus words reflect both concern for the man and the disciples' attitudes. They should have recognized the man's positive attitude toward Christ (v.39), rather than trying to stop him. The man was not against them, but for them (v. 40).

Appendix C

Acts 2/Joel 2

Peter's use of Joel 2:28-32 in explaining the occurrences on the Day of Pentecost should be viewed as the Inspired Application of a text by a New Testament writer, but not a fulfillment of the Old Testament prophecy. Many have chosen terminology such as "initial fulfillment," "partial fulfillment," or "near fulfillment" to attempt to describe how Joel's prophecy was "fulfilled" on the Day of Pentecost. However, the prophecy was not fulfilled it was only applied to the church by Peter. The Old Testament

passage did not predict what happened on the Day of Pentecost. What happened on that day was an inspired application of Joel's prophecy, a prophecy that pertained to the people of Israel, not to the church. Peter was simply identifying certain aspects of the Day of Pentecost with what was to come in the future for the Nation of Israel after the Tribulation.

What happened on the day of Pentecost was an inspired application of the Joel passage to an entirely different situation by Peter and Luke who recorded his words. It is misleading to call them in any sense a fulfillment of Joel, because the Joel passage is describing the Spiritual blessings that would be poured out on the Nation of Israel after her national repentance (2:12-17). This also falls upon the heels of the destruction of the Northern Armies (Joel 2:1-11).

Additionally, understanding Hebrew parallelism helps to understand that the different classes of people (sons and daughters, old men, and young men, and even male and female servants) will receive the Spirit. It will be poured out on all "flesh." The result of that pouring forth will be God speaking through prophets once again through prophecy, dreams, and visions (which are all under the umbrella of prophecy). It should be noted here that God may speak through prophets, but not all prophets' writings are meant for inclusion into Scripture.

The point is that after Israel repents following the Tribulation, God's Spirit will be poured out upon the nation in such a way that He will speak to them once more through prophecy, but at that time, many will do so. In Acts 2, Peter is simply saying that the church experienced something similar in that God's Spirit had been poured out upon it, and God was speaking once again to his people through prophecy.

Appendix D

Spirit Filling

The Holy Spirit has numerous functions with regard to the life of a NT believer, three of which are baptism, indwelling and filling. The baptism of the Spirit is the work of Jesus Christ whereby He places us via the agency of the Holy Spirit into the Body of Christ (I Cor. 12:13). This is a once and for all event which establishes our permanent unity with Christ. The indwelling of the Spirit is the result of our baptism and is God's permanent promise to complete the process of redemption which he began in us at the moment of our conversion (Eph. 1:13-14). This indwelling was promised to the disciples by

Christ prior to His crucifixion (John. 14:16-17), and is the difference between those who are redeemed and those who are not (Ro. 8:9, 11; 1 Cor. 3:16-17). This is what Paul calls our “inheritance.”

In the OT the Spirit’s relationship to believers was primarily one of empowerment to a particular office or occupation (Gen. 41:38; Ex. 31:3-5; Num. 11:16-17, 27:15-23, Judges. 14:5-6, 15:14-15) and appeared to be of limited duration (I Sam. 16:13-14; Psalm 51:11). By contrast, the filling of the Spirit in the NT is divided into two categories “Special filling,” (Luke 1:15, 41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9) which equates to the type seen in the OT, and “Fullness,” (Luke 4:1; Acts 6:3, 5; 7:55; 11:24; 13:52; Eph. 5:18) which equates to an abiding relationship with the Spirit.

Ephesians 5:18 is the key New Testament statement on the concept of the filling or fullness of the Spirit. In understanding this verse it is important to notice that it is structured in the form of a commandment. Paul is commanding the Ephesians not to give their bodies over to the debilitating effects of drunkenness, but to instead submit themselves to the control of the Holy Spirit. Drunkenness and the resulting debauchery were common problems in the pagan world and are repeatedly condemned throughout the NT. This contrast between the visible effects of alcohol and the visible effects of the Spirit of God (Eph. 5:19-21) are dramatic indeed.

In the Greek text “be filled” appears in a present, passive, imperative form which could be translated “be being kept filled.” The idea behind this command is that the filling of the Spirit is not something that we do, but is something that we allow to be done to us on a continual basis. Thus the process of being filled with the Spirit is a day-to-day, moment-by-moment submission or yielding to the control of the Holy Spirit (Gal. 5:22-23). Without this constant yielding we will live a life of spiritual

weakness, retardation, frustration, and defeat, unable to keep the various ethical commands that are contained throughout the NT, including the ones contained earlier in chapter five of this same Epistle. In fact in the verses that follow this concept is further fleshed out by the participles which follow this command. In order to remain Spirit-filled believers are to be speaking to one another in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord, always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father, and submitting to one another in the fear of Christ. As they do this they are “walking wisely” (Eph. 5:15) and “understanding” the Lord’s will.

Thus, “being filled” is neither a “second blessing,” “holy hop,” or a “refilling” of the Spirit when resources run low. Rather, it is best described as abiding in relationship with God and demonstrating the fruit of His Spirit (Gal. 5:22-23). One could say in the case of the apostles that it was a special enablement to preach the gospel and stand in the face of persecution.