

Miraculous Divine Healing Today

Intro: One of the great drawing powers of Pentecostalism is the claim of modern-day miracles and healings. We believe in miracles, including miraculous divine healings. The Bible abounds with miracles and miraculous healings. We also accept other miracles during the Bible times though they are not recorded in the Bible (John 20:30-31 “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: ³¹But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”) We do not deny God’s power to work miracles, but we are denying is that those miracles, including miraculous divine healings, occur **today**.

I. DEFINITION OF A MIRACLE.

A. Many use miracle in a very loose way.

1. A phenomenon of science. While often mysterious it is not a miracle.
2. A wonderful event, or thing, anything out of the ordinary.
 - a. The “miracle of birth”
 - b. The “miracle of nature”
3. To describe a person who escaped death or harm in a grievous accident.
4. To describe mundane things as a superlative action at a sporting event.

B. Biblical definition.

1. Arndt and Gingrich define it as: “2. *a sign* consisting of a *wonder* or *miracle*, an event that is contrary to the usual course of nature. **a. miracle** of divine origin, performed by God himself, by Christ, or by men of God.”
2. Brother Tom Bright (“The Biblical Definition and Design of Miracles. Do They Occur Today?,” *The Church Enters the Twenty-First Century*, ed. David P. Brown (Spring, TX: Bible Resource Publications, 1994), p. 272.) wrote, “Thus, an acceptable definition of ‘miracle’ is an observable event or happening which has set aside, i.e., overruled, the laws of nature. It was an event inexplicable by any of the laws of nature.”
3. A Bible miracle is the transcendence, setting aside, overruling or interference of the processes of nature, for the moment, by a Force superior to nature, a supernatural power—God.
4. We are denying that miracles (as set forth in the Bible) and specifically miraculous healings take place today.
 - a. We are not denying that God works in the world today.
 - b. When someone denies miracles today, Pentecostals charge them with denying the power of God.
 - (1) They deny God’s power by claiming that the only way God works today is through miraculous activity.
 - (2) They have denied His ability to work providentially.
 - c. Miracles set aside natural law; providence is God manipulating the laws of nature to accomplish His purpose.
 - d. We affirm that God works providentially today (general providence and special providence to answer the prayers of saints).
5. God heals today, not miraculously, but providentially.

II. ALL HEALINGS ARE DIVINE HEALINGS.

A. God created all things.

1. Gen. 1:1 “In the beginning God created the heaven and the earth.”

2. Acts 17:28 “For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.”
3. Heb. 1:3 “Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”
4. Col. 1:17 “And he is before all things, and by him all things consist.”
 - a. Vine defines *consist* as “to stand with.”
 - b. Vine then adds: “It is said of the universe as upheld by the Lord, Col. 1:17, lit., ‘by Him all things stand together,’ i.e., ‘consist’ (the Latin *consisto*, to stand together, is the exact equivalent of *sunistemi*).”

B. God will use natural laws to heal people—which is divine healing.

1. Garland Elkins (*The Design and End of Miracles*, (Memphis, TN: Getwell Church of Christ, 1976), Introduction.) wrote, “We believe that God heals. However, let it be clearly stated, that though God heals today, and such is divine healing; God *does not* heal miraculously today! God uses his natural laws, not miracles to heal people. God has a healing team. This team is composed of doctors, nurses, hospitals, technicians, dieticians, blood donors, etc., and the prayers of the saints. (Lk. 5:31; Lk. 18:1; Eph. 6:18).”
2. Bill Jackson (“Divine Healing—True Or False?,” *The Reasoner*, January 1991, p. 3.) observed: “It must be first pointed out that ALL HEALING IS DIVINE HEALING! In God ‘we live, and move, and have our being’ (Acts 17:28). God has erected the entire realm of law, and He has authored the laws pertaining to the correcting of physical deficiencies. Whether it is in medication, in the surgeon’s skills, in the nurse’s administrations or in the therapy applied, Divine laws are affected, and when healing takes place it is because of the natural laws originated by God.”
3. V. E. Howard (*The Holy Spirit* (West Monroe, LA: Central Printers & Publishers, 1966), pp. 82-83.) explained: “God created the body by divine law. Man is of divine origin. The whole and entire body of man is constituted by law. Our God set in order definite laws for the function of all His creation. When these laws are violated, the consequences are inevitable. Because of certain violation and complications, it becomes necessary to operate on the body of man in order to heal the body. All the organs of the body operate in their regulated sphere. When the laws of nature regulating their function are violated, reconciliation, in harmony with those laws, must be accomplished to heal and restore proper functions. Man’s advancement in science and development of useful instruments are avenues, placed at his disposal by Jehovah, through which man may learn more about God’s laws regulation [sic] the human body, thus accomplishing healing in harmony with God’s laws of nature. God is not going to send down a special instrument with which to perform a certain operation on the human body, but through the proper function of the mind of man; he has discovered and put together the useful instruments which were created by God in the beginning, for the healing and benefit of man’s body. God placed the minerals in the earth and created every substance, known and unknown to man; we make the scientific discoveries and apply the benefits to mankind, using all types of medicines and applications to the human body. That is divine healing.”
4. G. K. Wallace (*The Design and End of Miracles*, (Memphis, TN: Getwell Church of Christ, 1976), p. 9.) used this illustration: “Should one become ill with appendicitis and an appendectomy is performed and then he is alright, that is divine healing, but not miraculous healing. It is God’s law that if the affected appendix is removed properly the patient will be well again. The doctors are simply using one of God’s laws. Such a law existed

long before the doctors discovered it. If a man had his leg cut off it would be right to pray for him but would be sinful to do nothing more. God expects us to use all natural laws we know. To ask God to set aside those natural laws and perform a miracle of healing is asking Him to do that which He has not promised. Where is the passage that says God will miraculously heal today?"

C. God is involved in every healing.

1. He heals providentially, not miraculously.
2. Hezekiah is an example.
 - a. Isaiah to tell Hezekiah to prepare for death; 2 Kin. 20:1 "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live."
 - b. Hezekiah prayed to God, 2 Kin. 20:2-3 "Then he turned his face to the wall, and prayed unto the LORD, saying, ³I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore."
 - c. 2 Kin. 20:5 "Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD."
 - d. God adds fifteen years to his life because of his prayer.
 - e. 2 Kin. 20:7 "And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered."
 - (1) A lump of figs was a common remedy for boils in the East.
 - (2) God healed Hezekiah because of his prayer using natural means.

III. THERE ARE "HEALINGS" TODAY.

A. We do not have to defend something as miraculous simply because we do not understand it.

1. I may not understand how a magician performs a magic trick, but it is purely natural and not miraculous.
2. There are several explanations of supposed miracles today.

B. Many are hoaxes—pure fakery.

1. The magician James Randi (*The Faith-Healers* (Buffalo, NY: Prometheus, 1987) wrote a book exposing the fraud of modern-day miraculous claims.
2. One which he exposed was Peter Popoff who provided rented wheelchairs to people who could walk, then at his service he would "heal" them so they could walk.
3. Many have nothing organically wrong, they have a psychosomatic illness which affects the body, but the problem is in the mind.
 - a. The mind has a power over the body.
 - b. It is commonly known that an African witch-doctor can command a believer in voodoo to die and within the prescribed time the person will die.
 - c. When the "faith-healer" of today works people into an emotional frenzy, he through that emotion heals their mind which in turn heals their body.
 - d. Dr. William S. Sadler (*The Truth About Mind Cure* (London: George Allen & Unwin, 1929), p. 15) wrote, "It is generally believed by experienced physicians that at least two-thirds of the ordinary cases of sickness which doctors are called upon to treat would, if left entirely alone, recover without the aid of the doctor or his medicine."

- e. **Brother Foy Smith** (“Are Miracles Still Being Performed Today?,” *What Do You Know About the Holy Spirit?*, ed. Wendell Winkler (Hurst, TX: Winkler Publications, 1980), p. 222) wrote concerning this phenomena: “They are emotional healings, mind healings. The power the mind has over the body is unbelievable. The mind can think a thing until the emotions fall in line, and then the body reacts accordingly. There are people in wheel chairs who do not need to be there. Other maladies that seem to be so real are not real, but the results of being sick in mind. Heal the minds and their bodies are healed. This is exactly what the faith healers do today. They gain the confidence of the victim—make that victim believe they have powers to heal...“from God,” they say—and the victim believes he is healed. And, he is! Of what? Of a real organic, physical problem? No! He has a mind healing.”
 - f. Smith then added (page. 223): “A doctor heard me preach along these lines in Sherman, Texas several years ago. I mentioned that doctors say that perhaps seventy-five percent of our illnesses are in our minds. When he left he said, ‘In my experiences you can put that down as about ninety-eight percent!’ The shysters know this. They ‘heal’ the bodies by ‘healing’ the minds.”
4. Wayne Jackson (“‘Faith Healing’ Is Such Available Today?” *Christian Courier*, October 1989, p. 23) explains spontaneous remission. “Spontaneous remission is an unexpected withdrawal of disease symptoms and an inexplicable disappearance of the ailment. It occurs in about one out of every 80,000 cancer patients. A while back newspapers carried the account of a bartender in Washington. When the gentleman had exploratory surgery, it was discovered that he was consumed with cancer. His physicians expected him to live only a few months. As time sped by, his disease utterly vanished. There was nothing supernatural about it. No claim of faith, prayer, or miraculous healing was involved. Wouldn’t some faith-healer have revelled [*sic*] in taking credit for that cure?”

IV. ARGUMENTS MADE FOR MIRACULOUS HEALINGS

A. The Pentecostal Walter J. Hollenweger.

1. He (*The Pentecostals* (Peabody, MA: Hendrickson Publishers, 1988), p. 368) wrote, “The explanation of the expectation of miracles in Pentecostalism is to be found in the rock-like belief that Jesus Christ is the same, yesterday, today and for ever (Heb. 13.8), that those who believe are accompanied by the signs of faith (Mark 16.17-18), that Jesus Christ has come to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind (Luke 4.18), and that he has borne our sicknesses and carried our pains (Isa. 53.4). Other fundamentalists *preach* the miracles of the Bible, but Pentecostals experience them. ‘Take away the supernatural from Christianity, and Christianity ceases to exist.’”
2. Let us examine these and others, then refute them.

B. Healing Is In The Atonement.

1. Their statements:
 - a. Walter J. Hollenweger (p. 359) writes, “The Yugoslav Kristova Pentekostna Crkva proclaims: ‘Deliverance from sickness is provided for in the atonement at Golgotha, and is the privilege of all believers.’”

- b. This same statement in declaration of faith of the Assemblies of God in the United States with the main supporting passages.
 - (1) Isa. 53:4-5 “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.”
 - (2) Mat. 8:16-17 “When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: ¹⁷That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.”
- c. While there is an element of physical healing in Isaiah’s statement, there is an obvious deeper spiritual meaning.
 - (1) The thrust of Isaiah’s message is salvation from sin and how Jesus suffered for our sins to heal us.
 - (2) Thus the healing is primarily spiritual, not physical.
 - (3) Sin is like a disease which needs healing; Isa. 1:5-6 “Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. ⁶From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.”
 - (4) Jesus is the great Physician who heals us of sin; Luke 5:31-32 “And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. ³²I came not to call the righteous, but sinners to repentance.”

2. Jesus used this figure elsewhere.

- a. Mat. 13:15 “For this people’s heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.”
- b. Jesus could heal them spiritually if they would be converted.
- c. Mark 4:12 “That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.”

3. The atonement does not offer physical healing of the body, but spiritual healing of the soul.

C. God Does Not Change.

- 1. Mal. 3:6 “For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.”
- 2. Since God does not change, they argue that He must still be performing miracles.
- 3. This does not mean that God always does the same thing He has previously done.
 - a. God made Adam out of the dust of the earth.
 - (1) He does not do that anymore.
 - (2) If this is true, God must still be making man directly from the dust of the earth.
 - b. God made woman from the rib of Adam.
 - c. God has not repeated the virgin conception and birth.
- 4. Malachi was dealing with God’s nature, which does not change (He will always be holy, righteous, loving, etc.).

D. God Is Able

1. When anyone denies present-day miracles, Pentecostals will charge them with denying God's ability.
 - a. Gen. 18:14 "Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."
 - b. They will then affirm that God is just as powerful today as He ever was.
2. The denial of present-day miracles is not a denial of God's power to do them.
3. Because God is able, does not mean that God does everything He is able to do.
 - a. Mat. 3:9 "And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham."
 - b. God is/was able to bring the world to an end yesterday, but He did not do it.
 - c. God has the power to work miracles today, but that does not mean He does so.
4. Pentecostals are the ones who deny God's power by believing that the only way God can work today is through miracles.
 - a. God is not limited to working through miracles.
 - b. God works today through providence as He has done in every dispensation of time.
 - (1) Joseph; Gen. 50:17-21 "So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. ¹⁸And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants. ¹⁹And Joseph said unto them, Fear not: for *am* I in the place of God? ²⁰But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive."
 - (2) Esther
 - (3) Onesimus; Phm. 15-16 "For perhaps he therefore departed for a season, that thou shouldest receive him for ever; ¹⁶Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?"

E. Christ Is The Same

1. The basic argument that God does not change.
 - a. Jesus worked miracles, He is the same, therefore He still works miracles.
 - b. Heb. 13:8 "Jesus Christ the same yesterday, and to day, and for ever."
2. This deals with Christ's moral and spiritual nature and not what He did during His personal ministry.

F. Miracles Are Promised In The Great Commission

1. Mark 16:15-18 "And he said unto them, Go ye into all the world, and preach the gospel to every creature. ¹⁶He that believeth and is baptized shall be saved; but he that believeth not shall be damned. ¹⁷And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; ¹⁸They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
 - a. We need to add Mark's last observation; Mark 16:19-20 "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. ²⁰And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen."
 - b. This appears to be a powerful argument for the continuation of miracles.

2. Many brethren will make “them that believe” (verse 17) refer to the apostles.
 - a. They teach the antecedent is in Mark 16:14 “Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.”
 - b. They will trace the apostles disbelief.
 - (1) Mark 16:9-11 “Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. ¹⁰And she went and told them that had been with him, as they mourned and wept. ¹¹And they, when they had heard that he was alive, and had been seen of her, believed not.”
 - (2) Mark 16:12-13 “After that he appeared in another form unto two of them, as they walked, and went into the country. ¹³And they went and told *it* unto the residue: neither believed they them.”
 - (3) Then Jesus rebukes them for their unbelief.
3. Problems with this interpretation.
 - a. It violates the grammatical laws by making a change of antecedents.
 - b. The narrative nature of it.
 - (1) Mark 16:9-14 is a narrative given by Mark.
 - (2) Mark 16:15-18 is a direct statement made by Jesus to His apostles.
 - (3) Mark 16:19-20 is a return to the narrative given by Mark.
 - (4) If this applied to the apostles, Jesus would have said “you that believe” instead of “them that believe.”
 - c. Some explain this as representative.
 - (1) Some worked these miracles during the first century.
 - (2) Thus, it has been fulfilled and we do not need to expect them today.
4. My view of this passage is the two words follow and following in verses 17 and 20.
 - a. Both words come from the same root word *akoloutheo* meaning to follow.
 - b. There is a difference in the prefixes.
 - (1) In verse 17 the prefix is *para* meaning beside or next to.
 - (2) In verse 20 the prefix is *epi* meaning upon.
 - (3) In verse 17 the miracles are following beside of or being laid beside those who believe. It does not indicate who is performing the miracles.
 - (4) Verse 20 is a discussion of the apostles.
 - (a) They are the ones who had the miracles laid upon them.
 - (b) They were confirming the word with the miracles laid upon them.
 - c. Miracles have been laid beside of all believers of all time (vs. 17).
 - (1) The miracles gave confirmation to the word (vs. 20).
 - (2) Through the confirmed Word we (all believers) have faith in Jesus and the gospel.
 - (3) John 20:30-31 “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: ³¹But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”
 - (4) As we read the Bible we read the miracles the apostles worked and those signs follow our faith.
 - (5) James Bales *Miracles or Mirages?* (Austin, TX: Firm Foundation Publishing House, 1956), p. 143. wrote, “The miracles written in the Bible confirm our faith

although we were not there to witness them and although we do not see them repeated and cannot repeat them. There were recorded that we might believe in Christ and believing have eternal life (John 20:30).”

G. Apostles were not the only ones who performed Miracles.

1. Some who worked miracles were not apostles.
 - a. Stephen; Acts 6:8 “And Stephen, full of faith and power, did great wonders and miracles among the people.”
 - b. Philip; Acts 8:6 “And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.”
 - c. The Corinthians also worked miracles (1 Cor. 12-14).
2. This does not prove that anyone today can work miracles.
3. The only way they could work miracles is through the laying on of the apostles hands.
 - a. There are no apostles today.
 - b. Thus, no one today can work miracles.

H. Paul worked miracles and instructed others to do as he had done.

1. Phi. 4:9 “Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”
 - a. Does not mean that they were to work miracles because Paul did.
 - b. He is teaching them to “adopt and practice the principles of Christianity which Paul had taught them.”
 - c. It is parallel to 1 Cor. 11:1 “Be ye followers of me, even as I also *am* of Christ.”
2. Yet, they will not do all of what Paul did.
 - a. They will not strike anyone blind today; Acts 13:9-11 “Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, ¹⁰And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? ¹¹And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.”
 - b. They will not try to raise the dead; Acts 20:9-12 “And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. ¹⁰And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. ¹¹When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. ¹²And they brought the young man alive, and were not a little comforted.”

V. CONTRAST BETWEEN BIBLE HEALINGS AND MODERN HEALINGS

A. Genuineness

1. Today’s involve ambiguous maladies that leave one guessing as to whether anything happened.
2. The Bible’s left no doubt they were beyond natural causes.
3. Today’s miracle-worker will be very selective in what they try to heal; not so in Bible times.

B. Acknowledged By Enemies.

1. Christianity's enemies admitted the miracles.
 - a. Peter and John's healing the lamb man.
 - (1) Acts 4:14 "And beholding the man which was healed standing with them, they could say nothing against it."
 - (2) The Sanhedrin; Acts 4:16 "Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*."
 - b. The rulers never tried to deny the miracles of Jesus
 - (1) Once they attributed the miracle to the power of Beelzebub; Mat. 12:22-30
 - (2) After raising Lazarus; John 11:47 "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles."
 - c. There is no record as to anyone's questioning whether a miracle had taken place.
2. Today's are clouded with suspicion.
 - a. Consider the debate challenges to demonstrate their power.
 - b. There are books which expose many as frauds for their trickery.
 - c. Hollenweger (p. 364) in speaking of Oral Roberts writes, "He holds firmly to his teaching, although he is realistic enough to admit that only twenty-five per cent of the people with whom he prays are healed or improved. He says in as many words: 'No one in the whole world has prayed with more sick people who have *not* been healed than I have.'"

C. Seen By More Than One Witness.

1. When pressed for a miracle, the only ones they can with is some even in some far-off place.
2. I once asked for an example of Biblical tongues and was told of someone in Africa who had done so.
3. Biblical miracles were seen by multitudes.
 - a. Acts 26:26 "For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner."
 - b. Often there were multitudes around; Jesus feeding the 5000 men in John 6.

D. Miracles were for a specific purpose.

1. Today's miracles.
 - a. They are used to excite the fancy. The more emotionally excited people become, the more *miracles* they can work.
 - b. They are used to make a name for oneself.
 - (1) The greater name, the more money they can milk out of gullible people.
 - (2) When Peter and John were asked for alms; Acts 3:6 "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."
2. False views as to the purpose of miracles.
 - a. The removing of illness, pain, suffering, and improving the physical condition of people.
 - (1) They believe that God does not want people to suffer so He heals them.

- (2) They do not realize the value of suffering.
 - (a) It gives the proper environment to grow, develop, and mature.
 - (b) God promised to be with us during these times; 1 Cor. 10:13 “There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.”
 - (c) God will give us grace to endure them; 2 Cor. 12:9 “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”
- b. Compassion
 - (1) While Jesus did show His compassion, that was not the purpose of the miracles.
 - (2) If compassion was the purpose, then:
 - (a) Jesus would have healed everyone, He would have eliminated sickness, suffering, etc.
 - (b) He would have removed Paul’s thorn in the flesh; 2 Cor. 12.
 - (c) Paul would have healed Timothy’s stomach problems and oft infirmities; 1 Tim. 5:23 “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.”
 - (d) Paul would have healed Trophimus; 2 Tim. 4:20 “Erastus abode at Corinth: but Trophimus have I left at Miletum sick.”
 - (e) Jesus would not have said; Mat. 9:12 “But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.”
3. While there was compassion and miracles did draw a crowd (excite the fancy) that was a by-product of the miracle, not the purpose.

E. Miracles were of a concrete nature.

1. Bible miracles could not be denied
 - a. Jesus turned plain water into non-alcoholic wine; John 2.
 - b. Jesus healing a man who had been impotent 38 years; John 5.
 - c. Feeding 5000 men with 5 barley loaves and 2 small fishes; John 6
 - d. Healing a man born blind; John 9.
 - e. Raising a man who had been dead for 4 days; John 11.
 - f. Restoring an ear which had been cut off; Luke 22:49-51.
2. Today’s are some internal problem which no one can see.

F. Unrestricted In Type

1. Consider the miracles just listed and it shows there is no classification of miracle which was not worked.
2. Today’s miracle-worker will not even try some heal certain ailments.
3. Consider John’s life of Christ
 - a. John 20:30-31 “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: ³¹But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”
 - b. John lists 7 miracles of Christ’s each one designed to show He was master over everything.
 - (1) John 2—Water into non-alcoholic wine: Master of quality.

- (2) John 4—Healing the nobleman’s son 20 miles from the scene: Master of space or distance.
 - (3) John 5—Heals man impotent for 38 years; Master of time.
 - (4) John 6—Jesus feeds 5000 men with 5 loaves and 2 small fishes: Master over quantity.
 - (5) John 6—Walks on the water; Master of the elements or natural law.
 - (6) John 9—Restores sight of man born blind: Master of misfortune.
 - (7) John 11—Raising Lazarus from the dead: Master over death.
- c. These are the sum total of our existence and Jesus was Master over each.
4. Let us see the modern-day miracle worker do these today!

G. Immediate

1. Bible miracles were always instantaneous.
 - a. Mark 10:52 “And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.”
 - b. Acts 3:7-8 “And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength. ⁸And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.”
 - c. Mark 1:31 “And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.”
2. Modern-day miracles often take place weeks later.

H. Complete

1. Often the healings of today are incomplete or a partial healing.
2. Bible miracles were never partial.
 - a. When Jesus healed the blind, they could see just fine.
 - b. Peter and John healed the man outside the temple.
 - (1) Acts 3:8 “And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.”
 - (2) It was not the case of barely being able to stand an walk—like they are today.

I. Enduring.

1. When someone was healed during Bible times, their ailment never returned.
2. Hollenweger records:
 - a. (P. 357) “It had to be stated with sadness that in the healing campaigns, after the first rush of enthusiasm, those who remained healed were only a very small percentage.”
 - b. (P. 362) “Someone who had received a temporary improvement wrote to Zaiss only the second day after her ‘healing’: ‘Everything is as before, I am deaf again, please help me, dear brother Zaiss.’ But in Zaiss’s office records this person had already been registered as ‘healed’, and so, in spite of her disavowal, she could have read in Zaiss’s journal *Mehr Licht!* The thanksgiving she uttered in the first hours.”

J. One healed could be absent or present.

1. Distance did not matter in Jesus’ healings.
 - a. When Jesus healed the nobleman’s son, he was 20 miles away
 - (1) John 4:50 “Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.”
 - (2) As the nobleman returned home; John 4:51-53 “And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. ⁵²Then enquired he of them the hour when he began to amend. And they said unto him,

Yesterday at the seventh hour the fever left him. ⁵³So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.”

- b. The Syrophenician woman’s daughter was not present when Jesus healed her; Mat. 15:21-28; Mark 7:24-30.
- 2. The fake-healers of today must have the person present to get them emotionally excited enough to heal them.
- 3. The only ones the fake-healers will try to *heal* who are not present are those healings which could apply to many, not a specific person.

K. Did not require the faith of the recipient.

- 1. Pentecostals demand the person to have enough faith.
 - a. This is to allow the mind to do the work in healing the psychosomatic illness and temporarily overcoming the pain of many real injuries and pain.
 - b. Hollenweger (p. 358) quotes Mink as saying, “Healing does not fail because of the will of God, but because of the unbelief of his children.”
 - c. Hollenweger (p. 357) also writes, “If the healing of a sick person does not take place, this can be the result of one of ten, fifteen or twenty reasons why prayers are not heard (unbelief, sin, etc., on the part of the persons seeking healing).”
 - d. The problem is alway on the part of the person seeking healing, never upon the “faith-healer.”
 - e. What a cruel burden to place upon someone who has not been healed.
- 2. Biblical healings.
 - a. Occasionally faith was present on the part of the person seeking healing.
 - (1) Mat. 9:28 “And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.”
 - (2) After their affirmation, Jesus healed them; Mat. 9:29-30 “Then touched he their eyes, saying, According to your faith be it unto you. ³⁰And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.”
 - b. Many did not and could not have faith, but they were healed.
 - (1) Those whom Jesus raised from the dead.
 - (2) Those who were possessed by demons.
 - (a) (Mark 1:23-27; 5:2-13; 7:24-30; Luke 9:42; 11:14-15; Acts 5:16; 10:38).
 - (b) Surely none will argue that the demons had the proper type of faith to be healed.
 - c. Many give no indication of their faith; Luke 6:6-11; 13:11-13; 14:2-4.
 - d. One was healed based upon the faith of someone else; Mark 2:1-5; Luke 7:1-10.
 - e. Some were healed who did not know who Jesus was.
 - (1) John 6:13-14 “Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. ¹⁴Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.”
 - (2) John 9:35-37 “Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? ³⁶He answered and said, Who is he, Lord, that I might believe on him? ³⁷And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.”

3. Miracles were done to produce faith.
 - a. John 20:30-31 “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: ³¹But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”
 - b. This is the opposite of what is necessary for the charlatans of today.

VI. ALL MIRACLES HAVE ENDED

A. No Means For Miracles

1. Only 2 ways miraculous powers came to people.
2. Directly (only happened two times).
 - a. The apostles
 - (1) Luke 24:49 “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”
 - (2) With the power came the Spirit; Acts 1:8 “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”
 - (3) This was only promised to the apostles.
 - (4) They waited in Jerusalem; Acts 2:1-4 “And when the day of Pentecost was fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”
 - b. Cornelius
 - (1) To show the Jews that the Gentiles were recipients of the gospel, Christ sent the power to work miracles directly to Cornelius’ house.
 - (2) Acts 10:44-45 “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. ⁴⁵And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.”
 - (3) The unusual nature.
 - (a) Peter rehearsed the events; Acts 11:15-17 “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. ¹⁶Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. ¹⁷Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?”
 - (b) The Spirit had come upon others in a miraculous way, but this was different from all other occasions.
 - i) This is the only time miracles were received directly.
 - ii) The only other time was with the apostles in Acts 2.
 - c. Is this way (baptism) available to us today?
 - (1) This was promised only to the apostles and administered to them by Christ.
 - (2) Christ taught us to preach the gospel to the whole world; Mark 16:15-16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. ¹⁶He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

- (3) This baptism is water baptism.
 - (a) 1 Pet. 3:20-21 “Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. ²¹The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”
 - (b) Today there is only one baptism; Eph. 4:5 “One Lord, one faith, one baptism,”
 - (c) Peter’s water baptism was written 2 years after Paul declared there is one baptism.
 - (d) Thus, the one baptism today is water baptism of the great commission.
3. Indirectly (Laying on of the apostles hands).
 - a. Philip; Acts 8
 - (1) Was one of the seven selected to take care of the Grecian widows.
 - (a) Acts 6.
 - (b) The apostles laid hands on the seven giving them power to work miracles; Acts 6:6 “Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.”
 - (2) He has gone to Samaria to preach.
 - (a) He worked miracles; Acts 8:6 “And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.”
 - (b) Many were baptized—saved.
 - (c) The apostles heard that they had received the Word.
 - (d) Acts 8:15-17 “Who, when they were come down, prayed for them, that they might receive the Holy Ghost: ¹⁶(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) ¹⁷Then laid they *their* hands on them, and they received the Holy Ghost.”
 - (e) Though Philip worked miracles, he was not able to pass that power on to anyone else, only the apostles could impart miraculous power.
 - (3) Simon the sorcerer.
 - (a) Simon wanted not the ability to work miracles but the power to pass it on to others.
 - (b) Acts 8:18-19 “And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, ¹⁹Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.”
 - (c) Acts 8:21 “Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.”
 - i) This matter would be imparting miraculous power to others.
 - ii) Only the apostles could do it, not Simon or Philip.
 - b. Paul and the Ephesians; Acts 19.
 - (1) 12 men had been baptized unto John’s baptism
 - (2) Paul baptized them according to Christ’s baptism.
 - (3) Paul then laid hands on them for them to receive miraculous powers.

- c. Paul and Rome.
- (1) Paul had the desire to go to Rome; Rom. 1:11 “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;”
 - (2) Some already had miraculous powers; Rom. 12:3-8 “For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. ⁴For as we have many members in one body, and all members have not the same office: ⁵So we, *being* many, are one body in Christ, and every one members one of another. ⁶Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; ⁷Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching; ⁸Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”
 - (3) How did they get them if Paul had not visited them?
 - (a) Possibly another apostles had visited Rome.
 - (b) Those who possessed these powers had been in the presence of an apostle at some other place; Acts 2:10 “Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,”
 - (4) If someone who worked miracles could pass the gifts on to someone else, then Paul would not need to.
- d. Paul and Corinth.
- (1) Some were denying Paul’s apostleship.
 - (2) Some in Corinth possessed miraculous powers; 1 Cor. 12-14.
 - (3) Paul argued for his apostleship based upon his doing the signs of an apostle among them.
 - (a) 2 Cor. 12:12 “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.”
 - (b) 1 Cor. 9:1-2 “Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ²If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.”
 - (4) Only an apostle could impart these gifts; the Corinthians possessed these gifts by Paul’s hands, therefore he was an apostle.
- e. Supposed exceptions.
- (1) How did Paul receive miraculous power and did he receive it from Ananias?
 - (a) On the way to Damascus; Acts 9:1-19.
 - i) Saul was struck blind on the way to Damascus.
 - ii) He was told to go into Damascus and it would be told him what he must do.
 - iii) Ananias who is not an apostle went to Saul and lays hands on him and receives his sight and was filled with the Spirit.
 - (b) Acts 9:17 “And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.”
 - i) Ananias came for three purposes:
 - a) Tell Saul what to do to be saved.

- b) To restore Saul's sight.
 - c) That Saul might receive the Spirit.
 - ii) Nowhere does it state the these were accomplished by the same means!
 - iii) They were accomplished by different means.
 - a) Ananias spoke to Saul to save him.
 - b) Ananias laid hand on him to restore his sight.
 - c) Saul received the Spirit directly from God as all other apostles had.
 - (c) The laying on of Ananias' hands was for the purpose of Saul receiving his sight.
 - i) Acts 9:12 "And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight."
 - ii) Saul did not receive miraculous power by the laying on of Ananias' hands.
 - (2) Timothy
 - (a) Some believe that he received the power by the laying on of the hands of the elders.
 - i) 1 Tim. 4:14 "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."
 - ii) The word "with" is the Greek μετά (*meta*) meaning "to the accompaniment of."
 - (b) 2 Tim. 1:6 "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."
 - i) "By" is the Greek διά (*dia*) meaning "the means or agency by which an action is accomplished."
 - ii) The means Timothy received miraculous powers was by the laying on of Paul's hands
 - iii) Along with Paul laying hands on him, the elders also laid hands on him (probably to set him apart for the work he was to be engaged in).
4. Conclusion:
 - a. Only the apostles and Cornelius received miraculous power directly from God.
 - b. No one today receives Holy Spirit baptism (it was only for the apostles) and there is only one baptism (water baptism) today.
 - c. Only the apostles could impart miraculous gifts to others, however they could not pass them to someone else.
 - d. Therefore, when the last apostle died and the last person the apostles laid hands on died, miracles ceased.

B. No Purpose For Miracles.

1. The primary purpose of miracles was confirmatory.
2. Old Testament Evidence.
 - a. From the first recorded occasion of a person performing a miracle—Moses.
 - (1) God called Moses to deliver the children of Israel.

- (2) One of Moses' excuses for not going is they would not believe him.
 - (a) God's response informs us of the purpose of miracles.
 - (b) Exo. 4:1-9 "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. ²And the LORD said unto him, What *is* that in thine hand? And he said, A rod. ³And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. ⁴And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: ⁵That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. ⁶And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow. ⁷And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh. ⁸And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. ⁹And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*."
 - (3) We see that the miracles did confirm to the people that Moses was from God; Exo. 4:30-31 "And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. ³¹And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."
- b. Elijah and the widow of Zarephath in 1 Kings 17.
- (1) God send Elijah to be sustained by this poor widow.
 - (a) When he arrives he asks for a morsel of bread and a drink.
 - (b) She tells him that she only has enough meal for herself and her son and they would eat it and die.
 - (c) Elijah tells her to make him a cake first.
 - (d) She complies and he gives her the promise that the meal would not run out.
 - (2) He resides in the loft of her house.
 - (a) The widows son dies and she accuses him of slaying her son.
 - (b) He takes her son to his room and lays him on the bed. He stretched himself upon the child three times and cried out to God and the spirit of the child came into him and he revived.
 - (c) The miracle confirms Elijah as being from God; 1 Kin. 17:24 "And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth."
3. New Testament Evidence.
- a. God showed that Jesus was His Son by miracles; Acts 2:22 "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:"

- b. John the Baptist sent two of his disciples to Jesus asking a question.
 - (1) Mat. 11:3 “And said unto him, Art thou he that should come, or do we look for another?”
 - (2) Jesus answer; Mat. 11:4-5 “Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: ⁵The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.”
 - (3) John would know Jesus was the Messiah by the miracles.
 - c. Jesus healing the paralytic in Mark 2.
 - (1) Four men brought a paralytic to Jesus for him to heal.
 - (2) There was such a crowd around the house they could not gain access.
 - (3) Then went on the roof and let him down through the roof.
 - (4) Mark 2:5 “When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.”
 - (5) Some believed He was blaspheming, so to prove that He was God’s Son he healed the man.
 - (6) Mark. 2:8-12 “And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? ⁹Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? ¹⁰But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) ¹¹I say unto thee, Arise, and take up thy bed, and go thy way into thine house. ¹²And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.”
 - (7) The text suggests that no miracle would have happened if there was not the need to give confirmation to Jesus and His Word.
 - d. Raising of Lazarus in John 11.
 - (1) When Jesus arrived, Lazarus had been in the tomb for four days.
 - (2) Jesus raised him from the dead.
 - (3) John 11:45 “Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.”
 - e. Nicodemus in John 3.
 - (1) John 3:2 “The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.”
 - (2) The Jews knew that Jesus and His message was true because of the miracle He did—they confirmed Him and His Word as being from God.
4. Affirmation of Scriptures.
- a. Jesus give the apostles the great commission; Mark 16:15-16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. ¹⁶He that believeth and is baptized shall be saved; but he that believeth not shall be damned”
 - (1) He had promised the Holy Spirit would be with them as they fulfilled this commission.
 - (2) He reveals to them that they would be working miracles by the power of the Spirit; Mark 16:17-18 “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; ¹⁸They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

- (3) The apostles fulfilled what Jesus spoke; Mark 16:20 “And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.”
 - (a) The miracles (even miraculous healing) were not:
 - i) For the benefit of the recipient.
 - ii) To show the faith of the person through whom the Spirit performed the miracles (and the miracles were not dependent upon the faith of the recipient).
 - (b) Miracles were to verify what they taught—the Word of God.
 - b. Heb. 2:1-4 “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. ²For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; ³How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; ⁴God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”
 - (1) In giving the Old Testament God spoke through angels.
 - (2) We now receive God’s Word from Jesus; Heb. 1:1-2 “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;”
 - (3) Jesus gave that Word to the apostles (“them that heard him”) who spoke and confirmed it.
 - (4) God confirmed them and the Word they spoke by the miracles.
 - c. Paul and Barnabas came to Iconium and preached.
 - (1) Man believed their message.
 - (2) Acts 14:3 “Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.”
 - (3) God worked miracles to witness to or confirm the Word they preached.
 - d. 1 Cor. 12-14
 - (1) They used tongues as an exercise to exalt the speaker perverting a spiritual gift into an ego trip.
 - (2) 1 Cor. 14:22 “Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.”
 - (3) They were for the purpose of confirming the man and his message being from God, not for self-exaltation.
 - e. While miracles often benefitted the recipient, that was not their purpose.
 - (1) They did not have a Bible in written form when they went preaching in the first century.
 - (2) The miracles were the credentials (the evidence) that their message was from God.
 - (3) The miracles confirmed the person and his message as being from God.
5. Scriptures have been Confirmed.
- a. Legally when a high court confirms a decision of a lower court, it is for all time confirmed.

- b. The Bible once confirmed does not need re-confirming, it is forever and eternally confirmed.
 - (1) The miracles the apostles and holy prophets did confirmed the message which they wrote for us as being from God.
 - (2) There is no need, or any means, for miracles today.

C. Bible's Teachings When Miracles Would Cease

- 1. 1 Cor. 13.
 - a. They were misusing and abusing miracles.
 - (1) Paul is writing to correct these faults.
 - (a) 1 Cor. 12:31 "But covet earnestly the best gifts: and yet shew I unto you a more excellent way."
 - (b) That more excellent way is love.
 - (2) Paul shows the enduring nature and superiority of love as contrasted with miracles.
 - b. 1 Cor. 13:8-13 "Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. ⁹For we know in part, and we prophesy in part. ¹⁰But when that which is perfect is come, then that which is in part shall be done away. ¹¹When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹²For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. ¹³And now abideth faith, hope, charity, these three; but the greatest of these *is* charity."
 - (1) We have a comparison of time which is uppermost consideration.
 - (a) Love enduring is contrast with prophecies, tongues, and knowledge.
 - (b) Prophecies, tongues, and knowledge represent all nine spiritual gifts which will pass away.
 - (c) 1 Cor. 13:9-10 "For we know in part, and we prophesy in part. ¹⁰But when that which is perfect is come, then that which is in part shall be done away."
 - i) Present time (that which is in part) is contrasted with the future (the perfect comes).
 - ii) Illustration: Growth from childhood to maturity shows passing of time; 1 Cor. 13:11 "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."
 - (d) Contrast of "now" (present time) with "then" (future time); 1 Cor. 13:12 "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."
 - (e) As long as the earth last faith, hope and love will continue, but miraculous gifts will end at some point in time.
 - (2) The key to understanding this is 1 Cor. 13:10 "that which is perfect."
 - (a) This is the translation from to; τέλειον (*to teleion*) from τέλειος (*teleios*).
 - i) It means "having attained the end or purpose, complete, perfect."

- ii) When applied to people it means “full-grown, mature, adult,”
 - iii) When applied to things it means “brought to its end, finished; wanting nothing necessary to completeness.”
 - (b) Here it is used of things.
 - i) Context is that it is used opposite of “in part” of 1 Cor. 13:9-10 “For we know in part, and we prophesy in part. ¹⁰But when that which is perfect is come, then that which is in part shall be done away.”
 - ii) “In part” refers to miraculous knowledge and prophecy.
 - iii) Thus, the perfect must have reference to miraculous knowledge and prophecy.
- (3) We are dealing with **quantity** and not quality.
 - (a) The Spirit was revealing (prophecy) God’s Will but it was not perfect (complete) as to quantity.
 - (b) The Spirit had not revealed all of the Bible.
 - (c) When the Spirit finished the revelation, then miraculous knowledge and prophecy (representing all miraculous power would end.
 - (d) With Revelation, the Bible was “brought to its end, finished, wanting nothing necessary to completeness” thus miracles ceased.
- c. Two illustrations.
 - (1) The growth of a child from infancy to maturity; 1 Cor. 13:11 “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.”
 - (a) Childhood to adulthood is a gradual process; Paul uses the intellectual process of thought and speech.
 - (b) God’s revelation will grow with the passing of time.
 - (c) A child puts away childish things so when the church receives the entirety of the Bible (perfect) will put away miracles (in part).
 - (2) Seeing through a mirror obscurely; 1 Cor. 13:12 “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”
 - (a) Seeing face to face in this figure is not seeing God.
 - i) What was to be seen clearly in the future was presently being seen partially.
 - ii) They did not have an initial vision of God’s person but of His will.
 - (b) To see in a mirror was to receive a revelation from God.
 - i) “Face to face” indicates clarity of understanding.
 - ii) A full knowledge of God’s will would come with the complete revelation.

- (c) When Paul wrote, the revelation process was incomplete they could only see obscurely.
 - i) We can now look into the Bible and see clearly.
 - ii) Jam. 1:22-25 “But be ye doers of the word, and not hearers only, deceiving your own selves. ²³For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”
- d. Permanent qualities versus miracles; 1 Cor. 13:13 “And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.”
 - (1) Miracles would end; while faith, hope and love would abide.
 - (2) Faith and hope are only for this life.
 - (a) Faith; Heb. 11:1 “Now faith is the substance of things hoped for, the evidence of **things not seen.**”
 - (b) Hope will not exist in heaven.
 - i) Rom. 8:24 “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”
 - ii) Heaven is the realization of hope.
 - (3) Paul contrast things temporary in this time (miracles) with characteristics which remain during the Christian age (faith, hope, love).
- e. Two alternatives positions.
 - (1) The perfect is Christ’s second coming and/or the perfect state of affairs to be ushered in at that time.
 - (a) To be Christ or His second coming
 - i) “Perfect” would have to be in the masculine gender (he who is perfect).
 - ii) “Perfect” is neuter gender, thus a thing.
 - (b) Then they state it is the perfect state of affairs (heaven).
 - i) There is nothing about this in the context.
 - ii) The New Testament never uses “perfect” to refer to the second coming or the state of affairs.
 - iii) “Perfect” is in opposition to “in part.”
 - a) “In part” is quantity in character; they must change it to quality since it is the antithesis of perfect.
 - b) We do not have a part of heaven now!
 - (2) The maturity of the body of Christ.
 - (a) This also puts a qualitative meaning to perfect.
 - (b) The gifts of prophecy and knowledge were for providing information (revealing God’s will), not the maturing of the individual.
 - i) The early church was childish in its level of knowledge, not attitude.

- ii) Paul was spiritually mature, but still had gifts; 1 Cor. 14:18 “I thank my God, I speak with tongues more than ye all:”
 - iii) Miracles were contributing to the immaturity of the Corinthians; 1 Cor. 3:1; 14:20 “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ....^{14:20} Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”
 - (c) If perfect is maturity, then would it not be advantageous to remain immature?
2. Eph. 4:7-16 “But unto every one of us is given grace according to the measure of the gift of Christ. ⁸Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ⁹(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? ¹⁰He that descended is the same also that ascended up far above all heavens, that he might fill all things.) ¹¹And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; ¹⁵But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: ¹⁶From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”
- a. According to God’s grace, Christ gives miracles; Eph. 4:7 “But unto every one of us is given grace according to the measure of the gift of Christ.”
 - b. Paul gives the time frame of the miracles.
 - (1) Eph. 4:8 “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.”
 - (2) It was when Christ ascended back to heaven.
 - c. He lists some of the gifts; Eph. 4:11 “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;”
 - d. The purpose or design of the gifts; Eph. 4:12 “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:”
 - (1) The perfecting (same word and meaning as in 1 Cor. 13:10) of the saints.
 - (2) The work of the ministry (the sphere of service).
 - (3) The edifying (building up or promotion of others growth) of the body of Christ.
 - (4) This is bringing the church from spiritual infancy to maturity which was accomplished by miracles.
 - (a) It is not a discussion of a specific congregation’s growth and development through the centuries.
 - (b) Miraculous gifts belonged to the church’s infancy to bring it to maturity.
 - e. The duration of the gifts; Eph. 4:13 “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:”
 - (1) *Till* shows a time element and marks duration.

- (2) The limit is:
 - (a) The unity of the faith.
 - i) Not when all people believe the same thing.
 - ii) When the Bible was completed, miracles would end.
 - (b) The “knowledge of the Son of God.”
 - i) When the totality of the Bible was completed.
 - ii) With the complete revelation we come to a full knowledge (the same word and meaning as in 1 Cor. 13:12).
 - (c) The perfect man (same word as 1 Cor. 13:10, 12) who possesses the full measure of Christ and His fulness.
 - i) This is the church reaching spiritual maturity which comes by the complete revelation of God.
 - ii) Miracles are not needed for we have the Bible to become the perfect man; 2 Tim. 3:17 “That the man of God may be perfect, thoroughly furnished unto all good works.”
 - iii) This contrast the time Paul wrote which was a time of immaturity or infancy.
- f. The wonderful results; Eph. 4:14-16 “That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; ¹⁵But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: ¹⁶From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”
 - (1) Shows the growth of development of the church from childhood to adulthood.
 - (a) We will be grounded to withstand false doctrine.
 - (b) If miraculous gifts continue to the second coming (maturity is not reached until then) there will be spiritual immaturity in heaven along with false teachers.
 - (2) When the totality of the Bible is preached the church will grow to adulthood.
 - (a) “May grow up” is in the subjunctive mood which is the mode of possibility and potentiality.
 - (b) “Thus, the action described by Paul may or may not occur, depending upon circumstances. But when Christ comes, there will be no ‘possibility’ or ‘potentiality.’ If that statement refers to heaven, inspiration would have used the indicative mood, not the subjunctive. It would have been stated as that which WILL HAPPEN, not as ‘possibility or potentiality.’”
 - (3) Paul ends with the value of the church and every member doing his part in the proper working of the body.

D. The Bible’s teaching:

1. Miracles would end with the totality of the Bible was revealed.
2. When the Bible was revealed there was no longer a need for miracles (since they were to confirm the Word).

3. The only way for men other than the apostles and the household of Cornelius to work miracles was to have the apostles lay hands on them—no apostles, no miracles.

Conclusion: If miraculous divine healing takes place today, then they should demonstrate it. Let them go to the cemetery and raise the dead. This is like the challenge of Elijah to the prophets of Baal (1 Kin. 18). Hollenweger (p. 360) wrote, “Thus, Kristian Heggelund says that in thirty-seven years in the ministry he has travelled [sic] in many places and has come to know many servants of the Lord with great gifts, ‘but I never met one who had raised someone who was really dead’.” While not “servants of the Lord” they admit they cannot do the miracles of the Bible.

They cannot perform miraculous divine healings today. (1) Oral Roberts builds a hospital. (2) When they are injured they go to a doctor, not a “faith-healer.” John Kilpatrick (“pastor” of the Brownsville Assembly of God) fell from the roof of his two story new house in Seminole, Alabama, on September 17, 1997 went to the hospital, not to evangelist Steve Hill. He told the Pensacola News Journal that he was not being miraculously healed and his medical records indicated that his injuries were progressing at a normal speed.

Individuals refuse medical treatment which could save their lives because they believe they will be miraculously healed. Snake-handlers get bit and die needlessly.

Doug Fournier and his wife had a baby who died at six weeks of age. He packed the dead body into a cooler filled with ice, got into his car and drove 350 miles from Gainesville to Pensacola, Florida to bring her to the Brownsville Revival (who have spoken of raising someone from the dead). Some of the staff of the Brownsville Assembly of God gathered together and prayed for at least two hours to bring his daughter back to life. They stopped praying for her just prior to letting people in for their healing services.

What a sad commentary on a sad false doctrine which gives hurting people hope without any substance. They do not and cannot heal miraculously because all miracles have ceased.