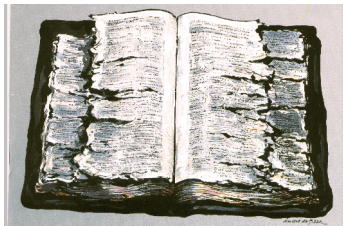


# MIRACLES AND PSEUDO-MIRACLES -- WHAT AND WHEN AND WHY?

A theological study about the nature of miracles and their cessation at inscripturation  
but the continuation of pseudo-miracles according to revealed religion  
from the fall of the first Adam till the second coming of the Second Adam



(Whenever Holy Scripture gets white-anted, man turns to witchcraft and astrology)  
DISSERTATION submitted toward completion of the requirements for the  
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# MIRACLES AND PSEUDOMIRACLES: WHAT,WHEN AND WHY?

by Rev. Professor Dr. Francis Nigel Lee

SYNOPSIS (the numbers below refer to the various sections)

## Introduction to miracles

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## INTRODUCTION TO MIRACLES

"The Lord will do wonders tomorrow" – viz., before "the manna ceased." Joshua 3:5 & 5:12. "There arose another generation...not knowing these works." Judges 2:7-10.

"Where are all His miracles which our fathers told us about?" Judges 6:13.

"Jesus...in His own country...did not do many miracles." Matthew 13:57-58.

"Miracles Jesus did in Cana.... John did no miracle." John 2:11 and 10:41.

"The Pharisees...said: 'This man [Jesus] does many miracles!'" John 11:47.

The Biblical doctrine of **miracles** is certainly one of the most difficult of all Christian teachings to grasp. It is impossible for fallen man completely, or even largely, to fathom miracles. Even in future glory, finite minds will still never fully comprehend any of them. Especially right now, it is very hard for us to understand them even adequately. Indeed, it is not easy even to formulate our human impressions of them.

Now Holy Scripture itself clearly **distinguishes** the **miraculous** from the **non-miraculous** (cf. John 2:11 with 10:41, as above). Yet the Bible gives us **no definition** of miracles. The Biblical words used to describe them, are very fluid terms. Sometimes, all of those words are used in the Bible also to refer even to totally different and clearly non-miraculous events.

A further problem is the relationship of **supernatural miracles** (on the one hand) to **humanly-inexplicable wonders** and **other unusual events** (on the other). All of these come from the hand of the same God Who controls all of His creatures and all of their actions.

It is difficult to pin-point the relationship between God's supernatural actions (only some of which are miraculous) -- and the more **complex** of His regular acts through nature. Yet it is clear that supernatural miracles are different to humanly-unusual and relatively-inexplicable events.

Another important matter, is the need and ability to distinguish Divine miracles from **Satanic deceptions** (whether supernatural or whether just humanly illusory). Only the former are true miracles. The latter are, at best, only pseudo-miracles. Yet sometimes, quite a degree of discernment is needed to distinguish the one from the other.

Trying really to understand the three-way relationship between miracles, remarkable events, and God's "**very special providence**" -- can arouse heavy human headaches. Was God's preservation of Noah and family inside the ark, a miracle? Were all ten of the plagues of Egypt, miracles? Is regeneration?

A final difficulty is to be found even in the very **word** 'miracle.' The erudite Professor of Systematic Theology at Princeton Presbyterian Theological Seminary in the middle of the nineteenth century, the Rev. Dr. Charles Hodge, rightly pointed out:<sup>1</sup> "The word 'miracle' is derived from *miror*, to wonder -- and therefore signifies that which excites wonder. In this

etymological sense of the word, it may be used to designate any extraordinary event adapted to excite surprise and rouse attention."

Twentieth-century Presbyterian Systematic Theology Professor Rev. Dr. J. Oliver Buswell Jr. of Covenant Theological Seminary in St. Louis observed:<sup>2</sup> "The word 'miracle' (Latin *miraculum*) -- literally means a marvelous event, or an event which **causes wonder**. Some of the more important Biblical words designating miracles are: *thauma* ('wonder'); *pele* and *tera-* ('portent'); *geburah* and *dunamis* ('display of power'); *oth* and *semeion* ('sign.')."

Imprecise word-usage especially in ordinary conversation does not help. Compare even the true meaning of the original Greek word *thauma* in Revelation 17:6 -- with the questionable English-language rendition thereof ('ad-mir-ation') even in the authorized King James Version.

Thomas Aquinas said:<sup>3</sup> "The name 'mir-acle' is taken from 'ad-mir-e.'" Compare too the function of the root of our word 'mir-acle' -- in everyday English words like 'ad-mir-e' and 'mir-ador' and 'mir-ror' etc. A 'miracle' is thus, very linguistically speaking, simply something **seen** which arouses man's ad-mir-ation.

However, in this present work of ours we shall use the word in its normal theological sense -- viz. a supernatural act of God (whether humanly admitted to be so or not) which changes something within the physical world in a humanly inexplicable manner to the glory of God in Christ. Our work consists of seven parts.

First, as above, we shall attempt to **define** miracles. A survey of past definitions offered, will soon show just how difficult such a task is.

Second, we shall trace the **history** of miracles. That will range from their very first inception until their suspension at the inscripturation of the completed Bible -- till their next re-occurrence at Christ's final coming, miraculously to consummate the ages at the very end of world history.

Third, we shall strongly argue that the apostolic offices and miraculous gifts and also **all miracles whatsoever ceased during the apostolic age**. By this, we mean miracles that last occurred before the death of the last Apostle who had personally seen the risen and ascended Christ as the 'Absolute Miracle.'

Fourth, we shall show that there is **no patristic evidence** whatsoever which establishes **that miracles indeed continued** during the post-apostolic age(s). Properly interpreted, all patristic references to miracles only very clearly relate to occurrences during the apostolic age (or even earlier) -- and not to occurrences during the subsequent patristic age.

Fifth, we shall demonstrate that much patristic and subsequent evidence affirms that all such **miracles indeed ceased**. They did so at the very completion of the inscripturation of the Bible.

Sixth, we shall discuss (real and imagined) **still-continuing deceptions**. Together with this, we shall also take a very good look at Satan's super-natural yet non-miraculous 'lying wonders' or pseudo-miracles.

Finally (seventh), we shall **summarize our findings**. There, our conclusion will be that while pseudo-miracles in varying degrees indeed keep recurring till the end of world history -- all true miracles terminated at the inscripturation of the last book in the Holy Bible. Indeed, miracles will not recur again -- till the miraculous return of Jesus on the clouds of Heaven, to raise the dead and to meet His saints in the air.

## PART I: WHAT ARE TRUE MIRACLES?

What are true miracles? Are they simply wonderful signs? Is God alone wonderful? Did miracles occur at creation? Are unusual events: 'miracles'? Are 'lying wonders' miracles, or even 'wonders' at all? What is the true character of miracles? Does Scripture give any definition of them?

To answer the above questions, after the Holy Bible we also need to study the views of those who have carefully scrutinized the teachings of the Holy Bible on these questions. Here we shall present the in-depth views about miracles of: Augustine; Albert the Great; Thomas Aquinas; Luther; Calvin; the *Westminster Standards*; John Owen; Voetius; the two Hodges; Godet; Shedd; Dabney; Thornwell; Warfield; Dr. Abraham Kuyper Sr.; Geesink; Bavinck; Hepp; Machen; Honig; Berkhof; Professor John Murray (of Westminster Seminary in Philadelphia); Berkouwer; Buswell; Hoeksema; Potgieter; Heyns; Boice; Erickson; Van Genderen; Velema; Morton H. Smith; Wayne Grudem; and Francis Nigel Lee.

### 1. The Biblical words translated 'miracles' and 'wonders'

Study of the Biblical use of the word "miracle" shows this phrase is often used to translate various Biblical words. In the Old Testament Hebrew, there is the word *mōfēth* (Exodus 7:9; Deuteronomy 29:3; First Kings 13:35; Second Chronicles 32:24; *etc.*). Other words used there include <sup>></sup>*ōth* (Numbers 14:22 & Deuteronomy 11:3) and *pālā*<sup>></sup> (Exodus 34:10 *cf.* Judges 6:13).

In the New Testament Greek, there is the word *dunamis*. Mark 9:39; Acts 2:22; 8:13; 19:11; First Corinthians 12:10,28-29; Galatians 3:5; Hebrews 2:4. Then there is also the word *sēmeion*. Luke 23:8; John 2:11,23; 3:2; 4:54; 6:2,14,26; 7:31; 9:16; 10:41,47; 12:18,37; Acts 4:16,22; 6:8; 8:6; 15:12.

*Mōfēth* means: 'miracle'; 'wonder'; 'sign'; or 'type.' *Pālā*<sup>></sup> means 'singular' or 'amazing' or 'marvellous.' <sup>></sup>*ōth* simply means 'sign' (whether miraculous or not). The word *dunamis* essentially means 'power.' Indeed, the word *sēmeion* (compare <sup>></sup>*ōth*) merely means 'sign.'

Not just the word 'miracle' (as above) but even the word 'wonder' is similarly used, in many cases, to translate these same Hebrew or Greek words. For 'wonder' translates the word *mōfēth* in: Exodus 4:21 & 7:3 & 11:9,10 & 34:10f; Deuteronomy 4:32-34 & 6:22 & 7:19 & 13:12 & 26:8 & 28:46 & 34:11; First Chronicles 16:12; Second Chronicles 32:31; Nehemiah 9:10; Psalms 78:17-32,43 & 105:27 & 106:22f & 135:9; and Jeremiah 32:20-21.

The same word 'wonder' translates the word *pālā*<sup>></sup> -- in Exodus 3:20 & 15:10-12; Joshua 3:5; Judges 13:19f; Nehemiah 9:17; Psalms 77:11-14 & 78:4,11f & 106:1f & 136:4f and Micah 7:15. It so renders also the word *th<sup>e</sup>māh* -- a 'miracle' or a 'wonder' -- in Daniel 4:2-3 & 6:27.

On the other hand, the word 'wonder' is not used to translate  $\text{>}\ddot{o}th$  (or 'sign'). Yet it does sometimes translate *sēmeion* (in Revelation 12:1-3) and 'great [pseudo-]wonders' of Satanic deceit (in Revelation 13:13).

The word 'wonder' is used to translate also *teras* (a 'prodigy'). At Matthew 24:24 and Mark 13:22, it means false and anti-christ-ian 'signs and wonders.' Yet elsewhere, it is also used to describe true miracles -- viz. at John 4:38f; Acts 2:19-22,43f & 4:30 & 5:12f & 6:8 & 7:36 & 14:3 & 15:12; Romans 15:19; Second Corinthians 12:12; and Hebrews 2:4.

There are also other words in the Holy Bible sometimes used to describe the concept of miracle. Such word include: 1, *b<sup>e</sup>rīyāh* (see below at *ktisis* and related words); 2, *g<sup>e</sup>būrāh* (see at *dunamis*); 3, *ma'aṣōth* (compare at *erga*); and 4, *'alīylāh* (compare at the word *praxis*).

*B<sup>e</sup>rīyāh* means: 'a new thing' or 'a new creation.' It is used in Scripture but once (Numbers 16:30). There, however, it clearly refers to a miracle. The word *nip-p<sup>e</sup>lā<sup>o</sup>-ōth* or 'amazing things' -- from *pālā<sup>o</sup>* (as above) -- clearly carries the same meaning of 'newness' in Exodus 34. Indeed -- compare too the similar usages of *b<sup>e</sup>rīyāh*'s root-word *bārā<sup>o</sup>* at Genesis 1:1 & Jeremiah 31:22.

For *ktisis* and its derivatives, see later below. This clearly seems to be the New Testament equivalent of *b<sup>e</sup>rīyāh* ('a new creation'), and is to be addressed in our next section (2 below).

*G<sup>e</sup>būrāh* (or 'mighty power') is sometimes used to describe a miracle. See its usage in Psalms 106:2-8 & 145:4-12 & 150:2.

*Ma'asooth* simply means 'works.' This is so seen in Psalms 8:6 & 19:1, compare Genesis 1:14f.

*'Alīylāh* (a 'doing'), plural *'alīlōth* ('doings'), is used to describe miracles. See First Chronicles 16:8 and Psalms 9:11 & 66:5 & 77:12 & 103:1-7 and Isaiah 12:4.

The word *erga* (or 'works') can sometimes mean miracles. It clearly does so in John 5:20 & 5:36 and Acts 2:12 *etc.*

Finally, the word *praxis* (or 'doing') may perhaps include also miracles. It seems to do so in Romans 12:4.

So then, the Bible's words sometimes rendered "miracle(s)" or "wonder(s)" in translations of the Old Testament, are: *'alīylāh* ("a doing"), *b<sup>e</sup>rīyāh* ("a creation"), *g<sup>e</sup>būrāh* ("a mighty power"), *ma'aṣōth* ("works"), *mōfēth* ("a wonder"), *nip-p<sup>e</sup>lā<sup>o</sup>-ōth* ("amazing things"),  $\text{>}\ddot{o}th$  ("a sign"), *pālā<sup>o</sup>* ("a marvellous thing"), and *th<sup>e</sup>māh* ("a wonder"). New Testament words sometimes thus translated, are: *dunamis* ("a power"), *erga* ("works"), *praxis* ("a doing"), *sēmeion* ("a sign"), and *teras* ("a prodigy").

## **2. None of the above Biblical words always means 'miracle'**

It should be noted that these same (above) Hebrew and Greek Bible words, are also often used to describe dissimilar kinds of remarkable phenomena which are clearly NON-miraculous. This we will now demonstrate, before proceeding.

Thus, *mōfēth* is employed in Deuteronomy 28:46 to mean the natural curses God would put upon an apostate people. In Psalm 71:7 it describes the afflicted psalmist himself. In Psalm 105:5f (*cf.* 77:11), it means God's remarkable works in general.

In Isaiah 8:18, *mōfēth* describes a Prophet's (hardly miraculous!) walking barefoot for three years -- as a 'sign' and a 'wonder.' In Ezekiel 12:6f & 24:24-27, it describes the non-miraculous 'sign' of Ezekiel himself.

In Joel 2:30 (*cf.* Luke 21:11), it describes natural earthquakes and possibly also comets and other rather unusual (but non-miraculous) occurrences in nature. And in Zechariah 3:9, it is used to describe the way the high priest Joshua and his fellows were wondered at.

*Pālā* too is variously used (non-miraculously). In Deuteronomy 28:59, it describes the long-enduring plagues imposed upon covenant-breakers. In Second Samuel 1:26, it describes Jonathan's steadfast affection for David.

In First Chronicles 16:9-24f, the word *pālā* describes God's wondrous and marvellous works from past times. In Second Chronicles 2:9, it describes the "wonderfully great" temple Solomon was to build; and at Second Chronicles 26:15, even the providential help given to Uzziah is called 'marvellous.'

In Job 5:9f, non-miraculous natural rain and also ordinary providential actions among men are called "marvellous things." Job 29:5-10 describes dramatic yet non-miraculous operations of God in nature, such as major earthquakes and the tidal movements of the waves.

Who could fairly describe the constant tidal movements as miracles? To do so, would be to stretch the very word 'miracle' to encompass also the ordinary – and thus to obliterate the very distinction between the regular and the miraculous.

Job 10:16-18 describes God's marvellous and sustained trials of that ancient patriarch. Job 37:5-16 describes the non-miraculous yet wondrous work of God in the thunder and in the clouds. And Job 42:3 describes the disobedient and ignorant complaints of that patriarch, as being too "wonderful" for him.

Psalms 9:1 & 98:1 describe God's regular vindications of His people in history, as "marvellous works." Psalms 17:7 & 31:21 both describe how David praised God for His "marvellous" kindness. And Psalm 40:5f describes as "wonderful" the works and thoughts which God had revealed to David.

Psalm 88:10-12 questions whether God's wonders will be shown to the dead. Psalm 89:5 says that the Heavens would praise God's wonders. Psalm 96:5-12f apparently describes the natural works of God among the heathen, as "wonders."

Psalm 105:2:-9f refers to God's "wondrous" but non-miraculous dealings with Abraham. Indeed, Psalm 107:7-39 similarly describes God's providential deliverances from hunger and from storms at sea.

Psalm 111:2-7 describes God's wonderful working in history. Psalm 119:18,27 describes the psalmist's petition -- to behold wondrous things out of God's Law. And Psalm 119:129 calls also God's testimonies "wonderful."

Psalm 139:6 declares that God's total control of David was too wonderful for the latter to understand. And Psalm 139:14 says that David's having been made by God fearfully and wonderfully, is "marvellous" (*pālāh*). Yet even the remarkable pre-natal formation of all human embryos here implied, is not a miracle but rather a natural event (then not observable by humans) rightly provoking human admiration.

Proverbs 30:18 says Agur found the natural movements of the eagle and the serpent to be "wonderful." Isaiah 25:1 speaks of God's wonderful counsels. And Isaiah 29:14 calls the predicted destruction of the city of David (at the hands of its human enemies) "a marvellous work and a wonder."

Lamentations 1:9 describes the "wonderful" destruction of Jerusalem -- not by divine miracle, but from attacks launched by the Babylonians. Daniel 8:24 predicts a fierce king would destroy "wonderfully." And Daniel 12:6 refers to the end of the "wonders" of then-predicted future history.

To express non-miraculous amazement -- and sometimes (after humanly witnessing them) even true miracles -- the neat word *thāmaḥ* is used in Genesis 43:33 & Psalm 48:5 & Ecclesiastes 5:8 & Habakkuk 1:5. Also the related word *thambos* describes non-miraculous amazement (or "marvelling") in Acts 3:10f.

The cognate word *thaumazō* (and/or *thaumastos*) occurs at: Matthew 8:10,27 & 9:8,33 & 15:31 & 21:20,42 & 22:22 & 27:14 (cf. the parallels at Mark 5:20 & 6:6,51 & 12:11,17 & 15:5,44 and Luke 1:21,63 & 2:18,33 & 4:22 & 7:9 & 8:25 & 9:43 & 11:14,38 & 20:16 & 24:12,41 and John 3:7 & 4:27 & 5:20,28 & 7:15,21 & 9:30). Similarly, also at: Acts 2:7 & 3:12 & 4:13 & 7:31 & 13:41; Galatians 1:6; First Peter 2:9; First John 3:13; and Revelation 13:3 & 15:1-3 & 17:6-8. Its various usages are so plastic, as to require the context itself to determine whether it case by case refers to a miracle (or to a non-miracle).

It should further be noted that even the word *dunamis* (and its cognates) is translated "miracle" only nine times. Yet it is elsewhere fully 77 times translated "power"; and fully 17 times rendered "might(y)." In many of these cases, it clearly means a non-miraculous power.' For example, in: Luke 1:52; Acts 18:24; Romans 1:16 & 8:28 & 9:17; First Corinthians 1:18,26 & 5:4; Second Corinthians 8:3; First Peter 3:22; and Revelation 13:2 & 17:3.

In the Old Testament, the B.C. 270 Greek Septuagint usually employs the word *dunamis* to translate the Hebrew word *g<sup>e</sup>būrāh*. That word is translated as "might" 27 times; as "strength" 17 times; as "power" 8 times; as "mighty" 4 times; and as "force" and "mastery" and "mighty power" and "mighty" only once.

In only some of these cases could it mean 'miracle.' Yet in many other cases, it could not. For see: Exodus 32:18; Judges 5:31; 8:21; First Kings 15:23 & 16:5,45; Second Kings 10:34 & 13:8,12 & 14:15,28 & 18:20 & 20:20; First Chronicles 29:30; Esther 10:2; Job 21:7 & 39:19; Psalms 90:10 & 147:10; Ecclesiastes 9:16 & 10:17; Isaiah 3:25 & 36:5; Jeremiah 23:10 & 49:35 & 51:30; Ezekiel 32:29-30; and Micah 7:16.

Similarly, more often than not, the Greek word *thauma* (or "marvel") and its derivatives (*thaumasios*, *thaumastos* and *thaumazō*) refer to non-miraculous actions rather than to miraculous occurrences. See, for instance: Matthew 8:10,27 & 15:31 & 22:22 & 27:14; Mark 5:20 & 6:6 & 12:17 & 15:5,44; Luke 1:21 & 2:18 & 4:22 & 7:9 & 8:25 & 9:43 & 11:38 & 20:26 & 24:12; John 3:7 & 4:27 & 5:20f & 7:15-21 & 9:30; Second Corinthians 11:14; Galatians 1:6; Second Thessalonians 1:10; First John 3:13; Jude 16; and Revelation 13:3 & 17:6-8.

Too, the Hebrew word *'alylāh* (a "doing"), is used with non-miraculous meaning at: Deuteronomy 22:14,17; First Samuel 2:3; Psalms 14:1 & 78:11 & 99:8 & 141:4; Ezekiel 14:22f & 20:43f & 21:24 & 36:17; and Zephaniah 3:7,11. Its New Testament equivalent, *praxis*, is used with non-miraculous meanings at: Matthew 16:27; Luke 23:51; Acts 19:18; Romans 8:13; and Colossians 3:9.

Likewise, the Hebrew word *ma'aṣōth* and also its Greek equivalent *erga* (meaning "works") are very frequently used to describe non-miraculous acts (rather than specifically miracles). See, *viz.*, the non-miraculous meanings of *ma'aṣōth* at Genesis 20:9 & 44:15 & Ezra 9:13 *etc.*

Compare too the non-miraculous meanings of *erga* at Matthew 5:16 & 11:2 & 23:3f & 26:10 and Mark 13:34 & 14:6 *etc.* Indeed, note too that *ktisis* ("creation") and its related words all refer to non-miraculous yet highly remarkable events -- at Second Corinthians 5:17 and Ephesians 2:10,15 & 4:24 & Colossians 3:10 and Galatians 6:15.

In the Old Testament, the Hebrew word *ōth* is translated **only twice** as: "miracle." However, it is also rendered 60 times as "sign"; 14 times as "token"; twice as "ensign"; and once as "mark."

For example: at Genesis 1:14, it refers to the sun and the moon; at 4:15, to Cain's mark; at 9:12-17, to the rainbow; and at 17:11, to circumcision. At Exodus 3:12-14, it refers to Moses' repeating the name *Jehovah*; at 12:13, to the blood of the lambs; at 13:16, to sacrifices for the firstborn; and at 31:13-17, to the sabbaths. In Numbers 2:2, it refers to flags; and in 16:38, to the censers. In Deuteronomy 6:8, it refers to God's laws; in 11:18, to God's Word; and at 28:16, to God's natural curses.

In Joshua 2:12, it refers to a scarlet rope; and in 4:6, to a cairn of stones. At First Samuel 2:34 *cf.* 4:11, it refers to the slaying of Hophni and Phinehas. At Psalm 65:8, it refers to natural sounds; and at 74:4, to the ensigns of the enemies.



At Isaiah 8:18, it refers to Isaiah and his children; at 19:20, to a pillar; at 20:2, to Isaiah's walking barefoot for three years; at 44:25 *cf.* 47:13, to astrological charts; and at 55:13, to trees. In Jeremiah 10:2, it refers to signs in the sky; and at 44:29, to a remnant in Egypt. Whereas at Ezekiel 4:3, it refers to an iron pan; at 14:8, to a disobedient Israelite; and at 20:12-20, to the sabbath.

In the New Testament the word *sēmeion* is indeed (some 22 times) translated "miracle." It is also (some 51 times) translated 'sign.' It is once translated "token" -- where it refers to Paul's own signature (Second Thessalonians 3:17). Indeed, in some of those 51 cases, this word cannot possibly imply a miracle.

Compare too its use: at Matthew 16:3f (meaning weather indications in "the signs of the times"); at Matthew 26:48 (referring to a kiss); at Luke 2:12 (pertaining to a baby in a manger); at Luke 11:30 (indicating Jonah's preaching to Nineveh); and at Romans 4:11 (having reference to circumcision).

Our conclusion, then -- anent this Biblical word-study -- is as follows. Scripture indeed calls some signs or *sēmeia* "miracles" (John 2:11). But the Bible also shows that other *sēmeia* were clearly non-miraculous (John 10:41). For Christ's turning water into wine at Cana is authoritatively stated to have been the first of His miracles -- whereas John the Baptist did no miracles.

Now there is no word in Biblical Hebrew or Biblical Greek with the exclusive meaning of 'miracle.' Whenever miracles which occurred were recorded in Scripture, the Bible writers used words which referred to striking phenomena (whether miraculous or not). Such are: *mōfēth* (or 'a remarkable type'); *pālā* (or 'a singular thing'); *ōth* (or 'a sign'); *dunamis* (or 'a power'); *sēmeion* (or 'a sign'); *thēmāh* (or 'a wonderful thing'); *b<sup>e</sup>rīyāh* (or 'a new creation'); *nip-p<sup>e</sup>lā-ōth* (or 'amazing things'); *g<sup>e</sup>būrāh* (or 'a mighty power'); *ma'ašōth* and *erga* ('works'); *alylāh* ('a doing'); *thāmah* ('an amazement'); *thaumazein* ('to be amazed'); and perhaps even *praxis* ('a doing').

So whenever such words are used in Scripture, only a careful study of the surrounding context can establish (sometimes easily yet often with difficulty and on occasions only inconclusively) whether the case concerned refers to a miracle or not. Accordingly, the matters as to what miracles are and when they occur (or alternatively ceased occurring) have to be established from the general investigation of the Holy Bible in particular -- rather than from just a few isolated prooftexts (such as Mark 16:16f and First Corinthians 13:8f).

### **3. God alone is truly 'Wonderful'; yet wicked ones often do 'lying wonders'**

No man or angel or demon but God Alone can perform true wonders -- either immediately and irrespective of His creatures, or mediately through the agency of His chosen instruments. As the inspired Moses exclaimed to the Lord (in Exodus 15:1-11): "Who is like You, glorious in holiness, fearful in praises -- doing wonders [*'ōṣēh pele<sup>e</sup>'*]?"

"You," says Asaph (Psalm 77:14), "are the God Who does wonders [*'ōṣēh pele*]." Indeed, says David, "there is none like You, O Lord.... For You are great, and do wonderful things [*'ōṣēh nip-p<sup>l</sup>ā<sup>o</sup>-ōth*]. You Alone are God!" Psalm 86:8-10.

Hence the Psalmist (136:4) also urges us to "give thanks...to Him Who Alone does great wonders [*'ōṣēh nip-p<sup>l</sup>ā<sup>o</sup>-ōth g<sup>e</sup>dōlōth*]." Indeed: "Blessed be the Lord God, the God of Israel, Who Alone does wondrous things [*'ōṣēh nip-p<sup>l</sup>ā<sup>o</sup>-ōth*]!" Psalm 72:18.

Yet there are also some passages of Scripture which indicate that the Lord God not just does 'wonderful things' but is Himself 'Wonderful.' Thus, Isaiah 28:29 says that the Lord of hosts is "wonderful" or *hip-p<sup>l</sup>īy* (compare *pālā<sup>o</sup>*). Indeed, Isaiah 9:6 adds that the Messianic Son would Himself be called "Wonderful" or *Pele*<sup>o</sup>.

In this sense, God Alone is 'Wonderful.' These passages are not saying that the Lord merely performs remarkable 'wonders' (nor even that He Alone performs real 'miracles' which no human will ever be able to explain). These passages are actually saying that God Himself is 'wonderful' -- and would still have been so, even if He had never performed a single miracle.

Yet significantly, we are never told that God is Himself a 'miracle.' And this fact clearly differentiates the 'wonderful' from the 'miraculous' in theology.

Ultimately, all things are wonderful, because God made them thus. See: Second Samuel 1:26; Job 42:3; Psalms 107:8-31 & 139:14; and Prov 30:18 *etc.* But it is certainly not so that all things are miraculous. For sand, microbes, plants, animals and also most people -- are never so described in God's holy and infallible Word. They are all wonderful, but surely not miraculous.

Indeed, also the humanly-inexplicable acts of Satan and his demons and of the various antichrists and especially of the man of sin -- though certainly called "great signs and wonders" or *sēmeia megala kai terata* (and so forth) -- are nevertheless **not true** miracles at all. They are, at the most, merely 'lying-wonders' or *terata pseuda*.

Thus, even the pagan Egyptian magicians could and did turn their rods into serpents -- and also turned waters into blood, and brought frogs upon the land of Egypt. Exodus 7:10f,22 & 8:7. Note, however -- at Exodus 8:18 -- their powerlessness to bring forth lice in the way that God through Moses did.

Again, the Mosaic Law (Deuteronomy 13:1-3) teaches that God might well test His people from time to time. This He has sometimes done, by allowing to arise (even among the Israelites) false-prophets or apostasy-promoting 'wonder-workers' (*sic*).

The predictions of true prophets and the real wonders of true ambassadors of God, **always** came to pass. Yet although the 'wonder(s)' of false-prophets and so-called 'wonder-workers' **usually did not** come to pass -- **sometimes**, as in the case of the Egyptian magicians, they **did** (*ūbā<sup>o</sup> hā<sup>o</sup> ōth w<sup>l</sup>ham-mōfēth*). Either way, Deuteronomy 13:5f & 18:9-20 prescribed even the death penalty against **all** Israelitic false-prophets and **divinely-unauthorized** wonder-workers. First Samuel 28:6f and Isaiah 8:18-20.

We are told centuries later that a "king of fierce countenance" would "destroy wonderfully" and "speak marvellous things" or *nip-p<sup>ē</sup>lā<sup>ō</sup>-ōth* (Daniel 8:24 & 11:36). Too, in Matthew 12:22-45 *cf.* Luke 11:14-26, both the diabolical Pharisees and the godly Jesus admitted the reality of the casting out of demons at that time. But Jesus really did cast them out (through the Spirit of God). On the other hand -- the ungodly Pharisees, and their sons, merely claimed to. Indeed, in so doing, they ultimately but helped import even more demons into those already possessed.

Jesus says (in Matthew 7:21-23) that He will disown the many workers of iniquity who profess Him as their Lord and who claim to have prophesied in His Name and to have cast out demons and done many wonders (*dunameis pollas epoiēsamen*). For "false-christs [*pseudochristoi*] and false-prophets [*pseudoprophētai*]...shall show great signs and wonders" or *sēmeia megala kai terata* -- so that, "if it were possible, they would deceive even the very elect" or *planēsai ei dunaton kai tous eklektous*. Matthew 24:24 *cf.* Mark 13:22.

And "no marvel [*thauma*]! For Satan himself is transformed [*metaschēmatizetai*] into an angel of light. Therefore, it is no great thing if his servants too be transformed -- as if they were servants of righteousness." Second Corinthians 11:3-15.

Later, the wicked 'man of sin' would be manifested (which the *Westminster Confession* 25:6 and Classic Protestantism equate with the papal system and its ongoing pseudo-miracles). That 'man of sin' would come according to the working of Satan -- with all power and signs and lying wonders (or *en pasē, dunamei kai sēmeiois kai terasin pseudois*). Second Thessalonians 2:3-9.

Similarly, in the book of Revelation, John sees an evil "beast coming up out of the Earth" -- which beast "does great wonders" or *poiei sēmeia megala*. Indeed, "he causes fire to come down from the sky" and then even "deceives the Earth-dwellers by those wonders" (*dia ta semēia*). Revelation 13:11-14.

Then, in Revelation 16:13-14, "three unclean spirits like frogs" are seen "coming from the mouths of the dragon and the beast and the false-prophet" or *pseudoprophētou*. Such are "the spirits of demons [or *pneumata daimoniōn*], working wonders [or *poiounta sēmeia*]." Yet finally (in Revelation 19:20), the beast shall be taken, "and with him the false-prophet [alias the *pseudoprophētēs*] who worked wonders [or *poiēsas ta sēmeia*]."

Consequently, God alone (either directly Himself or indirectly through creaturely) angelic spirits or human beings performs true miracles. Yet evil powers sometimes perform 'pseudo-miracles' which mislead many. Indeed, if it were possible, such latter might almost deceive even the very elect.

#### **4. God before and above His Moral Law, the creation laws, and natural law**

Before creation, no laws but only God existed -- or "was" and "is" and "shall be." That was and is His essence -- pre-legally, and supra-legally. That was and is His eternal condition

pre-naturally and supra-naturally. He is before and above both laws and nature. Malachi 3:6 & Hebrews 6:17f *cf.* James 1:17.

Yet even then, from all eternity before Genesis 1:1, the Lord always was the everlasting and incorruptible and invisible and always-wise God. And He Alone always has possessed both morality and immortality (and always will). Too, He Alone always has dwelt and still keeps on dwelling in unapproachable ethical light -- and always will. First Timothy 1:17 & 6:16.

God's Moral Law alias the Decalogue is the everlasting reflection of His Own ethical nature. God does not lie, nor repent. Numbers 23:19 *cf.* Titus 1:2. His compassions and His faithfulness never fail. Lamentations 3:22f *cf.* Second Timothy 2:13. Even the natural laws that God has given, just like the calling of His elect, are quite without repentance. Romans 11:29.

At the very beginning of time, the Lord God created the realm of nature -- the Heavens and the Earth. Genesis 1:1 *cf.* John 1:1-3 & Colossians 1:17. Together with these first natural objects -- the Heavens and the Earth -- God also created immutable natural laws to govern their behaviour (although some of those laws might only later have been put into operation from one time to another).

God Himself was and is not subject to the laws which He Himself instituted at Genesis 1:1f. However, because they are laws which He ordained for **His creatures** -- they are not arbitrary. In one way or another, they all express something (though only in a reflected way) of God's Own character.

As John Calvin said: "God is free, above the laws, but not against them" -- *Deus legibus solutus sed non exlex*.<sup>4</sup> All things are from and through and unto the Triune God. Romans 11:36. By the Son, He made the world-ages. Hebrews 1:2 *cf.* 11:3. That Divine Son keeps on upholding all things by the Word of His power. Hebrews 1:3 *cf.* John 1:3f. For by Him, all things con-sist" or keep on adhering together. Colossians 1:17.

When the Triune God first created the Heavens and the Earth, the realm of nature, He also created and settled the laws which would govern their operation everlastingly. "For ever, O Lord, Your Word has been settled in Heaven. Your faithfulness is unto all generations. You have established the Earth, so that it keeps on abiding. They, the Heavens and the Earth, keep on continuing to this very day according to Your ordinances. For they all keep on serving You." Psalm 119:89-91.

Step by step, during Earth's formation week, God then made the various creatures and subjected them for ever to the various laws through which He governs them. Genesis 1:3-31. "You waters that are above the sky -- praise the Name of the Lord! For He commanded, and they were created. He has also established them for ever and ever. He has made a decree which does not pass away." Psalm 148:4-6 *cf.* Genesis 1:6-8.

"The waters stood above the mountains.... They go up by the mountains, they go down by the valleys, unto the place which You have founded for them. You have set a boundary which they may not transgress." Psalm 104:6-8 *cf.* Genesis 1:9-10.

On the fourth day of the formation of our Earth, the Lord made "the sun for a light by day, and the ordinances of the moon and of the stars for a light by night." Jeremiah 31:35 *cf.* Genesis 1:14-19.

From Earth's fifth formation day onward, "God created great sea-monsters and all kinds of winged animals" -- subject to the various laws that even now control them. Consequently, also "the stork in the sky knows her appointed times." Thus too the turtle-dove and the crane-bird and the swallow still regularly observe their migration seasons. Genesis 1:20f *cf.* Jeremiah 8:7.

Then, on the sixth formation day, God made man as His Own unique image, and subjected him to the everlasting Ten Commandments as the expression of the Lord's Own unchanging moral character and will for all mankind. Genesis 1:26f & 2:17 *cf.* Ecclesiastes 7:29 & Romans 2:14-16 and the *Westminster Confession* 3:1-6 & 4:1-2 & 5:1-4 & 19:1-7. "For in Him we live, and move, and have our [very] being.... For we are also His offspring" -- as even pagan philosophers and poets recognize. Acts 17:28.

Consequently, God is not divorced from His creation and the laws which He Himself instituted to govern it. For He works, natur-ally -- namely through His Own laws governing the course of nature. See too: Genesis 1:26-28; 8:22; Job 38:10-33; Ecclesiastes 1:5-10; Jeremiah 5:22-24; 33:20-25; Matthew 5:45; 7:25-27; 8:27; 16:2-3; Hebrews 6:7-8; James 3:3-7; *etc.*

All of the above – God's exnihilation of the universe at the very beginning of time, and His formation of the cosmos in six days – were certainly very wonderful and humanly-inexplicable. But were they mir-acles? Not in the sense that they were ad-mir-ed by fallen men and pointed to the restorative work of the Second Adam Jesus Christ. Nor were they miracles in the sense that they were against sin (*cf.* Augustine). As the Lord later challenged the fallen Job (38:4), "Where were you when I laid down the foundations of the Earth?" Adam too was not yet there!

To be miracles, all of those wonders of creation and its resultant works of formation would need (when they occurred) to have been admired by the angels specifically **after** some of them had fallen into sin. This would necessitate the angelic fall before the exnihilation of the universe itself at the very beginning of time itself – a view that roots in Zoroastrian dualism rather than anywhere in the Holy Bible! (On these points see sections 8, 23 and 47 below.)

## 5. Providence, Preservation, Unusual Events, Lying-Wonders, and Miracles

Here we cannot do better than quote the words of a very famous Princeton (Presbyterian) Theological Seminary Systematic Theology Professor. We refer to Rev. Dr. A.A. Hodge

Wrote he:<sup>5</sup> "Providence, from *pro* and *video*, literally means fore-sight and...the execution by God of His eternal decree in time, by means of the second causes He has originated in creation (*cf.* Acts 15:18)... Preservation is that continued exercise of the divine energy whereby the Creator upholds all His creatures in being [meaning 'ex-sist-ence'] and in the possession of all those inherent properties and qualities with which He endowed them at their creation, and of those also which they may subsequently have acquired (*cf.* Hebrews 1:3)....

"Events like that of the flight of quails, and the draught of fishes, mentioned in Numbers 11:31-32 and Luke 5:6, as far as we know, differ from events occurring under the ordinary providential control of God only in respect to the divinely pre-arranged conjunction of circumstances. The events are not supernatural, only unusual.... Their peculiarity is only that they occur in eminently felicitous conjunction with other events such as the needs of the Israelites and of the Apostles with which they have no natural connection....

"A miracle is an event: (1) occurring in the physical world, capable of being discerned and discriminated by the bodily senses of human witnesses; (2) of such a character that it can be rationally referred to no other cause than the immediate volition of God; (3) accompanying a religious teacher, and designed to authenticate his divine commission and the truth of his message....

"How can an event actually occurring, be certainly recognized as coming under the category of miracles as above defined? ... (1) There are some classes of effects about which no man can possibly doubt, *e.g.* the raising of Lazarus and the multiplying of the loaves and fishes. We may doubt about the exact boundaries of the supernatural -- but no man can mistake that which so far transcends the boundaries. (2) These effects were accomplish-ed two thousand years ago.... (3) These effects were produced over and over again *at the mere word of command, without the use of any sort of means or fixed physical conditions.* (4) The works were divine in character and the occasions were worthy; the religious teachers and doctrines carried their own corroborative spiritual evidence; and the events fell into their place in the entire system of *revelation.*"

Of course, also "evil spirits often have wrought supernatural works." But "the kingdom of Satan can easily be recognized by its **character**. Moreover, "*no isolated event* is ever to be recognized as *a miracle*. The *man* and the *doctrine* and their relation to the whole system of past *revelations and miraculous interventions*, will in every case be sufficient to discriminate the identity of the supernatural cause of an event."

## **6. The objective and real character of true miracles and/or wonders**

God Himself is inherently 'Wonderful' -- from all eternity; right now; and everlastingly. But what was the very first **wonder** He ever performed? It took place when the Triune God (Father and Son and Spirit), with time and in time, unrepeatably and spectacularly revealed the entire universe (alias the remarkable realm of "nature") -- by bringing it into existence 'out of nothing.' Genesis 1:1.

Even "nature" was thus brought into existence 'pre-naturally' (and therefore 'super-naturally') -- by the great power of Almighty God as its First Cause and Sole Author. And after that Genesis 1:1 exnihilation, God 'wonder-fully' further unfolded and populated our created world in six extraordinary formation days (Genesis 1:3-31) -- thus turning the world from a Genesis 1:2 chaos into a Genesis 2:1 cosmos.

Yet since then, God has never replaced but only sustained and advanced "nature." Genesis 2:2-3f *cf.* Nehemiah 9:6 & John 5:16-20 & Hebrews 1:1-3 & 4:3-14. And this He has done in two ways.

First, He has sustained and advanced nature ordinarily and constantly -- by His providential care through lesser causes. And second, He has sustained and advanced nature extra-ordinarily and occasionally (namely by His new and 'supernatural' and rare **miracles**). This He has done by working in nature immediately; from above; and beyond all secondary causes.

All such miracles are SUPER-natural , but NOT anti-natural. They are not against nature (which the great God Himself created and keeps on sustaining). They are only against sin (which Satan caused and keeps on causing). Because miracles are against the Satan-induced sins now disfiguring nature, they are in fact pro-natural (in that they help liberate nature from sin).

Miracles thus especially OPPOSE pseudo-miracles or 'lying wonders.' True miracles were less plentiful than are pseudo-miracles -- and very much rarer than the many much less vigorous non-miraculous events of God in the natural world. Yet true miracles often opposed and destroyed pseudo-miracles -- and, characteristically, always promoted the powerful development of God's Kingdom toward its glorious eschatological consummation.

## **7. Holy Scripture itself provides no definition of miracles**

The Bible itself does not give us a definition of miracles -- nor, for that matter, of most other Biblical doctrines. Yet Scripture clearly distinguishes 'natural events' from 'miracles.' For 'natural events' are regulated by God-given natural laws, *Cf.* Psalms 119:89-91 & 146:8; Matthew 13:4-8; Mark 4:26-28. 'Miracles,' however, are direct new deeds of Almighty God. *Cf.* Exodus 8:16-19 & 34:10; Numbers 16:30; Matthew 12:22-28.

The remarkable deeds which Satan and his agents can perform, are at most only 'lying wonders' or 'pseudo-miracles.' Exodus 7:11,22 & 8:7; First Samuel 28:9-15; Isaiah 8:19; Matthew 24:24; Second Corinthians 11:3,13f; Second Thessalonians 2:9f; Revelation 13:5,13f & 16:14f & 19:20. But only God and His chosen agents can perform both true wonders and real miracles. Exodus 15:11; Psalm 72:18 & 77:13-15 & 86:8-10 & 136:4.

For miracles are 'new creations' which either resuscitate or consummate either a part or the whole of the universe. Indeed, they do so specifically to the glory of the Lord and/or the Triune God's Central Person alias the Word Who became Jesus Christ. Compare: Exodus

34:10; Numbers 16:30f; Deuteronomy 4:24 & 18:14-22 & 34:10-12; Isaiah 28:16-21; Jeremiah 32:18-21; John 2:11 & 11:23-47; and Second Peter 3:3-15.

## **8. Augustine's brilliant delineation and description of miracles**

There were many Pre-Augustinian Theologians who described apostolic-age miracles and pre- and post-apostolic pseudomiracles -- many of whom insisted that miracles ceased with the apostles. Such Early-Patristic Theologians, all of whom will be dealt with later below, include: Clement of Rome, Ignatius, Quadratus, Diognetus, Justin Martyr, Tatian, Theophilus, Athenagoras, Irenaeus, Caius, Tertullian, Hippolytus, Asterius Urbanus, Cyprian, Arnobius, Eusebius, Athanasius, Cyril, Gregory of Nazianze, Basil, Jerome, and John Chrysostom. None of them, however, offer us a definition of miracles.

Augustine of Hippo, the greatest Theologian of the Early Church, was certainly the first to attempt an adequate definition. To him, miracles were never contrary to God-created (and originally unsullied) nature as such -- but only contrary to (sin-stained) nature as known by man.

Now Augustine certainly held that all miracles and wonders had been fore-ordained by God from all eternity -- supralapsarianly. Yet they still resort under either one or the other of two kinds of 'hidden seeds' of either a miraculous or a wonderful nature: *viz.* those he called 'immanent' and those he called 'transcendent.'

**Immanent wonder-revelations** are exhibitions of the unlimited power of God -- from 'seeds' which He actually 'hid' in the universe already at the time of its Genesis 1:1 creation. Such are the wonders which were displayed during the Genesis 1:3-31 formation of our Earth - - even before the creation and the later fall of man.

**Transcendent miracles**, on the other hand, are those foreordained by the will of God but which would be inserted as 'hidden seeds' and then later proceed only after the fall of man. God did not actually hide such seeds in the creature(s) already at their creation. Such seeds He would only later, from time to time, have implanted into various of His creatures after the first human sin. Thus Augustine.

The miracles mentioned in the Bible, are principally of this latter kind. They are linked to re-creation, after Adam's fall. Indeed, either directly or indirectly, they clearly focus on the redemptive work of Jesus Christ.<sup>6</sup>

One of Augustine's best statements on miracles, was made in a work from A.D. 391. There, he explained:<sup>7</sup> "By 'miracle' I mean something strange and difficult which exceeds the expectation and capacity of him who marvels at it.

"Among events of this kind, there is nothing more suited to the populace and to foolish men generally, than what appeals to the senses. But again, there are two kinds of miracle. Some there are that merely cause wonders. Others produce great gratitude and goodwill.



"If one sees a man flying, one merely marvels -- for such a thing brings no advantage to the spectator beyond the spectacle itself. But if one is affected by some grave and desperate disease and at a word of command immediately gets better -- love of one's healer will surpass wonder at one's healing.

"Such things were done, when God as true man [Christ] appeared to men.... But why, you say, do such things not happen now?" Because such events were special revelations from God; and not just remarkable occurrences, then still humanly inexplicable, such as the wonders of nature.

As examples of the latter, Augustine stated: "Take the alternation of day and night...[and] the leaves falling [in the autumn] and returning [in the spring] to the trees.... If we could speak to someone who saw and sensed these things for the first time, we should find that he was overwhelmed and dizzy at such 'miracles' *etc.*" However, though astonishing, they are really **not** true "**miracles**" at **all**.

Augustine also rightly said:<sup>8</sup> "God's miracles indeed seem to be in con-flict with the ordinances of nature. Yet this is not really so. For God is the Creator of nature. Accordingly, He cannot do anything contrary to it.

"Miracles thus occur not against nature, but only against nature insofar as we know it. In miracles, higher ordinances of God break through. These are previously-hidden powers which God allows to operate as miracles."

Indeed, God's true miracles were never against nature as such, but only and always against sin and its consequences. "Miracles were made known, to help men's faith.... Miracles have no purpose, but [redemptively] to help [sinful yet penitent] men believe that Christ is God."<sup>9</sup>

## **9. Augustine (continued): miracles rare; not unnatural; but against sin**

Augustine further discussed whether it is possible for things to keep on lasting, unchangeably, in burning fire. Exodus 3:2f *cf.* Isaiah 66:24, Matthew 25:41-46, Mark 9:43-48 & Luke 16:24.

In regard to such matters, some allege "that all miracles are contrary to nature." Yet, responded Augustine,<sup>10</sup> such matters "are not so.

"For how is that which happens by the will of God, contrary to nature -- since the will of so mighty a Creator is certainly the nature of each thing? A MIRACLE, therefore, happens NOT contrary to NATURE; but CONTRARY to what WE KNOW as nature."

Formerly, wrote Augustine around A.D. 400, long prior to the christianization of the Ancient World of the Roman Empire in A.D. 321, "miracles were necessary **before** the world believed -- **in order** that it **might believe**. But whoever **now-a-days** demands to see prodigies so that he might believe, is himself a great prodigy -- because he does not believe....

Many miracles were wrought to confirm that one grand and health-giving miracle of Christ's ascension to Heaven with the flesh in which He arose."

Augustine again touched upon miracles while refuting Manichaeism. Faustus the pagan follower of the nature-worshipper Mani had himself just questioned:<sup>11</sup> the miraculous virgin birth of Jesus; the claim that He had performed 'unnatural' miracles of healing *etc*; and His resurrection from the dead.

To this, the orthodox Augustine then replied:<sup>12</sup> "We admit that what is contrary to the ordinary course of human experience, is commonly spoken of as 'contrary to nature.' Thus the Apostle uses the words, 'If thou art cut out of the wild olive and engrafted *contrary to nature* in the good olive.'" See: Romans 11:24.

But, explained Augustine, "*contrary to nature* is here used in the sense of contrary to human experience of the course of nature -- such as that a wild olive-branch engrafted into a good olive-tree should bring forth the fatness of the good olive-tree, instead of wild berries. But God -- the Author and Creator of all natures -- does nothing contrary to nature. For whatever is done by Him Who appoints all natural order and measure and proportion, must be 'natural' in every case. And man himself acts contrary to nature only when he *sins*....

"There is, however, no impropriety in saying that God does a thing 'contrary to nature,' when it is contrary to what we know of nature. For we give the name 'nature' to the usual common course of nature; and whatever God does contrary to this, we call a 'prodigy' or a 'miracle.' But against the SUPREME law of nature, which is beyond the knowledge both of the ungodly and of weak believers, God never acts -- any more than He acts against Himself."

Augustine therefore believed that while a few 'miracles' were creative (or supralapsarianly immanent), nearly all were recreative (or infralapsarianly transcendent) and focussed precisely on Christ's redemptive work. Unfathomable by man, the latter not only amaze but especially fill the human beneficiary with great gratitude.

They were never superior to faith, but given merely to strengthen the faith of God's elect and to confound the unbelief of the reprobate. Miracles are not contrary to nature as such, but only contrary to nature as humanly known. Not miracles but only sin is contrary to nature -- which latter, once and for all laid down and given, is still maintained by the Triune God.

Details of Augustine's further views on miracles, will be dealt with later below.<sup>13</sup> Such include his views regarding: the occurrence of remarkable events in his own day; the non-occurrence then of events like the miracles of Biblical times; and the demonic nature of pseudo-miracles.

## **10. Worsening understanding of miracles in the Middle Ages**

Even Albert the Great still rightly followed Augustine in asserting that God, Who had implanted the possibility of miracles in nature, never contravenes it. Indeed, Albert also distinguished between miracles and wonders -- attributing the former only to God, but

ascribing the latter to human or demoniacal use of generally-unknown nature powers in unexpected ways.<sup>14</sup>

It was, however, the leading Roman Catholic Theologian Thomas Aquinas who (on miracles and on other matters) moved the Church radically away from Scripture. This is seen especially in his definition: "A miracle is something out of the order of nature."<sup>15</sup>

Indeed, with the adage *miraculi nomen ab ad-mir-atione sumitur*, he also derived<sup>16</sup> the Latin word for 'mir-acle' from its root-word for 'ad-mir-ation.' Yet while this is linguistically correct for Latin and other cognate Japhethitic tongues, it does not grasp the **Old-Semitic concept**.

Thomas's definition opposed Augustine's Biblical doctrine that miracles are at variance only with known nature, and that they deal specifically with re-creation after the fall. For Thomas wrongly taught that miracles are opposed to nature as such -- and not essentially illustrative precisely of God's redemptive revelation (and liberation of nature too from sin).

To the extent Aquinas's view of miracles could also include the gracious work of Christ the Saviour, Thomas ended up by opposing grace and its miracles -- to nature. Yet he should have opposed both nature and grace -- to sin.<sup>17</sup>

Thomas thus defined miracles as interventions by God into the normal course of nature, and as breaches of the laws of nature (*contra naturam*). Miracles, he said, are deeds of God "above and against the order of nature" -- deeds "which He Himself creates." For "by miracles, the natural order is temporarily suspended."

This incorrect definition is indeed harmful. It promotes the misrepresentation that nature usually operations by itself -- unless and until God occasionally concerns Himself with such earthly things, by way of miracles.

In actual fact, however, God is always engaged within nature. There He perpetuates its laws which He Himself instituted and maintains. For God is not only transcendent above but also essentially immanent within His creation (once it had been created).

Indeed, God never suspends His laws (*e.g.* the Ten Commandments); no, not even His laws for nature. Psalm 119:89f. Such a representation is radically false, and indeed very unworthy of any Christian view about God.<sup>18</sup>

## **11. The Protestant Reformation on miracles: Luther, Calvin & Westminster**

The above Thomistic deformation of the Biblical and Patristic doctrine of miracles, ultimately triggered off a Protestant correction by Luther -- and especially by Calvin. At the Reformation, said Dr. Julius Köstlin -- in his famous articles on 'Miracles'<sup>19</sup> -- "the older Protestant Theologians" opposed the Romish theory and practice of [*quasi*-]miracles" which in actual fact were really pseudo-miracles.

"To the boast of the Romish Church to be the 'True Church' because it yet [alleges to possess, and always to have] possessed, miraculous powers -- they [the Reformers] replied: that the time of miracles was past; [and] that those claimed by the Roman Church, were false."

Luther himself "assigned to the miracles of Holy Writ their place in the development of Christian revelation. But now that Christ had come, Luther asserted that miracles were no more needed; and therefore maintained that papal 'miracles' were either fraudulent or devilish."

Calvin, although conceding that divine gifts were still widespread (and by no means limited only to Christians), strongly opposed the Romish claims that miracles were still occurring. To the great Genevan, miracles were always confirmation of redemptive alias special revelation -- and disappeared at the close of the period of that special revelation. Previously, Christ was the Author of miracles -- through the operation of His Holy Spirit. Newness and unusualness were then the criteria for determining what constituted miracles when they had occurred.

At the same time, we need to see that even today highly unusual or even supernatural ability was and is no guarantee of godliness in those who were and still are thus endowed. As Calvin pointed out,<sup>20</sup> "the minds of all men have impressions of civil order and honesty.... Next come manual and liberal arts, in learning which -- as all have some degree of aptitude -- the full force of human acuteness is displayed.... This universality is of a kind which should lead every individual for himself to recognize it as a special gift of God...."

"The human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from its Creator. If we reflect that the Spirit of God is the only fountain of truth -- we will be careful as we would avoid offering insult to Him, not to reject or condemn truth wherever it appears. In despising the gifts, we insult the Giver.... The Lord has been pleased to assist us by the work and ministry of the ungodly in physics, dialectics, mathematics, and other similar sciences. Let us avail ourselves of it lest, by neglecting the gifts of God spontaneously offered to us -- we be justly punished for our sloth."

So even in corrupt human nature, insisted Calvin,<sup>21</sup> "there is some room for divine grace -- such grace as, without purifying it, may lay it under internal restraint.... I admit that the specious qualities which [the B.C. 365 Pagan Roman victorious Army General] Camillus possessed, were 'divine' gifts" -- yes, "'divine' gifts" -- and thus "appear entitled to commendation when viewed in themselves."

"But in what way will they be proofs of a virtuous nature? ... If a natural man possesses such integrity of manners, nature is not without the faculty of studying virtue.... Those are not common endowments of nature, but special gifts of God which He distributes in divers forms and in a definite measure to men otherwise profane."

Professor Calvin also warned that alleged "miraculous power or faith" -- if there is a natural or even a supernatural endowment -- rests at bottom on a "specific gift of God which a wicked man may possess and abuse -- such as a gift of tongues, prophecy, or other gifts."<sup>22</sup> Genesis 4:20-24; Numbers 22:20f; First Samuel 9:2f; 10:5-13f; 16:14-23; Matthew 7:22;

10:4f; 24:24; Acts 8:9-20; First Corinthians 14:23; Second Corinthians 13:5f; Second Thessalonians 2:9f; Revelation 13:3-13; 16:13f; 19:20f.

The Calvinistic *Westminster Standards* teach the same doctrine, and uphold the clear distinction between the miraculous and the non-miraculous (*cf.* John 2:11 with 10:41). Though not defining God's very various gifts to man, the *Confession of Faith* does imply<sup>23</sup> that they originated at man's creation.

Then and thereafter -- teaches the *Confession*<sup>24</sup> -- God through such gifts communicated even His special revelation. They were the Lord's excellent and extraordinary gifts, the employment of which resulted in events. Such occurred without, above or even against His ordinary providence<sup>25</sup> -- and focussed especially on the Person and soon also on the saving work of the Lord Jesus.<sup>26</sup> The "common operations of the Spirit" in man, however, work no redemption in him whatsoever.<sup>27</sup>

Later, we will present the Westminster Assembly's positive teaching on the cessation of miracles after the termination of the inscripturation of the Holy Bible.<sup>28</sup> Later still, we will discuss also that Assembly's insistence on the continuation of non-miraculous 'lying wonders.'<sup>29</sup>

## **12. Rev. Dr. John Owen on the important significance of miracles**

In Britain, Rev. Dr. John Owen was probably the most accomplished Theologian of all time -- and also the greatest writer ever, on the subject of the Holy Spirit. Shortly after the writing of the 1647 *Westminster Confession of Faith* -- which implies that miracles were means of Special Revelation and of supernatural Special Providence<sup>30</sup> -- the Puritan Owen wrote the following in 1659 (in his own writing titled *The Divine Original of the Scriptures*):<sup>31</sup>

"Is it not evident, that **the miracles**...are preserved in the **Scripture** -- and **not otherwise**? ... Can these **miracles** operate upon the understanding or judgment of any man -- unless he **first** grant the **Scripture** to be **the Word of God**?" For only Scripture determines, for us, which events were true miracles. Scripture alone, and not the opinions of men, determines this.

"If numbers of **men** be allowed to speak" and say when events are miracles and when not, declared Owen, "we may have a traditional testimony given to the blasphemous figments of the **Koran** -- under the name of 'true miracles!' But the constant tradition of more than a thousand years, carried on by innumerable multitudes of men -- great, wise, and sober, from one generation to another -- doth but set open the gates of hell for the Mohammedans....

"Many writers of the Scripture wrought no miracles.... The Apostles converted many, [even] where they wrought no miracles (Acts 16 to 18).... Where they did so work [miracles], yet they were received [not for their miracles but] for their doctrine -- and not the doctrine on their account!"

Later, in 1674 (in Dr. Owen's informative and massive *Discourse Concerning the Holy Spirit*), he further wrote:<sup>32</sup> "The immediate extraordinary operations of the Holy Ghost,

absolutely exceeding the actings and compliance of human faculties, are miracles of all sorts.... Such were many things wrought by Moses and Joshua, Elijah and Elisha.... These were all the immediate effects of the divine power of the Holy Ghost. He is the sole Author of all real[ly] miraculous operations....

"By 'miracles' we understand such effects as are really beyond and above the power of natural causes, however applied unto operation.... It is said expressly that our Lord Jesus Christ wrought miracles -- for instance, the casting out of devils from persons possessed -- by the Holy Ghost. And if their immediate production were by Him in the human nature of Jesus Christ personally united unto the Son of God -- how much more must it be granted that it was He alone by Whose power they were wrought, in those who had no such relation unto the divine nature!"

Elsewhere, Dr. Owen concluded:<sup>33</sup> "Unto the working of every miracle in particular, there was a peculiar act of faith required in them that wrought it. This is that faith which is called 'the faith of miracles' (First Corinthians 13:2)....

"It had always a peculiar, immediate revelation for its warranty and security in the working of any miracle. And without such an immediate revelation or divine impulse and impression -- all attempts of miraculous operations are vain, and means only for Satan to insinuate his delusions by.

"No man, therefore, could work any miracle -- nor attempt in faith so to do -- without an immediate revelation that divine power should be therein exerted and put forth in its operation.... The use of this gift in the Church at that time and season, was manifold. For the principles which believers proceeded on, and the doctrines they professed, were new and strange to the world....

"In this state of things, this gift of miracles was exceeding[ly] useful -- and necessary unto the propagation of the gospel; the vindication of the truth; and the establishment of them that did believe.... Whatever miracles were wrought -- if the **Word** preached was not received, if that did not accompany them in its powerful operation -- they were but despised....

"Some, upon hearing the Apostles speak with tongues, mocked and said: 'These men are full of new wine!' Acts 2:13. Yet, upon preaching of the Word which ensued -- they were converted unto God. And the Apostle Paul tells us that if there were nothing but miraculous speaking with tongues in the Church, an unbeliever coming in would say they were all mad, First Corinthians 14:23 -- [an unbeliever] who by the Word of prophecy would be convinced, judged and converted unto God (verses 24-25)."

### **13. Gisbertius Voetius: miracles were 'rare' and 'evident'**

The 1588-1676 Rev. Dr. Gisbert Voet was the celebrated Reformed Professor of Theology at Utrecht. In his famous five-volume *Select Disputations*, he made some very useful observations about miracles.

First, Voet(ius) said that they may appear to be against a certain particular nature.<sup>34</sup> They were "*contra naturam aliquam particularem*."

Second, he strongly insisted that although above and even beyond nature -- miracles were not contrary to universal nature as such. They were "*non contra naturam universalem sed supra et praeter eam*."

Third, he defined them very conveniently as: "immediate works of God; above the whole of nature; evident to the senses; rare; and for the confirmation of truth." A miracle, he said,<sup>35</sup> is an "*opus immediatum Dei, supra omnem naturam, in sensus incurrens, rarum, ad confirmationem veritatis*."

#### **14. Charles Hodge: caution needed about miracles**

Many sceptics -- like Hobbes, Spinoza, Hume, Strauss and Schleiermacher -- denied that true miracles had ever occurred. To refute them, the famous Princeton Presbyterian Professor of Systematic Theology Rev. Dr. Charles Hodge (1797-1878) then offered a well-constructed defence of the actual historic occurrence of miracles in the past.

"There are events" such as miracles, he insisted,<sup>36</sup> which have indeed "taken place in the external world." Note here Hodge's use of the phrase: "**have** taken place." Past tense. Indeed, the examples of miracles he soon went on to give -- clarify his conviction that all miracles to date finished occurring precisely within Biblical times.

Hodge then went on to explain of miracles: "They are produced or caused by the simple volition of God -- without the intervention of any subordinate cause.... A miracle therefore may be defined to be an event in the external world brought about by the immediate efficiency or simple volition of God. An examination of any of the great miracles recorded in Scripture, will establish the correctness of this definition.

"The raising of Lazarus from the dead may be taken as an example.... The same may be said of the restoration to life of the daughter of the ruler of the synagogue on Christ's pronouncing the words *Talitha cumi*; and of His healing the lepers by a word. So [too] when Christ walked upon the sea; when He multiplied the loaves and fishes; when He calmed the winds and the waves by a command. Any co-operation of physical causes is not only ignored, but by the clearest intimation denied."

Further: "God is the Author of nature. He has ordained its laws. He is everywhere present in His works. He governs all things by co-operating and using the laws which He has ordained -- *nisi ubi aliter agere bonum est* [unless it is somewhere else good to act differently]," e.g., by way of events such as miracles. "He has left Himself free" to do miracles -- or not.

"In the sudden rising of a fog which conceals an army and thus saves it from destruction; in a storm which disperses a hostile fleet and thus saves a nation; in any such providential intervention -- it is said [by the unorthodox that] we have all the elements included in many of

the miracles recorded in the Bible.... It is true that the strict definition of a miracle does not include events of the kind just mentioned.

"Such events therefore are called by Trench<sup>37</sup> 'providential' as distinguished from 'absolute miracles'.... To prove an event in the external world to be miraculous we have...to prove that it is not the effect of any natural cause, and that it is to be referred to the immediate agency of God."

Finally, Hodge concluded: "The works of the Egyptian magicians and the predicted wonders of antichrist, are to be regarded [not as miracles but] as tricks and juggleries.... If we adhere to the definition [of miracles] given above, which requires that the event be produced by the immediate power of God -- they, of course, are not miracles. They are 'lying-wonders' -- not only because intended to sustain the kingdom of lies, but because they falsely profess to be what they are not...."

"The character of the agent and the design for which a supernatural event is brought about, determine whether it is truly a miracle -- or whether it is one of the lying-wonders of the devil. From the Scriptures, this criterion of miracles was adopted by the Church. Luther says, 'Against authenticated doctrines no signs or wonders however great or numerous are to be admitted.'"

## **15. A.A. Hodge: comprehensive definition of miracles**

Undoubtedly one of the finest analyses of miracles ever given, is that offered by Princeton Presbyterian Theology Professor Rev. Dr. A.A. Hodge (1823-1886). It is found in his excellent (posthumously-published) 1890 book *Evangelical Theology*, from which we now give an extended citation.

Declared Hodge:<sup>38</sup> "Miracle always presupposes **grace**, which it subserves and confirms.... Miracles...are supernatural events, implying a special and exceptional mode of God's providential action.... The terms 'miracle' and 'the supernatural' are not co-extensive. Every miracle is super-natural, but every super-natural event is by no means a miracle...."

"'Nature' is from *nascor* -- to be brought to the birth; to be produced; to become. The external world is the common type of pure nature. It is always becoming.... The whole external universe is the *natura naturans* -- nature bringing forth. And, viewed as a manifold effect, the same universe is every moment the *natura naturata* -- nature just brought forth.

"The 'SUPER-natural' is therefore that which is above nature, which springs from and therefore manifests a higher cause.... No action of angels or of devils could be classed as supernatural -- in the same sense that a miracle in the Bible sense of that word, is. All created spirits, as well as all created worlds, have their genesis. All have their God-given natures; all are under law...."

"We consequently draw the line between the natural and the supernatural, in this discussion: between God and the universe; between the Creator and the creature." All



miracles are not only supernatural, but in fact come immediately from God Himself. Astounding natural events, and even inexplicable supernatural events which do not come immediately from God, are not miracles.

"The 'SUPER-natural' therefore is a peculiar kind or mode of God's action on and through His creatures.... This supernatural action of God...is exercised in the modes of (1) SPECIAL intervention in behalf of persons in the interest of a moral system; (2) GRACIOUS operation in the souls of Christ's people; (3) REVELATION of NEW truth, and INSPIRATION controlling the communication of truth in the cause of PROPHETS etc.; (4) 'miracles,' in the special and TECHNICAL sense of that word."

Technically, then, the initial acts of God -- both His exnihulatory creation of the universe, and His subsequent unique acts during the six days of its formation week (Genesis 1:1-31) -- are not miraculous, but pre-miraculous. So it is only after the universe had formatively been finished (Genesis 2:1f) -- only after the God-given natural order had been put into place normally and normatedly to regulate the subsequent behaviour of the universe (Hebrews 4:3f) - - that all super-natural miracles became possible from time to time.

Explained A.A. Hodge: "Creation or the BRINGING of the thing into existence, must differ from every mode of divine action on it or through it AFTER it is existent. Creation is God's bringing His creatures into existence. Ordinary providence is God's sustaining and governing all His creatures and all their actions AFTER they are created. This ordinary providence ALWAYS works through NATURAL causes -- and according to the uniformities of natural law."

"The SUPER-natural working of God embraces all of His various modes of acting upon or through His creatures, which produce effects BEYOND their NATURAL powers to produce, and DIFFERENT from the uniform method of NATURAL LAW. This INCLUDES special interventions, gracious operations, revelations; and, specifically, miracles. 'MIRACLES,' as a technical word connoting a special matter in controversy, therefore refers ONLY to a class of SUPER-natural events alleged to HAVE occur-RED in connection with the ORIGIN of the Jewish and of the Christian Religions, which are record-ED in the Old and New Testament Scriptures -- as a mode of divine attestation to the divine ORIGIN of these....

"We EXCLUDE, therefore, from this discussion: 1, All spiritualistic phenomena -- ghost-flitting, spirit-rapping, demoniac possession, or other manifestation of merely superhuman power. 2, Extraordinary providences, as the draught of fishes and the flight of quails mentioned in Scripture. 3, All possible special intervention and modification of the ordinary course of pro-vidence in the spiritual education of souls. 4, All the gracious acts of God in the spiritual sphere, regenerating and sanctifying the souls of His people. 5, His supernatural operations in the minds of His prophets, revealing truth, disclosing future events, and inspiring them as public teachers.

"The 'miracle' therefore, in the sense in which we now discuss it, should be defined thus: (1) An event, (2) occurring in the material world, (3) obvious to the sense[s], (4) of such a nature that it can be rationally referred only to the immediate act of God as its direct cause, (5)

accompanying a teacher of religion sent from God, (6) and designed to authenticate his divine commission [*etc.*].... It is God acting from WITHOUT and down UPON and IN nature....

## **16. A.A. Hodge (continued): miracles are objective and redemptive**

"The gospel is not a disclosure of abstract moral or spiritual truths, but rather of a series of objective FACTS constituting the stupendous history of redemption.... Among the most convincing elements of this history, is the witness it bears to the events we call 'MIRACLES.' The incarnation, the crucifixion, the resurrection, are the very substance of Christianity and its saving power.... These are the central suns of the constellations of miracles recorded in the Bible....

"Sporadic, inconsequent 'miracles' could prove nothing -- and would themselves be difficult to prove. But, given a supernatural crisis; a supernatural teacher; and a supernatural doctrine -- MIRACLES are found to be in place like JEWELS on the state-robles of a king. ALL the great MIRACLES recorded in Scripture, gather around two great *foci* in the history of REDEMPTION -- the giving of the Law through Moses" (right after the Lord saved His people from oppression in Egypt), "and the life and death of the incarnate God" in and miraculously conjoined to His human nature.

"If God did not carefully CONFINE His powers to the lines of established and known LAWS; if we lived in a world in which MIRACLES instead of being the INFINITE EXCEPTION were the RULE and God were constantly breaking forth with the exercise of supernatural power in unexpected places, and like the wild lightning eluding the most rapid thought as it dashes zig-zag across the sky -- we should find all thought and intelligent action impossible.... The universe would be a chaos, and the community of men a bedlam....

"If Adam had not apostasized, the entire course of human history would have been a NORMAL development in fellowship with God. The central principle of loyalty to God having been preserved intact; the whole moral nature of man would have GROWN healthily; and all his faculties in all their exercises, and all his relations with his fellows, would have been correspondingly normal.

"But since sin introduced rebellion against the supreme authority of God, the human character had been radically corrupted and human society disorganized.... In consequence of this state of facts, the God of Heaven has set up a Kingdom in antagonism to the kingdom of Satan and to all temporal kingdoms organized in Satan's interest; which Kingdom shall never be destroyed but, breaking in pieces all its antagonists, shall stand for ever. This Kingdom of the God of Heaven was introduced immediately after the Fall....

"The process by which this Kingdom grows through its successive STAGES toward its ultimate completion can, of course, be very inadequately understood by us. It implies the CEASELESS operation of the mighty power of God working through all the forces and LAWS of nature, and CULMINATING in the supernatural manifestations of grace and of MIRACLE.... The omnipotent Holy Ghost works to the same end, directly and indirectly, in every sphere of nature and of human life....

"This Kingdom from the beginning and in the whole circle of human history -- has been always coming. Its coming has been marked by great EPOCHS -- when NEW revelations and new communications of divine power have been imported, from WITHOUT [alias from the OUTSIDE], into the current of human history. The CHIEFEST of these have been the giving of the Law; the incarnation, crucifixion, resurrection, ascension, and session of the King on the right hand of the Father; and the mission of the Holy Ghost." Thus Rev. Professor Dr. A.A. Hodge.

### **17. Godet: the purpose and progress of miracles**

Rev. Professor Dr. Frederic Louis Godet, the famous French-Swiss Reformed Theologian, wrote the article titled 'Miracles' for the Schaff-Herzog *Encyclopaedia of Religious Knowledge* during the nineteenth century. Rev. Dr. Godet there asked:<sup>39</sup>

"For what purpose, then, were the miracles wrought? Jesus calls them signs. And so they were -- external manifestations destined to make the weaker [human] spirits understand the moral work He had come to accomplish.... Each group of His miracles illustrates a special side of that work of spiritual deliverance which He had come to accomplish.

"But this is not all. When He extends His miraculous power to nature proper (stilling the storm, multiplying the loaves *etc.*) -- He reveals Himself: not only as the Curer of the moral miseries of humanity, but also as the future Restorer of nature itself....

"The miracles of the Apostles stand in the same relation to those of Jesus, as the miracles of Joshua to those of Moses -- or the miracles of Elisha, to those of Elijah. They are a continuation and a complement....

"No miracles are wrought now.... Miracles serve only as an accompaniment to the work of God for the salvation of the human race. That work was completed by Jesus and His Apostles -- and what is now left to be done, is simply the individual appropriation of God's work. But for that purpose, no miracle is necessary....

"In the most ancient epoch of the history of mankind (from Adam to Moses, comprising about 2500 years) -- Biblical history does not record one single miracle, properly speaking.... The first miraculous acts in the domain of nature, are the signs given to Moses -- at the moment he entered upon his office.... Then, six or seven centuries elapse, and no miracle occurs; but it re-appears at the moment when the existence of monotheism is seriously threatened by the invasion of the grossest paganism, in the times of Elijah and Elisha.

"Again, two or three centuries roll on without any miracle -- until the period of the Babylonian captivity.... Finally, an interval of four centuries separates this third epoch of miracles from the fourth -- which is also the last; the most striking; and belonging to the full dawn of history -- the epoch of Jesus and His Apostles....

"Miracles are...concentrated on certain decisive points, instead of being scattered uniformly over the whole surface of Biblical history.... They do not occur incidentally, at any

moment. They belong, as Weiss has said, to a special history; to a superior history which runs through ordinary history from beginning to end -- to the history of salvation."

### **18. William Shedd: on the role and goal of miracles**

Rev. Dr. William G.T. Shedd was sometime Professor of Theology at Union Seminary in New York. He has an instructive chapter on 'Miracles' in his textbook *Dogmatic Theology*.

Said Shedd:<sup>40</sup> "The miracle is an extraordinary act of God. It does not differ from the ordinary course of nature because it requires a greater exertion of Divine power, but because it requires a different exertion of it.

"To cause the sun to rise, and to cause Lazarus to rise, both alike demand Omnipotence. But the manner in which Omnipotence works in one instance, is unlike the manner in the other....

"Whenever the ordinary method by natural means is inadequate to accomplish the Divine purpose in the government of the universe or any part of it, God employs the extraordinary method by miracle.... The miracle occurs only when there is an occasion requiring it.... The miracle is a part of a great whole, which is supernatural: namely, the Person of the Redeemer and the work of redemption....

"The Old Testament miracles are connected with the Jehovah-Angel or the redeeming God. Those of the New Testament are connected with the Jehovah-Logos or Jesus Christ....

"In the future history of the world, certain events are to be brought about miraculously -- because they cannot be by ordinary physical laws. The resurrection of the bodies of all men, is one of them.

"The sudden dissolution and reconstruction of this material world at the end of the redemptive economy (First Corinthians 15:24 & Matthew 25:31-46), cannot be effected by the present slow and gradual operation of natural laws. There must, therefore, be a miraculous interference [then], similar to that by which the world was first created."

### **19. Dabney: miracles were rare; supernatural; and attested God's messages**

The view of the great Southern Presbyterian Church in its heyday, was essentially the same. Rev. Professor Dr. *R.L. Dabney's Lectures in Systematic Theology* boldly declared:<sup>41</sup> "The prime end for which God has introduced miracles, [is] to be attestations to man of God's **messages**.... It is the glory of the true miracle, that the more fully it is comprehended the more certainly it would be a *sēmeion*" alias a sign -- and indeed such a one as to attest "God's **messages** alias His **words**."

"A miracle," explained Dabney by way of definition, "is a phenomenal effect above all the powers of nature, properly the result of supernatural power -- *i.e.*, of God's immediate power

which He has not regularly put into any second causes lower or higher.... Miracles are not anarchical infractions of nature's order....

"Every miracle was wrought in strict conformity with God's decree. But this is in God: the natural law is impressed on the nature of second causes."

Miracles, Dabney further clarified (in his work *Discussions: Evangelical and Theological*), are all past tense. "We are all in substance agreed," he insisted,<sup>42</sup> "that a miracle **was** such a manifest suspension of the laws of nature -- as only God can work. Miracles **were** usually rare in their times. For, had they become customary, their end would have been disappointed....

"While the Christian miracles are thus proved to be entirely credible, we have **no** need to claim that God **now** answers prayer by **miracle**. The doctrine of the Bible is that He answers prayers for spiritual good by grace in the hearts of men, and for natural good by that perpetual and special providence through which He regulates the working of every second cause in accordance with its natural law."

## **20. Thornwell: miracles were supranatural; provable; revelational; ethical**

Rev. Professor Dr. J.H. Thornwell wrote a whole treatise on miracles. There, he insisted<sup>43</sup> that "miracle presupposes God -- and so does the world. But the miracle, as a phenomenon, may be apprehended even by the atheist.... The Scriptural term which gives us the nearest insight into the real nature of the miracle, is...the word '**wonder**'....

"It is true that every wonder is not a miracle; but every miracle [certainly] is a wonder. The cause of 'wonder' -- is the **unexpectedness** of an event.... The 'miracle'...**contradicts** that course of **nature** which we expected to find uniform. It is an event either above, or opposed to, secondary causes. Leave out the notion of these secondary causes -- and there can be no miracle....

"The essence of the miracle, consists in the contranatural or the super-natural.... Is the 'miracle' to command, absolutely and without further question, the obedience of those in whose sight it is done?" No!

"The Scriptures themselves warn us against the lying-wonders of the man of sin.... The miracle...is not only a specimen of the supernatural in general, but a specimen of the precise kind of the supernatural which it is adduced to confirm. It is a specimen of **inspiration**....

"The true doctrine is that, as the miracle proves by an evidence inherent in itself -- no 'miracles' should be admitted as the credentials of a messenger or doctrine but those which carry their authority upon their face. Doubtful 'miracles' are in the same category with doubtful arguments; and if a religion relies upon this class alone to substantiate its claims, it relies upon a broken reed.

"There are unquestionably phenomena which, surveyed from a higher point of knowledge, we should perceive at once to be perfectly 'natural'.... The effect is, where the line cannot be drawn -- that the[se] 'wonders' are not to be accepted. We do not [then] know them to be miracles -- and consequently have no right to give them the weight of miracles.... But, as Cudworth has suggested, there are some miracles which carry their credentials upon their face -- so clearly above nature and all secondary causes, that no one can hesitate an instant as to their real character....

"When we turn to the miracles of the Bible, we feel intuitively that they are of a character in themselves and on a scale of magnitude which render the supposition of secondary causes ridiculously absurd.... The scenes at the Red Sea; the cleaving of the waters; the passing over of the Israelites on dry land between the fluid walls; the pillar of cloud by day and of fire by night; the daily supply of manna from the skies -- effects like these carry the evidence of their original on their face. There is no room for doubt....

"And so [too] in the New Testament.... They reveal, at a glance, the very finger of God.... "Their principal office is to **guaranty an external, objective revelation** by which we can try [or **test**] the spirits, whether they be of God. They are the criterion by which a real is distinguished from a **pretended revelation** -- the mark by which we know that God has spoken, and discriminate His Word from the words of men.

"An external, objective, palpable test is the only one which can meet the exigencies of the case.... The necessity of such a test has been universally acknowledged.

"The Catholic feels it, and appeals to a visible, infallible society [the Romish Church] which is to judge between the genuine and spurious. The Protestant feels it, and appeals to his Bible.... 'To the Law and to the testimony! If they speak not according to this word -- it is because there is no light in them' [Isaiah 8:20]....

"The miracle...brings God distinctly before us -- and has a direct tendency to promote the great moral ends for which the sun shines, the rains descend, the grass grows, and all nature moves in her...majestic course. Miracles and nature join in the grand chorus to the supremacy and glory of God....

"The true point of view, consequently, in which the miracle is to be considered -- is in its ethical relations. It is not to be tried [or tested] by physical but by moral probabilities.... We degrade ourselves, and we degrade our Creator, when we make the physical supreme; when we make the dead uniformity of matter more important than the life and health and vigour of the soul."

## **21. B.B. Warfield: miracles were objective and supernatural**

Rev. Professor Dr. B.B. Warfield is 'notorious' for his view that all miracles ceased during the apostolic age. That is the gist of his famous book, *Counterfeit Miracles*.<sup>44</sup> Yet even there, he stoutly defended the reality of miracles -- against those who deny that they ever occurred.

Less well-known is Warfield's essay *The Question of Miracles*. There, he argued:<sup>45</sup> "The question as to miracles is not precisely the question of the supernatural. There are modes of the supernatural that are not miracles. There is the subjective supernatural...."

"[Yet] **miracles** are **objective** supernatural occurrences in the **external** world.... Their actual occurrence is a matter of experience, and is a proper subject for testimony."

Since the inscripturating of the final book of the Bible, is the last miracle which has ever occurred -- there is no need to give any 'testimony' at all (and certainly never to claim any similar kind of authority) for any subsequent remarkable events such as immediate healings *etc.* For whatever the latter are, they are certainly not miracles.<sup>46</sup>

Warfield rejected the occurrence of any miracle as such, ever since the apostolic age.<sup>47</sup> He assessed all so-called post-apostolic miracles -- to be **pseudo-miracles**.<sup>48</sup>

## **22. Abraham Kuyper Sr. on miracles past, present, and future**

Rev. Dr. Abraham Kuyper Sr. was formerly Professor of Systematic Theology at the Free University of Amsterdam. He gave perhaps his most complete exposition of his understanding of miracles in his 1892 four-volume 'Explanation of the Heidelberg Catechism' titled: *E Voto Dordraceno*.

The *Heidelberg Catechism* itself had stated:<sup>49</sup> "God's providence [is] the omnipotent and omnipresent power of God by which He still maintains and rules Heaven and Earth together with all creatures, as by His Own hand.... All creatures are so much in His hand, that they are able neither to stir themselves nor to move against His will.... 'All of them are Your servants' (Psalm 119:91)."

Here Kuyper states:<sup>50</sup> "Absolutely nothing rules from moment to moment, except His sovereign will.... Absolutely nothing operates from moment to moment, except the omnipresent power and possibilities of the Lord God. But He is essentially God; not merely in name! And every creature outside of Him -- even nature with all its powers and laws -- are all together **His servants**, which from moment to moment obey the command which proceeds from His mouth...."

"The Lord is such a King in the working-place of His creation.... Every natural element, and every power within such an element, is a servant: a slave of God, in His palace. And all these powers wait every morning and evening for the command which proceeds from His mouth -- to the uttermost ends of the created universe...."

"There is thus no question of **intervention** into the course of things. For nothing operates as a power **outside** of God. But everything operates exactly as it does, **by** the will of God. And as soon as He even for one moment ceases to will it thus -- it no longer operates. Or, if He wishes it otherwise, it operates differently.

"**Miracles** can and should therefore never be represented as disturbances, or as interventions. They are nothing other than God at a particular moment wanting certain things otherwise than had hitherto been willed by Him.... If you wish to walk on the sea, God wants you to sink -- and He Himself drags you down into the depths. But when Jesus and at length Peter walked on the sea, the same God equally freely willed the sea to **uphold** them. So God Himself upheld both Jesus and Peter with the same power of His will.

"He is the Almighty, the All-willing, the All-working God! He speaks, and it is done. He commands, and it comes to pass. Nothing withstands His will.... The manna which rained down in the desert, is no more wonderful to Him than the weeds which He lets grow out of the earth through His will and power. The miraculous lies only in our concept and to our eye."

In the above connection, "a miracle is precisely the same as a normal operation of nature. For both things are...commands which have proceeded from the Lord's mouth; both are **His** servants; and both are executed by the elements and the powers of nature. If manna had always rained down, and if there had never been any weeds -- the sudden ripening of weeds in their pods rather than the falling of the manna would have been miracles for us.

"Yet it should be kept in mind that God is **not** therefore like a magician who exhibits first this and then that in order to show his dexterity. The magician acts by whim; but God acts according to His will. And this will of God is **reasonable** -- that is to say, is tied in with the Wisdom of God. That is why normal occurrences are the rule, to God -- because He Himself remains the same, and because there can be no change or shadow of turning in Him.

"This willing of things differently from what He hitherto willed them, can only be caused by God through a higher arrangement and a higher wisdom. The change which thus arises in the will of God is brought to pass not because God changes, but because His creature necessitates the change -- or [because of] God's willing this to be different....

"From His counsel, both natural laws and miracles flow forth. Both are utterances of His Divine will. The only difference is that He wills the usual, to be permanent -- but the miracles, to occur only once.

"Miracle," explained Kuyper in his 1898 *Principles of Sacred Theology*,<sup>51</sup> does not mean "miracle taken as an isolated phenomenon which appears without causal connection with the existing world." Instead, it means: "miracle as the overcoming, penetrating operation of the divine energy by which God breaks all opposition and, in the face of disorder, bring His cosmos to reach that end which was determined upon in His counsel....

"Every interpretation of 'miracle' as a magical incident without connection with the *paligenesis* [or the rebirth] of the whole cosmos which Jesus refers to in Matthew 19:28 -- and therefore without relation to the entire *metamorphosis* [or change] which awaits the cosmos after the last judgment -- does not enhance the glory of God. But it degrades the Creator of Heaven and Earth -- into a juggler.



In his 1910 *Dogmatic Dictations*, Dr. Kuyper mentioned<sup>52</sup> that 'signs' or *>ōthōth* were manifestations through ordinary things already present in the world which God subsequently set aside with a new meaning (e.g. the rainbow). On the other hand, he also stated that *nip-p<sup>ē</sup>la<sup>></sup>-ōth* were manifestations through things which were not there -- but [things] which God wonderfully introduced.

These latter were not interventions of God into nature. For "that concept is irreligious and anti-Christian"; because it assumes that God was not in control of the normal world before He thus "intervened."

The wider truth, continued Kuyper, is as follows. "God's Counsel pre-determined that there would be a certain order of things with a fixed scheme. Even if sin were to topple the creature, that order would continue even under sin -- although it would then become a series of mathematical subtractions, instead of additions. Yet, because God had established this scheme according to His **will** -- it is God's energy which moves within the laws.... Wherever God's sovereignty requires it, in order to arrest the developing series of subtractions -- God can also operate His energy **outside** of that scheme" (*viz.* in miracles).

Whatever their various characteristics, Kuyper went on,<sup>53</sup> all Biblical miracles serve one central purpose: the three-stage advancement of the Kingdom of Jesus Christ. First, there were miracles in shaping God's ancient people, *cf.* Jude 14 & Romans 4:17 & Exodus chapters 3 to 15 *etc.* Second, there were miracles in the central revelation of Jesus Christ Himself from the bosom of God's ancient people. Matthew 1 & Luke 3 & John 2 & Mark 16 *etc.* And third, there was "the irradiation of His miracles in those of the Apostles -- which Peter attributes exclusively to Christ. Acts 1:1-8 & 3:16 & First Peter 1:10-12 & Second Peter 1:16-21."

### **23. Kuyper Sr. (continued): miracles a disappearing redemptive phenomenon**

Elaborating on the last point, Kuyper continued:<sup>54</sup> "In the dramatically-moving spiritual atmosphere of the apostolic period, several phenomena occurred in the spiritual realm which exhibit a certain analogy to inspiration.... First, there were the demon-possessed, from whose lips words often came which (just as in the case of inspiration) was brought about by a power outside of themselves.... Second, there were the charismatic gifts, and particularly speaking in tongues.... Third, there were the Prophets of the New Testament (Acts 13:1-4 & 21:10-11 *etc.*), in whose actions and words a certain impulse of the Holy Spirit was undeniable....

"However, with them, there can be no question of inspiration in the narrower sense. For, as the final blossoming of **a disappearing phenomenon**, they attained only temporary and local significance -- without meaning for the Church Universal....

"Here we encounter **temporary** extraordinary phenomena, which only occurred in a particular period of time and which did **not** accompany the **entire** revelation [from the time of Adam down to that of the last Apostle].... Scripture itself had repeatedly predicted that extraordinary phenomena would occur when Jesus came to Earth in the fullness of time [Isaiah 7:14 & 9:6f & 53:1f *etc.*].

"In the sphere of [the history of] revelation, great moments were always accompanied by signs.... No child can ever be born without woes and without causing disturbance in the family. So too -- by the very nature of the case -- when Jesus was born, this did not occur without previously-unknown woes and disturbances in the spiritual family. So too on the day of Pentecost -- when the Holy Spirit descended -- signs occurred [like the rushing mighty wind and the tongues of fire and speaking in previously-unacquired languages]...which clustered round this extraordinary act of God....

"The reason why the demons thrust themselves into people with such anger -- in the days of Jesus -- is not to be found in the sinners, but rather in Jesus.... This was an attack by Satan -- against the world in which Jesus erects His Kingdom. It represents His triumph -- because He repelled those attacks."

As regards the extraordinary gifts or *charismata*: "Human nature has a predisposition. This differs according to abilities.... The seeds of all this, reside in every man. But by far the greatest number [of seeds] do not develop. They differ in degree: in one, they are only very few; in another, they are more developed; finally, in the genius, it becomes unmeasurable....

"With this, the general basis has been given upon which the *charismata* [or gifts from God] develop. They are **not new** matters brought into a man, but they represent the development of germs latent in human nature. The basis of this, then, is **human nature** as God created it -- according to the image of God. Nothing can be added to it. For there is no higher image, than the image of God.... But one man has some *charismata*, while another has others."

Kuyper went on to say<sup>55</sup> that both God's ordinances and His miracles "are securely connected -- in His eternal Counsel. He predestinated all ordinances of the physical and psychical life of the creature -- as well as all such deeds and operations which God has foreordained -- to be brought to pass in its own good time....

"The representation that miracles are supposed to be unnatural or super-natural [in the sense of being anti-natural], must be condemned. They only occur in different ways and according to different rules which, just like the normal ways and the normal rules, proceed from the same will and the same power of God Who expresses Himself in both.

"From this, it also follows that miracles never have creatures as secondary causes -- but always proceed directly from the Primary Cause.... Even where Prophets or Apostles here act as instruments, it is notwithstanding that never they but God Himself performs the miracles....

"On the other hand, it is quite different as regards the so-called signs and wonders which Pharoah's wise men performed; or which the man of sin performs. For those are manifestations only of powers which indeed lay hidden and contained in nature, but which had hitherto been concealed from others.

"By praying without ceasing; by thanking God in all things; by constantly seeking God's fellowship -- one comes to see God's presence even in the ordinary, rather than going to seek

Him only in the extraordinary.... Those who are Reformed [*viz.* Presbyterian], have always maintained this.

"It is precisely here that they stand in principled opposition to Pietism [such as in Methodism]. For the latter thrives on the exceptional. It is there [in the exceptional] that it [Pietism or Methodism] goes looking for muscle.... This is what makes Pietistic behaviour aggressive. The quiet, normal life of piety -- leaves the Pietist cold.

"Nowadays...we find organizations for 'healing' through prayer. These people mean well, but they concentrate their entire Christianity upon this.... Here is a case of people who have no eye for the presence of God's almighty power in the normal course of things.... In this way, an endeavour arises to increase the number of miracles -- an endeavour which one finds especially in the Romish Church.

"On this position, one comes to regard all miracles as something against or above nature.... This viewpoint is irreligious, and in practice boils down to a denial of God.... Everyone who adopts this dualistic position of a dualistic cosmos alongside of and opposite God, is thereby saying that God indeed created the world like an architect who built a house; but that if you then take God away, the world still keeps on standing -- just like a house does when the architect has gone."

"The only view of nature reconcilable with faith in a living personal God, is the **Reformed**: God maintains everything, from moment to moment. If that is the true view of nature -- then there can be no question of anything above nature, or against nature. For that which exists, is nothing else than the expression of God's pleasure for every given moment (*cf.* Revelation 4:11). Natural law is nothing other than the expression of God's pleasure in the relationship of things (*cf.* Psalm 119:89-91).... And whereas God is not inhibited by anything within or outside of Himself -- it follows that it is totally untenable to contend that His omnipotence is in any way limited by the laws of nature (*cf.* Romans 11:33-36)."

Already at Genesis 1:1, it needs to be asked whether that very remarkable and indeed unrepeatably-unique act of exnihulatory creation -- bore the mark of being precisely a **miracle**. Apparently not. For it did **not** redemptively recreate a fallen universe, or any part thereof. Nor did angel or man see it.

As Kuyper explained: "In a miracle, God is linked to that which [already] exists; in creating, [however, God is linked] to Himself Alone.... Miracles do not occur in Holy Scripture like a faddish rhapsody -- but they form a whole. They find their organic connection in covering the breaches made by **sin** -- through establishing new links. The newness of miracles, is closely connected to that of sin."

In his *Encyclopaedia of Sacred Theology*, Kuyper again emphasized this point. There he stated:<sup>56</sup> "All interpretations of miracles as arbitrary incidents disconnected from the *palin-genesis* [or *re-birth*] of the whole cosmos to which our Lord refers in Matthew 19:28..., degrade the Recreator of Heaven and Earth -- to the proportions of a juggler."

So, then, Abraham Kuyper Sr. strongly insisted that God is immanent in His Own natural order -- and that all of nature's laws obey Him, and execute His will. Miracles are not interventions -- because they can never be against nature and nature's God. Neither, however, may nature itself ever be absolutized deistically. Yet miracles are only God's extra-ordinary and direct ways of advancing Christ's Kingdom in a sinful world, and in accordance with His Own unchanging Divine Counsel. True miracles are not rhapsodic, but harmonious and eschatological. Pseudo-miracles, however, are simply misdirected natural phenomena.

#### **24. Geesink: God Alone does miracles -- yet abnormally, when through creatures**

In his celebrated 1925 article *Miracles* -- Rev. Prof. Dr. Willem Geesink of the Free University of Amsterdam stated the following:<sup>57</sup> "Man was 'at the beginning' created as the 'image of God'.... In paradise, blessedness and holiness co-incided in man.... For that holiness, God also laid down His ordinances.... We call these ordinances 'the Moral Laws'.... They already existed in the Counsel of God before creation.

"The Lord God Alone performs miracles (Psalm 72:18 *cf.* 86:10). From this, it follows that there can be no question of the performance of miracles **by** a creature" -- but only by God, yet **through** a creature."

Thus, "neither Satan nor man can perform miracles. Even Christ, when He performed miracles -- did so not because He was a man, but exclusively because He was the Son of God. In every place where we thus read in Scripture of men [like the Prophets and the Apostles] who did miracles -- we should understand it to mean that not they but God performed those miracles [through them]....

"For example. When we read of the revival of the dead child of the Shunammite woman, Second Kings chapter two, we should never understand it as if Elisha performed the miracle.... The Lord, and **He Alone**, performed it. In addition, Elisha was not a secondary cause -- but only and exclusively a tool in the hand of the Lord....

"The Lord God has at His disposal other powers than those which He permits to operate in the normal course of nature. Those are powers which He Alone understands. And it is those powers with which He performs extra-ordinary miracles.

"This is where the difference lies between the [true] miracle in the proper sense, which God Alone performs and in connection with which man at the most serves as a tool -- and the pseudo-miracles in the broader sense. In the latter -- Satan, man and... 'the man of sin' (Second Thessalonians 2:3-9) act as secondary causes. With these latter, we are dealing only with powers residing in creation itself but still unknown to us.

"Scripture uses different words for...[true] miracles. In the first place, words which -- just like our word 'wonder' -- simply reflect the impression brought about by looking at the strange; the unusual; the inscrutable; the inexplicable.

The Old Testament thus uses *mōfētîym* ('the glittering things') and *ni-p<sup>ē</sup>lā<sup>ā</sup>-ōth* ('the conspicuous or the disturbing things'). Similarly, the New Testament speaks of *terata* -- a

word which, even outside of Scripture, indicates strange or at least impressive natural phenomena.

"In the second place. Also Scripture uses words which indicate that such unusual phenomena are *signs* of God's presence. The Old Testament uses [the word] <sup>></sup>*ōthōth* for this; and the New Testament, *sēmeia*....

"Scripture also uses the word **powers**, to indicate that God's power works in such phenomena. The Old Testament thus speaks of *g<sup>e</sup>būrōth*; and the New Testament, of *dunameis*.

"However, not only miracles but all natural occurrences are always operations of God's omnipotent power.... Normal occurrences, usual in themselves, can amaze us.

"We would not call winter-snow, a miracle. But an Oriental child who had never before seen a snow-covered landscape, and who for the first time in Europe sees the fields and the trees and houses glittering white -- stands dumbfounded with amazement as he gazes at the world of whiteness....

"If all except one dies in a shipwreck, and if precisely that one survivor, after drifting round on a plank from the wreck, is rescued by another ship just as his strength is failing -- a child of the Lord would [rightly] describe it as a wonderful deliverance. Nevertheless, this is no miracle. For the link of cause and effect can clearly be indicated."

## **25. Geesink (continued): miracles are unusual and against sin**

"But it is quite different in the case of the wine which Jesus made in Cana by His divine miraculous power, when compared to the normal manufacture of wine. In the growing of grapes and in the pressing and fermentation of grape-juice, is a process in which God's power certainly operates continually.

"Just think, for example: of the conduction of the liquid parts through the leaf-vessels; of the vine's pushing forth of its shoots; and of the budding on the shoots and the gradual ripening of the sun-warmed and blooming grapes. But it entirely escapes you as to how God's power worked at Cana [John chapter 2]. There, the Lord worked with His almighty power -- in an extra-ordinary way.

"Precisely here lies the essence of miracles. They are always operations of God's omnipotence -- but in other ways than those in which He works within what we call the order of nature.

"To understand this rightly -- think of the difference between the birth of your own child, and that of Isaac or Jesus. In both cases, you see an operation of God's omnipotence.

"Even in the birth of your own child...you too would...here always say with the psalmist: 'Marvellous are Your works, and that I know only too well!' (Psalms 139:23-26). However, if

you then read of Isaac's birth from Sarah's dead womb (Romans 4:19), and if you read...of the holy mystery of Bethlehem (*cf.* Matthew 1) -- then you understand that the births of Isaac and Jesus involve something other than the natural order.

"There, God's almighty power operated in a totally-different manner than usual. Inasmuch as precisely the creature's operation remains tied to the way which God once-and-for-all ordained for that operation, we understand why that creature (whether angel or man) cannot perform miracles. If this were different, the creature would lose its properties and its existence which it received from God at creation.

"Whatever different characters the miracles of the Bible bear, they always stand in connection with **sin**. If sin itself were to have stood outside of God's Counsel, miracles too would be as it were accidental.... But this is not the case. God's plan for the world thoroughly allows for sin. The cross of Calvary, which takes away the **guilt** of God's children, was predestinated.

"Similarly, the entire series of miracles cancelling the **evil** of sin -- was also predestinated. For God so loved the world. His world. His world with all its ordinances -- which He appointed, and which (wherever it relates to the visible aspect of the world) we call the natural order. This is why miracles can never be interruptions from without, nor disturbances of, the natural order. But they are precisely intended to preserve and to save the God-ordained creation which we call the **world**.

"However well-intentioned, it is also inexact to call miracles **super**-natural -- or even **contra**-natural. Inexact, because that gives to **nature** an independent existence over against God -- as if it were a watch [or timepiece] which were indeed supposed to have an independent existence over against **its** Maker!

"But such a representation directly conflicts with our professing that God's power is **omnipresent**. There could only be talk of an interruption from without -- if God **were** to be standing **outside**, and if He were **not** to be at work with His power from moment to moment **within** the universe. But there **is** no operation of the creatures other than by the power of God present **within** them. And that power **always** operates -- just as God in His Counsel has willed and destined it to do....

"Just as little may we ever say that miracles are **breaches** of natural laws. For what are called 'natural laws' are actually not at all laws which nature has appointed for itself -- but ordinances which **God** has imposed **upon** nature.... Understood in this way, there can in our opinion be no contradiction between miracles -- and rigidity in the natural order."

## **26. Bavinck: miracles hyper-natural; revelatory; against sin; redemptive**

In his great four-volume work *Reformed Dogmatics*,<sup>58</sup> Rev. Dr. Herman Bavinck, Sometime Professor of Systematic Theology at the Free University in Amsterdam, recorded the following: "In addition to his appearances and his words, man makes himself known even through his deeds. Similarly, God too reveals Himself not only through His words but also

through His works. Word and deed are closely connected. God's Word is a deed, Psalm 33:6. And His deeds speak, Psalms 19:2 & 29:3 & Isaiah 28:26....

"But this does not mean that there is no difference between the normal course of nature and the extraordinary mighty deeds of God. The Old Testament knows of a **fixed order of nature** -- ordinances governing the Heavens and the Earth which are fixed in the Lord's decree. Genesis 1:26-28; 8:22; Psalms 104:5,9; 119:90-91; 148:6; Ecclesiastes 1:10; Job 28:10f; Jeremiah 5:24; 31:35f; 33:20-25. The New Testament too makes just as clear a distinction. Matthew 8:27; 9:5,24,33; 13:54; Luke 5:9; 7:16; 8:53; John 3:2; 9:32; *etc.* **Miracles** are a *b<sup>e</sup>r̄yāh*; a creation; something new which is otherwise never seen. Exodus 34:10 & Numbers 16:30.

"Miracles have their...**foundation** in the creation and maintenance of all things, which is a continuing work...of God. Psalm 33:6-9 & John 5:17.... [Yet] it is especially in **history** [after the fall], that miracles take place.

"They occur for various purposes. Sometimes to **punish** the wicked. Genesis 6:6f; chapter 11; chapter 19; Exodus 5f; Leviticus 10:1; Numbers 11:30f; 14:21; 16:1f; 21:6 *etc.*; Matthew 8:32; 21:19; Acts 13:11; *etc.*

"Then they also occur to **save** and to redeem the people of God, and to bring salvation and healing. Thus: the plagues of Egypt; the march through the Red Sea; the miracles in the wilderness; the healings by Jesus. Frequently...they have the purpose of confirming the sending of prophets and the truth of their words, by establishing faith in their testimony. Exodus 4:1-9; Deuteronomy 13:1f; Judges 6:37f; First Samuel 12:16f; First Kings 17:24; Second Kings 1:10; 20:8; Isaiah 7:11 *etc.*; Matthew 14:44; Luke 5:24; John 2:11; 3:2; 5:36; 6:14; 7:31; 9:16; 10:38; 12:37; Acts 2:20; 10:38; *etc.* **Prophecy and the gift of miracles go hand in hand.**" In other words, miracles are necessarily **revelatory**.

## **27. Bavinck: miracles are christocentric; supranatural; hierarchical**

Above all, explained Bavinck, miracles centre around the work of Christ. "The Day of the Lord, 'the Age to Come'...(according to the representation of Scripture), arrived with the New Testament. The coming of Christ is the turning point of history. A new cycle of miracles, groups itself around His Person. He is Himself the Absolute Miracle.... His miracles are signs of the presence of God; proofs of the Messianic age; part of His Messianic work. Matthew 11:3f & 12:28 & Luke 13:16.

"In Christ, a divine *dunamis* [or power] operates which is stronger than all of the perditionous and destructive power of sin. He attacks this power not only peripherally, by healing sicknesses and diseases and by performing all kinds of miracles. But He penetrates through to its core; He smashes and conquers it. His incarnation and atonement, His resurrection and ascension, are the great deeds of God's salvation. They are the principal restoration of the Kingdom.... Even after Jesus' demise, He continues His miraculous power through the Apostles. Matthew 10; Mark 16:18; Luke 8.... Even Paul gives testimony of this

miraculous power of the Apostles. Romans 15:18-19; First Corinthians 12:9-10; Second Corinthians 12:12; Galatians 3:5 *cf.* Hebrews 2:4.

"In Christian theology, the concept of the supra-natural...was not used of creation on the one hand nor of...regeneration *etc.* on the other.... One can speak of the 'supra-natural' only if nature **already** previously exists. On the other hand regeneration, forgiveness, sanctification, mystical union *etc.* -- indeed to be represented as immediate acts of God -- are not to be regarded as supra-natural revelations. For they are not unusual and rare, but belong in the Church to the ordinary order of things.

"The Church itself is indeed supra-natural. But it is nevertheless not a miracle. Not all that is supra-natural, is miraculous; but all miracles are supra-natural.

"Not only miracles are supra-natural, but so too are even unusual and rare 'natural' occurrences.... Angels and devils cannot do miracles in the actual sense, but they can only do such things as seem to be wonderful to us -- and which occur beyond the order of created nature **as known to us.**

"We see various powers occurring -- in the mechanical, vegetable, animal, and psychical worlds. Further -- we also see religious, ethical, aesthetic, and logical phenomena. Creation shows us an ascending order.... For a stone, it is a wonder that a plant grows; for a plant, that an animal moves; for an animal, that a man thinks; and for man, that God raises the dead....

"The laws of nature; of the entire cosmos; for every creature -- are therefore not a cordon round things, so that nothing can penetrate through or get out. They are only a formula of the manner in which, in our observations, every power works according to its kind.... God is present in everything. In Him, all things live and move and exist (Acts 17:28). Nature and history are His work; He always works (John 5:17)."

## **28. Bavinck: miracles are not contra-natural but ordained and powerful**

Bavinck explained further: "God does not stand outside of nature. Nor is He separated from it by a fence of laws. But He is present in it -- and upholds it by the Word of His power. He works from the inside outwards. He can cause new powers to arise -- which differ from the existing ones in their character and their operation. And these higher powers do not destroy the lower ones, but nevertheless take up their own place alongside of and amidst them....

"In revelation, in prophecy and miracle -- a new divine power arises which indeed takes up its own place in the cosmos but which does not at all conflict with the lower powers. There is no question of such a suspension of the laws of nature by miracles.... Even though the fire in the furnace did not consume the three young men (Daniel 3), the order of combustion still operated within that fire.

"Miracles do not change the powers residing in nature, nor in the laws according to which they operate. The only thing occurring in miracles, is that the powers present in nature



are modified at one point by the introduction of another power working according to its own law and producing its own operation....

"From the very beginning, God took miracles into His plan for this world; and in His time, He brings them all to pass.... In the history both of prophecy and of miracles, order and development is to be discerned.... God maintains things in existence, and works in them in such a way that they themselves work as secondary causes.... In Him, **everything** exists together and lives together. Acts 17:28; Colossians 1:17; Hebrews 1:3....

"A miracle is therefore no breach of natural law, and no interruption into the natural order from without. It is, from God's point of view, a deed which no more has God as its immediate and direct cause than every ordinary occurrence does. And miracles occupy just as orderly and harmonious a place in the Counsel of God and in His world-idea, as all natural phenomena do. Only, in miracles, God brings a particular power into operation which -- like every other power -- operates according to its own nature and law, and thus results in its own product. But at creation, God put into things His ordinances -- an order of things by which the things themselves stand in mutual connection with one another. It is not God Who depends upon the causes, but it is the things which depend upon one another" (under God).

"Christ is a Prophet mighty in words and deeds, Luke 24:19. The will of God, which Jesus came to consummate, comprehends even the miracles He performed. His one work consists of many *erga* [or works], John 5:36. They are the works of His Father, 5:20 & 9:3 & 10:32-37 & 14:10. They prove that the Father loves Him, and is in Him (5:20 & 10:38 & 14:10). They witness that the Father sent Him (5:36 & 10:25). And they reveal His divine glory (2:11 & 11:4,40).

"Indeed, He not only performs miracles. But He is Himself -- in His Person -- the Absolute Miracle. As the incarnate, Spirit-conceived, resurrected and glorified Son of God -- He is Himself the Greatest Miracle, the Midpoint of all miracles!"

## **29. Bavinck's *Magnalia Dei*: miracles, as revelation, were economically rare**

Bavinck gave even further details of miracles in his great book *Magnalia Dei* ('The Wonderful Works of God'). There,<sup>59</sup> he stated: "We should distinguish between two kinds of vehicles which God uses" to reveal Himself: the objective, and the subjective.

To the first kind, belong all those vehicles which bear an objective character and through which God comes to man "from the outside, as it were.... Miracles belong to this group, as vehicles of **revelation**.... Miracles are nothing other than a particular exhibition of the same divine power which works in all things. They operate in things in different ways, through different means (secondary causes), according to different laws, and therefore even with different results....

"Miracles are therefore no breach of the laws of nature.... **All** the miracles of the Old Testament have a common characteristic. Negatively, they consummate a judgment over the heathen nations; and positively, they make and preserve an area in the nation of Israel for the

continuing **revelation** of God...finally leading to the full revelation of the Person of Christ. The Person of Christ is Himself a miracle -- in His origin, in His essence, in His words, and in His work. He is **the** Miracle of world history.

"More clearly still, the Person of Christ meets us in the miracles which not only occurred **through** Him but rather **in** and **to** Him. It is especially there that it is seen Who and what He is.... The words of Jesus were accompanied and confirmed by His works....

"It was the Father Himself Who dwelt in the Son, and Who performed these miracles.... Just as they were of divine origin, so too did they also bear a divine character....

"Not only did Christ's miracles vary from the normal course of nature. But they were unusual in not being performed through other people....

"His miracles occupy a big place among His works. On the one hand, they are signs and proofs of Jesus' divine mission and power. John 2:11,24; 3:2; 4:54; 7:31; 9:16; 10:37; 11:4f; *etc.* On the other hand, they were invariably such deeds as have their goals in the bodily and spiritual welfare of man.

"Practically all Christ's miracles were those of healing and redemption, and thus belong to the exercise of His priestly office..... In the garden of Gethsemane...He **could** (but would **not**) pray to His Father to give Him more than twelve legions of angels, Matthew 26:53.... Continually did He **refuse** to perform miraculous signs for the purpose of satisfying the curiosity of the people (Matthew 12:38; 16:1; John 4:48)....

"The miracles performed in the apostolic period through the first witnesses, are to be regarded as works of the exalted Christ. Acts 3:6 & 4:10.... The miracles of the New Testament show that Jesus Christ the Nazarene, Whom the Jews crucified, had been raised up from the dead by God and elevated to a Prince and a Saviour at His right hand. Acts 4:10 & 5:30-31."

Thus, according to Bavinck, miracles are christocentric; supranatural; and hierarchical. They are not contra-natural, but ordained and powerful. They are revelatory, and consequently rare.

### **30. Valentine Hepp: miracles are objective, soteric, and consummative**

Rev. Dr. Valentine Hepp, Professor of Systematic Theology at the Free University in Amsterdam, wrote much about miracles.<sup>60</sup> The Triune God Himself -- held Hepp -- cannot rightly be called a miracle. For He cannot subjectively exceed Himself -- nor can He objectively be subjected to any ordinances. Miracles only occur when God enters into relationship with creatures -- and even then, only sometimes.

Christ Himself is pre-eminently **The** Miracle (Isaiah 7:14 & 9:5), namely in His human nature and its relationship to His Divinity. Every other miracle proceeds only from the Saviour. He is **The** Miracle -- not because His incarnation is beyond the reason of individual

man and the entire human community, but because He truly is **The** Miracle (whether humanly-recognized as such, or not).

Now because Christ **The** Miracle is essentially the Redeemer, it follows that also all miracles (whether rewards or punishments) are not essentially creative but rather essentially redemptive. Indeed, they stretch themselves out over the entire field of redemption.

Further, miracles are not just supra-natural. For then, everything would be miraculous - inasmuch as the origin of the whole of nature is supra-natural, while certainly not miraculous. In actual fact, however, Christ Himself is the only 'Essential Miracle' (or *Synwonder*). But other lesser miracles, such as those of healing, are 'knowledge miracles' (*kenwonderen*) which enable those witnessing them to know Christ. Matthew 9:6. All such miracles are both reparative and consummative.

Accordingly, Hepp defined 'miracles' as follows: "A miracle is a humanly-inexplicable deed which brings about a reparative and consummative alteration, of a permanent character, in a thing's condition. Alternatively, a miracle is a humanly-inexplicable deed which although causing only a temporary change in a thing's existence nevertheless envisages the arousing of the belief that God is at work and is able to repair and to consummate the creation from its disfigurement by sin.

"Miracles are not against nature-as-such, but they are contrary to [sin-] corrupted nature -- whether that nature is humanly-known, or not. For it is sin which is contrary to [God-created] nature-as-such. Therefore, inasmuch as miracles eradicate sin and its consequences - miracles are consequently in harmony with nature-as-such." For it is not miracles but only sin that is against nature. Thus Hepp's definition of miracles.

Hepp said further that miracles are 'against corrupted nature' rather than 'against known nature' -- *contra naturam corruptam sed non contra naturam notam*. Even Christians know nature only in its corrupted state, and know it only in part.

Dr. Hepp admitted that miracles -- while never contrary to the natural order as such -- may indeed be contrary to humanly-formulated 'natural laws.' He declared that simply calling miracles 'supra-natural' -- misacknowledges their clearly-reparative character. He acknowledged that some miracles have occurred by way of **means** (*cf.* Exodus 14:16 and Numbers 11:31). And he maintained that the truly 'new' character of miracles does not thereby change the character of creation as such -- any more than new material used to repair a building, thereby changes the character of the latter itself.

### **31. Machen: what miracles were -- before they ceased**

Rev. Dr. J. Gresham Machen was Professor of New Testament at Westminster Theological Seminary in Philadelphia. He wrote a very important book titled *The Christian View of Man* (first published in 1937 just after his death).

There,<sup>61</sup> Machen asked: "But did God's work of creation take place all in one act at the very beginning -- so that after that initial act, all God's works in the universe are works of providence...? When God had once created the world -- did He thereafter work only through the course of nature which He had made? Or did He also from time to time act directly, without the use of means -- as when He first called the world into being by His creative *fiat*?"

Dr. Machen then explained: "I can see no reason whatever why we should assume...that the former of these alternatives must be correct.... What God has done once, He obviously can do again. He acted independently of the course of nature, when He created the course of nature in the first place. He may, therefore, act in equal independence of the course of nature at any time when He will.

"Such an act of God, independent of the course of nature, would properly be called 'super-natural.' It would not be contrary to nature. For one of God's actions is never contrary to another. But it would certainly be 'above nature.' The possibility of supernatural acts of God entering into the course of nature, cannot be denied by anyone who really believes in God's initial act of creation....

"Those supernatural acts of God, those supernatural events recorded in the Bible, are of two kinds. Some of them are in the **external** world. These are events witnessed by the bodily eye, or at least events which might conceivably be witnessed by the bodily eye. Others of them are events within the hidden realm of the **soul**....

"We must guard ourselves against thinking that a supernatural event in the **soul** of man is less supernatural than a supernatural event in the **external** world.... Nevertheless the distinction about which we are speaking, though the importance of it ought not to be exaggerated, is still important.... Those that are in the former class, those that are events in the **external** world, are properly called **miracles**.... A miracle is an event in the **external** world that is wrought by the immediate power of God....

"Ordinary events are just as much acts of God, as miracles are. Only, in the case of ordinary events, God uses means. He uses the order of nature that He has created, in order to bring those events to pass. While in the case of miracles, He uses no means....

"God chooses to bring His counsels to pass. He does so partly through the course of nature. He rules all things in nature, by His providence. But if He chooses to do so, in part, in a way that is independent of nature -- that does not in the slightest destroy our confidence in His wisdom....

"Miracles, in other words, are not arbitrary events. They do not introduce the slightest disorder into the course of nature. They are indeed above nature, but they proceed from the source of all the order that nature contains -- namely, from the all-wise and all-holy decree of the living God.

"To some extent, we can detect the **reason** for miracles. The miracles of the Bible are due...to the fact of **sin**.... Sin introduced a terrible rent into the course of nature. To heal

that rent, God put forth...the miracles of the Bible -- especially the great miracles of the incarnation and the resurrection of Jesus Christ our Lord.

"Do those blessed miracles destroy our confidence in the regularity of nature's laws? Certainly not! But why not? The answer is plain. Simply because they are acts of the same God as the God to Whom nature's laws are due. God does not contradict Himself.

"**Miracles** today have **ceased**. I think there is some confusion on that point among Christian people. Have not some of us witnessed miracles? -- they say. A loved one has lain upon a bed of sickness. The physicians have given up the case; they have warned us that there is no hope. But then, Christians have prayed; they have brought their dear one before God in prayer. God has graciously heard the prayer, and the loved one has been raised up. Is not that a miracle?

"We answer, No! It is a very wonderful work of God, but it is not a miracle. When we prayed God for the recovery of that beloved person, we were not asking God to work a miracle like the healing of blind Bartimaeus or the raising of Lazarus from the dead. No, we were just asking Him to use the resources of nature for the recovery of our loved one.

"Often we ask a human physician to do that same thing. Someone is stricken down. If the physician is not called in promptly, the person dies. But the physician is called in, and the person lives. How does the physician attain that end? Well, not by a miracle but by a skilful use of the remedies which nature affords....

"Ought we to pray for rain? -- we are often asked." Of course! But "I cannot for the life of me see that to pray for rain involves asking God to set aside meteorological laws.

"It is not at all beyond the bounds of possibility that even man may learn to use those laws for the production of rain and sun-shine, as he wills.... [But] such an ordering of the resources of nature by God, is not a miracle....

"But though miracles have ceased -- certain other supernatural acts of God are wrought every day, when men and women are born again by the mysterious creative work of the Holy Spirit that the Bible calls the new birth." Yet when "supernatural acts of God are in the **external** world as distinguished from the realm of the soul, they are called (as we have seen) **miracles**."

To Machen, then, miracles are above nature -- yet not arbitrary. They are not against nature, but indeed against sin. They are re-creative, and rotate around Christ's Person and work. Non-miraculous 'wonderful works' (or surprising happenings) still occur, and so too do supernatural internal regenerations. But external miracles independent of God-sustained nature, do not.

### **32. Honig: miracles are to be defined not Romish-ly but Protestant-ly**

In his famous 1938 handbook *Reformed Dogmatics*,<sup>62</sup> Rev. Dr. A.G. Honig, Professor of Systematic Theology in the Netherlands, attacked the Romish view of miracles. Thomas Aquinas had taught that miracles are deeds of God "above and against the instituted order as such" -- for he believed that "the natural order is suspended by miracles." Yet this Aquinian definition is inaccurate.

As Honig insisted, Rome here "favours the representation that everything in the cosmos as a rule runs by itself -- while God acts and concerns Himself in earthly affairs only now and then. But this is not so. The natural laws or the ordinances of nature are God's servants (Psalm 119:91)... God is thus always busy in nature -- but by perpetuating the laws which He Himself gave to it. It is unworthy to say of God that He suspends or breaks His Own laws -- and even His laws for nature.... In miracles, it is hitherto undisclosed powers which God causes to work. This is the correct position.... And those powers naturally have their own laws."

In his article 'Miracles' in the *Christian Encyclopaedia*,<sup>63</sup> Honig made additional valuable observations. "It is true that God's works in nature are sometimes called 'wonders' (Psalm 107:24). But from this it does not then follow that Scripture knows of no distinction between nature and miracles. Actually, the very matters called 'miracles' in the Bible -- are also still regarded by us as miracles. There is no difference about the qualification of these matters....

"After the fall, miracles always stand in connection with sin. Miracles therefore constitute a rich source of comfort. They predict that even misery -- [sometimes] temporarily taken away or tempered by miracle -- will one day disappear, together with sin....

"The peculiarity of miracles, consists in this: God causes a special power to work which had hitherto been hidden. This power, naturally, runs its own course. Accordingly, it causes its own result -- different from the effect caused by other powers.... God performs miracles either by doing something new...; or otherwise...by using natural powers unknown to us; or by working through humanly-unknown combinations of humanly-known powers....

"God commands miracles by His Word, and then works through His power.... In the history of Israel, miracles were often evident. They occurred either to punish the wicked or to redeem the people of God, or also to seal the truth of the words of the prophets and thus to arouse or to strengthen faith in this testimony. Miracles also repeatedly occurred in the earthly life of Jesus and among His Apostles. Indeed, Jesus Himself is The Absolute Miracle - - because He is truly God **and** truly a righteous man in the **unity** of His Person. After the apostolic age, these miraculous powers ceased."

### **33. Berkhof: the nature, possibility and purpose of miracles**

Rev. Professor Louis Berkhof, a former President of Calvin Theological Seminary in Grand Rapids, made the following observations about miracles in his 1941 handbook *Systematic Theology*.<sup>64</sup> As regards "the nature of miracles" -- he explained -- a distinction is usually made between *providentia ordinaria* and *providentia extraordinaria*. In the former, God works through second causes in strict accordance with the laws of nature -- though He

may vary the results by different combinations. But the latter, He works immediately or without the mediation of second causes in their ordinary operation....

"When a miracle is performed, the laws of nature are not violated but superseded at a particular point by a higher manifestation of the will of God. The forces of nature are not annihilated or suspended, but are only counter-acted at a particular point by a force superior to the powers of nature." As regards "the purpose of the miracles of Scripture" -- continued Berkhof -- "they are not mere wonders, exhibitions of power destined to excite amazement; but have **revelational** significance....

"Hence, we find cycles of miracles connected with special periods in the history of redemption, and especially during the time of Christ's public ministry and of the founding of the Church. These miracles did not yet result in the restoration of the physical universe. But at the end of time, another series of miracles will follow which will result in the renewal of nature to the glory of God -- the final establishment of the Kingdom of God in a new Heaven and on a new Earth."

#### **34. Murray: miracles are supernatural interventions in history of redemption**

Rev. Professor John Murray taught Systematic Theology from 1937 to 1966. In a 1949 review of Rev. Prof. Dr. Auguste Lecerf's work *An Introduction to Reformed Dogmatics*, Murray wrote:<sup>65</sup>

"It is perfectly true that the 'scientist has no right to presume anything beyond the practical stability of natural laws'; that natural laws are simply 'the habitual relations which the Creator has imposed on *natura naturata*'.... But [still]...the radical conflict between science and religion which is claimed by those with whom Lecerf deals, is a real and abiding conflict -- a conflict which can only be removed when science fully recognizes what Lecerf calls the 'infinite, eternal supernatural cause; namely, God'....

"It is not so certain that Lecerf's treatment of miracle is wholly satisfactory. 'The miracle,' he says, 'in its form, is nothing but a deviation from the habitual course of natural phenomena, provoked by the intervention of a new factor: an extraordinary volition of God. There is thus no violation of law, as scientifically defined, since every scientific law supposed this restriction, explicit or implicit: all things being equal in all respects'....

"It is admitted that it may not be correct to say that all miracles are *violations* of natural law. God sometimes works *above* and *without* natural law, and what is *above* and *without* may not strictly be called violations **of** natural law.

"But some miracles are decisively frustrations of this law -- God intervenes to thwart and counteract these natural laws and thus interferes with their operations. He brings to pass the opposite of what would have eventuated if these natural laws were allowed to run their course.

"We should remember also that it is not the practical or relative invariability of the natural order that is the presupposition of miracle. Let the natural order be absolutely invariable as natural order -- this would not exclude miracle.

"It is not the margin of uncertainty or variability in the natural order that leaves room for miracle. It is supernatural intervention that constitutes miracle, and the presupposition of supernatural power is just as valid on the assumption of the invariability of natural causes as on the assumption of their variability.....

"In reference to Lecerf's remarks about the astonishment evoked by miracle, it is true that the religious man sees God in 'the humblest events of the natural and ordinary course of existence'.... As Calvin would say, the will and power of God are present in every distinct and particular movement. The natural order should always excite astonishment as well as the admiration and fear which are among the elements of religion....

"Yet is there not something specific about the astonishment evoked by miracle? The wonderment that is ours in the presence of miracle cannot be reduced to the level of the wonderment stirred by the events of the natural order. There is and ought to be a difference just as specific as the difference in the mode and purpose of the respective kinds of divine agency.

"Miracle...is bound up with the history of redemption. Miracles are modes of redemptive action. However great is the marvel of creation and of ordinary providence, the marvel of redemption is greater. And our astonishment in the presence of these marvels does and should differ correspondingly. It would tone down the distinctiveness of miracle to think otherwise."

### **35. Berkouwer: miracles are not 'unnatural' but are divine deeds against sin**

In the original Dutch edition of his 1950 famous book *God's Providence*, the Free University of Amsterdam Professor of Systematic Theology Rev. Dr. G.C. Berkouwer stated the following:<sup>66</sup> "Biblical miracles...are new and astonishing things in the nature of God.... Sarah's laughing at the promise of motherhood, finds an answer in God's Word: 'Should anything be too wonderful for God?' (Genesis 18:12-14 *cf.* Judges 13:18)....

"God is the Law-giver, the Lord of these [laws as] His servants (Psalm 119:89-91). He is not a captive to His Own servants, but He works in His Own way.... The character of miracles lies in the overwhelmingly evident and irrefutable **sign**-aspect exhibited by them....

"The meaning of miracles does not lie in their wonderful but in their redemptive and knowledge-supplying and knowledge-enriching content.... We are quietly told that the **wind** collected the waters of the Red Sea (Exodus 14:21). The miracle at the Red Sea loses none of its wonderful nature by this 'instrumentality'" of having had the wind as its secondary cause.

"We hear of miracles done through Moses, Elijah, and Elisha.... In their doing of miracles, these instruments were faithfully directed towards **God's** miraculous power



(Numbers 20:8)... Moses, in stretching his hand out over the sea, sings only of the **Lord**: 'O Lord, Who among the gods is like You? Who is like God, glorious in holiness, fearful in praises, [and in] performing miracles?' (Exodus 14:21 *cf.* 15:21).

"For Israel, there was no contrast between the **sign**-character and the **effect** of the miracle.... Miracles were not 'against nature' -- but 'God *versus* guilt'; *versus* 'lostness.' And all the threads of these miraculous occurrences are tied together in the Messiah Whose Name is '**Wonderful**' (Isaiah 9:5). It was **impossible** that Christ should be held back in death (Acts 2:24)....

"The 'miraculous' is not a super-natural order which comes down into an absolutized 'natural order'..., but it **reveals** the Kingdom of God 'against the devil' and his oppressive power.... 'Which is easier -- to say to the one afflicted: "Your sins are forgiven you!" or to say: "Stand up, pick up your bed, and walk!"?' (Mark 2:9).

"In the first and foundation-laying period [of the New Testament Church] after the Day of Pentecost, signs accompanied the preaching of the Gospel.... With signs and miracles, the Lord gave **testimony** to the Word of His grace (Acts 14:2).... These signs -- says Calvin -- formed an **approbation** of the preaching. They **underwrote** the teaching of the Apostles with particular confirmation, sealing the Word of God....

"In miracles, God behaves in a way in which He acts differently to the normal course of things.... Miracles are no 'proofs'.... They do not make faith unnecessary, but they rather demand faith. The sign-character of miracles puts people before a choice about Christ. Anyone who sees miracles from the contrast between God and nature (or law), has already misacknowledged the deepest meaning of miracles....

"In the progress from miracle to Sacraments, lies the progress of the work of God.... The fact that people of later times in all kinds of ways started to long back for **special** signs and new revelations of the divine presence, was thus also linked with a serious devaluation of Word and Sacrament, and with a weakening of the power of faith.... Such an attitude -- which frequently deepened into a theological system -- spoke of a deep mistrust of salvation and of the presence of the Lord....

"The blessed and healing power of Christ and the disciples concerned by no means all who were sick" -- even during the apostolic age. Still less is that miraculous power available for any who are sick today. "What people ask for in so-called 'faith healing' -- is thus more than Christ Himself did.... In the light of Revelation, the structure of God's work in the latter times -- is different from that in the time the Church was established."

### **36. Buswell: the nature of and the rationale for miracles**

Rev. Dr. J. Oliver Buswell was formerly Professor of Systematic Theology at (the Presbyterian) Covenant Theological Seminary in St. Louis. In his 1962 *Systematic Theology*,<sup>67</sup> he drew the following distinctions and rationales about miracles.

"The usage of 'miracle' in Christian theology," explained Buswell, "is: (1) an extraordinary event, inexplicable in terms of ordinary natural forces; (2) an event which causes the observers to postulate a super-human personal cause; and (3) an event which constitutes evidence, a 'sign' of implications much wider than the event itself....

"Negatively, miracles should be distinguished: (1) from works of providence.... Miracles are further to be distinguished: (2) from the type of answers to prayer which do **not** constitute 'signs' or demonstrative **evidence** for **unbelievers**. When Elijah prayed for fire on the altar of Jehovah (First Kings 18:17-46), God answered with a demonstrative miracle which convicted the priests of Baal. In the experience of Christians, however, there are numberless events, constantly recurring, in which those who know the Lord can see the hand of God at work -- but in which there is not the demonstrative 'sign' element. It is a great mistake for Christians to distort their reports of answered prayer so as to make out 'sign'-miracles, where nothing comparable to the Biblical 'signs' has occurred....

"Miracles of God should also be distinguished: (3) from works of magic. In magic, the wonder-worker himself possesses a formula which causes the alleged result. The alleged supernatural power is controlled by the performer. Compare Exodus 7:11; 8:7.... Miracles of God must be distinguished: (4) from 'miracles' of Satanic or demonic origin....

Buswell concluded: "Miracles must also be distinguished: (5) from mere exotic occurrences. There are many events in nature which excite wonder. We read of such interesting facts in a *Believe It Or Not!* account; but such matters are evidences of nothing but oddity. Genuine miracles are always 'signs' which teach a lesson. Every miracle of God is a part of God's great integrated system of revealed truth."

### **37. Hoeksema: miracles are works of God's special grace**

In his 1966 *Reformed Dogmatics*, Rev. Professor Herman Hoeksema of the Protestant Reformed Theological Seminary, like Professor Schilder before him and Dr. Rushdoony after him, understandably approached the subject from his well-known position denying the existence of common grace. Thus Hoeksema compared his own view of miracles with those of Rev. Professor Dr. J.J. van Oosterzee and Rev. Professor Dr. G. Vos.

Van Oosterzee wrote:<sup>68</sup> "A miracle is nothing less than a direct divine act.... God Himself is at work in a miracle, but in a manner differing from the usual.

"The character of miracles taken in the strictest sense is this, that they cannot be explained in the nature of created things. But it is this very conviction which makes the man who believes in a living, almighty, free-working God here exclaim with awe: 'This is the finger of God!'"

Vos wrote:<sup>69</sup> "What belongs to the concept of a miracle? 1. A direct intervention of God, whereby a new power is put into creation. 2. An extraordinary intervention of God that is not repeated, as *e.g.* regeneration and the other works of grace (which...cannot be called miracles in the strict sense of the word). 3. An intervention of God which has for its purpose

to corroborate revelation of the truth through the services of the Prophets and Apostles, and which for that reason occur only in critical moments of the history of salvation."

Hoeksema himself commented:<sup>70</sup> "From the Word of God it is evident that all the works of God are wonders -- because they are, as works of God, marvellous. For this reason the question whether anything is natural or supernatural, which has so often been discussed in connection with the idea of a miracle, is quite irrelevant and is based upon an erroneous notion of the relation between God and the world. The question does not properly belong in Reformed theology. It is really a deistic notion....

"Nor can the real and proper idea of the miracle be found in this, that we cannot comprehend and explain it: for in reality we never can comprehend things, not even the most common events. It is true that we cannot understand how the Lord can multiply the few loaves of bread in His divine hands, so that a veritable multitude can be fed thereby. But no more does it lie within the limits of my conception how a seed can fall in the earth and die, in order to bring forth fruit a hundred fold....

"A wonder belongs entirely, as to its idea, in the sphere of grace. In general we would circumscribe a wonder as that act of God whereby He raises the whole of His creation, fallen in sin and under the curse, into the glory of His eternal kingdom and everlasting covenant....

"That act of God whereby He raises the work of His hands through the deep way of sin and the curse from its misery into the glory of God's everlasting kingdom is **the** wonder, the wonder of grace. It has its *centrum* in the incarnation of the Word of God, the Wonder of wonders, the central wonder -- from which flow all the separate miracles, or of which they are types and shadows.

"It has its final realization in the return of our Lord Jesus Christ. Then, the very elements of this present world shall burn and perish in order to prepare a new Heavens and a new Earth."

### **38. Potgieter's useful resumé of various definitions of miracles**

Rev. Dr. F.J.M. Potgieter was Professor of Systematic Theology at the Reformed Theological Seminary of Stellenbosch University in South Africa. He has given a useful resumé of many of the above attempted definitions of miracles. Thus Potgieter declared:<sup>71</sup>

"Augustine made the most important contribution. Especially weighty is his idea that miracles are not against nature, but only against nature as known by man.... Although we ourselves are part of disfigured nature, we can at least begin to know it -- precisely because common grace is at work both in us as well as in the rest of creation.

"Voetius taught that miracles are above all nature; evident to the senses; and rare. These ideas are also illuminating....

"Bavinck is correct that the normal natural order is to be distinguished from the extraordinary deeds of God; that Christ is the Absolute Miracle of recreation (*herskepping*); and that miracles are reparative and consummative deeds of God in connection with the creature -- which, in their perfection, will constitute the dominant order of the Kingdom of Glory.

"Hepp is correct that miracles are limited to the terrain of recreation. He rightly saw that they are not at all subjectivistic but really do belong to a higher supernatural order not understandable by our cognitive acts and precisely for this reason 'miraculous.'"

To Potgieter himself, "miracles are the results of God's application of a higher order -- an order to which we ourselves do not belong, at least during this present life, and an order about which we are consequently unable to understand anything. The eyes of Elisha's servant had to be opened even to be able to see that there was indeed such an order of horses and chariots of fire (Second Kings 6:17).

"It is true that the **processes** of creating and maintaining the creatures are **supra-natural** acts of God. However, the **result** of God's creative act -- namely **nature** (of which we too are part), and consequently the natural order knowable by man -- are **not miracles**. For they can be researched by man. For example: in science, man studies the plant kingdom; the earth's crust; and even the way in which God maintains man through oxygen and food as secondary causes.

"Miracles, in the sphere of recreation (*herskepping*), occur **against sin**-disfigured nature. The higher order rests precisely in the **consummation of the restored natural order**. After all, the consummated natural order will be dominant only in the renewed Heavens on the renewed Earth. This immediately throws surprising illumination onto miracles. In light of this, it becomes clear why (miraculously): storms were silenced, the sick were healed, the dead were resurrected, *etc....* After all, in glory, there will be no trace of sin nor of its destructive operation. There, people will live without tears and without death forever.

"The miracles mentioned in Scripture, were divine **revelations**; and divine revelation **was** broader than Scripture (Bavinck). But **now** that special revelation has been **closed** -- that is, now that the Word is here in its adequacy (*sufficiencia*) and its completeness (*perfectio*) -- nobody should want to augment the Word with miracles. And nobody should degrade the Word -- by regarding miracles as **higher** and more effective revelations of God's power and grace.

"That, is typical of Romanism. Hence her 1544f Council of Trent declared [against the Lutherans and Calvinists who denied ongoing miracles]: 'If anybody says that God's revelation cannot be made believable by external signs -- let him be accursed!'

"There is also a kingdom of darkness of which Satan is the prince. This includes all spiritistic phenomena like materialization and levitation *etc.*, which cannot be explained by science. Scripture too teaches that unusual things can occur -- *e.g.*, the Egyptian magicians whose staffs turned into snakes when they threw them down (Exodus 7:11-12). However, they could not create -- no, not even lice (Exodus 8:18).

"Christ too warned against false-christs and false-prophets who would come and do signs and pseudo-miracles (Matthew 24:24). Compare bloodless sword-wounds in Islamic *khalifas*, and ritual fire-walking *etc.*... Magical arts are surrogates of miracles -- pseudo-miracles. They are against nature as such -- though indeed in accordance with sin-corrupted nature."

### **39. Heyns: miracles irregular and not according to the law of nature**

Rev. Dr. Johan Heyns was Professor in Dogmatics at Pretoria University in South Africa. In his 1978 book *Dogmatics*, he stated<sup>72</sup> that "the creation is a **regular reality** (*wetmatige werklikheid*).... The creation is not only the entirety of things that exist, but the entirety of things that exist in a certain way (*viz.* an orderly way).... The command to come into existence can be distinguished from the command to continue to exist in an orderly way....

"Order is the result of God's regulation by means of law. God is not merely the Creator, but also the Law-giver. To the creation as a whole and to all of its various aspects or parts, God gave His law-order. Therefore also law belongs to creation, and nothing in creation can rise up above the law-order.... Thus, no accident or fate or chaos rules in creation. For it is through and in the law that God rules over creation. Cf. Genesis 8:22; Psalm 104:5,9; 147:4,15; 148:6; Jeremiah 31:35-37.

"Also as a result of this law-orderliness, the creation is in the true and full sense of the word a *cosmos*. That is not only livable; but also knowable, subduable, and -- to a certain extent -- even predictable. It is on the basis of this -- and naturally also other qualities of creation -- that science is possible....

"The creation is a *miraculous reality* (*wondermatige werklikheid*). On the basis of the law-orderliness of creation, we have said that we can know and explain it. But it must immediately be added that this does not mean that everything is knowable to and explicable by human reason. And it is precisely in the boundaries of the knowability and explicability of creation, that the miraculous nature (*wonderkarakter*) of creation is revealed to us.

"That there is something, and not nothing -- is as such already a miracle. That what exists, is not all the same, but exhibits a great variety -- and that this variety is interdependent, transcends all human explanation.

"Does this imply that miracle and law are irreconcilable entities? Is law not destroyed by miracle, and is the latter then not God's intervention from the outside in the law-regularity of the creation and therefore a suspension thereof? A negative answer must be given to these two questions.

"God has, if we may put it thus, two orders: an order of miracles, and a law-order. His immediate and direct way of acting, is miraculous. But His mediate and indirect way of acting, is according to law. Thus we can say that miracle is first, and that law is grounded in

miracle. All this means that the creation is, in its deepest existence, a miracle -- and that God uses the law-order by linking it into the entirety of his miraculous deeds."

#### **40. Boice: miracles certainly did occur but no longer seem to be doing so**

Rev. Dr. James Montgomery Boice was Pastor of the renowned Tenth Presbyterian Church in Philadelphia. In his famous 1978 four-volume series titled *Foundations of the Christian Faith*, on the matter of miracles he rejected the views of the miracle-denying Bultmann on the one hand -- and Pentecostalism's emphasis on ongoing miracles on the other.

Indeed, in his essay *A Better Way: The Power of Word and Spirit*,<sup>73</sup> Boice even argued that to reason that miracles are useful in moving people toward faith in Christ -- wrongly implies that the preaching of the Gospel by itself, is too weak to achieve this. For to Boice, the non-miraculous 'wonder' of the preaching of the Word of God -- is far more important than 'miracles.'

Explained Boice in his *Foundations*:<sup>74</sup> "Much of Bultmann's energy was expended on stripping away what he feels to be the 'mythology' of the New Testament writers: heaven, hell, miracles.... Bultmann rejects a literal pre-existence of Christ, His virgin birth, His sinlessness and deity, the value of His atoning death, a literal resurrection and ascension of Christ, and the future judgment of all people.....

"Such critics don't deny the existence of God entirely, but they do minimize His ability.... He can act in history, but He cannot act miraculously. Can miracles occur? If they can, then much of what the higher critics dismiss as mythological has a very good claim to being historical. If they can, the God of miracles is capable of giving us an authoritative and infallible revelation....

"The gifts of healing and miracles occur at two separate places in First Corinthians 12 and are therefore obviously related.... The use of the word in these verses must refer to the miraculous.... The question arises as to whether such gifts exist today.... We may note, on the one hand, that some gifts (such as the gifts of apostleship and prophecy) no longer occur in their biblical sense. The gifts of healings and miracles could be like them....

"A man whose opinion in this area should be highly valued, is Dr. C. Everett Koop -- Surgeon-in-Chief of Children's Hospital...and Professor of Pediatric Surgery at the University of Pennsylvania School of Medicine [and later the Surgeon-General of the United States]. Koop is a strong Bible-believing Christian whose testimony in and outside the hospital has been used to lead many persons to faith in Christ. He has solid technical understanding of the development of disease and the process of healing.

"He is an expert in the area of surgery for birth defects and childhood cancers, a field of medicine where the question of supernatural healing quite often arises. Koop believes in miracles. But -- and this is the point -- in spite of believing in miracles and in spite of a lifetime of work with many families who have undoubtedly prayed in faith that God would heal their deformed or suffering children, in nearly forty years of active practice he has never seen

one.... His experience has led him to conclude that truly supernatural healings are not occurring in our time."

#### **41. Erickson: miracles are special supernatural works linked to revelation**

In 1983, the Baptist Rev. Professor Dr. Millard J. Erickson published his *Christian Theology*. There, he trenchantly argued in favour of the miracle of Christ's virgin birth -- but against the Neo-Pentecostalist expectation of ongoing miracles today.

Explained Erickson:<sup>75</sup> "One of the major points of disagreement between the conservative and the liberal, had to do with God's relationship to the world. Generally speaking, the liberal or modernist stressed the immanence of God. God was seen as everywhere present and active. He was believed to be at work accomplishing his purposes through natural law and everyday processes, rather than in direct and unique fashion.

"The conservative or fundamentalist, on the other hand, stressed the transcendence of God. According to this view, God is outside the world, but intervenes miraculously from time to time to perform a special work. **The fundamentalist saw the virgin birth as a sign of God's miraculous working**, whereas **the liberal saw every birth as a miracle....**

"By miracle, we mean those special supernatural works of God's providence which are not explicable on the basis of the usual patterns of nature.... We should mention the purposes of miracles.

"There are at least three. The most important is to glorify God.... In biblical times, a second purpose of miracles was to establish the supernatural basis of the **revelation** which often accompanied them. That the Greek word *sēmeia* ('signs') frequently occurs in the New Testament as a term for miracles, underscores this dimension.

"We note too that miracles often came at times of especially intensive revelation. This can be seen in the ministry of our Lord (e.g. Luke 5:24). Finally, miracles occur[red] to meet human needs. Our Lord frequently is pictured as moved with compassion for the needy.... He healed them to relieve the suffering caused by such maladies as blindness, leprosy and hemorrhaging. He never performed miracles for the selfish purpose of putting on a display."

#### **42. Van Genderen and Velema: faith in miracles is not a revelatory miracle**

In 1992, the Dutch Theologians Rev. Prof. Drs. J. van Genderen and W.H. Velema of the Christian University in Apeldoorn published their 828-page work *Concise Reformed Dogmatics*. There, they argued<sup>76</sup> that "*miracles* are means of **revelation**. There, first of all, it is God alone Who does wonders (Psalm 72:18). As deeds of God, miracles bear the character of revelations....

"There, God's omnipotence is revealed in an exceptional manner -- but they also need to be seen in their interdependence with the entirety of His revelation.... There are at least three

periods in which miracles occupy a large place, so that one can speak of a cycle of signs and miracles: the time of the exodus from Egypt; the time of Elijah and Elisha; and the time when Christ was on Earth and the Apostles preached His Gospel....

"The incarnation of the Word and the resurrection of Christ are miracles caused by Almighty God, the God and Father of our Lord Jesus Christ.... Bultmann and many others who try to interpret the Christian religion in a modern way, proceed from a closed causal relationship in which there is no place for an intervention by God. Thielecke remarks that the actual theme of the history of miracles is that God remains the Master of His world."

On the other hand, so-called "**historic faith** and **faith in miracles** are indications of what is essentially **unbelief**.... **Faith in miracles** accepts that miracles can occur, without believing in the Saviour Himself; and thus also without salvation being acknowledged. See John 6:26,66 & Acts 8:13a. That is a form of superstition [alias 'faith'] in **peripheral matters**....

"**All these entities are essentially forms of unbelief.** One should guard against viewing them as an initial stage of genuine true faith. **That** is quite different in character, in structure, in content, and in intention."

#### **43. Grudem's attempts to synthesize Neo-Pentecostalism with Protestantism**

In his 1994 book *Systematic Theology*, the Baptist Rev. Professor Wayne Grudem tried to reconcile his own views with Neo-Pentecostalism. There, he stated:<sup>77</sup> "A miracle is a less common kind of God's activity in which He arouses people's awe and wonder and bears witness to Himself.... Can we consider unusual answers to prayer to be miracles? Apparently so, if they are remarkable enough.... When an answer to prayer is so remarkable that people involved with it are amazed and acknowledge God's power at work in an unusual way, then it seems appropriate to call it a miracle."

However, that is hardly true. For if it were, events such as Islamic *khalifas* and the arrival of sea-gulls in Utah to eat up the Mormons' plant-pests and save their harvest -- would be miracles.

Grudem misconstrued Christ's truly-apostolic words not to all believers but specifically to 'the eleven' alias the Apostles -- in Mark 16:14-18. Consequently, Grudem wrongly pontificated that "the power to work miracles is assumed to be the common possession of Christians."

In his 1988 book *Signs and Wonders*, Rev. Professor Dr. Norman Geisler rightly stated that "miracles (1) are always successful, (2) are immediate, (3) have no relapses, and (4) give confirmation of God's messenger." However, Grudem wrongly opposed this statement -- and called it an "attempt to deny that miracles occur today."



Grudem drew a rather bizarre conclusion from the truly-**apostolic** passage Acts 4:29f. "Far from teaching that we should not ask God for miracles," he averred, "this example of the early church gives us[!] some encouragement to do so."

Finally, Grudem observed that "the disciples in Lydda sent for Peter to come and pray for Tabitha after she had died, thereby seeking a miraculous intervention by God (Acts 9:38)." This, to Grudem, would today justify similar behaviour -- even by ordinary Christians. Here, however, Grudem had not realized that it was precisely because the Lydda disciples themselves were **not** able miraculously to raise Tabitha from the dead -- that they sent for the **Apostle** Peter to come and do so. Compare, similarly, Acts 8:14-18!

#### **44. Morton H. Smith: miracles supranatural and revelational and redemptive**

Rev. Dr. Morton H. Smith was the founder of Reformed Theological Seminary in Jackson Mississippi. He is currently Professor of Systematic Theology at Greenville Presbyterian Theological Seminary in South Carolina. An unreconstructed Southerner and undiluted Presbyterian Theologian, Smith has said several useful things about miracles.

In his two major volumes titled *Systematic Theology*, Smith has stated:<sup>78</sup> "All of God's works are wonders. The works of nature are also often called wonders in Scripture. Psalm 77:13; 97:3; 98:1; 107:24; 139:14. This fact should [nevertheless] not mislead us to think that the Scriptures make no distinction between nature and miracle.... On the one hand, the Scripture recognizes the orderly laws of nature as established by God. Genesis 1:26-28 [and] 8:22.... On the other hand, a clear distinction is recognized, as God exercises His power over nature. Matthew 8:27 [and] 9:5....

"In Exodus 4:1-9, Moses was given signs to prove that he had been commissioned by Jehovah.... Miracles are among the revelational gifts.... Exodus 4:30 reads, 'And Aaron spake all the words which Jehovah had spoken with Moses, and did the signs in the sight of the people.' This suggests that the miracles did not stand alone, but accompanied word-revelation as signs of authority of the spokesman for God....

"Exodus 10:1-2 speaks of the plagues as signs.... The oracles were addressed as signs both to the Egyptians and to the Israelites, to reveal that He is Jehovah.... Deuteronomy [34:10-12] ends with a statement about Moses as a prophet and miracle-worker. 'And there hath not arisen a prophet since, in Israel -- like unto Moses whom Jehovah knew face to face in all the signs and the wonders which Jehovah sent him to do in the land of Egypt to Pharaoh and to all his servants'....

"Revelation by miracle appears to be for several purposes. First of all it was given as a sign to attest the authority of God's messenger. Second, it may reveal the judgment of God against sin, by direct action of God to punish it. Third, there may be the direct action of God...in behalf of His own. This last design of the revelation is specifically redemptive in character. Events of the Mosaic history foreshadow the redemptive work of Christ....

"God graciously introduced miracles early in His redemptive history. A stream of miracles continues throughout the Old Testament, with special groups of them associated with the redemption from Egypt and the ministries of Elijah and Elisha.

"Miracle, as with theophany and prophecy, culminated in the Person of Christ. His coming into the World was by the miracle of the virgin birth. His life was marked by a number of miracles -- and, of course, they all culminate in His resurrection from the dead....

"Miracle-working was not a peripheral part of His work. It was the central aspect of His work. His incarnation, atonement, resurrection and ascension are the great saving acts of God.... These salvation-acts were...the revelation of God Himself....

"Christ as the Theophany came by miracle...to reveal the Truth, to be the Prophet, and to perform the miracles needed for our salvation.... The various modes of special revelation...all pointed to the Lord Jesus Christ as The Theophany, The Prophet, and The Miracle."

#### **45. Francis Nigel Lee on the definition and nature of true miracles**

The present writer, Rev. Professor Dr. Francis Nigel Lee of the Queensland Presbyterian Theological College in Australia, admits Scripture offers no definition of miracles even though their character is determinable.<sup>79</sup> Nevertheless, he has formulated<sup>80</sup> a definition of true miracles. Here it is:

"True miracles are: redemptive external events which are supernatural, objectively-verifiable, rare, and revelatory. They are inexplicable in terms of the regular laws of physics, and clearly distinguishable from diabolical acts of sorcery. They powerfully and spectacularly promote the rapid expansion of the Kingdom of God-in-Christ." More specifically:

Miracles were '**redemptive.**' By this we mean they always testified about salvation in Christ, and thus are not to be confused with non-miraculous wonders occurring before the fall.

Miracles were '**supernatural.**' They are not explicable in terms of the regular laws of physics.

Miracles were '**objectively-verifiable.**' They really happened in the external world, and were **not imaginary.**

Miracles were '**rare.**' They were **not everyday occurrences.** They occurred only in clusters separated from one another, way back in Biblical times.

Miracles were normatively '**revelatory**' of the will of God. For they were **not just humanly-inexplicable yet non-revelatory happenings** beyond all human understanding.

Miracles were '**external events.**' For they excluded **internal changes** such as regeneration which, although supernatural, is not a miracle. (Indeed, regeneration is not itself a rare and externally-conspicuous special revelation of God in the realm of physical nature.)

Miracles were '**clearly distinguishable from diabolical acts**' of sorcery. For **they promoted the expansion of the Kingdom of God-in-Christ** (and not the tyranny of Satan).

Miracles also worked '**powerfully and spectacularly.**' They were not moderate and inconspicuous, as are natural events -- and as are even internal supernatural events such as regeneration (Mark 4:26-29 & John 3:3-8).

To this, we would add that although true miracles ceased with the termination of the inscripturation of the wonderful Bible -- non-revelatory and therefore non-miraculous healings *etc.* still continue. They do so whether naturally or supernaturally, and whether effected Divinely or Satanically *etc.* Indeed, they do so both mediately through medicine -- as well as (sometimes) even immediately without medicine.

Naturally, there are indeed other "amazing" things in nature which are neither miraculous nor pseudo-miraculous -- like thunderclouds, *etc.*<sup>81</sup> Such phenomena still occur.

However, they are not miracles. Just contrast John 2:11 with 10:41! Indeed, even the 'wonder-ful' sacramental "signs" continue. Yet they are neither rare nor 'transubstantiative' (Matthew 26:27-29 *cf.* First Peter 3:21) -- and hence not "miraculous."

In light of the above, we ourselves would make the following distinctions. We distinguish: the **supra**-natural; the **super**-natural; the **natural**; the **miraculous**; and the **pseudo**-miraculous.

The '**supra**-natural' is not **essentially** that which man regards as either marvellous or inexplicable. It is rather, specifically, that which was there **before** God created nature (prior to Genesis 1:1) -- just as the word 'supra-lapsarian' refers to that which occurred **before** man's fall. Thus, the 'supra-natural' relates especially to God's **pre**-natural activities -- such as His ex-nihil-atory act of **creating nature**, which is referred to in Genesis 1:1a.

Yet, even **since** the creation of the natural order in Genesis 1:1, some things have occasionally happened and still do -- '**super**-naturally' (or '**praeter**-naturally' alias **beyond** nature). They occur from **outside of** nature -- rather than **from** or **through** nature.

Thus God's immediate and successive acts of **uniquely manufacturing** our already-exnihiliated or created world -- from chaos into cosmos, during His six divine working days in Genesis 1:3-31. Indeed, this further includes God's ongoing immediate acts of regenerating His elect 'from above': namely from **outside of nature**, as described in John 3:3-8.

On the other hand, the '**natural**' -- is that which proceeds by God's providence **from or through created nature**. It proceeds **according** to nature's God-given laws, ever **since** their exnihilation and/or their later (yet still **pre-human**) institution. Genesis 1:1-25. Nature (and

her God-given laws) proceeds especially since God's subsequent conclusion of His six-days' work -- the completion of His manufacture of our present world. Genesis 1:31f. Needless to say, though not miraculous, nature and natural laws are indeed 'wonder-ful' -- in the sense that they evoke **wonder** in any man who, **full of awe**, observes their operation. Psalm 145:4-12.

However, '**mir-acles**' -- are something quite different. They are the Lord's **ad-mir-able and marvellous yet inexplicable outward manifestations of God's saving revelation** specifically to **fallen man**.

Yet miracles exclude super-natural inward regeneration. For they embrace only those supernatural redemptive works which are: outward; humanly recordable; and verifiable by honest investigators. Also, they embrace only **such** outward supernatural works of God as occurred **since** the first human sin. Indeed, they are intended to promote precisely the redemption of both man and nature -- specifically **after** nature became stained by the **sin of man**.

We would also refer to deceptive 'strong delusions' and to astounding '**pseudo**-miracles' -- as in Matthew 7:22f & 24:24f and Second Thessalonians 2:11f. Such may indeed leave us stricken with awe. Understanding them may well be beyond the present knowledge even of those humans who witness them.

Yet, strictly speaking, pseudo-miracles are not properly supernatural. For they are **not above** our world's God-given nature. But they are certainly contrary to what (at least some) fallen men currently **know** about nature. In addition, they are also either illusory, or delusive, or diabolical. At least some modern Neo-Pentecostalist phenomena fall into one or more of these categories. First Corinthians 12:1-3 & 14:7-23 and First Timothy 4:1.

Thus the astonishing pseudo-miracles of 'false-christs' (*pseudochristoi*) and of 'false-apostles' (*pseudapostoloi*) and of 'false-prophets' (*pseudopropheetai*) -- all and always deceptively **misrepresent nature**. Matthew 24:24; Luke 6:26; Acts 13:6-8; Second Corinthians 11:13; First John 4:1; Revelation 16:13; 19:20; 20:10.

Deceptive misrepresentations and even diabolical manipulations of nature are accordingly "lying-wonders" or 'marvels of falsehood' or *terata pseudous*. Second Thessalonians 2:9 *cf.* Revelation 13:14. Indeed, such have the existential character of being little more than **falsifications** or **improper representations** of the natural order.

They are existentially not supranatural nor even strictly-speaking supernatural. Rather are they highly-deceptive **magical tricks**, within the realm of a natural order stained by the sin of man. See Ephesians 4:14; Second Peter 2:1-3; Revelation 16:13f.

#### **46. Summary of Biblical teaching and theological views about miracles**

Summarizing the above, we have seen that the subject of miracles is not easy to describe. Neither Hebrew nor Greek have words specifically for miracles. Many different words are

used, in the original Bible, to describe them -- words which sometimes can, but often cannot, mean: miracles. God alone is truly Wonderful, yet evil spirits can do 'lying-wonders.'

Creation and natural law and providence and preservation and unusual events all preceded miracles, and should be distinguished from them. Miracles were not anti-natural, but against sin and against pseudo-miracles. For miracles were redemptive and revelational. They always powerfully promoted the development of Christ's Kingdom towards its consummation.

Though Scripture does not define miracles (nor most other holy subjects), useful information about them has been offered by many Biblical Theologians. Such include (among others): Augustine, Chrysostom, Luther, Calvin, the Westminster Assembly Commissioners, John Owen, Voetius, Charles and A.A. Hodge, Dabney, Thornwell, Godet, Shedd, Warfield, Kuyper, Geesink, Bavinck, Trench, Hepp, Honig, Berkhof, John Murray, Berkouwer, Buswell, Hoeksema, Potgieter, Johan Heyns, Boice, Erickson, Morton H. Smith, and Francis Nigel Lee.

Putting all of the above together, the following can be said reliably about miracles. They were not: anti-natural, pre-human, counterfeit, diabolical, frequent, nor whimsical. They were: infralapsarian, revelational, redemptive, anti-hamartiological, extraordinary, self-evident, rare, inexplicable, objective and consummative. For these and other reasons, as to be seen in the next part of this work -- miracles occurred only till the completion of the Bible (alias God's final revelation to man till the very end of history).

At the **end** of the **first** batch of miracles, Moses told the people of God: "You have seen all the Lord did before your eyes in the land of Egypt...; the great tests your eyes have seen; the signs and...great miracles. ... I have led you forty years in the wilderness. Your clothes have not become old upon you, and your shoe has not worn out upon your foot." Deuteronomy 29:2-5.

"There arose not a Prophet since in Israel, like unto Moses whom the Lord knew face to face -- in all the signs and the wonders which the Lord sent him to do in the land of Egypt...and in all that mighty hand and in all the great terror which Moses showed in the sight of all Israel." Deuteronomy 34:10-12.

So "the children of Israel did eat manna forty years until they...came to the borders of the land of Canaan." Exodus 16:35. "And the manna ceased on the morning after they had eaten of the old corn of the land. Neither did the children of Israel have manna any more." Joshua 5:12. "And all the people served the Lord all the days of Joshua, and all the days of the Elders that outlived Joshua, who had seen all the great works of the Lord that He did for Israel... And there arose another generation after them, which had not known...the works which He had done for Israel." Judges 2:7-10.

So too at the **end** of the **last** batch of miracles. For likewise, within just one forty-year generation of the commencing of the incomparable miracles of the Lord Jesus Christ and His Apostles -- the wonders ceased.

Paul and Apollos were the last Apostles. First Corinthians 4:9 & 15:5f. With a view to his soon death, Paul predicted: "Prophecies...shall fail.... [Miraculous] tongues...shall cease.... [Miraculous] knowledge shall vanish away." First Corinthians 13:8-12. Yet while they lasted, "the signs of an Apostle were wrought...in signs and wonders and mighty deeds." Second Corinthians 12:12 -- *cf.* Acts of the Apostles 2:43; 3:13-16; 5:12f; 8:14-21; & 19:6.

God in various ways spoke to the Old Testament fathers by the Prophets in time past. Hebrews 1:1. In the last days, namely at the time when the New Testament was being written down, God spoke finally through His Son. Hebrews 1:2. How then shall one escape, if one neglects such a great salvation which at the first began to be spoken by the Lord Jesus Christ Himself, and was confirmed to others by those who had heard Him -- God also having given witness to them with signs and wonders and with various miracles and gifts of the Holy Spirit according to His own will? Hebrews 2:3-4.

Miracles ceased in the days of Christ's Apostles. The very last miracle to have occurred (until the second coming of the Lord Jesus) was the Apostle John's writing down of the last words of Holy Scripture. Revelation 22:16-21. Thus the blessed Bible itself is the one abiding fruit of God's last miracle.

## PART II: TRUE MIRACLES OCCURRED ONLY TILL COMPLETION OF THE BIBLE

The present writer, Rev. Professor Dr. Francis Nigel Lee of the Queensland Presbyterian Theological College -- after forty years' study of the subject -- has formulated the following definition *inter alia* also of true miracles. Here it is:

"True miracles are: redemptive external events which were supernatural, infralapsian, objectively-verifiable, rare, and revelatory. They were and still are inexplicable in terms of the regular laws of physics -- but were clearly distinguishable from diabolical acts of sorcery. They powerfully and very spectacularly promoted the rapid expansion of the Kingdom of God-in-Christ, before the completion of the inscripturation of the Holy Scriptures (as the last miracle ever to occur until the second coming of Christ at the end of world history)."

### 47. Did true 'miracles' or even 'wonders' ever occur before Mosaic times?

God Himself is certainly 'wonder-ful' in the eyes of godly men. Isaiah 25:1. Indeed, His judgments are truly unsearchable to the human mind. Romans 11:33f. "He alone does great wonders." Psalm 136:4 *cf.* 72:18. For He alone has made the Universe -- wondrously. Moreover, He still maintains it -- in 'wondrous' ways quite beyond our human comprehension. Job 37:14f.

However, it is **especially** God's **redemptive** work for those sinners whom He elects -- which Holy Scripture describes as **wondrous**, and indeed as also sometimes **miraculous**. Psalms 9:1f; 26:7f; 40:1-5f; 71:13-17f; 75:1; 77:14-17f; 78:2,4,12f,32; 86:7-10f; 105:2,5,27; 106:7f; 107:2f,8f; 111:1,4f,9; 145:5-20.

**Wonderfully**, God has proceeded to **redeem** such sinners. Indeed, particularly His **miracles** centrally **reveal** to **man**: God's saving **mercy** -- which keeps on enduring for ever. In His **miracles**, God uses His remarkably-**created** creatures (such as the divinely-manufactured Earth and all it contains) -- as vehicles whereby He brings **redemption** from their **fall** to His own **children**; the **elect** children of men; His own **restorable** fallen images.

The perspective of the famous Scottish Presbyterian Theologian James Bannerman in his work *Inspiration*, has much to commend it. "The history of the Old Testament" -- he declared<sup>82</sup> -- commences with the first miracle on record: that of a creation by a Creator. The history of the New Testament begins with the incarnation of the Son of God for the **salvation** of man. Between or intimately connected with these two commencing and crowning miracles of the Bible...are found arranged all the other miracles on record, deriving from these two an explanation and a meaning which nothing else can furnish."

Thus the psalmist powerfully proclaimed: "O give thanks to the Lord! For He is good.... His **mercy** endures for ever.... O give thanks...to Him Who alone does **great wonders!** For His **mercy** endures for ever.... [Give thanks] to Him Who by wisdom made

the Heavens! For His **mercy** endures for ever.... [Give thanks] to Him Who stretched out the Earth above the waters! For His **mercy** endures for ever.... [Give thanks] to Him Who smote Egypt in their firstborn! For His **mercy** endures for ever.... [Give thanks to Him Who] brought out Israel from among them! For His **mercy** endures for ever....

"[Give thanks to Him Who **redeemed** Israel] with a strong hand and with a stretched-out arm! For His **mercy** endures for ever.... [Give thanks] to Him Who divided the Red Sea into parts! For His **mercy** endures for ever.... [Give thanks to Him Who] **made Israel to pass through the midst** of it! For His **mercy** endures for ever.... [Give thanks to Him Who] **overthrew Pharaoh and his host in the Red Sea!** For His **mercy** endures for ever.... [Give thanks] to Him Who led His people through the wilderness! For His **mercy** endures for ever.... [Give thanks to Him Who] has **redeemed** us from our enemies! For His **mercy** endures for ever!" Psalm 136:1-24.

Now it is certainly questionable whether any true 'miracles' ever occurred before the time of Moses. Indeed, it is virtually certain that no human beings then performed any.

It is, of course, quite so that God supranaturally created the universe "in the beginning." Genesis 1:1. Then, He thereafter (in very extra-ordinary ways) further shaped our early Earth and filled it with pre-human creatures -- during six unique formation days. Genesis 1:3-25f *cf.* Psalms 33 & 104 *etc.* Yet all this took place not only without any human agency -- but also before any human **ad-mir-ation** thereof could occur (namely while those unrepeatable supernatural events were thus transpiring).

Only after the subsequent creation of man (Genesis 1:27f) and the yet-later **fall** of Adam (Genesis 3:6f), is it possible there could have been any commencement of humanly-ad**mirable** **miracles**-as-such (performed by God and witnessed by man). For such were humanly-witnessed yet humanly-inexplicable **infralapsarian** actions against the results of human **sin** -- helping, by the **redemption** of man, to **restore** and also help **consummate** his prefall condition.

Nowhere are the wondrous 'signs' of the Genesis 1:14f sun and moon and stars -- called miraculous. Nor is the tree of knowledge. Nor is the tree of life (either before or after the fall). Nor, even since the first human sin, is the 'sign' or *>ōth* (or the 'mark') which God gave to Cain. Genesis 2:9-17 & 3:3-22 & 4:15.

The great flood, which indeed saved Noah's family and which also destroyed the rest of humanity, was not performed through human agency. Genesis 7:11f to 8:3f. It was, of course, indeed of divine origin -- and bore a very remarkable and unrepeatable character. First Peter 3:20f *cf.* Second Peter 2:5. Yet Scripture never calls it miraculous. Also like its **non-miraculous** wondrous rainbow 'sign' and reminder (Genesis 9:12-17), the **mechanics** of even the great flood itself are **largely** explainable in terms of rather complex yet God-ordained natural laws not yet fully understood even by modern man.

The same is true of the indeed divine destruction of the tower of Babel (Genesis 11:1-9), and of Sodom and Gomorrah (Genesis 19:24-29). Even the 'wonderful' conception of Isaac



(and hardly through the agency of Abraham or Sarah), was guaranteed and 'de-pict-ed' or signified by the non-miraculous yet redemptive 'sign' of circumcision. Genesis 17:10f *cf.* 18:14.

Now even divine miracles were usually performed instrumentally through the extraordinary agency of **man** (*cf.* John 2:11) -- in contradistinction to all non-miraculous human actions of an ordinary character (*cf.* John 10:41). The supernatural and divine and humanly-inexplicable theophanies witnessed by Abraham and Jacob (Genesis chapters 18 & 19 & 32) -- are not stated to have involved miraculous activity on the part of any human creatures. Moreover, even Joseph's remarkable abilities to interpret dreams -- described in Genesis chapters 37 to 41 -- are never called 'miracles.'

#### **48. Moses' mighty miracles were unprecedented and unique**

It was Moses and Aaron who first showed God's signs among His people -- His "wonders in the land of Ham." Psalm 105:26-36f. The first true miracle in Mosaic times, may well have been the first-recorded one ever -- namely, that of the bush which burned without being consumed. Significantly, it was a wondrous sign reminding God's people of their then-impending redemption.

It is significant that even the astonished eye-witness Moses could not explain the "great sights" of that wondrous occurrence. Nor could he explain the miracles of the staff which turned into a serpent, and then back again into a staff. Nor could he explain how his own hand, suddenly becoming leprous, then just as quickly again became clean. Nor could either he or Aaron understand how their staffs not only turned into serpents, but also then swallowed up the staffs of the Egyptian magicians (which the latter, and only by sorcery, had managed to turn into serpents). Exodus 3:3; 4:3; 4:6f; 7:8-12.

These first miracles were then followed by God causing Moses himself to perform the ten miraculous plagues against Egypt -- for Israel's redemption. Water was soon turned into blood. Then Moses himself, or rather God-through-Moses, successively produced: the frogs; the lice; the flies; the pestilence among the cattle; the boils; the locusts; the darkness; and the death of the first-born (Exodus chapters 7 to 12).

Next came other great miracles. Such included: the cloud and the pillar of fire (Exodus 13:21 *cf.* 40:38); the crossing of the Red Sea on dry land (Exodus chapter 14); the debitterizing of the waters of Marah (Exodus 15:25); the sending of quails and of manna, almost every day, for the next forty years (Exodus 16:12f); the non-deterioration of the Israelites' clothes and shoes for forty years (Deuteronomy 8:4); and the miraculous events surrounding the giving of the Law on Mount Sinai (Exodus chapter 19:9 to 20:18 & 24:15 to 32:15f & 34:3-29).

During the subsequent wilderness journeys, God performed miracles through Moses at Taberah, Kibroth-Hattaavah, Hazeroth, and at Kadesh-Barnea (Numbers chapters 11 to 21). Then, the Lord performed a miracle even through Balaam's ass near Pethor (Numbers chapter 22). Truly, the Mosaic period was indeed one of unusual miraculous activity unequalled right down even to the very incarnation of Christ Himself (*cf.* Deuteronomy 34:8-12).

After the death of Moses the miracle-working 'Mediator' of the Old Testament,<sup>83</sup> nobody (until Christ) arose "like Moses, whom the Lord knew face to face, in all the miracle-signs and wonders the Lord sent him to do." Deuteronomy 34:10-11.

God used Moses' disciple Joshua (Numbers 27:18-23 & Deuteronomy 24:9) as His agent to give His people some 'concluding miracles.' Such were: passing over the Jordan on dry land; bringing down the walls of Jericho; and seeing the sun stand still at Gibeon during a great battle (Joshua chapters 4 to 10).

It would seem, however, that these Mosaic and post-Mosaic miracles then terminated -- with the cessation of the manna in the days of Joshua (5:12) and in the days of the Judges (6:21 *etc.*). For "the people served the Lord all the days of Joshua -- and all the days of the **Elders** that outlived Joshua, who **had** seen all 'the great works' of the Lord that He **did** for Israel." Compare Judges 2:7.

This shows that the Mosaic miracles 'petered out' in the days of his disciple Joshua and the latter's contemporaries. The Elders who outlived Joshua "**had** seen all 'the great works' of the Lord that He **did** for Israel." The implication is that after Joshua's death such Elders no longer continued to see 'the great works' which the Lord **had done** previously for Israel but **no longer** continued to do for Israel **after** Joshua's death. (Similarly, after the death of the disciples of that Greater Moses Jesus Christ -- the Elders again **no longer** continued to see the great works which the Lord **previously did**, through the hands of Jesus and His disciples in **that** generation.)

#### **49. The remarkable miracles of Elijah and Elisha**

Next followed almost three centuries without any reported miracles at all -- until we encounter that of First Kings 13:3. Indeed, it was only after a yet further sixty-five years, in the days of Elijah and his pupil Elisha, that we again meet with chronicled miracles -- namely from 910 till 856 B.C.

These were reminders of the earlier miracles during the time of Moses and Joshua. They were also anticipations of the later miracles in the time of Jesus and His disciples -- right at the very time of an even greater 'Elijah' (John the Baptizer). Malachi 4:4-6f *cf.* Matthew 17:3-13.

All of this pointed to Christ, as the greatest of all miracle-workers. For it is very significant that, unlike the miracle-working former Elijah -- John the Baptizer, the later and greater Elijah did not perform any wonders. "John did no miracle" -- John 10:41 -- neither before nor after the magnificent miracles of Jesus Christ (the greatest of all of God's miracles). John would decrease, so that His miracle-working Messiah could better be seen to increase. John 3:30.

Among the miracles of the Old Testament Elijah, we encounter those of his wondrous refilling of the widow's meal-barrel and oil-jug -- and his later raising-up of her apparently-dead son. Too, we also encounter the further miracles: of fire from Heaven falling upon

Mount Carmel; of the threefold falling of heavenly fire upon Elijah's enemies; and of his miraculous ascent into Heaven, together with the chariots of fire. First Kings chapters 17 to 18, and Second Kings chapters 1 to 2.

In that very same generation, we encounter the miracles also of Elijah's disciple Elisha. Those included: the healing of the waters of Jericho; the cursing of the forty-two children and their destruction by the two she-bears; the wondrous water-supply in Edom; the miraculous filling of the oil-vessels; the vivification of the son of the Shunammitess; the wondrous detoxification of the pottage of wild gourds; the multiplication of the twenty loaves for the hundred men; the cleansing of Naaman the leper; the smiting of Gehazi with leprosy; the floating of the axe-head; the blinding of Benhadad's army; the curse-judgment against the Samaritan nobleman (Second Kings 2:19 to 7:20); and the revival of a man being buried when he touched the bones of even the dead Elisha (Second Kings 13:21).

Too, there was the contemporary miracle of Jonah in the big fish (Jonah chapters 1 to 3). A little later, occurred the angel's wondrous slaughter of 185 000 Assyrians (Second Kings chapter 19) -- and the amazing reverse movement of the shadow on King Hezekiah's sundial (Isaiah chapter 38 *cf.* Second Kings chapter 20).

Finally, in the exile, there were the wondrous preservations of Daniel's three friends inside the fiery furnace (Daniel chapter 3) and of Daniel himself inside the lions' den (Daniel chapter 6) -- and the miracle of the hand which suddenly appeared and started writing upon the wall of Belshazzar's palace (Daniel chapter 5). Yet this was then followed by more than five centuries during which there is no Biblical record of the occurrence of even one single miracle at all.

## **50. The miraculous incarnation of Jesus Christ the Saviour**

At the incarnation of Christ began quite the greatest series of miracles the world had ever seen -- or ever would see. First, an incredulous old man named Zacharias was wondrously stricken dumb -- by God's angel Gabriel. That dumbness continued -- until Zacharias's aged wife Elisabeth later gave birth to Jesus' half-cousin John (the Baptizer). Then, suddenly, the father's mouth was opened; his tongue loosened; and he spoke once more. Luke 1:18-20,64.

About six months after Zacharias had been stricken dumb, the same angel Gabriel appeared to a virgin named Mary and announced her immediate and miraculous conception of her first-born child Jesus. Luke 1:26-28. Then, nine months later, Jesus' birth was heralded by a wondrous appearance of singing angels. Luke 2:8-15.

During the next two years, a wondrous "star" or similar kind of heavenly body or bodies (such as a conjunction of planets) led wise men for many miles from the east -- right to the place where the infant Jesus lay. Matthew 2:2-9,16. Then and later, Jesus was called "Wonderful." Rightly so. Isaiah 9:6.

As He grew up, He increased in wisdom and stature. Even before becoming a teenager, His knowledge already astonished and amazed even the learned Theologians of that day. Luke 2:40,42,46-48,52.

Now when Jesus was about thirty, His priestly ministry was anointed and sealed in earnest -- in a wonderful way. Though His half-cousin John the Baptizer himself never performed a single miracle (*cf.* John 10:41), he nevertheless witnessed the great miracle of the Holy Spirit descending from heaven like a dove at Jesus' baptism -- the Spirit Who was there and then also seen to abide upon the Saviour. John 1:32.

Then followed Christ's forty days of fasting and wonderful resistance to Satan's temptations. Luke 4:1-14. That was soon followed by the first miracle ever performed by the man Jesus Himself (John 2:10-11) -- the turning of water into wine at the wedding in Cana.

The infallible Bible itself describes this as Christ's "**first** miracle." So this can only mean that **everything which even that perfect Son of man had ever done prior thereto -- was non-miraculous.**

Indeed, from these very same words -- it must also necessarily follow that **only some** of the things He did **even thereafter**, were **miraculous**. Yet all of His subsequent miracles were very impressive indeed.

### **51. The miracles performed by Jesus were many and various**

Christ's many subsequent (post-Cana) miracles can perhaps best be grouped under five headings. All of them reveal His power -- yet **not against nature, but rather against sin.**

First, there are Christ's **exorcisms** of those possessed by demons. Such include those of: the man with the unclean spirit at Capernaum (Mark 1:21f); the blind and dumb demon-possessed man, whom Jesus then caused to speak and to see (Matthew 12:22-29); the Gadarene tomb-dweller (Mark 5:1f); the daughter of the Canaanite woman (Matthew 15:21f); and the lunatic child who had often fallen into fire and water (Matthew 17:14f).

Second, there are Christ's handlings of **leprosy and blindness** -- of leprosy on two and of blindness on four occasions. Matthew 8:1f; 9:27f; 20:29f; Mark 8:22f; Luke 17:11f; John chapter 9. Leprosy and blindness are, of course, two of the more conspicuous consequences of human sin.

Third, we find Jesus -- often on the sabbath -- **healing people** also of **certain other kinds of diseases**. Thus He healed: Peter's fever-stricken mother-in-law (Matthew 8:14f); the bed-ridden paralytic of Capernaum (Mark 2:1f); the nobleman's son (John 4:46f); the servant of the Capernaum officer (Luke 7:1f); the invalid of Bethesda (John 5:1f); the anaemic woman with the 12-years'-long blood-flow (Matthew 9:20f); the man with the withered hand (Matthew 12:9f); the woman infirm for eighteen years (Luke 13:10f); the man with the

withered hand (Matthew 12:9f); the deaf-mute of Decapolis (Mark 7:31f); and Malchus's lopped-off ear (John 18:10 *cf.* Luke 22:50f).

Fourth, there are the cosmic Christ's **miraculous commands to the world of nature**. Such include: His quieting of storms, and His walking on the waves (Matthew 14:25f & Luke 8:22f); His first and second multiplication of the bread-loaves (Matthew 14:17f & 15:34f); His first and second miraculous catches of fish (Luke 5:1f & John 21:1f); His cursing of the fig-tree and its miraculous withering (Mark 11:12f); and His prediction regarding the catching of a fish with a silver coin in its mouth (Matthew 17:24f).

Fifth, there are Jesus' "eschatological" **raisings of dead people**. Here we recall His raising from the dead: of the son of the widow of Nain (Luke 7:11f); of Jairus's little daughter (Matthew 9:18f); and of Lazarus (John chapter 11).

## **52. Jesus sometimes refused miraculously to help many needy people**

Jesus Christ indeed healed many people. Mark 1:32f. But there were also many whom He declined to heal. Matthew 13:58 & Mark 6:5. Why?

In explanation of this, He Himself declared: "Truly, there were many widows in Israel in the days of Elijah...when great famine was throughout all the land. But unto none of them was Elijah sent -- except to a widowed woman of Sarepta in Sidon. And there were many lepers in Israel in the time of Elisha the Prophet. But none of them was cleansed -- except Naaman the Syrian." Luke 4:25-27.

This means exactly what it says. The infallible Lord Jesus Christ was here speaking during the time of that greater Elijah (John the Baptizer). So, appropriately, Jesus reminded his hearers that even the earlier Elijah was sent by Jehovah to feed in a miraculous manner **only one** person -- in spite of it then having been a time of national famine when many widows were starving. Jesus added that Elijah's successor Elisha did not miraculously cleanse any of the many lepers then in Israel -- but **only one** person (who was not even an Israelite but a "Syrian").

All this must never be forgotten, lest one fall into the error of wrongly assuming Jesus always healed every sick person He met. He did not. Nor may one ever fall into the similar error of assuming that Jesus, today, wishes to heal every diseased person in the world. He does not.

Indeed, it would seem that Jesus Christ Himself healed **but few lepers**. He raised, apparently, **but three persons from the dead**. He multiplied the loaves of bread to feed the hungry -- **but twice**. He turned water into wine -- **but once** (*cf.* John 4:46).

Always, Jesus performed His miracles **not lavishly -- but economically**. Each time He did, He always had a specific teaching-purpose in view. As Peter later infallibly remarked to the men of Israel: the Messianic "Jesus of Nazareth [was]...approved by God among you by

miracles and wonders which God **did** through Him in your midst." In their midst. But certainly not everywhere on Earth! Acts 2:22.

### **53. The greatest of all miracles: Jesus Christ's resurrection**

There were also further miracles -- which, however, were **not** performed **by** Jesus but which instead **happened to** Jesus. In the presence of three of His Apostles, He was glorified or transfigured on the mountain -- thus ear-marking Him as the Greater One than the miracle-workers Moses and Elijah (who at that time fleetingly re-appeared there before Him). Matthew 17:9f.

Indeed, that prediction of Christ's then-still-future resurrection from the dead -- also pointed forward to His glorification soon thereafter. See: Luke 24:18-26 & First Peter 1:3,10f,21f & Second Peter 1:16-19f.

In Gethsemane, just before being arrested, right before His crucifixion -- like dead men, soldiers fell down to the ground before Him. John 18:4f. At Calvary, there were many unusual apparitions -- such as a total eclipse of the sun; and the humanly-uncaused ripping apart of the veil in the temple, from top to bottom. Indeed, even some of those who had died in Jerusalem -- were then revived. Matthew 27:45-53.

On Easter Sunday, Jesus miraculously rose from the dead -- and then re-appeared to His disciples in a number of very unusual ways. Matthew chapter 28; Mark chapter 16; Luke chapter 24; John chapters 20 to 21.

Then, after showing them (for some forty days) many infallible proofs of His resurrection, He miraculously ascended into Heaven. Acts 1:3-11. Moreover, ten days later, He miraculously poured out His Spirit into His earthly Church -- to the accompaniment of many miraculous signs. Acts chapter two.

### **54. Miracles performed through Christ's Apostles and their associates**

The Lord Jesus Christ, Who had previously **started** to perform miracles, **continued** to do so even after He "was taken up" into Heaven at His ascension. Yet now He would do so especially **through** His earthly Apostles and some of their associates. This would continue -- as long as those Apostles were still alive. Mark 16:16-20; Acts 1:1-5f and chapters 2 to 20f; Second Corinthians 12:12; Hebrews 2:3-4.

Thus, on Pentecost Sunday, there was a rushing mighty wind from Heaven. Then, all of the Apostles miraculously started speaking in foreign languages they had never before learned. Acts 2:1f.

Next, Peter -- in the Name of Jesus -- was miraculously used by God to heal a man who had been born lame. Acts 3:2f. Then, when Peter cursed them, the Satanically-seduced and Spirit-tempting Ananias and Sapphira of Jerusalem were miraculously killed. Acts 5:3f. Even

through the agency of Peter's shadow, many sick and demon-possessed folks were miraculously healed. Acts 5:15-16.

Not just the Apostles themselves but also some of their associates were used by God to perform miracles. Thus Stephen, the first Christian martyr, was used to perform great wonders. Acts 6:2-8.

Also Philip miraculously healed many people in the city of Samaria from demon-possession and lameness. Yet not he but only the Apostles themselves could get them miraculously to receive the Spirit, when He fell upon them. Acts 8:6-18.

Coming now to the Apostle Paul, Ananias of Damascus healed his eyes after they had suddenly been stricken with blindness. Acts 9:12f. Peter healed Eneas and raised Dorcas from the dead (Acts 9:34f), and was instrumental in getting the household of Cornelius miraculously to speak in tongues (Acts 10:44f). Indeed, God himself thereafter miraculously delivered Peter from out of the jail in Jerusalem. Acts 12:6f.

During his first missionary journey, miraculously, Paul was used to smite the sorcerer Elymas with blindness in Cyprus -- and also to heal a life-long cripple in Lystra. Acts 13:11 & 14:8f *cf.* 15:12. Then, during his second missionary journey, after exorcising a demon-possessed slave-girl in Philippi (Acts 16:18) -- he was miraculously liberated, after being incarcerated in the local jail (Acts 16:26).

During his third missionary journey, while at Ephesus, Paul was instrumental in producing the miraculous tongues-speaking of twelve men previously endowed only with "John's baptism." Acts 19:1-6. Indeed, even nothing but clothes from off of Paul's body at that time often became instruments for the healing of certain diseases in others -- or instruments for exorcising demons from them. Acts 19:10-12.

In Troas, Paul revived Eutychus -- when injured apparently unto death. Acts 20:9f. On Malta, Paul was unharmed when bitten by a poisonous snake (Acts 28:3f *cf.* Mark 16:14-18f). Indeed, he then went on to heal many of Malta's inhabitants -- at least in some cases -- by way of miracles (Acts 28:8f).

It needs to be understood, however, that even the Apostles did not always heal all of the sick people whom they encountered. Indeed, even when they did heal them, they sometimes did so not through the means of miracles -- but by way of medicine (*cf.* First Timothy 5:23).

These apostolic miracles were not infrequent, until about 58 A.D. First Corinthians 12:28 & 13:8; Second Corinthians 12:12; Galatians 3:5. Yet even then there was a gradual reduction in the number and quality of such miracles -- especially after about 60 A.D. Romans 12:6f; Ephesians 4:8f; First Peter 4:8f; *etc.*

Soon after that, miracles disappeared altogether -- once they had fulfilled their temporary purpose, by the time the apostolic writings had all been reduced to Holy Scripture. That would have occurred hardly earlier than about 70 and no later than around 96 A.D. First

Corinthians 4:9 & 13:8; Second Peter 1:16f; Hebrews 1:1-2 & 2:3-4; Revelation 10:9-11 & 22:18-19.

## **55. Biblical miracles tended to occur in clusters**

From the above, it can be seen that wonders and **miracles were not uniformly spread** across the pages of Scripture all the way from the Book of Genesis to the Book of Revelation. Instead, they are to be found **in clusters**, and only at certain key points in the history of God's saving disclosures to man.

Now **man did not witness** the extra-ordinary cluster of wonderful events at God's mighty creation and during His subsequent pre-human formation week. "Thus the Heavens and the Earth were **finished**" (*y<sup>e</sup>kullū* or *sunetelesthēsan*). Genesis 2:1. Indeed, at His very creation of man, God "**ended**" (*y<sup>e</sup>kal* or *katepause*) -- "ended His work which He had made" in such an unusual way. Cf. Genesis 2:2. Compare too First Corinthians 13:8's statement: "Tongues, they shall **cease**" (*pausontai*). Compare this with Genesis 2:2's "rested" (*katepause*).

A remarkable cluster of Mosaic wonders started at the burning bush (in Exodus chapter 3), and lasted right on until the Israelites' entry into Canaan under Joshua (in Joshua chapters 4 to 10). However, those miracles then **ceased**. Thenceforth -- there arose "no prophet since in Israel, like Moses whom the Lord knew face to face in all the signs and the wonders which the Lord sent him to do...and in all that Mighty Hand and in all the great terror which Moses showed before the eyes of all Israel." Deuteronomy 34:10-12.

For the miraculous manna then "ceased" or "sabbathed" (*yishbōt* or *exelipe*) -- right after God's people had entered into the promised land. Joshua 4:18-19 cf. 5:10-12. "The people served the Lord all the days of Joshua and all the days of the Elders who outlived Joshua, who **had** seen all the **great works** of the Lord which He **had** done for Israel." Note here the **past** tenses: "**had** seen" (*rā<sup>u</sup>* or *egnōsan*), and "**had** done" (*'āšāh* or *epoiēse*). Judges 2:7.

That was around 1425 B.C. For the next three centuries, right down till the time of Samuel, there was "no open vision" (*'ēyn chāzōn nifrāt* or *ouk ēn horasis diastellousa*) -- alias no **fresh** revelation or ongoing new messages from God to man. First Samuel 3:1,15,19-21.

After the sudden cluster of miracles in the time of Elijah and Elisha, there followed the Babylonian captivity and Daniel's cluster of miracles. Yet it is apparent that this soon ceased.

For, in the post-exilic Psalm 74:1-9, during the remainder of the captivity (and right down till the incarnation of Christ), God's people very wistfully noted: "We do not see our signs -- *>ōthōthēnū lo<sup>></sup> rā<sup>></sup> īynū*, or *ta sēmeia hēmōn ouk eidomen*. There is no more any prophet -- *>ēyn-'ōd nābīy<sup>></sup>*, or *ouk estin eti prophētēs*."



Only at the miraculous coming and the virgin conception and birth of Jesus the Wonderful -- as Isaiah had faithfully predicted (7:14 *cf.* 9:5) -- would the next and the greatest-ever cluster of miracles begin to occur. They would culminate in the unusual or strange act of the miraculous resurrection of the wonderful Lord of hosts Himself. Isaiah 28:16-21,29. For only then -- as the Law of Moses the Mediator of the Old Testament had predicted (in Deuteronomy 18:15-19 & 34:10-12) -- would such grand miracles be performed by Jesus, the even greater "Prophet like unto Moses" the miracle-worker. John 1:2; 4:19,25,42,44; 6:14; Acts 3:6,16,22-26; 7:37,52-59.

After His miracle-clustered earthly life (*cf.* Matthew 11:20-23 & Acts 2:22), and just before His miraculous ascension -- the wondrously-risen Christ announced the soon-arrival of the last cluster of miracles which would ever occur (before His final return to our Earth at the end of World History). That cluster of miracles would be witnessed and wondered at, as part of the response to the preaching of Christ's **Apostles**, during their earthly lifetime. Mark 16:14-20.

Such miraculous "signs and wonders and mighty deeds" were the very "signs of an Apostle" -- during that apostolic age. Second Corinthians 12:12. Yet such "signs of an Apostle" had already receded -- even by the time the book of Hebrews was being written (1:1-2 & 2:3-4). For even the "last Apostles" (like Paul and Apollos), "were appointed to death." First Corinthians 4:9. And, after the inscripturation of their "perfect" writings, their apostolic miracles (such as those of tongues-speaking) would cease. First Corinthians 13:8-10 *cf.* Revelation 22:18-19.

As the great Rochester Seminary Baptist Theologian Rev. Professor Dr. Augustus Hopkins Strong of yesteryear rightly observed in his celebrated *Systematic Theology*:<sup>84</sup> "Miracles are not scattered evenly over the whole course of history. Few miracles are recorded during the 2500 years from Adam to Moses.... The great prophets Isaiah, Amos, Micah, Jeremiah, [and] John the Baptist **work[ed] no miracles**....

"[Archbishop] Trench says that miracles cluster about the **foundation** of the theocratic kingdom under Moses and Joshua, and about the **restoration** of that kingdom under Elijah and Elisha. In the Old Testament, miracles confute: the gods of Egypt under Moses; the Phoenician Baal under Elijah and Elisha; and the gods of Babylon under Daniel.... The great epochs of miracles -- represented by Moses, the prophets, the first and second comings of Christ -- are coincident with the great epochs of revelation... Miracles and inspiration go together. If the former [*viz.* miracles] remain in the Church, the latter [*viz.* inspiration] should remain also." So too the famous Swiss Reformed Theologian Rev. Prof. Dr. F.L. Godet.<sup>85</sup>

## **56. Bavinck on the Biblical miracle-clusters**

Insisted Rev. Professor Dr. Herman Bavinck in his four-volume *Reformed Dogmatics*:<sup>86</sup> "The gifts of prophecy and of miracles, accompany one another. All of the Prophets and even the Apostles, were conscious of being able to perform miracles. Moses was mighty, even in his miracles. Exodus chapters 5 to 15 and Deuteronomy 34:10-12. His sin consisted in once doubting God's miraculous power. Numbers 20:10f.

"Another cycle of miracles is grouped round Elijah and Elisha. First Kings 17 to Second Kings chapter 13. Miracles are not so prevalent among the later Prophets.... They were momentary; transitory; dwindled in operations; and became forgotten.

"But the Day of the Lord...broke through with the New Testament. The advent of Christ was the turning point of history. A new cycle of miracles surrounds His Person."

Concluded Bavinck (in his book *Magnalia Dei* alias *The Wonderful Works of God*):<sup>87</sup> "The miracles performed in the apostolic age by the first witnesses, are to be regarded as works of the exalted Christ, Acts 3:6 & 4:10.... The miracles of the New Testament show that Jesus Christ the Nazarene, Whom the Jews crucified, was raised up to the right hand of God to be a Prince and a Saviour, Acts 4:10 & 5:30-31."

### **57. J.O. Buswell Jr. on the three great epochs of miracles**

Wrote Rev. Professor Dr. J.O. Buswell Jr.:<sup>88</sup> "The great majority of the miracles recorded in the Bible, fall into three great epochs. First came the miracles of the exodus: the burning bush; the ten plagues of Egypt; the numerous miracles between the parting of the Red Sea and the crossing of the Jordan; the fall of Jericho; and the battle of Gibeon.... This first epoch of miracles, came at a time of great spiritual depression....

"Then came a period of idolatrous compromise and 'inclusive' religion. The names of Jahweh and Baal were hyphenated [syncretistically], and even the good king Jehoshaphat was badly mixed up with idolatrous Ahab. First Kings 21:25-26 and chapter 22. So God gave the second great epoch of miracles, concentrating round the ministry of Elijah and Elisha. By mighty 'signs' and works of His grace, God restored and confirmed His pure worship.... But from the epoch of miracles in the time of Elijah and Elisha -- until the time of Christ and His Apostles -- miracles were very few....

"The greatest epoch of miracles in all recorded history, occurred in the ministry of Christ and His Apostles. It was, in a way, a time of the lowest ebb of spirituality.... Nearly forty demonstrative 'sign'-miracles wrought by Christ, are recorded in the gospels; but these are selected by the writers from among a much larger number. John says, 'Many other signs (miracles) truly did Jesus, in the presence of His disciples, which are not written in this book' (John 20:30). This ministry of the Apostles -- after Christ's ascension -- began with the miracle of 'languages' on the Day of Pentecost. This miracle recurred, until the church organization for this age was well established, and probably until the New Testament books were all put into circulation."

### **58. Morton H. Smith: the three great epochs of miracles**

Wrote Rev. Prof. Dr. Morton Smith:<sup>89</sup> "There are only three major periods of miracles in the Bible. They are the time of Moses and the Exodus, the time of Elijah and Elisha, and the time of Christ. Moses was concerned that he would not be believed when he went to

Egypt. God gave him the power to perform the miracle of turning his rod into a serpent and then back. This first of the Mosaic miracles was given as a sign to Israel and the Egyptians."

Dr. Smith continued:<sup>90</sup> "With the opening of the Red Sea, this also was a revelation of God's saving work. 'Fear not, stand still, and see the salvation of Jehovah.' Exodus 14:13-16.... The great deliverance of Israel through the Red Sea was itself revelational. Not only were they saved by the miracle. They also saw and had revealed to them Jehovah Himself.... Thus it is clear from the first great period of miracles in the Bible -- that miracles were a part of the revelation process....

"The second great period of miracles, was that of the time of Elijah and Elisha.... They were again revelational in character. For example, when Elijah raised the widow's son she said, 'Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth.' First Kings 17:27. The miracle of fire to consume the sacrifice on Mt. Carmel was clearly revelational.... The miracle on Mt. Carmel was for the explicit purpose of letting it be known that Jehovah is God.... 'Hear me, O Jehovah, hear me -- that this people may know that Thou, Jehovah, art God!' First Kings 18:37a.

"The third and last great period of miracles was at the time of Jesus and His Apostles. John is quite clear that the miracles of Jesus were signs to demonstrate His authority. 'This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory -- and His disciples believed on Him.' John 2:11....

"Jesus called upon men to believe in Him because of the works He did. John 10:37-38.... 'Jesus of Nazareth was a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye yourselves also know.' Acts 2:22.... As he was concluding his gospel, John says, 'Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in His Name.' John 20:30-31.

"The resurrection of Jesus was the miracle *par excellence* which revealed His deity and the completed work of salvation. Romans 1:4 reads, 'Who was declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead; even Christ Jesus our Lord'.... The Apostles appealed to the miracles they did, as evidence that they were authoritative messengers from God. See Galatians 3:5 [and] Romans 15:18f."

## **59. Old Testament says New Testament writings are God's finished revelation**

Various **Bible texts** seem to indicate that the writings of the New Testament, once completed, would thenceforth suffice as God's permanent and adequate revelation to all mankind for the rest of man's time on this great planet Earth. This means that, after its inscripturation, there would be no fresh miracles. For all real miracles, while each lasted, were but partial and temporary **revelations**. Clearly, there would be no further need of them at all - - once God finished giving a complete and permanent revelation which would last until the end of history.

*Cf.*: Genesis 5:1f; Deuteronomy 18:10-16; 34:7-12; Proverbs 30:4-6; Ecclesiastes 12:10-14; Isaiah 7:14f; 8:18f; 9:6f; Daniel 9:24-27; Zechariah chapters 9 to 14; and Malachi 3:1f & 4:2-4. Also: Matthew 4:3-7f; Luke 1:1-4; 1:15-17f; 10:7; 16:29-31; 24:25-32; 24:44-45; John 5:45-47; 20:31; 21:24; Acts 17:11; Romans 4:3f; 15:4-13; 16:25-26; First Thessalonians 2:13; 5:20,27; Second Thessalonians 2:2,15; First Timothy 4:12-15; 5:18; Second Timothy 3:15-17; First Peter 1:8-16f; Second Peter 1:14-21; 3:15-16; First John 2:7; 5:13; Second John 5 & 12; Third John 9 & 13; Jude 3; and Revelation 1:3-5; 2:1f; 10:2f & especially 22:18f.

Now already Genesis 2:3-5 implies that God would use **man** to consummate alias to perfect His creation. Indeed, the very word "book" in Genesis 5:1f -- suggests the **early inscripturation** of that primordial revelation.

Subsequently, God used the miracle-working Moses to inscripturate the first five books of the Bible. Genesis 5:1f; Exodus 17:14; 24:3,4,12f; 34:26-28f; Numbers 17:2-3; 33:2; 33:2; Deuteronomy 31:9f,19f,22f; 34:10f; 28:58f; 29:1,19,29; 30:2,10. See too: Matthew 8:4; 19:4-8; Mark 7:10; 10:3-9; 12:26; Luke 2:22; 5:14; 16:29f; 20:28,37,42; 24:27,44f; John 5:45f.

At that same time, God -- through the miracle-working great prophet Moses -- also predicted the advent of then-future additional written revelation about the anti-pseudomiraculous Jesus Christ (alias the greatest Prophet and Wonder-worker of all time). Deuteronomy 4:2f & 18:10-19f & 34:7-12. **All miracles pointed to the Bible's Jesus.**

Next followed the Post-Mosaic inscripturation of: the great historical books, from Joshua to Second Chronicles; the Psalms of David (1 to 150); and Solomon's Proverbs (chapters 1 to 31, and particularly 30:4-6). Especially the latter is relevant, anticipating as it does the then-future incarnation and ascension of Jesus Christ the Son of man precisely in connection with the completion of the revealed Word of God. For it declares:

"Who has ascended up into Heaven, or descended? ... Who has established all the ends of the Earth? What is His Name, and what is His Son's Name, if you can tell? Every word of God is pure.... Don't you add to His words -- lest He reprove you, and you be exposed as a liar!"

Also the Preacher declared that the "acceptable words" which had been "written" -- were "upright" and "words of truth" from the "one Shepherd" (*viz.* Jesus Christ). Indeed, all "His Commandments" (Exodus through Deuteronomy *cf.* John 14:15 & 15:14) point forward to the future "Judgment" -- which, in turn, would already be fulfilled (at least in principle) at the first advent of Jesus. Ecclesiastes 12:10-14.

The later prophets of the Old Testament represent a significant advance toward that then-future Messianic age. Thus Isaiah predicted the miraculous virginal birth of the wonder-working Messiah. Indeed, he also called for the repudiation of all pseudo-miracles -- by the written Law of Moses, and by the testimony about the 'Wonder-ful' Saviour. *Cf.* Isaiah 7:14; 8:8,18-20; 9:6f.

The passages Daniel 9:24-27 and Zechariah 9:9 to 14:4 are vitally important, specifically in predicting the cessation of miracles during New Testament times. For that reason, we will deal with them in that regard only later.

Yet right now, we simply state that Daniel (in 9:24f) predicted the coming of the Messiah and the **sealing up** alias the cessation of **visions** and **prophesyings**. That latter would occur -- Daniel forecast -- **between** the time of Christ's baptism before Calvary, and the later time of His post-mortal destruction of Jerusalem through the agency of the Roman armies (in 70 A.D.).

Zechariah predicted several very important events in the life and death of Christ. See Zechariah 9:9f; 11:12f; 12:10f; 13:1-7. That Prophet also foreshadowed Christ's miraculous ascent from the Mount of Olives (14:4f) -- and even His miraculous outpouring of His Spirit just ten days thereafter on Pentecost Sunday (10:1 & 12:10a).

Zechariah further predicted the closing of the canon at the 70 A.D. destruction of Jerusalem and of all her false-prophets. Zechariah 10:2-3; 11:3-9f; 11:15-17; 13:2-5. Indeed, he also forecast that all who **claimed** to be able to prophesy **after that** -- were **simply for that reason alone** to be branded as **false-prophets**. Zechariah 13:2-5.

The Old Testament's last Prophet Malachi himself predicted the sending of God's messenger John the Baptizer -- right before the advent of the saving Lord Himself. Malachi further enjoined God's true Old Testament people patiently to await the fulfilment of those promises. They were to do so, by obediently remembering the written "Law of Moses" unto the coming of John some four centuries thereafter. John would thus come as the promised 'Elijah' -- right before the first advent of "the great and dreadful day of the Lord" (alias the day of the incarnation of Jehovah-Jesus). Malachi 3:1f & 4:2-5.

## **60. New Testament teaches Biblical writings are God's finished revelation**

Some 460 years after Malachi's prophesyings, the Gospel-writer Luke (1:15-17f) insisted that the miraculous predictions of Malachi had started being fulfilled at the very births of John the Baptizer and Jesus. That was right at the beginning of the New Testament economy.

In Luke 1:1-4, Luke resolved "to write" about the many then-completed Messianic miracles and other happenings -- some time after their then-recent occurrences. Thus, the reader might acquire "certainty" regarding those things about which Christian instruction had already been given.

In Matthew 4:3-7f, Satan thrice tried to get Jesus to perform miracles. Christ, however, thrice refused. Instead, he thrice quoted Holy Scripture against the wonder-wishing devil.

In Matthew 10:10 one finds the words "the workman is worthy of his food." And in Luke 10:7, one encounters Jesus' words that "the labourer is worthy of his hire." These sets of words, later found also in First Timothy 5:18, are there called "the Scripture." There, they are then placed adjacent or right next to a quotation from Deuteronomy 25:4.

This shows that "the Scripture" of the Older Testament was then being augmented with "the Scripture" of the Newer Testament. It also suggests that with that **completion** of Holy Scripture -- labourers were **no longer** to expect God to feed them **miraculously**. Instead, they were now to expect to be **hired**; and thus to earn money with which to buy their food non-miraculously -- as the now-completed Scriptures themselves teach.

Thus, such words of Jesus were inscripturated in the Newer Testament -- altogether alongside those of the Older Testament itself. In Luke 16:29-31, Jesus stated that His own then-oral words -- right next to those of "Moses and the Prophets" -- were altogether sufficient to get people truly to embrace the Christ-ian faith. Indeed, Jesus next infallibly insisted that **supernatural** warnings -- even **miraculous** messages from the realm of the dead -- would never produce true faith.

In Luke 24:25-32, Jesus added His own post-resurrectional oral words to "the Prophets." There, He placed His own words on the same level as the completed Older Testament. Indeed, in Luke 24:44-45, Jesus again exhibited "the words" which He had spoken before His death -- alongside of "the Law of Moses" and "the Prophets" and "the Psalms." In respect of all these revelations, He then opened His disciples' understanding -- "so that they might understand **the Scriptures**."

In John 5:45-47, Jesus insisted that what Moses "wrote" about Him is so targeted on Christ -- that those not believing in Jesus do not really believe Moses' "writings" either. And in John 20:31 & 21:24, we are told that John wrote his gospel -- so that people might trust that Jesus is the Christ, and thus have everlasting life.

Further, in Acts 17:11 we read that after readily receiving the preached Word -- noble listeners searched the Scriptures daily. This they did, in order to verify the truthfulness of the sermons they had just heard.

In Romans 4:3, in order to settle disputed points, Paul asked: "What does the Scripture say?" Then, in Romans 15:4-13, he gave four quotations from the Old Testament writings -- in order to prove that "everything" previously "written" in "the Scriptures" was designed to give believers good "hope." Also in Romans 16:25f, Paul insisted that the pre-creational Gospel promises of God were "by the Scriptures of the Prophets" right then being brought to light by "the preaching about Jesus Christ" -- to all nations. Cf. Ephesians 2:11-20 & 3:3-8f.

Paul gave an instruction that the Epistle to the Colossians be read not only among those Christians, but also in the church of Laodicea -- and also *vice-versa*. Colossians 4:16. The same is also apparent from the very last book of the Bible. Cf. Revelation 3:14-33.

In First Thessalonians 2:13 Paul called the preached Word truly "the Word of God, which effectually works" in believers. In 5:20, he urged them "not to despise the prophecies" (*prophēteias*). Also in 5:27, he enjoined that this "Epistle" (First Thessalonians) be "read" to all the holy brethren.

Again, in Second Thessalonians 2:2 & 2:15, Paul urged Christians not to be troubled -- by any kind of 'spirit' *etc.* To achieve that tranquillity, Paul also commanded them to hold onto the traditions taught them "by Word" and by "our Epistle."

In First Timothy 4:12-15, Paul urged Timothy to keep on attending to the reading of prophecy -- to keep on studying the written Word. In 5:18, Paul called both Matthew 10:10 and Luke 10:7 "**the Scripture**" -- and commanded the churches to obey it.

In Second Timothy 3:15-17, Paul equated "the Holy Scriptures" (plural) with "all Scripture" (singular). He then said it is full of God's inbreathed Holy Spirit, and hence quite sufficient to "perfect" God's man or to make him equipped (alias *artios*). Thus, man can become "furnished **thoroughly**" (or *ek-ērtismenos*) "for every good work" (or *pros pan ergon agathon*).

In First Peter 1:8-16f, Peter declared that the faithful addressees of his Epistle had never seen Jesus. Yet he added that they still really loved Him about Whom the Old Testament Prophets had by divine revelation previously testified.

This Christ was now being preached about, by New Testament Preachers. Indeed, that was occurring in fulfilment of what had been "written...in the Scripture" of the Old Testament. First Peter 1:16 & 2:6f.

In Second Peter 1:14-21 and 3:1-16, Peter elevated "the Scripture" far above the mighty miracles he himself had witnessed. He apparently put his own inspired *Epistles* and also all those of Paul on exactly the same level as "the other Scriptures" of Holy Writ -- meaning especially the Older Testament.

Similarly, in First John 2:7 & 5:13 and Second John 5 & 12 and Third John 9 & 13 -- the Apostle John demanded obedience to the commands given in those three *Epistles*. Further, in Jude 3, that writer twice exhorted obedience to his own divinely-inspired injunctions. Cf. too Hebrews 4:12 and 13:7.

Finally, in Revelation 1:1-3f cf. 1:19, Christ's final revelation was recorded by John as the written Word of God. Thus, many may "read" and "keep those things which are written therein." Seven times, Christ then ordered John to "write" his Lord's messages to the Ministers of the congregations of His Church. Revelation 2:1f; 2:8f; 2:12f; 2:18f; 3:1f; 3:7f; 3:14f.

Christ's written predictions of future history were then unfolded, and noted. Revelation 5:4f; 6:1f; 10:2f. Then, ultimately, after describing many events and **warning against pseudo-miracles** (Revelation 13:15 & 16:14), Christ Himself closed His written Revelation -- with dire warnings never to add to or to subtract from it, right down to His Own final coming. Revelation 22:18f.

So then -- **Scripture itself** teaches that **the New Testament** is God's **finished revelation**. No dream or vision, no Mohammadan nor Mormon -- should ever add anything to it.

All revelations only "in part" -- all miraculous prophecies, tongues and knowledge -- would vanish away at the arrival of "perfect" revelation. First Corinthians 13:8-10. And that perfect revelation is indeed the Word of God made book: the now-completed writings of the Old and the New Testaments about the Word of God made flesh.

God "in time past" gave revelation "in different manners" to the fathers. However, He has now -- by His Son -- finished speaking with wonders and divers miracles. Hebrews 1:1f & 2:1-4. Such wonders and miracles, as the *Westminster Confession of Faith* (1:1) has stated, have "now ceased."

### **61. Biblical predictions as to when miracles would cease**

We have already seen (sections 55 to 58 above) that the clusters of Biblical miracles were each followed by long periods without miracles. The Moses-Joshua cluster ceased during the period of the Judges (2:7 *cf.* Deuteronomy 34:10).

Only much later did miracles recur, under Elijah-Elisha-Jonah. Then, except for two in Hezekiah's time, they again ceased till the time of Daniel.

After that, more than five centuries elapsed -- all apparently without miracles. Then came the miracles of Christ and His Apostles. Indeed, with the demise of the Apostles, the last cluster of miracles terminated -- and miracles as such ostensibly have not, and apparently will not, recur until Christ's *parousia* (alias His second coming).

Many portions of Scripture clearly imply this. See: Daniel 9:24-27; Zechariah 9:9 to 14:4; Mark 16:17-20; John 14:11-13; First Corinthians 5:9 & 13:8-10; Second Corinthians 12:1-12; Hebrews 1:1-2 & 2:3-4; and Revelation 22:18-19.

As will be seen below, these Scripture passages clearly imply that no further miracles would occur after the age of Christ's Apostles. This absence of miracles would and will continue -- right down till that new outburst of predicted miracles (the resurrection of the dead and their meeting of the Lord in the air *etc.*) only and right at Christ's second coming, at the very end of all the ages of World History.

### **62. Daniel 9:24-27 -- Christ's advent & 70 A.D. sealing up vision & prophecy**

In the Daniel 9:24-27 prediction about the seventy 'weeks' alias the 490 years, the angel Gabriel foretold that many important events would occur toward the very end of that time (namely from around A.D. 28 till about 70). After Jesus Christ the Messiah's birth (around B.C. 4 to 0 A.D.), He would -- with a view to His later death (and also to His resurrection and subsequent heavenly reign) -- be anointed or baptized (around 28 A.D.).

Three-and-a-half years would then elapse. Then, He would justify His children at Calvary (around the middle of the year 31-32 A.D.) -- when He Himself was about 35 years old.



He would then get His Apostles to go forth into all the World. There they would preach His Holy Gospel, and establish His Church in foreign lands (from about A.D. 35 onward).

Next, He would wait patiently for another 35 years -- during which time He would give those Jews who had crucified Him, the chance to repent. Then, in the middle of the year 66-67 A.D., He would besiege them -- using attacking Roman armies as His instruments.

Finally, after a further three-and-a-half years, He would punish them and terminate all ongoing special revelation -- by destroying the then-redundant Jerusalem temple in 70 A.D., and by completing Holy Scripture (at approximate-ly that very same time). Yet, even if Scripture were to have been completed as late as A.D. 96 -- our argument that this event terminated the apostolic age, would still remain unaffected.

Many of the Old Testament predictions had pointed to the incarnation of Christ (around B.C. 4f) and to the baptism of Christ (around 28 A.D.) -- and to His death (around the middle of the year 31-32 A.D.), while still in the very prime of His earthly life. At that time, the veil in the temple between the holy place and the holiest of holies would miraculously be torn from top to bottom -- thus showing that all special revelation through miraculous visions *etc.*, had been fulfilled and in principle terminated. See Hebrews 1:1-2f.

God had given the Jews about 35 years to embrace Christ during His Own earthly life before His death. Thereafter, He would graciously give them another 35 years to repent. During that time, He would send His Apostles and Prophets to them -- to preach and to perform miracles, and to write infallible New Testament books.

All this pointed back to Christ's finished work. However, when, at the end of those further 35 years the unbelieving Jews had not repented by the middle of the year A.D. 66-67 -- God would cease sending them Apostles and Prophets, and finish performing His miracles before them. At that time He would also cease writing infallible Scriptures for them, and indeed close the canon altogether -- before destroying their already-polluted temple in 70 A.D. First Thessalonians 2:14-16.

Ungodly Jews had killed the Hebrew Christian Stephen, as the first Messianic martyr around A.D. 35 -- some three-and-a-half years after they had previously killed Christ Himself, around the middle of the year 31-32 A.D. So God, some 35 years later -- after a similar period of three-and-a-half years (during which the Romans would besiege Jerusalem and her inhabitants) -- would destroy even their very temple, which previously had been a chief means of special revelation to them.

For that temple had pointed them to Christ, also before He came to Earth. Even thereafter, it continued to do so -- until they went and had the very same Christ crucified, to Whom it still pointed. Thus it was then seen how they had perverted the meaning of the temple -- and made it an object of utter idolatry. Indeed, also after the death of Christ, they continued to do so -- and apparently with ever-increasing vehemence.

So God then destroyed both them and their idolized temple -- in 70 A.D. This had been predicted also by Jesus.

Compare John 2:18-21: "Then the Jews answered and said to Him, 'What sign do you show us, for doing these things?' Jesus answered and said to them, 'Destroy this temple -- and in three days I will raise it up!' Then the Jews said, 'Forty-six years this temple has been under construction -- and will you raise it up in three days?' But He was speaking about the temple of His body."

### **63. Daniel 9:24f (continued): the New Testament seals up vision & prophecy**

Said Gabriel to Daniel (9:24-25 *cf.* Ezra 6:14 & 7:1-14f *re* B.C. 456f): "Seventy 'weeks' [alias 490 'days' or **day-years**] have been predetermined upon your people and upon the holy city" of Jerusalem and its temple which pointed to Christ. Those 490 years had been predetermined, in order "to finish the transgression and to make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness" on Calvary around the middle of the year 31-32 A.D.; "and to seal up the vision and prophecy" by 70 A.D.; "and to anoint the most Holy One" (*viz.* at the Holy Jesus' "christ-en-ing" or baptism, around 28 A.D.).

Gabriel then urged Daniel to draw the necessary conclusion from the above revelation. For Gabriel explained: "Therefore, know and understand that from the going forth of the commandment to restore and to rebuild Jerusalem" after the Babylonians had destroyed it in 597f B.C., "until Messiah the Prince" alias the Lord Jesus Christ -- "shall be seven 'weeks' [or **49** 'days' or **day-years**] and sixty-two 'weeks' [or **434** 'days' or **day-years**]."

This period of 49 years and the subsequent one of 434 years -- starting from the commandment mentioned in Ezra 6:14 -- would total **483 years**. Their termination would bring all of the Hebrews down to the baptism of Jesus, in approximately 28 A.D. That was the time when God would "anoint the Most Holy" alias baptize the Holy Lord Jesus Christ -- at the end of Daniel's 69th (and at the beginning of his 70th 'week' (*cf.* Daniel 9:24f).

Continued the angel Gabriel (Daniel 9:26a): "Then, **after** the sixty-two weeks" *viz.* **after** Christ's 28 A.D. baptismal anointing -- "Messiah shall be cut off" in death. Like His previous baptism, also His death would occur "not for Himself" -- but substitutionarily for His true Christ-ian people, on whose behalf He would then die. This would take place some three-and-a-half years after His Own baptism, namely in the **middle** of the 70th 'week' (and thus around the middle of the year 31-32 A.D.).

It was then, the angel Gabriel added (Daniel 9:27a), that Christ "shall confirm the covenant with many, for one 'week' [alias seven years] -- namely from His Own baptism around A.D. 28 until the martyrdom of Stephen and the taking of the Gospel to the Gentiles by Christ's Apostles around 30 A.D. *Cf.* Acts chapters 7 and 8. "And in the midst of the 'week' [namely at His Own crucifixion around the middle of the year 31-32 A.D.], He shall cause the sacrifices and the offerings to cease." John 19:30 *cf.* Hebrews 7:33 to 10:14.

Then, yet later -- in the middle of the year A.D. 66-67 [*cf.* Matthew chapter 24], just as Gabriel had predicted (Daniel 9:26b) -- the armies of the then-future Roman Emperor alias "the people of the prince that shall come, shall destroy the **city** and the **sanctuary**" of Jerusalem (in 70 A.D.). Indeed, as predicted in Daniel 9:27b, the then-ascended and then-ruling Messiah-King would Himself lead the Roman armies and its prince against the ungodly Jerusalem (from 63 till 70 A.D.).

"For the overspreading of abominations, He shall make it [the **city** and its **sanctuary**] desolate -- even until the consummation. Then, that which had been pre-determined -- shall be poured out upon the desolate." Daniel 9:27b *cf.* verse 26b and Matthew 24:3,15,27,28.

Now the **key** to the above passage, as far as the cessation of miracles is concerned, is the period starting with the approximately A.D. 28 baptismal anointing of Christ. That period would later terminate, with His later completion of the canon of Scripture and the destruction of Jerusalem in A.D. 70 -- within that very same generation. Matthew 23:34-36 *cf.* 24:2-24f.

Indeed, according to the prediction of Daniel 9:24, that very generation starting at Christ's baptism would "*ū-l<sup>e</sup>-chāthem*" or "**make an end** of sins" (at Calvary) -- as well as "*w<sup>e</sup>la-chthōm*" or "**seal up** the vision and prophecy" (before the Roman destruction of the Jerusalem sanctuary in 70 A.D.). This **interconnection** between: making an end of sins; and sealing up visions and prophecies; and destroying the temple in A.D. 70 -- is clearly seen in the use of the above words "*ū-l<sup>e</sup>-chāthem*" and "*w<sup>e</sup>la-chthōm*" -- both of which are derived from the same root *chātham*, meaning: "make an end to" or "seal up."

For miracles would be made an end to, and be sealed up and thus cease between the time of the 28 A.D. baptism of Christ and the end of the time of His subsequent ongoing miracles through His Apostles within that same generation. That latter time would end some 40 or so years after Christ's baptism: *viz.* at the completion of the inscripturation of the Bible, and at the permanent destruction of the previously-revelatory temple -- around 70 A.D. Compare Daniel 9:24-27 with Matthew chapters 23 to 34.

As Daniel 9:24f declares, God would "seal up the vision and prophecy." That would occur during that 40-year-long generation which started at the 28 A.D. baptism of Jesus. *Cf.* Matthew 23:36f.

We ourselves would claim that **all** of the books of the New Testament -- including the book of Hebrews, the Gospel and the Epistles of John, and even the book of Revelation -- had already been inscripturated by that time. We mean by the time that Christ, through the Romans as His instruments, destroyed the Jewish temple (as the former focus of special revelation) -- in 70 A.D.

On this point, *cf.* John Owen on the date of the book of Hebrews, in his great 1667f seven-volume commentary thereon.<sup>91</sup> *Cf.* too Francis Nigel Lee's 1985 monograph *Revelation and Jerusalem*<sup>92</sup> -- on the pre-70-A.D. inscripturation date of the book of Revelation (as the last book of the Bible ever inscripturated). Also note Rev. Dr. Kenneth L. Gentry's 1989 publication *Before Jerusalem Fell -- Dating the Book of Revelation* (quoting Dr. Lee).<sup>93</sup>

As Gentry has observed also in his other book *The Charismatic Gift of Prophecy*,<sup>94</sup> even in Daniel's day there was "coming a time when will occur the *completion* of the *revelatory* process of God. We even believe that this idea is contained in a proper understanding of the Daniel 9:24 statement regarding the 'sealing of the vision and the prophecy.' [Thus too in Adam] Clarke."<sup>95</sup>

#### **64. Tertullian: "bygone spiritual grace-gifts ceased in Christ" (Dan. 9:24)**

It is true that the great Early Church Father Tertullian of Carthage for a short while lapsed into Proto-Pentecostalist Semi-Montanism. Very significantly, however -- he also nevertheless clearly saw the **Anti**-Montanistic implications of Daniel chapter nine.

Thus, even Tertullian<sup>96</sup> insisted on Daniel 9:24 that there God's angel's phrase 'to seal up the vision and prophecy' means that "all the plentitude of **bygone spiritual grace-gifts CEASED** in Christ -- sealing as He did **all** visions and prophecies.... **After** the advent of Christ and His passion, there is **no longer** 'vision or Prophet'....

**"LET the Jews exhibit, SUBSEQUENTLY to Christ, any volume of Prophets [or] visible miracles wrought by any angels [such as those] which in **BYGONE** days the Patriarchs saw **UNTIL** the advent of Christ!" They cannot. Thus Tertullian. Compare too his further remarks later below.<sup>97</sup>**

#### **65. Calvin & Henry: Daniel 9:24f predicts cessation of miracles by 70 A.D.**

Rev. Professor Dr. John Calvin and also the famous later Calvinist Rev. Professor Dr. Matthew Henry both seem to have believed that Daniel predicted the cessation of miracles by 70 A.D. and/or by the time of the completion of the inscripturation of the Holy Bible. Calvin and Henry seem to be very clear about this matter. Here are their words.

Wrote Calvin<sup>98</sup> on Daniel 9:24-27: "The word *chātham*, 'to seal,' is repeated twice (Daniel 9:24).... [**To make an end of sins**' and] **'to seal up the vision and the prophecy'**.... The advent of Christ would sanction whatever had formerly been predicted -- and...**the vision shall be sealed up, and SO FINALLY closed -- that ALL prophecies would CEASE....**

**"They FORMERLY had a long course of prophecy -- according to the language of the Apostle (Hebrews 1:1).... [But the Divine] Christ sealed up visions and prophecies. For they are all yea and amen in Him -- as Paul says (Second Corinthians 1:20).**

"God's promises were all satisfied and fulfilled in Christ for the salvation of the faithful. So...the angel affirms of His advent: **'It shall seal up the vision and the prophecy'**.... The vision shall be **sealed** in the sense of **its ceasing** -- as if the angel had said: 'Christ shall **put an end to prophecies**, because our spiritual position **differs** from that of the fathers.'

"For God formerly spoke in many ways.... But **when Christ was manifested, we arrive at the CLOSE of prophetic times.** Hence **His advent is called the FULNESS of times** (Galatians 4:4 & Hebrews 1:1)....

"We have **NO need of FRESH prophecies, as formerly.** **THEN, all things WERE very obscure....** We are not surprised at the angel pronouncing **all the visions and prophecies [as now being] SEALED UP....** NOW, Christ the Sun of righteousness HAS shone upon us.... We ARE in meridian brightness.

"While Christ passed through the period of His life on Earth, He did not put an end to the sacrifices. But **after** He had offered Himself up as a victim, **THEN** all the rites of the law came to a close.... The veil of the temple was then rent in twain. True liberty was proclaimed."

It was at "the baptism of Christ that the Gospel began to be promulgated.... Christ would then be manifested -- to undertake the government of His people.... The angel then here [in Daniel 9:26] asserts: **Christ would die.**" Only **after** that, would the Romans under General Titus come and destroy the temple in Jerusalem.

"Although the Roman army which would destroy the city and sanctuary did not appear immediately -- yet the Prophet assures them [Daniel's contemporaries] of its arrival [in due course of time].... Titus...would overthrow the city and national polity, and utterly put an end to the priesthood and the race, while all God's favours would at the same time be withdrawn....

"Prophecy was fulfilled, when the city was captured and overthrown -- and the temple utterly destroyed by Titus.... The passage [Daniel 9:24-27] marks generally the **change** which took place directly **after** Christ's resurrection, when the obstinate impiety of the people was detected fully.

"They were then summoned to repentance.... After the grace of Christ **had** been rejected obstinately, then the **extension of abominations** followed. That is, God overwhelmed the temple in desecration, and caused its sanctuary and glory to **pass away utterly.**"

Commenting on Daniel 9:24, also Matthew Henry wrote<sup>99</sup> of Jesus: "He came to '**seal up the vision and prophecy**'.... He 'sealed them up.' He put an end to that method of God's discovering [or disclosing] His mind and will -- and took another course, by **completing** the **Scripture-canon** in the New Testament which is the **more sure Word** of prophecy **than that 'by vision.'**"

#### **66. Judisch: Daniel 9:24f teaches the cessation of miracles by 70 A.D.**

The conservative-Lutheran Rev. Professor Douglas Judisch was Assistant Professor of Biblical Studies and Old Testament Exegesis at Concordia Theological Seminary (Fort Wayne). In his 1978 book *An Evaluation of Claims to the Charismatic Gifts*, he gave a masterful analysis from Scripture as to why miracles would necessarily cease upon the completion of the Holy Bible. In that book, Judisch rightly stated<sup>100</sup> the following:

"We must see the prediction made by Gabriel in Daniel 9:24, as reaching fulfillment by the time of the Roman annihilation of Jerusalem in 70 A.D. One development that was to take place by this date, is that God was to 'seal up vision and Prophet' (*lchtōm chazōn w'Nābīy*).... The term *Nābīy* ('Prophet') in the Old Testament, means -- in all non-perjorative instances -- one who utters words taught by the Holy Spirit....

"*Chazōn* and *Nābīy* are collective nouns, referring to prophetic visions and prophets in general.... Once *chazōn* and *Nābīy* be acknowledged as collective nouns, no grounds exist for restricting them to any particular kind of prophecy -- whether merely messianic prophecy, or even Old Testament prophecy in general....

"Since neither the context nor the analogy of faith requires any qualification, we must see these terms as embracing all instances of the gift of prophecy, regardless of time or circumstance." So, as to be seen below, revelation would cease with the completion of the New Testament.

Continued Judisch: "Just as important as a correct interpretation of the nouns *chazōn* and *Nābīy*...is a proper understanding of the verb in the phrase 'seal up (*la-chtōm*) vision and Prophet.' The most frequent meaning of *chātām* (present here in the infinitival form *la-chtōm*), is: 'seal up, fasten up.' Thus the Jewish commentators Jepheth ibn 'Ali and Pseudo-Saadia saw Daniel's prediction fulfilled in the fact that 'no Prophet has arisen since the second temple'" was destroyed in 70 A.D.

"In Daniel 9:24b," Judisch goes on, "the most common meaning of **chātām** -- as previously stated -- is: 'seal up, fasten up'.... This same word, in the same form, is used earlier in verse 24(a): namely in the second infinitival phrase *la-chtōm chattā'ōth* ('to seal up sin') -- evidently meaning 'to halt the progress of sin'.... *Chātaam*, when applied to sins, basically signifies not 'ratify' but 'fasten up'....

"In Daniel 12, this same concept of sealing something is connected with prophetic words.... *Chātām* is even used in apposition to the verb *sātām* -- which means 'stop up, shut up' (vv. 4,9). Thus, according to Daniel 9:24-27, prophetic vision and Prophets were to be sealed up by the time of the Roman destruction of Jerusalem.

"There could be no further dispensation of the gift of prophecy after the year 70. The reason, of course, is that by this time the Messiah promised by the Old Testament Prophets would have come.... Once His arrival was announced to many nations by the New Testament Prophets, there would be no need of further Prophets.

"As to the prophetic gifts -- aside from prophesying itself -- we should count the gifts of prophetic knowledge and discerning of spirits as aspects of the 'vision' mentioned in Daniel 9:24. And we must remember that speaking in unlearned tongues is essentially a kind of prophecy -- since it is the utterance of words taught by the Holy Spirit.

"The gifts of healing by command and performing other miracles, moreover, consistently serve in Scripture as signs authenticating the Prophet [even in Old Testament times]. We may

safely assume, therefore, that when the gift of prophesying itself came to an end -- so did the other prophetic gifts....

"That end came with or soon after the death of the Apostle John. For God gave no further gifts of prophecy after A.D. 70."

### **67. Zechariah 9-14: true prophecy terminates in Christ's Apostles' lifetime**

Zechariah chapters 9 to 14 predicted several very important events during the generation when Christ would come down into this World. *Cf.* Matthew 23:26,35-36 & 24:1,15,24-28.

Those events include the following. First, Christ's entry into Jerusalem on Palm Sunday (Zechariah 9:9f *cf.* Luke 19:35f). Second, His betrayal by Judas (Zechariah 11:12f *cf.* Matthew 26:15 & 27:9f). Third, His crucifixion (Zechariah 12:10f & 13:1,6f *cf.* John 19:34 & Matthew 26:31). Fourth, His ascent from the Mount of Olives (Zechariah 14:4f *cf.* Acts 1:7-12). Fifth, His miraculous outpouring of His Spirit on Pentecost Sunday (Zechariah 10:1 & 12:10a *cf.* Acts 2:1f,17f). And sixth, His 70 A.D. destruction of Jerusalem and her false-prophets through the Roman armies as His unwitting agents (Zechariah 10:2f & 11:3-9f & 11:15-17 & 13:2-5 & 14:1-2 *cf.* Matthew 24:11,24 and Second Peter 2:1).

In that future generation between the death of Jesus around the middle of the year 31-32 and the later 'death' of Jerusalem less than forty years later in A.D. 70 (*cf.* Matthew 23:33 to 24:28), God would wipe out the goat-like false-prophets alias the pseudo-messengers and idol-shepherds from the bosom of His true people. Zechariah 10:1-3. Those false-shepherds would howl when Christ would dispossess them of His sheep, before the middle of the year A.D. 66-67. *Cf.* Zechariah 11:3-5 with Matthew 24:4-22. For Christ would then take three kinds of **false-shepherds** (such as the Pharisees and the Sadducees and the Herodians) -- and leave **them** to the Romans, who would slaughter them and their adherents in 70 A.D. Zechariah 11:6-8 *cf.* vv. 15f.

In that day God would cut off the names of the idols from out of the land -- and also remove those 'prophets' with unclean spirits from the land. **THEN, if anyone would still CONTINUE to 'prophecy'** -- even his own father and mother would say to him: "You shall not live! For **you are speaking lies in the Name of the Lord!**" And his father and mother would pierce him through -- **if he kept on 'prophesying.'**

Then, after they had 'prophesied' -- each of these three kinds of **false** shepherds or 'prophets'...would himself become "ashamed every one of his **own** vision." Neither would he keep on wearing the Prophet's gown, in order to keep on deceiving. But he himself would then admit: "I am **no** Prophet!" Zechariah 13:2-5.

**When** would that glorious unmasking of such false-prophets and the termination of all prophesying (both false and true) begin to occur? During the age of the Messiah! For in 13:2-6 & 14:4, Zechariah added: "**Then**, someone shall say to Him -- 'What are these wounds in Your hands?' ... And His feet shall stand in that day upon the Mount of Olives" -- namely, in the days of His crucifixion and subsequent ascension.

## **68. Calvin: Zechariah condemned the later pseudo-prophets as anti-Christian**

On those latter-mentioned verses in Zechariah, the great Protestant Theologian Rev. Professor Dr. John Calvin made useful comments. Stated the genius of Geneva:<sup>101</sup> "The Word of God not only shows the way to us -- but also uncovers all the delusions of Satan....

"Whosoever then desires to perform all the duties of a good and faithful Pastor, ought firmly to resolve not only to abstain from all impure doctrines and simply to assert what is true -- but also to detect all corruptions which are injurious to religion; to recover men from the deceptions of Satan; and, in short, avowedly to carry on war against all superstitions....

"God then here reminds us that the Church cannot stand -- except false teachers be prevented from turning truth into falsehood, and from prating at their pleasure against the Word of God.... He calls them first 'prophets' -- and then 'unclean spirits' [Zechariah 12:2]. The name of 'prophets' is conceded to them -- though they were wholly unworthy of so honourable a title.

"As ungodly men ever boast themselves in an audacious manner and hesitate not to pretend God's Name, so that they may more boldly proceed in deceiving -- hence it is, that Scripture sometimes concedes to them a name ['prophets'] which they **falsely** claim.... All false-teachers claimed this title with great confidence, and maintained that all the errors they spread abroad were revealed to them by the Spirit. 'Be it so, then; but ye are **lying**-spirits!'

"Now, then, as to this title ['prophet'] -- there is no obscurity in what the Prophet [Zechariah] means. And by way of explanation, he adds 'the unclean spirit' -- so that he might distinguish those vile men from the faithful Ministers of God. [It is] as though he had said: 'They indeed declare that they have drawn down the Spirit from Heaven -- but it is the spirit of the devil; it is an unclean spirit'....

"As then a false and diabolical faction had then prevailed, Zechariah calls them 'prophets' -- as though they were all such. For they were heard [or mistakenly heeded] as the Lord's servants, during that disorder.... Now after religion had been for a time neglected and even trodden almost under foot -- Zechariah says that the faithful, when they shall have repented, would be endued with so much zeal for true religion as that neither father nor mother would tolerate an ungodly error [even] in their own son but would lead him to punishment....

"This zeal, **under the reign of Christ**, is approved by God. For Zechariah does not here confine what he teaches to the time of the law -- but shows what would take place when Christ came: even that this zeal, which had become nearly extinct, would again burn in the hearts of all the godly.

"It then follows that this law was not given only to the Jews, as some fanatics verily imagine who would have for themselves at this day a liberty to disturb the whole World. But the same law also belongs to us....



"At this day, thieves and robbers and sorcerers are justly punished. Doubtless those who as far as they can, keep on destroying souls; who by their poison keep on corrupting pure doctrine, which is spiritual food; who keep on taking away from God His own honour; who keep on confounding the whole order of the Church -- doubtless such men ought not to escape unpunished....

"The greatest of all crimes, as I have already said, does not come up to this horrible and monstrous wickedness.... When therefore what is false is brought forward in the Name of God -- is he [the false-prophet] not...forced to undertake the office of the devil; to renounce himself; and to deny that he is God?" Surely so!

"Zechariah now declares: 'Ashamed...shall all the "prophets" be in that day -- every one [then ashamed] of his own "vision" which he shall have "pro-phetied".... With great impudence they [had] boasted themselves to be God's 'Messengers'.... The Prophet ridicules this sort of pride, and seems to say: 'Well, let all their trumperies be prophecies; and all their babblings, let these be **for a time** counted as oracles! But when they shall thus prophesy -- the Lord will **at length** 'make them every one ashamed of his "vision"....

"The Prophet no doubt speaks of impostors, who were then numerous among the Jews. And there were also women who boasted that they were favoured with a prophetic spirit. And the true Prophets of God had to contend with these sorceresses...who had ever intruded themselves, during a confused state of things, and undertook the office of teaching [*cf.* Matthew 22*f*; 24:3:5; 24:11; 24:24; Acts 13:6*f* & 19:13*f*; First Timothy 1:20; 4:1-3; Second Timothy 1:15*f*; 3:1-9; 4:3-4; Second Peter 2:1-22; First John 2:22*f*; 4:1-6; Second John 7:11; Jude 4-13; Rev. 2:15 & 2:20*f* ]....

"God's power would then be conspicuous, in putting enemies to flight.... He says: 'His feet shall stand on the Mount of Olives!' **He does not here promise a miracle**, such as even the ignorant might conceive to be literal.... All these things I know are explained allegorically -- that Christ appeared on the Mount of Olives when He ascended into Heaven..., and that the Apostles might proceed into the various parts of the World in order that they might assail all the nations [thus John á Marck]....

"God's hand would be sufficiently conspicuous whenever His purpose was to aid His miserable and afflicted Church.... What does this mean? Even that the glory of the God of Jerusalem will be so great -- that His temple [the Christian Church] will be visible above all other heights!"

## **69. Matthew Henry: Zechariah says Christ would challenge all false-prophesying**

Also according to the great Rev. Dr. Matthew Henry, Christ's incarnation and death would wind up true prophesying and challenge all false-prophesying. Indeed, the latter would continue – and should constantly be combatted.

"He takes away the guilt of sin by the blood of His cross. 'In that day,' in the Gospel-day" (explains Henry),<sup>102</sup> "'there shall be a fountain opened'.... 'Idolatry' shall be quite

'abolished' and the people of the Jews shall be effectually cured of their inclination to it.... In the ready '**conversion**' of many [of the Jews] to the faith of **Christ**...they were **taken off from making an idol of the ceremonial law** as the **un**believing Jews did....

"**'False-prophecy'** shall also be '**brought to an end**'.... 'I will cause the prophets and the unclean spirit' -- the 'prophets' that are under the influence of the 'unclean spirit' -- to 'pass out of the land'....

"The [Old Testament] Church of the Jews, when they were addicted to idols, did also dote much upon false-prophets who flattered them.... They had put Christ to death under that character; and after that, there arose many 'false-christs' and 'false-prophets' and 'deceived many' (Matthew 24:11)....

"It is here [in Zechariah 13:1-5] foretold that false-prophets -- instead of being indulged and favoured -- should be brought to condign punishment.... When any shall set up for a 'prophet' but shall 'speak lies in the Name of the Lord' -- shall preach that which tends to draw people from God and to confirm them in sin -- his own parents shall be the first and most forward to prosecute him for it.....

"False 'prophets' should themselves be convinced of their sin and folly, and let fall their pretensions.... 'The "prophets" shall be ashamed every one of his vision'....

"This pretender, as a true penitent, shall 'undeceive' those whom he had imposed upon. He shall say: "I am no 'prophet' as I have pretended to be; was never designed or set apart to the office.... I was never taught of God to prophesy, but taught of man to keep cattle!"

## **70. Judisch: Zechariah says all 'prophecy' since Apostles is pseudo-prophecy**

As regards Zechariah chapter 13, Professor Judisch rightly points out:<sup>103</sup> "The 'prophets' in verse 2 are conjoined with 'the unclean spirit' -- that is, Satan.... In the passage before us, then, the term *nāb̄ȳ* means 'a **self**-proclaimed prophet'; and *nāb̄ā*, 'claim to prophesy.'

"Particularly colorful parallels of this usage are First Kings 22:19-23, where God allows an evil spirit to possess a group of **self**-proclaimed 'prophets' -- and Jeremiah 14:13-16. What is of interest at this point -- in Zechariah 13 -- is that, in the time Zechariah here predicts, people immediately recognize that a man is a spurious 'prophet' from the mere fact that he **claims** to utter words taught by the Holy Spirit.

"So it is that if anyone 'prophesies' again, he is automatically guilty of deceit in the name of the Lord (v. 3a). Indeed, he is condemned to death merely on the grounds of his **claim** to the power of prophecy (v. 3b)....

"This assertion does not imply that 'deceit' is necessarily deliberate. There have probably been very few cases of intentional religious deception by human beings (as opposed to demons). From Eve on down, most who have deceived others -- have themselves been deceived....

"Thus, Zechariah speaks of a time in which prophecy would be a thing of the past. As C.F. Keil<sup>104</sup> observed: 'This case that **a man is regarded as a false-prophet and punished in consequence SIMPLY because he 'prophesies'** -- rests upon the assumption that **at that time there will be no more Prophets** and that God will not raise them up or send them any more'....

"**When** is this cessation of prophecy that Zechariah predicts, supposed to occur? Verses 2 and 4 begin with the phrase *w'hāyā bayyōm hahū* ('and it shall come to pass on that day'). In the Old Testament generally, 'that day' is the day of Yahweh; the day of the appearance of the Lord; the messianic era. So it is that Amos, writing some two centuries prior to Zechariah, prophesied: 'On that day, I will raise up the tabernacle of David that has fallen down' (9:11-12) -- a passage the Apostle James applied to his own time (Acts 15:16-17).

"The immediate context of Zechariah 13:2-6, similarly indicates the setting of the messianic era. For the 'day' of 13:2 refers back to the day of victory of the spiritual Judah (the Apostles and their followers down the centuries) over concerted persecution (12:2-9) and the mourning of the spiritual Jews for the Messiah Whom they pierced (12:10-14 *cf.* John 19:34-36 and Acts 2:36-38). In the even more immediate context, 'that day' is the point in history at which 'there shall be a fountain opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness' -- pointing ahead to the shedding of the Messiah's blood in His atoning death (13:11 *cf.* Matthew 26:28 & John 19:34-35).

"Likewise, in the verses directly following the passage under consideration, **the** Shepherd -- the Man Who stands next to the Lord of hosts, Who is struck down by divine command -- is certainly the Messiah. And the scattering of His flock (Zechariah 13:6-7) refers to...the Apostles -- as our Lord Himself testifies (Matthew 26:31 & Mark 14:27). Thus Zechariah 13 tells us that prophecy is to cease at some point during the messianic era -- never to revive.

"The messianic era was to be a prophetless age. The reason for its lack of prophetic gifts (although Zechariah does not explicitly state it) is, of course, the very fact that the Messiah -- **The** Prophet *par excellence* -- has at last arrived and has duly been proclaimed by those who saw Him shed His blood 'to cleanse them from sin and uncleanness' (13:1). It follows then from Zechariah 13 that, after that initiation of the messianic era which we call the apostolic age, authentic prophecy ceased."

## **71. Malachi implies revelation was to be completed at time of John and Jesus**

The canon of the Old Testament was closed with the inscripturation of the Book of the Prophet Malachi. After that time, there would be no more miracles and no more Prophets for some four hundred years -- until the time of the coming of John the Baptizer and the Lord Jesus, as predicted. Malachi 3:1f.

Thereafter, likewise, since the miraculous arrival of John and Jesus and their own apostolic generation and the inscripturation of the New Testament -- there would be no further

miracles for very many centuries. Indeed, not till the resurrection of John from the dead -- at the time of the final return of the Lord Jesus. Malachi 4:1f.

On the one hand, as the last book in the Old Testament, Malachi looks back to Moses as the author of the first books in the Old Testament. On the other hand, Malachi also looks forward to the recurrence of miracles at the first advent of John the Baptizer's greater co-messenger -- The Angel or The Messenger of The Covenant, the Lord Himself. Malachi 2:6-15 & 3:1 to 4:5f.

Mighty miracles would be launched for the Church with and soon after that mightiest of all miracles -- the resurrection of the Lord Jesus Christ from the dead. "To you that fear My Name, the Sun of righteousness shall arise with healing in His wings. And you shall go forth and grow up like calves at the stall -- and you shall tread down the wicked...in the day that I shall do this, says the Lord of hosts." Malachi 4:2-3.

Malachi's predictions are clearly eschatological. Indeed, they refer to both the beginning and the end of the then-future Messianic Age.

At its beginning, God would send the Baptizer Elijah-John the Prophet -- to preach repentance from man's transgression of the books of the Law. At its end, God would produce the book of remembrance -- for those who feared the Lord. Malachi 3:16 to 4:5f.

On the above texts, the great Protestant Reformer Calvin commented<sup>105</sup> of Malachi that "at the end of his Book -- he exhorts the people to continue in their adherence to the pure doctrine of the Law.... This he did, because God was not afterwards to send Prophets in succession as before.....

"It was His purpose that the [B.C. 400f] Jews should have a stronger desire for Christ -- they having been [since Malachi] for a time without any Prophets.... I have no doubt but he was the last of the Prophets. For he bids the people to adhere to the doctrine of the Law, until Christ should be revealed."

Of Malachi 3:1, Calvin remarked: "This passage ought doubtless to be understood of John the Baptist, for Christ Himself so explains it [Matthew 17:12f].... Since John the Baptist was the messenger of Christ, the beginning of the verse can be applied to no other Person.... He [John the Baptizer] calls Christ...the Messenger of the Covenant [Matthew 3:3-17]....

"When the Prophet then says that *the Day [of the Lord] would come*, he refers I think to the first coming of Christ.... The Law and the Prophets were unto John. Matthew 3:13.... The Prophets were the interpreters of Moses.... The object of the Prophet was to make the Jews attentive to that doctrine which had been delivered to them from above by Moses and the Prophets, so as not to depart from it even in the least degree....

"Though God by ceasing to speak to you, may seem to let loose the reins so as to allow every one to stray and wander in uncertainty after his own imaginations -- it is yet not so! For the Law is sufficient to guide us, provided we shake not off its yoke nor through our ingratitude bury the light by which it directs us....

"In this passage [Malachi 4:5] -- the Prophet declares that prophetic teaching would be again renewed.... When God showed mercy to His people, He would open His mouth.... Christ Himself...said that John the Baptist was the Elijah who had been promised. Matthew [11:7f &] 11:10....

"If we wish to derive benefit from what the Prophet teaches us, we ought especially to welcome Christ.... Grant, Almighty God, that...we may strive to profit more by the various helps which Thou has provided for us; so that the Law, the Prophets, the voice of John the Baptist, and especially the doctrine of Thine only-begotten Son, may more fully awaken us...until we shall at length obtain the victory...Thou has promised...to all who faint not but wait for the coming of the great Redeemer. Amen!"

Commented Keil and Delitzsch:<sup>106</sup> "The New Testament gives us a sufficient explanation of the historical allusion or fulfilment of our prophecy [Malachi 3:1f & 4:4f]. The Prophet Elijah, whom the Lord would send before His own coming, was sent in the person of John the Baptist.

"Even before his birth, he [John the Baptizer] was announced to his father by the angel...as the promised Elijah.... He [John] would turn many of the children of Israel to the Lord their God [*viz.* Jesus Christ] -- and go before Him in the spirit and power of Elijah to turn the hearts of the fathers to the children and the unbelieving to the wisdom of the just. Luke 1:16f....

"Christ Himself...only assured the people (in Matthew 11:10 *sqq.* and Luke 7:17 *sqq.*) that John was the messenger announced by Malachi and the Elijah who was to come." In addition, He "also told His disciples (Matthew 17:11 *sqq.* and Mark 9:11 *sqq.*) that Elijah, who was to come first and restore all things, had already come -- though the people had not acknowledged him....

"The Prophet Elijah predicted by Malachi, appeared in John the Baptist. So did the Lord come to His temple, in the appearing of Jesus Christ. The opinion...was very widely spread among...[Roman] Catholic commentators...that our prophecy [Malachi 3:1f & 4:4f] was only provisionally fulfilled in the coming of John the Baptist and the incarnation of the Son of God in Jesus Christ, and that its true fulfilment will only take place at the second coming of Christ to judge the World in the actual appearance of the risen Elijah by which it will be preceded." Yet this opinion, however, insisted Keil and Delitzsch, "is not only at variance with the statements of the Lord [Jesus] concerning John the Baptist...but has no tenable foundation in our prophecy itself....

"The Day of the Lord which they announce as the Day of Judgment, commenced with the appearance on Earth of Christ the incarnate Logos.... This judgment burst upon the Jewish nation not long after the ascension of Christ. Israel rejected its Saviour, and was smitten with the ban at the destruction of Jerusalem in the Roman War [of A.D. 66-70].... After Malachi, no Prophet arose in Israel, until the time was fulfilled when the Elijah predicted by him appeared in John the Baptist -- and immediately afterwards the Lord came to His temple, that is to say, the incarnate Son of God....

"Christ came not to destroy the Law or the Prophets, but to fulfil them. Upon the Mount of Christ's Transfiguration therefore there appeared both Moses the Founder of the Law and Mediator of the Old Covenant and Elijah the Prophet as the Restorer of the Law in Israel, to talk with Jesus of His decease which He was to accomplish in Jerusalem. Matthew 17:1 *sqq.*; Mark 9:1 *sqq.*; Luke 9:28 *sqq.*" This was "for a practical testimony to the Apostles and to us all that Jesus Christ Who laid down His life for us, to bear our sin and redeem us from the curse of the Law [Malachi 4:4-6] -- was the beloved Son of the Father Whom we are to hear."

This then is what the Triune Jehovah said: "You must remember the Law of Moses My servant, which I commanded him at Sinai for all Israel" -- for all the people of God. "Behold, I will send you Elijah the Prophet," John the Baptizer -- "before the coming of the great and dreadful day of the Lord," the Lord Jesus Christ. Malachi 4:4f.

## **72. John fourteen does not teach miracles continue also after apostolic age**

The Old Testament ended with predictions -- Malachi 3:1f and 4:4-6. Those predictions would be fulfilled at the miraculous advent of Elijah-John the Baptizer and the even more miraculous advent of the virginally-conceived Lord Jesus Christ Himself. He would speak wonderful words and do marvellous works.

Indeed, in John 14:10-12 He Himself predicted that His Apostles would do even greater works than those. It is to that passage, John 14:10-12, that we must therefore now turn.

Many Pentecostalists and other advocates of ongoing miracles today, allege John 14:12 teaches that miracles would keep on occurring as long as there are true believers here on Earth. Yet, properly understood, the verse far rather **implies that the occurrence of miracles would cease at the end of the apostolic age**. The following considerations will make this clear.

Jesus was here talking not to all Christians everywhere and in all times -- nor even to most of His first-century disciples in general. He was here talking, directly, only to His twelve Apostles -- there, and then. Matthew 26:14-17f; John 13:2-6; 14:5-12; 15:26-27; 16:1-17; 17:6-20 *cf.* 20:19-24.

Only obliquely -- and even then indeed only in part -- is this verse John 14:12 at all applicable, normatively, to non-apostolic believers in the first century A.D. Only still more obliquely does it apply to all believers today.

For Christ was here urging His troubled **Apostles** (14:1-8) not to question His departure from **them**. He was soon to leave them, at His death and subsequent glorification (14:2).

Yet they needed to trust Him fully regarding the matters of His impending crucifixion, resurrection, and ascension into Heaven (14:6-11). Indeed, as they truly trusted Him, they too -- through the power of His Holy Spirit even then indwelling them -- would increasingly do Christ's works, and especially speak His **words**.

Declared Jesus to His **Apostles**: "The **WORDS I am speaking to you**, I **speak** not from Myself.... The Father Who lives within Me, keeps on doing His works [namely also that of **speaking** through Me].... Truly, I tell **you** -- he [of **you**] who keeps on trusting in Me, shall also do the works I am doing [*viz.* the works of **speaking etc.**]. And he shall do **greater** works than these [**words** of Mine] -- **because** I am going to My Father.... Whatever you ask [by **words**] -- that **I** will do!"

So "**ask**" by means of **words**, Jesus urged His **Apostles**. Then, He assured them: "I will do it!" Again He commanded them all: "Keep My Commandments," and "keep My **words**!" John 14:10-15,23-26 *cf.* 15:20,26 & **16:13** (*q.v.*). Indeed, all miracles were -- just like the sacraments still are -- merely visible **words**. Like the ongoing sacraments, also miracles (as long as they lasted) derived their meaning only from God's audible **words** -- His **audible** words which **then** accompanied them.

Now here in John chapter fourteen, Jesus was announcing His departure **from His Apostles** -- because of His then-impending death. At the same time, however, He was also promising that He would **soon** come back to **them** once more. That He did at His resurrection, after which He would teach "the **Apostles** whom He had chosen" -- teach **them**, here on Earth, for a further forty days -- until His ascension into Heaven. John 14:2 & 20:9f to 21:23f with Acts 1:1-3f.

After His ascension, Christ would indeed come back to them permanently -- but in the Person of His Holy Spirit. He would come and indwell His Apostles (and others) on Pentecost Sunday. John 14:3,16-20,26 *cf.* 15:26-27 & 16:1-17.

It is of course true that on Pentecost Sunday Christ in His Spirit came to indwell not just His Apostles but also the rest of His Church. Yet it will not do to reason from this -- that therefore also every member of the rest of His Church would himself or herself each perform the same miracles which the Apostles performed.

Acts 2:17f indeed teaches that God poured out His Spirit on all members of His flesh -- alias His body, the Church. It teaches too that, as a result, the Israelites' sons and daughters would prophesy -- and also that their young men would see visions and their old men would dream dreams.

Yet Acts 2:17f does **not** teach that **all** of the sons and daughters of the Israelites would prophesy; nor that **all** of their young men would see visions; nor that **all** of their old men would dream dreams. Still less does it teach that each or even all of the above would perform also various other **miracles**. Indeed, on the strength of First Corinthians 12:29f, we can be quite sure that they did **not**. Still less does it follow that **any** post-apostolic Christians did (or could have done) **any** miracles.

For even Pentecostalists concede that not all Christians do, or should, perform miracles. Yet also Pentecostalists rightly realize that all Christians -- even the very youngest and the least gifted -- should certainly **testify** about the **words** of Jesus.

Consequently, John's phrase "greater works than these" -- meaning that greater works would be done by certain others than even Jesus Himself had done -- relate **not** at all to doing greater **miracles**. No. Instead, the words relate rather to giving a greater **verbal testimony**.

Fully equipped by Christ's Holy Spirit on Pentecost Sunday, especially the Apostles would start doing more extensive "works" than Jesus Himself had done during His Own state of humiliation while here on our Earth. Formerly, His then-not-yet-exalted human nature was confined to Palestine alone.

However, after His ascension, Jesus would dwell specifically in Heaven. Yet thenceforth, *via* His outpoured Holy Spirit indwelling earthly Christians -- *viz.* after Pentecost Sunday -- Jesus (in and through His Spirit-indwelt disciples), like each and every one of those early disciples themselves, would keep on testifying everywhere and even unto the very ends of the Earth.

Nevertheless, even though all Christians especially of the apostolic age shared in this great testimony, it was specifically the **Apostles** who were to be sent forth to preach. As Jesus Himself had promised His Apostles: "I say unto **you**, he who keeps on trusting in Me -- the **works** that I do, **he too shall do**. And he shall do **GREATER works** than these [I am now doing], BECAUSE I am going to My Father....

"Whatever **you** [My **Apostles**] shall ask in My Name, that **I** will do.... The Father...shall give **you** another Comforter, so that He may keep on dwelling with[in] you forever.... We [Father/Son/Spirit] will come to him, and make our dwelling-place with him.... The Comforter, the Holy Spirit Whom the Father will send in My Name -- He shall teach **you** all things."

That this applied **specifically** to the **twelve Apostles**, is seen also in John 20:21-24 and Acts 1:1-14. In the first passage, Jesus said specifically to **ten** of them (excluding Judas and Thomas): "As My Father has sent Me, even so I send you!" John wrote that when Jesus had said this, He breathed upon and said to **them**: "Receive the Holy Spirit! Whosoever's sins **you** remit, they are remitted to them; and whosoever's sins **you** retain, they are retained." Then, under inspiration of the Holy Spirit, John himself added: "But Thomas, one of the **twelve** -- called Didymus -- was not with them when Jesus came."

In the second passage, Luke -- referring back to his gospel -- wrote: "The former treatise I have made...about all that Jesus began both to do and teach until the day in which He was taken up after He through the Holy Spirit had given Commandments unto **the Apostles** whom He had chosen. To **them** also He showed himself alive after His suffering, by many infallible proofs, being seen by them forty days -- and speaking [**to them**] about the things pertaining to the Kingdom of God. And, being assembled together with **them**, He commanded **them** that **they** should not depart from **Jerusalem**, but wait for the promise of the Father which, He said, **you** have heard from Me. For John truly baptized with water. But **you** shall [**in ten days**] be baptized with the Holy Spirit.'

"When **they** therefore had come together, **they** asked of Him, saying, 'Lord, will You at **this** time restore again the kingdom to Israel?' Then He said to **them**, 'It is not for **you** to



know the times or the seasons, which the Father has put in His own power. But **you** shall receive power, after the Holy Spirit has come upon **you**; then **you** shall be witnesses to Me both in **Jerusalem** and in all **Judea** and in **Samaria** and unto the uttermost part of the Earth [probably meaning the extreme west of Europe].'

"Then, when He had spoken these things, while **they** beheld, He was taken up.... Then **they** returned to **Jerusalem** from the **Mount of Olives**.... And when **they** had come in, **they** went up into an upper room where abode both **Peter** and **James** and **John** and **Andrew**; **Philip** and **James** and **John**; and **Andrew**, **Philip** and **Thomas**; **Bartholomew** and **Matthew**; **James** the son of Alphaeus and **Simon**...and **Judas** the brother of James. **These** all continued with one accord in prayer and supplication -- together with the women and Mary the mother of Jesus and with His brothers."

Peter then called for the election of a new **twelfth Apostle** to replace Judas Iscariot, "so that he may take part of this ministry and **Apostleship**.... And the lot fell upon Matthias; and he was numbered with **the eleven Apostles**." Acts 1:15-26. "And when the day of Pentecost was fully come **they** were all with one accord in one place..., and **Peter** standing up **with the eleven** lifted up his voice...and signs were done **by the Apostles**." Acts 2:1-14,32,42f.

For yet further proof that the above applied not to all Christians nor even to all of those disciples either then or now, but specifically to **the twelve Apostles** -- see our **extended excursus** in the **footnotes**.<sup>107</sup> We will also deal with this matter in our main text later below.<sup>108</sup>

### **73. What did Christ here in John 14:12 mean by "greater works"?**

In John 14:12, Christ said to His Apostles: "Truly indeed I say to you -- also he who believes in Me shall do the works I do; and he shall do greater works than these -- because I am going to My Father." Rightly to understand this phrase, one needs to obtain exegetically the right answers to the following questions about it.

1) To what category of persons was this phrase addressed? 2) To what percentage of persons within that category was it addressed? 3) Was it only possible or was it quite certain the persons concerned would fulfil the matter predicted?

4) Could and would all of the Saviour's Christian contemporaries, or could and would only some of them act in the way predicted? 5) Would the works concerned, be miraculous or not?

6) Would the works concerned, consist principally of words -- or not? 7) Would those works be greater in quality or greater only in quantity than the works Jesus Christ Himself did?

8) Would such works as performed by only one Christian concerned, or would only the total of such works as performed by all the Christians concerned, thus exceed those of Jesus?

9) Would those works concerned, in the last analysis, be those of the Christians involved -- or would they, in the last analysis, be those of Christ Himself?

First, Christ was here speaking directly **only to His twelve Apostles**. He was not here speaking directly to all of His disciples or followers. Still less was He here speaking to all Christians of all age-groups (prenatal and postnatal) that would ever live until the very end of world history.

Second, Christ was here speaking directly to **all** of His Apostles -- *viz.* **collectively** -- rather than directly to just one or two of them (or even to each one individually). He was not saying that any or every one of them singlehandedly would perform greater wonders than the mighty miracles He Himself singlehandedly had already performed (such as raising the dead *etc.*). Instead, He was saying that all of them together would cumulatively do greater works of testimony than He had yet done.

Third, Christ did not here say that His Apostles **could** do "greater works" -- if they only believed hard enough; and only believed that they could. Instead, He here said that they altogether **would** (collectively and irresistibly and inevitably) indeed **do** "greater works" than He Himself had thus far done.

Fourth, **Christ did NOT here say that EACH of his DISCIPLES would do MORE power-MIRACLES than He had done. But He here said that ALL those (APOSTLES) who kept on trusting Him would CUMULATIVELY do greater WORKS (and especially emit more WORDS) than He had done in His unexalted human nature up till then and before His resurrection from the dead and His ascension into Heaven.**

Fifth, this word "WORKS" (*erga*) -- as used in John 14:10-12 -- apparently means especially "**WORDS**" (and not miracles). Also elsewhere in Scripture, *erga* frequently means **non-miraculous** works. *Cf.* Matthew 5:16 & 11:2 & 23:3-5 & 26:10 & Mark 13:34 & 14:6 *etc.*

Sixth, those "greater works" -- as the context shows (John 14:**10-12**) -- do not relate to the performance of physical miracles. Instead, they relate to "greater works" than the great "works" or "the words" of **Gospel-preaching and sin-forgiveness through faith or belief in Christ** which Jesus Himself had thus far "work-ed."

Seventh, those "greater works" or "words" that the Apostles would do, would not and **COULD NOT be greater in QUALITY** than the miraculous works of Christ Himself. For He: had raised the dead; would ascend into Heaven; and would then soon pour forth His Spirit into His Church on Pentecost Sunday like a rushing mighty wind and with tongues of fire. So those Apostles, whether in their persons or in their works, could not possibly be "greater" or even anything nearly as great as Jesus Himself -- qualitatively. Thus Paul the Apostle indeed resuscitated the just-fallen Eutychus; but the "greater" Jesus resurrected the four-days-dead and decomposing corpse of Lazarus. *Cf.* John 11:14,17,39 -- and Dr. Zöckler on Acts 20:9-10 (*q.v.*).

Eighth, it is not likely that even all of the Apostles put together performed anything like the quantity of the miracles Christ Himself performed. Yet the "greater works" or "**words**" that the twelve would do, **WOULD indeed be greater in QUANTITY** than those of the unexalted Christ -- **because** after Pentecost Sunday, the Apostles' "works" or "words" for the Lord would become **international** -- and stretch **over many decades**. On the other hand, the unexalted Christ's previous "works" were localized in Palestine alone -- and stretched only over His Own short official human ministry of less than four years here on Earth.

Last, once exalted on His heavenly throne, it would be Christ Himself (through His outpoured Spirit) Who would be doing those "greater works" or "words" in and through His Apostles. So even those "greater works" would ultimately be **His**, rather than theirs.

Indeed, the Spirit of the ascended Christ worked not only *via* the testimony of the Apostles. That Spirit worked also *via* the testimonies of all of their non-apostolic Christian associates too -- and, indeed, also down throughout the ages, in the joint and several testimonies of all Christians until the very end of World History.

We conclude, then, that Jesus in John 14:12 was not at all talking about miracles -- and still less predicting their continuation after the time of His Apostles to whom He was then talking. Interestingly, that is the verdict on this verse given in the history of its exegesis by conservative Theologians.

#### **74. Augustine of Hippo-Regius on those John 14:12 'greater works' than Jesus**

Augustine remarked<sup>109</sup> on John 14:12 anent Christ's words to His Apostles that Jesus "goes on to say: 'BELIEVE ye not that I am in the Father, and the Father in Me? Or else, BELIEVE Me for the very works' sake!' ... But what is this that follows? 'Verily, verily, I say unto you -- he that believeth on Me, the works that I do, shall he do also; and GREATER works than these shall he do, because I go unto the Father! ... If ye shall ask anything in My Name, **I** [Jesus] will do it!' ... And so He promised that He Himself would also do those GREATER works....

"But what, then, ARE those 'greater works?'" -- asked Augustine. WAS it that their [Christ's **Apostles**] very shadows, as they themselves passed by, healed the sick?" No! Did the shadows of **all** Apostles, and not only that of Peter (as specifically stated in Acts 5:15), then fall on the sick? That is not stated! **Nor** is it stated that the **shadow** even of **Peter**, when it in-deed fell upon such sick folk in Jerusalem precisely at that time (though not earlier or later even there nor ever anywhere else) -- actually **healed** them.

Nor does Holy Scripture ever mention that the shadows of non-apostolic associates of the Apostles -- or even the shadow of the Lord Jesus Christ Himself -- ever healed anyone. What then is stated right before the above-mentioned shadow-event? It is not by the shadows nor even by the hands of all of the first-century disciples that cures were stated to have been effected. According to Holy Scripture, it is specifically "by the **hands** of the **Apostles** that many signs and wonders were wrought among the people." Acts 5:12.

However, even if one **assumes**, unlike Augustine, that it was indeed precisely through the **shadows** not just of Peter but indeed of also other Apostles that apostolic healings were then wrought -- it would still not have been the Apostles themselves but precisely the Spirit of Christ within them which would have performed such healings. Explained Augustine: "It is a **MIGHTIER** thing for a shadow, than for the hem of a garment (Matthew 14:36), to possess the power of healing. The one work was done by Christ Himself, the other by them (**the Apostles**). And yet, it was **He** that did both" – either to them; or through them.

Yet it should be noted that the hem of Christ's garment healed **all** who touched it -- whether **they** had faith or not. On the other hand, we are not told that **all** were healed upon whom handkerchiefs from Paul's body were laid. Nor are we told that handkerchiefs from the bodies of any of the other Apostles ever healed anyone. Nor are we ever told that anyone was healed by touching the hem of **their** garments.

In the land of **Gennesaret**, we read, "when the men of that place acquired knowledge about Him [**Jesus**], they sent out into all **that** country round about and brought unto Him all that were diseased, and [they] besought Him that they might only touch the hem of **His garment**; and **as many** as touched, were made **perfectly** whole." Matthew 14:34-36 (*cf.* 9:20).

The later Pauline miracles, even though called special, seems distinctly to have been lesser and not greater wonders than the above. For we are simply told that in the environs of **Ephesus**, "God wrought **special** miracles by the **hands** of **Paul**. So that from his body were brought unto the sick -- handkerchiefs or aprons; and the diseases departed from them and the evil spirits went out of them." That occurred whether those diseases departed as a consequence of those afflicted then being brought into contact with those objects, or not. Acts 19:1,11,12.

We now continue with Augustine's comments on Christ's Own actions and words, as noted in John 14:12. There -- whether in respect of the actions of Jesus, or in respect of the actions of His Apostles -- the emphasis is not at all upon miracles, but rather upon the preaching of and the believing in the Gospel of the Lord Jesus Christ.

Explained the great Church Father of Hippo-Regius anent those words of Christ: "NEVERTHELESS, when He so spake, He was commending the efficacious power of His Own WORDS.... When His disciples PREACHED the GOSPEL, it was not small numbers like themselves but NATIONS also that BELIEVED; and such, DOUBTLESS, are 'GREATER works'.... 'He that believeth in Me, shall do (such works).'

"He is, therefore, NO believer -- who shall NOT do so! ... Let us listen, then, to the **Apostle** -- when he says (Romans 4:5): 'To him that BELIEVETH on Him That justifieth the ungodly -- his **faith** is counted for righteousness.' THIS is the work in which we may be doing the WORKS of Christ."

## 75. Calvin & Warfield & Gaffin & Smith on John 14:12's "greater works"

Rev. Professor Dr. John Calvin has an instructive comment<sup>110</sup> on the same passage John 14:12. Stated Calvin: "The power by which He [Christ] proves Himself [to be] the Son of God, is so far from being bound to His bodily presence -- that it must shine forth in more and even greater examples when He is absent. Now Christ's ascension was soon [to be] followed by the wonderful conversion of the World -- in which His divinity was [to be] displayed more powerfully than when He lived among men....

"We see that the proof of His divinity was not confined to the Person of Christ, but was [to be] diffused through the whole body of the Church.... The **reason** why the disciples [and especially the Apostles] will do **greater** things than Christ, is that when He has entered into possession of His Kingdom **He will demonstrate His power more fully from Heaven**....

"After His departure, the **Apostles** (His mere instruments), did **more excellent works**.... A little later, He Himself plainly declares that **He** will be the **Author** of everything that will be done by the hands of the **Apostles**."

The celebrated Rev. Dr. Benjamin B. Warfield was Presbyterian Professor of Didactic and Polemical Theology at Princeton Christian University (in New Jersey). He wrote<sup>111</sup> regarding John 14:12 that even the modern Faith-Healers do not really profess to do the great miracles which Christ Himself did. For Christ's "miracles on nature," observed Warfield, include "His raising of the dead." Indeed, what modern Faith-Healer has ever claimed to have done likewise -- or even to be able so to do?

Accordingly, stated Warfield of modern Faith-Healers, "much less can they point to their 'healings' as 'greater works' than these. No 'miracles' (in the strict sense of the word) greater than those which Christ did -- have been done by any of His followers. But in and through His followers,

"He has, in fulfillment of this promise (John 14:12) -- manifested the power of the Holy Spirit (foreshadowed and begun at Pentecost) beyond anything witnessed in His lifetime. And He is thus conquering the World to Himself -- through the 'greater works' of His disciples [and more especially through those of His Apostles]. That He refers here to these [non-miraculous] **Spirit-ual** works' -- is generally agreed."

Rev. Dr. Richard Gaffin, Professor of New Testament at Westminster Theological Seminary in Philadelphia U.S.A., rightly denied that the "greater works" (than those which Jesus did) here in John 14:12 refers to miraculous healings. In his book *Perspectives on Pentecost*, Gaffin rightly declared:<sup>112</sup> "Healing and related gifts...are among the '**signs of an APOSTLE**' -- in the broader sense." Acts 2:43 & 5:12-15 & 8:14-18 & 14:2f & 19:6-11 and First Corinthians 9:1-6 and Second Corinthians 12:12.

These apostolic signs, insisted Gaffin further, "**have passed OUT of the life of the Church**.... Contemporary ministries of healing and claims to the 'gift' -- however else they are to be assessed -- are hardly of the same magnitude of unambiguous and sovereign power

displayed in the healing miracles of Jesus and the Apostles. Compare, for example: Matthew 4:23f; Luke 8:43f; John 11:43f; Acts 5:15f; 19:11f.

"Only the most...undiscerning frame of mind will be able to credit the former as the 'greater works' Jesus promised His disciples would do because He was about to go to the Father (John 14:12). This promise almost certainly refers to the worldwide harvesting of the nations with the Gospel, to be accomplished after the ascension and sending of the Spirit. Cf. John 4:34-38."

In his 1994 work *Systematic Theology*, Rev. Dr. Morton H. Smith of Greenville Presbyterian Theological Seminary is clearly anti-pentecostalistic and cessationistic on the matter of miracles. For there he showed<sup>113</sup> *inter alia* that also "John 14:25-26 [as well as John] 16:11-12...indicate that the gifts of 'teaching all things' and guiding 'into all truth' are intended for those disciples [then] present with Christ -- not [for disciples] of all generations.

"The context makes clear 'these things have **I** spoken unto **you** while yet abiding with **you**' (14:24), and He 'shall...bring to your remembrance all that I said unto **you**' (verse 26)." The implications of this for the exegesis of John 14:12, should be obvious -- *viz.* miracles would not outlast the Apostles, to whom Christ was then speaking.

#### **76. Mark sixteen implies the cessation of miracles during the apostolic age**

Many who believe miracles still occur today, refer to Mark 16:17-20 as authority for their view. This passage of the *Textus Receptus* (the Received Text) is not found in the uncials *Codex Sinaiticus* and *Codex Vaticanus*, nor in many other Greek manuscript copies of the Word of God. Nor are there any parallels of it in Matthew, Luke, John, Acts, or anywhere else in Scripture. Yet it was indeed known to the 150 A.D. Justin Martyr, the 170 A.D. Tatian, the 195 A.D. Irenaeus, the 195 A.D. Tertullian, and the 220 A.D. Hippolytus.

More relevantly, except in the case of 'lunatic-fringe' groups like the Kentucky Hill-Billy snake-handlers and poison-drinkers -- the full practices mentioned in this passage are not today attempted even by the vast majority of the modern advocates of ongoing miracles. For that vast majority does not "take up serpents" -- nor "drink any deadly thing."<sup>114</sup> Nor do its claims to heal the sick and to speak in tongues in any way accord with the teaching of this passage.<sup>115</sup>

For the simple fact is that Mark 16:14-20 in the *Textus Receptus*, like Matthew 28:16-20, was an integral part of the special commission given specifically to the **APOSTLES**. It was given to "the eleven" commissioned **witnesses** who had **personally seen** the **risen Christ**.

Mark 16:14f very clearly states that the resurrected Jesus "**appeared** to the eleven...and chastised them [the eleven **Apostles**]...because they had not believed those who had seen Him after He was **risen**. And He said to them [the eleven **Apostles**]: "**You** must go into **all** the World and **preach** the Gospel to every created person! He who believes [you], and is

baptized [**by you**], shall be saved.... And these signs shall follow **those** who believe [**you**]. In My Name, **they** shall cast out demons; **they** shall speak with new languages."

It should be noted that three ancient Greek manuscript copies here omit the word "new." Instead, yet another ancient Greek manuscript copy here reads: "with different languages."

Christ then continues: "**They** shall lift up serpents. And if **they** drink anything deadly, it shall not hurt **them**. **They** shall lay hands on the sick, and they shall recover.

"So then, after the Lord had [thus] spoken to **them** [the **ELEVEN APOSTLES**], He was received up into Heaven.... But **they** [the **ELEVEN APOSTLES** then] **went** forth and preached everywhere -- the Lord working with **them**, and confirming the word with signs following."

Of course, the Great Commission as such was not exclusively for the Apostles and for them alone. It was also for Preachers of the Church of all ages. Matthew 28:18-20 *cf.* Second Timothy 2:2 & 4:3-5 & Revelation 14:6f *etc.* Nevertheless, it is clear that this Commission was given initially and indeed also particularly to the eleven **Apostles**.

It is **not** true, as Plymouth Brethrenists and other innovationists claim, that the Great Commission was and is given directly to **all** Christians. If that were so -- all female Christians and even all two-year-old believers would themselves be required to preach to people, and even to baptize them.

True as it is that all Christians, including two-year-olds, should indeed support the preaching of the Gospel with their prayers and their tithes -- and also themselves witness, wherever they can -- the Gospel should be preached and the Sacraments should be administered only by those who have been called and trained and ordained to expound and to defend the faith of the **Apostles**. Matthew 28:16-19 and Mark 16:14-16 and Luke 1:2 & 24:33 *cf.* 24:47f with Acts 1:25f & 2:14f & 2:42 and Second Corinthians 4:1-6 and First Timothy 4:14f & 5:17f and Second Timothy 2:2f and Hebrews 5:4f & 13:7,17,24 *etc.*

The parallel passages confirm that **the miraculous aspects of Mark 16:14f were only for the apostolic age**, and were destined to disappear at the end of that period. Matthew 28:16-19, for example, makes it clear that this endowment with apostolic power was given specifically to "**the eleven**" (and not to all Christians including women and children who of course were not themselves commissioned to teach the nations nor to baptize them).

Naturally, all Christians are **indirectly** involved in this apostolic commission. And **some** of those first-century Christians who believed the Apostles' preaching of the Gospel, themselves performed at least some of the miracles listed. Compare Acts 6:1-8 & 8:13 & 9:17 *etc.*

Clearly referring not to all Christians but to the **Apostles alone**, Mark 16:14f states of the risen Christ that "afterward He appeared unto **the eleven** as **they** sat eating." Rev. Dr. Matthew Henry's comments on this are full of light. He observed:<sup>116</sup> "Here is...the conviction which Christ gave **His Apostles** of the truth of His resurrection....

"What power they should be endowed with, for the confirmation of the doctrine **they** were to preach (v. 17)! 'These signs shall follow them that believe.' Not that all who believe shall be able to produce these signs, but some -- even as many as were employed in propagating the faith and bringing others to it.... It added much to the glory and evidence of the Gospel, that the Preachers not only wrought [**past tense**] miracles themselves, but conferred [again **past tense**] upon others a power to work miracles -- which power **followed** [**past tense**] some of them that believed....

"**They** shall 'speak with new tongues' which **they** had never learned or been acquainted with.... This was both a miracle...for the confirming of the truth of the Gospel, and a means of spreading the Gospel among those nations that had not heard it. It **saved** [**past tense**] the Preachers a vast labour in learning the languages.... No doubt they who by miracles were made masters of languages, were [or became] complete masters of them -- and of all their native elegances." Thus Matthew Henry.

### **77. Cessation of Mark 16's miracles implied also by later Holy Scriptures**

The cessation of Mark 16's miracles is implied also by other Holy Scriptures. Some of these were inscripturated only after Mark's Gospel.

All of those other Holy Scriptures refer to events subsequent to that described in Mark 16:14-20. Thus, for example, Hebrews 1:1f and 2:1-4.

In addition, even outside of the four gospels, there are other passages parallel to Mark 16:14-20. Thus: Acts 1:2-4,11,26f & 2:1-4,7,11,42f.

These parallel passages make it clear that the risen Jesus, before His ascension, gave such "commandments to the **Apostles** whom He had chosen -- to whom He showed Himself alive after His suffering, through many infallible proofs, being seen by **them** for forty days." Such were the "**men of Galilee**" -- alias "**the eleven Apostles**" in Jerusalem.

It was the "**eleven Apostles**" who "were all with one accord in one place" -- and who miraculously spoke to the many foreign lodgers then in Jerusalem about the wonderful works of God. Those **Apostles** then spoke in understandable foreign languages, which **the Apostles** themselves had never previously learned. Then those people, converted by the **preaching of the Apostles** on Pentecost Sunday, "continued steadfastly in **the Apostles' doctrine**.... And fear came over everybody. And many wonders and signs were done **by the APOSTLES**."

However, those miracles dwindled and finally passed away during the following decades. For Hebrews 2:3-4, written hardly earlier than 65 and no later than 85 A.D., referred back to those **APOSTOLIC miracles** as **PAST events** by the time the book of Hebrews was being inscriptured.<sup>117</sup>

So the material at the end of Mark in the *Textus Receptus* (and also in some ancient copies), is **not** at all discussing **post**-apostolic practices. It does **NOT** say that IF faith-healers



are SUFFICIENTLY bold to go ahead and lay their hands on the sick even TODAY -- that THOSE sick persons COULD then recover (if THEY too in turn but believe hard ENOUGH).

No! This material actually teaches that ALL those who would hear the **APOSTLES PERSONALLY** preaching the Gospel, and would as (obedient) listeners **THEN believe** that Gospel -- would THEMSELVES, **then**, IRRESISTIBLY heal others.

For these closing verses in Mark's Gospel clearly say that those who **then** would believe the **Apostles' preaching**, "SHALL lay hands on the sick." It also adds that those who were then sick, **WOULD** get well: "they **SHALL** recover."

Here, this material in the *Textus Receptus* and also in some copies at the end of Mark is referring ONLY to **irresistible** healings performed by those who heard and believed the preaching of the **APOSTLES themselves** -- the APOSTLES in **person**. The text has no immediate reference whatsoever to the abilities or inabilities of those who would not be alive until **post-apostolic** times, and who could or would believe the messages only of **subsequent** generations of preachers **after** the Apostles. For Christ gave Mark 16:14-20 specifically to His **Apostles**, in order to encourage those **Apostles** to preach.

Again, this additional material in the *Textus Receptus* and also in some ancient copies at the end of Mark does **not** state that those who (centuries later) would believe the apostolic doctrine, **COULD** speak with tongues **then** and **COULD** heal the sick **then** -- IF they only prayed (hard enough) to be given that ability, or IF those for whom they thus prayed would themselves but believe hard enough. No! This material in the *Textus Receptus* and some ancient manuscript copies states that those who actually heard and believed the APOSTLES themselves, "**SHALL** lift up serpents" -- and "**SHALL** lay hands on the sick" so that "they **SHALL** recover."

**Nor** does this additional material mean that **all** Christians COULD or WILL or SHALL or SHOULD make incoherent and **ecstatic utterances** -- as some (Neo-)Pentecostals do today. No! This additional material merely means that those like the household of Cornelius (Acts chapter ten) and the Ephesians sectarians (Acts chapter nineteen), who heard the **APOSTLES** Peter or Paul preach -- WOULD themselves then start speaking in **foreign languages**.<sup>118</sup>

Those different or "new languages" would not be ecstatic utterances. They would be spoken **words**, made in coherent **languages understandable** to the **listeners** without translation. Yet those languages would be "**new**" indeed to those who then miraculously **started speaking** them in those **apostolic** times -- and those languages would be "different" from any tongue **previously** spoken by those who then suddenly and miraculously started speaking thus. Compare Mark 16:17b with Acts 2:4-11, and see too further below.<sup>119</sup>

## **78. First Corinthians 4:9 implies miracles would cease with the Apostles**

The Apostles (*Apostoloi*) were a group of about a dozen Christians who had been **specially commissioned by Jesus in Person**. They were **all** foundational, revelational,

powerfully-preaching and sacrament-administering **eyewitnesses of the Lord Jesus Christ's pre-mortal earthly ministry and post-mortal resurrection**. Acts 1:2-8 & 1:22-26; First Corinthians 4:1-9; 9:1; 12:28; 15:7f; Ephesians 2:20; Revelation 21:14.

The Apostles may conveniently be divided into two groups. The "First Apostles" were those appointed prior to the resurrection of Christ. The "Last Apostles" were those appointed thereafter.

The "First Apostles" had all known Jesus personally -- and had all followed Him -- before He died. Apparently, apart from Judas Iscariot who killed himself (Acts 1:16-18) -- they were: Peter, James, John and Andrew; Philip and Thomas; Bartholomew and Matthew; and James the son of Alphaeus, Simon Zelotes, and Judas the brother of James. Acts 1:13.

Whenever each of these "First Apostles" died off, he was replaced by a "Last Apostle." Each latter had to be able to meet at least two essential qualifications.

First, each "Last Apostle" or replacement for one of the "First Apostles" -- whether or not already then a disciple of Jesus -- must himself previously have **witnessed Christ's pre-mortal works**, "beginning from the baptism of John" around 30 A.D. until the day of Christ's ascension approximately in the middle of 33 A.D. And second, each Last Apostle must have seen the risen Christ, in order also to be able "to be a **witness...of His resurrection**." Acts 1:22-26.

The two candidates for the first new or "Last Apostle" to replace Judas Iscariot -- Joseph Barsabas and Matthias -- both met these two qualifications. Acts 1:22-26. At later times, so too apparently did: Barnabas of Cyprus; Paul of Tarsus; and Apollos of Alexandria. Acts 2:22f; 4:33-36; 7:55-59; 9:4f; 14:14; 18:25f; First Corinthians 1:1; 4:6-9.

Obviously, however -- after the first century (A.D.) -- nobody then alive could continue to meet the previously-mentioned two requirements. **Necessarily**, then -- this witnessing-bearing and miracle-working **apostleship** (Acts 1:22-26 *cf.* Second Corinthians 12:12) was a **temporary** office.

After the death of Judas Iscariot, then, Matthias was elected an Apostle (Acts chapter 1 verses 16-26). After the death of James the brother of John (Acts 12:2), Paul was called as an Apostle (Galatians 2:9 *cf.* 1:1). And at some other points in time, Barnabas (Acts 14:14) and Apollos (First Corinthians 4:6-9 *cf.* Acts 18:24-28f) were added to that number.

Significantly, Paul realized that he and Apollos were two of the "**Last** Apostles" -- and that also they would soon **die**. For he wrote, apparently about himself and Apollos, that "God has appointed us -- the '**Last** Apostles' -- as unto death." *Ho Theos hēmas tous Apostolous Eschatous apedeixen hōs epithanatiōus*. First Corinthians 4:6.

Now John as the last-dying of the 'First Apostles' says that the names of only "the twelve Apostles of the Lamb" were written on the walls of New Jerusalem, the heavenly city. Revelation 21:2,12,14. Whoever they were, it is inconceivable that also Judas Iscariot was included in that number. That other John, Rev. Professor Dr. John Calvin, commented on

"the Last Apostles" in First Corinthians 4:9 that Paul "no doubt...means by 'last' -- those who had been admitted to the apostolic order **after** the resurrection of Christ."

Rev. Professor Dr. Abraham Kuyper Sr. asked: "How could St. Paul speak of the **last** Apostles -- if it **were** God's plan, after [a still further] eighteen centuries, to send [yet] other Apostles into the World?" Thus, the claims of the nineteenth-century 'tongues-speaking' Irvingite Church itself to have had living 'Apostles' -- is thoroughly false. For God's "Word declares that the Apostles of St. Paul's day were the **last Apostles**. That settles the matter!" (See Kuyper's great book *The Work of the Holy Spirit*).<sup>120</sup>

### **79. First Corinthians 9:1-2 (and 15:7f) implies temporariness of Apostles**

In First Corinthians 9:1-2, the same Paul rhetorically enquires: "Am I not an Apostle?" Clearly he expects the answer: Of course I am! "Have I not seen Jesus Christ?" Of course I have! "You [Corinthians] are the seal of my apostleship in the Lord!"

As Matthew Henry commented,<sup>121</sup> Paul here "asserts his apostolic mission and character. 'Am I not an Apostle? Have I not seen Jesus Christ our Lord?' To be a witness of His resurrection, was one great branch of the apostolical charge. 'Now,' says Paul, 'have I not seen the Lord; though not immediately after His resurrection, yet since His ascent?'"

Also see First Corinthians 15:7-8. There, the Apostle Paul says that the risen Christ was seen by "all the **Apostles**, and **last** of all He was **seen** by me too [as an Apostle] -- by 'a **late**-delivered' one, as it were!"

Here Matthew Henry further commented<sup>122</sup> that the risen Christ "was seen by Cephas or Peter, then by the twelve" or the rest of the "First Apostles." The twelve, explained Henry, were "called so -- though Judas was no longer among them -- because this was their usual number...."

"Even Paul himself was last of all favoured with the sight of Him. It was one of the peculiar offices of an Apostle to be a witness of our Saviour's resurrection (Luke 24:48)...."

"When Paul was called to the apostolical office -- he was made an evidence of this sort. The Lord Jesus appeared to him on the way to Damascus, Acts 9:17. He was 'one born out of due time' (v. 8)...in the suddenness of his new birth, in that he was not matured for the apostolical functions as the others were who had personal converse with our Lord. He was called to the office when such conversation was not to be had.

"He was out of time for it. He had not [previously]...followed the Lord nor been formed in His Family as the others were, for this high and honourable function.... By owning himself inferior to the other Apostles," Paul knew that he was "not meet to be called an Apostle." Among the Apostles he regarded himself as: "The least, because the last, of them -- called latest to the office, and not worthy to be called an Apostle.... He tells us elsewhere that he was [however] 'not a whit behind the very chiefest Apostles' (Second Corinthians 11:5)...."

Yet some circumstances in his case make him think more meanly of himself than of any of them."

As regards the non-apostolic Christians during the apostolic age, Matthew Henry concluded that "whether Peter or Paul or any other Apostle had converted them to Christianity, all maintained the same truth, told the same story...and confirmed it by the same evidence. All agreed in this that Jesus Christ and Him crucified and slain and then rising from the dead, was the very sum and substance of Christianity.... All the Apostles agreed in this testimony; all Christians agree in the belief of it."

### **80. Miraculous gifts listed in First Corinthians twelve have now ceased**

The Protestant Reformation's greatest Bible Scholar, Rev. Professor Dr. John Calvin, stated in the *Theme* of his *Commentary on First Corinthians*:<sup>123</sup> "It is well-known that Corinth was a rich and a famous city...near the Aegean Sea on one side and the Ionian Sea on the other, and...on the isthmus linking Attica and the Peloponnesus." It was a truly multilingual citadel of "showy oratory" and "bombastic language" and "chattering speech-makers." Yet the Christian congregation there "had gone wrong in the use of spiritual gifts." So Paul "condemns the fault of holding forth noisily in unknown tongues" -- alias meaningful human languages unknown to the listeners. Thus Calvin.

There was **some** amount of **truly-miraculous** language-speaking occurring in the Apostolic Church -- and certainly also among the Christians in Corinth. It is very likely to have endured right down **until** the completion of **Scripture** (probably around 70 A.D.). Yet also **before** that time even the Apostles themselves sometimes used language-translators. First Corinthians 14:5,27-28. Too, the Apostle Peter apparently sometimes used Mark as an "interpreter." (Thus Eusebius in his A.D. 300f *Church History*).<sup>124</sup>

In First Corinthians 12:8-10, Paul mentioned some of the various gifts of the Holy Spirit -- whether miraculous, or non-miraculous, or both -- which were then known to be operative. Such gifts included those of: the word of wisdom; the word of knowledge; faithfulness; healing-gifts; the working of powerful signs; prophecy; the discerning of spirits; gifts of speaking in different languages; and gifts of interpreting languages.

Then, in First Corinthians 12:28-30, he again mentioned some of those very same gifts. Indeed, there he also referred to the additional gift-requiring jobs of: Apostles; Teachers; Helps or Administrators; and Governments or Elders.

When the final book of the Bible was first written down, the open procession or ongoing inscripturation of God's special revelations terminated. This means that all miracles, which had indeed **always** been focussed **toward** and upon the **completion** of **Sacred Writ** -- thereby finished serving their purpose. For by that final inscripturation, the Holy Bible was then completed.

**Before** that time, however, Paul made it very clear in First Corinthians 12:8-10 and 12:28-30 that not all but only some Christians had a specific gift of the Holy Spirit (whether miraculous or non-miraculous). As Paul explained to the restive Corinthians:

"To one is given, by the Spirit, the word of wisdom; to another, the word of knowledge...; to another, faithfulness...; to another, prophecy; to another, discerning of spirits; to another, various kinds of languages; to another, the interpretation of languages.... Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of powerful signs? Have all the gifts of healing? Do all speak in languages? Do **all** interpret?" **No!**

Paul then went on to remind the Corinthians that love or considerateness will abide. It would continue forever -- long after tongues in general (and apparently the various **miraculous** gifts in particular) -- would cease.

Wrote that Apostle: "Love never fails.... But prophecies shall fail; tongues shall cease" of their own accord; "knowledge shall vanish away.... When that which is perfect comes, then that which is incomplete shall be done away with." Indeed, the latter puts **itself** out of gear -- even by fulfilling its own purpose.

First Corinthians 13:10's "that which is perfect" surely seems to be the completion of **Scripture** in approximately A.D. 70. Thus, by that time, First Corinthians 13:8's miraculous gifts of "tongues" *etc.* would therefore "cease."

The various miraculous gifts (such as those of miraculous prophesyings and miraculous tongues-speakings *etc.*) **disappeared during the apostolic age**, upon the completion of the inscripturation of Holy Writ. This is the position of John Chrysostom, Augustine II, Luther, Calvin, Voetius, the Westminster Theologians, John Owen, Matthew Henry, Jonathan Edwards, Charles Hodge, A.A. Hodge, Dabney, Thornwell, Bannerman, Godet, Albert Barnes, Shedd, Warfield, A. Kuyper Sr., J. Gresham Machen, Arthur Pink, Johan Heyns, Gordon H. Clark, P.E. Hughes, Unger, Morton H. Smith, Du Toit, Gaffin, Judisch, J.M. Boice, Budgen, Raymond, Gentry, and Francis Nigel Lee. (By "Augustine II" above, we mean Augustine in the most mature stage of his doctrinal development -- as reflected in his *Retractions*.)

Today, one still **needs** to translate all foreign languages spoken in the congregation. This was needed also in the apostolic age -- even when those languages were sometimes spoken miraculously. So too in our own time, translation is still needed -- whenever and wherever any knowable foreign languages might (non-miraculously) be spoken at public worship or at prayer meetings.

Yet even in the apostolic age, it should never be assumed that such charismatic gifts were always miraculous. For some of the *charismata*, such as celibacy on the one hand and marital gifts on the other, were and still are very clearly non-miraculous (alias natural). See First Corinthians 7:7f. So too were some of the language-gifts.

For languages could, with sustained study, also be **'learned'** even by many of the uncomprehending language-**listeners**. First Corinthians 14:21 *cf.* Isai-ah 20:1-4 & 28:10-14. This evidences that 'tongues' were **real and learnable languages** of communication. They

were **not** non-linguistic ecstatic utterances. **Nor**, unless also prophetic (which they then sometimes were), were they **revelatory**. Hence non-miraculous varieties of linguistic tongues-gifts can still be found in the Church today, also after the inscripturation of the entirety of the Holy Bible (as the last miracle which has thus far occurred).

On the other hand, the charismatic gift of prophecy (alias the God-given ability immediately to forthtell God's Word) was exclusively **miraculous**. For that very reason, we shall argue below, it necessarily disappeared even before the inscripturation of the final word in the last book of the Holy Bible.

### **81. Grudem's misperceptions of the gifts listed in First Corinthians twelve**

Oddly, the Baptist Dr. Grudem believes that all of the charismatic gifts mentioned in First Corinthians 12:4-10 and 12:28-30 -- are indeed to be found in Christ's Church today. Realizing that this can hardly be claimed of the apostleship -- Grudem very questionably excludes<sup>125</sup> that from the *charismata*, and calls it simply an office or job (which ceased in the apostolic age).

Yet also in those lists, as elsewhere too, Grudem quite rightly distinguishes<sup>126</sup> the miraculous from the non-miraculous. The latter would include also the gifts of serving, teaching, encouraging, contributing and doing acts of mercy (in Romans 12:7-8) -- and the gifts of helping and administration (in First Corinthians 12:28).

To Grudem,<sup>127</sup> even in First Corinthians 12:4-10, the gifts called 'the word of wisdom' and 'the word of knowledge' are non-miraculous. Indeed, he even states that to consider them miraculous -- could involve danger and cause harm. Moreover, while Grudem considers many *charismata* to be permanent -- he rightly discerns<sup>128</sup> that those of marriage and celibacy are temporary.

Grudem's views of teaching and healing are largely orthodox. However, his views of tongues-speaking and especially of prophecy are unorthodox at a number of points. Wrongly, he regards both as exclusively miraculous(?!).

Again wrongly, Grudem regards both as very much in occurrence in the Church today. Consequently, he makes sweeping concessions to and incorrect evaluations of the modern plague of (Neo-)Pentecostalism.

On the one hand, Grudem rightly points out that 'speaking in languages' would be a better term than 'speaking in tongues'.<sup>129</sup> On the other hand, however, he errs greatly in alleging:<sup>130</sup> "Speaking in tongues is prayer or praise spoken in syllables not understood[!] by the speaker" and principally "spoken to God."

In a better footnote, Grudem then more accurately adds<sup>131</sup> that "speaking in tongues could sometimes include speech directed to people, not to God, because it is just possible that Paul's statement in I Cor. 14:2 is a generalization that is not intended to cover every instance.... In any case," he explains (though much less accurately), "the main point of the verse [First

Corinthians 14:2] is that only God can *understand* uninterpreted tongues, not that God is the only one to whom speech in tongues can be addressed. In fact -- speech to men might be what is happening in Acts 2."

Grudem's last two sentences (though themselves not altogether accurate), "are a needed corrective to his previous false statement: "Speaking in tongues is...not understood by the speaker" *etc.* For the fact is that not only God and the tongues-speaker himself understood the 'speaking in languages.' So too, without interpretation, did as many other listeners who (with or without any miracle of hearing) understood and knew the language concerned.

On the latter point, Grudem is again hazy and equivocal. He asks: "Are tongues known human languages then?" He himself (most speciously) then replies:<sup>132</sup> "Ordinarily it seems that it will involve speech in a language that no one understands, whether that be a human language or not." Yet he then more sensibly adds in an accompanying footnote:<sup>133</sup> "I am simply saying that the phrase 'speaking in tongues' in Acts 2 and I Cor. 14 refers to speech in syllables not understood by the speaker but understood by God to Whom this speech is directed." To us, however, it seem very clear from Holy Scripture that such speech is understood by the speaker.

Grudem then quite wrongly adds<sup>134</sup> that praying in a language involves "prayer with the spirit" and "not with the mind." But once again, he then confusingly (yet this time rightly) adds that such speech is "not ecstatic but self-controlled."

Dr. Grudem then correctly explains<sup>135</sup> that "some of the extreme elements in the Pentecostal movement have allowed frenzied and disorderly conduct at worship services, and this has, in the minds of some, perpetuated the notion that speaking in tongues is a kind of ecstatic speech. But this is not the picture given in the New Testament.

"Even when the Holy Spirit came with overwhelming power at Pentecost, the disciples were able to stop speaking in tongues so that Peter could give his sermon to the assembled crowd.... Paul required that those who speak in tongues take turns, and he limits the number to three, indicating clearly that those who spoke in tongues were aware of what was going on around them, and were able to control themselves so as to speak only when it was their turn, and when no one else was speaking."

## **82. Some language-gifts were miraculous, yet present language-gifts are not**

Dealing next with the interpretation of languages, Grudem almost seems to be Reformed. "No speech in tongues without interpretation," he insists,<sup>136</sup> "should be given in the church service.... It is troubling that in some churches today where speaking in tongues is allowed, those who do not give a message publicly...will still sometimes speak in tongues not 'silently' but so that four or five people nearby can hear their speech in tongues. This is simply disobedience to Paul's directive, and is not acting in love toward others in the church. Paul says to 'keep silence in church' if one is not giving a public message....

"Many churches today...practice what is sometimes called 'singing in the Spirit,' in which many or all the congregation will simultaneously sing in tongues, individually improvising their melodies around a certain dominant musical chord. While many people will testify that there is beauty and spiritual power in such occurrences, once again we must object that it is directly contrary to Paul's instructions in I Cor. 14:27-28....

"Though this practice may sound beautiful to those who are familiar with it, and though God may at times graciously use it as a means of winning an unbeliever, Paul explicitly says that the expected result generally will be that unbelievers will say 'that you are mad' (I Cor. 14:23).... In I Corinthians 14:20-25 Paul says that if believers speak in tongues without interpretation in church, they will be acting and thinking like 'children' (I Cor. 14:20)."

Grudem is also right in his perception<sup>137</sup> that even during the apostolic age, "not all speak in tongues.... Paul clearly implies this when he asks a series of questions, all of which expect the answer 'no' -- and includes the question 'Do all speak with tongues?' (I Cor. 12:30). The implied answer is no.... The Greek particle *mē* [a strong negative] which precedes this question, expects the answer 'no' from the reader.... He does not specify that not all speak with tongues *publicly* or *in church*, but simply says that not all speak with tongues." Period!

"His next question," continues Grudem<sup>138</sup> of Paul, "is 'Do all interpret?' (v. 30). His previous two questions were: 'Do all work miracles? Do all possess gifts of healing?' (vv. 29-30). Would we wish to make the same arguments about these gifts -- that not all interpret tongues *publicly*, but that all Christians are able to do it *privately*? Or that not all work miracles publicly, but that all are able to work miracles privately? Such a distinction seems unwarranted by the context in every case.... There is the possibility of demonic counterfeit of every gift.... Therefore the fact that there is some kind of 'speaking in tongues' in pagan religions, should not surprise us."

Clearly, although Grudem sometimes makes worthwhile observations about the *charismata* -- he is hardly self-consistent. Indeed, he is very often downright confused -- and sometimes even wrong.

To the present writer, it seems very clear that the various non-miraculous gifts listed in First Corinthians 7:7f & 12:4-10 & 12:28-30 -- are natural gifts. These include those of celibacy, marriage, administration, wisdom, knowledge, faithfulness, healing, discernment, teaching, helping, governing -- and linguistic abilities. Such yet occur and operate in the Church today.

However, other gifts in those lists were miraculous. Those included the supernatural gifts of: miraculous wisdom, miraculous knowledge, miraculous healing, miraculous discernment, miraculous linguistic abilities, apostleship, and prophethood. All such gifts certainly seem to have ceased. Indeed, it seems they did so already during the apostolic age -- notwithstanding Rev. Dr. Wayne Grudem, whose great error at this point seems to be his misunderstanding of the nature and duration of the work of the New Testament Prophets.

### **83. Grudem misdeems First Corinthians 12-14's miraculous prophecy permanent**



Very illogically, Grudem states:<sup>139</sup> "After Pentecost, the early church prayed...for God to grant miracles.... They cried out to God 'And now, Lord, *stretch out your hand to heal*' -- and *signs and wonders* are performed!"

From the above text Acts 4:29-30 -- which Grudem has quoted inaccurately -- he then misconcludes: "Far from teaching that we should not ask God for miracles, this example of the early church gives us some encouragement to do so." Emphases mine -- F.N. Lee. Yet this misconception of Grudem is not drawn out of the text Acts 4:29-30, but superimposed upon it.

Grudem generally errs, in encouraging modern churches to pray for ongoing miracles of many varieties today. He also particularly errs, in expecting and encouraging today the occurrence of what he erroneously calls 'prophecy.' To Grudem, the word 'prophecy' includes also the (testworthy) claim of many to be able themselves to prophesy -- even today. In the Bible, however, the word 'prophecy' has an altogether different meaning and usage.

First, Grudem offers<sup>140</sup> an extremely incorrect definition of "the meaning of the word *Prophet* in the time of the New Testament." There, he defines the word 'Prophet' merely as "one who speaks on the basis of some external influence." By his inadequate definition of prophecy, Grudem reduces the New Testament revelatory Prophets to little more than those who vented fallible opinions other than their own.

Second, Wayne Grudem definitely and very erroneously misalleges<sup>131</sup> "that 'Prophets' did not speak with authority equal to the words of Scripture." This he misconcludes from his own misunderstanding of First Corinthians 14:29. Indeed, he even (quite wrongly) insists that "prophecy does not contain God's very words."

Third, Grudem is inconsistent with even his own premisses. For in one place he insists<sup>142</sup> that "you can all prophesy." Indeed, in another place he states that a "great benefit of prophecy is that it provides opportunity for participation by everyone in the congregation." However, a little later he correctly observes that "Paul says 'not all are Prophets'...(I Cor. 12:29)" -- footnoting that Paul "does not mean that every single Christian at Corinth had the gift of prophecy." Yet further, the inconsistent and indecisive Grudem next goes on to make even another astounding claim: "Perhaps we are contributing to the problem of 'spectator Christianity' by quenching the work of the spirit in this area." Here, Grudem himself spells "Spirit" with a small 's'!

Against Grudem, we ourselves now offer what we consider to be the following definition of a true Prophet. Such was: one who proclaimed God's Word; who thus acted infallibly; who therefore functioned miraculously; who uttered special revelation; and who did so prior to the completion of the inscripturation of the entirety of the Holy Bible. In the next sections, we shall show from the research of other scholars that this is indeed the case.

#### **84. Rev. Dr. Ken Gentry on the nature and cessation of miraculous prophesying**

In his useful book *The Charismatic Gift of Prophecy*, Rev. Dr. Ken Gentry properly grounds<sup>143</sup> the cases of prophesying in the age of the New Testament -- back in those of the

Old. Rightly, he understands Deuteronomy 18:18f to have predicted that God would from time to time raise up Israelitic Prophets like Moses. Of such post-Mosaic Prophets, God Himself there said: "I will put My words in his mouth, and he shall speak...all that I command him."

Such utterances were clearly intended to be received as revelations of the words of God Himself. For "the [false-]prophet[s] who shall speak presumptuously in My Name that which I have not commanded him to speak, or that which he shall speak in the name of other gods -- that prophet shall die."

In Old Testament times, God equally inspired both 'writing Prophets' (like Isaiah and Jeremiah and Ezekiel *etc.*) and 'non-writing Prophets' (like Samuel and Elijah and Elisha). Significantly, the great 'writing Prophet' Moses refused to silence the 'non-writing Prophets' Eldad and Medad. Numbers 11:26-29.

So too, also in New Testament times, God similarly inspired both 'writing Prophets' (like Mark and Luke and Jude) and 'non-writing Prophets' (like those of Jerusalem and those of Antioch). Acts 11:27f; 13:1f; 21:10f. The same distinction obtained also among the Apostles. There were 'writing Apostles' (like Matthew and John and Paul and Peter) and 'non-writing Apostles' (like Andrew and Bartholomew and Matthias and Barnabas). Yet the 'writing' Matthew had no more authority than the 'non-writing' Barnabas (*cf.* Acts 4:36f; 9:26f; 11:22-30; 13:1-5; 13:43-51f; 14:4-14f; 15:22-37; First Corinthians 9:1-6; Galatians 2:1,9,13; Colossians 4:10). So Grudem's attribution of a lesser authority to 'non-writing Prophets' than to 'writing Prophets' -- is false.

Against Grudem, Gentry is therefore correct in concluding that prophecy "signifies a revelatory impartation of divine knowledge." Even Grudem admits that the word "Prophet" in the New Testament is frequently used to describe "the great writing Prophets of the Old Testament." And in Joel 2:28f (*cf.* Acts 2:16f) one sees even an Old Testament 'writing Prophet' using the word 'prophesy' to describe the result of also the New Testament outpouring of the Holy Spirit (when "all flesh" would prophesy).

Now Grudem believes that 'New Testament prophesying' is still occurring in the Church even today. To accommodate this view, he argues that the Old Testament Prophets were replaced not by the New Testament Prophets but instead by the Apostles -- and that not the New Testament Prophets but only Apostles were foundational to the Church.

However, the non-Apostle Luke's authorship of the fundamental fifteenth chapter of Acts proves the very opposite. So too do First Corinthians 12:28 to 13:8f and Romans 12:6 and Ephesians 2:20 & 4:11. Consequently, neither the foundational New Testament Apostles nor the foundational New Testament Prophets could continue -- once those New Testament foundations have been 'set in cement' by the inscripturation of the canon of Holy Scripture.

Also the predictive nature precisely of much of 'New Testament prophesying' is clearly seen in the Prophet Agabus, at Acts 11:28f and 21:4-14f. Now Grudem points to what he calls the "imprecision" of such prophecies, but forgets that a similar 'imprecision'(!) is found also in inerrant Old Testament prophesyings. See Malachi 4:5, *cf.* First Peter 1:11 & Daniel

8:16-27. Indeed, notwithstanding the infallibility of their canonical writings, 'imprecision'(!) is found also even among the New Testament Apostles themselves. Cf. Acts 1:18 & 15:38f and Galatians 2:13f and Second Peter 3:15f.

Consequently, the character of New Testament 'prophesyings' was the same as that of the Old -- viz.: infallible, miraculous, and revelational. Accordingly, at the completion of the inscripturation of all of the Holy Scriptures -- all such 'prophesyings' have therefore ceased.

### **85. First Corinthians 13:8-11 implies miracles would cease in apostolic age**

In Paul's same First Corinthians, written probably around 53 A.D., he not only described both himself and Apollos as "the last Apostles" (4:6-9). He also soon went on to list the various apostolic GIFTS. Among such, he specified: prophecy, miracles, healings, and tongues (12:28).

He next contrasted such **temporary** apostolic-age GIFTS with the **perpetual** FRUITS of the Spirit in the Christian Church of all ages. First Corinthians 13:1-8a. Then Paul went on to predict that the **miraculous** gifts of prophetic forthtellings and linguistic tongues and phenomenal knowledge would all **become completed**. First Corinthians 13:8b-10. That would occur seemingly even before his death. First Corinthians 13:11-12.

It is clear that the reference here is only to the **miraculous** gifts. For non-miraculous languages and knowledge and forthtellings still continued here on Earth even after Paul's death -- and will keep on so continuing, even till the end of world history and no doubt also in the hereafter for evermore. First Corinthians 13:12 cf. Revelation 6:9f & 7:9f & 21:24 & 22:2f.

In our own words, we now paraphrase Paul's thoughts (at First Corinthians 13:8) as follows. Sai Paul: "Tender loving care" -- meaning the Holy Spirit's fruit of love-as-such -- "is never to fail." **Never** -- *oudepote!*

'Tender loving care' -- viz. the Spirit-ual FRUITS of love, joy, peace, longsuffering, gentleness, goodness, faith(fulness), meekness, and temperance (or self-control) -- will NEVER fail. First Corinthians 13:8a cf. Galatians 5:22-23.

Those Spirit-ual FRUITS of 'tender loving care' will not fail NOW -- viz., at the time Paul's *First Epistle to the Corinthians* was then being written, around 53 A.D. Nor will 'tender loving care' fail LATER. For, under inspiration of the Spirit, Paul declared that it would NEVER fail.

However, the MIRACULOUS Spirit-ual GIFTS seen 'NOW' -- viz. at the time Paul's *First Epistle to the Corinthians* was being written around A.D. 53 -- WOULD 'fail' or pass away: **later**. Those temporary GIFTS of ongoing miraculous revelation, wrote Paul, "shall all pass away -- or "become completely inactivated."

For MIRACULOUS prophesyings through the agency of the immediate influx or *afflatus* of the Holy Spirit, would then soon terminate. "Prophecies shall be completely inactivated" -- or "*Prophēteiai katargēthēsontai*."

Also the Spirit-ual gift of tongues -- the gift of MIRACULOUSLY **speaking** in a language not previously known by the tongues-speaker -- would stop. But when? At that same time -- namely: **later**. So too, apparently, also the different gift of MIRACULOUSLY **interpreting** from a language not previously heard by a tongues-interpreter -- would later disappear. For all miraculous tongues-gifts would CEASE of their own accord -- "*glōssai pausontai*."

Indeed, even the gift of MIRACULOUS **knowledge** "shall become completely inactivated." For: "*gnōsis katargēthēsetai*." For NOW (in A.D. 53), we have only a **part-ial** knowledge: "now I know **in part**" alone. First Corinthians 13:12b. And NOW (in A.D. 53), we have only a part-ial prophecy. "For we know in part, and we prophesy in part" -- "*ek merous gar ginēskomen, kai ek merous prophēteuomen*." First Corinthians 13:9a.

Later, "however" (*de*) -- at the very time "when that which is **COMPLETE** comes -- then that which is only in part shall be COMPLETE-ly inactivated." First Corinthians 13:10. For: "*hotan de elthē, TO TELEION, to ek merous katargēthēsetai*."<sup>144</sup>

However, **WHEN** would that later "COMPLETE-ness" or *teleion* actually come to pass? **WHEN** would the MIRACULOUS prophesyings and tongue-speakings and tongue-interpretations COMPLETE-ly cease of their own accord? And **WHAT** would be the **result** of that coming **COMPLETE**-ness or **MATURITY**?

It should be observed that precisely **COMPLETENESS** or **MATURITY** is the idea even of the very next verse (First Corinthians 13:11) -- in its phrase "when I became a **MAN**, I **put away** im-**MATURE** things" (or "*hote de gegona anēr, katērgēka ta tou nēpiou*"). It should also be noted that the same verb *katargeō* ("I put away" or "I inactivate"), is used about "the **complete** inactivation" -- respectively in the words "*katargēthēsontai*" and "*katargēthēsetai*" (13:8) and "*katargēthēsetai*" (13:10) -- of miraculous 'prophesying' **as well as** miraculous 'tongues-speaking' **and** miraculous 'knowledge.'

Indeed, the very verbs *katargēthēsontai* (used here once) and *katargēthēsetai* (used here twice) -- are derived from the infinitive root *katargēin* ("thoroughly to make inert") and from *kata* ("thorough") and *argos* ("inert") and from *e-ein* ("to make"). Taken together -- *kata* plus *argos* plus *e-ein* (compounded as *katargē-ein*) -- these words imply total inactivization.

The component *kata* here means: "down into." The other component *argos* is itself derived from the prefix *a-* (which means "not"), and *ergon* (meaning "work"). *Argos* thus means "not working." It is very significant that chemists called a certain inert gas precisely: "**argon**."

So *katargēin* clearly means: "thoroughly to bring down into inertia" or "thoroughly to make inert" or "thoroughly to render inactive." Miraculous gifts which **used** to be active in the Early Church -- would thereafter become "thoroughly inactivated."

It should also be seen that just a little before and after First Corinthians 13:8-10, COMPLETE-ness or MATURITY is once more clearly the concept. For in First Corinthians 2:6, the Apostle wrote: "We speak wisdom among them that are perfect (*teleiois*)." And in First Corinthians 14:20, the Apostle further wrote to those first-century Christians: "In understanding, be mature men" (*teleioi*) -- or: "In your thinking, be MATURE or become COMPLETE-d!"

One also needs to see that those apostolic *charismata* (mentioned in First Corinthians 12:28f) which WERE indeed **miraculous** -- were all **tele**-ological. For none of them was intended to endure beyond the *teleion* or the COMPLET-ion or MATUR-ation of the INSCRIPTURATION of the Bible.

It is very significant all admit that **the Bible itself** matured at its own COMPLETION. That occurred soon after Paul himself (and also just before or after all of the other remaining Bible-writers) died and went to glory. There in glory, Paul now knows -- *viz.* himself knows completely (yet non-exhaustively), even as he himself had always been known (namely by God and therefore exhaustively). See First Corinthians 12:10-12.

## **86. Historical overview of cessationist views of First Corinthians 13:8-10**

This, then, posits an important question: "In First Corinthians 13:8-10, what is the meaning of the words 'shall fail' -- in respect of 'when completeness finally comes' (or 'when that which is **perfect** has come')?" Some suggest this means: 'The *charismata* shall fail only when Jesus returns at His second coming!' Yet the second coming is a subject totally foreign to the context of First Corinthians chapters twelve through fourteen.

Others more appropriately suggest it means: 'The miraculous *charismata* would fail when Paul would die and go to Heaven.' This would then anticipate the very next verses First Corinthians 13:11-12, where Paul mentioned he had been "a child" and was then "a man" and later [after his death] anticipated seeing "face to face." When this would happened at Paul's death -- and indeed in his case before A.D. 70 -- he would then indeed be "perfect-ed." At that very same time -- we ourselves shall argue below<sup>145</sup> -- one finds also and precisely the completion of the inscripturation of all the Scriptures.

There is not much information about patristic interpretations of First Corinthians 13:8-10f. Yet the dominant view -- as seen in Chrysostom<sup>146</sup> and Augustine<sup>147</sup> -- certainly seems to have been identical to the classic cessationist view of the later Protestant Reformation.

This is the view even of the famous Baptist Scholar Rev. John Bunyan. In his celebrated book *Pilgrim's Progress*, the looking-glass or mirror of First Corinthians 13:12 was applied<sup>148</sup> to the Word of God -- which reveals our own sinfulness as well as Christ the Saviour of sinners.

Indeed, in his other book *The Water of Life*, Bunyan further remarked:<sup>149</sup> "We must also labour for more clear Scripture-knowledge[!].... For the holy Word of God is the perspective

glass [or mirror]...that will cause us to behold 'with open face the glory of the Lord' (Second Corinthians 3:18)."

As Rev. Dr. Matthew Henry rightly commented<sup>150</sup> on First Corinthians 13:8, "the **extraordinary gifts** on which the Corinthians valued themselves were of a **short** continuance. They were only to edify the Church on Earth, and that but for a time -- **not** during its whole continuance in the World.... 'Tongues will cease' -- that is, the miraculous power of speaking languages without learning them.... And [so too, miraculous] 'knowledge will vanish away'....

"The Apostle is plainly speaking of **miraculous** gifts and therefore of knowledge to be had **out** of the common way (see chapter 14:6); a knowledge of mysteries **supernaturally** communicated. **Such** knowledge was to vanish away....

"This **way** of knowledge is to vanish away -- though the knowledge itself, once acquired, will not be lost. But it is plain that the Apostle is here setting the grace of charity in opposition to **supernatural** gifts."

This is also the view of the greatest American Theologian of all time, Rev. Professor Dr. Jonathan Edwards<sup>151</sup> -- founder of Princeton Christian University. It was taught too by the famous Southern Presbyterian Theologian and Chief Chaplain of the Confederate States of America, Rev. Professor Dr. Robert Dabney.<sup>152</sup> Indeed it is the view also of the great twentieth-century British-Australian-American commentator, Rev. Arthur W. Pink.<sup>153</sup>

Further, this is also the view of Rev. Dr. Robert Reymond,<sup>154</sup> Professor of Systematic Theology at Covenant Theological Seminary in St. Louis. It is the view of Rev. Dr. Richard Gaffin,<sup>155</sup> Professor of New Testament in Westminster Theological Seminary in Philadelphia. And further, it is the view too of contemporary Lutheran Theologian Rev. Professor Douglas Judisch.<sup>156</sup>

In fact, even the famous Baptist Theologian Rev. Dr. Merrill Unger made similar observations (in his famous book *The Baptism and Gifts of the Holy Spirit*). Wrote Unger:<sup>157</sup> "The question of the '**permanency**' of certain gifts, is **the** subject of the chapter (First Corinthians 13); **not**, as popularly supposed, the topic of 'love'.... The miraculous gifts of prophecy, tongues and knowledge would no longer be needed -- and no longer be manifested - - **when the finished written revelation of God arrived.**"

Exegetically, we ourselves cannot but agree with the above. For in First Corinthians 13:8a, *agapē oude pote pipetei* should be rendered: "tender loving care **never** fails." In 13:8b, *prophēteiai katargēthēsontai* is best translated: "prophecies **shall** be inactivated **completely.**"

In 13:8c, *glōssai pausontai* (not passive but middle voice) should be rendered: "languages shall cease of their own accord." And in 13:8d, *gnōsis katargēthēsetai* is best translated: "knowledge shall be inactivated **completely.**" For in the very next verse, *hotan de elthē, to teleion* is most suitably rendered: "when **completeness** finally comes."

This is so also because completeness or "maturity" is the thought also of the very next verse First Corinthians 13:11, in its phrase "when I became a man." Indeed, such completeness or "maturity" is very clearly again the concept just a little later also at 14:20's phrase: "in your thinking, become completed" (*teleioi*) -- alias "become mature!"

So, in First Corinthians 13:10, we render *hotan de elthē; teleion* as follows: "However, when completeness finally comes." For the word *elthē*, being in the second aorist subjunctive denotes a single or momentary but not an ongoing act.

The act here described was clearly then in the future, as implied by the future tense of the word *katargēthēsetai* in the following clause of the same sentence. (Grammatically, there is no future subjunctive in Greek; but the aorist subjunctive, which does not have a past signification, is often used, as here, with a future signification.)

Also in First Corinthians 13:10, we further render *to ek merous katargēthēsetai*: "that which is only in part, shall be completely inactivated." Too, many Theologians believe that this 'completeness' would finally come (*hotan de elthē*) -- and that those (miraculous) 'languages' would 'cease of their own accord' -- at the completion of the canonization of Scripture during the apostolic age. Thus Jonathan Edwards, Pink, Unger, Reymond, Du Toit, Gaffin, Judisch, Gentry, Morton Smith, and Francis Nigel Lee.<sup>158</sup>

### **87. Refutation of Grudem's misunderstanding of First Corinthians 13:11-13**

The modern Baptist Dr. Wayne Grudem wrongly assumes<sup>159</sup> that "the overall function of I Corinthians 13:8-13 is to show that love is superior to gifts." My emphases (F.N. Lee).

Yet, while love certainly is superior to gifts, it is clear from both the immediately context above as well as from First Corinthians as a whole that the fundamental "overall function" of that book's wider context -- is the *phanerōsis* or "manifestation" or special revelation of the Spirit's operations to and in the Church. For, notice the use of the words *phaneros* and *phanerō* and *phanerōsis* at First Corinthians 3:13 & 4:5 & 11:19 & 12:7 & 14:25 *cf.* Second Corinthians 2:14 & 4:2 & 4:10 & 5:11 & 11:6.

Second, in First Corinthians 13:10, Grudem has quite gratuitously presumed what he headlines<sup>160</sup> as: "The cessation of prophecy when Christ returns" -- emphasis mine (F.N. Lee). Yet that presumption is false. For Paul does not there say: "when He Who is the Perfect Person comes" (which would require something like *hotan de elthē; ho Teleios*). No! Under the infallible inspiration of the Holy Spirit, Paul here instead wrote: "when that which is the perfect thing comes" (*hotan de elthē; to teleion*).

This important distinction between the divine Person *Teleios* and the non-personal thing *teleion* is suggested also elsewhere in Holy Scripture. Thus, the phrase "the Father...is perfect" translates "*ho Patēr...Teleios*" (masculine) in Matthew 5:48. Again, the phrase "when He shall appear" translates *ean phanerōthē...Auton* (masculine) in First John 3:2.

However, in First Corinthians 13:10, Paul was not talking about the coming of a masculine Person -- such as the Lord Jesus Christ at His second coming. Instead, Paul was here predicting the coming into being of a neuter thing -- namely the coming of the *hiera grammata* or Sacred Scriptures of Holy Writ in the now-completed revelation which we call the Bible. Compare here: Second Timothy 3:15f and Revelation 22:18f *etc.*

So, in First Corinthians 13:10, Paul said: "*hote de elthē ho teleion.*" That means: "when the completed or perfected thing has come." Indeed, there the neuter expression "to teleion" (which had then yet to come), is contrasted against yet another neuter entity. We mean, namely, the then-already-present thing called "that which is in part" (alias "to ek merous").

Grudem's rendition of "*ek merous*" as "imperfect" -- and his statement that now "we know *imperfectly*" -- are quite gratuitous. Though the Corinthians then knew "in part" -- they did not then know "imperfectly."

In the wider context, this again refers to the complete *phanerōsis* of now-perfected revelation. For even then, the Corinthians already knew from the revelation which they then had in part and would very soon have in full (*viz.* when the canon of Scripture was completed just a few years later).

Further, Grudem speciously argues<sup>161</sup> that the expression *elthē* (alias 'has come') in First Corinthians 13:10 really refers to "the time of the Lord's return" -- also because "the meaning of verse 12 seems to require that verse 10 is telling about the time of the Lord's return." Says Grudem, "the word 'then' (Greek *tote*) in verse 12 refers to the time 'when the perfect comes' [as predicted] in verse 10. 'For now we see in a mirror darkly, but then face to face.'" Verse 12.

Grudem then asks: "When shall we see 'face to face'? When shall we know 'even as we have been known'?" Grudem then answers his own questions: "These events can only happen when the Lord returns." Emphases mine -- F.N. Lee.

To the contrary, however, these events happened already when God gave His further revelation of the then-to-be-completed Bible! That would and did occur just a few years after Paul wrote the above words to the Corinthians.

First Corinthians 13:12 suggests that verse 10's "thing which is perfect" is not Christ's final coming. For the words which God previously spoke to the miracle-performing Moses "face to face" or "mouth to mouth" before his death, were not spoken to him about the end of History.

Still less were these "face to face" or "mouth to mouth" kind of communications -- words of God which were never to be spoken to Moses, until after the second coming of Jesus. No! These "mouth to mouth" or "face to face" words of God to Moses, consisted "not in dark speeches" -- but were spoken to that patriarch pre-mortally, and before the completion of his inscripturation of the Pentateuch.



For even before his death, Moses received a fuller or a "face to face" or "mouth to mouth" revelation from God. Indeed, the Lord did not then talk to him only "in dark speeches" alias "*di' ainigmatōn*." Exodus 33:11 *cf.* Numbers 12:8 in the Septuagint.

Moreover, subsequently to the death of Moses right after his completion of God's revelation in the Pentateuch -- miracles ceased. Acts 7:36; Deuteronomy 29:1,27 & 32:19 & 32:24-26 & 34:10-12; Judges 2:7-10.

So too in First Corinthians 13:10-12. Before Paul's death, God was already revealing Himself -- in part -- also through oral prophesyings *etc.* Yet soon thereafter, God would no longer reveal Himself through 'enigmatic' oral prophesying ("*en ainigmati*") -- but more fully and "face to face" (or "*prosōpon pros prosōpon*"). Indeed, even Grudem's footnote references (Genesis 32:30 and Judges 6:22 and Deuteronomy 5:4 & 34:10 and Ezekiel 20:35 and Exodus 33:11) prove that "the perfect thing" would be premortal further revelation here on Earth -- and not postmortal revelation only in Heaven, or (even later) only at the very end of World History.

Also Grudem realizes that Paul in First Corinthians 13:10-12 does not say "then I shall know all things." Instead, looking ahead toward the arrival of God's perfected revelation -- that Apostle there declared that "then I shall better know (*epignōsomai*) than I already [adequately] know (*ginōskō*)."

For, at the completion of the Holy Bible, all Christians (including Paul) could and should know better than even Paul knew at the time of his writing to the Corinthians -- before that completion. Paul would soon die, and then go to Heaven -- prior to the completion of Scripture in 70 A.D. Then, straight after his arrival in Heaven, Paul would himself immediately know better -- even as he was known.

Grudem, however, does not say that "the perfect" revelation would come when Paul would die and go to Heaven -- which some might argue perhaps seems to be suggested in verse 12b. Instead, adding to the written Word of God, at least in First Corinthians 13:8-12 Grudem sub-Protestantly asserts<sup>162</sup> that "the time when 'the perfect' comes -- must be the time of Christ's return"; and that this event of "Christ's return is mentioned clearly[?!] in verse 12" of First Corinthians chapter thirteen. Emphases mine (F.N. Lee).

Grudem's lavish latter claim, is quite demonstrably false. Thus, certainly at this point, Grudem clearly relinquishes the *sola Scriptura* principle of the Reformation.

In rightly stating<sup>163</sup> that God's "love" will "continue for eternity" (as too will His righteousness and His wrath *etc.*) -- Grudem overlooks the fact that so too will His Word. See Psalm 119:89's Hebrew "*l'e'ōlām*" (and its "*eis ton aiōna*" in the Greek Septuagint).

Grudem misconcluded from First Corinthians 1:7 that all of the *charismata* will last till Christ's second coming. And here he moves toward papal Romanism's claim of a necessarily still-continuing apostolic succession *etc.*

## 88. Paraphrase of the passage First Corinthians 13:8-13

We would paraphrase the above passage, as follows. Paul himself explained to the Corinthian Christians around A.D. 53:

"Tender loving care will never fail, and will not pass away. But **prophecies** shall fail, for they shall become inactivated completely (*katargēthēsontai*).

"Also, all **miraculous gifts of languages** would cease of their own accord (*pausontai*). Moreover -- even the miraculous gift of **knowledge** shall become inactivated completely (*katargēthēsetai*).

"For now we know only in part, and now we prophesy only in part. But when the perfect thing has come -- then, that which is only in part shall be inactivated completely (*katargēthēsetai*).

"EARLIER, when I was a baby, I used to talk like a baby; I used to think like a baby; I used to reason like a baby. But LATER, when I became a mature adult, I COMPLETELY inactivated the things of a baby. *Katērgēka ta tou nēpiou*.

"So too NOW -- *arti*, alias AT THE MOMENT around A.D. 53 -- we in a baby-like way KEEP ON LOOKING (*blepomen*) at the mirrored reflection of an obscure puzzle. However, LATER (*tote*) -- when the piece-meal or 'part-ial' things (of special revelation through the mediums of miraculous prophecies and miraculous languages) SHALL have been inactivated COMPLETELY (*katargēthēsontai*), we WILL see face to face.

"NOW -- *arti*, in A.D. 53 -- I DO know, in part (*ginōskō ek merous*). However: LATER (*tote*), I SHALL know for myself **fully** (or *epignōsomai*), even as I fully have BEEN known (or *epegnōsthēn*)" -- namely, fully known by God.

"NOW (*arti*)" -- at the moment Paul was writing First Corinthians in about A.D. 53 -- God's special revelation WAS still 'baby-like' or immature. It was, as it were, reflected -- and, indeed, an 'obscure puzzle.' That word "NOW" here means: **pre**-canonically. Compare the PRESENT tenses of the verbs *ginōskōmen* and *blep-omen* and *ginōskō*, in this same passage.

"However, later (*tote*) -- when the last book of the Bible would be recorded [probably before 70 A.D.], God's special revelation -- like the once-babylike but now-mature Paul -- would be completely MATURE. Compare the FUTURE tenses of the verbs *katargēthēsontai* and *pausontai* and *katargēthēsetai* and *epignōsomai*. For that special revelation would then become 'complete' or 'adult' or 'mature' -- and it would then be seen directly or 'face to face' in the 'open book' of the COMPLETION of special revelation (at the termination of the inscripturation of the **Bible**).

"At that same LATER time, the babylike and immature and 'in part' revelations of **miraculous** prophecies, **miraculous** tongues-speakings and all other **miracles** -- would cease of their own accord or *pausontai*. They would thus become COMPLETELY inactivated or

*katargēthēsontai.*" Regarding this matter, see again sections 85 & 86 -- and also later below.<sup>164</sup>

As Paul concluded, "even NOW (*nuni* or 'right now' alias around A.D. 53), however, we already have: faith; and hope; and 'tender-loving-care' (*agapē*). These three things. But 'tender-loving-care' is the most useful (*meizōn*) of these. So, pursue tender-loving care!"<sup>165</sup>

Now 'tender-loving-care' means the FRUITS of the Spirit not just in some unusually-gifted believers -- but in ALL Christians (however few and ordinary their gifts). Therefore ALL Christians should 'pursue' or zealously seek to cultivate 'tender-loving-care.' For such love alias 'tender-loving-care' NEVER fails. See First Corinthians 13:8. It does not fail NOW (*arti* or *nuni*); nor does it fail LATER (*hotan* or *tote*); nor does not EVER fail. NEVER (*oudepote*)!" Indeed, **whatever** gift-mixes each one of us may have -- are all to be used **only** with 'tender-loving-care.'

### **89. The tele-ological consummation of the "apostolic-age" *charismata***

As seen in section 78 above the New Testament Apostles mentioned in First Corinthians 4:9 -- were the "**last** Apostles." Consequently, the First Corinthians 12:28 "**apostleship**" was eschatologically and **tele-ologically** significant.

The apostleship and the apostolic-age *charismata* were not to continue appreciably beyond the completion of the writings of those Apostles -- nor beyond the writings of their *Amanuenses* alias their Secretaries. That is to say, they were not to continue beyond the time of the inscripturation of the "apostolic writings" alias those writings now found in the books of the New Testament -- and beyond the lifetimes of those writers.

For the apostleship was not to continue after the death of all of those Apostles who had been taught personally by Jesus Christ Himself. The same applies to the continuation of 'apostolic' prophecies and 'apostolic' miraculous tongues-speaking and 'apostolic' miraculous healings.

All of those miracles, though indeed not limited only to the Apostles, were nevertheless signs which were confined to the "apostolic **circle**." Indeed, they were certainly limited to the "apostolic **age**" alone.

Consequently, at or before the death of the last Apostle, all of the apostolic miracles ceased. Cf. First Corinthians 4:9; 13:8-11; Second Corinthians 12:12; Ephesians 2:20; Hebrews 2:1-4; Revelation 21:12-14.

For the apostolic miracles were tele-ological. Indeed, when *to teleion* or the COMPLETE revelation and inscripturation of all of the Holy Scriptures had arrived -- those miracles had reached their predestinated goal or *telos*.

### **90. The "complet-ion" or *teleion* of the canon of Scripture**

Around A.D. 53, Paul was repeatedly writing the word "**now**" (*arti*) in First Corinthians 13:10-12. Yet even while so writing, he foresaw a subsequent time **when** there would soon "**then**" (*tote*) be a "complet-ing" or a "complete-ness" or a "*teleion*."

On this, see sections 85-88 above. We ourselves shall now endeavour to demonstrate that the word *teleion* here means the "complet-ion" of the Scriptures (at the "complet-ing" of its inscripturation-process).

For Paul's *teleion* would apparently involve a **tele**-ological consummation of the **specifically-apostolic** *charismata* of "prophecies" and "tongues" (*etc.*) mentioned in First Corinthians 13:8-13 -- as defined in section 89 above. That *teleion* or "completeness" -- would apparently occur at the 'complet-ion' of the apostolic revelations. The latter were, in fact, **complete-d** precisely by the termination of the inscripturation of the apostolic Scriptures.

This is what seems to be implied by the word *teleion* in First Corinthians 13:8-13. For as Paul wrote (in First Corinthians 13:8-13), **later** is the time when First Corinthians 13:8-13's *teleion* or "COMPLETENESS" finally comes.

"**Then**" is that **later**, "**when**...that which is [but] 'in part' shall be done away with" or abolished by becoming "completely inactivated" or *katargēthēsetai*). So **here**, in First Corinthians 13:8-13 -- written by the Apostle Paul approximately around A.D. 53 -- the **later** and finally-coming *teleion* certainly seems to mean **the completion of Holy Scripture** as God's **enduring** revelation to man.

### **91. At what time would the *teleion* of final inscripturation occur?**

When Paul wrote First Corinthians 13:10 around A.D. 53, the *teleion* (or "that which is perfect") was still to come. **Later**, it finally **did** "come" -- when the process of **inscripturation** finally had been accomplished.

This happened probably by A.D. 70, and had certainly occurred by A.D. 96 -- depending on which of those two dates is assumed as being the actual time when John finished recording Christ's Book of Revelation as the last-written portion of the Bible. First Corinthians 13:8-10's miracles would then be inactivated by that last of all miracles to date -- namely the miraculous inscripturation of the final book of God's Most Holy Word.

In First Corinthians 13:8-10, "that which is [only] in part" -- apparently means all pre-Scriptural special revelations whatsoever (such as *e.g.* also miraculous prophecies and miraculous tongues-speakings *etc.*). They would be **completed** by the inscripturation of the entire Bible.

Paul, writing First Corinthians around 53 A.D., there and then asserted that those things which were then "in part" -- would **soon** be **abolished** or "completely inactivated" (*katargēthēsetai*). Indeed, "that which is in **part**" would be "**complete**-ly inactivated" -- apparently by the **completion** of that body of special revelation (by 70-96 A.D.).

For miraculously-engineered prophesyings -- they would then fail (*katargēthēsontai*). And miraculously-uttered languages -- they would then cease of their own accord (*pausontai*). And miraculously-acquired knowledge -- that would then vanish away (*katargēthēsetai*). For all of those miraculous revelations, were only "in **part**" -- only of an *interim* nature. They all needed to have their *interim*-status terminated by their **completion**.

That latter would occur precisely when the *teleion* or **completion** of the entire body of special revelation had arrived -- with the inscripturation of the last book of the Bible by A.D. 70-96. That occurred at the "ends of the ages" or the *telē tōn aiōnōn* of the Old Testament economy. First Corinthians 10:11, compare 13:8-10. Very appropriately, it was marked off -- quite undeniably -- by the holocaustic destruction of the Jerusalem temple. Till then, the temple was a revelation; since then, only completed Scripture was such.

Notice, however, that Paul uses neither the word *teleion* (alias that which is "perfect" or "perfected") nor the word *telē* (alias "terminates" or "ends") in order to described the consummation alias 'the end' of World History as such -- in First Corinthians 15:24. There, he instead uses the somewhat related yet different expression: *to telos*.

First Corinthians 13:10's word *teleion* is used eighteen times in the New Testament Scriptures. Yet there, it never even one single time refers either to 'Heaven-after-death' nor to the 'consummation-of-all-things' by the Lord Jesus Christ at the end of World History.

'*Teleion*' is, however, sometimes translated by the word 'mature' -- as, for example, in First Corinthians 2:6 and also at 14:20. Indeed, in James 1:25 -- in the expression "*nomon teleion*" or 'the perfect law' -- the word *teleion* clearly refers to **completed written revelation**.

Significantly, even the so-called *New English Bible* renders First Corinthians 13:9-10 as follows: "Our knowledge and our prophecy alike, are part-ial [alias 'in part']; and the part-ial vanishes, when wholeness comes." This certainly implies the cessation of God's special revelations by way of extraordinary human knowledge and prophesyings and language-utterances. Indeed, all such ceased -- precisely at the advent of the fullness of God's special revelation to man in the now-completed Holy Scriptures.

## **92. The *teleion* or termination of 'the former ages' occurred around 70 A.D.**

In Holy Scripture, the verb "*teleiō*" alias "finish" or "fulfil" often refers to the ending of an age. Revelation 10:6-7; 11:7-15f; 20:3-5. Now the "end of the age" or "*sunteleias tou aiōnos*" (Matthew 24:3) of "great signs and wonders" (Matthew 24:24) -- would occur within the very life-span of Christ's **Apostles**.

Jesus was speaking specifically to "His disciples" whom He Himself had **then** been teaching. Matthew 24:1-2. He **infallibly** said to **them**: "To **you** (*humin*) I say in truth -- **this** generation (*genea hautē*) shall no way pass away (*mē parelthē*), till **all these things** (*panta tauta*) are **fulfilled** (*genētai*)." Matthew 24:34f.

That was indeed "the end" or "*telos*" of that age. Matthew 24:6 & 24:13. It was the "*sunteleia*" or "consummation of the ages" -- the end of the ages of the Old Testament's "former days." Matthew 24:3. It was the "latter day" time predicted by Daniel, when God would "**seal up**" the revelatory "vision and prophecy." Matthew 24:15 *cf.* Daniel 9:24-27.

It was indeed the end or *telos* of that age -- the time when all these things were to be fulfilled (alias "*mellē tanta sunteleisthai*"). See: Mark 13:4,7,13 and Luke 21:6-9,20. For the wrath of God had already started to come upon the unrepentant Judaists in Judea -- "to the **uttermost**" end or *telos* of the old Jerusalem -- by 70 A.D.

Around that time, miracles would cease -- just as at Calvary the Old Testament predictions of Christ's sufferings had unrepeatedly been "fulfilled" and "finished" --*tetelesthai* twice). John 19:28-30. *Cf.* too John 4:34 & 5:36 & 17:14 with Luke 12:50 & 18:31 & 22:37.

After the apostolic cessation of miracles (Hebrews 2:3-4), the Gospel was mature or "of full age" -- alias *teleios* (compare 5:14). Indeed, it had then reached "perfection" or *teleiotēs* (6:1).

Just like the God-given ability "to finish" (*ektelesai*) the building of Christ's "tower" of faith in Luke 14:29f -- so too the Bible's own canon was completed, around 70 A.D. *Cf.* Matthew 5:17-19 & Luke 16:16-17. That which is perfect (*teleios*), had now come. Psalm 19:7 & Revelation 22:18-20, *cf.* First Corinthians 13:10.

### **93. It was inscripturation that brought God's revelations to maturity**

In First Corinthians 14:20, Paul enjoined the Corinthian Christians to "become COMPLETE(-D)" or "to become mature" alias "*teleioi*" in their thinking. This implicitly reaches back to, and links up with, First Corinthians 13:10's "*teleion*" or "COMPLETE-NESS" -- in the phrase "when COMPLETE-NESS finally comes." It also implicitly refers back to First Corinthians 13:11's "being mature" -- or "becoming a man."

We conclude, then, that this "*teleion*" or COMPLET-ING alias matur-ing of special revelation -- as described in First Corinthians 13:8-13 and 14:20 -- was finally attained with the COMPLET-ION of special revelation at the time of the **termination** of the inscripturation of the canon (by 70-96 A.D.). By that time, all "in part" or part-ial forms of special revelation (such as apostolic miracles like those of the extraordinary prophesyings and tongues-speakings *etc.*) permanently disappeared.

Also Rev. Dr. A.B. du Toit -- Professor of New Testament at the University of Pretoria - has noted this in his work *The Charismata*. For there he has observed<sup>167</sup> that "certain aspects of prophecy, especially the revelatory aspect, would be terminated with the coming into being of the New Testament **canon**." See too at section 86 above.

### **94. Seeing "face to face" in First Corinthians after completion of the canon**

Paul had just predicted (around 53 A.D.) that miraculous prophecies would "fail" or be discontinued, and that miraculous tongues-speakings would cease of their own accord. First Corinthians 13:8. For such miraculous revelations were only "in part" -- alias incomplete. First Corinthians 13:9. They would soon be done away with or abolished -- namely "when **completeness** finally comes." First Corinthians 13:10.

This latter would occur when **maturity** was reached. First Corinthians 13:11 *cf.* 14:20f. That, we submit, would be attained at the **completing** of the **inscripturation** of the Bible as God's final revelation. *Cf.* Revelation 22:18-19. For then, man would no longer understand God's special revelation only "darkly through a mirror" or "*en ainigmati*." No! Then, man would understand God's special revelation "face to face." First Corinthians 13:12.

Now in First Corinthians 13:8-12, the entire passage describes the **completion** of special **revelation**. Careful study indicates that this would occur at the destruction of the temple in A.D. 70 -- exactly **forty years** after the beginning of the public ministry of Jesus at His baptism in A.D. 30. Daniel 9:24-27; Matthew 24:1-28; Mark 13:1-30; and Luke 17:24f & 21:5-24.

Previously, during Old Testament times, the Lord God had indeed not visibly shown Himself. But He had certainly very plainly and audibly **spoken** to the miracle-performing Moses "face to face" (meaning "**mouth to mouth**") -- and "**not in dark speeches**" or "*di' ainigmatōn*." Exodus 33:11 *cf.* Numbers 12:8 (*LXX*). Yet, after the **completed inscripturation** (at Moses' death) of the Lord God's **forty years** of audible **revelation** in the *Torah* -- **the miracles ceased**.

"Moses **wrote** this **Law** and delivered it unto the priests...saying...'you shall **read** this Law before all Israel!' ... Moses therefore **wrote**.... Moses **had** made an **end** of **writing** the **words** of this **Law** in a **Book**...until they were **finished**.... There arose **since then, no Prophet** in Israel like unto Moses whom the Lord knew **face to face** in all the **signs and the wonders** which the Lord sent him to do...in the sight of all Israel.... All the people served the Lord all the days of Joshua and all the days of the Elders that outlived Joshua who **had** seen all the **great works** of the Lord.... Then there arose **another generation after them**, which **had not known**...the **works** which He **had** done for Israel." Deuteronomy 31:9-11f; 31:22f; 34:10f; Judges 2:7-10.

"**After** he [Moses] **had** shown **wonders** and signs in the land of Egypt and at the Red Sea and in the wilderness **forty years**, he brought them out. This is that **Moses** who said to the children of Israel, 'A Prophet shall the Lord your God raise up unto you from your brethren like me. You must heed **Him**!' Acts 7:36f. That predicted Prophet, was Christ. Deuteronomy 18:15-19; John 1:21f; 1:45; 4:19; 4:25; 6:14; 7:40; 9:17; 12:49f; 17:8; Acts 3:22f; 7:37f.

The advent and forty years' work of Christ the Greater Moses and His Apostles, was therefore foreshadowed by the lesser Moses and his helpers -- from B.C. 1440 till B.C. 1400. Then, centuries later, there would again be **forty years** of miracles and divine revelation under the Greater Moses **Jesus Christ and His Apostles** -- from A.D. 30 till A.D. 70.

Now God **completed** His **mature** revelation at the final **inscripturation** of the last book of **Holy Scripture**. After that forty-year generation from A.D. 30 to 70, in the latter days of later New Testament times -- God last spoke -- and did so **finally**.

He did so through the miracles performed by Christ and His Apostles. First Corinthians 13:8-12 and Hebrews 1:1-2 & 2:1-4 & 3:1f and Revelation 21:18f. As was to be expected, right after the miraculous **completion** of the New Testament and its writings -- all further miracles indeed ceased. For in the completed Scriptures, we now see God "**face to face**."

## **95. Justin & Irenaeus on First Corinthians: Church was led by all Scripture**

The first outstanding Theologians of the Early Church, were Justin Martyr and Irenaeus. Significantly, they contrasted the 'part-ness' of the earlier miraculous *charismata* -- with the abiding 'full-ness' of all the Scriptures.

Thus the Samaritan Christian Justin Martyr told the Non-Christian Jew Trypho around 155 A.D.: "There existed [past tense] long before this time, certain men...who spoke [past tense] by the Divine Spirit.... They are called 'Prophets'.... Their writings [but not those Prophets themselves] are still extant.... You [Trypho] do not know what you are saying, but have been persuaded by [Judaistic] Teachers who do not understand **the Scriptures**."<sup>168</sup>

Wrote the great A.D. 180 Celtic Church Father Irenaeus<sup>169</sup> about God: "He shall also judge 'false-prophets' who, without having received the gift of prophecy from God..., under the influence of a wicked spirit pretend to utter prophecies -- while all the time they lie against God.... True knowledge is the doctrine of the Apostles...without any forging of **Scriptures**."

That "true knowledge," explained Irenaeus, "consists of "reading without falsification -- and a lawful and diligent exposition in harmony with **the Scriptures**." That "true knowledge further "consists of...the pre-eminent gift of love -- which is more precious than knowledge; more glorious than prophecy; and which excels all the other gifts." First Corinthians 13:8-13.

"We should leave things...to God Who created us -- being most properly assured that **the Scriptures** are indeed **perfect**.... In regard to those things which we investigate in **the Scriptures** (which are throughout spiritual) -- we are able by the grace of God to explain some of them....

"The Apostle has said on this point that when other things have been done away, then these three -- 'faith-hope-charity' -- shall endure." By the previous phrase "other things" -- Irenaeus here means miraculous prophesings and miraculous language-gifts and miraculously-acquired knowledge. He says that those things "**have** been done away." On the other hand, however, "these three -- 'faith-hope-charity' -- shall endure." First Corinthians 13:8-13.

"**All Scripture**, which has been given to us by God," continued Irenaeus, is "**perfectly** consistent.... For that this **Word** was formed **perfect** by God, receiving a beginning in time -- **the Scriptures** teach us....



"We have learned from **the Scriptures** that God holds the supremacy over all things.... 'There are diversities of gifts, differences of administrations, and diversities of operation' [First Corinthians 12:4-6].... We ought to leave all sorts of [difficult] questions in the hands of Him Who in some measure bestows grace on us.

"That eternal fire [for instance] is prepared for sinners -- both the Lord has plainly declared and the rest of **the Scriptures** demonstrate. And that God foreknew that this would happen -- **the Scriptures** do in like manner demonstrate.... "There shall be no light punishment upon him who either adds [to] or subtracts anything from **the Scripture!**" Revelation 22:19.

Elsewhere, Irenaeus further insisted<sup>170</sup> to all who wished to make copies of **Holy Scripture**: "I adjure you who shall transcribe **this Book** -- by our Lord Jesus Christ and by His glorious appearing when He comes to judge the living and the dead -- that you compare what you have transcribed, and be careful to set it right according to this copy **from** which you have transcribed! Also," he added, each such copyist was to see to it that he "in like manner copy down this adjuration -- and insert it in the transcript."<sup>170</sup> Cf. Revelation 1:1-19f & 22:18f.

## **96. Chrysostom on First Corinthians: miracles ceased when Bible completed**

Of the Early Church Fathers, Tertullian alone held that the 'tongues' were non-linguistic ecstatic utterances.<sup>171</sup> Yet even Tertullian held this maverick view only in the second or semi-montanizing of the three periods of his doctrinal development -- while himself being influenced by heretical Montanism. Indeed, the two most prolific patristic writers -- Chrysostom and Augustine<sup>172</sup> -- clearly present the consensus of the Early Church.

The A.D. 400 Chrysostom of Constantinople was quite the greatest Bible Commentator in the Early Church. He considered miraculous tongues-speaking: to have been rendered in known human languages; to have passed away long before his own time; and to have been fulfilled probably at the advent of the completion alias the perfection of the Holy Bible.

Wrote Chrysostom on First Corinthians 12:1f:<sup>173</sup> "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 takes place....

"Let us state what things **were** occurring **then**.... **One** straightway spake in the Persian, **another** in the Roman, **another** in the Indian, **another** in some other such tongue....

"It be no marvel that [miraculous] prophecies and [miraculous] tongues [and miraculous] knowledge should be done away.... What then? Are we then to live [totally without knowledge,] in ignorance?

"Far from it! ... You might not suppose this [knowledge-as-such] to be done away -- equally with the [miraculously-engineered] prophecy and the [miraculously-uttered] tongues and the [miraculously-acquired] knowledge.... The **present** knowledge," however, is still with us. "Seest thou how we learn all things, by gradual addition?

"So God from the beginning contrived ten thousand ways.... He granted one head to all, Adam.... **The Scripture** saith, 'The silver is Mine'.... Haggai 2:8.... Does then **the Scripture** speak falsely? God forbid! But they do foolishly, who neglect to examine with due exactness **all things written**.... It were right for us to dismiss you, having herein exculpated **the Scripture** -- so that ye may suffer this punishment at our hands for your negligence concerning **the Scriptures**....

"As in the time of building the Tower [of Babel] the one language was divided into many, so then [in the Corinthian Church during the apostolic age] the many languages frequently met together in one man [*cf.* First Corinthians 14:18].... The same person used to discourse [sometimes back then even miraculously] both in the Persian and the Roman and the Indian and many other tongues.... And the gift was called 'the gift of tongues' because he could all at once speak divers languages....

"They who spake with tongues were not understood by them that had not the gift.... 'He that speaketh in a tongue, edifieth himself' [First Corinthians 14:4].... He is speaking of them who understand what they say -- understand it themselves, but know not how to render it unto others."

Observe how, after the completion of "**the Scriptures**," the A.D. 400 Chrysostom spoke of the miraculous language-gifts in the **past** tense. For that is the clear implication of his above-mentioned words: "used to"; "was"; "could"; "spake"; and "had"!

### **97. Augustine on First Corinthians: miracles ceased when Bible completed**

Also Augustine, quite the greatest Systematic Theologian of the Early Church, seems to have considered the failed and vanished apostolic *charismata* to have been fulfilled and completed. Indeed, he seems to have believed that they thus vanished -- precisely at the advent of the last-occurred miracle: the miraculous completion of the canon of the Sacred Scriptures.

"In the earliest times," insisted Augustine,<sup>174</sup> "the Holy Ghost fell upon them that believed, and **they spake with languages which they had not learned**, as the Spirit gave them utterance [Acts 2:4].... For there behooved [= past tense] to be that betokening of the Holy Spirit in all languages -- to show that the Gospel of God was to run through all languages over the whole Earth. That thing was done, for a betokening -- and it passed away.... The witness of the presence of the Holy Ghost be **not now** given through these miracles!"

Augustine wrote against the terminated background of the failing of prophesyings and the cessation of miraculously-uttered languages and the vanishing away of miraculous knowledge. Indeed, he wrote it is precisely through the permanence of the completed Bible -- that the Christian Church alias "the City of God...has most absolute certainty....

"The Apostle says, 'We know in part' [First Corinthians 13:9].... **The Holy Scriptures**, old and new, which we call canonical...are the source of the faith by which the just lives [Habakkuk 2:4] and by which we walk without a doubt -- as long as we are absent from the

Lord [Second Corinthians 5:6]. So long as this faith remains inviolate and firm, we may without blame entertain doubts regarding some things which we have neither perceived by sense nor by reason, and which have not been revealed to us by **the canonical Scriptures**.<sup>175</sup>

Hence, explained Augustine:<sup>176</sup> "The Apostle," when he was a child [First Corinthians 13:11]..., was not [yet] a 'spiritual' man [in the way] he was when he produced for the edification of the churches those writings which are not as other books merely a profitable study -- but which authoritatively claim our belief as part of the ecclesiastical canon.... We must therefore prove the fact of the prophecies...which He has promised...by His Prophets, in **the Holy Scriptures**."

### **98. Luther on First Corinthians: miracles ceased when Scripture completed**

From the great Augustine, we now go on to another great Augustinian. We mean the great Protestant Reformer, Rev. Professor Dr. Martin Luther.

In his 1520 *Open Letter to the Christian Nobility of the German Nation*, Luther declared:<sup>177</sup> "We will quote **the Scriptures**. St. Paul says in First Corinthians 14 (v. 30): 'If to anyone something better is revealed, though he be sitting and listening to another in God's Word -- then, the first who is speaking, shall hold his peace and give place'....

"Has not the pope erred many times? Who would help Christendom when the pope errs, if we were not to believe another who had **the Scriptures** on his side more than the pope?!

"Even though a 'miracle' were to be done in the pope's behalf...or though someone were to be stricken with a plague -- which they [the Roman Catholics] boast has sometimes happened -- it should be considered only the work of the devil....

"Christ Himself prophesied in Matthew 24 (v. 24): 'There shall come in My Name false-christs and false-prophets and do signs and wonders so as to deceive even the elect' [if that were possible] And Paul says in Second Thessalonians 2 (v. 9) that Antichrist shall through the power of Satan be mighty in lying-wonders....

"Wonders and plagues prove nothing, especially in these last evil times for which all **the Scriptures** prophesy false-wonders. Therefore we must cling with firm faith to the words of God -- and then **the devil will cease from [all his lying] 'wonders.'**"

Speaking of papal Romanists and the many deceptions or tricks performed at their shrines, Luther added: "If they had only read **the Scriptures** to as good purpose as they have read their damnable canon law! ... That 'miracles' are done at these places, does not help things.

"For **the evil spirit can do 'miracles'** -- as Christ has told us in Matthew 24. If they took the matter seriously and forbade this sort of thing, the 'miracles' would quickly come to an end."

In his 1521 *Answer to Emser*, Luther further declared:<sup>178</sup> "As we see from First Corinthians 14 [v. 2], 'The Spirit speaketh mysteries.' Some, however -- because they did not understand this matter -- ascribed a fourfold sense" -- viz.: "the literal, the allegorical, the anagogical, and the tropological (for which there is no foundation whatever).... "Paul means something quite different! They do much better, who call it the 'grammatical-historical' sense.

"It would be well to call it the 'speaking' or 'language' sense, as St. Paul does in First Corinthians fourteen [v. 2] -- because it is understood by everybody in the sense of the spoken language.... One must prove them **by Scripture!**"

### **99. Calvin on First Corinthians: miracles ceased when revelation completed**

In First Corinthians 12:8-10, Paul stated: "For one is given, by the Spirit, the word of wisdom...; to another, the gifts of healing, by the same Spirit. To another, the working of miracles; to another, prophecy." He added that to yet another was given a gift of "various kinds of languages; to another, the interpretation of languages."

In his 1546 comment on this, Calvin explained:<sup>179</sup> "I take the term 'prophecy' to mean that unique and outstanding gift of revealing what is the secret will of God, so that the Prophet is...God's Messenger to men." Hence to Calvin, this gift of prophecy was a revelatory gift -- and therefore to cease at the completion of the inscripturation of the entirety of the Holy Bible.

Further commenting on First Corinthians 12:10, Calvin also observed that "the 'interpretation' of languages **was** different from the 'knowledge' of languages. For those who **had** the latter gift often did not know the language of the people with whom they had to have dealings. Interpreters translated the foreign languages into the native speech. They **did** not at **that** time acquire these gifts by hard work or studying -- but they were theirs, by a wonderful revelation of the Spirit."

Calvin did not regard miraculous language-gifts as still being available. Language-interpretation "**was**" [past tense] different from language-knowledge, he stated. Those who "**had**" [past tense] those gifts, "**did** not [past tense] at **that** time [when Paul was writing to the Corinthians] acquire these gifts" -- except "by a wonderful [alias a miraculous] revelation of the Spirit."

Thus, those previous and indeed apostolic gifts were not only miraculous. They were also revelatory. Thus they were subject to cessation, upon the completion of the Scriptures.

In First Corinthians 12:28-31, Paul stated: "God has set some in the Church -- first, Apostles; secondarily, Prophets; thirdly, Teachers; after that miracles; then gifts of healings, helps, governments, diversities of languages. Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of miracles? Do all have the gifts of healing? Do all speak in languages? Do all interpret?" Certainly not!

In Calvin's day, Anabaptist heretics claimed that these miraculous gifts had been revived in their own circles. Yet Calvin insisted<sup>180</sup> that these "people with absolutely no qualifications who force themselves upon the Church -- are fanatics, driven by an evil spirit. There are many, for instance, who boast that they are moved to action by the Spirit. They pride themselves in a 'secret call of God' -- when all the time they are unlearned and totally ignorant." And today, Neo-Anabaptist Pentecostalism continues this delusion.

Continued Calvin: "We must note that some of the offices to which Paul is referring, are permanent; while others are temporary. The permanent offices are those which are necessary for the government of the Church. The temporary ones, on the other hand, are those which were designed at the beginning for the founding of the Church and the setting up of the Kingdom of Christ; and which ceased to exist after a while....

"It is difficult to make up one's mind about gifts and offices -- of which the Church has been deprived, for so long." Yet it is clear they had indeed -- past tense -- "ceased to exist."

Calvin is quite clear about this matter. The "temporary" offices "were designed at the beginning for the founding of the Church and the setting up of the Kingdom of Christ." However, they "ceased to exist after a while." Indeed, they had been dead for so many centuries, that in Calvin's day it was "difficult to make up one's mind about gifts and offices of which the Church has been deprived for so long." Yet it was easy to see they had "ceased."

Now in First Corinthians 13:8-11, the Apostle Paul predicted that miraculous "prophesyings...shall fail..., [miraculous] languages...shall cease..., [and also miraculous] knowledge...shall vanish away.... When that which is perfect has come, then, that which is in part shall be done away.... When I was a child, I spoke like a child; I understood like a child; I thought like a child. But when I became a man, I put away childish things."

On this, Calvin commented:<sup>181</sup> "Prophecies pass away; tongues cease; knowledge comes to an end.... Learning, knowledge of languages, and similar gifts serve[d] the needs of this life. It does not seem to me that they will remain in existence when that time comes" when they "ceased to exist."

"The gifts in question are only temporary.... When we are children, we need to go to school -- but that would be ridiculous for a grown man.... In the letter to the Ephesians (4:14), **Paul urges us to be no longer children!**"

Calvinists themselves are no longer children. Nor is the Reformed Church childish, like the Apostolic Church. The Reformed Church is a mature adult. Consequently, neither Calvin could (nor Calvinists can) have the slightest interest in trying to revive the obsolete practices of the childhood of the Early Church. Indeed, "that would be ridiculous for a grown man."

## **100. Calvin on First Corinthians: Prophets critiqued before Bible completed**

(Neo-)Pentecostals and Baptists like Wayne Grudem insist that 'prophesying' still occurs in the Church today. However, John Calvin -- in spite of an occasional lack of clarity on this issue -- disagreed. Stated Calvin:<sup>182</sup>

"By 'Prophets' he [Paul] means not all interpreters of the divine will, but those who excelled by special revelation. **None such now exist**" *etc.*

In First Corinthians 14:6, Paul put an extremely important question to the first-century A.D. Corinthian Christians. He asked them: "Now brethren, if I come to you speaking in languages, what shall I profit you -- unless I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?"

As Calvin commented,<sup>183</sup> Paul was pointing out to the Corinthians here "that it is far better to pay attention to prophecies.... Paul gives four ways of edifying: *revelation; knowledge; prophesying; and teaching.*" Observed Calvin himself: "I bracket revelation and prophesying together, and I think that prophesying is the servant of revelation." But that has ceased!

In First Corinthians 14:29, Paul himself wrote: "Let the Prophets speak, by two or three!" There, he also wrote: "Let the others discern!"

Here, commented Dr. Calvin,<sup>184</sup> "Paul imposes restriction on prophecy...because 'too many cooks spoil the broth'.... So as not to give the others a chance to protest, thinking he wanted the gift of God suppressed and put an end to in their case -- Paul shows them how it is possible to use it for the good of the Church, even when they have to keep quiet"; also while themselves "weighing up in their own minds what is said by others.... It is an inestimable benefit that there are some who are experienced in judging" whether a self-alleged 'Prophet' -- really and truly indeed was a Prophet.

Continued Calvin: "Paul is pointing out that even by remaining silent, the rest of the Prophets will be rendering service to the Church.... Their task is simply to judge, by the Spirit of God, whether it is His Word which is declared -- or whether using this as a pretext, men are wrongly parading what they themselves have made up."

Paul next made a remark not about all Christians in the congregation at first-century Corinth -- but specifically about the Prophets there. At their local meetings of those first-century Prophets, explained Paul, "all can prophesy"; but only "one by one" or one at a time. First Corinthians 14:31.

However, as Calvin rightly commented,<sup>185</sup> "when Paul says 'all' -- he does not include the whole of the faithful, but only those who had been endowed with this gift" of miraculously prophesying that which then really was the Word of God. "For no man will ever be a good Teacher, if he does not show that he himself is teachable and always ready to learn."

In First Corinthians 14:37, Paul wanted to impress something very deeply upon those first-century A.D. Christians. "If any man regards himself as a Prophet" -- insisted the Apostle

-- "let him acknowledge that the things that I am writing to you are the Commandments of the Lord!"

In his comment on Paul's above statement, Calvin insisted<sup>186</sup> on "the duty of judging" whether a new and self-alleged 'Prophet' -- really was a Prophet indeed, at all. That "duty of judging" fell squarely not on the entire congregation, but on other established and recognized Prophets in the vicinity.

For this "duty of judging" -- explained Dr. Calvin -- is one "which Paul had earlier entrusted to the **Prophets**.... If they judge aright -- they will recognize it as **the Word of God**....

"In Paul's case...he had no doubt at all in his own mind about the revelation he had received from God.... But everyone cannot make such a claim for himself; or, if he does do so, people will only laugh at him, and quite rightly, for showing off.... Paul was stating no more than the truth -- in saying that his injunctions were those of the Lord. Many, on the other hand, will allege the same thing -- without any warrant.

"The whole thing hinges on the fact that it is clear that a man is speaking by the Holy Spirit, and is not expressing his own ideas -- when he cannot bear to be called to order. But the man who is a genuine instrument of the Holy Spirit and nothing else -- will, like Paul, dare to make the confident assertion that those who will reject his teaching are not Prophets, or [even] spiritual people," at all. Yet such was before completion of the Bible.

### **101. Calvin on the Acts of the Apostles: Christ terminated all prophesyings**

In *The Acts of the Apostles* (11:27f), Luke declared that in the early days of apostolic-age Christianity: "Prophets came from Jerusalem to Antioch. And one of them named Agabus stood up there, and indicated by the Spirit that there would be a great famine throughout the whole of the Roman Empire (the *Oikoumenēn*) -- which came to pass in the days of Emperor Claudius."

On this, Calvin commented in his 1554 work *The Acts of the Apostles*<sup>187</sup> that "the men called 'Prophets' in this verse are those who were endowed with the gift of foretelling.... Although the prediction of the future is in fact attributed only to Agabus, one may assume from this that it was granted to each of them -- to a certain degree -- to know future events....

"Luke makes it quite clear that the Spirit of God was the source of this prediction.... Agabus did not philosophize in human fashion but, by the secret inspiration of the Spirit, made known what God had determined."

Here, note John Calvin's use of **past tenses** in respect of these first-century Prophets. He said they "were endowed"; "the Spirit of God was the source of this prediction"; and the Prophet Agabus "made known what God had determined." Such past tenses in respect of prophesying -- "were" and "was" and "made" -- all indicate Calvin's view that it has now become **past tense**.

Back in the first century, however, not just the Apostles but also Prophets attended the Convention of representative Elders from various Congregations -- at the General Assembly of Christ's Church held in Jerusalem just a few years before Paul wrote his First Epistle to the Corinthians. At that General Assembly, in Acts 15:32 Luke related that "Judas and Silas -- being Prophets also themselves -- exhorted the brethren with many words, and confirmed them."

Here Rev. Professor Dr. John Calvin correctly commented<sup>188</sup> that "Judas and Silas..., being endowed with the gift of prophecy..., edified the Church in a general way.... They exhorted the Church because they were Prophets; for it is not given to all to discharge such a distinguished function...."

Judas and Silas were endowed with an exceptional understanding of the mysteries of God...; just as Paul in First Corinthians 14:3, when he is dealing with prophecy..., prefers it to all other gifts."

Once again, Calvin's **past tenses** carefully need to be noted. He observed that "Judas and Silas...were Prophets." He emphasized that "Judas and Silas were endowed with an exceptional understanding of the mysteries of God." And he also insisted that "it is not given to all to discharge such a distinguished function."

In Acts 21:9f, the first-century's Luke wrote that Philip the Evangelist had four virgin daughters who prophesied. Luke then added that also a certain Prophet named Agabus came down from Jerusalem to Caesarea, and prophesied publically through the Holy Spirit that ungodly Jews in Jerusalem would bind the Apostle Paul -- and then deliver him into the hands of the Heathen.

By being "endowed with the Spirit of prophecy," Calvin commented here,<sup>189</sup> "God wished to give lustre to the beginnings of the Gospel.... For very many years now, prophecies had almost ceased among the Jews." Later, even "when that power **had** already been taken away, there were nevertheless many fanatics who [still] boasted that they were 'Prophets'...."

"By taking away prophecies, God bore witness that their end and fulfilment were present in Christ.... The title of 'Prophet' was no common gift -- but a special one...."

"Afterwards, 'false-prophets' [*pseudoprophētai*] attempted to deceive the simple.... God allowed the reprobate to be deceived by such delusions.... But since there was no underlying efficacy of the Spirit, their deception did no harm to the faithful.... By His advent, **Christ put an end to all [true] prophecies.**" Thus the great Protestant Reformer, Rev. Dr. John Calvin.

We repeat. According to Calvin, being "endowed with the Spirit of prophecy" marked precisely "the beginnings of the Gospel." However, "by His advent, Christ put an **end** to **all** [true] prophecies." Now, only the completed Bible remains.

## **102. Westminster on First Corinthians: miracles ceased when Bible completed**



The *Westminster Standards* address the cessation of miracles, directly or indirectly, as regards also First Corinthians chapters twelve through fourteen. They do so, in at least three different ways.

First, the *Westminster Confession* teaches that all pre-inscription modes of special revelation ceased at the completion of the Bible. Second, the *Westminster Form of Presbyterian Church Government* teaches that each and all of the extraordinary ecclesiastical offices have ceased. And third, several of the fine Commissioners to the Westminster Assembly are known to have expressed the same views privately.

At its very outset,<sup>190</sup> the *Westminster Confession* states that in the past "it pleased the Lord at sundry times and in divers manners to reveal Himself and to declare...His will unto His Church. Hebrews 1:1." Now such "divers manners" included explicitly: "promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances"<sup>191</sup> -- and included implicitly: dreams and visions and miracles *etc.*

All such "divers manners" of God's Self-revelation to His Church, are "former ways" -- ways prior to the completion of what we may call 'the latter way' of the Holy Bible. However, "afterwards -- for the better preserving and propagating of the truth and for the more sure establishment and comfort of the Church against the corruption of the flesh" -- it pleased God "to commit the same [Self-revelation of God to His Church] wholly unto writing. Proverbs 22:19-21; Luke 1:3f; Romans 15:4; Matthew 4:4,7,10; Isaiah 8:19f."

This, ends the first paragraph of the *Confession*,<sup>192</sup> "maketh the Holy Scripture to be most necessary." The reason for this is very simple, and indeed explicitly stated -- "those former ways of God's revealed will unto His people being now ceased. Second Timothy 3:15; Second Peter 1:19; Hebrews 1:1-2."

By "the Holy Scripture" -- the *Confession* next goes on to explain,<sup>193</sup> is meant the sixty-six books of the Bible from "Genesis" through "Revelation." These "all" it continues, "were given by inspiration of God to be the rule of faith and life."

Indeed, it goes on:<sup>194</sup> "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture."

Unto this, "nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Second Timothy 3:15."

Indeed,<sup>195</sup> "the infallible rule of interpretation of Scripture is the Scripture itself. Second Peter 1:20f; Acts 20:15f." For the fact is that "the supreme Judge by which all controversies of religion are to be determined...can be no other but the Holy Spirit speaking in the Scripture. Matthew 22:29."

Consequently the time of the inscription of "Revelation" as the last book of the Bible -- is the time of the fulfilment and disappearance of "the former ways" of prophecies and dreams and visions and miracles. Indeed, the *Confession* later suggests<sup>196</sup> this seems to have

occurred at the same time when "sundry judicial laws...expired together with the state" of Ancient Israel, namely at the destruction of Jerusalem and its revelatory temple in 70 A.D.

This seems to be reflected also in the *Westminster Form of Presbyterial Church Government*. There one reads:<sup>197</sup> "The officers which Christ hath appointed for the edification of His Church and the perfecting of the saints, are some extraordinary -- as Apostles...and Prophets -- which are ceased."

There can be no question that the Westminster Fathers were here thinking of First Corinthians 12:28f. Indeed, by good and necessary consequence -- they here appear to have been thinking also about First Corinthians 13:8f.

Finally, the private views of the Westminster Divines themselves corroborate the above. Thus the famous Westminster Assembly Commissioner Edward Reynolds wrote:<sup>198</sup> "The Spirit doth not reveal truth unto us, as He did in the primitive paterfation thereof to the Prophets and Apostles -- by divine and immediate inspiration."

Moreover, the celebrated Westminster Divine Dr. John Lightfoot similarly insisted:<sup>199</sup> "Now was the whole will of God revealed and committed to writing -- and from henceforth, must vision and prophecy and inspiration cease for ever.... After God had completed and signed the Scripture-canon, Christians must expect revelations no more.... The Scripture containeth all things necessary for us to know or to inquire of God about.

"There is no promise in Scripture, whereupon the spirit of revelation is to be expected after the fall of Jerusalem.... At the fall of Jerusalem, all Scripture was written, and God's full will revealed.... There was no farther need of prophecy and revelation."

Thus, it would seem, say the Holy Scriptures. Therefore, thus too say also the Westminster Fathers. (See too sections 443-47 below.)

### **103. The 1659 Owen on First Corinthians 12:28f's cessation of miracles**

In 1659, Rev. Dr. John Owen wrote *A Defence of Sacred Scripture Against Modern Fanaticism*. It has been translated from its original Latin into English by Rev. Dr. Stephen Westcott, and reprinted in 1994 at the end of Owen's more major work *Biblical Theology*).

In that *Defence*, Owen stated<sup>200</sup> that "the Scriptures demonstrate by their own Spiritual light infused by their divine Author alone -- that they are the infallible Word of God. The former point confutes the papal party.... The latter...will refute our native-born fanatics...commonly named 'quiverers' or 'Quakers'....

"To the Scriptures we are constantly sent by God Himself -- in order to learn of His will from His Word. Deuteronomy 17:19, Isaiah 8:20, John 5:39.... The Apostles preached nothing but what was written by Moses and the Prophets. Romans 16:26. Indeed, Paul asserts that Word to be the written Word -- most openly and unambiguously. Romans 10:11....

"There must be some common rule for the testing of spirits and settling of controversies.... **The Bible is just such a rule**.... Where else can we go, but to the Word of God? And to have our faculties trained by practice in the Word of God, is the same as learning to discern the mind of God displayed in the Bible.

"It was in just this way that the Prophets of old were wont to search the Scriptures.... Thus the mother of Timothy instructed her son in the Word. Second Timothy 1:5 & 3:14-15. See also First Peter 1:11-12....

"Jews, Romanists, Enthusiasts -- pseudo-friends or open enemies of the Christian religion" -- "all combine amazingly when this one point of infallible Scripture is brought forward.... Is it not the simple fact that, if they were once to settle gladly into the truth of the plenary inspiration of the Bible (which I am attempting to defend to the best of my ability), and accept its authority, then they could hardly fail to see that all of their controversies could be settled by recourse to the Word of God? Their hordes of foul errors would flee at once before the light of the Scriptures, and there would remain but little occasion of strife....

"In taking up the defence of the perfection and completeness of the Scriptures...I shall...demonstrate the falsity of the erroneous views of the fanatics.... The perfection of Scripture is **fully demonstrated** [*cf.* First Corinthians 13:10f]. For it will be seen to be ideally suited and fully efficient for its own proper and declared end and design, so instructing men in the knowledge and worship of God, that they may attain eternal salvation....

"We maintain that the Bible is the one and only absolute and perfect rule for the whole of divine worship and obedience.... God has revealed in the Bible everything that is needed for our salvation.... Since the completing of the 'canon' of Scripture (as scholars call it), there can have been no new revelations.... So none are to be expected or admitted....

"If the revelation of the divine mind which is made in the Scriptures is perfect and absolutely complete -- then what need can there possibly be for new revelations (imagined or real) of inner light, spiritual irradiation, uncontrolled enthusiasm, heavenly inspiration, angelic colloquies, or what-not, to instruct us in the ways of God and our duty? ... Our contrary doctrine asserts the perfection of the Scriptures. First Corinthians 2:14 & 2:6 *cf.* Acts 26:22 [with First Corinthians 13:8-10]....

"The Holy Spirit very seriously condemns and rejects all attempted additions to the words of the Bible." Colossians 2:18; Hebrews 1:2,4; First Corinthians 4:6; Luke 16:29; Revelation 22:18.... It is quite certain that we are never anywhere remitted by God to new revelations, enthusiasms, dreams or visions.... For all things which it is needful to examine and prove, we are required to do so by the touchstone of the Scripture, and the test of all is their agreement or otherwise with the written Word."

From the rule or criterion of the written Word, Owen went on, "we are required to examine in this way and to prove all [contemporary] 'revelations,' visions, spirits, dreams, and such enthusiasms. And by this rule, these: are no revelations; have no merit; and are not of faith. See First Corinthians 14:29; First Thessalonians 5:21; and First John 4:1.... 'Whether there be prophecies, they shall fail; whether there be tongues, they shall cease' (See: First

Corinthians 13:8).... We need the Scriptures for daily nourishment of our spiritual life and knowledge."

#### **104. The 1667 Owen on First Corinthians 12:28f's cessation of miracles**

In his 1667 work *A Brief Instruction in the Worship of God*, Owen stated<sup>201</sup> that "the Apostles of our Lord Jesus Christ with the Evangelists and Prophets [had been] endowed with extraordinary gifts of the Holy Ghost associated with them and employed by them in their works and ministry.... First Corinthians 12:28...; Acts 11:27-28; 21:9-11....

**"What are the principal differences between these two sorts of officers or rulers in the Church, extraordinary and ordinary? ...** The former were called to their office immediately by Jesus Christ in His own Person or [by] revelation made by the Holy Ghost in His name to that purpose; the latter by the suffrage, choice and appointment of the Church itself.... They differ also in the gifts, which were suited unto their several distinct works.... Ephesians 2:20...; First Corinthians 12:28-31....

**"May not the Church...make use of...forms of prayer in an unknown tongue? ...** To do so would be contrary to one principal end of prayer itself.... Romans 8:26.... Moreover, it will render the discharge of the duty of ministers...impossible; and thereby hinder the edification of the Church.... First Corinthians 12:7."

#### **105. The 1677 Owen on First Corinthians 12:28f's cessation of miracles**

In Rev. Dr. John Owen's 1677 work *Discourse Concerning the Holy Spirit*, he explained<sup>202</sup> that "the end of miracles is to be an immediate witness from Heaven.... The miracles wrought by...Christ and His Apostles...might either not have been written (as most of them were not), or they might have been written and their doctrine recorded in books.... Miracles wrought by Christ Himself and most of those of the Apostles...were wrought among them by whom the books of the Old Testament were acknowledged as the Oracles of God.... Neither have we any infallible testimony concerning these miracles, but the Scripture itself where they are recorded....

"Gifts that respect **powers** and **duties** are of two sorts..., the first whereof was **extraordinary** -- the latter, **ordinary**.... Offices have been of two sorts -- first, **extraordinary**; secondly, **ordinary**.... I shall not contend about words, and shall therefore only inquire what it was that constituted them to be officers of Christ in His Church whom thence we call **extraordinary**.... The Apostles, Prophets and Evangelists...were all extraordinary **Teaching Officers** in the Church -- and all that ever were so. First Corinthians 12:28; Ephesians 4:11.

"Besides these, there were at the first planting of the Church persons endued with extraordinary gifts -- as of miracles, healing, and tongues.... Some might have **extraordinary gifts** who were never called unto office at all, as some of these who spake with **tongues** and

wrought **miracles**. Yet where there is a concurrence of an **extraordinary call** and **extraordinary gifts**, there the **office** is extraordinary....

"Part of their work was to confirm the doctrine of the Gospel by **miraculous operations**, as occasion did require.... There are **no such officers as these...continued** by the will of Christ in the ordinary state and course of the Church.... There is **no need** of their continuance.

"There were **Prophets** also, who had a **temporary** [and] **extraordinary ministry** in the Church. Their grant from Christ or institution in the Church is mentioned [in] First Corinthians 12:28 [and] Ephesians 4:11.... In the places mentioned, **extraordinary officers** endowed with **extraordinary gifts** are intended...and are placed in the second rank of officers, next to the Apostles -- 'first Apostles, secondarily Prophets.' First Corinthians 12:28.... They **received immediate revelation** and directions from the Holy Ghost....

"To **prophecy** is nothing but to declare hidden and secret things, by virtue of immediate revelation.... An **extraordinary gift**...is expressed [in] Acts 19:6 -- 'when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.' Their prophesying, which was their declaration of spiritual things by immediate revelation, was of the same nature with their **speaking with tongues**; both were extraordinary gifts and operations of the Holy Ghost. And of this sort were those **miracles, healings and tongues** which God **for a time** set in the Church....

"Extraordinary spiritual gifts were...granted unto some persons, in the execution of their office.... They could produce their effects by virtue of an immediately **extraordinary** influence of divine power.... Such was the **gift of miracles, healing**, and the like.... There was no **certain limited** time for the cessation of these gifts. Those peculiar unto the Apostles, were commensurate unto their lives. None after their decease had either apostolical office, power, or gifts....

"Nor have we **any undoubted** testimony that any of those gifts which were truly **miraculous** and every way above the faculties of men, were communicated unto any after the expiration of the generation of them who conversed with Christ in the flesh.... But the **superstition** and folly of some ensuing ages, inventing and divulging innumerable 'miracles' false and foolish, proved a most disadvantageous prejudice unto the Gospel -- and a means to open a way unto Satan to impose endless delusions upon Christians....

"All these gifts and operations **ceased**.... They are not communicated unto any by a sudden afflatus or extraordinary infusion -- as were the gifts of miracles and tongues which were bestowed on the Apostles and many of the first converts. 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."

In Owen's 1681 work *The Grace and Duty of Being Spiritually Minded*, he referred<sup>203</sup> to First Corinthians 13:9-12's statement: 'We know in part, and we prophesy in part. But when that which is perfect [or complete] is come, that which is in part shall be done away.' Rev. Dr. John Owen then commented: "The infinite, incomprehensible excellencies of the divine nature

are not proposed in Scripture as the **immediate** object of our faith." Yet it is **in Scripture** -- and **now indeed in completed Scripture alone** -- that they are **proposed**.

### **106. Mt. Henry: First Corinthians' miracles ceased when Scripture completed**

In First Corinthians 13:8f, Paul assured the first-century Corinthian Christian Church anent the miraculous *charismata* that "prophecies...shall fail." He also assured them that "tongues...shall cease" and that "knowledge...shall vanish away...when that which is perfect has come."

Rev. Dr. Matthew Henry commented on this passage<sup>204</sup> that "the **extraordinary gifts** on which the Corinthians valued themselves, were of a **short** continuance. They were only to edify the Church on Earth, and that but for a time -- not during its whole continuance in the World.... 'Tongues will cease' -- that is, the miraculous power of speaking languages without learning them.... The Apostle is plainly speaking of **miraculous** gifts."

As Matthew Henry wrote<sup>205</sup> of Jesus: "He came to '**seal up the vision and prophecy**'.... He 'sealed them up.' He put an end to that method of God's discovering [or disclosing] His mind and will -- and took another course, by **completing** the **Scripture-canon** in the New Testament, which is the **more sure Word** of prophecy **than that by vision**."

### **107. J. Edwards: First Corinthians' miracles ceased when Scripture completed**

Rev. Professor Dr. Jonathan Edwards, sometime President of Princeton Christian University, was probably by far the greatest American Theologian of all time. In his book *Charity and its Fruits*, he commented on First Corinthians 13:8-13 as follows:<sup>206</sup>

"The extraordinary gifts of the Spirit -- such as the **gifts of tongues, of miracles, of prophecy, etc.** -- are called 'extraordinary' because they are such as are not given in the ordinary course of God's providence.... They were bestowed on the Prophets and Apostles, to enable them to reveal the mind and will of God -- **before the canon of Scripture was complete**" *etc.*

They were bestowed "on the Primitive Church, in order to the founding and establishing of it 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**."

In his essay *The Marks of a Work of the Spirit of God* -- Edwards further explained<sup>207</sup> the same above-mentioned passage in a similar way. There, discussing temporary prophesyings and tongues-speaking *etc.*, he called "these gifts of inspiration...**childish things** in comparison of the influence of the Spirit in divine love." Childish things which Paul assured the Corinthian Christians would pass away at the soon arrival of "that which is perfect."

Edwards insisted that in spite of that soon failure and cessation and vanishing away of miraculous prophesying and tongues-speaking and miraculous knowledge "when that which is

perfect" would come -- "faith and hope and love" would continue to "abide." To Edwards, it is obvious that even "faith" and "hope" abide only in this life -- during the course of the history of the Corinthian Church to whom Paul was then writing.

This could only mean that the miraculous *charismata* would "be done away" during the course of the then-present life of Paul's Corinthians -- and not only after their death; and still less only at the second coming of Christ. For in Heaven, "faith" becomes sight -- and nobody "hopes for what he already has." Cf. Romans 8:24f; Second Corinthians 5:7; Hebrews 11:1.

Edwards consequently concluded: "Here is a manifest *antithesis* between 'remaining' [First Corinthians 13:13] -- and that 'failing' [and] 'ceasing' and 'vanishing away' spoken of in the eighth verse." Thus the gifts of miraculous prophesying and miraculous tongues-speaking and miraculous knowledge would all 'cease' in this present life once those Corinthians got their "complete standing-rule established" -- namely completed Scripture.

Finally, in his *Notes on the Bible*, Edwards again discussed this passage First Corinthians 13:8-13. There, he said<sup>208</sup> it must -- at least in part -- apply to that period when "the canon of Scripture was completed." That occurred when "the gifts of prophecy and tongues *etc.* ceased -- at the end of the Church's age of childhood." Cf. First Corinthians 13 vv. 8 & 11.

#### **108. Charles Hodge: First Corinthians' miracles ceased when Scripture completed**

Commenting on First Corinthians 12:8-10 & 12:28, Old Princeton's great Theologian Rev. Professor Dr. Charles Hodge rightly observed<sup>209</sup> that "Apostles and Prophets are often associated." The 'Apostles' alias those "sent forth" to establish the Apostolic Church, were equipped with miraculous powers precisely in order to be able to accomplish this.

The 'Prophets' or those who "forthtold" the Word of God before the Holy Bible was completed, were likewise equipped with miraculous powers. This needed to be so, as Hodge pointed out, because Christ's Church had been predestinated to be "built on the foundation of the Apostles and Prophets," Ephesians 2:20.

"**Working of miracles,**' consist[ed of or] in miracles.... **Prophecy'**...consisted in occasional inspiration and revelations.... Divers **'kinds of tongues'** was "the ability to speak in languages previously unknown to the speakers.... **'Miracles'** mean[t] men endowed with the power of working miracles....

"No man could be an Apostle without the gift of infallibility; nor a Prophet without the gift of inspiration.... The fact that any office existed in the Apostolic Church, is **no evidence** that it was intended to be **permanent**.

"In that age there was a plenitude of spiritual manifestations and endowments demanded for the organization and propagation of the Church which is no longer required. **We have no longer Prophets, nor workers of miracles, nor gifts of tongues....**

"**Whether** there be '**prophecies**' (**be it prophecies**): **they shall fail**.... The gift shall cease to be necessary, and therefore shall not be continued.... The **gift of tongues shall cease**.... The revelations granted to the Prophets imparted mere glimpses of the mysteries of God.... The revelations made to Moses were...enigmas compared to the revelations contained in the Gospel. Second Corinthians 3:12-13.... The Word of God is a mirror wherein even now we behold the glory of the Lord. Second Corinthians 3:18." Thus Ch. Hodge's comment on First Corinthians 13:8-12.

### **109. A.A. Hodge: First Corinthians' miracles ceased when Scripture completed**

In his great work *Confession of Faith: A Handbook of Christian Doctrine Expounding The Westminster Confession*, Charles Hodge's son the Rev. Professor Dr. A.A. Hodge insisted<sup>210</sup> that "it has pleased God, of His sovereign grace, to make in various ways and at different times a supernatural revelation of Himself.... Subsequently -- God has been pleased to commit that revelation to writing.... It is now exclusively embraced in the Sacred Scriptures....

"God has given such a revelation.... He has in no period of human history left Himself without a witness.... His communications to mankind through the first three thousand years were made in very 'diverse manners' by theophanies and audible voices, dreams, visions, the Urim and Thummim, and prophetic inspiration.... The miracles recorded...are established....

"The results of these communications were diffused and perpetuated by means of tradition.... Such a revelation has been made.... We have it in the Christian Scriptures....

"The whole counsel of God...is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men.... First Corinthians 2:9-12 ["It is written"]; First Corinthians 11:13-14 ["Judge in yourselves"]; First Corinthians 14:26,40 ["Let all things be done unto edifying" and "decently and in order"]'....

"No new revelations of the Spirit are to be expected now.... The New Testament does not refer to any further revelation to be expected before the second advent of Christ.... No pretended 'revelations of the Spirit' since the days of the Apostles have borne the marks or been accompanied with the 'signs' of a supernatural revelation....

"All that have been made public -- as those of Swedenborg and the Mormons -- are inconsistent with Scripture truth [and] directly oppose the authority of Scripture.... Private revelations have been professed only by vain enthusiasts, and are incapable of verification."

### **110. Dabney & Thornwell: Corinthian miracles ceased when Scripture completed**



No different are the views of the two greatest Southern Presbyterians, Rev. Professor Dr. Robert L. Dabney and Rev. Professor Dr. James H. Thornwell. Both denied that miracles could occur after the completion of the inscripturation of the Holy Bible, throughout the rest of history.

"We are all in substance agreed," Dabney observed,<sup>211</sup> "that a miracle **was** [past tense] such a manifest suspension of the laws of nature -- as only God can work. Miracles **were** [past tense] usually rare **in their times**. For, had they become customary, their end would have been disappointed.... While the Christian miracles are thus proved to be entirely credible, we have **no** need to claim that God **now answers** [present tense] prayer by **miracle**." Emphases mine.

Anent "the call of Prophets and Apostles," Dabney insisted:<sup>212</sup> "The call of...peculiar classes, **was** [past tense] **extraordinary** and by **special revelation** -- suited to these days of **theophanies and inspiration**. But those days **have now ceased** [past tense], and God governs His Church **exclusively by** His providence, and the Holy Spirit applying **the written Scriptures**.... While the call of Prophets and Apostles **was** by **special revelation**, that of the Gospel Minister may be termed a **Scriptural** call."

Now already the *Westminster Form of Presbyterial Church Government* had stated:<sup>213</sup> "The Officers which Christ hath appointed for the edification of His Church and the perfecting of the saints, are some extraordinary." They filled the offices occupied by "Apostles...and Prophets -- which **are ceased**."

Commenting, Thornwell observed:<sup>214</sup> "The principle upon which our [*Westminster Standards*] themselves seem to justify their doctrine is, that when the gifts which are essential to an office are withdrawn -- the office is necessarily revoked. **Miraculous gifts** are indispensable to **Prophets and Apostles** -- and, they **having ceased**, Prophets and Apostles have ceased **with them**."

### **111. Godet: First Corinthians' miracles ceased in the Apostles' generation**

In 1886, the great Reformed Expositor Rev. Professor Dr. Frederic Louis Godet wrote a Bible commentary on *First Corinthians*. This was after he wrote his 1883 article *Miracles* for the internationally-renowned Schaff-Herzog *Encyclopaedia of Religious Knowledge*.

In that latter work, Godet observed:<sup>215</sup> "The miracles of the Apostles stand in the same relation to those of Jesus, as the miracles of Joshua to those of Moses -- or the miracles of Elisha, to those of Elijah. They are a continuation and a complement." Just as all the former miracles of Moses/Joshua and Elijah/Elisha terminated (within some forty years) -- so too did all those of Jesus and the Apostles terminate (and, similarly, also within some forty years).

"**No miracles are wrought now**," concluded Godet. "Miracles serve only as an accompaniment to the work of God for the salvation of the human race. That work was **completed** -- by **Jesus and His Apostles**."

## **112. Jamieson, Fausset and Brown: miracles ceased at inscripturation**

From the middle of the eighteen-twenties onward -- and perhaps fearing the further spread of the ungodly ideals of the French Revolution of 1789f -- there was a sudden outburst and rapid spread of pretribulationistic premillennialism. Often, as in early Mormonism and Seventh-day Adventism, this was accompanied with claims that the extinct *charismata* had suddenly been revived. Nowhere was this more apparent than in the immediate predecessor of Classic Pentecostalism -- namely the Catholic Apostolic Church of Mr. Edward Irving and his coreligionists.

In 1830, Mary Campbell and Margaret Macdonald claimed a revival of miracles in their alleged 'speaking in tongues' and assertions of having experienced miraculous healings. The following year, the same phenomena occurred in Irving's congregation, which rapidly became a rallying point of premillennial and (quasi-)miraculous expectations.<sup>216</sup>

David Brown was formerly the Assistant of Edward Irving, at the time when the latter was hotly promoting this alleged revival of miraculous gifts during the early part of the nineteenth century. However, after acquiring a deepened understanding of Holy Scripture on this point -- Brown recanted.

Indeed, from then onward he was repelled by Irving's practices. Later, in the eighteen-seventies, Brown teamed up with Jamieson and Fausset -- in order to write their famous *Commentary on the Whole Bible*.

There,<sup>217</sup> the three commented on First Corinthians 13:8f that "**'tongues' entirely 'ceased.'** **And 'prophesying' and 'knowledge'** -- so far as they were supernatural gifts of the Spirit -- were superseded as no longer required." This occurred "when the ordinary preaching of the Word, and **the Scriptures of the New Testament collected together**, had become established institutions."

## **113. Warfield: First Corinthians' miracles ceased when Scripture completed**

Held Princeton's great Apologetician Rev. Professor Dr. B.B. Warfield:<sup>218</sup> "The Apostolic Church was characteristically a miracle-working Church. How long did this state of things continue? It was the characterizing peculiarity of specifically the Apostolic Church, and it belonged therefore exclusively to the apostolic age....

"These gifts were not the possession of the primitive Christian as such; nor, for that matter, of the Apostolic Church; [n]or of the apostolic age -- for themselves. They were distinctively the authentication of the Apostles. They were part of the credentials of the Apostles as the authoritative agents of God in founding the Church. Their function thus confined them to distinctively the Apostolic Church, and **they necessarily passed away** with it.

"Of this we may make sure...both under the guidance of the New Testament teaching as to their origin and nature, and on the credit of the testimony of later ages, as to their

cessation.... When this historic process of organic revelation had reached its completeness, and when the whole knowledge of God designed for the saving health of the World had been incorporated into the living body of the World's thoughts -- there remained, of course, no further revelation to be made....

"There has been, accordingly, no further revelation made.... The Theologians of the Post-Reformation era, a very clear-headed body of men, taught with great distinctness that the [miraculous] charismata ceased with the apostolic age....

"There is...the inseparable connection of miracles with revelation.... When this historic process of organic revelation has reached its completeness [*cf.* First Corinthians 13:10f]...there remained of course no further revelation to be made, and there has been accordingly no further revelation made."

#### **114. Abraham Kuyper Sr. on the cessation of miracles in First Corinthians**

In Kuyper's book *The Work of the Holy Spirit*, he showed<sup>219</sup> that "the apostolate has an extraordinary significance and occupies a unique position. This position is twofold; *viz.* temporary, with reference to the founding of the first churches; and permanent, with regard to the churches of all ages.

"The first must necessarily be temporary; for what was then accomplished, cannot be repeated. A tree can be planted only once.... The planting or founding of the Church could take place only once.... It was the task of the Apostles...by giving to the churches...the written documentation of the revelation of Christ Jesus, to secure to them purity and perpetuity.... Their epistolary labor was the most important of all their lifework.... The apostolate...is a closed circle, and every effort to reopen it tends to efface a characteristic of the New Covenant....

"If the Church after the ascension of Christ had been destined to live only one lifetime, and had been confined only to the land of the Jews -- the holy Apostles could have accomplished their task by verbal teaching. But since it was to live at least for eighteen centuries, and to be extended over the whole World -- the Apostles were compelled to resort to the written communication of the revelation which they had received....

"Spiritual gifts may be divided into three classes: the **official**, the **extraordinary**, and the **ordinary**.... It is evident that among these *charismata*, St. Paul assigns the first place to the gifts pertaining to the ordinary service of the Church by its Ministers, Elders and Deacons....

"Then follows a different series of *charismata*" -- miraculous ones. Such included "tongues, healing, discernment of spirits *etc.*....

"The *charismata* now existing in the Church, are those pertaining to the Ministry of the Word; the ordinary *charismata* of increased exercise of faith and love; those of wisdom, knowledge and discernment of spirits; that of self-restraint; and lastly, that of healing the sick

suffering from nervous and psychological diseases. The others [*viz.* the miraculous charismata]...are inactive."

In his famous *Dogmatic Dictations*, Rev. Prof. Dr. Abraham Kuyper Sr. insisted<sup>220</sup> that "in the Kingdom of Heaven, only a divine subject can act -- especially inasmuch as the *charismata* needed for it can never be imparted by human beings. That is the quality of a divine subject.

"Thus we read in First Corinthians 12:28, that 'God has placed in the Church first Apostles' *etc.* With this compare Ephesians 4:11-12. There, we see of the subject that He gave 'Apostles on the one hand and Prophets on the other' *etc.*...

"The *charismata*, with *glōssolalia* in particular..., [and] the **Prophets of the New Covenant**..., were the sporadic blossomings of an obsolescent phenomenon which obtained only temporarily and locally without application to the whole Church... Here we are dealing with temporary [and] extraordinary phenomena, which occurred only in a particular period of time -- and which did not accompany the entire revelation" to man from the time God gave His first thoughts to the human race until the end of the apostolic age.

"In First Corinthians 13:1, *glōssai* does not mean all languages. It is referring only to the *charisma* of [miraculous] glossolaly.... First Corinthians 13:2,8.... According to First Corinthians 13:8 -- also prophecy as an instituted office, ceases. And according to John 16:26 & 27, so too the priesthood.... In verse 8, *etc.*, there is mention of things [such as miraculously-uttered prophesyings and miraculous tongues-speakings and miraculously-acquired knowledge] which bear only a temporary character.

"Verses 12 and 13 stand over against that.... [For] First Corinthians 13:13 describes the permanence of faith."

### **115. Herman Bavinck Sr. on the cessation of miracles in First Corinthians**

In his 1907 *Magnalia Dei*, Rev. Professor Dr. Herman Bavinck has stated<sup>221</sup> that "the miracles of the New Testament show that Jesus Christ the Nazarene Whom the Jews had crucified, had been resurrected by God and elevated to His right hand as a Prince and Saviour. Acts 4:10; 5:30f.... The miracles performed in the apostolic time by the first witnesses, are to be regarded as works of the exalted Christ. Acts 3:6; 4:10....

"Once that goal had been reached with the planting in the world of the Church, which believes and confesses this revelation of the Father in the Son through the fellowship of the Holy Spirit -- the external visible miracles cease." Cf. First Corinthians 12:28 & 13:8-10. "Only at the end of the ages, according to the testimony of Scripture, will **the miracles of the future** occur: [*viz.*] the appearance of Christ [in power and great glory, at the end of World History]; the resurrection of the dead; the final judgment; and the new Heavens and the new Earth."

In Bavinck's 1928 *Reformed Dogmatics*, he observed:<sup>222</sup> "Prophecy and miracle...go hand in hand in the completion of special revelation. But when the revelation of God in Christ had taken place, and had become in **Scripture** and Church a constituent part of the cosmos, then another era began....

"New constituent elements of this special revelation, can no longer be added. For Christ has come; His work has been done; and His Word is complete....

"Miracles now belong to history -- once and for all.... Theophany, prophecy and miracle are the way whereby God comes to His people.... Inscription kept step equally with revelation. Both grew from one century [*cf.* Exodus 4:1] to another [Revelation 22:18f].

"As revelation proceeded, Scripture increased in scope.... Israel was only the instrument of revelation. It served its purpose, and fell away....

"In this dispensation, revelation propagates itself in the Scriptures.... Scripture was written by the Holy Spirit -- so that she should serve Him in His guidance of the Church."

In Bavinck's 1932 *Manual for Instruction in the Christian Religion*, he insisted<sup>223</sup> that "in the days of the New Testament, Christ gave His Church on Earth a particular institution and government.... That is why He chose twelve Apostles from the broad circle of His disciples, Luke 6:13, who were personally instructed by Him and equipped with extraordinary powers in an exceptional way by the Holy Spirit.... They planted congregations in the World... While the congregations expanded, these Apostles got further support...from Prophets like Agabus. Acts 11:28; 21:9f; First Corinthians 12:28; Ephesians 4:11; *etc.*

"When those who occupied these offices passed away, they were...not replaced.... They were necessary in that extraordinary time when the Church had to be established here on Earth.... They indeed grounded the Church on her foundation Jesus Christ, First Corinthians 3:11....

"But all these offices of Apostles [and] Prophets...passed away.... On the other hand, their testimony lives on in the **books** of the New Testament."

### **116. Machen & Pink: First Corinthians' miracles ceased as Scripture completed**

Wrote Old Princeton's last great orthodox Professor, Rev. Dr. J. Gresham Machen in his book *The Christian View of Man*:<sup>224</sup> "Miracles today have ceased. I think there is some confusion on that point among Christian people. Have not some of us witnessed miracles? ... Christians have prayed; they have brought their dear one before God in prayer. God has graciously heard the prayer, and the loved one has been raised up. Is not that a miracle?

"We answer, No! It is [indeed] a very wonderful work of God, but it is not a miracle.... An ordering of the resources of nature by God, is not a miracle.... Miracles have ceased."

In Machen's other book *The Christian Faith in the Modern World*, he admitted:<sup>225</sup>  
"There have indeed been men in our day who have claimed to be the recipients of supernatural revelation, who have claimed to be Prophets, who have said as they come forward: 'Thus saith the Lord; God has spoken directly to me, and my voice is the voice of God!' But those who have said that in our times, are false-prophets one and all. The real supernatural revelation that we know, is recorded in our one blessed book -- the Bible."

Also the very famous British-Australian-American Theologian Arthur W. Pink wrote an important study on *Divine Healing*. There,<sup>226</sup> he insisted that the miraculous gifts "were designed chiefly for the authenticating of Christianity -- and to confirm it in heathen countries.

"Their purpose, then, was only a temporary one -- and as soon as the canon of Scripture was closed, they were withdrawn. As First Corinthians 13 plainly intimates, 'whether there be prophecies (inspired messages from God), they shall cease; whether there be (supernatural) knowledge, it shall vanish away' (v. 8)."

### **117. John Murray: apostolic miracles ceased when Scripture was completed**

Rev. Professor John Murray taught Systematic Theology at Westminster Theological Seminary in Philadelphia from 1937 to 1966. In his *Collected Writings*, he remarked:<sup>227</sup>  
"Miracle...is bound up with the history of redemption. Miracles are modes of redemptive action.... The Word of God in the Scriptures of the Old and New Testaments is the only infallible rule....

"We may not look for, depend upon, or demand new revelation.... In this respect, we are in a different situation from those who lived during the era of revelation and inspiration."

Indeed, in his famous *Epistle to the Romans*, John Murray further added:<sup>228</sup> "Prophecy refers to the function of communicating revelations of truth from God. The Prophet was an organ of revelation; he was God's spokesman.... The important place occupied by the gift of prophecy in the Apostolic Church, is indicated...by the fact that Prophets are next in rank to Apostles, and that the Church is built upon 'the foundations of the Apostles and Prophets.' Ephesians 2:20."

To Murray, then, the prophetic gift was foundational to the Apostolic Church -- and therefore not current in the Later Church. Hence Murray's use of the past tenses: "The Prophet was an organ of revelation; he was God's spokesman."

### **118. G.H. Clark: First Corinthians' miracles ceased as Scripture completed**

Rev. Dr. Gordon H. Clark was sometime Professor at Covenant College in Chattanooga. In his book *What Do Presbyterians Believe?*, Clark insisted:<sup>229</sup> "Chapter I section 1 [of the *Westminster Confession of Faith*] said that at sundry times the Lord revealed His will to the Prophets; afterwards, for the better preserving of the truth, it pleased the Lord to commit these

revelations wholly unto writing.... Here it is to be noted that the authority of God attaches to all the Scripture...defined as the sixty-six books....

"The whole counsel of God...is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men.... First Corinthians 2:9-12 ["It is written"]; First Corinthians 11:13-14 ["Judge in yourselves"]; First Corinthians 14:26,40 ["Let all things be done unto edifying" and "decently and in order"]'....

"In the Scripture, God's revelation is complete. How is this? Don't we need additional information and guidance? What about the mystics -- such as...George Fox and others who have claimed that God gave them additional revelations? ... We are not to add to Scripture!"

In his book *First Corinthians: A Contemporary Commentary*, he observed<sup>230</sup> that in addition to the Apostles: "During the apostolic age God also gave verbal messages to some others...who were therefore Prophets. Apostles and Prophets are no longer with us.... Prophecies were divine revelations."

Refuting the notion Prophets are still found in the Church today, Clark added: "This attempt to broaden the concept of prophecy to cover any exposition of the Gospel fails -- because [First Corinthians] 14:30 explicitly calls it a revelation, and a revelation made at the time and to the speakers."

### **119. Heyns: miracles apparently disappeared at completion of New Testament**

Rev. Dr. Johan Heyns was Professor in Dogmatics at the Dutch Reformed Theological Seminary within the University of Pretoria. In his 1978 book *Dogmatics*, he stated:<sup>231</sup>

"God has, if we may put it thus, two orders: an order of miracles, and a law-order. His immediate and direct way of acting, is miraculous.... How does this bear on the particular charismatic gifts of the Early Church?"

Heyns answers his own question, as follows: "Not *all* such spiritual gifts here come into consideration, but only those which frequently occurred in the Early Christian Church yet apparently no longer later.... In the period of the establishment of the Church, when among other things also the New Testament as a whole was not yet available, there was a need for also other gifts than is now the case....

"A remarkable phenomenon can be stated from Church History.... The particular gifts of the Spirit began to disappear approximately during the same period of time that the Church became conscious of the fact that the Spirit in the New Testament brought a second collection of **Divine Writings** into existence alongside the Old Testament."

### **120. Gaffin on the cessation of inscripturation and other special revelations**

Rev. Dr. Richard Gaffin is Professor of New Testament at Westminster Theological Seminary in Philadelphia. In his book *Perspectives on Pentecost*, he makes several very weighty observations regarding the cessation of miracles in general and prophecy in particular.

"The New Testament vocabulary for 'prophecy'" -- explained Gaffin<sup>232</sup> -- "refers to a gift or function having two basic characteristics." Such are:

"(1) It is a gift given only to some, not all, in the Church. It is a gift present on the principle of differential distribution.

"(2) It is a revelatory gift. That is, it brings to the Church the words of God in the primary and original sense. 'Prophecy' is not...the interpretation of an already-existing inspired text...but is itself the [verbally] inspired nonderivative Word of God."

In First Corinthians 13:8, one reads: 'prophecies...shall fail [or pass away]' and 'tongues...shall cease.' Said Gaffin: "'Prophecies' and 'tongues' are...modes of **revelation** (cf. chapter 14).... Paul might well also have mentioned 'inscripturation' as a mode of revelation."

Indeed, 'inscripturation' is certainly the **last** of all modes of revelation. Inscripturation would complete all former revelation. Therewith, also inscripturation itself would cease.

"**Inscripturation HAS** ceased!" -- declared Gaffin. "And if **that** be granted, then it is gratuitous [or unwarranted] to insist that this passage [First Corinthians 13:8] teaches that the [other] modes of revelation mentioned -- 'prophecies' and 'tongues' -- are to continue functioning in the Church until Christ's return."

Furthermore: "So far as **word**-gifts that CONTINUE are concerned, the governing principle is 'the Spirit with the Word.'" This implies "the Spirit working in a convicting and illuminating fashion with the foundational **apostolic** tradition or **deposit** (Second Thessalonians 2:15; 3:6; First Timothy 6:20; Second Timothy 1:12,14) -- and so, eventually, with the completed **canon**" of Scripture.

### **121. Judisch: First Corinthians 13 shows miracles cease in this present life**

The contemporary conservative Lutheran Rev. Professor Douglas Judisch, in his excellent book *An Evaluation of Claims to the Charismatic Gifts*, has regarded apostolic **miracles** as **piecemeal** revelation. He has strongly contrasted such piecemeal miracles to the only-later-finished Scripture, which he regards as **completed** revelation.

In First Corinthians 13:9-10 (around 50-53 A.D.), said Judisch,<sup>233</sup> Paul declares: "Prophecies, they will be done away with; as for tongues, they will cease; as for knowledge, it will be done away with. **For** we know (*ginōskomen*) piecemeal (*ek merous*); and we prophesy (*prophēteuomen*) piecemeal (*ek merous*). But when 'THE COMPLETE THING' (*to teleion*) arrives, 'THE PIECEMEAL THING' (*to ek merous*) will be done away with....



"According to Paul, then -- the prophetic gifts will come to an end at least by the time 'the complete thing' (*to teleion*) arrives.... The 'complete thing' cannot be the state of eternal bliss, for three main reasons."

"First, such an identification is foreign to the **context**. Paul makes no reference to eternal bliss or death or the *parousia* in this section of First Corinthians (chapters 12 to 14)." These chapters "constitute a discourse on the use of **spiritual gifts**." They do not constitute a discourse on the subject of eschatology.

"Second, this [incorrect and 'eschatological'] interpretation [of First Corinthians 13] destroys the contrast between 'the complete thing' and 'the piecemeal thing' in verse 10. For the contrast does not seem to be a qualitative one as between this life and the life to come, but a qualitative one between a whole and its individual parts or some of those parts" in this present life here and now.

"Third, and most important, verse 13 makes the point that -- while 'prophecies' [and] 'tongues' and 'prophetic knowledge' will disappear -- faith, hope and love go on. Paul cannot be thinking, then, of a contrast between this life and the life to come. For although love will go on even into eternity (v. 8), faith and **hope** will not.

"Hope, in the midst of eternal bliss, is a contradiction in terms -- as Paul observes elsewhere: 'Now hope that is seen, is not hope. For who hopes for what he sees? But if we hope for what we do not see -- we wait for it with patience!' Romans 8:24-25.

"Likewise **faith** -- because of the element of hope essential to it -- is also inappropriate to the world-to-come. So Paul observes that while we are in the body -- 'we walk by faith, not by sight' (Second Corinthians 5:7). And, in the words of a passage familiar to all -- 'faith is the assurance of things hoped for, the conviction of things not seen' (Hebrews 11:1).

"The Apostle cannot mean, therefore, **death** -- or the *parousia* (or '**second coming**' of Christ) -- as the date at which the prophetic gifts will finally cease. Indeed, in order to make a point of the contrast between the **temporary** nature of the prophetic gifts and the **RELATIVELY enduring** nature of faith and hope, Paul must presuppose the **disappearance** of the prophetic gifts a considerable time **before** the translation to glory of the Church in general" -- or even of the **first-century Apostles** in particular (at **their** deaths).

"What, then, is the true identity of 'the complete thing' of verse 10? Here we must take our cue from the contrast between it ['the complete thing'] and 'the piecemeal thing.'

The 'complete thing' -- seen in this context -- represents the composite of all the individual pieces of prophecy, discourse in unlearned tongues, and prophetic knowledge (v. 8) which 'we know...and prophesy' or will know and prophesy before the prophetic gifts cease. In other words, '**the complete thing' is the complete revelation of God to man** through the medium of the prophetic gifts. **The prophetic gifts, then, must cease when God's revelation is complete.**"

## 122. Judisch: First Corinthians 13 teaches miracles cease in apostolic age

The Apostle Paul says: 'We know piecemeal; and we prophesy piecemeal.' First Corinthians 13:9. Asked Judisch: "Who is the 'we' of that verse? Or, to speak more accurately: Who is the subject of the first-person-plural verbs *ginōskomen* and *prophēteuomen*?"

"Paul displays two main uses of the first person plural in his letter -- the 'Christian' "we" (referring to himself and all believers), and the 'apostolic'-"we" (referring to himself *qua* **Apostle**, or himself and other members of the **apostolic** college). The latter use is the ordinary one in the Corinthian letter. Cf. First Corinthians 2:1-13 & 3:5-9 & 4:6-9 & 15:5-10 & 9:1-6 with Acts 14:14 and Second Corinthians 12:12."

The contrast in the usage of "I" [the Apostle Paul] and "we" [Apostles] on the one hand -- as being quite distinct from "you" [Corinthian Christians] on the other hand -- is especially significant in First Corinthians 1:1-3. There, one reads: "Paul, called to be an Apostle of Jesus Christ..., to the Church of God which is at Corinth.... Grace be unto you."

The same contrast is observed in First Corinthians 2:1-13. There, Paul asserts the divine inspiration of the words spoken and written by **Apostles** like himself -- in performing their teaching office. "When I came to you -- I came...declaring to you the testimony of God.... We speak wisdom.... We speak the wisdom of God..., which things also we speak...in the words...which the Holy Spirit keeps on teaching."

The same usage and contrast between "you" Corinthians and "we" Apostles is even clearer in First Corinthians 3:1-10. "You are yet carnal.... Who then is Paul and who is Apollos but Ministers by whom you believed.... For we [Paul and Apollos] are labourers together with God; you are God's acre [or farmland].... I [the Apostle Paul] have laid the foundation; and another [the Apostle Apollos] keeps on building on it" -- cf. Acts 19:1.

One again finds exactly the same usage at First Corinthians 4:1-10. "Let a man so regard us, as Ministers of Christ and Stewards of the Mysteries of God.... With me it is a very small thing that I might be judged by you.... These things, brethren, I have as it were transferred to myself and to Apollos for your sakes.... For I think that God has set forth us the **Apostles** last, as appointed to death.... We are fools for Christ's sake, but you are wise in Christ."

So too in First Corinthians 9:1-12, in respect of the Apostles Paul and Barnabas (cf. Acts 14:4-14). "Am I [Paul] not an Apostle? ... Are you not my work in the Lord? ... I be...an Apostle...doubtless...to you. For you are the seal of my Apostleship.... Have we [the Apostles Paul and Barnabas] no authority like other Apostles to take a Christian wife around? ... Or is it only I and Barnabas who do not have authority? ... If we [Apostles] have sown spiritual things for you -- is it a big deal if we shall reap your carnal things? If others partake of this power over you -- why not also rather we?"

Therefore also in First Corinthians 13:9-13f. "We [Apostles] know in part; and we [Apostles] prophesy in part [to you].... When I was a child, I spoke like a child.... Now, we

[Apostles] keep on looking into a mirror, obscurely.... But then I shall know, even as also I am known.... Faith, hope and charity keep on abiding.... You must keep on pursuing charity!"

This, Paul will go on to point out -- also in First Corinthians 15:5-14. "He [Christ] was seen by Cephas [the Apostle Peter]; then, by the twelve [Apostles]; after that, He was seen by more than five hundred brothers at the same time.... After that, He was seen by James [the Apostle]; then by all the **Apostles**. And last of all, He was seen by me also.... I am the least of the **Apostles**... I am not worthy to be called an **Apostle**.... [Yet,] whether I or they [the rest of the Apostles] -- so do we preach; and so have you believed.... Christ be preached [by us]. How say some among you that there is no resurrection? ... If Christ be not risen, then is our preaching in vain -- and your faith is also in vain."

As Rev. Dr. Judisch himself further pointed out:"The latter use (of this 'apostolic-"we") is the ordinary one in the Corinthian letters at least. *E.g.*, First Corinthians 9:1-4.... Paul is employing 'the **apostolic-plural**' in the passage before us, First Corinthians 13:8-9."

There, we are told that miraculous prophesyings shall fail and miraculous tongues-speaking shall cease and miraculous knowledge shall vanish away -- for we know in part and we prophesy in part. "In fact," explained Judisch, "the 'Christian-plural' is excluded here, by the consideration that **not** all Christians -- indeed, not even a majority -- prophesy or receive knowledge of divine truths by direct revelation...."

"Paul has just made this very point, by means of a series of rhetorical questions in chapter 12 (vv. 29-30)." There, that Apostle asked even and indeed specifically his first-century readers: 'Are **all** Apostles? Are **all** Teachers? Are **all** miracle-workers? Do **all** have the gifts of healing? Do **all** speak with tongues?' No! **Specifically this** is then explained yet further, in the next fifteen or so verses (First Corinthians 12:31 to 14:1f).

Are all **Apostles**? No! On the basis of all the above arguments, Prof. Judisch then further said: "We conclude that 'the complete thing' of [chapter 13] v. 10 is, specifically, the complete revelation of God through the medium of the prophetic gifts that the Lord Jesus bestowed upon His...**Apostles**. And if the apostolic revelation be complete -- then prophesying, tongues-speaking, and prophetic knowledge can no longer exist according to the Apostle Paul...."

"The apostolic revelation did, of course, reach completion -- by [the time of] the...death of the last of the Apostle, John. The New Testament preserves in the only reliable form the essence of that complete apostolic revelation.... Holy Scripture therefore represents the complete and final revelation of God for the Christian Church to the end of time.

"This interpretation accords well with the two illustrations used in verses 11-12 to contrast the state of the Christian **before** the completion of the apostolic revelation -- and his state **after** its completion. In verse 11, Paul compares this difference to that between himself as a **child** -- and himself as a **man**.

"A child knows much less than a man, and is consequently less capable of self-expression and systematic thought. Similarly, the Christian was less knowledgeable and consequently less capable of self-expression and systematic thought in A.D. 50 [or 53], when Paul wrote First Corinthians -- than he was in 64, when Paul died....

"In the year 50 [or 53], the Christian was dependent for an infallible guide to faith and life almost wholly -- aside from the Old Testament -- upon the oral instruction of the Apostles and those [New Testament] Prophets authorized by them. And that oral instruction came to the Christian only **bit by bit**, something in one congregation and something else in another -- 'piece-meal,' as Paul puts it in verse 9 (*ek merous*).

"By the time Paul died [around 64 A.D.], on the other hand, his **own** revelation was complete -- the essence of it having been committed to writing. **And** there were at least twenty-one apostolic writings available for careful study and comparison by the Christian. By the time of **John's** death -- the **whole** revelation of God was complete."

### **123. 'Dimmer' revelations in First Corinthians 13:12f cease with Scripture**

According to Prof. Judisch, the **dimmer** revelations of apostolic-age miraculous prophesyings and miraculous tongues-speakings and miraculous healings -- would then soon be fulfilled and replaced with the **clearer** and completely-perspicuous revelation of Holy Scripture at the termination of its inscripturation. This, he claimed, is abundantly clear from First Corinthians 13:8-12f.

"In the illustration of verse 12," explained Judisch, "the state of the Christian **before** and **after** the completion of the apostolic revelation is compared to the Apostle looking at himself in a mirror. The Christian with the piecemeal (albeit infallible) oral apostolic proclamation as his only supplement to the Old Testament, is likened to the Apostle looking at himself in a dim mirror, and so knowing himself only in part."

The mirrors then in use, were not as now made out of silvery-coated glass but only from polished metal. They then gave only **approximate** reflections. Indeed, though adequate for their time, they often presented somewhat **obscure** likenesses of objects close to them -- and even more obscure likenesses of objects some distance away from them.

On the other hand, as Judisch pointed out: "The Christian with the **complete** apostolic revelation (and its essence reduced to **writing**), is likened to the Apostle seeing himself." For then, he sees not merely his own reflection in a somewhat obscure metallic mirror. Then, he sees himself 'face to face' -- thus perceiving himself in the same way as he is perceived by others.

"Those who want 'the complete thing' of verse 10 to be the [**future**] state of **eternal glory**," Dr. Judisch then went on, "argue that the first clause of verse 12 is referring to seeing Christ in a dim way throughout this life; and that the second clause speaks of seeing Christ face to face in a literal sense in Heaven. Such an interpretation is dubious, however, for two reasons.

"First, it takes the 'dimly' (*ainigmati*) of the first clause figuratively -- but the 'face to face' (*prosōpon pros prosōpon*) of the second clause literally. A more consistent approach to the intended contrast, seems preferable."

Even "if we thought that the object of the verb *blepomen* ('see') **were** Christ -- we should [still] note that the concept of seeing Christ face to face occurs elsewhere in the Corinthian letters in a **figurative** sense (Second Corinthians 3:18 & 4:6)." Indeed, it there refers not to our seeing Christ in the flesh when we die and go to Heaven; nor to our seeing Him with our physical eyes at His visible second coming -- but to our seeing Him here and now in a spiritual way, as a necessary result of our conversion to Him.

"Second, however, supplying the object 'Christ' or 'God' or the like [in First Corinthians 13:12 where such is absent], is a rather arbitrary procedure. Paul is talking about seeing [something]...in a **mirror** -- whether dimly, or face to face [alias clearly and openly]. Indeed, when then referring not to a person but only to a **thing** (alias to the **reflection** of oneself) -- even the reflection of the face one thus sees in the mirror, is not that of the Lord but instead that of **oneself** (*cf.* James 1:23-24)."

For in First Corinthians 13:9-12, "we know" and "we prophesy" and "we see the **reflection** of **ourselves** in a **mirror** -- in 50-53 A.D., thus before the completion of the **apostolic** canon. "For **we** see in a mirror." First Corinthians 13:12. And "we" -- is here the '**apostolic**-'we.'"

"It remains to note," continued Professor Judisch, "that in interpreting First Corinthians 13 (verses 8-13)..., the term 'prophecies'" HERE means **miraculous** "utterances in words taught by the Holy Spirit.... The word 'tongues' refers to [**miraculous**] utterances by the power of the Spirit in a language unlearned by the speaker, and...the term 'knowledge' denotes the [**miraculous**] prophetic knowledge of divine truths by direct revelation.... The word 'tongues'...IN THIS CONTEXT...means utterances consisting in words taught by the Holy Spirit [**miraculously**]...."

"As to *gnōsis*, its place in the list of miraculous gifts (12:8) and its connection with 'mysteries' (13:2) show that in **this** section of First Corinthians [13:8], the word refers to (**miraculous**) prophetic knowledge. Thus [Rev. Professor Dr.] Rudolph Bultmann described *gnōsis* here as a 'pneumatic capacity for knowledge.' It is scarcely likely, moreover, that **ordinary** [non-miraculous] knowledge will ever cease -- whether in this life, or the life to come." First Corinthians 13:8.

"We may say of 'prophecy' (finally) -- that utterance in words taught by the Holy Spirit is the uniform connotation of all nonpejorative occurrences of *n<sup>e</sup>bū<sup>ā</sup>h* in the Old Testament (translated *prophēteia* in the Septuagint); *prophēteia* in the New Testament; and the cognate words *nābīy<sup>ā</sup>*, *nābīyāh*, *nābā<sup>ā</sup>*, *prophēteuō*, *prophētēs*, and *prophētikos*.... The classic description of prophecy provided by the Apostle Peter, makes it clear that the New Testament concept of *prophēteia* is the same as the Old Testament concept of *n<sup>e</sup>bū<sup>ā</sup>h*. First Peter 1:10-12 & Second Peter 1:21.

"We refer to Paul's employment of *katargeō* in First Corinthians 13:8-10 -- where he applied the future passive of the verb: to prophesying; tongues-speaking; and prophetic knowledge.... The basic sense of *katargeō* in Biblical Greek, is 'destroy' or 'do away with.'

"In the Septuagint, all four occurrences of the vocable denote 'destroy.' And such is the recurring connotation of the word in First Corinthians -- e.g. 2:6 and especially 15:24-26 (where the English versions indeed use forms of 'destroy' to translate those of *katargeō*).

"The word *katargeō* occurs, most importantly, in 13:11 -- in Paul's first illustration of the general truth enunciated in verses 8-10.... In that illustration, Paul...obviously meant that he had given up the things of a child once and for all; he had done away with them....

"**If** the prophetic gifts ever ceased, they ceased for **all** time. But that they did cease at one point or another, is clear from history. Therefore, they have ceased for all time."

#### **124. Boice: miracles certainly did occur, but no longer seem to be doing so**

Rev. Dr. J.M. Boice, in his 1978f four-volume series titled *Foundations of the Christian Faith*, rejected Pentecostalism's emphasis on ongoing miracles. Explained Boice:<sup>234</sup> "Some who have written about the gifts have tried to show that Apostles and Prophets are present today.... In these lists [First Corinthians 12:28f and Ephesians 2:20, however,] both 'Apostle' and 'Prophet' must be taken in their most technical sense....

"'Apostles' refer to those witnesses who were specifically commissioned by Christ to establish the Church on a proper base.... 'Prophets' refer to those who received God's messages (like Prophets of old), and recorded it in the pages of what we call the New Testament. **Neither one** of these gifts exist[s] **today**. We **no longer** have **Apostles** or **Prophets**....

"The gifts of healing and miracles occur at two separate places in First Corinthians 12 and are therefore obviously related.... The use of the word in these verses must refer to the miraculous.... The question arises as to whether such gifts exist today....

"A man whose opinion in this area should be highly valued, is Dr. C. Everett Koop -- Surgeon-in-Chief of Children's Hospital...and Professor of Pediatric Surgery at the University of Pennsylvania School of Medicine [and later the Surgeon-General of the United States].... In spite of **believing in miracles** and in spite of a lifetime of work with many families who have undoubtedly prayed in faith that God would heal their deformed or suffering children, in nearly forty years of active practice **he has never seen one**.... His experience has led him to conclude that truly supernatural healings are not occurring in our time."

#### **125. Budgen: First Corinthian 13:8f's miracles terminated at inscripturation**

In his excellent book *The Charismatics and the Word of God*, Victor Budgen rightly observed<sup>235</sup> at First Corinthians 13:8f: "It is the full development and maturing of prophecy,

other languages, and knowledge that is in view. These gifts are the three [miraculous] gifts whereby God communicates supernatural, authoritative, infallible truth. At the time when First Corinthians was written, He did this in a 'part-ial'...way -- through the gifts.

"What is the final completed form of God speaking supernaturally, authoritatively and infallibly? Is it not, beyond any doubt -- the New Testament Scriptures? These are '**the prophecy**' to end **all** prophecies -- and are frequently termed such. Romans 16:26; Second Peter 1:19; Revelation 22:18. Prophecy was given by 'revelation' -- and it was by 'revelation' that [**Holy**] **Scripture** was written. Romans 16:25; Ephesians 3:3-5.

"If we stay for a moment with the word 'perfect' [in First Corinthians 13:10], it can easily be seen that this is an appropriate...description of the **Scripture**. Does not Peter call it the 'living and **enduring** Word of God' -- which 'stands for ever'...(First Peter 1:22 to 2:2)? Does not the Apostle Paul declare...that in the Word there is full and adequate provision to meet all eventualities? 'All Scripture is God-breathed..., so that the man of God may be **thoroughly** equipped for every good work' (Second Timothy 3:16-17)."

"In First Corinthians 13:11, continued Budgen, "we are not to envisage a child talking nonsense -- [for, even as a child,] he 'talked' [and] 'thought' and 'reasoned'!" He was indeed "a child who sees accurately, but [yet who] only glimpses part of a much greater whole...."

"Adults take in the whole picture. A child grasps his bit. This is the analogy. The supernatural **gifts** present but a **fragment** of revelation; albeit a perfectly true fragment. The **Scriptures** tell the **whole** story."

"In [First Corinthians 13] verse 12, Paul uses the image of looking into a mirror. The Apostle is comparing the state of the Church **before** the New Testament Scriptures were added to the Old Testament Scriptures, to a person looking into a mirror made of polished metal and which reflected only a blurred image. The person saw certain things in a real but fragmentary way.

"This was the position of the Christian when God revealed His truth 'in part' -- through prophecy, tongue-speaking and knowledge. What was needed, was a clear[er] image when every detail and facet -- both large and small -- would be revealed.

"This the **mirror** of the New Testament **Scripture** perfectly provided.... The only other time the word [mirror] is used in the New Testament, is in James 1:22-25. James says that the mirror is **Scripture**: 'the perfect law' which gives a clear reflection, and provides a man with all the evidence he needs on which to take action. The word used for 'perfect' [even in James 1:25], is '*teleios*'" -- compare the same word in First Corinthians 13:10. Indeed, "a primary function of the completed, perfect revelation in the Scripture -- is to show us ourselves as we really are."

Continued Budgen:<sup>236</sup> "We are incessantly told [by 'Charismatics'] that the phrase 'then we shall see face to face' [in First Corinthians 13:12] must mean Heaven." **Were** that so, it might mean: no miracles in Heaven! "But if Scripture is allowed to interpret Scripture -- this

can soon be seen to be a false inference.... Older versions of the Bible [here in Paul's First Epistle to the Corinthians 13:12]...give as a marginal reference -- Numbers 12:6-8....

"Moffat in his commentary...writes [on First Corinthians 13:12 that] 'the sole point of the Apostle's illustration is to contrast indirect and direct knowledge. He is thinking of the well-known contrast in his Greek Bible between ordinary Prophets who knew the Lord merely through **miraculous** visions and dreams (*ainigmata*), and Moses who was promised direct intercourse and a vision of the Lord 'face to face not in any *ainigma*'" or dreams *etc.*

Explained Budgen: "Moffat then cites Numbers 12:6f.... 'When a **Prophet** of the Lord is among you, I reveal Myself to him **in visions**; I speak to him **in dreams**.

"But this is not true of My servant **Moses** [who **wrote down** the first five books of infallible and permanent **Holy Scripture**]! He is faithful in all My house. With him, I speak face to face -- clearly, and not in riddles. He 'sees'...the Lord"; indeed, Moses then thus did so -- **pre-mortally**; and **NOT** just **post-mortally**.

"The background is that there had been an outburst of prophesying (Numbers 11:24-27). But it had been partial, fleeting, and somewhat obscure.

"Moses, as the writer of the first five books of the Bible, at that time received revelation that was fuller and clearer -- as opposed to the other, which was 'in part'.... A 'face to face' experience [like that] was...one **on this Earth**.... The contrast was between two types of revelation -- both infallible, but one far more complete and clear than the other.

"Two other incidents in the account of Moses' career, support this interpretation." When that great Prophet was alone with God at the Tabernacle, "the Lord would speak to Moses face to face, as a man speaks with his friend' (Exodus 33:9-11)....

"Numbers 7:89 supports the meaning that the 'face to face' encounter meant clear **revelation**. 'When Moses entered the Tent of Meeting to speak with the Lord, he heard the Voice speaking to him'....

"At the close of Moses' life, the phrase 'face to face' is again used to describe **not** the experience of heavenly bliss into which he had undoubtedly entered." Instead, it is used to describe "rather his position as the great Prophet who **had** clear revelation from God (Deuteronomy 34:10)" -- **before** his earthly death.

Budgen's conclusion is powerful and irrefutable. He argued:<sup>237</sup> "If the infallible but partial revelatory gifts of prophecy, other languages, and knowledge ceased [indeed] -- at the coming of the complete revelation of God's truth -- then, there can be no authentic speaking in other languages in this sense today.... Modern instances of this practice, are spurious." Indeed, in such bogus modern imitations: "In no instance...does the speaker claim to understand what he says" -- *contra* to First Corinthians 14:2,4,14,28!

"The question of the interpretation of First Corinthians 13, is not merely theoretical. It is intensely practical.... God has now given 'perfection' in the sphere of revelation. He has



given a complete Bible. Nothing more is needed. Nothing else is to be heeded.... 'To the Law and to the Testimony! If they do not speak according to this Word -- they have no light of dawn' (Isaiah 8:20)." Indeed, **then** they have **no light** in them -- no light **at all!**

### **126. Gentry: First Corinthians 13:8f shows miracles ceased as Bible was completed**

Rev. Dr. Ken Gentry rightly saw First Corinthians chapter thirteen as "pointing to the providential completion of the New Testament canon as that which rendered prophecy (and other revelatory gifts *e.g.* tongues and special knowledge) inoperative.... During the age between Pentecost and the completion of the canon..., those gifts were sporadic in that they gave a revelation here and one there, an Epistle here a Gospel there, but did not weave a total[ly] complete New Testament revelatory picture.... But verse 10 speaks of something which was coming, which would contrast with the piece-meal, bit-by-bit revelation of that age.... Coming, a time when will occur -- the completion of the revelatory process of God....

"In verses 8 through 10, those things which demonstrated the partial state were three revelatory gifts (tongues, knowledge, and prophecy); whereas in verse 11, he mentions three means of knowledge in the child.... The analogy presented, then, would be this:

"When Paul was in his childhood, he thought as a child was expected to think. But when he became a mature man, he naturally put away childish thought-modes. Similarly, when the Church was in her infancy, she operated by means of bit-by-bit, piece-meal revelation. But when she grew older, she operated by means of the finalized Scripture. Thus, tongues were related to the Church in her infancy stage (cp. First Corinthians 14:19-20).

"Verse 12 continues the illustration of the matter by employment of another analogy: 'For now, we see in a mirror, dimly; but then, face to face; now, I know in part; but then, I shall know fully, just as I also have been fully known.' Paul here seems to be teaching the Corinthians that now (in their situation before the completion of the New Testament canon) they were limited to sporadic, inspired insight into the authoritative will of God. They simply did not know all God was going to reveal, yet.

"They were, as it were, looking in a dim mirror. But when they finally have before them all the New Testament Scriptures, then they shall be able to fully see all they need to know. They will be able to see themselves just as they are in the sight of God (cp. Romans 7:9-11; James 1:23-25; with First Corinthians 8:3; Galatians 4:9).

Grudem rightly saw that miraculous tongues and prophecy *etc.* would cease when Christians would see "face to face." But he wrongly regarded that expression of Paul in First Corinthians 13:12 as referring to the visible and final return to Earth of Jesus Christ.

Responded Gentry: "We should note that Grudem has to read 'God' [or at least 'Jesus Christ'] into the reference." For Grudem misconcluded: "So when Paul says, 'But then [we shall see] face to face,' he clearly means, 'Then we shall see God face to face.'"

Yet the simple fact is that nobody ever had seen or ever can see God face to face. Indeed, nobody ever will. As the same Paul elsewhere infallibly declares, "the King eternal...[is invisible]." First Timothy 1:17. Moreover, He "lives in unapproachable light" -- He "Whom no one has seen or can see." First Timothy 6:16.

So, as Dr. Gentry rightly concluded, in First Corinthians 13:12 Paul's expression "'face to face' would seem to bear the import: 'plainly, **as if** face to face.' And it surely is paralleling the 'full knowledge' of the second stanza. Having Scripture before us is a very plain knowledge of God's will, in that evangelical Christians believe in the inspiration and perspicuity of Scripture. It is the voice of God that informs us of the will of God (John 17:17; Romans 12:1-2)... Through the foundational (Ephesians 2:20) and revelational (Ephesians 3:5) ministry of the Apostles and Prophets...the Church, as Paul puts it in both Ephesians [4:13-14] and First Corinthians [13:10-11], was to be carried from 'infancy' into 'maturity/perfection.'"

### **127. Reymond: First Corinthians' teleion-cessation of special 'charismata'**

Rev. Dr. Robert Reymond, Sometime Professor of Systematic Theology at Covenant Theological Seminary in St. Louis, made some striking remarks about the meaning of the word *teleion* in First Corinthians thirteen. In his book *What About Continuing Revelations and Miracles in the Presbyterian Church Today?* -- Reymond documented the following observations.<sup>239</sup>

The completion of the revelatory process was achieved at the conclusion of the writing down of the last book of the Bible. That is what is meant by the *teleion* of First Corinthians 13:8-10f.

For, as Reymond quite rightly argued, the *teleion* or 'maturity' mentioned in First Corinthians 13:10 and also elsewhere (Ephesians 4:13-15) must come within temporal history - - and not when we go to Heaven, nor after the conclusion of Church History. It cannot be that either in Heaven or after the end of the History of the Church or of the World, there will be the slightest danger of doctrinal error. The very idea is simply unthinkable.

Reymond's view that this *teleion* of First Corinthians 13:10 was then to occur in this life [at the completion of the inscripturation of Holy Writ during Paul's earthly life, rather than during Paul's next life, seems to be that also of Westminster. See the *Confession of Faith*, I:1 & I:6 (citing also First Corinthians 2:9-12 ["It is written"] and First Corinthians 11:13-14 and First Corinthians 14:26,40).

Explained Reymond: "'*To teleion*' is in this context employed with...*ek merous*".... The latter expression *ek merous* "occurs four times in vss. 9-12 [of First Corinthians 13], showing that '*to teleion*' will finally come...as the culmination of a process.... That '*teleion*' can and does serve as a term designating culmination of a process, is evident from its employment in Ephesians 4:13 [and in First Corinthians 14:20] to describe the sanctification of the Church in its **maturation** to the complete [adult] man....

"Logically, '*to teleion*' must refer to the completeness or perfection **in the same realm** as that referred to by '*to ek merous*' [alias 'the part-ial or incomplete thing' mentioned in First Corinthians 13:10].... The context of these two Greek phrases identifies this realm by its references to the temporary gifts of [miraculous] prophecy, *glossolalia*, and knowledge....

"It follows, then, on this construction, that '*to teleion*' refers to **the completion of the revelatory process** [which has now finished with the **termination of the inscripturation of Holy Scripture**].... '**Now**,' says Paul (First Corinthians 13:11-12), 'we see [as] through a mirror, darkly'; but **then** [when '*to teleion*' has come], we will see 'face to face'" -- that is, **plainly** (*cf.* Numbers 12:8 and Deuteronomy 5:4).

As Reymond concluded also elsewhere<sup>240</sup> anent First Corinthians 14:1 (and First Corinthians 14:29): "With the **cessation of revelation** at the end of the **apostolic age**...there are no more Prophets.... No one should be encouraged, therefore, to seek the gift of prophecy today."

The reason for this cessation of prophesying, should be obvious. After the completion of Scripture, God reveals Himself salvationally from the Bible alone. See too Rev. Professor Dr. F.N. Lee's essay *The Ministry of the Word*.<sup>241</sup>

### **128. Morton H. Smith: "that which is perfect" is the completion of Scripture**

Explained Rev. Professor Dr. Morton H. Smith of Greenville Presbyterian Theological Seminary in his 1994 *Systematic Theology*:<sup>242</sup> "In First Corinthians 13:8-13...the Apostle emphasized the permanence of faith, hope and love -- and the temporary character of the other [miraculous] gifts, namely prophecy [and] tongues [*etc.*].... These shall...cease when 'the complete thing' or 'that which is perfect' (*to teleion*) has come. The Apostle is comparing the miraculous gifts of prophecy...and divers kinds of tongues (First Corinthians 12:8) with inward graces.... What Paul is saying, is that these revelatory gifts are to disappear from the Church....

"It is not [Paul's] concern here to speak of glory [meaning our everlasting life specifically in the hereafter]. There is no indication that he is talking of Heaven. No, the subject is the time and reason for miraculous gifts to cease.... Paul is contrasting the time before and after the complete 'perfect' revelation has been made. It is a time when the various revelatory gifts are needed and are in operation. Once the revelation is completed, these are to pass from the scene.

"Notice that the last verse of chapter thirteen confirms this interpretation. It speaks of faith, hope and love enduring. There is no place for hope in Heaven, since 'hope that is seen is not hope: for what a man seeth, why doth he yet hope for?' Romans 8:24. But if the passage is referring to the period of completed special revelation, then this statement is valid. For hope continues [*viz.* here and now on planet Earth] until the day of Jesus Christ [*viz.* the *parousia*]....

"How fitting then that it is Jesus Who speaks at the end of the book of Revelation, 'I testify unto every man that heareth the words of this book -- if any man shall add unto them, God shall add unto him the plagues which are written in this book.' Revelation 22:18.

"Matthew Henry called this passage, a 'sanction like a flaming sword to guard the canon of Scripture from profane hands.'" For, after the cessation of prophecy and other miracles -- First Corinthians 13:8-10's "that which is perfect" had now come.

### **129. Morton H. Smith on the cessation of miracles when the whole Bible was completed**

Dr. Smith also observed<sup>243</sup> that "First Corinthians 12:2 speaks against the idea that seizure or ecstasy is necessarily Christian. 'Ye know that when ye were Gentiles [*i.e.* Pagans], ye were led away unto those dumb idols'.... The Spirit does not exhibit Himself supremely in sublimating the *ego* -- in emptying it, removing it, over-powering it; or in ecstasy extinguishing or thrilling it -- but in intelligently, intelligibly, christocentrically using it....

"The varied gifts are all for the common good, not for the good of the individuals who exercise them.... As such, they belong to the category of revelational gifts. Paul's view of tongues in 14:5 is that they are valueless -- unless intelligibly interpreted to the congregation....

"In the New Testament there are others besides the Apostles who received the gift of miracles, as seen at Samaria in Acts 8:4-20. It should be observed in this passage that only when the Apostles Peter and John came to Samaria, was the gift of the Spirit given.... Philip, though he could perform miracles [Acts 8:6f], could not convey that power to others....

"Matthew 10:19-20 [&] Mark 13:11 [&] Luke 21:14-15...speak of the fact that the Holy Spirit will [miraculously] give the [apostolic] disciples the words with which to defend themselves when called before judges. A careful reading of Matthew 10:5 and 11:1 indicates that this was a promise to the twelve disciples [alias the Apostles] -- and further that it would end in 70 A.D. with the destruction of Jerusalem. In each of these cases, the context clearly restricts the promise to the [apostolic] disciples and the apostolic age....

"The *Westminster Confession* clearly affirms that word-revelation has ceased.... What is being affirmed is that the variety of means of giving propositional or word-revelation, have ceased....

"To this agree the other Reformed Confessions such as: *The French Confession of Faith* (1559), Article V; *The Belgic Confession* [1561, Article I]; *The Second Helvetic Confession* (1566), Article I; *The Thirty-Nine Articles* (1571); *The Formula of Concord* (Lutheran, 1577), I; *The Irish Articles of Religion* (1615), 6. In other words, this was uniformly the Protestant position....

"The charismatic movement with its idea of continual revelations is really attacking the sufficiency of Scripture.... [Westminster Theological Seminary's Rev. Professor Dr.] Paul Woolley says: 'If such communications were actually being made, every Christian would be a potential author of [fresh] Scripture. We would only need to write down accurately what God

said to us, and we would legitimately be adding to the Bible. For such writings would be the Word of God'....

"The *Westminster Confession of Faith* [in Chapter I at its Section 6] says, 'The whole counsel of God concerning all things necessary for...man's salvation...and life is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture -- unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men.' The charismatic movement is undermining confidence in the sufficiency of Scripture."

### **130. Morton H. Smith on the cessation of prophecy when the whole Bible completed**

In 1985, Dr. Smith testified in an ecclesiastical trial:<sup>244</sup> "The definition of 'Prophet'...is the essential thing.... In the Bible's teaching of what a 'Prophet' is..., he is essentially a man who speaks under the inspiration of God....

"You have the Church being built upon the foundation Christ Jesus the Chief Cornerstone, and the Apostles and Prophets [Ephesians 2:20 *cf.* First Corinthians 12:28f and First Corinthians 13:8-12].... In the Bible...these two seem to be revelational, and with the foundation.... Those offices have ceased....

"Revelation has ceased with them. I do not personally see how you can maintain the office of Prophet continuing -- without also acknowledging new revelation would come through them."

In his 1994 work *Systematic Theology*, Dr. Smith added:<sup>246</sup> "It has been suggested by Wayne Grudem that we should not assume the Old Testament concept of a Prophet and prophecy is to be carried over to the New Testament. He argues that the secular usage of the word at the time of the writing of the New Testament, carried a lower concept than that of the Old Testament....

"We cannot agree with Grudem that...prophecy contained errors. His argument is based on a faulty 'literalistic' view of Old Testament prophecy.... Actually, Old Testament prophecies were not always literally fulfilled. Isaiah 53:9 is an Old Testament prophecy with a similar kind of fulfillment as that found in Acts 21:10-11. The Messiah is prophesied to die with the rich man, and to make his grave with the wicked. In the fulfillment, the reverse was the case. Also the prophecy of Malachi 4:5 that Elijah would return, is interpreted by Jesus as being fulfilled in the coming of John the Baptist [or rather the rainlike Baptizer] as found in Matthew 17:11-12....

"Grudem's basic premise is faulty -- namely, of going to external sources to determine the New Testament idea of prophecy. The approach of [Rev. Professor Dr.] George Knight in his booklet entitled *Prophecy in the New Testament* is the more Biblical method of looking at the matter. Knight starts with the Bible and its usage of the word, and not with secular literature....

"Prophecy in the New Testament is the same in character as that which was found in the Old Testament.... Acts 2:17 = Joel 2:28.... Though it is true that prophecy was essentially forthtelling, the Biblical Prophet was one who received direct revelation from God.... Exodus 7:1f; 4:15f; Numbers 12:6....

"The promised phenomenon of 'prophesying' in the New Testament, is the ability to speak the words of God which He gives to the one prophesying.... Acts 11:17-28; 13:1f; First Corinthians 14:29-32; Ephesians 3:5; Second Peter 1:21....

"The inherent mark of being a 'Prophet' and 'prophesying' -- is that **one communicates the 'revelation' that one has received directly from God....** We should hold that the prophecy that was spoken of in the pages of the New Testament, including that described in First Corinthians, is revelational in nature....

"The import of Ephesians 2:20 is crucial in consideration of the question of whether the gift of prophecy has ceased. This passage links with Christ the Cornerstone of the Church, the Apostles and Prophets as 'the foundation.' Just as this passage teaches that Christ is the unique, once-for-all and never-to-be-repeated Cornerstone that was laid -- so it teaches that the Apostles and Prophets are the once-for-all laid and non-repeatable foundation....

"The chief revelatory gift -- namely Apostles, by which God revealed His will to His Church, has ceased.... Just as this passage indicates that the Apostles do not continue, so also it indicates that the Prophets do not continue.... The foundation period of Apostles and Prophets...has now ceased.... Such officers and gifts related to new revelation, have no successors -- since God completed His revelation at the conclusion of the apostolic age."

### **131. Morton Smith: no more miracles from A.D. 70 till the return of Christ**

Christ's work of redemption was terminated at His first advent. For this reason, insisted Dr. Morton Smith, there can be no further revelations -- including miracles -- until His second coming. This is clear not only from First Corinthians 13:8-12 and Hebrews 1:1 and Revelation 22:18f, but also from the termination of the inscripturation of special revelation around 70 A.D.

"Christ is the fulfillment of all that pointed forward to Him," explained Dr. Smith.<sup>246</sup> "With the completion of His work and of the record of it, given during the apostolic period, special revelation has ceased. We should not expect any further special revelation until the return of the Lord....

"The question often asked today is whether miracles continue now or not. Rome and neo-Pentecostals affirm that they do. When we recognize the Biblical purpose of miracles is to attest to the authority of the Prophets and Apostles, it is clear that the close of the apostolic age brings the cessation of miracles....

"Miracles were associated with inspired revelations of Prophets and Apostles... The fact that they are signs of the Apostles [Acts 2:43 & 5:12-18 & 19:6 and Second Corinthians

12:12], means that with the close of the apostolic age and the completing of the canon of the New Testament miracles have ceased. The sign of the end of special revelation may well have been the destruction of Jerusalem and of the Temple in 70 A.D."

### **132. Lee: First Corinthians 13:8-12 implies miracles ceased as Bible completed**

The present writer, Rev. Dr. Francis Nigel Lee, Professor-Emeritus of the Queensland Presbyterian Theological College, believes First Corinthians 13:8-12 clearly implies that **all miracles** would cease at the completion of the inscripturation process. By this we mean the termination of the writing-down of the Bible's last book of Revelation, in the second half of the first century A.D. Miracles have not continued beyond that. Still less could they continue until the end of World History. We say this, for the following reasons.

First. Long before today, the miraculous gifts 'failed' or 'vanished away' -- *katargēthēsontai* and *katargēthēsetai* in First Corinthians 13:8. They **did** so -- just as permanently as all present human rule and authority and power **will** be 'put down' (*katargēsē*) and 'destroyed' (*katargeitai*) at the Lord Jesus Christ's final coming. First Corinthians 15:24-28. Note the categorical way in which the same verb *katargēō* is employed there (twice) -- with quite the same degree of irreversible finality with which it was employed (also twice) in First Corinthians 13:8.

Second. The (Neo-)Pentecostalist misinterpretation of First Corinthians 13:8 is based upon a further misinterpretation of First Corinthians 13:10 and 13:12. As such, it is not sustainable.

(Neo-)Pentecostalists and others who suggest that miracles still continue -- often argue that the phrase "that which is perfect" [or "complete(d)"] in verse 10 refers to the believer's getting perfected **right after death** -- and knowing completely, **in Heaven**. So too as regards the phrase "then face to face"; and also as regards the phrase "then I shall know even as also I am known" -- in verse 12.

Or alternatively, (Neo-)Pentecostalists suggest that these phrases refer to the believer's **corporeal perfection** and his receiving full knowledge -- *viz.* with his new brain in his **resurrection body**, at the time of the **second coming of Christ**. Indeed, some folk -- ignoring the fact that Christians already know God quite adequately in this present life (First 13:12 *cf.* 8:3 and Galatians 4:9) -- even almost blasphemously suggest that in glory Christians will know God's revelation just as exhaustively as God knows us now.

Yet the whole focus of First Corinthians chapter thirteen is **not at all** on the **death** of the believer -- **nor on Christ's second coming**. Instead, this chapter focuses upon miraculous prophesyings and miraculous tongues-speakings and miraculous knowledge-gifts in the apostolic Church. In particular, it focuses further on the **loving** way in which all those miraculous gifts should be exercised, as long as they were still continuing **as means of special revelation**. *Cf.* 13:2,8,9,12 & 14:1,3,4,5,6 on 'prophecy' and 'revelation.'

But what **IF** the phrase "that which is perfect" or "that which is completed" (or "complete") -- and the phrases "then I shall know even as also I am known" and "then face to face" -- **WERE** to refer to the believer's entry into **Heaven** at his **death**? And what **IF** that **WERE** the time when miraculous 'prophecies shall fail' -- and miraculously-spoken languages or 'tongues...shall cease' and miraculous 'knowledge...shall vanish away'?

**EVEN SO** -- it would only mean that all of the First Corinthians 13:8 miracles would have ceased on Earth by the time Paul and his Corinthians had died during the first century. Indeed, it would also mean that there are no **miracles** in the next life!

**Nor is it possible the above phrases could refer to the time of Christ's second coming.** For then, they would mean that all of the First Corinthians 13:8 miraculous prophesyings and miraculous language-speakings and miraculous knowledge would cease for ever precisely at the end of World History -- and **never** occur anywhere after that! But even (Neo-)Pentecostals seem to believe that miraculous tongues-speakings and miraculous knowledge would keep on occurring among God's children even after the end of World History -- if not even more so then, than they deem them to be occurring before that end.

The truth is, however, that these miracles ceased at the completion of the **inscripturation** of the apostolic **revelations** during the first century (A.D.) -- yet so ceased **only until** the end of World History. For then, miracles will recur: with the coming of Jesus on the clouds; with the resurrection of the dead; with the saints' meeting the Lord in the air; with the fire-cleansing of our Earth; with the merging of the renewed Heavens with the renewed Earth; with the advent of the 'sunless' everlasting Day of the Lord; and with the New Earth's tree of life continuously bearing fruit unto all eternity. Revelation 20:10 to 22:5.

### **133. Lee: terminal meaning of *katargeō* re First Corinthians 13's miracles**

Now First Corinthians 13:8-12's use of the verb *katargeō* (from *kata* = down, plus *argos* = inactive), meaning "to inactivate thoroughly" -- should very carefully be noted. Verse 8 says that [miraculous] prophesyings shall fail (*katargēthēsontai*) and that [miraculous] 'knowledge shall vanish away' (*katargēthēsetai*). Verse 8 states that such [miraculous] knowledge and [miraculous] prophesyings are only "in part" or piecemeal -- and are not "that which is complete" alias the thing mentioned in verse 9.

Verse 9 says that when *to teleion* or that thing which is "perfect" or complete alias "completed" shall come, then that which is "in part" or piece-meal -- namely the [miraculous] prophesyings and the [miraculous] tongues-speakings and the [miraculous] knowledge of verse 8 -- "shall be done away" (*katargēthēsetai*). And verse 11 states that this complete inactivation of [miraculous] prophesyings and [miraculous] language-speakings and [miraculous] knowledge when the completed *teleion* comes, will be similar to the complete inactivation of childlike things -- as soon as children mature into adult men or *teleioi* (compare 14:20). For "when I became a man, I **have** put away (*katērgēka*) childlike things" (13:11).



Elsewhere in Holy Scripture, the word *katargēō* means: "I make of no effect" (Romans 3:3 & 4:14 and Galatians 3:17 & 5:14). Indeed, it can also mean: "I make thoroughly useless" or "I thoroughly inactivate" (Romans 3:31).

It also means: "I destroy" (Romans 6:6 & First Corinthians 6:13 & 15:26 & Second Thessalonians 2:8 & Hebrews 2:14). It means too: "I set loose from" (Romans 7:2); "I deliver from" (Romans 7:6 *cf.* Luke 13:7); and "I bring to nought" (First Corinthians 1:28 & 2:6).

It can also mean: "I cause to vanish away" (First Corinthians 13:8c); "I do away with" (First Corinthians 13:10 & Second Corinthians 13:7,11,14); and "I put down" (First Corinthians 15:24). Finally, it also means "I demolish" (Matthew 5:17); "I abolish" (Second Corinthians 3:13 & Second Timothy 1:10); and "I cause to cease" (Galatians 5:11).

Now what is the **date** of First Corinthians 13:8-12's: *katargēthēsontai* or failing of miraculous prophesyings; the *pausontai*-ceasing or self-stopping of miraculous tongues-speaking; the *katargēthēsetai*-vanishing of miraculous knowledge; the *katargēthēsetai* or doing-away-with of incomplete or part-ial or piece-meal revelation; and the *katēgēka* or having-put-away the childlike things which, as then, had not yet matured?

That **date**, it is clear, would arrive **within one generation** of Paul's writing to the Corinthians around A.D. 53. That means: within the same time-space it takes an immature child to become an **adult**!

This would bring us to about **A.D. 70**, alias the date of the *katargēin* or destruction of the Jerusalem temple and its revelatory ceremonial laws. This would be probably just after the completion of the canon of Holy Scripture. Compare sections 62-66 above & 148-58 below on the probably pre-70 A.D. dates of the inscriptionation of the Biblical books of Hebrews and Revelation. Note too that the word *katargēō* is used in Ephesians 2:15 *cf.* Romans 7:6 to refer to the inactivation of precisely the ceremonial law -- which became completely impossible to practise, after the destruction of the temple in 70 A.D.

#### **134. Lee: terminal meaning of *teleion* re First Corinthians 13's miracles**

Now all the miraculous prophesyings which would fail, and the miraculous tongues-speaking which would cease, and the miraculous knowledge which would vanish away -- were all **part**-ial revelations. They would soon be fulfilled and 'done away with' by **completed Scripture** as the **full** revelation of God -- alias *to teleion*: "that which is perfect" or "complete[d]."

That completion of God's revelation would occur within one generation, or the time it takes a child to become a mature man or a *teleios*. First Corinthians 13:8-12 *cf.* 14:20. At that former childhood-moment when First Corinthians was being written (around 53 A.D.) -- Christians stood only at the **immature** (or 'childlike') beginning-stage of God's New Testament revelation.

However, within one generation -- and probably by A.D. 70 -- they would stand at the later or **mature** or 'man-ly' or adult "completion stage" of God's special revelation. Compare First Corinthians 13:11 with 14:20-21.

### **135. Lee: terminal meaning of "mirror" re First Corinthians 13's miracles**

In 53 A.D., even Paul and his fellow Apostles ("we") saw God's revelation only obscurely reflected, as if in a metal mirror, "darkly through a looking-glass." First Corinthians 13:12. However, when God's special revelation would soon be completed at its inscripturation, they would know God's revelation fully (yet still only-humanly) -- even as that God Who reveals, already knew them fully (and indeed altogether-divinely). This suggests the relative obscurity of miracles (formerly). Yet it also suggests the **clarity** of the (now-finished) **Bible**. Precisely its completion, was the very last miracle.

Further, the idea of **seeing** God's disclosures of His will for man -- albeit as then only obscurely, as if reflected by an old-fashioned metallic looking-glass -- is well-suited to the notion of special **revelation** through human agents. For we are told in First Corinthians 13:12 that the Apostles also saw their own **reflections** in the mirror (of God's revelation).

The image of seeing revelation only **darkly**, as if through a **mirror** alias an obscure metallic looking-glass -- seeing only *en ainigmati* alias enigmatically -- is well-suited to the notion of 'puzzling' **miracles**. But the further idea of soon thereafter being enabled to see oneself in God's revelation 'face to face' -- is even better-suited to the notion of the then-impending disappearance of enigmatic miracles.

Those enigmatic miracles would disappear within that same (apostolic) generation which soon saw the **last** miracle (*viz.*: **inscripturation**). Thus First Corinthians 14:20-21 urges the childlike Corinthians to become mature or *teleioi* -- precisely in connection with what was **written** in the **Law** regarding the **fulfilment** of **miraculous** tongues-speaking.

As we read in the Epistle of James (1:23-25): "If anyone be [merely] a hearer but not a doer of the **Word**, he is like a man who looks at his own face in a **mirror**. For he looks at himself; then goes on his way and immediately forgets what kind of man he is. But whosoever keeps on looking into the **perfect** (*teleion*) **Law** of liberty and keeps on continuing thereon -- is not a forgetful hearer but a doer of the work" (because a doer of **the Word**).

### **136. Lee: meaning of "face to face" re First Corinthians 13's miracles**

In the A.D. 53 passage First Corinthians 13:8-12 (*cf.* too the "apost-olic" verses 1:1 & 3:5f & 4:9f & 9:1-6 & 15:5-10), it seems clear that miraculous "prophesyings...shall fail" and miraculous "tongues...shall cease" and miraculous knowledge shall vanish away": precisely at the time when its writer Paul ("I") and other Apostles ("we") would no longer see through a mirror obscurely, but indeed "face to face." If one can establish the meaning of the latter phrase -- one would also be enabled to establish the contemporaneous time at which

miraculous "prophesyings" would "fail" and miraculous "tongues" would "cease" and miraculous "knowledge" would "vanish away."

First, it should be noted that Paul does not argue in First Corinthians 13:12 that he would see **God** "face to face." Not only is that idea foreign to the context of First Corinthians chapters twelve through fourteen. Even more importantly, the very idea as such is quite impossible (First Timothy 1:17 & 6:15f).

Second, neither does Paul argue in First Corinthians 13:12 that he would see "face to face" when he would die or when he would go to Heaven or when Christ would return. Again, all of these ideas are foreign to the context of First Corinthians chapters twelve through fourteen. Rather more importantly, there is no basis in Scripture whatsoever on which it can be argued that one sees "face to face" only at death or only at one's arrival in Heaven or only at the second coming of Christ.

Third, it seems obvious that the meaning of "face to face" in First Corinthians 13:12 should be established by comparing it to like expressions elsewhere in Scripture. When this is done, it is soon seen that "face to face" means -- when one acquires a more complete or fuller divine revelation in this present life (generally resulting in that revelation's inscripturation).

Thus, in Genesis 32:30 -- where Jacob declared: "I have seen God face to face; yet my life is preserved" -- it is clear that Jacob had not yet died. Moreover, when "a man wrestled with him" -- Jacob did not recognize that unnamed theophanic person until the latter blessed him. Genesis 32:24-30.

Again, in Exodus 33:11, only a "cloudy pillar" was seen by the people of Israel -- and still in this present life. Yet, as the Lord was speaking to Moses "face to face" -- the meaning is stated to be simply "as a man speaks to his friend." Exodus 33:10-11. Yet God Himself then told Moses: "you cannot see My face; for no man shall see Me and live! ... My face shall not be seen." Exodus 33:20-23. So God Himself soon "passed by before" Moses, while "Moses made haste and bowed his head toward the earth, and worshipped." Exodus 34:6-8.

Hence, in Numbers 12:6-8 LXX, God said of His "servant Moses" that He did not speak to him from "eyeball to eyeball" but from "mouth to mouth"; "openly"; and "not in dark speeches" alias "*di' ainigmatoon*" (compare First Corinthians 13:12). This simply means that, even before his death, Moses received a fuller or a "mouth to mouth" revelation from God which not even Aaron and Miriam then received. It had nothing to do with Moses' going to Heaven, nor with Jesus Christ's second coming therefrom.

In Deuteronomy 5:4, Moses reminded the entire people of Israel that forty years earlier at Mount Sinai "the Lord talked with you face to face." Note that this was not being said of God's talking to Moses, but of God's talking to the people who clearly did not see God's face. Significantly, the people were not then in Heaven, but very much alive here on Earth.

In Deuteronomy 5:24-25, we are told that the people then said: "We have seen today that God talks with man. Yet man lives! Now, therefore, why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die."

Once again, the people had heard God in this life. But they had not seen His face -- nor ever could.

After the death of Moses (recorded in Deuteronomy 34:7), in Deuteronomy 34:10 one encounters a most important statement about Moses as a Prophet and Miracle-Worker. It states: "There has not since arisen in Israel a Prophet like Moses, whom Jehovah knew face to face in all the signs and the wonders which Jehovah sent him to do."

Now this passage shows that Moses, even before his death, was known by Jehovah "face to face" -- not physically, yet precisely in respect of the revelational "wonders" which he was then enabled to perform. However, the passage also teaches that miracles would cease (at least for a very long time) at the death of Moses.

The implications of this also as regards the cessation of prophecy and wondrous tongues-gifts and miraculous knowledge and other "face to face" revelations in First Corinthians 13:8-12, after the death of its writer the Apostle Paul, are obvious. For subsequently to the death of Moses right after his completion of God's revelation in the Pentateuch -- miracles ceased. Acts 7:36; Deuteronomy 29:1,27 & 32:19 & 32:24-26 & 34:10-12; Judges 2:7-10.

Finally, there is Judges 6:22-23 and Ezekiel 20:35. In Judges 6:22f we are told that though Gideon had "seen an angel of the Lord face to face" -- the Lord Himself assured him: "you shall not die." And in Ezekiel 20:30-35, God told the whole "house of Israel" that: "I will bring you into the wilderness...and there will I plead with you face to face."

Clearly, this again has no reference to any postmortal direct vision of God at all. It refers instead to God's promise to reveal Himself further to His people specifically in the wilderness.

Even the statement in Revelation 22:4a that the Lamb's servants would "see His face" can hardly be construed physically. (That is not the case in the parallel usages at Matthew 5:8 and First John 3:2.) Nor is the next clause at Revelation 22:4b -- that "His Name shall be in their foreheads" -- speaking of a physical manifestation of God. Nor is it clear that the entire chapter Revelation twenty-two is not speaking of the present Church Militant rather than the Church Triumphant. For significantly, the chapter itself ends: "Come, Lord Jesus!" (Revelation 22:20) -- an expression hardly appropriate for the Church in glory.

Our conclusion, then, is watertight. Neither First Corinthians 13:12 nor any other portion of the Holy Bible knows anything at all of any postmortal human gazing upon the face of God. The reference can only be to a deeper and fully-adequate disclosure of God's revelation to man, while the latter is yet here on Earth.

### **137. Second Corinthians 11: Mt. Henry on miracles as "apostolic revelations"**

In Second Corinthians 11:13, Paul had warned against 'false-apostles' or *pseudapostoloi* who pretended to be Apostles -- but who are deceitful workers or *ergatai dolioi* or 'con-artists'

or confidence tricksters. They were not performers of genuine miracles. Even today, such are still to be found -- also among some of the flashy pentecostalistic 'Television Evangelists.'

Commenting on First Corinthians chapter eleven, Rev. Dr. Matthew Henry observed:<sup>247</sup> "We have the reasons for what the Apostle did; namely...to preserve the Corinthians from being corrupted by the insinuations of the false-apostles.... Faithful Ministers cannot but be afraid and concerned for their people, lest they should lose that which they have received and turn from what they have embraced, especially when 'deceivers are gone abroad' or have 'crept in among them'....

"The false-apostles are charged as 'deceitful workers' (v. 13).... There were counterfeit 'prophets' under the Old Testament, who wore the garb and learned the language of the Prophets of the Lord. So there were counterfeit 'Apostles' under the New Testament, who seemed in many respects like the true Apostles of Christ. And 'no marvel' (says the Apostle)."

### **138. Second Corinthians twelve: Calvin on miracles as "apostolic revelations"**

Already in First Corinthians 1:1 & 4:6-9 & 9:2 & 15:5-9, Paul had claimed to be a true Apostle to the Corinthians. Indeed, also in Second Corinthians 11:5 & 12:1-12 he told them: "I was not one whit behind the very chiefest Apostles." And: "The signs of an Apostle were worked among you in all patience -- in signs, and wonders, and mighty deeds."

Now especially regarding "**visions** and **revelations** of the Lord," insisted Paul, he was never "behind the very chiefest Apostles.... Truly, the **signs** of an Apostle (*sēmeia tou Apostolou*) were worked among you...in signs and in wonders and in mighty deeds (*sēmeiois te kai terasin kai dunamesin*)."

So, from this it can readily be seen that Paul's "wonders" -- alias his **miracles** -- were indeed "**revelations**." And this has huge implications for the subject of this dissertation.

Commented Calvin on this passage of Paul:<sup>248</sup> "By 'the signs of an Apostle' he means the seals that attest the genuineness of his **apostleship** -- or, in other words, the proofs and **witnesses** of it.... He mentions...**miracles**. For when he speaks of **signs and wonders and mighty works**, he uses three terms...with the same meaning.

"He calls them '**signs**' -- because they are not merely meaningless spectacles, but are designed to instruct men. He calls them '**wonders**' -- because by their **novelty** they should rouse and astonish. And he calls them 'powers' or **mighty works** -- because they are more evidently examples of divine power than those which we discover in the ordinary course of nature.

"Now we know that at the first coming of the Gospel, the chief function of miracles was to give its doctrine greater authority. Thus the more power a man was given to work miracles, the more confirmation his ministry was given -- as I have said in my comments on Romans 15."

In Romans 15:18 (*cf.* 1:1), the Apostle Paul stated that Christ worked mighty signs and wonders through him. Christ did so, by the power of the Spirit of God.

Calvin then commented there about Paul that the Lord thus proved "from **signs** -- that God by the presence of His power had attested his preaching and set a seal to his **apostleship** so that no one should now doubt that he was appointed and sent by the Lord. The **signs** that he mentions are **word, deed and miracles**.... There were also **miracles** -- he says -- which were signs to render his evidence more conclusive."

### **139. Second Corinthians 12: Matthew Henry on miracles as "apostolic revelations"**

Commenting on First Corinthians chapter twelve, Matthew Henry stated:<sup>249</sup> "Here we may observe...the honour itself which was done to the Apostle. He was 'caught up into the third heaven'.... It was certainly a very extraordinary honour done him....

"The Apostle does not mention what he saw in the third heaven or paradise -- but tells us that 'he heard unspeakable words' [*cf.* Romans 8:23] such as it is not possible for a man to utter [in the way which Neo-Pentecostals try to do!].... Nor was it 'lawful' to utter those words [in the way Neo-Pentecostals try to do]. Because, while we are here in this world, we have a more sure Word of prophecy than such visions and revelations, 2 Pet. 1:19....

"This account which the Apostle gives us of his vision, should check our curious desires after forbidden knowledge, and teach us to improve the revelation God has given us in His Word. Paul himself, who had been in the third Heaven, did not publish to the world what he had heard there -- but adhered to the doctrine of Christ....

"One would be apt to think that one who had had such visions and revelations as these, should have boasted greatly of them; but, says he, 'It is not expedient for me doubtless to glory'.... Thus was he who was not behind the chiefest of the Apostles in dignity, very eminent for his humility....

"He tells them further, that they in particular had good reason to speak well of him as being 'in nothing behind the very chiefest Apostles' -- because he had given them full proof and evidence of his Apostleship. For 'the signs of an Apostle were wrought among them in all patience in signs and wonders and mighty deeds.'"

### **140. Second Corinthians 12:1f: Hodge on miracles as "apostolic revelations"**

Rev. Professor Dr. Charles Hodge commented on the true miracles performed by the **Apostles**. He remarked<sup>250</sup> on Second Corinthians 12:12 that "**the signs of an Apostle** were the insignia of the **apostleship** -- those things which by divine appointment were made the evidence of a mission from God.

"When these were present, an obligation rested on all who witnessed them to acknowledge the authority of those who bore those insignia. When they were absent, it was

on the one hand an act of sacrilege to claim the apostleship; and on the other an act of apostasy from God to admit [or to profess] its possession.

"To acknowledge the claims of those who said they were Apostles but [in fact] were not, was [and is] to turn from God to the creature -- to receive as divine what was in fact Satanic. This is evidently Paul's view of the matter -- as appears from [Second Corinthians] 11:13-15, where he speaks of those who were the ministers of Satan but yet claimed to be the Apostles of Christ. Compare Revelation 2:2.

"The signs of an Apostle" -- namely a **true** Apostle -- "as we learn from Scripture, were of different kinds. Some consisted...[of] **inspiration**, or that influence of the Holy Spirit which rendered its possessor **infallible** in the communication of the truth" -- that is, at least while so communicating the truth (though not necessarily also at other times, Galatians 2:11-14f). "First Corinthians 2:10-13 & 12:8, in connection with 12:29 & 14:37.

"Others of these signs consisted in [or of] the external **manifestations** of God's favour.... To this class also belong...the power of communicating the Holy Ghost by the imposition of hands, Acts 8:18 & 19:6; **the power of working miracles** -- as appears from the passage under consideration [Second Corinthians 12:12], from Romans 15:18-19, and many other passages (as Hebrews 2:4 & Mark 16:20 & Acts 5:12 & 14:3)." Compare also Acts 13:50f with 14:3-15 (particularly 14:3,4,8,9,10,11,12,14). "Without these signs -- no man can be recognized and obeyed as an Apostle, without apostasy from God."

#### **141. Second Corinthians 12:1f: Hughes on miracles as "apostolic revelations"**

In discussing Paul's statements in Second Corinthians 12:11-12, the great Australian Theologian Rev. Dr. Philip Edgecumbe Hughes, formerly Professor of New Testament at the Trinity Evangelical Seminary in Illinois, stated that the Corinthians had "proof of his apostleship." That proof consisted of "the nature of the **signs** manifested when he was with them in Corinth....

"These signs were confirmatory of the **apostolic** work and Word -- and therefore of the authenticity of the **Apostles'** mission. Thus we are told that -- after Christ's ascension -- the **Apostles** 'went forth and preached everywhere, the Lord working with them and confirming the Word by the signs that followed' (Mark 16:20)."

Continued Hughes on Second Corinthians 12:12: "Signs and wonders and mighty works (or powers)' should be taken together as a unit -- each one of the three refers to a different aspect of what are ordinarily given the name of **miracles**.... These same three terms are found in association in other places in the New Testament: Acts 2:22, where Paul declares that Jesus of Nazareth was a man approved of God 'by mighty...powers and wonders and signs'; Hebrews 2:4, where God is said to have borne witness 'both by signs and wonders and by manifold powers and by gifts of the Holy Ghost'; Romans 15:18f, where Paul speaks of those things which Christ wrought through him 'in the power of signs and wonders'....

"These passages demonstrate that in the New Testament the purpose of signs and wonders and powers, is that of **authentication**.... The signs and wonders and powers of which Paul reminds the Corinthians here, may be understood...as a reference to such **miracles** as he was enabled to perform in their midst -- and also to the **special charismatic gifts** of the Spirit (*cf.* Hebrews 2:4 quoted in the preceding paragraph) with which he himself was endowed and which were conferred on others through his ministry (*cf.* First Corinthians chapters 12 to 14)....

"Paul does not say that **he** wrought these signs of an Apostle, but that they 'were wrought' among the Corinthians.... It amounts to a renunciation of any claim to be the worker of these signs.

They were not within the range of human capabilities." Instead, they "were realized and performed by the mighty power of God through Paul as the human instrument, so that the glory and merit belong entirely to God -- and not at all to him, **Apostle** though he be."

#### **142. Second Corinthians 12:1f: Chantry on miracles as "apostolic revelations"**

In his book *Signs of the Apostles*, Rev. Walter Chantry observed:<sup>252</sup> "In Second Corinthians 12:12, Paul calls miracles 'signs of an Apostle.' In the context, he is giving a apology for his own apostolic authority. 'Truly the signs of an Apostle were wrought among you in all patience -- in signs, and wonders, and mighty deeds.'

"He considered miraculous gifts as God-given proof of an apostolic ministry. Apostleship involved being an instrument of divine revelation. For Apostles were authoritative spokesmen for God -- and authors of Scripture in the New Covenant, as Prophets were in the old....

"Though the Apostles were the chief wonder-workers, many others shared in the gifts of prophecy, healing, *etc.* The Book of Acts and First Corinthians 12 to 14 indicate a great range of extraordinary gifts exercised by many in the Early Church.

"An incident recorded for us in the Book of Acts, directly links wonders worked by all Christians [back then in the Early Church] with **apostolic** authority. In Acts 8:4-13, we find Philip doing miracles -- and preaching the Gospel in Samaria.... After the **Apostles** reached Samaria, **they** prayed that the converts might receive the Holy Ghost.... Through prayer and the laying on of the **Apostles'** hands, the Spirit came upon the recent converts -- with miraculous gifts....

"We must ask, 'Why could not Philip convey these extraordinary gifts?' He had miracle-working powers himself. But it appears to have been the prerogative of **Apostles alone TO MINISTER THESE GIFTS TO OTHERS**. Every recorded instance of men in the Church receiving such gifts, occurred under the direct ministry of an **Apostle**. Thus, even the general



exercise of miraculous powers with the Church, served as a testimony to the prophetic authority of the **Apostles**."

### **143. Second Corinthians 12:1f: Lee on miracles as "apostolic revelations"**

It needs to be recognized that Paul's vindication of himself as a **true Apostle** in Second Corinthians chapter twelve, is part and parcel of his rejection of "**false-apostles**" or **pseudapostoloi**. The latter he mentioned just a little earlier, in chapter eleven.

For there he wrote: "The **serpent** beguiled Eve.... I was not a whit behind the very chiefest of the **Apostles** (*mēden husterēkenai tōn huperlian **Apostolōn***).... **False-apostles** (*Pseudapostoloi*)" and "deceitful workers keep on transforming themselves into '**Apostles** of Christ' (*Apostolous Christou*).

"But **no marvel** (*ou thauma*)!" That is to say: '**no marvel** (*ou thauma*); **no marvel** (*ou thauma*); **NO marvel** (*OU thauma*)!!! **NO miracle**!!! "For Satan himself is transformed into an 'angel of light' (*angelon phōtos*'). Therefore it is no great thing if his ministers also be transformed into [so-alleged] 'ministers of righteousness' [*sic!*] -- whose end shall be according to their works." Second Corinthians 11:3,5,13,14,15.

"In nothing am **I** behind the very chiefest **Apostles** (*ouden gar husterēsa tōn huperlian **Apostolōn***).... The **signs** (*sēmeia*) of an **Apostle** were wrought among you in all patience -- [instrumentally by **me**] in **signs** and **wonders** and **mighty deeds** (*sēmeiois te kai **teras**in kai **dunamesin***)." Second Corinthians 12:11-12.

Here, it should be noted that both the "false-apostles" and the true "Apostles" -- claimed a **special** authority; actually performed **extra**-ordinary powers; and greatly influenced their followers. The notion that any pseudo-apostles or true Apostles **did not** have such **extra**-ordinary powers, is foreign to the passage. The very performance of such **extra**-ordinary powers indicates that the performer was **either** an Apostle or a pseudo-apostle, or closely under the influence of such.

There was absolutely nothing at all ordinary about either a pseudo-apostle or a true Apostle. Both of them -- each in their own very different way -- **did** very **extra**-ordinary deeds. Yet in the case of the **false-apostles** and of **Satan** who sent them those **extra**-ordinary **deeds which they did, were: no marvel; NO marvel; no miracle; no MIRACLE; NO miracle!!!**

The Baptist Wayne Grudem quite wrongly states<sup>253</sup> that "where Paul talks about 'the signs of a true Apostle' in 2 Corinthians 12:12, he is **not** attempting to prove that he is an Apostle **in distinction from other Christians** who are not Apostles. He is rather attempting to prove that he is a true representative of Christ in distinction from others who are 'false-apostles' (2 Cor. 11:13), false representatives of Christ, servants of Satan who are disguising themselves as 'servants of righteousness' (2 Cor. 11:14-15).

"In short," concludes Grudem, "the contrast is not between Apostles who could work miracles and ordinary Christians who could not." The contrast, he opines, is "between genuine Christian Apostles through whom the Holy Spirit worked, and **non-Christian pretenders to the apostolic office** through whom the Holy Spirit did not work at all."

Now we say that Wayne Grudem is quite wrong in the above opinion. For in Second Corinthians chapters eleven and twelve, the real contrast is between the miraculous works of true Apostles -- and the pseudo-miraculous works of false apostles. Neither of them possessed merely ordinary gifts (as do most Christians). For both the true Apostles and the pseudo-apostles are there said to have possessed some very extra-ordinary and uncommon abilities. Just compare Second Corinthians 11:3-6 & verses 13-15, with 12:11-12!

Nevertheless, Paul does not claim that also the pseudo-apostles performed real miracles or marvels. To the contrary, he calls the pseudo-apostolic performances "**no** marvel." For only the true Apostles and their associates performed **marvels**. The **pseudo**-apostles and their ilk, just like Satan, could perform only 'beguilements' -- but 'no marvel' alias no miracle at all. Compare Second Corinthians 11:3 and 11:14.

**Miracles** were **performed especially by the Apostles**. Acts 5:12f; 9:36-42; 19:11-12; Romans 15:18-19. "The **signs** of an Apostles were performed...with **signs** and **wonders** and **mighty works**." Second Corinthians 12:11-12.

To be sure, it was **not just** the true Apostles but also some of their associates who performed miracles. However, all non-apostles who performed miracles in the Early Church - did so only because of their faithful association with the wonder-working Apostles.

Thus in Mark 16:14-20, it was only those who believed the preachings of "the eleven" **Apostles** who would themselves then cast out demons and speak with tongues and pick up snakes and drink poisons without hurt and heal the sick.

In Acts 2:14-18, it was only those who heard the **Apostles** preach, who themselves would then prophesy and see visions and dream dreams.

In Acts 6:1-8, it was only after being ordained by the **Apostles** that Deacon Stephen "did great wonders and miracles."

Similarly, in Acts 8:6-13, it was only after a similar apostolic ordination that Deacon Philip performed "miracles" and "signs" -- and "healed."

In Acts 8:18, it was only as the **Apostles'** hands were laid upon the Samaritans that the latter were able to receive the Spirit.

In Acts 10:44f, it was only after hearing the **Apostle** Peter preach that the family of Cornelius experienced miracles. And in Acts 19:6, it was only when the **Apostle** Paul's hands were imposed upon them -- that the Ephesian disciples spoke in tongues.

Grudem is incorrect in arguing<sup>254</sup> "that miracles were worked by...others than Apostles, such as...Christians in the several churches in Galatia" -- and that "the power to work miracles is assumed to be the common possession of Christians." For it is only after Galatians 1:1 mentions "Paul an Apostle" -- and only after Galatians 1:18f & 2:8-12 mention his solidarity with the four other Apostles James and Peter and John and Barnabas -- that Paul in 3:5 reminds the first-century Galatian Christians that it was God Himself Who then kept on ministering to them the Spirit and Who kept on working miracles "**among**" but **not by** them, during that apostolic era.

Truly, not just the Corinthians witnessed apostolic-age miracles. First Corinthians chapters twelve through fourteen. So too, also as regards the first-century Galatian Christians, "the signs of an Apostle were wrought among them...in signs and wonders and mighty deeds." First Corinthians 16:1 *cf.* Second Corinthians 12:12 with Galatians 3:5.

#### **144. Galatians 3:5 does not tell us to expect miracles in the churches today**

(Neo-)Pentecostals love to point to Galatians 3:5, in many modern "translations" -- and even in the King James Version. In the latter, one reads: "He therefore that ministereth to you the Spirit and worketh miracles among you -- doeth He it by the works of the Law, or by the hearing of faith?" The underlined words, it is argued, teach us: (1) to expect and (2) to experience and (3) to pray -- that God should perform miracles even today.

In response, we would make seven points. Of these, no single point alone but all seven of them need to be considered -- all together.

Firstly, Paul here declares it was God Who was working thus among the Galatians. It was not the Galatians themselves who were so working. The whole tenor of the entire *Epistle to the Galatians* is about the work of God Himself -- not man, nor even divinely-enabled man (working either alongside of God or through Him or Him through them).

Secondly, the word sometimes rendered 'miracles' in Galatians 3:5 -- is mistranslated there. God does not there speak of Himself *poiōn terata kai thaumata* (alias as 'keeping on performing marvels and wonders') -- as in Hebrews 2:2-4 and Second Thessalonians 2:9f. Nor does God in Galatians 3:5 speak of *sēmeia megala* (alias 'great signs') -- as in Revelation 13:13 *cf.* 16:14 & 19:20. In Galatians 3:5, God speaks of Himself *energōn dunameis* (or as 'keeping on energizing powers'); meaning 'continuing to work abilities.'

Thirdly, Galatians 3:5 therefore means that it was not the Galatians themselves but God Who then kept on 'working abilities' in their midst. While it is true that **some** of those 'abilities' or *dunameis* **then** probably indeed were miraculous, it is **not** true that **all** of them were. **Nor** is it true that **everyone** in the Galatian Church then experienced or even witnessed what we now call 'miracles.' For the Holy Bible often uses the word *dunameis* and its cognates to describe abilities which are clearly non-miraculous. For see: Acts 18:24; Romans 1:16 & 8:38; First Corinthians 1:18,26; Second Corinthians 8:3; First Peter 3:22; Revelation 13:2 & 17:13.

Fourthly, even to the extent to which those Galatian *dunameis* included miracles -- the modern Church can derive no normative instruction or even expectation therefrom. In Galatians 3:5, God does **not** say He would always keep on performing miracles in their midst. Still less does God there say He would always keep on performing miracles in the midst of post-apostolic Christians. Nor does He even say He would always keep on working other abilities in the midst of those same Galatians. There, He simply says He was then working abilities in their midst.

For fifthly, it needs to be understood that Galatians 3:5, like all the other verses in that *Epistle*, was being written initially and indeed primarily to "the churches of Galatia" (1:2b) in the first century. Obviously, this was not primarily being written for all churches everywhere in the twentieth or the twenty-first century A.D.

Sixthly, this means that although modern churches are indeed indirectly involved -- there are some portions of the *Epistle*, like the immediate context of Galatians 3:1-5 (*cf.* too 4:15-19 & 6:11) -- which do not today apply directly to us. Indeed, this is clear from its following paraphrase:

"O foolish Galatians! ... [Why] are you so foolish? Having begun in the Spirit, are you now being made perfect in the flesh? ... He therefore Who keeps on ministering to you the Spirit, and Who keeps on working abilities in your midst -- does He do it by the works" which you have done, or you are doing, or you could do? No way!

Specifically to those first-century Galatian Christians -- and not at all specifically to us -- Paul added: "Why are you turning back again to the weak and beggarly elements unto which you again desire to be in bondage? ... I am afraid for you, lest I have bestowed labour upon you in vain....

"You know how through infirmity of the flesh I preached the Gospel to you at the first... You did not despise...but received me as an angel of God, as Christ Jesus. Where then is the blessedness you spoke about? For I bear you record that, if it had been possible, you would have plucked out your own eyes and have given them to me.

"Have I therefore become your enemy, because I tell you the truth? ... It is good, always to be disposed zealously in a good thing -- and not only when I am present with you. My little children, for whom I travail in birth again -- until Christ be formed in you!" Galatians 4:9-19.

Seventhly, however, we should indeed note a passage which indeed applies to all Christians everywhere. Galatians 5:20-25. There, we are told that the bitter fruit of unholy spirits include also supernatural "witchcraft" and "revellings" such as those which one sometimes sees among certain (Neo-)Pentecostalists where one encounters noise instead of poise. But the "fruit of The Spirit is -- love, joy, peace, longsuffering, gentleness, goodness, faithfulness, submissiveness, and self-control." Therefore, indwelt by the Holy Spirit: "Let us also keep on walking in The Spirit!"

#### **145. Ephesians 2:20f -- Prophets, Christ and Apostles are final revelations**

In Ephesians 1:1 and 2:20f, the Apostle Paul assured specifically the first-century "saints which are at Ephesus" that they "had been constructed (*epoikodomēthentes*) upon the foundation of the Apostles and Prophets -- Jesus Christ Himself being the chief Cornerstone -- upon which foundation (*en hō;*) the whole building, still being framed together (*sunarmologoumenē*), keeps on growing (*auxei*) into an holy temple in the Lord."

In Ephesians 3:3-5 and 4:11f, the Apostle Paul insisted that it is "by "**revelation**" (*kata apokalupsin*) that God had "**made known**" (*egnōrīsthē*)...the mystery" -- as he "had previously **written**" (*proegrapsa*) -- which had "now been **made known**" (or *egnōrīsthē*)...[and] **revealed**" (or *apekalupthē*) to His holy Apostles and Prophets by the Spirit." For "He had given (or *edōken*) some, Apostles (*tous men Apostolous*); and some, Prophets (*tous de Prophētās*); and some, Evangelists (*tous de Euangelistas*); and some Pastors-and-Teachers (*tous de Poimenas kai Didaskalous*): for the perfecting (*katartismōn*) of the saints."

Here, Paul clearly declared that the members of the New Testament Church had already **been constructed** [*epoikodomēthentes* = aorist passive participle alias **past** tense] upon the foundation of the **Apostles and Prophets** -- with **Jesus Christ Himself** being the **Chief Cornerstone**. Ephesians 2:20. The foundation laid down by Christ the Chief Cornerstone -- *viz.* His New Testament **Apostles and Prophets** -- was also **eschatological**. For, as Ephesians 4:11f adds, its purpose was for the perfecting (*katartismōn*) of the saints." So, Christ as well as His Apostles and Prophets were both **basic** and **final**.

Consequently, on that 'triune' foundation -- Christ-Apostles-Prophets -- the whole building or the entire ecclesiastical edifice still "keeps on being framed together" (*sunarmologoumenē* = present passive participle). That expanding edifice itself "keeps on growing" (*auxei* = present active continuous tense) -- "into a holy temple in the Lord." Ephesians 2:21. For it is "by "**revelation**" (*kata apokalupsin*) that God "**made known**" (*egnōrīsthē* = past tense) and "**revealed**" (*apekalupthē* = past tense) the mystery of the Gospel which had now "been **revealed**" (*apekalupthē* = past tense) "to His holy Apostles and Prophets." Ephesians 3:3-5. Indeed, it is on the basis of the **preservation** of that **revelation** -- precisely in the now-finished **Bible** -- that the mystery of the Gospel keeps on being made known also today.

Most importantly of all. As a result of God's preservation of His revelation to the Apostles and the Prophets, Christians can now "**read**" about it -- **in the apostolic Holy Scripture**. As the Apostle Paul himself insisted: "I **WROTE** before" (*proegrapsa* = past tense) "**so that** (*pros ho*), when you are enabled to **KEEP ON READING**" (*anaginōskontes* = present-continuous participle), you are able to understand.... In **other** ages, it was **not** made known to the children of men.... **Now it has been revealed** (*apekalupthē* = passive past tense) to His holy **Apostles and Prophets**, by the Spirit." Ephesians 3:3-5.

The original *Koinē* Greek of the above New Testament passages at Ephesians 2:20 to 4:11, is extremely illuminating. It reads: "*Epoikodomēthentes* [aorist passive participle] *epi tō; themelīō; tōn Apostolōn kai Prophētōn, ontos Akrogōniaiou Autou Christou Iēsou.... Kata APOKALUPSIN egnōrīsthē* [passive past tense]...*kathōs PROEGRAPSA* [past

tense]...*pros ho dunasthe* ANAGINŌSKONTES [present-continuous participle] *noēsai*... *Heterais geneais ouk egnōristhee* [passive past tense] *tois huiōis tōn anthrōpōon*... *Nun APEKALUPHTHĒ* [passive past tense] *tois hagiois Apostolois Autou kai Prophētais en Pneumati*... *Kai Autous edōken* [past tense] *tous men Apostolous, tous de Prophētas, tous de Euangelistas, tous de Poimenas kai Didaskalous -- pros to katartismon toon hagiōn*." Note all those revelatory words: "wrote"; "reading"; "revealed"!

#### **146. Calvin on Ephesians 2:20f -- miracles ceased when Scripture completed**

On Ephesians 2:20 and 3:2-6 and 4:10f, in 1548 Calvin commented:<sup>255</sup> "Christ is the only Foundation.... But in Christ -- the Church is founded by the preaching of doctrine. Hence, the Prophets and Apostles are called master-builders....

"The Prophets and Apostles never meant to do anything but found the Church on Christ.... If we wish to progress well in the [prophetic and apostolic] Scriptures -- everything must be directed to Him. We are also taught where to seek the Word of God in the Prophets and Apostles" -- namely in their Scriptures.

For in Ephesians 3:3, Paul seems to mean 'By reading you may understand according to what I have written.' Observed Calvin: "The body of Scripture which is in our possession, has been controlled by the wonderful counsel of God.... Christ's Kingdom shall stretch from East to West, and all nations of the Earth shall be subject to Him... The Prophets themselves prophesied -- out of the certainty of revelation....

"God does not cover men with a mask in appointing them Apostles..., but also furnishes them with gifts without which they cannot properly discharge their office.... *And He gave...some, Apostles.... Such were the Twelve....*

"Next to them were the Evangelists.... To these two classes, Paul adds Prophets.... I would...explain it as in First Corinthians fourteen, to mean outstanding interpreters of prophecies who -- by a unique gift of revelation, applied them to the subjects on hand.... God adorned His Church with Apostles...and Prophets -- only for a time."

On the above, in his *Sermons on Ephesians*, Calvin further proclaimed:<sup>256</sup> "It ought to suffice us that we know that the Prophets and Apostles are sufficient witnesses, chosen and ordained to bring us the message of salvation.... There is very good agreement between the Law, the Prophets and the Gospel.... The Law and the Prophets all bore witness to our Lord Jesus Christ. And by this also we are reminded to profit by all that is contained in Moses and in the rest of the Prophets.

"For nowadays there are some fanatical people who think that for all doctrine we ought to have no more than the New Testament, and that all the rest is superfluous." To the contrary, however! "Let us study the Law and the Prophets, knowing well that they lead us to our Lord Jesus Christ....

"To profit much in the Holy Scripture, we must always resort to our Lord Jesus Christ.... The Prophets and Apostles were chosen and ordained to bring us to God through our Lord Jesus Christ Who is His very image.... The only thing on which we must settle all our desires and minds, is to be edified in the Holy Scripture....

"We must always set our Lord Jesus Christ before our eyes and in our sight, if we purpose to have an infallible resting place in the Holy Scripture and to further ourselves in it.... We do not need to seek here and there for God's Word, for we are sent to the Prophets and the Apostles.... Our faith...must be held in check unto obedience to God's Word as it is contained in the Holy Scripture....

"We must detest whatever is added to the Holy Scripture. We must assure ourselves that God has given such charge to his Prophets and Apostles that He did not forget anything that was profitable or expedient for our salvation.... We must not add any bits and pieces of our own....

"The Church cannot endure without the daily preaching of the doctrine of the Prophets and Apostles in it.... Builders of the Church...are all in agreement with the Prophets and Apostles.... They must draw their matter out of the pure fountain that is offered us in the Holy Scripture....

"The Papists have banished the Holy Scripture and...obscure it and utterly falsify and corrupt it by their own inventions.... They do not have the doctrine of the Prophets and Apostles.... Even if men were ready to receive all things that are in Holy Scripture, and that without contradiction -- yet, if they go on to mix their own fancies with them, Christianity is thereby already corrupted."

Calvin also proclaimed:<sup>257</sup> "Let us not be like those fanciful persons who would have God to send them some revelation from Heaven, that they might have no need of preaching or reading! ... Such as have great skill and are well versed in the Holy Scriptures and have the gift of teaching, should strive to serve the whole Church....

"Paul, in saying that 'our Lord Jesus Christ gave Apostles and Prophets...and Teachers' -- makes us understand that the preaching of the Gospel and the meeting of men together to hear the Holy Scripture expounded, is not something invented by men.... God has so ordained it....

"Our Lord Jesus Christ has set it down for a law, and we must keep it as a thing inviolable.... We have the Holy Scripture among us....

"We must note here concerning these offices which St. Paul rehearses that some of them were only temporary -- as for example the office of Apostleship. For Apostles were not chosen in order to continue to the world's end.... Our Lord Jesus Christ ordained the twelve Apostles.... But after the Gospel was thus authorized, the office of Apostleship ceased....

"With regard to the office of Prophets, we do not have it now.... For God has diminished His gifts.... The Prophets...had a very much better understanding of the

Scriptures.... Nowadays we no longer have the office of Apostleship (as I told you before).... For He will not have all men Pastors, or Prophets, or Teachers, or Apostles, or Evangelists.... He chooses whom He pleases to preach His Word....

"All of us cannot be Apostles, Teachers, and Prophets.... St. Peter's Apostleship did not extend as far as us.... Now let us fall down before the majesty of our good God..., [so] that our Lord Jesus Christ may have such pre-eminence over us that we..., being under Him and in His keeping, may be so guided by His Holy Spirit that His Word may profit more and more in us!"

Finally, in his *Institutes of the Christian Religion*, Calvin stated<sup>258</sup> that "those who preside over the government of the Church...are named by Paul [as being:] first, **Apostles**; secondly, **Prophets**; thirdly, **Evangelists**; fourthly, **Pastors**; and lastly, **Teachers**. Ephesians 4:11. Of these, only the two last have an ordinary [alias a permanent and non-extraordinary] office in the Church. The Lord raised up the other three [only] **at the beginning of His Kingdom**....

"The Apostles...were like the first architects of the Church, to lay its foundations [*cf.* Ephesians 2:20 & 4:11].... By 'Prophets' he [Paul] means not all interpreters of the divine will, but those who excelled by special revelation. **None such now exist**....

"We now understand what offices in the government of the Church were temporary.... The prophetic office was...excellent, in respect of the special gift of revelation which accompanied it" --past tense!

#### **147. Budgen on Ephesians 2:20f -- miracles ceased when Scripture completed**

As Budgen rightly remarked in his book *The Charismatics and the Word of God*:<sup>259</sup> "Gifts of prophecy...have long since ceased.... Paul's letter to the Ephesians gives further support to this view. In the opening six verses of chapter three, we find that Apostles and Prophets are divinely inspired. But the closing verses of the previous chapter tell us that their work is **foundation work**" -- and also **final work**.

"The Church is 'built on the foundation of the Apostles and Prophets -- with Christ Jesus Himself as the Chief Cornerstone.' Ephesians 2:20. The work of teaching the basic truths of the Gospel in an infallible way, needs no more to be done again -- and can no more be done again -- than the **fundamental** [and **final**] atoning work of Christ on Calvary. Both need to be declared afresh and with the Spirit's power to each succeeding generation." Ephesians 2:13 to 3:9f. However, there can be **no re-doing** of those works.

Indeed, even the equivocal Wayne Grudem has conceded:<sup>260</sup> "I have a long discussion of Eph. 2:20 in *The Gift of Prophecy in the New Testament and Today* pp. 45-63, in which I argue that Paul says that the Church is 'built up on the foundation of the Apostle-Prophets' (or 'Apostles who are also Prophets').... We all agree that **these** Prophets are ones who provided



the foundation of the Church, and therefore these are Prophets who spoke infallible words of God."

What Grudem is saying here, is that Ephesians 2:20 teaches the Christian Church has been established and was being built up or erected upon the foundation of those infallible Prophets who were also infallible Apostles -- and not upon the foundation of fallible Prophets who were not Apostles. In Ephesians 2:20, Grudem rightly admits that the fundamental Prophets were indeed infallible [albeit of course not impeccable] -- and, by necessary implication, that their now-completed fundamental work was revelatory and unrepeatable (because now past tense). Yet it still remains a mystery how Grudem can argue elsewhere that any New Testament Prophets were not infallible!

#### **148. Hebrews 1:1f: the record of Christ's exaltation is the final revelation**

The Spirit of God was the Primary Author Who **wrote** the *Epistle to the Hebrews* -- probably around A.D. 64-68 (and almost certainly no later than A.D. 84). In this *Epistle*, the Holy Spirit starts off very appropriately by making two very important **written** declarations.

First, the Spirit declares that "God at many times and **in different ways** spoke to the fathers in the past (*palai*)." And second, the Spirit declares -- through the **secondary author** of this *Epistle* -- that, as God, "He **has** in these last days **finished speaking** unto us by His Son." Hebrews 1:1-2a.

Here the above word "**us**" naturally means both the Hebrew Christian writer of this *Epistle to the Hebrews* -- as well as the Hebrew Christians to whom this book was being written no earlier than 64f A.D. Cf. Hebrews 2:1-3 & 13:13f *etc.*

God had spoken, though only sometimes writtenly, to the Hebrew Fathers in the past -- that is, before the *Epistle to the Hebrews* was written (no earlier than A.D. 64f). He had, in the past, spoken to the people at many times and in many different ways -- "*polutropōs*."

Such "many different ways" included the way of miracles. For example, God had spoken by way of the *Ūrīm* and the *Thummīm* -- and by way of His oral prophecies, *etc.* Now, however, God had **finished speaking** to His people -- by way of His Son's incarnation and exaltation. Hebrews 2:1-3.

This final revelation was now being **inscripturated**, infallibly, in the **written** book of *Hebrews*. That latter was one of the last-**recorded** books of the New Testament -- which, in turn, is God's **final** revelation to man.

#### **149. John Calvin on Hebrews 1:1f anent God's final revelation to man**

The great Protestant Reformer Rev. Professor Dr. John Calvin commented<sup>261</sup> on those words of the writer in the *Epistle to the Hebrews* (1:1f). These are the words that God "**hath** spoken to us at the **end** of these days" -- that is, at the end of the days of the Old Testament.

Here John Calvin went on to observe: "God spoke of old by the Prophets: now by the Son.... God spoke...then to the fathers: but now to us.... God spoke...then at many times: now, as at the end of the times."

The writer "means **there is no further reason why we should be in doubt to expect any NEW revelation**. It was **NOT a PART** of the Word that Christ brought; but the **last, CLOSING Word**." Thus Calvin.

Sadly, even after His incarnation and crucifixion and exaltation, added Calvin, "men try to go beyond Christ! What else is the whole system of Popery -- but the transgression of this limit which the Apostle **fixed**?"

Similarly, the Calvinistic *Westminster Confession of Faith* clearly regards<sup>262</sup> Hebrews 1:1f as a crucial passage on the subject of the cessation of miracles. Although God **formerly** revealed Himself "in **divers** manners" (such as through **dreams** and **visions** and **miracles**), declares the above *Confession* -- nevertheless, all "those **former ways** of God's revealing His will unto His people" have "**now ceased**" which, in the words of the *Westminster Confession*, "maketh the **Holy Scripture** to be **most necessary** (Second Timothy 3:15; Second Peter 1:19)."

For all "those **former ways**" whereby God once revealed Himself (such as through **dreams** and **visions** and **miracles**), have "**NOW ceased**" -- NOW that we have the **completed Bible** as God's **permanent** revelation. All of those "former ways" of revelation have "**now CEASED**" and no longer occur, *viz.* since the inscripturation of that completed Bible in the 1st century A.D.

This declaration is further supported by the same Calvinistic *Confession* -- in its relevant footnote. States that note: "Hebrews 1:1. 'God, Who at sundry times and in **DIVERS manners spake in time PAST**..., 'verse 2, **hath in these LAST days SPOKEN unto us by His SON**.'"

### **150. John Owen on Hebrews 1:1f anent God's final revelation to man**

The later Calvinist, Rev. Dr. John Owen, was one of the leading Scholars of the *Westminster Confession* era. He was probably also without doubt the greatest British Theologian of all time.

Discussing Hebrews 1:1-2, Owen observed in his massive seven-volume *Exposition of the Epistle to the Hebrews*<sup>263</sup> that "God spoke in the Prophets: *polutropōs* -- 'after divers sorts' or manners." This refers, among other things, continued Owen, to "the various **ways** of God's revealing Himself to the Prophets -- by dreams, visions, inspirations, voices, angels.... In **opposition** hereunto, the Apostle intimates (in Hebrews 1:1) that the revelation of God and His will by Christ was accomplished *moneidōs* -- **in one only way** and manner -- by His **preaching** the Gospel."

Now God preached that Gospel through His Son Jesus, "Who was anointed with the Spirit without measure." John 3:34. And Jesus Christ **still** preaches that Gospel -- through the Spirit-empowered **Preachers of the infallible WRITTEN Word of God** whom He Himself commissions (cf. Hebrews 2:3-4 & Matthew 28:18-20).

Hebrews 1:1-2 states that "God...has in these last days spoken unto us by His Son, Whom He has appointed **Heir of all things.**" Christ is God's FINAL Word, Who got uttered in the earthly life of God's Son Jesus as well as through the inspired words of the Latter's Apostles Whom He carefully instructed for some 3½ years in the best Theological School of all time.

This means that Christ is Heir over all of God's inheritance and Kingdom. It also means that all of His many **gifts** to man -- whether **miraculous** or not -- are intended only to advance the Kingdom of Christ.

Indeed, as Rev. Dr. John Owen rightly commented: "All **gifts** that are bestowed on any of the sons of men, whereby there are differences from others or made useful unto others, belong also unto the inheritance and Kingdom of Christ.... **Spiritual gifts**, which principally come under that domination, are of two sorts -- **extraordinary**, and ordinary.

"The first [alias the **extraordinary** gifts] are immediate endowments of the minds of men with abilities exceeding the whole system of nature, in the exercise whereof they are mere instruments of Him Who bestows those gifts upon them. **Such, of old, WERE the gifts of miracles, tongues, healing, predictions, and infallible inspiration.**"

Note Owen's above words! Such "extraordinary" Spiritual "gifts" -- he said -- "such, of OLD, **were** the gifts of **miracles, tongues, healings.**" Compare Hebrews 2:4 below. These extraordinary miraculous gifts of tongues and healings, he said, "**WERE.**" They "**were**" -- from "of **OLD.**" But NOW -- he wrote in the seventeenth century -- now they **no longer** obtain.

### **151. Matthew Henry on Hebrews 1:1/ anent God's final revelation to man**

Rev. Dr. Matthew Henry made a particularly excellent comment<sup>264</sup> on Hebrews 1:1. "Here the Apostle begins with a general declaration of the excellency of the Gospel-dispensation above that of the Law, which he demonstrates from the different way and manner of God's communicating Himself and His mind and will to men in the one and in the other....

"The way wherein God communicates Himself and His will to men under the '**Old Testament**'...[was] according to the **different ways** in which God thought fit to communicate His mind to His Prophets." In Old Testament times, this was then done "sometimes by the **illapses** of His Spirit; sometimes by **dreams**; sometimes by **visions**; sometimes by an **audible voice**; [and] sometimes by **legible characters** under his own hand -- as when He wrote the Ten Commandments on tables of stone.

"Of some of these different ways, God Himself gave an account in Numbers 12:6-7. 'If there be a Prophet among you, I the Lord will make Myself known to him in a vision and will speak to him in a dream. Not so with My servant Moses. With him I will speak mouth to mouth, even apparently, and not in dark speeches'....

"The times of the **Gospel** are the last times. The Gospel-revelation is the last we are to expect from God.

"There was first the **natural revelation**. Then the **patriarchal** -- by **dreams, visions and voices**. Then the **Mosaical** -- in the Law given forth and written down. Then the **prophetical** -- in explaining the Law, and giving clearer discoveries [or disclosing descriptions] of Christ. But **now** -- we must expect no new revelation, but only more of the Spirit of Christ to help us better to understand what is already revealed....

"The **Gospel**-revelation...is the **final**, the **finishing revelation**, given forth in the last days of divine revelation, to which nothing is to be added. But the canon of Scripture is to be settled and sealed."

## **152. Hebrews 2:1-4 -- Apostles' miracles had already ceased by A.D. 64-85**

The Christian writer of the *Epistle* next went on, in Hebrews 2:1-4, to **warn** his A.D. 64<sup>f</sup> then-contemporary Hebrew-Christian addressees. "We" Hebrew Christians living around A.D. 64<sup>f</sup>, continued the infallibly-inspired author, "ought to give the more earnest heed to the things which **have been** heard (*akoustheisin*)" -- namely "heard" **prior** to A.D. 64<sup>f</sup>.

WHAT "we" then heard, the first-century Hebrew-Christian writer went on to remind his Hebrew-Christian addressees, was God speaking to such first-century-A.D. Hebrew-Christians -- through His incarnated and exalted Son. God spoke thus, in those 'last days' (Hebrews 1:2<sup>f</sup>).

HOW "we" heard it, added the first-century Hebrew-Christian writer, was through Christ's **Apostles** -- through their **preaching** about Him; and further also through their **miracles** which the ascended Christ had performed through them. Cf.: Acts 4:33; 5:12-15; 8:18; 13:8-11; 14:3,4,14; 19:6-12; Romans 15:18<sup>f</sup>; Second Corinthians 12:12.

WHEREUNTO "we" heard it, added the writer -- was unto the salvation of our souls. "How shall we escape," he then asked in Hebrews 2:3 -- "if we neglect such a great salvation?!"

WHEN had this occurred? The holy writer explained: "At the first, it began to be spoken by the Lord" -- namely by Jesus Himself. Then, subsequently, it "**was confirm-ed** unto us" (*ebebaiōthē*). Note here both the **past** tense and the **passive** voice of this verb.

It was so confirmed, he added, "unto **us**" (or *eis hēmas*) -- unto "us" A.D. 64<sup>f</sup> Hebrew-Christians. This was done **by** the very **Apostles** that "heard" (or *akousantōn*) the Lord Jesus Himself, while He was still here on Earth.

EXACTLY at what time had this happened? The holy writer indicated that this salvation had been "confirmed" to the Hebrew-Christians previously. This means at a time **after** the Lord Jesus had Himself spoken about it, and **before** those Hebrew-Christians had received their *Epistle to the Hebrews* (around A.D. 64f). For that "salvation" **had PREVIOUSLY been "confirmed"** unto those very same Hebrew-Christians (or "unto us" alias *eis hēmas*).

WHO had confirmed that great salvation to those Hebrew-Christians? It had previously been confirmed unto them **by the APOSTLES**. Or, as the writer himself puts it, "by them that heard the Lord" Jesus Christ Himself. Compare Acts 1:22-26.

SO THEN, that great salvation had previously been confirmed when God **previously "bore witness"** to the Hebrew-Christians -- *eis hēmas ebebaiōthē sunepimartuountos tou Theou*. It had been so confirmed through the "signs and wonders and various miracles and gifts of the Holy Spirit" -- *sēmeiois te kai terasin kai poikiliais dunamesin kai Pneumatos Hagiou*.

CONSEQUENTLY, these were miracles which those Hebrew-Christians **HAD seen being done** -- by and **through the APOSTLES**. This had occurred **some time BEFORE the A.D. 64f incription of the Epistle to the Hebrews**. And these signs and wonders and various miracles and gifts of the Holy Spirit had not been performed by all Christians, but had been distributed by God to the **apostolic** eye-witnesses of Christ according to His will -- *dia tou Kuriou hupo tōn akousantōn...merismois kata tēn Autou thelēsīn*. Hebrews 2:1-4 *cf.* Luke 1:1-4 & Acts 1:1-8f.

It should be noted that the word "us" in Hebrews 2:3 (*cf.* 1:2) could well mean the non-apostolic Hebrew-Christian addressees (yet not Paul). However, the word "we" could here also mean the non-apostolic Christians as well as the 'last-Apostles' like Paul and Apollos. First Corinthians 4:6-9 with 15:7-9.

If the former is intended, the writer would not himself have been an Apostle. However, he would then have been saying here that he and other Hebrew-Christians -- **formerly** had their faith confirmed by witnessing the miracles previously performed by the Apostles (including the 'last-Apostles' Paul and Barnabas and Apollos *etc.*).

On the other hand, if the latter meaning is intended -- the writer would himself have been a 'last-Apostle' (such as Paul or Barnabas or Apollos). He would then be saying here that he (as a 'last-Apostle') together with other Hebrew-Christians too (who were never Apostles) -- **formerly** had their faith confirmed when they had witnessed the miracles previously performed by the 'first-Apostles' alias those of the original twelve.

Either way, all of this of course suggests that the occurrence of New Testament apostolic **miracles** had certainly reduced; were continuing to diminish; and had all but **ceased** - already by A.D. 64f. Consequently, there was **thenceforth** a brand-new need: a need to leave a **WRITTEN record** concerning many of those "things" which HAD previously happened at the hands of Christ and His Apostles.

That written record was even then being "written" down.<sup>265</sup> It was being inscripturated for the "exhortation" of the immediate addressees of the *Epistle to the Hebrews*. But it was being written down also for the exhortation of the subsequent Church-of-all-ages.

It is clear that **those** apostolic miracles mentioned in Hebrews 2:4, had **already** ceased happening by the time that this verse was being written down (in A.D. 64f). For the Apostles (through their **extraordinary** "signs and wonders and divers miracles and gifts of the Holy Ghost") **PREVIOUSLY** "bore witness" to the Hebrew-Christian addressees of the *Epistle to the Hebrews*.

Indeed, the Apostles had borne that witness **at the same time** as the Gospel of salvation "**WAS confirm-ED**" to those Hebrew-Christians. It had been so confirmed precisely through **miracles** -- viz. through **those** miracles which **had** already ceased occurring to those Hebrew-Christians **prior** to A.D. 64f. Compare Acts 1:1-5 & 2:2.

We should further note **when** Hebrews 2:4's "*sunepimarturontos tou Theou*" or "God bearing witness" occurred. It took place, it seems, **CONTEMPORANEOUSLY** with Hebrews 2:3's passive perfect "*ebebaiōthē*" or "WAS confirm-ED" -- to which it grammatically relates.

This suggests that the Lord Jesus Christ **HAD** perfect-ED or finish-ED con-firming His salvation for man -- by A.D. 64f. The Lord **HAD** given this confirmation -- through "divers **miracles**" (performed by those **Apostles** who had heard Him). Indeed, through the God-given miracles performed by Christ's Apostles -- the Lord Jesus had **previously** (or before the time this *Epistle to the Hebrews* was being written) already "confirmed" (and already finished confirming) His salvation in this miraculous way. Compare especially Mark 16:14-20 and Acts 14:3-4 and First Peter 1:11-12 in their original Greek.

### **153. John Calvin: Hebrews 2:1-4 teaches the cessation of apostolic miracles**

The great Protestant Reformer Rev. Professor Dr. John Calvin's remarks on the above passage, are very illuminating. Calvin stated:<sup>266</sup> "In addition to receiving the message which they preached, God also set His seal on the **APOSTLES'** preaching -- by **miracles**." Hebrews 2:4. These apostolic miracles, added Calvin, are called by various names.

"First, they are called 'signs' (because they urge the minds of men to look for something **higher** than mere appearance); then, 'wonders' (because they include what is **new** and unusual); and 'powers' (because in them the Lord shows a special and **extraordinary** mark of His power).... **All miracles, in whatever age they WERE performed, have HAD as their purpose to be seals of the Word of God.**

"All the more **ABSURD...is the Papists' superstition by which they distort their own FICTITIOUS 'MIRACLES'** -- to weaken the truth of God.... Hence Paul says that [also] **the 'gift of tongues' WAS a signs to UNBELIEVERS.**

"The Papists," explained Calvin,<sup>267</sup> "have a peculiarity which we [Reformation Protestants] have not." For **the Papists CLAIM "they can confirm their faith by constant 'miracles' -- [even right] down to the present day.** Nay, rather, **they ALLEGE [ongoing] miracles....** But WERE they even exceedingly wonderful -- they could have no effect against the truth of God" and God's Most Holy Word.

"The legitimate END and use of miracles" -- as "Mark (16:20) tells us" --is that **the SIGNS that follow-ED the PREACHING of the APOSTLES were wrought in CONFIRMATION of it.** So Luke too relates that the Lord 'GAVE testimony to the word of His grace, and grant-ED signs and wonders to be done; by the hands of the APOSTLES (Acts 14:3). Very much to the same effect are those words of the APOSTLE that salvation by a preached Gospel **WAS** confirmed, 'the Lord bearing witness with signs and wonders and with divers **miracles**' (Hebrews 2:4)."

#### **154. John Owen: Hebrews 2:1-4 teaches the cessation of apostolic miracles**

What does the writer of the *Epistle to the Hebrews* (in 2:3) mean by the statement that the Gospel of salvation "WAS confirmed unto us -- **by** them that heard Him" (*viz.* the Lord Jesus)? Commented Rev. Dr. John Owen in his massive seven-volume *Commentary on Hebrews*:<sup>268</sup>

"The expression 'those then that heard Him' is a *periphrasis* [or a tautologous circumlocution]. By the words 'them that heard Him' the author means: 'those whom in an especial manner He made choice of, to employ them in that work -- namely, **the Apostles.**'"

Now the writer of the *Epistle to the Hebrews*, continued Owen, "doth not say merely that the word was taught or preached." Nay more. The writer says "it was **'confirmed,**' made firm and steadfast, being delivered infallibly unto us -- by the ministry of the **Apostles.**"

Like many before him, also Owen insisted on an **apostolic** authorship for the *Epistle to the Hebrews*. He argued that the Apostle Paul was the author. So too did Justin Martyr, Origen, Dionysius, Eusebius, the great Alexandrians Alexander and Athanasius, Hilary, Serapion, the two Cyrils, Ephraim, Ambrose, Jerome, Augustine, Rufinus, Cassian, and very many others too numerous to mention.

Tertullian regarded the Apostle Barnabas as the author. Luther and many Lutherans attributed its authorship to the Apostle Apollos. But nearly all have argued for the apostolic authorship of the Epistle -- whether by the Apostle Paul, the Apostle Barnabas, or the Apostle Apollos (Acts 14:4-14 & First Corinthians 4:4-9 & Hebrews 13:13-23). Owen argued long and convincingly that the Apostle Paul was the author of the canonical *Epistle to the Hebrews*.

Argued Owen: "The Apostle" Paul -- who himself became an Apostle (in Acts chapters 9f) only long **after** Pentecost Sunday (Acts 2:14f) -- "hath evidently a respect unto the **foundation** of the Church of the Hebrews at Jerusalem by the preaching of the [other and **first**] Apostles **IMMEDIATELY after the pouring out of the Holy Ghost upon THEM,** Acts 2:1-5." Compare too Acts 2:22.





These latter were "*charismata*: 'free gifts' freely bestowed." They were called *merismoi* -- 'divisions' or 'distributions' -- for the reason at large declared by the Apostles, First Corinthians 12:7-11.... **All** [of] these agree in the same general nature and kind of **miraculous** operations -- the variety of expressions whereby they are set forth relating only unto different respects of them."

In his *Discourse on the Holy Spirit*, Owen commented further on Hebrews 2:4. There,<sup>269</sup> he said that "*merismoi* are 'distributions' or 'partitions' [or 'impartations'].... The Apostle [alias the writer of Hebrews 2:4] therefore in this place declares that the Holy Spirit **gave** out various gifts unto the **FIRST** Preachers of the Gospel, for the confirmation of **their** doctrine according to the promise of our Saviour (John 15:26-27)...., variously dividing them amongst those on whom they WERE bestowed."

For **all SUCH charismatic "gifts which were truly MIRACULOUS" -- were NOT "communicated to any AFTER the expiration of the generation of them who conversed with Christ." For that APOSTOLIC "dispensation of the Spirit is long since CEASED."**

#### **155. Mt. Henry: Heb. 2:1-4 teaches 'greater miracles' to the Apostles than under the Law**

As Rev. Dr. Matthew Henry commented<sup>270</sup> on Hebrews (2:3-4): "The promulgation of the Gospel was continued and confirmed by those who heard Christ -- by the Evangelists and Apostles who were eye- and ear-witnesses of what Jesus Christ 'began both to do and to teach.' Acts 1:1.... 'God Himself bore witness' to those who were witnesses for Christ. He testified that they were authorized and sent by Him to preach Christ and salvation by Him to the World.

"And **how** did He bear them witness? Not only by giving them 'great peace' in their own minds, 'great patience' under all their sufferings, and 'unspeakable courage' and joy (though these were witnesses to themselves). But He [especially] bore them witness 'by signs and wonders and divers miracles and gifts of the Holy Ghost according to His will'....

"At the giving forth of the **Law**, there were signs and wonders by which God testified the authority and excellency of it.... So He witnessed [also] to the **Gospel** by more and greater miracles" -- until also those latter miracles soon subsided, just as the lesser miracles had subsided soon after the giving of the Law. Deuteronomy 34:7-12; Joshua 5:12; Judges 2:10.

#### **156. P.E. Hughes: Hebrews 2:1-4 teaches the cessation of apostolic miracles**

The late great Australian Commentator Rev. Dr. Philip Edgcumbe Hughes was Visiting Professor of New Testament at Westminster Theological Seminary in Philadelphia during the nineteen-seventies. It was then that he wrote his famous *Commentary on the Epistle to the Hebrews*, where he indicated at Hebrews 2:4 that the Apostles **bore** witness miraculously.<sup>271</sup>

There, continued Professor Hughes, the holy writer correctly stated "the meaning of *sunepimartuountos tou Theou* (or 'God also **bore** witness') in Hebrews 2:4." Commented Hughes: "Together with (*sun-*) and in addition to (*epi-*), the message of the Gospel whose truth and power were proved by the response of faith, God '**bore** witness' [**past** tense] -- by supernatural signs and spiritual gifts."

The past tense -- "bore" -- is very significant. It indicates that the miracles referred to had ceased, prior to the writing-down of the Epistle to the Hebrews.

### **157. A.W. Pink: Hebrews 2:1-4 teaches the cessation of apostolic miracles**

The leading modern British-Australian expositor, the late Arthur W. Pink, wrote a massive *Exposition of Hebrews*. There, he made a very valuable comment on Hebrew 2:4's reference to God **having borne** witness to and through the **Apostles** 'with signs and wonders and with divers miracles and gifts of the Holy Ghost.'

Commented Pink:<sup>272</sup> "The Greek word here rendered 'gifts' (*merismois*), means 'divisions' or 'distributions'.... In its verbal form, it is found in First Corinthians 7:17's 'God hath distributed to every man' (in connection with and right after First Corinthians 7:7's references to a few *charismata*)."

In Hebrews 2:4, continued Pink, these *merismois* "are not unfitly translated 'gifts'; the reference being to the **gifts EXTRAORDINARY, manifested through and by the Apostles.... THESE 'divers MIRACLES and gifts of the Holy Ghost' WERE given by God BEFORE the New Testament was WRITTEN. Now that the Scriptures are COMPLETE -- they are no longer needed, NOR GIVEN.**"

### **158. Douglas Judisch: Hebrews 2:1-4 teaches the cessation of apostolic miracles**

Rev. Professor Douglas Judisch, in his book *An Evaluation of Claims to the Charismatic Gifts*, stated<sup>273</sup> that "the Epistle to the Hebrews...connects the distribution of **miraculous** gifts **specifically** with the **APOSTLES**." Regarding God's "great salvation" -- Judisch added: "It was proclaimed at first by the Lord [Jesus], and it was confirmed (*ebebaiōthē*) to us by **those** who heard Him [the Lord], while God also **bore** witness (*sunepimartuountos*) by signs and wonders and manifold miracles and by apportionings (*merismois*) of the Holy Spirit according to His will' (2:3-4)....

"The use of the aorist indicative form in verse 3 (*ebebaiōthē*), implies **past** and completed action.... The Apostles had already **finished** their eye-witness **confirmation** of the truthfulness of the Lord's claim to be the divine Savior of the World (even though they had not yet completed their proclamation of it) when this letter was written....

"It was written before the destruction of Jerusalem in A.D. 70, because it represents the Jewish sacrificial cultus as still in operation." Hebrews 5:1f; 7:27f; 8:3-13; 9:24-26; 10:9f; 12:18f; 13:10-14.

"Likewise complete by that time [70 A.D.] -- were the signs and wonders, miracles and apportionings of the Holy Spirit with which God corroborated the apostolic testimony. For the present participle connecting verses 3 and 4 (*sunepimarturoontos*), indicates that the action of the dependent clause is **contemporaneous** with that of the **main** verb; that is, the reference is to events in the **past**.

"Such data then create the presumption that the **Apostles** were the **single** medium for the distribution of the prophetic gifts -- and so support the exegesis of Acts 8:18.... Thus the *Epistle to the Hebrews* intimates that the proclamation of salvation by the Lord Jesus, as attested by the Apostles (2:3) -- is the final stage in the revelation of God to the Church on Earth (1:1-2)."

Interestingly, even the equivocal Wayne Grudem sees the logic of this perception anent Hebrews 2:3-4. For he concedes<sup>274</sup> that the King James Version's translation ('God also bearing them witness both with signs and wonders') -- "suggests that the miracles bore witness to the people who heard Jesus and first preached." Emphases mine -- F.N. Lee.

Grudem then states that the miracles here are said to come through those who heard the Lord firsthand ('those who heard Him'). Hence it is argued [but not by Grudem himself] that we should not expect them [miracles] to be done through others who were not firsthand witnesses to the Lord's teaching and ministry....

So Chantry, *Signs of the Apostles*, pp. 18-19: 'New Testament miracles are viewed in Scripture itself as God's stamp of approval upon the message of the Apostles, which was an inspired record of the things they had seen and heard while with Jesus. Recalling these wonders, should deepen our respect for the authority of their words.' Again my emphases -- F.N. Lee.

### **159. Second Peter 1 & 3: Scripture alone, but no miracles, after the time of the Apostles**

The Apostle Peter died around 66 A.D., allegedly in Rome. That was just as the Roman armies of Titus were getting ready to attack Jerusalem and its temple. In Second Peter 1:14, just before his death, the Apostle Peter anticipated his own demise -- "shortly."

Peter right then assured the readers of his canonical *Second Epistle* that he and other Apostles really "were" -- **past** tense -- "eye-witnesses" of a very great miracle. Second Peter 1:16. That had occurred at the same time they had also "heard" -- **past** tense -- the audible voice of God the Father. Second Peter 1:17. All this had taken place, when they "were" (**past** tense) with the Lord Jesus Christ "on the holy mount" -- when they all **saw** His glory, at His transfiguration. Second Peter 1:18.

At that time, they had all heard not just a divinely-inspired human Prophet -- but the voice even of God the Father Himself, prophesying or forthtelling His Own Word. On that occasion they not only **saw** (for just a few moments) Christ miraculously transfigured. But they then also (for just a few moments) actually **heard** the Father Himself, from His excellent

glory, miraculously speaking. For they actually heard God the Father Himself then say: "This is My beloved Son, in Whom I am well-pleased!" Second Peter 1:16-18.

Yet, added Peter, **now** -- more than thirty years after that magnificent miracle -- "we **have** [in the **present-continuous** tense] a **more sure** revelation from God than those previous magnificent mountain miracles! For we now have no mere temporary speech of the Father from Heaven; no mere temporary transfiguration of the Son on Earth. Instead, we now have the superlative and the **permanent** "prophetic Word" of God the Holy Ghost. Second Peter 1:19a.

That latter "*prophētikon Logon*" was and is the finished forthtelling of God's Holy Word in **Scripture** -- or "*Graphē*." Second Peter 1:20. Therefore, Peter insists to all his readers, "it is well that you **keep on heeding it!**" For **Holy Scripture** is "like a **light that keeps on shining** [present continuous tense] in a dark place -- until the daylight dawns and the morning star rises in your hearts!" Cf. Psalm 119:105-112 & Revelation 22:16.

The Apostle Peter therefore next told all his readers: "**First of all**, you are to keep on knowing this.... All prophecy [or forthtelling] of **Scripture** is not a private unburdening [or a personal explanation].

"For it is not from man's desire, that prophecy then came forth. But [holy] men, exactly as they were being moved by the Holy Spirit, spoke **from God.**" Second Peter 1:20-21.

Peter further implied that ongoing prophesying itself would cease -- at the completion of the inscripturation of the Bible. For thereafter, there would be no more true **Prophets** -- but only true **Teachers** of the previous prophecies or forthtellings now **inscripturated**. There would, however, still be **false-prophets** -- and there would also be **false-teachers** of the then-completed **Scriptures**.

"There were [past tense] false-prophets (*pseudoprophētai*) among the people" of Old Testament Israel. "**So**, even among **you**, there will be false-teachers (*pseudodidaskaloi*)." Second Peter 2:1.

Luther often suggested that Satan 'apes' the acts of God -- and that especially the Papal Church is often a major instrument of the devil. Peter himself said that the **post-apostolic** "false-teachers" of Second Peter 2:1f would mislead "many" (2:2). They would covetously make "merchandise" even of true believers (2:3). They would walk carnally and lustfully (2:10a). They would despise even secular governments and dignitaries (2:10b).

They would abuse fellowships (2:13); forsake the way of righteousness (2:15); and instead follow the way of the backslidden 'prophet' Balaam (2:16). They would themselves speak great swelling words (2:18). Promising liberty, they would actually serve corruption (2:19) -- even while still professing to know the Lord and Saviour (2:20). They would thus keep on acting lawlessly (2:21f) -- until they end up in the very pit of hell itself. Second Peter 2:4,11,20,22 -- cf. 3:4-7.

However, the Apostle also went on to tell his addressees: "This second **epistle**" (*Second Peter*) -- this second written portion of **Holy Scripture** from God through Peter -- "I am now **writing** to you!" In "both" (*hais*) of these two epistles (*First Peter and Second Peter*), "I am stirring up your pure minds...to remember the **words** previously spoken by the holy Prophets -- and our **commandment** as the Apostles [plural] of the Lord and Saviour." Second Peter 3:1-2.

Why does Peter here infallibly stir up his addressees to remember **not the miracles** but rather the **words** of the **Prophets** and the **commandment** of the **Apostles**? Why?

Because the **next** rash of miracles to happen -- Peter then infallibly predicted -- would occur **only at the very end of World History**. Such, that Apostle declared, will include: the second coming of Jesus (3:4); the great meltdown when Heaven and Earth pass away (3:10f); and the final recreation of the "new Heavens and a new Earth" (3:13).

Peter then concluded, and warned his addressees: "Seeing you are on the lookout for such things..., keep on regarding the patience of the Lord as salvation! This is what our beloved brother Paul -- according to the wisdom given to him -- has **written to you**." Note his use of the **past** tense. "So too in **all his epistles**" *Romans* through *Philemon* (and maybe, if Pauline, even *Hebrews*).

The Apostle Peter finally put **not the miracles** but precisely **all of the epistles** of the Apostle Paul on exactly the same footing as all of the other Scriptures in the Holy Bible. "In them," Peter declared of the writings of Paul, "he keeps on speaking [present continuous tense] about these things. In them, some matters are hard to understand. These the unlearned and unstable twist to their own destruction, just as they do the other **Scriptures**." Second Peter 3:14-16.

Consequently then, according to Peter, miracles have ceased -- and should not be expected to recur until the end of World History. See: Second Peter 1:16-18; 3:4; 3:10-13. We now have the completed Holy Scripture -- which gives us a much firmer and a far more enduring foundation than fleeting miracles ever did or ever could. See: Second Peter 1:19-21; 3:1-4; 3:10-17.

So Christians are not now to expect the occurrence of miracles. Instead, they are to heed and study all of the **Scriptures** -- whether the **writings** of the **Old Testament Prophets**, or whether the **writings** of the **New Testament Apostles** such as those of **Peter and Paul** *etc.* Second Peter 1:19-21; 2:1; 3:1-2; 3:15-16f.

### **160. Calvin on Second Peter 1 to 3: Scripture, not miracles, after the Apostles!**

Commented the great Protestant Reformer John Calvin:<sup>275</sup> "Peter declares that he was an eyewitness, because he has seen with his own eyes the glory of Christ which he describes. He contrasts this knowledge with the kind of cunningly-devised fables which astute men are in the habit of inventing to entangle the minds of the simple.... We have the Gospel in its entirety

when we know that He Who had long been promised as Redeemer came down from Heaven, put on our flesh, lived in the World, experienced death -- and then rose again [thereafter]....

"'We were eyewitnesses'.... Peter says that he was present when Christ was declared to be the Son of God by a Voice from Heaven. Only three were present, but they were nevertheless sufficient witnesses because they had seen the glory of Christ in so many **miracles**.... **'But we** have the **Word of prophecy** made **more sure** -- whereunto you do well that you take heed, as unto a lamp shining in a dark place.... No prophecy of **Scripture** is of private interpretation'....

"This is a notable passage, for from it we learn how God governs us. The Papists are always saying that the Church cannot err.... They imagine that it is ruled by the Spirit, even though the Word has been lost. But Peter on the contrary declares that all are immersed in darkness, who do not look to the light of **the Word**.

"Therefore, unless you want to cast yourself of your own accord into a labyrinth -- you must take the utmost care **not to deviate even a hair's breadth** from the direction of **the Word**. Even the Church can only follow God as its Guide, by observing **this** form of government.... The prophecy of **Scripture** means what is contained in **the Holy Scriptures**....

"**Peter** mentions **Paul** to bear witness to their agreement with one another.... We are not forbidden to read the **Epistles of Paul** [just] because they contain some things that are hard and difficult to understand.... Rather they are **commended** to us.... He says that this...happens in the **whole** of **Scripture**.... For **Scripture** shines for us like a lamp, and guides our steps with **certainty**.... Those who do not refuse to follow the Holy Spirit as the Guide of their way -- have, in **Scripture**, a **clear light**."

### **161. Matthew Henry on Second Peter 1 & 3: Scripture, not miracles, after Apostles!**

Also that excellent Bible expositor Rev. Dr. Matthew Henry commented:<sup>277</sup> "The Gospel of Christ has been blasphemously called a 'fable' by one of those wretches who call themselves **the successors of St. Peter**. Yet our Apostle proves that it is of the greatest certainty and reality.... During our blessed Saviour's abode here on Earth, when He took on Him[self] the form of a servant and was found in fashion as a man, He sometimes manifested Himself to be God -- and particularly to our Apostle [Peter] and the two sons of Zebedee who 'were eye-witnesses of His Divine Majesty' when He was transfigured before them and His face did shine as the sun and His raiment was white as the light" -- **miraculously**.

Yet "'we have also a **more sure** Word of prophecy.... No prophecy of the **Scripture** is of any private interpretation'.... The Apostle lays down another argument to prove the truth and reality of the Gospel, and intimates that this second proof -- is **more** strong and convincing than the former.... This is as foretold by the **Prophets** and **Penmen** of the **Old** Testament who spake and **wrote** under the influence and according to the direction of the Spirit of God.

"Here, note the description that is given of the **Scriptures** of the **Old Testament**. They are called 'a more sure Word of prophecy'.... But the **New Testament** is a history of that whereof the Old Testament is a prophecy.... False-prophets speak a vision [from out] of their own heart, not [from] out of the mouth of the Lord. Jeremiah 23:16. The **Prophets** and **Penmen** of the **Scripture** spake and wrote what was the mind of God.... **Scripture** be not the effusion of man's own private opinion or inclination, but the **revelation** of the mind and will of God....

"Holy men of God...lived in the times of the Old Testament, and were used as the *Amanuenses* [or Secretaries] of the Holy Ghost, in **writing** the **Sacred Oracles**.... They had, even in that time, false prophets in the Church -- as well as true. In all ages of the Church, and under all dispensations, when God sends true Prophets -- the devil sends some [of his own emissaries] to seduce and deceive: false-prophets in the Old Testament; and false-christs [and] false-apostles and seducing-'teachers' in the New....

"That the Apostle might the better reach his end in **writing** this **Epistle** -- which is to make them steady and constant in a fiducial and practical remembrance of the doctrine of the Gospel -- he...tells them that what he would have them to remember are 'the words spoken by the holy **Prophets**'...[and] 'the commandments of the **Apostles** of the Lord'.... The **Epistles** which were written by the Apostle...are designed for the instruction and edification of those who...were brought to believe in Christ."

Matthew Henry further rightly observed<sup>277</sup> in 1712: "The **gift of tongues** was one new product of the **gift of prophecy**.... These, and other gifts of prophecy, being a sign -- **have long since ceased**, and been laid aside....

"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** [Second Peter 1:19f] -- **more sure than 'Voices' from Heaven** [cf. Second Peter 1:17f].... To them [the Scriptures], we are directed to take heed -- to search them; and to hold them fast!" Second Peter 1:19-21.

## **162. Revelation 21:14 to 22:18f -- apostolic gifts ceased at inscripturation**

Certainly it seems that clusters of miracles occurred only during those periods when portions of Holy Writ were being inscriptured. Thus it was during the Mosaic period. Exodus chapters 3:2 to 19:9 cf. 20:1-19 & 24:12f & 32:15f; Numbers 11:23 to 12:8 & 17:10 cf. 33:2; Deuteronomy 31:24f cf. 32:45f & 34:10f.

So it was too, in the time from Samuel to Elijah and Elisha -- during the extensive periods of the progressive inscripturation of the four books of Kings. First Samuel 3:1-21 & First Kings 13:3 & 17:6 to Second Kings 13:2 -- and also First Chronicles 29:29 & Second Chronicles 36:21 cf. Daniel 9:2-24.

Thus it was also toward the end of the time of the writing down of the Old and the prediction of the advent of the New Testament. Daniel 2:28f; 3:17f; 4:18f; 5:14-29; 6:22f; 7:2f; 8:2f; 9:2-23f; 10:5f to 12:13.

Indeed, in Malachi 4:4-6, God's people were told to "remember the Law of Moses." There it is implied that both miracles and inscripturation would henceforth cease (for four centuries).

However, a fresh rash of both miracles and inscripturation would recur at the advent of 'Elijah-John' on the threshold of the Messianic age. Such were then immediately followed by the miracles of the Messiah Himself, and also of His Apostles and some of their followers during the apostolic age. Luke 1:15f; John 2:11f; Mark 16:17f; Acts 2:2f; 2:22f; 3:7f; 4:29f; 5:12f; 6:8f; 8:6f; 9:3f; 10:3f; 11:15f; 12:7f; 13:8-11; 14:3f; 16:26f; 19:6-12f; Romans 15:18f; First Corinthians chapters 12 to 14; Second Corinthians 12:12; Hebrews 1:1-2 & 2:3f; Second Peter 1:1,14-21.

It was thus at the close of the inscripturation of the New Testament -- with the writing down of Revelation 1:11f to 22:18f as its last miracle. In those terminal words of the Bible, it is implied that new miracles would recur only at the second advent of the Lord Jesus as the next expected miracle.

Till then, He Who testifies these things says: "Write in a book what you see!" and "Blessed are they that do His Commandments! I, Jesus, have sent My angel to testify. I testify to every man who hears the words of the prophecy of this book. He Who testifies these things, says: "Surely, I come quickly." Revelation 1:11 & 22:14-20.

So the Bible itself actually **closes** -- by observing that **the apostolic Scriptures** are the **final** revelation of God's saving grace. Discussing the Church alias the City of God (which also Ephesians 2:20 insists is 'built upon the foundations of the **Apostles**'), Revelation 21:14 states that "the wall of the city has **twelve foundations**." And on them are **written** "the names of the **twelve Apostles** of the Lamb."

Offering to true believers the fruit of the **tree** of life through the **writings** of the last-surviving **Apostle** (John), Christ Himself then closes the last book of the Bible. Therewith, He closes also indeed the whole of the Holy Scriptures themselves.

He does so with this solemn warning (22:14-19): "I Jesus...testify to everybody who hears the words of the prophecy of this book. If anybody shall **add** to these things -- God shall add to him the plagues **written** in this book! And if anybody shall take away from the words of the book of this prophecy -- God shall take away his part out of the **book** (or **tree**) of life...**written** in this book!"

It should be noted that the **scope** of God's book mentioned here, is **not** at all limited **merely to the final** Apocalypse (alias only to that final writing popularly called 'Revelation'). For the **contents** of that book which must not be added to -- runs all the way from the **tree** of life in the garden of Eden (Genesis 2:9f), till the mention of the **tree** and book of life at the very end of the Bible (Revelation 2:7 *cf.* 22:14-21).

So the statements in Revelation 22:14-22f finally close off God's saving disclosures to man. They close off those disclosures, and preclude any further messages -- right down till the second coming of Christ at the very end of World History. Hence the **book** of **Revelation**



ends with a most appropriate reference to that second coming: "Come, Lord Jesus!"  
Revelation 22:20.

### **163. Edwards & Henry: Revelation 22:18f precludes any further revelations**

Rev. Professor Dr. Jonathan Edwards was probably the greatest American Theologian of all time. As he commented<sup>278</sup> on Revelation 22:18f, because the book of "Revelation is a **prophecy**" -- and because its themes are final -- it is **the** prediction which ends **all** predictions, to which nothing more can be added except by Christ Himself at His future return.

As Edwards observed<sup>279</sup> regarding specifically Revelation 22:18f: "Christ having given this last revelation to His Church to be added to the book of Scripture, with which the canon was to be shut up and sealed [*cf.* Daniel 9:24f] by the instrumentality of the Apostle John who lived the longest of the Apostles and wrote this book..., no more revelations were to be expected.... The next revelation that is to be expected...is to be His immediate appearance in judgment" on the coming Day of the Lord.

Pertinent too is the remark on Revelation 22:18f of the great British Theologian Rev. Dr. Matthew Henry:<sup>280</sup> "We have here a solemn ratification of the contents of this book, and particularly of this **last vision**.... Some think it may not only refer to the whole book, but to the whole New Testament -- yea, to the **whole Bible** -- **completing** and **confirming** the **canon** of **Scripture**....

"This is confirmed by...the integrity of that angel who had been the Apostle's guide and interpreter in these visions.... He who was so tender of the honour of God, and so displeased with what was wrong to God -- would never come in His Name to lead the people of God into mere dreams and delusions....

"God here deals freely and openly with all. He does not speak in secret -- but calls every one to witness to the declarations here made." So behold "the effect this book, thus kept open, will have upon men! ... It is confirmed by a most solemn sanction, condemning and cursing all who should dare to corrupt or change the Word of God -- either by adding to it, or taking from it.... He that adds to the Word of God, draws down upon himself 'all the plagues written in this book'.... This sanction is like a flaming sword to guard the **canon** of the **Scripture**."

### **164. Smeaton: miracles necessarily ceased when Scripture was completed**

Observed the 1854f Free Church of Scotland's Rev. Professor Dr. George Smeaton:<sup>281</sup> "That rich supply of supernatural or miraculous gifts with which the apostolic churches were adorned, was a standing pledge and sign that the inward miracle of inspiration continued.... During the whole time of their continuance, these miraculous gifts, and especially the gift of tongues -- that is, the gift of speaking in languages which had never been learned -- were a conclusive proof and illustration of the miracle of inspiration.... The cessation of these gifts, after they had served their purpose, was a significant fact."

Smeaton then immediately added: "These extraordinary gifts of the Spirit were no longer needed, when the canon of Scripture was closed. Up to that time, they were an absolute necessity. They are now no longer so. Nor is the Church warranted to expect their restoration -- or to desire prophetic visions, immediate revelations, or miraculous gifts either in public or in private beyond or besides the all-perfect canon of Scripture.

"The Church of Rome, which still claims these extraordinary gifts, is to that extent injurious to the Spirit as the author of Scripture. And enthusiastic sects (*e.g.* the Montanists of the second century and the Irvingites of the nineteenth century) that cherish the belief of their restoration or an expectation to that effect -- have not learned or duly pondered how great a **work** of the **Spirit** has been **completed** and provided **for the Church of all times** -- in the gift of the **Holy Scriptures**." Revelation 22:18f!

### **165. Judisch: God curses those who add miracles to now-completed Scripture**

Having written such solemn words, the last-surviving Apostle (*viz.* John) passed away. As the Lutheran Rev. Professor Douglas Judisch has noted:<sup>282</sup> "When the Apostles passed from the scene, the general purpose of the prophetic gifts in the New Testament Church passed with them.... [And] Revelation 22:18 places the divine *anathema* on any post-apostolic 'prophecy.'"

**Said Jesus Himself:** "I warn every one who hears the words of the prophecy of this book: **if any one adds** to them -- God will add to him the plagues described in this book." Explained Judisch: "With this severe warning, the Lord Jesus Himself (vv. 16 & 20), speaking with a thunderous voice from His celestial throne, brings His Self-revelation to an appropriate close -- so that it might remain inviolate until He comes again (v. 20)...."

"In verse 19, [the text-critic scholars] Nestlé and Aland rightly understand 'the tree of life...described in this book' as referring...to the description of it all the way back in Genesis (2:9 & 3:22).... It is somewhat difficult, moreover, to explain as sheer coincidence the occurrence of a conclusion of so striking a nature only in the book which, according to the testimony of reliable witnesses, was the last to emanate from an Apostle -- indeed, shortly before the death of the last Apostle, John." It is also difficult to imagine that John would have said this about the contents only of his own Apocalypse, and not also about all of the many other (Johannine and non-Johannine) books of the Bible.

"The Apocalypse," explained Judisch, "with its sweeping summation of the history of salvation from eternity to eternity -- represents the capstone and conclusion of true prophecy. For **any post-apostolic 'prophecy'** is clearly an addition to the prophecy of the Apocalypse -- and as a necessary consequence, therefore, stands already condemned by the **divine curse** of Revelation 22:18."

### **166. Francis Nigel Lee: Revelation 22:18f and the finality of *sola Scriptura***

The very last book of the Holy Bible terminates with a restatement of its opening theme. "Blessed is he that keeps the saying of the prophecy of this **book**."<sup>283</sup> "I, Jesus, have sent My

angel to testify unto you these things in the churches."<sup>284</sup> "For I testify unto everyone that hears the words of the prophecy of this **book** -- if anyone shall add to these things, God shall add to him the plagues that are written in this **book**."<sup>285</sup> "And if anyone shall take away from the words of the **book** of this prophecy -- God shall take away his part out of the **book** of life, and out of the holy city, and from the things which are written in this **book**."<sup>286</sup>

The inscripturation of the last-written book of the Bible -- the book now called "Revelation" -- was the last **miracle** until the end of World History. For the inspired book of Daniel (9:24-27 *cf.* 12:4-9) clearly teaches that **all** special revelation would close and be sealed, and thus finish being written down, by the time the Romans destroyed Jerusalem in 70 A.D.

Since then, God's judgments (and also His saving Gospel for those who repent under those judgments) have kept on being manifested -- through the vehicle of the **now-completed Bible**. And they will continue to be manifested, through the preaching and teaching and reading and heeding of the **whole of the Sacred Scriptures** -- until all nations everywhere shall come and worship<sup>287</sup> the one and only Deity: the Triune God of the sixty-six books of the **Holy Bible**.

#### **167. Summary: miracles occurred only till Bible's inscripturation completed**

True miracles, relating to redemption, did not occur before Mosaic times, and apparently subsided thereafter. Deuteronomy 26:1-8*f* & 34:10*f* and Judges 2:7-10. Clusters of lesser miracles recurred with Elijah and Elisha; peaked in the incomparable wonders wrought by Jesus; and terminated with those of His Apostles. Thus Bavinck, Buswell, and Morton H. Smith.

The Old Testament predicted that the writings of the New Testament would constitute God's finished revelation. See: Deuteronomy 18:15-20; 34:10*f*; Daniel 9:24-27; Zechariah 9:9 to 14:4; and Malachi 3:1*f* & 4:2-5. Tertullian, Calvin, Matthew Henry and Judisch all interpret Daniel 9:24*f* and Zechariah 9:9*f* to 14:4 and Malachi 3:1*f* & 4:2*f* thus. Also the New Testament suggests the same. Luke 1:1-4; First Corinthians 13:8-12; First Timothy 5:18; Hebrews 1:1*f* & 2:1-4; Second Peter 1:14-21 & 3:1-16; and Revelation 22:18*f*.

Specifically in the New Testament, John 14:12 does not mean that miracles would occur also after the apostolic age -- thus Augustine, Calvin, Warfield, Gaffin, and M.H. Smith. Neither do Mark 16:17*f* (thus Calvin and Matthew Henry), nor Galatians 3:5. Indeed, First Corinthians 4:9 implies miracles would cease with the Apostles (thus Abraham Kuyper) -- and also First Corinthians 9:1*f* and Second Corinthians 12:12 imply the temporariness of the Apostles and their apostolic gifts. Thus Charles Hodge and Chantry.

So the miraculous gifts listed in First Corinthians 12:8-30 and 13:8-12 have now ceased - - thus all Historic Calvinists, in spite of revisionists like Wayne Grudem. Not only miraculous tongues-gifts but also that of prophecy has ceased (thus Calvin, the *Westminster Confession*, John Owen, Godet, Kuyper, Warfield, Bavinck, Heyns, Gaffin, Judisch, J.M. Boice, M. Smith, and Gentry).

In fact, First Corinthians 13:8-12 actually predicted this -- thus Chrysostom, Augustine, Bunyan, Matthew Henry, Jonathan Edwards, Reymond, Judisch, and Unger. The miraculous gifts ceased probably by 70 A.D., and certainly with the inscripturation of the last book of the Bible -- thus Luther, Calvin, Matthew Henry, Jonathan Edwards, Charles & A.A. Hodge, Dabney, Thornwell, J.G. Machen, Arthur Pink, John Murray, G.H. Clark, Reymond, Budgen, Gentry, M.H. Smith, and Francis Nigel Lee.

For also Ephesians 2:20*f* & 3:2*f* & 4:10*f* and Hebrews 1:1*f* & 2:2*f* and even Second Peter chapters 1 & 3 all suggest that the apostolic gifts ceased when Scripture was completed. Thus Calvin, Owen, Matthew Henry, Smeaton, A.W. Pink, Judisch, and Budgen. So too, according to Jonathan Edwards and Henry and Judisch, does the very end of the Bible -- at Revelation 1:11*f* & 21:24 & 22:18-20. For there shall be no more miracles, until Jesus comes again.

### **PART III: APOSTOLIC OFFICES AND GIFTS CEASED IN THE APOSTOLIC AGE**

#### **168. Christ's miracles more spectacular and frequent than those of His Apostles**

The Christian Era was inaugurated with a whole spate of miracles. Such included Christ's incarnation, His virgin conception, His wondrous healings, His resurrection, His ascension, and His outpouring of His Spirit into His Apostolic Church.

Yet even Christ Himself argued for the relative rarity and comparative unimportance of miracles as such. For even before Calvary, He began to say: "This is an evil generation: they seek a sign! But no sign shall be given it, save the sign of Jonah" -- which pointed toward the Saviour's own **unrepeatable** resurrection. Luke 11:29.

Indeed, notwithstanding John 14:12*f* -- dealt with earlier above -- all of the miracles of His Apostles were less spectacular than those which He Himself performed. They were also less frequent.

#### **169. The apostleship, the verb *apostellō*, and the noun *Apostolos***

It is true that the VERB *apostellō* -- and its participles and cognates such as *exapostellō* and *sunapostellō* and *apostellomai* -- are sometimes used in Scripture to refer also to the simple and unofficial act of sending forth persons, or even things.<sup>288</sup> Where the verb refers to persons being sent forth -- it is used without regard as to their character or function.

Thus the verb is used even: when those sent-forth persons are ministering spirits or angels;<sup>289</sup> when even those sending, or those sent-forth, are wicked persons;<sup>290</sup> or when they are without faith.<sup>291</sup> Indeed, the verb is also used regarding the official sending: of Jesus Christ Himself;<sup>292</sup> of His twelve Apostles;<sup>293</sup> or even of a co-sent Christian brother (such as Tychicus).<sup>294</sup>

The NOUN *Apostolos* has a much more restricted meaning in Scripture than does the verb, however. The noun is used, ALWAYS, **of officially-commissioned believers alone**.

It is used: of Christ Himself<sup>295</sup> -- and of Christ's Ambassadors such as Titus<sup>296</sup> and Epaphroditus<sup>297</sup> (in contradistinction to the *pseudapostoloi* or the "false-apostles"<sup>298</sup> alias those outrageous liars "who **say** they are 'Apostles' but who are **not**").<sup>299</sup>

Indeed, in **all** of the other cases in Scripture, the NOUN *Apostolos* is always and only (and indeed some seventy-eight times) applied to a **select** group of TWELVE of Christ's disciples. Such, and such alone, were called "the Apostles." Furthermore, they -- and they alone -- exercised THE "apostleship" or *HĒ apostolē*.<sup>300</sup>

## **170. The necessary qualifications of the (miracle-working) Apostles**

After the death of Judas Iscariot, his place was filled by a new Apostle -- Matthias. In order to qualify for appointment among the number of, and as one of, the twelve Apostles -- Matthias had to **meet** certain requirements.

He **did** -- as too was also the case in respect of the other candidate (a man called Justus Barsabas). In addition, however, Matthias also had to be **appointed** to the apostleship. However, the other candidate -- Justus Barsabas -- was **not** so appointed.

What, then, were the requirements which a candidate for apostleship had to meet before he could be so appointed? At least seven spring to mind.

First, the candidate must previously have been acquainted with the other Apostles during their apostolic ministry. That latter had its absolute "BEGINNING from the baptism of John." John 1:28-51 *cf.* Acts 1:22*f.*

Second, the candidate -- if appointed an Apostle -- was to function as a personal witness of Christ's RESURRECTION. This he was to be, together with the other Apostles. First Corinthians 9:1-6 *cf.* 15:5-9.

Third, the candidate -- once elected an Apostle -- was to take part in THAT ministry from which the Apostle Judas had fallen away. Luke 6:13-16 *cf.* Acts 1:17-25.

Fourth, the candidate -- once appointed to the apostleship -- was thereafter to be "numbered with the ELEVEN Apostles."<sup>301</sup> This meant that the number would constantly stay at exactly twelve. First Corinthians 15:5-7 *cf.* Revelation 21:12-14.

Fifth, the Apostles' authority was final; officially infallible; uninheritable; not capable of perpetuation; and is now enshrined in the apostolic Scriptures alone. Galatians 1:1-17 & 2:1-9 *cf.* Second Peter 1:1 & 3:15*f.*

Sixth, the Apostles, once appointed, themselves all performed miracles as an intrinsic function of their apostolic office.<sup>302</sup> Acts 2:43 *cf.* Second Corinthians 1:1 & 12:12.

Seventh and last, the Apostles' ability to confer miracle-working powers upon their immediate converts -- was not itself further transferrable from and by the latter to yet others.<sup>303</sup>

Also especially this last characteristic, is painfully absent from modern pretenders to apostolic succession to apostolic miraculous powers. Mark 16:14-20 *cf.* Acts 8:14-20.

## **171. Always precisely (eleven or) twelve Apostles at any one time**

In the four gospels these Apostles were always precisely twelve (namely eleven plus Judas) in number.<sup>304</sup> This is also the sense in which the noun 'Apostles' is used, exclusively, in the book of Acts -- at least until Paul's first missionary journey.<sup>305</sup>

Observe that Philip, though indeed a "sent-out" Evangelist, is NEVER called an 'Apostle.' To the contrary, he is always carefully distinguished from the 'Apostles.'<sup>306</sup>

When Paul became an Apostle, this was clearly because he had SEEN Christ especially after His RESURRECTION.<sup>307</sup> Just as the Apostle Matthias had previously replaced the predeceased twelfth Apostle Judas,<sup>308</sup> the Apostle Paul too probably replaced a later-deceased Apostle such as James the brother of John<sup>309</sup> -- in order to keep the number of Apostles at exactly twelve.

The same probably also applied in respect of the other new Apostle Barnabas,<sup>310</sup> and just possibly even in respect of men like Titus<sup>311</sup> and Epaphroditus.<sup>312</sup> For the number of Apostles remained the same, at twelve, THROUGHOUT the Bible.<sup>313</sup>

Only when no further suitable candidates could be found to replace some of the twelve as they died off -- only when there were no other godly men left who had eye-witnessed Jesus since the baptism of John and who could also testify as to the veracity of His resurrection -- did the number of Apostles dwindle without being replaced, until finally even the last-surviving Apostle died. See First Corinthians 4:6-9 and 15:7-8.

## **172. Apostles called by Christ and ordained only by Him or by other Apostles**

Ministers of the Word and Ruling Elders were and are called and chosen by Congregations and ordained by Presbyters. However, Apostles were called not by Congregations but by Christ Himself. Furthermore, they were ordained not by Presbyters (alias ordinary Ministers of the Word and Sacraments and/or ordinary Ruling Elders), but only by Christ or by His other Apostles.<sup>314</sup>

Firstly, the original twelve Apostles were called and ordained not by the Baptizer John nor by Leaders in nor Congregations within the Christian Church -- but by Jesus Christ, and Him alone. Mark 3:13-19.

Secondly, Judas's replacement as one of Christ's Apostles -- was determined not by congregational nomination, nor by popular vote. It was determined by nomination only from the body of the remaining Apostles, and confirmed by the drawing of lots by members of that body alone. Acts 1:20-26.

Thirdly, Judas's replacement -- *via* the apostolic lot -- was chosen on the basis of the Word of God, and appointed only by the God of that Word. See: Acts 1:20-26 *cf.* Psalm 109:8 and Proverbs 16:33.

Fourthly, their ordination -- unlike that unto other church offices -- was also unto the performance of miracles. Furthermore, it was direct -- and not accompanied by the laying on of human hands. Luke 6:13f cf. Acts 1:20f.

### **173. Apostles all had the ability to perform irrefutable signs and wonders**

Now the Apostles -- including even Judas Iscariot -- were all given the power of performing miracles. Matthew 10:1-5 states Jesus called unto Him His twelve disciples and gave them power against unclean spirits and all kinds of diseases. He sent all twelve forth to heal the sick, cleanse lepers, raise the dead, and cast out demons. Matthew 10:5-8.

Acts 2:43 tells us that "many wonders and miraculous signs were done by the Apostles." Acts 3:3-9 and 4:13-16 make it clear that God used the Apostles Peter and John, miraculously to heal a man who had been lame from birth. And Acts 5:1-11 records how the Apostle Peter miraculously engineered a death sentence against the wicked Ananias and Sapphira.

Acts 5:12-16 states that by the hands of the Apostles many signs and wonders were wrought. Acts 9:32-43 states that the Apostle Peter raised Dorcas from the dead. And in Acts 13:8-11, one reads that the Apostle Paul miraculously smote the sorcerer Elymas with temporary blindness.

Acts 14:3-14f records that the Apostles Paul and Barnabas were granted signs and wonders to be done by their hands. Acts 15:12 states that the entire First General Assembly of the Christian Church listened in silence, as the Apostles Barnabas and Paul told about the miraculous signs and wonders which God had done among the Gentiles through them.

Acts 19:6-12 states that God wrought special miracles by the hands of the Apostle Paul. And Acts 20:7-12 records that after Eutychus fell from a third-storey window as one dead, the Apostle Paul resuscitated him.

In Romans 1:1 and 15:17-19, the Apostle Paul declares that Christ had worked mighty signs and wonders through him among the Gentiles. And in Second Corinthians 1:1 and 12:12, the Apostle Paul claims that the signs of an Apostle were wrought among the Corinthians in wonders and mighty deeds.

These wonders performed by the Apostles were real miracles. They were quite unlike the cheap stunts of modern pentecostalistic conmen.

As Victor Budgen in his book *The Charismatics and the Word of God* rightly stated<sup>315</sup> of the above-mentioned apostolic miracles: "There were no stewards selecting the people with backache or migraine -- and refusing the chronically sick and the folk with withered limbs. There were no failures or relapses. There was no need of 'apostolic rest homes' or out-patients' departments. When crutches were thrown away, they were discarded for good."

### **174. Not other Christians but Apostles alone could confer miraculous gifts**



It should be noted the **Apostles** were given the power not only of performing miracles themselves, but also of bestowing miraculous gifts on others too. Yet those others did not thus receive that same power to bestow the ability to perform miracles on yet further persons.

Jesus had told "the eleven" **Apostles**: "**You** must go into all the world, and preach the Gospel to every creature. He who believes and is baptized, shall be saved; but he who does not believe, shall be condemned.

"And these signs shall follow them that [thus] believe. In My Name they shall cast out demons. They shall speak in (other) languages. They shall pick 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." However, Jesus never said that the latter who thus recover -- would themselves ever have the ability to convey the same miracle-working powers to yet others.

The same is clearly taught also elsewhere in Scripture. In Acts 6:5-8 and 8:4-13, one reads that after the **Apostles** laid their hands upon Deacon Stephen and Deacon Philip -- also the latter, respectively, "did great wonders and miracles"; and "did miracles" and drove out demons and "healed" many palsied and lame people through "the miracles and signs which were done." Yet there is no indication that either Stephen or Philip were able to cause those people or anyone else themselves to do likewise.

To the contrary. In Acts 8:18, we are told that it was not through this ministry of Deacon Philip but only when the twelve **Apostles** sent the two **Apostles** Peter and John to pray for the Samaritan Christians -- that the latter received the Holy Ghost, and were enabled (apparently) themselves to speak in foreign languages miraculously.

Indeed, in Acts 8:18f, it was only when Simon the sorcerer saw it was through the laying on of the **Apostles'** hands that the Holy Ghost was given, that he unsuccessfully sought to purchase that ability from them. Rightly did the **Apostle** Peter then inform him: "May both you and your money perish, because you have thought that the gift of God may be purchased with money! You have no part or lot in this matter." Acts 8:20f.

In Acts 10:44-46, it is clear that the Holy Spirit fell upon the believing household of Cornelius and caused its members miraculously to speak in foreign languages -- only after the **Apostle** Peter had preached about Christ to them. As the **Apostle** Peter later reported to "the **Apostles**" in Judea (Acts 11:1f): "As **I** [an **Apostle**] began to speak, the Holy Ghost fell on them, as on us [**Apostles**] at the beginning." Acts 11:15 cf. 1:15-26 & 2:4-14. There is no indication whatsoever that the members of the family of Cornelius themselves ever became capable of preaching -- and still less that such similar miracles would then follow any such preaching.

In Acts 19:6, one reads it was only when the **Apostle** Paul laid his hands upon a group of persons who had recently professed faith in Christ -- that the Holy Spirit came upon them so that they spoke in languages and prophesied. We are never told that those persons thereby or even later received an additional gift to be able to cause yet others to do likewise.

In Acts 19:11-12, it is recorded that God worked special miracles by the hands of the **Apostle** Paul, so that from his body handkerchiefs or aprons were brought upon the sick with the result that diseases departed from them and evil demons went forth from them. There is no indication that anyone miraculously healed in this way, ever received the power to do the same.

To the contrary. In Acts 19:13-16, it is stated that when certain Jewish would-be exorcists took it upon themselves to call out the Name of the Lord Jesus over a demon-possessed person -- the evil spirit within the latter repudiated and wounded them, saying: "**Jesus I know** and [**His Apostle!**] **Paul I know** -- but **who** are **you?**" The exorcists then fled out of the house naked and wounded. Thereafter, it would seem, they never tried that stunt again.

In Second Corinthians 12:12, one clearly reads that "the signs of an **Apostle** were wrought...in signs and wonders and mighty deeds" -- among the Corinthian Christians around 52f A.D. We are never told that all those Corinthian Christians themselves received those abilities either then or later. Still less are we told that such Corinthian Christians who might perhaps well have received miracle-performing powers then, would retain those powers beyond 70 A.D. Still less are we told that such powers were ever themselves reconveyable by their recipients to yet others.

In Hebrews 2:3f -- the writer testified (and not before at least 64 A.D.) that he and his then-contemporaries had at an earlier stage had their own salvation confirmed by signs and wonders and various miracles and special gifts of the Holy Spirit distributed according to His will, precisely by those **early Apostles** who had heard the Lord Jesus personally speaking to them. The writer did not claim that he and his then-contemporaries themselves had ever performed such miracles -- and still less that those contemporaries or even his Fellow Hebrew-Christian addressees were then, themselves, performing such signs and wonders and various miracles.<sup>316</sup>

In Acts 5:12-18, one reads: "By the hands of the **Apostles** were many signs and wonders wrought among the people.... They brought forth the sick into the streets, and laid them on beds and couches, so that at least the shadow of [the **Apostle**] Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about, to Jerusalem -- bringing sick folks, and those who were vexed with unclean spirits. And every one was healed. Then the [Judaistic] high priest rose up...and laid...hands on **the Apostles** and put **them** in the common prison." He did not imprison the people who had been healed -- also because the latter lacked the power to do for others what **the Apostles** had done for them, and could and would again do for yet others.

To our knowledge, no (Neo-)Pentecostalist leaders have (yet) claimed to be able to do what **the Apostles** here did! The antics of such leaders certainly cast a shadow over their own 'ministry' -- but their own shadows cannot even heal themselves. Indeed, nowhere in Scripture is there the slightest indication that the alleged healing ability of **the Apostle** Peter's shadow was or could be imputed to anyone else -- whether to another Fellow-Apostle, or to any 'papal' successor (*sic*).

Still less is it demonstrably being claimed that such abilities have been exercised either by any Pontiff, or by any Pentecostalist. Again, still less is it ever being claimed that anyone who might even be alleged to possess such powers -- has ever transferred them or ever could transfer them to anyone else.

### **175. The Apostles were clearly distinguished from all other Ruling Officers**

The "**Apostles**" are very clearly demarcated from both "the Elders" and "the brethren" (alias "the disciples").<sup>317</sup> In the various lists of charismatic gifts, the gift of being an "**Apostle**" is -- in spite of some obvious functional overlaps with other offices -- very clearly distinguished from the other and indeed the different charismatic gifts -- or gifted-offices, such as "Prophets" or "Evangelists" or presbyterial "governments" *etc.*<sup>318</sup>

For all of the Apostles had seen the risen Christ and were official witnesses to His resurrection.<sup>319</sup> All of the Apostles performed signs and miracles.<sup>320</sup> Indeed, all of them belonged to the select number of the twelve who were sent forth into all the world to lay down the foundations (once and for all) for Christ's great Kingdom everywhere they went.<sup>321</sup>

These things were hardly true of (and certainly not requirements for) any of the other officers or offices -- such as those of Prophets, Evangelists, Teacher-Pastors, and Elder-Governments, *etc.*). For the twelve Apostles (and they alone) were the twelve foundational officers of the New Testament Church -- just like the twelve patriarchs were the twelve foundational officers of the twelve tribes of Israel in Old Testament times.<sup>322</sup>

### **176. Not other Christians but only Apostles and Prophets taught infallibly**

Even the Apostles, and also the Prophets, were not impeccable. The Prophet Abraham told a lie -- but not while prophesying. Genesis 20:2-7.

Also the Prophet David committed adultery and even murder -- but again, not while prophesying. Second Samuel 11:2-25 *cf.* 2:29f.

A sharp contention once arose between the Apostle Barnabas and the Apostle Paul -- but not while they were teaching. Acts 14:14 *cf.* 15:35-39. Also the Apostles Peter and Barnabas, after dissimulating, were publically rebuked by the Apostle Paul -- but not for their apostolic actions. Galatians 2:11-14f. For notwithstanding their personal shortcomings, the Prophets and the Apostles were always infallible while officially teaching.

This 'teaching infallibility' can clearly be seen in the Apostle Peter, while rightly discussing and applying Psalm 69:25 and 109:8 in Acts 1:15-20f -- and while discussing and applying Joel 2:28-32 in Acts 2:11-21. It can be seen also in the sermons and speeches and prayers of the Apostles Peter and John in Acts 2:25 & 2:30 & 2:34f & 3:6f & 3:22f & 4:8-13 & 4:19f & 4:24f -- regarding the meaning of Deuteronomy 18 and Psalms 2 & 16 & 110 & 118 & 132.

Also at the First General Assembly of Apostles and Elders of several congregations at the Christian Church in Jerusalem (Acts 15:2-6), the Apostle Peter infallibly related how God had used him "by his mouth" to open the door of faith to the Gentiles. Acts 15:7-11.

Then the Apostles Paul and Barnabas reported to the other Apostles at that General Assembly how God had worked so powerfully through them among the Gentiles. They did this, by "declaring what miracles and wonders God had wrought among the Gentiles by them." Acts 15:12.

Then the Apostle James, the Moderator at that General Assembly, summed up and infallibly applied Amos 9:11f as to what the Gentile converts to Christianity should and should not do. Acts 15:13-21.

On the basis of Scripture prophecy and the leading of the Holy Spirit, all the Apostles at that General Assembly then infallibly decreed what the duties of those Gentiles were to be. They then delegated the Apostles Barnabas and Paul and the Prophets Judas and Silas to visit the congregations and deliver to them copies of the epistle. Acts 15:23-30.

Judas and Silas, also themselves being Prophets, exhorted the brethren with many words and confirmed them. Acts 15:32. The Apostles Paul and Barnabas continued in Antioch, there and elsewhere teaching and preaching the Word of the Lord. Acts 15:35f. Then the Apostle Paul and the Prophet Silas went through Syria, confirming the churches and giving them those decrees ordained by the Apostles and Elders -- for the congregations to keep. See Acts 15:40 to 16:5.

As Victor Budgen has rightly observed,<sup>323</sup> Plymouth "Brethren" and "other writers of similar dispensationist persuasion...use the ninth chapter of Amos with total disregard to the authoritative New Testament interpretation" of the Apostles and Prophets in Acts 15:2-32f. "Such an approach stems from disobedience to the Word of God, and in particular from failure to submit to apostolic rules of biblical interpretation....

"If we accept the position that 'the only successors to the Apostles are the epistles' -- then it is essential to assert that Christians today are bound by their interpretations. Many today reject in a cavalier manner the apostolic guidelines for interpretation. This is why we have so many vagaries and weird views in the realm of biblical prophecy with reference to the second coming.

"It is also why, with reference to First Corinthians fourteen, many Charismatics and Pentecostals can blithely assert many false things about 'speaking in other languages.' They can only do this by ignoring the apostolic interpretation of certain key words in the chapter in question -- words such as 'mysteries', 'spirit' and 'revelation'; or by using them in a sense other than that of the New Testament."

### **177. Clear distinction between permanent and temporary offices**

What is true of the temporary office of "Apostle" is true also, *mutatis mutandis*, of the other temporary office of "Prophet." For the lists of charismatic gifts and offices clearly contrast the (temporary) charismatic gift of revelatory "prophecy" with the (permanent) charismatic gift of non-revelatory though expository "teaching."<sup>324</sup>

The "Prophethood," like the "Apostleship," was foundational for revelation. Ephesians 2:20. These temporary foundational offices were long ago crystallized into the permanent Scriptures (written by or about the Prophets and the Apostles).<sup>325</sup> Since the 'perfect' and permanent totality of Holy Scripture has come: miraculous prophesyings have failed or fallen into disuse; miraculous language-speakings have ceased; and the miraculous acquiring of knowledge has vanished away. First Corinthians 13:8-12.

"Teaching," however -- like "exhorting" *etc.* -- is permanent. For it consists of the non-revelatory -- though faithful -- exposition of the now-crystallized prophetic and apostolic Scriptures.<sup>326</sup> Indeed, "the New Testament phenomenon of 'prophecy'" -- as even the Neo-Pentecostalist Michael Harper himself rightly admits,<sup>327</sup> "is not identified there with the gift and ministry of 'teaching.'"

### **178. Calvin: the Apostles and the Prophets were only temporary**

Wrote the greatest Presbyterian of the Protestant Reformation, Rev. Professor Dr. John Calvin:<sup>328</sup> "Those who preside over the government of the Church, according to the institution of Christ, are named by Paul: first Apostles; secondly, Prophets; thirdly, Evangelists; fourthly, Pastors; and lastly, Teachers. Ephesians 4:11. Of these, only the two last have an ordinary office in the Church....

"The Apostles...were sent forth...like the first architects of the Church -- to lay its foundations throughout the world. By Prophets, he [Paul] means not all interpreters of the divine will -- but those who excelled by special revelation. None such now exist....

"By Evangelists, I mean those who...endure so long as churches were to be formed where none previously existed.... Next come Pastors and Teachers, with whom the Church never can dispense....

"We now understand what offices in the government of the Church were temporary, and what offices were instituted to be of perpetual duration.... The twelve, whom the Lord chose to publish the new preaching of the Gospel to the world (Luke 6:13), excelled others in rank and dignity.... It was right that the twelve (to the number of whom Paul was afterwards added) should be distinguished from others by a peculiar title.... And this is the common use of Scripture....

"In the *Epistles to the Romans*, and the *First Epistle to the Corinthians*, he [Paul] enumerates other offices -- as powers, gifts of healing, interpretation, governments, care of the poor. Romans 12:7f; First Corinthians 12:28. As to those which were temporary, I say nothing. For it is not worthwhile to dwell upon them. But there are two of perpetual

duration -- viz. government and care of the poor" -- represented by the Elders and the Deacon(esse)s.

Where Paul in First Corinthians 12:8 notes that the first-century Church had Apostles and Prophets and Teachers and Healings and Helps and Governments and Tongues *etc.*, Calvin commented:<sup>329</sup> "We must note that some of the offices to which Paul is referring, are permanent; while others are temporary. The permanent offices are those which are necessary for the government of the Church. The temporary ones, on the other hand, are those which were designed, at the beginning, for the founding of the Church and the setting up of the Kingdom of Christ, and which ceased to exist after a while."

Where Paul in Ephesians 4:11 records Christ gave "some to be Apostles, and others to be Prophets, and some to be Evangelists, and some to be Pastors and Teachers" -- Calvin commented:<sup>330</sup> "I take the word 'Apostles'...in its peculiar signification for those whom Christ particularly selected and exalted to the highest honour. Such were the Twelve.... It should be observed, also that of the offices which Paul enumerates -- only the last two [Pastors & Teachers] are perpetual. For God adorned His Church with Apostles...and **Prophets** -- **only** for a **time**."

### **179. Scotland's 1560 First Book and 1578 Second Book of Discipline**

The Presbyterian Church of Scotland's 1560 *First Book of Discipline* of John Knox and others, clearly taught<sup>331</sup> that "miracle is ceased." It also taught<sup>332</sup> "that God hath determined that His Kirk here in Earth shall be taught not be angels but by men.... He ceases to illuminate men miraculously, suddenly changing them as He did the Apostles and others in the Primitive Kirk."

This was clarified even further in the Presbyterian Church of Scotland's 1578 *Second Book of Discipline*. That was written by the famous Rev. Andrew Melville, and others.

There, it was stated:<sup>333</sup> "In the New Testament and time of the Gospel -- He has used the ministry of the Apostles, Prophets, Evangelists, Pastors, and Doctors in the administration of the Word; the Eldership for good order and administration of discipline; the Deaconship to have the care of the ecclesiastical goods." That, however, is not all the case for ever.

"Some of these ecclesiastical functions are ordinary, and some extraordinary or temporary. There are three extraordinary functions, the Office of the Apostle, of the Evangelist, and of the **Prophet** -- which are not perpetual and now have ceased in the Church of God.... All the ambitious titles invented in the kingdom of Antichrist [alias the Papacy], and in his usurped hierarchy which are not of one of these four [ordinary] sorts, together with the offices depending thereupon [such as Cardinals and Archbishops *etc.*], in one word ought all utterly to be rejected."

### **180. International Presbyterian Standards uphold the ordinary/extraordinary distinction**

Bible-believing Presbyterians can only agree with Scripture as their supreme standard. Scripture itself clearly distinguishes not only between extraordinary and temporary gifts on the one hand and the ordinary and permanent gifts on the other.<sup>334</sup> Scripture also distinguishes between different kinds of extraordinary and temporary gifts *inter se*, such as between the gift of Apostleship and the gift of Prophethood.<sup>335</sup>

For Holy Scripture not only posits greater and different requirements for Apostles than it does for Prophets.<sup>336</sup> It also teaches that the Apostles alone all received a commission directly from Christ Himself,<sup>337</sup> and that the Apostles alone were specially inspired by the Holy Spirit both to speak and also to write infallibly.<sup>338</sup>

Hence we here agree with one of the subordinate standards of the Westminster Assembly, the *Form of Presbyterial Church-Government*. That clearly states:<sup>339</sup> "The Officers which Christ hath appointed for the edification of His Church and the perfecting of the saints, are some extraordinary (as Apostles [and] Evangelists and Prophets) -- which are ceased. Others [are] ordinary and perpetual (as Pastors [or] Teachers and other Church-Governors and Deacons)."

Indeed, this distinction between extraordinary (or temporary) and ordinary (or permanent) church officers, is both explicitly and implicitly taught by all Presbyterian and Reformed Churches worldwide. (On that point, see especially Francis Nigel Lee's paper titled: *The Ministry of the Word* -- printed by and for the 1978 General Assembly of the Presbyterian Church in America.)<sup>340</sup> So too is the similar distinction between the apostolic age and the post-apostolic age.<sup>341</sup>

### **181. Specific Puritans on the extraordinary vis-a-vis the ordinary offices**

Toward the end of the sixteenth century, the famous British Puritan Henry Barrow rightly declared anent the Apostleship:<sup>342</sup> "Such an office, consisting of so many extraordinary privileges and miraculous powers requisite for the foundation of the Church and diffusion of Christianity, was not designed to continue by derivation.... It contained in it divers things which evidently were not communicable, and which no man in aftertimes without gross imposture and hypocrisy could challenge to himself.

"Neither did the Apostles profess to communicate [alias transmit] it. They did indeed appoint standing Pastors and Teachers in each church. They did assume fellow-labourers in the work of preaching and governance. But they did not constitute Apostles like themselves. Their apostolic office expired with their persons."

Indeed, as Scripture itself declares, it seemed to Paul that God had appointed Apollos and himself as "the last Apostles" -- and that He had "set the last Apostles forth, as appointed to die." First Corinthians 4:6-9.

Another early Puritan, Richard Sibbes, wrote:<sup>343</sup> "There is a particular revelation of God's Spirit. This the Prophets and Apostles had, but now we have no such rule."

Yet another Puritan, Thomas Watson, declared:<sup>344</sup> "Miracles were used by Moses, Elijah, and Christ; and were continued, many years after, by the Apostles." The reason for this, was "to confirm the verity of the Holy Scriptures" -- prior to their complete inscripturation.

Protesting against the false-apostles of his own day, the Puritan Thomas Goodwin dispassionately documented:<sup>345</sup> "I hear there are 'apostles' abroad, at least those that say there are to be Apostles still in the Church and to the end of the world.... Those that affirm it are not of the Romish party only, who make the popedom a perpetual apostleship in the Church; but [also] of those who would be in all other things most contrary to the Pope."

Of the Church, also the great Baptist Puritan John Bunyan explained:<sup>346</sup> "Christ is the foundation personally and meritoriously; but the Apostles and Prophets, by doctrine, ministerially." They had no equal, and no successors.

That prince of Puritans, Rev. Dr. John Owen, strongly maintained the distinction between ordinary and extraordinary church offices. He observed:<sup>347</sup> that the Apostles had an "extraordinary **call**"; "extraordinary **power**"; "extraordinary **gifts**"; and "extraordinary **employment**".... This required "extraordinary labours, travail, zeal and self-denial." Consequently, their qualifications included: "(1) an immediate personal call from God Himself; (2) a commission to all nations; (3) an authority in all churches; and (4) a collation of extraordinary gifts, as of infallibility in teaching, of working miracles, speaking with tongues, and the like."

Finally, the Puritan John Flavel insisted<sup>348</sup> that Apostles and Prophets were officers both "extraordinary and temporary." He condemned the Anabaptistic false-prophets of his own day known as the Familists, with their "pretence unto the spirit of prophecy" together with their "predictions and prophecies.... How catching and bewitching these things are, gaining more respect among these vain spirits than the divine unquestionable prophecies of Scripture -- this age hath full and sad experience!"

The Apostles, then, all died out during the first century A.D. The apostolic offices as a whole, similarly died out in the apostolic age. And the apostolic-age charismatic gifts -- the miraculous gifts of prophecy, healings, tongues-speakings, *etc.* -- all died out with them.

## **182. John Macpherson's *Presbyterianism*: the Apostles were quite unique**

But the principles of first latitudinarianism and then the ungodly French Revolution of 1789 began to infiltrate also the churches. This has led, in many cases, to the democratization of church office, if not even to its demise. Nevertheless, there has been stout resistance to this egalitarianizing spirit.

Thus John Macpherson correctly asked in his renowned book *Presbyterianism*:<sup>349</sup> "Is the apostolic office to be regarded as temporary, or permanent? This question can be answered only when we understand what the special and distinguishing characteristics of the Apostles' office were.



"It is declared to have been indispensable to the vindication of one's apostleship to show that he had seen the Risen Saviour, and was thus constituted a witness of the Resurrection. Acts 1:22 & First Corinthians 9:1....

He enjoyed a special inspiration securing to him an infallible knowledge of the divine will. Galatians 1:11f; First Corinthians 15:1-3; Second Peter 1:16....

"He was able not only to work miracles, but also to confer miraculous gifts upon others. Mark 16:14f; Second Corinthians 12:12; Acts 8:18.

"When an addition was to be made to the number of the eleven by filling up the place left vacant by the fall of Judas -- the indispensable condition for candidature was fellowship with Jesus during His earthly life. Acts 1:15-16."

For all of these reasons, Macpherson rightly concluded that the apostleship was not only extraordinary. It was also unique -- and unperpetuable.

### **183. Kuyper: the finality of the Apostles, inspiration, and inscripturation**

Observed Rev. Professor Dr. Abraham Kuyper Sr. in his great book *The Work of the Holy Spirit*.<sup>350</sup> "The apostolate bears the character of an extraordinary manifestation, not seen before or after it.... The Apostles were ambassadors extraordinary -- different from the Prophets; different from the present Ministers of the Word....

"John...the holy Apostle...opens his [*First*] *Epistle* by declaring that they, the Apostles of the Lord, occupy an exceptional position regarding the miracle of the incarnation of the Word. He says: 'The Word became flesh; and in that incarnate Word, Life was manifested; and that manifested Life was heard and seen and handled with [OUR] hands.'

"By whom? By everybody? No! By the Apostles. For he [the Apostle John] adds emphatically: 'that which we have seen and heard, declare we unto you -- and show you that Eternal Life Who was with the Father and was manifested unto us.'

"Every child of God must exercise communion with the Father and the Son through the apostolate.... They [Apostles] have not only spoken, but also written.... Their declaration about the Word of Life was not limited to the little circle of the men that happened to hear them.

"On the contrary, by writing, they have put their preaching into real and enduring forms. They have sent it out to all lands and nations [so] that, as the genuine [and] ecumenical Apostles, they might bring the testimony about the Life which was manifested to all the elect of God -- in all lands, and throughout the ages. Hence, even now, the Apostles are 'preaching' the living Christ in the churches.

"The apostolate has an extraordinary significance, and occupies a unique position. This position...must necessarily be temporary. For what was then accomplished, cannot be

repeated.... The planting or founding of the Church could take place only once.... It was the task of the Apostles...by giving to the churches fixed forms of government, to determine their character; and by the written documentation of the revelation of Christ Jesus, to secure to them purity and perpetuity....

"When the Apostles Peter and Paul preached the Gospel, healed the sick, judged the unruly, and founded churches (giving them ordinances) -- they performed in each of these things a great and glorious work. And yet the significance of St. Paul's labour when he wrote...so far surpassed the value of preaching and healing, that the two cannot be compared....

"Their epistolary labour -- was [by far] the most important of all their lives' work.... We maintain the ancient confession of the Christian Church -- which declares that, as the ambassadors extraordinary of Christ, the Apostles occupied a unique position in the [human] race, in the Church, and in the history of the world; and were clothed with extraordinary powers that required an extraordinary operation of the Holy Spirit.

"The apostolate...is [therefore] a closed circle.... The marks of the apostolate...were: (1) a call DIRECTLY from [Jesus] the King of the Church; (2) a peculiar qualification of the Holy Spirit, making them infallible in the service of the Church."

Paul states, concluded Kuyper, "in First Corinthians 4:9 -- 'For I think that God hath set us forth as the last Apostles, as it were appointed unto death'.... How could St. Paul speak of the last Apostles, if it were God's plan after eighteen centuries to send other...Apostles into the world?" Consequently, the "Word declares that the Apostles of St. Paul's days [such as Apollos and Paul] were the last Apostles -- which settled the matter!"

#### **184. Lloyd-Jones: there "never can be or has been a successor to the Apostles"**

In 1980, a very famous modern Congregationalist was misadvertised by the publisher of one of his own books -- on the cover of that book. The misadvertisement referred to: "D. Martyn Lloyd-Jones, Apostle and Prophet of the Twentieth Century."<sup>351</sup>

However, the good Doctor himself manifested more sense within that same book. For there he himself wrote: "By definition, there never can be or has been a successor to the Apostles."<sup>352</sup>

#### **185. Judisch: miraculous gifts authenticated and distributed only by Apostles**

Stated Rev. Professor Dr. Douglas Judisch in his book *An Evaluation of Claims to the Charismatic Gifts*:<sup>353</sup> "The prophetic gifts cannot rightly be claimed in the post-apostolic era." For their "means of distribution was -- like their means of authentication -- the Apostles themselves. Mark 16:14-20 *cf.* Acts 8:14-18....

"The concepts of the Holy Spirit falling on someone (*epipiptein*, Acts 8:16) -- and being received by someone (*lambanein*, Acts 8:17-19) -- recur in Acts 10 (verses 44 & 47

respectively). And in Acts 10, the distribution of prophetic gifts is obviously part of the picture -- since [the Apostle] Peter pointed to speaking in unlearned tongues....

"Again, in Acts 19, there is [the Apostle] Paul's encounter with the men in Ephesus who mistakenly considered themselves [to be] disciples of John the Baptist.... We may safely assert that 'the Holy Spirit' -- Who is given through apostolic hands in Acts 8 [and 19] -- is the Spirit of prophecy: that is, the Holy Spirit active in the distribution of prophetic gifts....

"At Pentecost, only the Apostles spoke in unlearned languages -- not all the Christians in Jerusalem [Acts 1:15].... Prominent non-apostolic Prophets in Acts, are Stephen...[and] Philip.... The Apostles had definitely laid their hands on" them. Acts 6:5; 6:8-10; 7:59f; 8:4-7.

"The Corinthian letters intimate that many members of the congregation in Corinth possessed prophetic gifts of one kind or another. First Corinthians 12 to 14 *etc.* This phenomenon is understandable, in view of the amount of time Paul had spent in establishing the Corinthian Church -- eighteen months (Acts 18:11), during which he confirmed his apostolic message and office with many miraculous signs. First Corinthians 2:4-5....

"The authentication of the Apostle to the Gentiles included, of course, the dispensation of all the gifts of the Spirit, both ordinary and extraordinary. First Corinthians 1:6-7.... Paul's substantiation of his apostleship from the 'signs and wonders and mighty works' he had performed in Corinth (Second Corinthians 12:12), shows that none of the Corinthians could have received prophetic gifts except through the agency of an Apostle. For if any of them had received the power from God to do signs and wonders and mighty works without apostolic mediation -- then the performance of these works would be no proof of apostleship, and Paul's argument (Second Corinthians 12:12) would be invalid....

"It is quite interesting therefore that [the Apostle] Paul longs to see the Romans, in order to impart some spiritual gift (*charisma*) to them. Romans 1:11.... It is probable, then, that the Apostle was referring to such extraordinary gifts as he could communicate to others -- [but so communicate] only by personal contact with them.

"Telling is..the account of the evangelization of Samaria. Acts 8:4-15. For in Acts 8, the Samaritans hear the preaching of Philip the Evangelist, a Prophet able to authenticate his claims with signs and great miracles (verses 6-7 & 13).... They are baptized by him. But he does not have the power to bestow prophetic gifts....

"The man who at this point in [the book of] Acts is the greatest non-apostolic Prophet in the Church, lacks this ability. Surely none but an Apostle can possess it. Moreover, when the Apostles hear that the Samaritans have received the Word of God, they assume that they must send two of their number to Samaria to bestow prophetic gifts on the new believers.

"This assumption on the part of the Apostles means that they (and the Church in general) knew full well that only Apostles could do such things. Luke's intent, therefore, is plain enough -- when he wrote in Acts 8:18 that 'the Spirit was given through the laying on of the Apostles' hands.... The only means of distributing the prophetic gifts in the New Testament

era, was the apostolate -- so that once the last Apostles died, no more prophetic gifts were available."<sup>354</sup>

### **186. The real meaning and significance of miracles when they occurred**

With so much confusion in the churches today, especially contemporary Christians need a deeper understanding of God's special revelation of Himself in history. They need rightly to assess the character of miracles -- namely unusual supranatural revelatory occurrences caused by God Himself. They also need to grasp especially the place of miracles -- in the unfolding of His plan of salvation for man, before His most recent miracle (*viz.* His completion of the inscripturation of Holy Scripture).

True miracles include: all special revelatory prophecies and actions of a salvational nature; all extraordinary immediate divine healings after the fall now mentioned in Scripture; and all speaking to comprehending listeners (about the "wonderful works of God") in foreign languages never previously learned by the speakers. All such miracles, though only temporary, were very important vehicles channelling some of God's special revelation to man. Very significantly, all of these miracles occurred before the completion of the inscripturation of the Holy Bible.

For now, the Bible -- and the Bible alone -- is the one-and-only and the all-sufficient and the sole still-continuing vehicle of God's special revelation to man. All pre-inscripturation miracles were directed precisely toward the goal of completing the entire body of now-inscriptured revelation. Indeed, true miracles were encountered last -- no later than in the ministry of the Apostles, before the completion (and terminating in the completion) of the inscripturation of the New Testament.<sup>355</sup>

As Professor-Emeritus Rev. Norman Barker, Former Principal of the Queensland Presbyterian Theological Hall, has brilliantly stated -- Pentecostals "who long for regular miracles, should recall that Roman Catholicism claims to produce regular miracles in the [alleged] transubstantiation of the mass. The Calvinistic view of the Lord's Supper, on the other hand, as against the Zwinglian view -- asserts the real presence and real blessing of Christ through the Lord's Supper without the necessity of miracle."<sup>356</sup>

### **187. Variations in withdrawability of the several apostolic charismatic gifts**

The various *charismata* mentioned in the Scriptures, all differ from one another very considerably. Some of the *charismata* are confined only to true Christians. This would include the *charisma* of special grace; the *charisma* of everlasting life; and various other *charismata* which differ from one person to another.<sup>357</sup>

Other *charismata*, however, are found even among unbelievers.<sup>358</sup> According to Calvin,<sup>359</sup> already at his creation "man especially was endued with an extraordinary gift of understanding; and though by his revolt he lost the light of understanding, yet he still sees and

understands, so that what he **naturally** possesses from the grace of the **Son of God** is not entirely destroyed."

This is seen, commented Calvin,<sup>360</sup> especially in "the family of Cain." Cf. Genesis 4:17-22. For their "invention of arts...is a gift of God by no means to be despised.... It is truly wonderful that this race, which had most deeply fallen from integrity, should have excelled the rest of the posterity of Adam in rare endowments.... The sons of Cain, though deprived of the Spirit of regeneration, were yet endued with gifts of no despicable kind....

"We see, at the present time, that the excellent gifts of the Spirit are diffused through the whole human race.... The liberal arts and sciences have descended to us from the heathen. We are indeed compelled to acknowledge that we have received astronomy...and philosophy, medicine and the order of civil government, from them. Nor is it to be doubted that God has thus liberally enriched them with excellent favours, [so] that their impiety might have the less excuse."

In his *Institutes of the Christian Religion*, Calvin added:<sup>361</sup> "There are most excellent blessings which the Divine Spirit dispenses to whom He will, for the common benefit of mankind." Among such "blessings" Calvin specifies the gifts received by "ancient lawgivers" and "the philosophers" and "those who drew up rules for discourse" and those involved in "the cultivation of the medical art." He then concluded that "their example should teach us how many gifts the Lord has left in possession of human nature -- notwithstanding of its having been despoiled of the true good."

To Calvin's above examples, also the additional gifts of marriage and celibacy should be added. Scripture calls them *charismata*<sup>362</sup> -- whether their recipients are regenerate or not.

Furthermore, on the one hand, some *charismata* -- such as election and everlasting life -- are "without repentance" or unwithdrawable.<sup>363</sup> On the other hand, yet other *charismata* -- such as the *charisma* of celibacy and the opposite *charisma* of marriage -- are retractable or at least to be disused whenever cardinal changes in one's marital status occur.<sup>364</sup>

It should also be noted that some *charismata* -- such as the *charisma* of faithfulness alias reliability, the *charisma* of marriage, and the *charisma* of celibacy -- are non-miraculous.<sup>365</sup> But other *charismata*, such as the sudden *charisma* of speaking in a language not previously known to the speaker -- even if not needing translation<sup>366</sup> -- were clearly miraculous.

The miraculous *charismata* -- such as the *charisma* of apostleship,<sup>367</sup> the *charisma* of direct revelatory prophesying,<sup>368</sup> the *charisma* of miraculous healings,<sup>369</sup> and the *charisma* of the miraculous kind of tongues-speaking<sup>370</sup> -- were only temporary. For they were all predestined to be fulfilled by, and to disappear at the time of, the completion of the apostolic Scriptures (with the termination of the inscripturation of the Bible).<sup>371</sup>

Other *charismata*, however -- such as the *charisma* of presbyterial governments and the *charisma* of diaconal helps -- are very much permanently needed in the Church throughout all ages<sup>372</sup> till the very end of World History. So too are: the *charisma* of non-miraculous preaching from portions of Scripture (and especially from the now-completed Bible);<sup>373</sup> the

*charisma* of non-miraculous tongues-speaking in regularly-spoken languages;<sup>374</sup> and the *charisma* of non-miraculous tongues-interpretation into those languages.<sup>375</sup> Indeed, ONLY the apostolic charismata -- the *charismata* necessarily connected to the MIRACULOUS prophetic-apostolic era itself -- were temporary.

### **188. Miraculous tongues-speech distinct from non-miraculous tongues-speech**

The distinction between the obviously-miraculous kind of tongues-speaking in the Book of Acts and the (at least in some cases) apparently non-miraculous kind of tongues-speaking described as having taken place in Corinth, is made with great clarity in Holy Scripture itself. The former was sudden, and never previously learned. The latter was pre-meditated, and pre-learned. Yet throughout, the tongues-speakings in Acts were similar to those in Corinth -- in that they all took place in then-spoken and understandable human languages, and not in socially-meaningless babblings.<sup>376</sup>

It is true that some (Neo-)Pentecostals here appeal to Romans 8:26's "groanings" and to Second Corinthians 12:4's "paradise words" as their authority for their practices. However, such appeals here are spurious. For those very contexts disclose that the Biblical phenomena are "groanings with canNOT be UTTERed" -- and "UNspeakable words which is is NOT LAWFUL for a man to utter."

Too, in First Corinthians 13:1, note that Paul does not say that any of the Corinthians or even he himself actually had or ever could speak in the "tongues of angels." Nor does he as much as claim that there are angelic languages. However, if there are 'angel-languages' -- they would be just as non-ecstatic and coherent 'language systems' as are earthly human national languages.

Indeed, they would have to be -- precisely in order to be accessible to at least some human beings either in this life or in the next (or both). For in First Corinthians 13:1, the genitives "of men" and "of angels" are both controlled by the same noun "tongues." Also elsewhere in Scripture, angels are described as intelligently conversing with one another and with man -- but only in a non-ecstatic and rational mode of communication. See: Isaiah 6:3; Daniel 8:13-17; 9:21f; 12:5f; Matthew 1:20f; Luke 2:10f; 2:13f; 24:4-7; *etc.*

Moreover, in First Corinthians 13:1, Paul only says: "Even if I were to speak in all the languages of mankind -- and even in the 'languages of angels' [*sic*]." Even if angels really do speak in 'tongues' -- they would do so in heavenly language(s) which would never cease.

But even so, this would have absolutely no bearing on the very different earthly languages being spoken in the congregation at Corinth in the middle of the first century A.D. For we are clearly told that, regardless as to when, those languages would cease. First Corinthians 13:8.

Such 'angelic heavenly language(s)' would, according to Romans 8:26, be unutterable (*alalētois*) by human beings<sup>377</sup> -- and therefore altogether unlike the obscure mutterings of many (Neo-)Pentecostals. Furthermore, in First Corinthians 13:1, Paul's Greek word *a-lal-*

*azon* is best translated "chattering" -- and the expression best translated: "like a chattering cymbal." This certainly seems to be a disapproving Pauline word-play on untranslated congregational "chatterings" or 'tongues-speakings' or *glōssas lalein*.

Both the tongues-speakers in Acts as well as those in Corinth apparently understood what they were saying.<sup>378</sup> Yet there are also clear distinctions between the way in which foreign languages were miraculously spoken in the Book of Acts, and the (at least in some cases) non-miraculous foreign tongues later spoken in Corinth. What are those distinctions?

The foreign languages spoken miraculously in the Book of Acts, involved entire groups of people (and not just some individuals). They occurred suddenly. They were unexpected even by the tongues-speakers themselves.<sup>379</sup>

In the Book of Acts, the tongues were immediately and clearly understood by the tongues-listeners<sup>380</sup> -- and therefore did not need to be translated. Indeed, no translators are ever mentioned as regards the tongues-speakings in the Book of Acts.

However, the (at least in some cases) non-miraculous foreign languages spoken in Corinth, involved not entire groups but only individuals. These kinds of tongues at Corinth were deliberately planned and clearly understood by the cosmopolitan tongues-speakers but not by the tongues-listeners.

The Corinthian tongues-speakers themselves understood their own tongues-speakings.<sup>381</sup> Yet those tongues-speakings at Corinth were not at all (without translation) accessible to the listeners.<sup>382</sup>

Accordingly, those kinds of "Corinthian tongues" needed to be translated -- for the benefit of the uncomprehending listeners.<sup>383</sup> For without such translation, those foreign tongues were useless and unedifying.<sup>384</sup>

So all of the tongues-speaking in Acts, was miraculous. Some of the tongues-speaking (and of the other listed charismatic gifts) in Corinth, was still (at that pre-70 A.D. time) miraculous. And all of those speakings in tongues, were rational.<sup>385</sup>

Many of the Corinthian tongues-speakings (and other listed charismatic gifts), however, were not miraculous even when First Corinthians was being written. And none of the Corinthian tongues-speakings (and other listed charismatic gifts) was miraculous after the completion of Scripture. First Corinthians 13:8-12 *cf.* Revelation 22:18*f.*

The distinction between the miraculous and the non-miraculous kinds of tongues-speakings, is further evidenced by the apparent cessation of all of the various sorts of miracles at the end of the apostolic age. For miracles (including even the miraculous kind of tongues-speakings) apparently all ceased at the time of the completion of the writing-down of the last miraculous revelation in the last book of the Bible. The same applies, *mutatis mutandis*, to the similar distinction between temporary miraculous healing and ongoing non-miraculous healing (whether with or whether without medication), *etc.*

### **189. Tele-ological con-summation of the miraculous "apostolic" *charismata***

The First Corinthians 4:6-9 Apostles, were the "last Apostles" of the Christian Church. Consequently, the First Corinthians 12:28 apostleship was eschatologically and teleologically significant.

It was not to continue much longer than the completion of the "apostolic writings" now found in the (apostolic) books of the New Testament. For the apostleship was not to continue after the death of all of those first-century Apostles (who had been taught personally by the Lord Jesus Christ Himself).

The same applies to the continuation of 'apostolic' prophecies and 'apostolic' miraculous tongues-speakings and 'apostolic' miraculous healings. For all of these -- though not limited to the Apostles alone -- were nevertheless signs confined to apostolic circles, and certainly limited to the apostolic age alone.

As Paul the last and greatest of all the Apostles himself insisted under the infallible inspiration of the Holy Spirit: "Prophecies...shall stop...; tongues-speakings...shall cease...[; and miraculously-acquired] knowledge shall vanish away...when that which is perfect has come.... When I became a man, I put childlike ways behind me."

Also miraculous *charismata* would soon be put away. After Paul's approaching death, only perfect glory awaited him. So consequently, on or before the death of that last Apostle, all of those apostolic miracles ceased.<sup>386</sup>

### **190. Temporary and permanent charismatic gifts of the Holy Spirit**

The distinction between the temporary and the permanent *charismata* noted above, needs to be examined further. We submit that the temporary *charismata* -- such as that of apostleship, that of revelatory prophesying, and that of miraculous tongues-speaking -- disappeared with the Apostles (who had to have known Christ and also to have seen Him after His resurrection).<sup>387</sup>

These temporary *charismata* were indeed very important means of revelation before the final inscripturation of the apostolic New Testament. But they certainly seem to have ceased after the completion of the writing down of the whole Bible (as the Apostles' permanent testimony).<sup>388</sup>

For the completed Bible is now the only special revelation from God to man needed by the Church in all ages.<sup>389</sup> Consequently, not more apostolic healings or fresh prophetic utterances should now be expected -- or tolerated.

### **191. The cessation of the temporary charismatic gifts of the Spirit**



Soon after the inauguration of the New Testament, the foundational gifts (such as those of the apostleship and of prophesying and of the various apostolic miraculous gifts) -- all finished serving their purposes.<sup>390</sup> Such now-ceased miraculous apostolic gifts included that of suddenly speaking in other languages never previously learned by the speakers concerned.

The Apostles themselves needed to have seen and to have known the incarnate and risen Saviour personally.<sup>391</sup> This could obviously no longer be done after the demise of both Christ and those Apostles themselves.

The same holds true of the miraculous apostolic gift of tongues-speaking described in the Book of Acts.<sup>392</sup> This miraculous gift of tongues-speaking has ceased, and needs to be distinguished from the ongoing non-miraculous gift of tongues-speaking.<sup>393</sup> That latter gift is simply the still-continuing phenomenon of Spirit-empowered multilingual ability.<sup>394</sup>

The miraculous apostolic gifts, then, all ceased together with the disappearance of the foundational Apostles.<sup>395</sup> For, as Rev. Dr. George Smeaton wrote in his book *The Doctrine of the Holy Spirit*: "**The supernatural or extraordinary gifts were temporary, and [were] intended to DISAPPEAR when the Church should be founded and the inspired canon of the Scripture CLOSED. For they were an external proof of an internal inspiration.**"<sup>396</sup>

## **192. Real miracles ceased as soon as the Holy Bible was completed**

Miracles ceased soon after the Calvary inauguration of the great epoch of the New Testament.<sup>397</sup> Of course, the Lord God's WONDERFUL WAYS (of regeneration *etc.*) and REMARKABLE GUIDANCE and VERY SPECIAL PROVIDENCE -- which some would inaccurately call "miraculous" -- will always operate in the lives of believers.<sup>398</sup> Not so, however, true miracles.

For all REAL miracles apparently ceased with the miraculous and apostolic and final inscripturation of Christ's Revelation to the Apostle John (as the last book in the New Testament). From that time onwards, "if any man shall add [**even new miracles**] unto these things [recorded in Christ's book of Revelation], God shall add unto him the **plagues** written of in this book."<sup>399</sup>

This writing-down or inscripturation of the whole Bible, was completed by the Apostles and their secretarial agents -- probably before the A.D. 70 destruction of the temple in Jerusalem (and at any rate before 97 A.D.).<sup>400</sup> Already ever since Calvary, that temple was ceasing progressively more and more to be a means of special revelation.<sup>401</sup> Indeed, it seems that also all other kinds of extra-scriptural revelation -- including all the various kinds of miracles -- were then similarly petering out.<sup>402</sup>

For Post-Pentecost miracles (as opposed to pseudo-miraculous deceptions) were essentially "the signs of an Apostle." Those signs were then reaching their final fulfilment and cessation at the completion of the Apostle John's writing-down of the last of the sixty-six books of the Holy Bible.<sup>403</sup>

### **193. Temporary miracles and Apostles now superseded by Holy Scripture**

From surviving documents, it can be demonstrated historically that real miracles disappeared early in the life of the Christian Church.<sup>404</sup> Indeed, real miracles are last encountered no later than the ministry of the Apostles. And the miracles in that apostolic ministry terminated upon the completion of the inscripturation of God's special revelation in the New Testament Scriptures (as the last miracle ever divinely recorded to have occurred).<sup>405</sup>

Indeed, already First Corinthians<sup>406</sup> -- written around A.D. 53 -- seems to have foreshadowed the soon cessation of miracles. It suggests they would fail and cease and vanish away -- upon the completion or perfecting of the Lord's special revelation shortly thereafter.

Again, the *Epistle to the Hebrews*<sup>407</sup> -- written probably around A.D. 64 or rather soon thereafter -- seems to say that miracles had almost ceased even at that time. For it refers back to the "signs and wonders and...various miracles and gifts of the Holy Spirit" which had been demonstrated to those who had themselves heard the Lord Jesus Christ Himself at the time when He first began to speak about such matters.

Indeed, just like the old covenant itself, those miracles of Christ Himself which were witnessed by His Apostles -- as well as the miracles He then commissioned also them to perform -- were soon destined to disappear. "That which keeps on decaying and growing old" then -- was soon "ready to vanish away." It certainly did -- at the destruction of the temple in 70 A.D. Hebrews 8:13 *cf.* 12:27f & 13:10-14 with First Corinthians 13:8f.

Also around A.D. 64, the Apostle Peter was inscripturating his last extant writing. Indeed, in that *Second Epistle* of his, he himself infallibly told his immediate addressees (and by implication also us) to attach "MORE" significance to "SCRIPTURE" (written by both himself and by others) than to MIRACLES -- including even the miracles PREVIOUSLY performed by the Lord Jesus Christ Himself.<sup>408</sup>

Just a few years after that, the Bible was completed. That occurred at the Apostle John's dire warnings that God Himself would curse anyone who added anything to or subtracted anything from that blessed Book.<sup>409</sup> THE END!

The fact is, "the signs of an Apostle were [past tense] wrought...in signs and wonders and mighty deeds."<sup>410</sup> To strengthen the Church thereafter, sufficient apostolic exhortations were "written" down and finally inscripturated into what we now call the New Testament.<sup>411</sup>

For the final apostolic miracle was the Apostle John's infallibly writing down the Book of Revelation. That finished off the inscripturation of the entire Bible -- before he too died as the last-surviving of the Apostles.<sup>412</sup>

In this way, of all of the various kinds of divine revelations, the miraculously-revealed Bible -- and only the Bible -- was, when completed, left behind here on Earth. Thus, Holy Scripture alone is the last and only permanent apostolic monument to the miracles of both the Biblical era and also the apostolic age.<sup>413</sup>

#### **194. Summary: apostolic offices and gifts ceased in the apostolic age**

We have seen that Christ's miracles were more spectacular and frequent than those of His Apostles. Moreover, the latter word (*Apostoloi*) refers to a number of just twelve officers whom Jesus Himself sent forth (*apesteilen*).

All these Apostles must previously have been acquainted with the others. They needed to have witnessed Christ's resurrection personally. They all had the same type of ministry. They were to number no more than a dozen at any one time.

Their authority -- final, officially infallible, uninheritable and unperpetuable -- is now enshrined solely in the apostolic Scriptures. Indeed, their ability to confer miracle-working powers upon their own immediate converts -- could not itself further be transferred from and by the latter to yet others.

All the Apostles were called by Christ Himself, and ordained only by Him or by other Apostles. Each had the ability to perform irrefutable signs and wonders. Not other Christians but the Apostles alone could confer miraculous gifts. Indeed, the Apostles were clearly distinguished from all other Ruling Officers in the Early Christian Church.

Not other Christians but Apostles and Prophets alone, though not impeccable, always taught infallibly. Apostles and Prophets were temporary -- and clearly distinct from permanent officers. For the former alone were foundational for and in the Christian Church.

The great Protestant Reformer Calvin recognized this in his *Institutes of the Christian Religion*. He did so too in his commentaries on First Corinthians (12:8 & 12:28) and Ephesians (2:20 & 4:11).

So too did John Knox, in the declarations of his *First Book of Discipline* that "miracle is ceased" and God "ceases to illuminate men miraculously...as He did the Apostles and others in the Primitive Kirk." Melville's *Second Book of Discipline* says "the Office of the Apostle...and of the Prophet...now have ceased in the Church."

So too does the Westminster Assembly's *Form of Presbyterial Church-Government*. That should be read alongside the other statement at the beginning of the *Westminster Confession* that all of the various kinds of revelation prior to the completion of the Bible, have "now ceased."

Puritans such as Barrow, Sibbes, Watson, Goodwin, Bunyan, Owen and Flavel all agreed that miracles ceased during the apostolic age. So too did later Theologians such as John Macpherson and Abraham Kuyper Sr. Also Dr. Martyn Lloyd-Jones taught that there "never can be or has been a successor to the Apostles." And the modern Lutheran Professor Judisch rightly insists that the miraculous gifts were last authenticated and distributed only by the Apostles.

The real meaning and significance of miracles when they occurred, was to authenticate Pre-Biblical revelations from God. Roman Catholicism claims to produce regular miracles in

the alleged transubstantiation she professes occurs at her masses, but Calvinism's view of the Lord's Supper asserts the real presence of Christ in His Spirit there without miracle. Thus the Presbyterian Rev. Professor-Emeritus N.T. Barker.

Some *charismata* are found among unbelievers, while others are confined only to Christians. Some are unwithdrawable. Others are retractable, or disusable. Some are non-miraculous, but others miraculous. The latter -- including apostleship, prophesying, miraculous healings and also miraculous tongues-speaking -- clearly terminated at the end of the apostolic age.

Miraculous tongues-speech was linguistic and not ecstatic. While it lasted, it was quite distinct from the ongoing non-miraculous ability of some to speak or to interpret different languages. The miraculous 'apostolic' *charismata* were all teleologically replaced by more 'perfect' revelation, at the time of the death of the last Apostles. Such temporary *charismata* then failed, ceased, and vanished away. According to authorities such as Professor Smeaton, this occurred when "the inspired canon of the Scripture closed."

This means that temporary Apostles and their various apostolic miracles all ceased at the completion of the Bible. First Corinthians 4:6-9 & 13:8-12; Second Corinthians 12:12; Hebrews 1:1f & 2:3f; Second Peter 1:16-21 & 3:15f; Revelation 1:1-19 & 22:7-19. Till Christ returns -- miracles have ended!

## **PART IV: NO PATRISTIC EVIDENCE MIRACLES WERE ALSO POST-APOSTOLIC**

### **195. No Early Church Fathers claim to have witnessed post-apostolic miracles**

We have seen that miracles passed away at the completion of the apostolic Scriptures -- before all of the Apostles themselves had passed away. There is no post-apostolic patristic authority who ever claimed himself to have witnessed the occurrence of miracles since the death of John the last-surviving Apostle.<sup>414</sup> This is attested by the "miracle-less" silence of: the A.D. 100 *Didachē*; the 140 Papias; the 170 Theophilus of Antioch; the 180 Athenagoras; the 185 Irenaeus; the 200 Minucius Felix; the 225 Clement of Alexandria; the 230 Origen; the 397 Chrysostom; and the A.D. 398*f* Augustine; *etc.*

It is quite true that the A.D. 150*f* heretic Montanus and his fanatical followers claimed to be able to exercise miraculous powers. But this claim was never substantiated, nor conceded to be factually correct, by Montanus's consistently-Christian adversaries.<sup>415</sup>

In **at least** one respect, Montanus was a false-prophet. For, despite all Montanistic predictions, Christ did not fulfil the indeed-Biblical promise of His second coming -- by visibly descending on the Montanistic capital of Pepuza in Phrygia in the third century A.D. (as Montanism had falsely foretold).

The 'Apostolic Fathers' were those who had all known at least one Apostle personally -- and who all wrote their own non-canonical writings just before or right after the last Apostle died. The great Princeton Presbyterian Professor Rev. Dr. Benjamin B. Warfield even observed: "The writings of the so-called Apostolic Fathers contain **no** clear and certain allusions to miracle-working or to the exercise of the supernatural charismatic gifts CONTEMPORANEOUSLY with the Apostolic Fathers THEMSELVES."

Moreover, continued Warfield: "There is little or no evidence at all for 'miracle-working' during the first fifty years of the Post-Apostolic Church. It is slight and unimportant for the next fifty years. It grows more abundant during the next century [the third]. And it becomes abundant and precise only in the fourth century -- to increase still further in the fifth and beyond."<sup>416</sup>

**Only one proper conclusion can be drawn from these facts. It is the conclusion -- that unsubstantiated and apocryphal claims that miracles were then still occurring even after the apostolic age, were totally non-existent for the first fifty years.**

Indeed, such claims were very slight also during the next half-century. Even after that, they increased only gradually. Yet from the fifth century onward, they multiplied dramatically.

But that was only after the commencement of the Middle Ages, when the Church was invaded with neo-paganism and then became infested especially with a syncretism which fused

Paganism and Christianity. However, that occurred only after the lapse of many centuries since the cessation of the apostolic miracles.

### **196. No miracles for long after the apostolic age, according to all extant records**

There are indeed a few general references to 'prophecy' in the *Didachē* -- and also in Justin Martyr, Irenaeus, and Origen. In some places, those references are obviously describing the operation of prophetic gifts way back during the apostolic age. In other places, the references do not specify the age concerned. However, such sources do not claim nor establish that anyone was still receiving those prophetic gifts also during post-apostolic times.

There is no persuasive indication from patristic sources -- that true miracles ever continued after the time of the Apostles and their closing of the canon of the New Testament. Indeed, at a later stage, we shall present much evidence AGAINST this misrepresentation -- evidence taken from the Apostolic Scriptures, the Early Church Fathers (from Origen through Augustine and even till Gregory the Great), John Calvin, John Owen, Matthew Henry, Jonathan Edwards, George Whitefield, Conyers Middleton, Bishop Kaye, J.H. Bernard, Buchanan, Spurgeon, Dabney, Schaff, Kuyper, Warfield, Bavinck, John Murray, Skilton, Pink, Reymond, Gromacki, and Judisch, *etc.*

At this present point, however, we wish to quote from the Early Church Fathers only to prove only one proposition. This is the proposition -- that there is NO persuasive patristic evidence FOR true miracles having occurred during the POST-apostolic age.

First, we shall again point to the Apostles' own testimony. Second, we shall point to the writings of the Apostolic Fathers. Third, we shall discuss the contrary claims of early sectarians and heretics. Fourth, we shall show how those heretics were refuted by the Early Christian Apologists. Fifth, we shall cite the Early Christian Anti-Gnostics. Sixth, we shall refer to the Alexandrian Fathers. And last, we shall point to the Post-Nicene Heavyweight Theologians from Athanasius through Jerome and Augustine.

### **197. According to the Apostles, no post-apostolic miracles would occur**

We have already seen that the cessation of miracles during the first century A.D. was already predicted by Daniel<sup>417</sup> and by Zechariah<sup>418</sup> (even before the incarnation of Christ). We have also seen that Mark (as the secretary of the Apostle Peter), stated that only those preached to by the Apostles personally would themselves perform miracles.<sup>419</sup> Indeed, we have further observed that also Luke corroborates this<sup>420</sup> -- and so too the Apostle Paul.<sup>421</sup>

Moreover, we also saw that the Apostle Paul stated around A.D. 53 -- that miracles would cease when God's complete revelation ("that which is perfect") had come.<sup>422</sup> Indeed, he also stated just a couple of years later that miracles "were" the "signs of an Apostle."<sup>423</sup>

Finally, we saw that by A.D. 64f., these former miraculous revelations had previously been witnessed prior to that date -- when performed by those [the first Apostles] who had

received revelation directly from the Lord Jesus Himself.<sup>424</sup> Indeed, there is overwhelming evidence from the apostolic New Testament itself that both the apostolic offices and the accompanying miraculous gifts all ceased during the apostolic age<sup>425</sup> and even with the completion of the Bible before the death of the Apostle John.<sup>426</sup>

### **198. No extant miracles in the writings of the Apostolic Fathers**

The Apostolic Fathers are the earliest non-apostolic Christian Writers of the Apostolic and the Post-Apostolic ages. They are all reputed to have known while adults (or at least to have met while children) one or more of the Twelve Apostles. And they are all reputed themselves to have been born before and certainly still to have been alive after the "last Apostles" died.<sup>427</sup>

It is convenient to distinguish the Earlier Apostolic Fathers from the Later Apostolic Fathers. The former started writing before A.D. 110. The extant writings of the latter, all date apparently from after that year. In addition, also knowledgeable Non-Christians at that time wrote about the practices and beliefs of Christians during the period of the Apostolic Fathers.

The Earlier Apostolic Fathers include: the writer(s) of the *Didachē* (or 'The Teaching of the Twelve Apostles'); Clement of Rome; the writer of the *Epistle of Barnabas*; and Ignatius. Between the Earlier Apostolic Fathers and the Later Apostolic Fathers, one finds also the A.D. 110 Pagan Roman Pliny's *Letter to Emperor Trajan* about the worship of the Early Christians. Thereafter follow the Later Apostolic Fathers -- including: Quadratus, Polycarp, the writer of the *Epistle to Diognetus*, the *Shepherd of Hermas*; and Papias.

Because of their direct link with the Twelve Apostles themselves, the **silence** of the Apostolic Fathers about any **ongoing** miracles after the decease of the Apostles at the end of the apostolic age -- is very important. For also even the Earlier Apostolic Fathers were **not** silent on many other important matters -- such as: the Almighty Triune God Himself;<sup>428</sup> the Natural Order;<sup>429</sup> the Ten Commandments;<sup>430</sup> the Holy Scriptures;<sup>431</sup> Christ's Person and Work for Christians;<sup>432</sup> Justification by the grace of the Holy Spirit through Faith;<sup>433</sup> Baptism;<sup>434</sup> the Lord's Day;<sup>435</sup> the Lord's Prayer;<sup>436</sup> the Lord's Supper;<sup>437</sup> Prayers for specific persons;<sup>438</sup> the Importance of Good Works;<sup>439</sup> Ongoing Repentance;<sup>440</sup> Biblical examples of sanctification;<sup>441</sup> Support for Special Church Officers;<sup>442</sup> Hospitality toward Christian Strangers;<sup>443</sup> the Dangers of Schisms;<sup>444</sup> Warnings against the many false-prophets and pseudo-miracles;<sup>445</sup> Martyrdom;<sup>446</sup> Christian Vigilance;<sup>447</sup> the Resurrection;<sup>448</sup> and Christ's final return.<sup>449</sup>

The silence of the Apostolic Fathers concerning ongoing miracles constitutes very strong evidence indeed that all miracles really did cease. That would have occurred either during or at the end of the previous apostolic age itself.

There does not appear to be any trace at all of extant or ongoing miracles in Clement of Rome, the *Epistle of Barnabas*, Ignatius, Pliny's testimony, the *Shepherd of Hermas*, or Polycarp. Indeed, the references to 'prophesying' in the *Didachē* and to 'miracles' in Papias --

as we shall see below -- were clearly referring to earlier occurrences during the apostolic age itself.

### **199. The *Didachē*: only apostolic-age "Prophets" spoke "in the Spirit"**

The *Didachē* or 'The Teaching of the Twelve Apostles' was known possibly to the A.D. 185 Irenaeus and the A.D. 190 Clement of Alexandria,<sup>450</sup> and definitely to the A.D. 324<sup>f</sup> Eusebius<sup>451</sup> and the A.D. 328<sup>f</sup> Athanasius.<sup>452</sup> Subsequently lost but later again rediscovered in 1873 A.D.,<sup>453</sup> the *Didachē* has generally and very credibly been regarded as having been written somewhere between 50 and 120 A.D.<sup>454</sup>

Clearly, the *Didachē* itself presents the Apostles as still being alive at the time it was describing.<sup>455</sup> For this reason, its references also to "Prophets" who "speak in the Spirit" should be regarded as legitimate observations about the apostolic age itself. Such constitute eye-witness accounts contained in a non-canonical document contemporary (or nearly contemporary) to those very events themselves.

It is to the apostolic age itself that the *Didachē* refers. Now it was either during or right after that apostolic age, that this 'Teaching of the Twelve Apostles' -- according to its own internal evidence -- was itself written.<sup>456</sup> Thus, it is not referring to the post-apostolic age.

### **200. The *Didachē* distinguishes apostolic "Prophets" from "false-prophets"**

Says the *Didachē*: "Concerning the Apostles and Prophets, according to the decrees of the Gospel [*cf.* Matthew 10:20] -- thus do! Let every Apostle that comes to you, be received as in the Lord.... And every Prophet that 'speaks in the Spirit' -- you shall neither try nor judge." *Cf.* First Corinthians 12:1 and 12:3 and 14:1,3,31.

"But not everyone that [allegedly] 'speaks in the Spirit' is a **Prophet** -- but only if he holds to the 'Way of the Lord'"<sup>457</sup> alias the **Ten Commandments** (so defined in the *Didachē* itself).<sup>458</sup> "Therefore, from their 'ways' shall the 'false-prophets' and the [true] Prophet be known."<sup>459</sup>

Consequently, according to *The Teaching of the Twelve Apostles* -- even in the apostolic age itself not everyone that CLAIMED to 'speak in the Spirit' was necessarily a true Prophet. *Cf.* Second Corinthians chapters eleven and twelve. And Christians, says the *Didachē*, were to see to it that nobody caused them to err from the 'Way of the Lord' alias God's Ten Commandments.<sup>460</sup> Indeed precisely such an error would brand a person as being a false-prophet. *Cf.* Matthew 7:12-27 & 24:4<sup>f</sup>,11,24 and Second Peter 2:1-4<sup>f</sup> *etc.*

### **201. The *Didachē* makes no mention at all of ongoing miraculous tongues-gifts**



It is remarkable that 'The Teaching of the Twelve Apostles' -- in giving instructions for Christian worship,<sup>461</sup> and while indeed referring to the prophesyings 'in the Spirit' of the Prophets during the apostolic age -- does not at all refer to the occurrence either then or later of any [other] true miracles, such as remarkable cures allegedly received in apostolic or postapostolic 'healing services' *etc.* Yet it does warn against "magic arts"; "false-witnessings"; and "boastfulness"<sup>462</sup> -- and also as against "false-prophets" and "the world-deceiver" who would "do signs and wonders."<sup>463</sup>

It is not claimed by the *Didachē* that the messages of the apostolic Prophets were miraculous. All of them may well have been -- just as at least some of the messages of the New Testament Prophets mentioned in the Bible itself, indeed were. Yet the *Didachē* itself does not claim this.

Nor does the *Didachē* claim that the prophecies it does mention, were delivered 'in a tongue' alias a foreign language. Indeed, the Bible itself distinguishes the (colloquial) prophesyings of the apostolic age from the (linguistically-foreign) tongues-speaking of the apostolic age.

Quite frankly, *The Teaching of the Twelve Apostles* emphasizes not the special gifts of the Spirit -- but pure ethics (**the Ten Commandments**)<sup>464</sup> and pure doctrine (**the Sacraments, the Lord's Prayer, and Apostolic Teaching**).<sup>465</sup>

The *Didachē* has no teaching at all about miracles-as-such. Still less does it mention even the possibility of ongoing miracles. But it does -- very significantly -- close by warning its readers against "false-prophets and corrupters" and "the world-deceiver" who "shall" do false "signs and wonders"<sup>466</sup> or pseudo-miracles. Matthew 7:15-23; 24:4f,23f; Second Thessalonians 2:3,9,11; Revelation 13:3-14; 16:13f.

## **202. Clement of Rome condemns the Corinthians' previous "frenzies"**

Apostolic Father Clement of Rome seems to have been with Paul in Greece<sup>467</sup> and indeed to have been much acquainted with Corinth perhaps and even as early as 57 A.D.<sup>468</sup> This was just a few years after the Apostle Paul wrote his *First Epistle to the Corinthians*, instructing them about their use of miraculous gifts (while they lasted) and other charismatic gifts.<sup>469</sup>

Clement of Rome himself wrote at least one<sup>470</sup> *Epistle to the Corinthians* -- apparently around 68f -- or at any rate before 97 A.D.<sup>471</sup> There, referring back to the "full outpouring of the Holy Spirit" as a past event,<sup>472</sup> he spoke with sadness of the subsequent (although apparently by-then ceased) **Pseudo**-"Pentecostalism" at Corinth previously condemned by Paul himself.<sup>473</sup>

Like Paul before him, Clement too condemned "that shameful and detestable sedition" which had formerly corrupted the Church at Corinth. He said it had been "utterly abhorrent to the elect of God." He told that Corinthian Church it was something which "a few rash and self-confident persons **had** kindled to such a frenzy -- that your venerable illustrious name...**had** suffered grievous injury."<sup>474</sup>

Notice here Clement's words "**had** kindled" and "**had** suffered." These are past tenses - and suggest cessation of such a "**frenzy**" in the Corinthian Church **before** his A.D. 68*f Epistle*.

The fact is that the "**full** outpouring of the Holy Spirit **was** upon" all of the Christians in Jerusalem -- from the very beginning of the New Testament Church. Thus, "a profound and abundant peace **was** given to them" -- once and for all. Clement of Rome knows of no repetition of this -- but only of a later Corinthian imitation of this in a bogus "frenzy."

Now the "**full** outpouring of the Holy Spirit" on Pentecost Sunday continued to redound to the benefit also of the Corinthian in spite of the ongoing re-pagan-izing "frenzies"<sup>475</sup> of a noisy segment within the Church at Corinth even during the apostolic age. For in fact, those "frenzies" were hangovers of Pre-Christian pagan ecstasies which clung to some of the Corinthians -- pagan ecstasies which they had neglected to relinquish when they had joined the Church. First Corinthians 12:1-3 *cf.* First Kings 18:25-29 and Matthew 6:7 with Revelation 2:2 & 2:20.

### **203. Clement: the Corinthians had now recovered from their previous disorder**

The previous<sup>476</sup> post-pagan "disorder in the Church of Corinth"<sup>477</sup> had now, even before Clement wrote to them, been replac-ed by the godly-Christian order advocated in and required by First Corinthians 14:23-40. For, wrote Clement, "the Ministers of the grace of God have, by the Holy Spirit, spoken about repentance."<sup>478</sup>

Indeed, explained Clement, "the Holy Spirit says: 'Let not the wise man glory in his wisdom!'"<sup>479</sup> On at least three subsequent occasions,<sup>480</sup> Clement repeatedly introduced quotations from Scripture with the formula: "The Holy Spirit says." Indeed, the Christian -- stated Clement -- should learn to say with David: "Do not take Your Holy Spirit from me!" and "Establish me by Your governing Spirit!"<sup>481</sup>

For "the Spirit of the Lord" is "a candle searching the secret parts of the belly" and "a Searcher of the thoughts and desires." Because we belong to God and "His Breath is in us" -- Christians should train their wives and children<sup>482</sup> to follow God's Spirit-given Decalogue.<sup>483</sup>

God's Spirit is everywhere.<sup>484</sup> So, when the Spirit moved -- said Clement -- the "disorder"<sup>485</sup> ceased. *Cf.* Genesis 1:2 with 1:31.

### **204. Clement: heed Spirit's utterances in the Bible -- and not in ecstasies!**

Clement next reminded the Corinthians that "the Apostles have preached the Gospel to us from the Lord Jesus Christ.... Christ therefore was sent forth by God; and the Apostles by Christ. Both of these things which were done, then, were done in an ORDERLY way." First Corinthians 14:14.

For first, the Apostles were "established in the Word of God. With full assurance of the Holy Spirit, they went forth proclaiming that the Kingdom of God was at hand. And thus, preaching throughout countries and cities -- having first proved them by the Spirit, they appointed the firstfruits [of their labours] to be Overseers and Deacons."<sup>486</sup>

Clement indeed recalled how "the blessed Apostle Paul...under the inspiration of the Spirit...wrote" his Biblical *First* and also his *Second Epistle to the Corinthians*.<sup>487</sup> Never once, however, did Clement encourage the Corinthian Christians to engage in the ecstatic utterances which had long characterized many of the Pagans in that heathen city of Corinth.

Like Paul before him, also Clement reminded those converted from Paganism in that city: "You were Gentiles, carried away unto those dumb idols -- even as you were being led [astray]. Therefore, I want you to understand that nobody speaking by the Spirit of God -- keeps on called Jesus accursed!" First Corinthians 12:2-3.

For it was from that iniquitous international ghetto of pagan and ecstatic fertility cults<sup>488</sup> in Corinth, that some Christians had previously been infected with pagan glossolaly. Such latter activity had in some cases continued, even after those infected had become members of the local church. But that infection had then been healed in them -- before the time of Clement's *Epistle*.

#### **205. Clement: the Corinthians should have no confidence in their tongues**

Nowhere does Clement even mention any possibility of an ongoing occurrence of miracles at Corinth. Still less did he encourage the Corinthian Christians to expect or to seek them. Indeed, he did not mention even the ongoing use of real foreign languages. Still less did he countenance the employment of non-communicational ecstatic tongues -- either in public, or in private.

To the contrary, Clement rather urged the Corinthians: "From the scourge of the tongue, He will hide you!"<sup>489</sup> "Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue!"<sup>490</sup> "Behold, I will bring forth to you the words of My Spirit -- and I will teach you My Speech!"<sup>491</sup> "And may my God Who seeth all things and Who is the Ruler of all spirits," Clement concluded, "grant to every soul that keeps on calling upon His glorious and Holy Name: faith, fear, peace, patience, long-suffering, self-control, purity and sobriety!"<sup>492</sup>

Hence -- may my God grant the inward and permanent fruits of His Spirit! Not -- may God grant anew the then-extinct though spectacular miraculous *charismata*! And still less -- may you continue with your pre-Christian and Pagan pseudo-miracles!

#### **206. Epistle of Barnabas: Christ performed miracles -- previously!**

Perhaps around 100 A.D.,<sup>493</sup> an epistle was written which the A.D. 190 Clement of Alexandria<sup>494</sup> and the A.D. 230 Origen<sup>495</sup> later attributed to the Barnabas mentioned in the Bible.<sup>496</sup> Before the Alexandrine Clement, however, nobody had made that attribution.<sup>497</sup>

Eusebius in his day (A.D. 324f) rightly rejected<sup>498</sup> not the historical accuracy but indeed the canonicity of that so-called *Epistle of Barnabas*. For it is clear the epistle was written after the "canon-sealing"<sup>499</sup> A.D. 70 destruction of Jerusalem -- to which the epistle even refers.<sup>500</sup>

Before then, however, Christ Himself -- says the epistle -- previously did "great miracles and signs, when He preached [past tense] to Israel"<sup>501</sup> before later extending His mercy also to the Gentiles.<sup>502</sup> The language of the epistle thus implies that "great miracles and signs" had occurred not after but certainly before the destruction of Jerusalem.

### **207. Epistle of Barnabas: the 'right way' is not magical, but ethical**

It is not in ongoing miracles, and still less in ecstatic utterances, but rather in "the divine fruits of righteousness" within Christians -- that the *Epistle of Barnabas* perceived how indeed "the Spirit had been poured forth."<sup>503</sup> For this is the 'Way of Light':

"You shall be simple in heart -- and rich in [the] Spirit!.... You shall not forsake the Commandments of the Lord!"

The *Epistle of Barnabas* condemned especially the abuse of the tongue. "You shall not let the Word of God issue from your lips with any kind of impurity! ... You shall not take the Name of the Lord your God in vain! ... You shall not be hasty in your tongue! ... You shall not be of double tongue"<sup>504</sup> -- perhaps meaning overly "talkative."<sup>505</sup> Clearly, the *Epistle* has no time for talkative glossolalists!

For the 'way of darkness' is that of "idolatry..., deceit..., magic..., falsehood..., evil-speaking."<sup>506</sup> It is the way leading toward the advent of Antichrist "the wicked prince" -- with his "great signs and wonders."<sup>507</sup> Indeed, it is "the way of eternal death with punishment."<sup>508</sup>

Clearly, then: the age of pseudo-miracles certainly continues. For the 'way of darkness' is an unethical one -- a way of magic. However, the age of true miracles has past. For the continuing decalogical 'Way of Light' is one of unmagical ethics.

### **208. Ignatius: those in the Church of Ephesus must stay full of the Spirit**

Ignatius of Antioch was a disciple of the Apostle John.<sup>509</sup> Writing around 105 A.D.,<sup>510</sup> Ignatius is reported<sup>511</sup> to have reminded the Ephesians -- *cf.* Ephesians 5:18 in the Bible -- that they, still being "full of the Spirit," should "do nothing according to the flesh but all things according to the Spirit."<sup>512</sup>

He so reminded the Ephesians because Ignatius had "heard of some who have passed in among you, holding the wicked doctrine of the strange and evil spirit.... That spirit which deceived the people, does not speak the things of Christ.... For he is a lying spirit. But the Holy Spirit does not speak His own things, but those of Christ."

However, the un-holy spirit "is lying, fraudulent, soothing, flattering, treacherous, rhapsodical, trifling, inharmonious, verbose."<sup>513</sup> Christians with the Spirit-gift of discernment (*cf.* First Corinthians 12:10c), need to use it. For, added Ignatius, "every one that has received from God the power of distinguishing, but yet follows an unskilful shepherd and receives a false opinion for the truth, shall be punished."<sup>514</sup>

Indeed, even at Christ's incarnation, "conjunction was seen to be mere trifling; and magic became utterly ridiculous."<sup>515</sup> For then, "every kind of magic was destroyed; and every bond of wickedness disappeared."<sup>516</sup>

### **209. Ignatius: no ongoing miracles were or are to be expected**

It is very remarkable that although Ignatius insisted the Holy Spirit works in "all the gifts" of the believers<sup>517</sup> (*cf.* First Corinthians 12:11), he gives no account of any ongoing miracles. Not only that, but there are not even any Ignatian expectations of the possibility of the occurrence of any post-apostolic miracles. For when sickness threatens, Ignatius does not look to miraculous healings and deliverances -- but to medication, and even to tribulation.

"Wounds," he says, are "healed with...plaster." Therefore the Apostolic Father Ignatius urged the Apostolic Father Polycrates to "mitigate violent attacks" of disease, "by gentle applications" of medication.<sup>518</sup>

Also, after telling the Smyrnaean Christians that he had surrendered himself "to death, to fire, to the sword and to wild beasts" rather than to deliverance by miracles -- Ignatius urged them (just as non-miraculously) to "care for the widow..., the orphan..., the oppressed..., the hungry..., [and] the thirsty"<sup>519</sup> -- even while urging them to "be strong...in the power of the Holy Spirit,"<sup>520</sup> by "being filled with the Holy Spirit."<sup>521</sup>

Ignatius totally ignored the very possibility of ongoing miracles. He is reputed<sup>522</sup> to have written: "From Syria even unto Rome, I fight with wild beasts.... I am being devoured by brute beasts...in the shape of men in whom [Satan] the merciless wild beast himself lies hidden and pricks and wounds me, day by day."

Then -- as if sensing his own impending death as the prey of wild animals when he would finally arrive in Rome<sup>523</sup> -- Ignatius wrote to the Romans: "Allow me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God.... From Syria even unto Rome, I fight with beasts both by night and day, being bound to ten leopards (I mean a band of soldiers)....

"I am the more instructed by their injuries [to me].... May I enjoy the wild beasts that are prepared for me... Let fire and the cross; let the crowds of wild beasts; let tearings, breakings and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful torments of the devil come upon me! Only let me attain to Jesus Christ!"<sup>524</sup>

Clearly, any notion of ongoing miracles for his deliverance was very far from the expectations of the Apostolic Father Ignatius. He knew he was not a miracle-prone Apostle<sup>525</sup> nor even a Prophet.

As he himself observed:<sup>526</sup> "The divinest Prophets liv-**ed** [note his past tense] according to Jesus Christ. On this account also they were persecut-**ed**" -- and not miraculously deliver-**ed** -- again past tense. *A fortiori* -- why should it go better with a Non-Apostle and a Non-Prophet such as the Apostolic Father Ignatius himself?

## **210. Ignatius: Christian worship devoid of miraculous tongues and healings**

It is very significant that the Apostolic Father Ignatius's supervisory instructions for worship are quite devoid of any references whatsoever to 'tongues-speakings' or to 'healing-services.' Thus in his *Epistle to the Ephesians*, for example, he wrote to them:<sup>527</sup> "You have been initiated into the mysteries of the Gospel.... Take heed, then, often to come together to give thanks to God and to show forth His praise!"

In his *Epistle to the Magnesians*, he wrote:<sup>528</sup> "Having come together into the same place -- let there be one prayer, one supplication, one mind, one hope in love and in joy undefiled!... Be not deceived with strange doctrines, nor with old fables which are unprofitable!"

Again, in his *Epistle to the Ephesians*, he wrote:<sup>529</sup> "Let every one of you keep the Sabbath in a spiritual way, rejoicing in meditation of the Law! Not in...dancing" in the 'spirit' (*sic*)! "Not in...plaudits" alias irrational hand-clappings, "which have no sense in them.... Let every friend of Christ keep the Lord's Day as a festival; as the resurrection-day; as the queen and chief of all the days!"

Truly, the Apostolic Father Ignatius's silence about tongues-speakings and healing-services is quite deafening. So too are his prohibitions here, against 'spirit-dancings' -- and irrational hand-clappings.

## **211. Pliny: no mention of miracles during Early Christian worship services**

About three years after the death of Ignatius, an important official communication was sent in 110 A.D.<sup>530</sup> from one Pliny to the Roman Emperor Trajan. Pliny, the Pagan Roman Governor of Bythinia,<sup>531</sup> was writing about the Christians who had been congregating together in that region (probably from at least A.D. 62 onward).<sup>532</sup>

Those Christians, wrote Pliny,<sup>533</sup> "were in the habit of meeting on a certain fixed day before it was light. Then they sang, in alternate verses, a hymn to Christ (as to a god) -- and bound themselves by a solemn oath not to do any wicked deed; never to commit any fraud, theft or adultery; never to falsify their word; nor deny a trust, when they should be called upon to deliver it up. After that, it was their custom to separate, and then to reassemble to partake of good food -- but food of an ordinary and innocent kind."

Pliny himself was quite used to pagan worship practices. Here he viewed the Early-Christian worship services from his own pagan perspective. For the Pagan Pliny here saw the worship of Early Christians as being overwhelmingly ethical: by virtue of their liturgical swearing to abide by God's Decalogue.

He did not perceive the worship of those Early Christians as being at all magical. For he did not record that they made any attempts to try and effect physical cures. Nor did he indicate they strived to emit ecstatic utterances in the way the Pagans themselves then pseudo-miraculously did.

## **212. Quadratus "heard" that the Apostles had healed and raised the dead**

Eusebius, in his famous A.D. 324f *Church History*,<sup>534</sup> readily admitted that Christ and His Apostles had indeed performed real miracles. Indeed, he even gave his readers a now-lost fragmentary excerpt to this effect: from the 124f A.D. writings of the Christian Apologist Quadratus.

Quadratus, insisted Eusebius, had "heard" the Apostles -- personally. For Quadratus himself, added Eusebius, was a "hearer of the Apostles" -- alias an "*auditor Apostolorum*."<sup>535</sup>

Explained Eusebius:<sup>536</sup> "Quadratus addressed a discourse containing an apology" -- alias a defence of the Christian Faith -- to the Pagan Roman Emperor Hadrian. There, Quadratus was clearly contrasting the then-ceased but true miracles performed by Christ (and His Apostles) -- with the yet-ongoing deceitful tricks or pseudo-miracles still epidemic in the time of Quadratus (and even today).

Stated Eusebius of Quadratus: "He himself revealed the early date at which he lived, in the following words: 'But the works of our Saviour were always present; for they were genuine.'" Here -- in Quadratus's word "they" -- the extinct yet remembered miracles of Christ and His Apostles were very much being contrasted against the extant pseudo-miracles of others.

Rev. Professor Dr. A.C. McGiffert of Cincinnati's Lane Theological Seminary made a shrewd suggestion about Quadratus's above fragment. "It allows us," he explained,<sup>537</sup> "to assume with some measure of assurance that an exposure of the pretended wonders of heathen magicians -- who were numerous at that time -- preceded this ocular proof of the genuineness of Christ's miracles."

Here, McGiffert was suggesting that Quadratus (in a now-lost passage) had first exposed the deceitful "pretended wonders of heathen magicians." Thereafter, in the different fragment actually preserved by Eusebius (and given in the last paragraph-but-one above) -- Quadratus went on to describe what McGiffert called "ocular proof of the genuineness of Christ's miracles."

By "ocular," McGiffert here meant that some persons themselves had actually 'seen' those miracles of Christ and His Apostles being performed. Those persons had then told Quadratus, who had himself heard about them thus.

Continues the preserved fragment of Quadratus (according to Eusebius):<sup>538</sup> "Those that were healed" by Christ and His Apostles, "and those that were raised from the dead...were seen not only when they were healed and when they were raised...and not merely while the Saviour was on Earth but also after His death." For even thereafter, they themselves "were alive for quite a while -- so that some of them liv-ed [**past tense**] even to our day."

By "our day" Quadratus here meant: right down to his own lifetime. That had probably started before A.D. 65f -- or about sixty years before he later wrote the above words around A.D. 125.

So, by that latter time, "some" healed by Christ and/or by His Apostles had died. And others soon would.

Yet although Eusebius said that the Christian Apologist Quadratus was a "hearer of the Apostles" -- he himself had evidently not personally seen any of the apostolic healings he reported. For he wrote he had merely learned about them, reliably, from those who had themselves been eye-witnesses thereof.

So Quadratus was born around 65 A.D., before true miracles ceased at the completion of the Bible around 70 A.D. When still a boy, he "heard" the Apostles -- and (later?) learned about miraculous healings performed by Christ and His Apostles. He learned this from survivors who had themselves been healed, and/or from eye-witnesses thereof. Yet he himself had not seen any miracles. For, unlike ongoing pseudo-miracles -- true miracles, by then, had ceased.

### **213. Polycarp: no clear traces of any real miracles in his ministry**

Perhaps around 120-130 A.D.,<sup>539</sup> Polycarp of Smyrna<sup>540</sup> -- a pupil of the Apostle John<sup>541</sup> and a teacher of Irenaeus<sup>542</sup> -- wrote his fine *Epistle to the Philippians*.<sup>543</sup> In that work, Polycarp exhorted the Philippians: to walk in the Commandments of the Lord;<sup>544</sup> to obey the Word of Righteousness; and also to exercise the kind of patience which characterized the sufferings-unto-death of the blessed Ignatius and even Paul himself.<sup>545</sup>

Polycarp trusted that the Philippians were "well versed in the Sacred Scriptures." Such he quoted as being authoritative<sup>546</sup> -- while also commending the various epistles of Ignatius as being very profitable in their treatment of faith and patience.<sup>547</sup>

Polycarp practised what he preached. For, in the later *Encyclical Epistle of the Church of Smyrna Concerning the Martyrdom of Polycarp* himself, one learns that, without benefit of miracle, but reviled in person and dislocated in limb<sup>548</sup> -- he was burned at the stake.<sup>549</sup>



The extant stories of the 'miracles' alleged to have occurred while Polycarp was being burned, are all later interpolations. Those extant interpolations in the *Martyrdom of Polycarp* later declared.<sup>550</sup>

"As the flame blazed forth in great fury, we to whom it was given to witness it beheld a great miracle. We have been preserved, so that we might report to others what then took place.

"For the fire, shaping itself into the form of an arch -- like the sail of a ship when filled with the wind -- encompassed the body of the martyr, as by a circle. And he appeared within - - not like flesh which is being burnt, but like bread that is being baked or like gold and silver glowing in a furnace.

"Moreover, we perceived such a sweet odour [coming from the pile], as if frankincense or some such precious spices had been smoking there. At length, when those wicked men perceived that his body could not be consumed by the fire -- they commanded an executioner to go near and pierce him through with a dagger. And on his doing this, there came forth a dove and a great quantity of blood -- so that the fire was extinguished."

We say, then, that the passages given immediately above are much later interpolations into and additions to the original document. For, at the end of the extant and interpolated *Martyrdom of Polycarp* itself -- in its 'chapter 22' (which, of course, could not possibly have been part of the original) -- we read:

"These things Caius transcribed from a copy of Irenaeus.... And I Socrates transcribed them at Corinth from the copy of Caius.... And I again, Pionius, wrote them from the previously-written copy.... The blessed Polycarp[!] having manifested them to me[!] through a **revelation**[!]..., I have collected these things when they had ALMOST FADED AWAY! through the LAPSE OF TIME[!]...."

Comment on this latter interpolation -- made during a mid- or late-patristic age when Christianity was being invaded by and syncretized with Paganism -- is surely redundant. Yet a few remarks about the interpolation are still in order.

The famous A.D. 325 Church Historian Eusebius was quite unaware<sup>551</sup> of the "dove" in chapter '16' (*sic*) even of the interpolated version of *Martyrdom*<sup>552</sup> known to him. For as the *Ante-Nicene Fathers'* anthology rightly points out in its own 'Introduction' to the *Martyrdom*:<sup>553</sup>

"Some of the most startling 'miraculous' phenomena recorded in the text as it now stands, have no place in the narrative as given [even] by that early Historian of the Church" (Eusebius). The fact is, that the extant [and much-interpolated rendition of the] *Martyrdom of Polycarp* -- is considerably more recent than even Eusebius's version of the earlier accounts of it.

"Eusebius wrote his *History of the Church* around A.D. 300 [if not 325], so that the extant *Martyrdom* is considerably more recent than that." Many authorities deem the extant

*Martyrdom* to have been "interpolated in several passages, and some refer it to a much later date than the middle of the second century."

Indeed! As the modern 'Introduction' to the *Martyrdom* so very rightly concludes: "We cannot tell how much of it may owe to the writers [chapter '22'] who successively transcribed it."<sup>554</sup>

For the "Socrates" mentioned in the extant interpolation -- viz. Socrates 'Scholasticus' -- died not before 440 A.D. And his transcriber -- "Pionius" -- died probably later still.

What we then have in the forged and interpolated version of the *Martyrdom of Polycarp* -- is a falsification and early-mediaeval 'miracularization' of the non-miraculous original. As such, the interpolated perversion is just one of many such neo-pagan mediaeval monstrosities whereby the Deformed Church elevated allegedly-ongoing Post-Biblical 'miracles' above the final authority of the Holy Scriptures. This is why, at the Protestant Reformation -- such forgeries and falsifications were rejected by the Reformed Church, when it upheld the Bible alone as God's last revelation to man. *Sola Scriptura!*

#### **214. Diognetus: no ongoing miracles like apostolic tongues-speakings**

The anonymous writer of *The Epistle [of Mathētēs] to Diognetus*,<sup>555</sup> was written possibly during the apostolic age<sup>556</sup> but perhaps even as late as 125 A.D.<sup>557</sup> He described himself as a "*mathētēs*" alias a "disciple" -- viz. a "disciple of the Apostles."<sup>558</sup>

Possibly, he might have been a catechumen even of the Apostle Paul himself.<sup>559</sup> At any rate, he was strongly anti-antinomian and anti-ecstatic.

The writer condemned idolatry<sup>560</sup> and superstitions.<sup>561</sup> "For the Christians," he observed, "are distinguished from other men neither by country nor language -- nor by the customs which they observe. For they neither inhabit cities of their own, nor employ a PECULIAR form of speech."

Only modern Neo-Pentecostals do the latter, with their practice of speaking in ecstatic 'tongues' devoid of any regular linguistic value. Christians during the apostolic age and during the immediately-subsequent time of the Apostolic Fathers, however, did not.

Nor do such Christians, continued the *Epistle to Diognetus*, "lead a life which is marked out by ANY singularity" -- such as the Neo-Pentecostalist idea of expecting ongoing miracles and other experiences of unusual singularity. Indeed, far from being miraculously delivered -- the Christians of the apostolic age and of Diognetus's time were "persecuted by all."<sup>562</sup>

"Do you not see them exposed to wild beasts?"<sup>563</sup> -- asked that *Epistle*. "Do you not see that the more of them that are punished -- the greater becomes the number of the rest? This does not seem to be the work of man. This is the power of God. These are the evidences of His manifestation!"<sup>564</sup>

For "the evidences" of the "manifestation" of "the power of God" were NOT miraculous deliverances of Christians from wild beasts in the arenas during pagan festivals. To the contrary, "the evidences" of "the power of God" were the increase of the numbers of the "rest" of the Christians NOT so punished.

### **215. The Shepherd of Hermas was opposing heresies like Proto-Pentecostalism**

The Early Church was not free from being plagued both on the inside and from the outside -- by early heretics. Such included: the Ebionites, the Elkesaites, the Gnostics, the Marcionites, the Montanists, and the Novatianists.

Of these, it was chiefly the pseudo-glossolalic Montanists<sup>565</sup> who wrongly claimed to see 'miracles' in their own midst. Quite rightly, however, they also claimed that miracles had ceased occurring in the Mainline Church against which they then ranged themselves.

We defer consideration of Montanism proper, till later below.<sup>566</sup> At this point, however, we refer only to the Mainline Church's document titled *The Shepherd of Hermas*. That document opposed heresies such as what we shall call 'Proto-Montanism' -- the immediate predecessor of pseudo-glossolalic Montanism.

The later Montanism itself was derived in part from the ecstatic pagan worship of the mother-goddess Cybele. That itself rooted in the even more blatantly-pagan worship of the sex-goddess Aphrodite alias Astarte (the female counterpart of the ancient Canaanite and Phoenician sex-god Baal).

Also the earlier 'Proto-Montanism' opposed in *The Shepherd of Hermas*, may itself have been derived from the ecstasies of that same pagan religion. For the latter, having started in the Near East as the worship of Baal and Astarte, later spread to Corinth. Later it flourished in the Phoenician colony of Phrygia in Northeastern Asia Minor, in what is now the country called Turkey. First Kings 18:25-29; Matthew 6:7; First Corinthians 12:1-3; Revelation 2:2 & 2:20.

Perhaps around 130 A.D. or later,<sup>567</sup> the Pastor Hermas -- conceivably the same Hermas mentioned by the Apostle Paul<sup>568</sup> yet perhaps someone else (such as his grandson)<sup>569</sup> with the same name<sup>570</sup> -- wrote three 'Books of Hermas.'<sup>571</sup> Those books were later highly prized especially by the Anti-Montanist Church Fathers Irenaeus,<sup>572</sup> Clement of Alexandria,<sup>573</sup> Origen,<sup>574</sup> Eusebius,<sup>575</sup> and Jerome.<sup>576</sup>

These second-century 'Books of Hermas' -- collated in an epistle known as *The Shepherd of Hermas* -- were offering an antidote against also 'the Phrygian heresy' of the then-still-incipient 'Proto-Montanism' -- alias 'Primordial Pentecostalism.' In his antidote, the author of the epistle was harking back to the Apostle Paul's friend, the previous Hermas -- who had flourished during the apostolic age itself. Cf. Romans 16:14.

The younger Pastor Hermas was now appealing to the latter's views -- as 'apostolic age' authority against a novel ecstatic pseudo-miraculous and neo-pagan and syncretistic

**bogus perversion of glossolaly which had begun to invade the Church during the second century A.D.** That heresy was then increasingly troubling the Mainline Church -- and vexing its godly Ministers such as the younger Pastor Hermas.

Patristics Scholar Rev. F. Crombie -- in his very important *Introductory Note to the Pastor of Hermas*<sup>577</sup> -- rightly remarked that the second-century's Pastor Hermas was "dealing with a rising heresy" which ultimately produced "the results of Montanism." For, in the *Shepherd of Hermas*, one encounters "the anti-Montanism of the whole allegory."

The Pastor and Patristic writer "Hermas" [alias the Younger Hermas), explained Crombie, "introduces" the earlier Pauline "Hermas" (his grandfather?) and Clement." Cf. Romans 16:14 & Philippians 4:3. The later Hermas, the Pastor, "brings back the original Christians -- as antagonists of the [novel] Montanistic opinions."

Similarly, Rev. Dr. A. Cleveland Coxe -- in his own *Elucidation* to his own edition of the *Shepherd of Hermas* -- stated<sup>578</sup> that "its apparent design is to meet the rising pestilence of Montanism." This implies that before this, the Apostolic and Post-Apostolic Church was devoid of such (pseudo-)glossolaly.

In a highly-ethical and decalogical series of spiritual visions,<sup>579</sup> Pastor Hermas opposed 'false-prophecy.' Indeed, it would seem he implicitly further opposed also 'false-glossolaly' (alias 'faked tongues-speaking').

Discussing one such "false-prophet"<sup>580</sup> -- no doubt as an example of many such -- Hermas conceded: "Some true words, he does occasionally utter. For the devil fills him with his own spirit -- in the hope that he may be able to overcome some of the righteous."

Yet the man who is a "false-prophet" -- "the man who [only] seems to have the Spirit -- exalts himself." He "wishes to take the first seat; and is bold and impudent and talkative...; and takes rewards [or bribes] for his prophecy" (*sic*). Compare Second Peter 2:15 & Jude 11.

Pastor Hermas insisted that the Church should test or "try the man who 'has' the 'divine' spirit -- by his life." For "he who has the Divine Spirit proceeding from above, is meek [or Law-abiding] and peaceable and humble, and refrains from all iniquity [or breaches of God's Ten Commandments] and the vain desire of this world..."

"Nor when man wishes the spirit to speak, does the Holy Spirit speak. But He speaks only when God wishes Him to speak."

As Pastor Hermas the Younger rightly asked and then told his contemporary Christians: "Your fathers, where are they? And the Prophets -- do they live forever?"<sup>581</sup> No! Very clearly, there is absolutely nothing here in the *Shepherd of Hermas* at all favourable -- yet much that is unfavourable -- to modern 'miracle-workers' and (Neo-)Pentecostalists. For Hermas said<sup>582</sup> that "revelations have an end; for they have been completed."

## **216. No miracles ever personally seen by the Apostolic Father Papias**

Apostolic Father Papias of Hierapolis is reported to have written some five books, perhaps around 130f A.D.<sup>583</sup> -- and to have died about 163 A.D.<sup>584</sup> Hierapolis was an important city in Phrygia (where the 'Phrygian heresy' of 'Montanism' alias Proto-Pentecostalism was then just beginning to emerge).<sup>585</sup>

Papias himself had been a hearer of the Apostle John<sup>586</sup> and a companion of John's disciple<sup>587</sup> Polycarp.<sup>588</sup> Indeed, Papias had also been on intimate terms with "others who had seen the Lord" and His Apostles.<sup>589</sup>

Papias wrote five (now lost) books, which expounded the sayings of Christ and contained much valuable historical information.<sup>590</sup> Sadly, just fragments thereof have been preserved (in other writers such as the later Eusebius).<sup>591</sup>

Significantly, however, the same Eusebius is said also to have spoken about Papias as being "a man most learned in all things and well-acquainted with the Scriptures."<sup>592</sup> As such, it is significant that there are no traces of any ongoing post-apostolic miracles in the various surviving fragments of the original writings of Papias.<sup>593</sup>

The A.D. 130f original writings of Papias, then, are no longer extant. But he is alleged, by the 300 A.D. Eusebius (who read the Papias writings when they were still accessible),<sup>594</sup> to have described the occurrence of miracles which Papias had documented in his own books.

Having just quoted Papias as regards the 'Johannine' authorship of the book of Revelation,<sup>595</sup> Eusebius then next declared:<sup>596</sup> "But it is fitting to subjoin to the words of Papias which have been quoted, other passages from his works in which he relates some other wonderful events which he claims to have received from tradition.

"That Philip...dwelt at Hierapolis with his [four]<sup>597</sup> daughters, has already been stated.<sup>598</sup> But it must be noted here that Papias, their contemporary, says that he heard a wonderful tale from the daughters of Philip. For he [Papias] relates that in his [Philip's] time,<sup>599</sup> one rose from the dead.

"And he tells another wonderful story of Justus surnamed Barsab[b]as:<sup>600</sup> that he drank a deadly poison, and yet by the grace of the Lord suffered no<sup>601</sup> harm.... The same writer [Papias] gives also other accounts, which he says came to him through unwritten tradition."

The above is Eusebius's account of the Papias description of miracles. About that account, the following points should be noted.

First, Papias is there not said to have witnessed the miracles himself. Indeed, Eusebius stated that Papias "claims to have received from tradition" the accounts of the "wonderful events" which he related.

Second, Papias is stated to have "heard...from the [four] daughters of Philip" (*cf.* Acts 21:8f) the "wonderful tale" about "one" who "rose from the dead" in Philip's days. That, of course, means: during the apostolic age.

Third, the apostolic candidate "Justus Barsab[b]as" (*cf.* Acts 1:23) may indeed very well have drunk a deadly poison -- unintentionally -- and then suffered no harm therefrom. Indeed, it is well-known that even such miracles really happened: during the apostolic age. Mark 16:11-20 *cf.* Acts 28:3-9.

Fourth, Eusebius stated of Papias that "the same writer gives also other accounts which he says came to him through unwritten tradition." This means those accounts were not based on Papias's own personal observations, but upon his own trust in credible reports he had heard about events occurring at an earlier time.

Fifth and last, those "other accounts" received by Papias through tradition, include (reported Eusebius) also "some other more 'fabulous' things." Those "other...things" Eusebius claimed Papias related, were rightly regarded -- by Eusebius -- as 'fabulous' (or hyper-ordinary) in Eusebius's day (if not also in Papias's time).

For even the extraordinary yet real miracles which had occurred during the APOSTOLIC AGE, certainly sounded highly unusual probably also to Papias in A.D. 130 and certainly to Eusebius in A.D. 324. This strongly evidences the non-occurrence of ongoing miracles not just in Eusebian days but even at the earlier (but still post-apostolic) time of the Apostolic Father Papias. Certainly Papias recorded no 'miracles' alleged to have occurred post-apostolically.

### **217. No ongoing miracles are encountered in the writings of the 'Apologists'**

There is, then, no evidence of post-apostolic miracles in the writings of the Apostolic Fathers (such as those of the *Didachē*, Clement of Rome, the *Epistle of Barnabas*, Ignatius, Polycarp, the *Epistle to Diognetus*, the writings of the *Shepherd of Hermas*, and Papias) -- all of whom wrote before A.D. 140*f.* Nor is there any mention of ongoing miracles among Christians in the A.D. 110 *Letter of Pliny* to Emperor Trajan.

The Apostolic Fathers (who either knew or at the very least had seen the Apostles) -- and the testimony about Christians preserved by their contemporary non-Christian writers such as Pliny -- is void of any claims that miracles were then occurring in Christian circles. The same is true of the slightly later 'Christian Apologists' (who had not seen the Apostles).

The 'Christian Apologists' wrote from about 145 to 175 A.D., defending the Christian religion (both apostolic and post-apostolic) against objections from Non-Christians. All of these Christian Apologists -- Justin Martyr, Tatian, Theophilus, and Athenagoras -- appear to be silent on the subject of allegedly ongoing miracles. Indeed, all of them also seem to have been very strongly opposed to new heresies like Montanism (which insisted that miracles had again started to recur not in the Mainline Church but among the Montanists).

The Apologists did not hesitate vigorously to defend, against all of her enemies, all of the real happenings in the Christian Church. Therefore, the Apologists' lack of putting up any kind of an "apology" or "defence" in favour of ongoing miracles -- is very strong evidence that real miracles were then no longer occurring. Indeed, this fact is all the more remarkable in the

light of the Apologists' outspoken rejection of the false-prophecies and the pseudo-miracles of the Pagans, and of semi-pagan cults which falsely claimed to be Christian.

### **218. Justin Martyr: Orthodox-Christians were worshipping God 'reasonably'**

Justin Martyr was perhaps of Roman descent -- though indeed born in Samaria.<sup>602</sup> He had been a pagan philosopher, before his conversion to Christ.<sup>603</sup> Perhaps in 150 A.D.,<sup>604</sup> he wrote his *First Apology* alias his initial defence of Christianity (to the Roman Emperor Antoninus Pius).

In that work, Justin already foreshadowed the rising Orthodox-Christian opposition to the incoming Montanism (alias the Proto-Pentecostalist syncretization of Christianity with Paganism). For Justin informed the Emperor that Orthodox-Christians "praise" God properly, "and reasonably worship Him."

Orthodox-Christians then worshipped God "reasonably" -- explained Justin -- by: "prayer and thanksgiving"; and in "invocations and hymns for our being created; and for all the means of health."<sup>605</sup> Here, Justin makes no reference at all to the use of any kinds of 'tongues-speaking' or 'healing-services' in Orthodox-Christian worship.

To the contrary! True Orthodox-Christian worship, he explained, rather consisted of "reasonably" worshipping God -- with "thanksgiving" to Him "for all the means of health."

### **219. Justin: magic used only before one's conversion to Orthodox-Christianity**

Justin was directing both his *First Apology* and his *Second Apology* to the pagan Roman Emperor -- specifically against pagan magic, and also against attempts by early syncretistic sects to fuse it with Christianity. Justin conceded that even Orthodox-Christians in some cases "formerly used magical arts" (before their conversion to Christ).<sup>606</sup> Thus, even Justin's fellow-Samaritan "Simon...did mighty acts of magic [*cf.* Acts 8:9f] -- by virtue of the art of the demons operating in him."<sup>607</sup> Indeed, after that Simon later apostasized from the apostolic faith, he again seems to have lapsed back into re-performing his erstwhile pseudo-miracles.

Explained Justin: "I despise the wicked and deceitful doctrine of Simon of my own nation!"<sup>608</sup> And "Meander, also a Samaritan" -- added Justin -- "deceived many, while he was in Antioch, by his magical art.... And there is Marcion, a man of Pontus, who is even at this day alive...; and he, by the aid of the demons, has caused many of every nation to speak blasphemies."<sup>609</sup>

It is true that Pagans often accused even Christ Himself of having performed what they wrongly call "magical art" -- but which Orthodox-Christians rightly call "His mighty works."<sup>610</sup> Yet both the previous<sup>611</sup> and the ongoing<sup>612</sup> fulfilment of the predictions of the Sacred Scriptures, said Justin, is clearly "the strongest and truest evidence" that such is not the case.<sup>612</sup>

## **220. Justin: no 'faith-healings' nor 'tongues-speakings' in Christian worship**

Explained Justin:<sup>613</sup> "On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the Apostles [Matthew's Gospel through the Book of Revelation] or the writings of the Prophets (Moses' Genesis through the Book of Malachi) are read.... Then, when the Reader has ceased, the Moderator verbally instructs and exhorts to the [ethical] imitation of these good things." Hearing and heeding the written Word of God -- and not at all performing miracles -- is truly striking, here!

"Then we all rise together, and pray.... When our prayer has ended, bread and wine and water are brought" -- for the administration, whenever appropriate, of Baptism and the Lord's Supper. "The Moderator in like manner offers prayers and thanksgivings..., and there is a distribution to each...by the Deacons....

"What is collected, is deposited with the Moderator who succours the orphans and widows and those who through sickness are in want." Clearly, in taking up collections also for those who through sickness are in want, rather than 'miraculously' restoring their health -- Justin knows nothing at all of 'faith-healings' during worship services!

"Sunday is the day on which we all hold our common assembly," continued Justin. "Because it is the first day on which God, having wrought a change in the darkness and matter, made the world." It is also the first day of the New Testament weeks, commemorating Christ's miraculous resurrection from the dead on Easter Sunday. "Jesus Christ our Saviour on the same day rose from the dead.... Sunday, having appeared to His apostles and disciples, He taught them these things which we have submitted to you too for your consideration." Thus Justin.

However, Sunday was not a day on which Christians in the middle of the second century expected to witness miracles. For there is no mention of faith-healings or miracle-services here. Instead, through the medium of donations collected from God's people during the Sunday's public worship, one finds the non-miraculous succouring of orphans and widows and those who "through sickness...are in want."

Nor does one here find any utterings or mutterings or trances or dances 'in the Spirit' (*sic*). To the contrary, said Justin:<sup>616</sup> "Our doctrines are not shameful, according to a sober judgment -- but are indeed more lofty.... They are...[quite] unlike the doctrines of the Sotadists and Philaenidians and the Dancers." Neo-Pentecostalists -- note well!

Obviously, Justin's kind of Orthodox-Christianity was quite unlike the 'Christianity' of second-century syncretistic sects. It was also quite unlike the similar sectarian practices of modern (Neo-)Pentecostalists. Justin did not 'dance in the Spirit' (*sic*). Nor should anyone -- also even today.

## **221. Justin: Orthodox-Christians do not worship God as if demon-possessed**



Justin defended Christianity against attacks also from Judaism. In his *Dialogue with Trypho* the rationalistic Jew, Justin insisted that his own brand of Orthodox-Christians were not Pagans. Nor were they even like the followers of the semi-paganized Jew Philo, who syncretized the Old Testament with Greek Paganism.

Nor are Orthodox-Christians like the Jew Trypho himself, who had "been persuaded by teachers who do not understand the Scriptures." For Justin had to tell Trypho: "**You** speak, like a **diviner**, whatever comes into your mind!"<sup>616</sup>

Orthodox-Christians, however, were like Justin himself. Thus Justin the Christian told Trypho the Jew that "a love of the Prophets" of the Old Testament was "straightway...kindled in my soul" at the previous time of that Samaritan's conversion to Christ.<sup>617</sup> "I shall prove to you as you stand here," the Christian Justin told the Jew Trypho, "that we [Christians] have not believed empty fables or words without any foundation -- but words filled with the Spirit of God"<sup>618</sup> alias the words of Spirit-filled Scripture.

For Orthodox-Christians in their faith as well as in their practice, believe and serve the one true God of the Scriptures. Therefore we Christians, said Justin, "pray to be kept by Him from strange...and deceitful spirits" -- such as the demons which the written Word declares sometimes get into unbelievers and cause them to "[im]personate" Christian believers. But, added Justin the Orthodox-Christian, "we do continually beseech God by Jesus Christ to preserve us from the demons which are hostile to the worship of God."<sup>619</sup>

## **222. Justin: Orthodox-Christians are not like the 'Christian' heretics**

The Christian Justin found it necessary to warn the Jew Trypho also, not to confuse Orthodox-Christianity with the rising tide of heretical syncretistic movements (such as Montanism). Declared Justin Martyr:<sup>620</sup> "There are such men confessing themselves to be Christians...yet not teaching His doctrines" -- not preaching or practising the true teachings of Christ. Such men are instead actually teaching the doctrines of "the spirits of error."

This was not surprising. "For," said Justin of Jesus, "He said...'Many shall come in My Name, clothed outwardly in sheep's clothing'; and 'Beware of false-prophets who shall come to you clothed outwardly in sheep's clothing, but inwardly they are ravening wolves!' And: 'Many false "chests" and false "apostles" shall arise, and shall deceive many of the faithful.' There are therefore -- and there were -- many, my friends, who, coming forward in the Name of Jesus, taught [how] both to speak and to act impious and blasphemous things.... Yet they style themselves 'Christians.'" Inaccurately!

## **223. Justin: Orthodox-Christianity strongly opposes all forms of magic**

Justin declared that the wise men or 'Magi' who came to worship Christ -- had certainly already turned from their demon-ic magi-c. "For the Magi, who were held in bondage for the commission of all evil deeds through the power of that demon -- by coming to worship Christ, show that they had revolted from that dominion [of the demons] which held them captive."<sup>621</sup>

Indeed, Orthodox-Christians continued to "exorcise all demons and evil spirits."<sup>622</sup> But the exorcising of demons is not to be confused either with the real or with the pretended ability to perform miraculous healings or suddenly to speak in tongues not previously learned by the speaker. For demonic pretensions to heal, as well as the demonic kinds of 'glossolaly' found among Pagans even today, must clearly be distinguished from the miraculous and temporary New Testament gifts previously received by certain Christians. First Corinthians 12:1-3, *per contra* 12:4-11 & 12:28-31.

However, even the genuinely-miraculous New Testament gift of tongues -- during apostolic times -- is clearly to be distinguished from the permanent Old Testament prophetic gifts inherited by the Christian Church of all ages. This will be shown in the following paragraphs. And exorcism, unlike miraculous tongues-speaking, is a permanent Old Testament gift.<sup>623</sup>

#### **224. Justin Martyr warned Judaist Trypho against contemporary false-prophets**

The Christian Apologist Justin next explained to the Judaist Trypho<sup>624</sup> that "the prophetic gifts remain with us [Christians] even to the present time [A.D. 145-160f]. And hence you [as a Non-Christian Judaist] ought to understand that [those gifts] formerly among your nation, have been transferred to us [Christians]" -- including the gift of **proclaiming the written Word of God**.

Justin Martyr next told the Jew Trypho that there are "now many false-teachers among us" Christians too. Cf. Second Peter 2:1. Then Justin went on<sup>625</sup> to describe true "prophetic gifts" -- as distinct from all the pseudo-prophetic 'fake gifts' claimed by the "many false-teachers" but which in fact "proceed from the unclean spirit of the devil."<sup>626</sup>

As Justin explained to Trypho, THOSE "prophetic gifts" which "remain with us" Christians -- the gifts which were even then still present in the A.D. 145-160f Church -- were THE SAME as the various Old Testament gifts found "formerly among your nation" of the Jews. Those gifts, said Justin, were "the prophetic gifts" mentioned in Isaiah 11:1f. They were fulfilled in Jesus, but (re-)imparted to His Church "after His ascension" when "he gave gifts unto the sons of men."<sup>627</sup> Psalm 68:18 cf. Ephesians 4:8-11f.

These "gifts" were the same as the various gifts previously found in Old Testament times. For Justin then identified "the prophetic gifts" -- which even in A.D. 145-160f still continued "to remain among us" Christians. Justin said these were the Old Testament gifts of wisdom, understanding, counsel, might, piety, fear of the Lord, and knowledge -- namely the very gifts which Isaiah (in 11:1f) had predicted would continue during the Messianic age.

They would then continue and thus NOT be INAUGURATED, at that time. For, explained Justin, even in Old Testament times: "Solomon possessed the spirit of wisdom; Daniel that of understanding and counsel; Moses that of might and piety; Elijah that of fear of the Lord; and Isaiah that of knowledge."

## **225. Justin Martyr: how Christ gives Old Testament gifts to Christians**

Justin explained to Trypho<sup>628</sup> that Isaiah (11:1f) had predicted about Jesus that "the Spirit of God shall rest upon Him -- the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, and the spirit of the fear of the Lord.... The Scripture says that these enumerated powers of the Spirit have come upon Him [Jesus] -- not because He stood in need of them, but because they would rest in Him, *i.e.* would find their accomplishment in Him **so that there would be no more Prophets** in your nation....

"This fact, you plainly perceive! For, after Him, no Prophet has arisen among you [Judaists]....

"Accordingly, He [the Spirit] rested -- *i.e.*, ceased -- when He [Jesus Christ] came. After Him, in the times of this dispensation wrought out by Him amongst men, it was requisite that such gifts should cease from you [Judaists] -- and, having received their rest in Him, should again, as had been predicted, become gifts which from the grace of His Spirit's power He imparts to those who believe in Him, according as He deems each man suitable therefor....

"It **had been prophesied** that this would be done by Him, **after His ascension to Heaven**. It is accordingly said: 'He ascended on high; He led captivity captive; He gave gifts unto the sons of men.'" Psalm 68:18 *cf.* Ephesians 4:8-11 and Acts 2:16f & 2:33. The gifts were given, in Christ; and by Him.

## **226. Justin Martyr: the ongoing Christian gifts are not miraculous**

Now none of those Old Testament gifts of wisdom, understanding, counsel, might, piety, knowledge, and fear of the Lord -- gifts [said Justin] formerly given to Solomon, Daniel, Moses, Elijah, and Isaiah -- was miraculous. They are the very same permanent gifts which -- as gifts also for the New Testament -- were imparted by Jesus Christ to His Church on Pentecost Sunday. Indeed, they are also the very same permanent gifts which -- unlike the other (temporary and miraculous) New Testament gifts -- have continued to be imparted since Pentecost Sunday right down through Justin's time (and ever since).

For these very same sevenfold (non-miraculous) Old Testament gifts mentioned by Isaiah (11:1f), said the A.D. 145-160f Christian Justin to the Jew Trypho, were "the prophetic gifts [which] remains with us" Christians -- and which were "formerly among your nation" the Jews. The "gifts" in the Church of A.D. 145-160f, were what CONTINUED to "**remain**" of the PERMANENT (and therefore non-miraculous) New Testament gifts previously enjoyed by the Jews during Old Testament times. Hence, the "**remain**"-ing gifts referred to here, cannot include also the OTHER (novel and temporary and miraculous) gifts donated from Pentecost Sunday onward during New Testament times. They did NOT "**remain**" over from the Old Testament -- nor "**remain**" after completion of the New Testament.

## **227. Justin Martyr could not here have meant that miracles are to continue**

Many of the temporary and miraculous gifts of the NEW Testament -- such as the temporary and miraculous gift of tongues-speaking -- were unknown during Old Testament times. They were also unknown even during New Testament times, before Pentecost Sunday. Moreover, they ceased in the New Testament Church -- after the completion of the inscripturation of the New Testament.

Consequently, Justin's mention of the "prophetical gifts [which] remain with us" Christians in 145-160f A.D., was not at all referring to miraculous tongues-speakings and miraculous tongues-interpretations *etc.* Instead, it was referring to the various NON-miraculous gifts [like those of wisdom, understanding and piety] in Justin's own post-apostolic and POST-miraculous age.

For only NON-miraculous gifts were found THROUGHOUT all of the following periods: (1) the Old Testament economy; (2) the Church during New Testament times; (3) the earliest period of post-apostolic Christianity; and (4) subsequently. Only the non-miraculous gifts of the Church in Justin's time existed in common with the gifts of 'the Church of all ages' in the past (from Adam through Justin) -- and in common with the gifts of 'the Church of all ages' in the future (from after the non-miraculous time of Justin to the non-miraculous Protestant Reformation and even to our present non-miraculous time and onward till the very end of World History).

## **228. Justin Martyr: only Isaiah 11:1f's non-miraculous gifts continue**

Justin next showed how both the temporary and miraculous *charismata* (Acts 2:4-18f *etc.*) as well as the permanent and non-miraculous Old Testament gifts (of Isaiah 11:1f) were, *via* Christ, given to the Church Visible at her very birth on Pentecost Sunday. "He gave gifts," said Justin<sup>629</sup> of the ascended Christ, when God fulfilled the prophecy that He would "pour out My Spirit...on My manservants and on My handmaids and they shall prophesy." Joel 2:28f, as fulfilled in Acts 2:18 *cf.* 21:9 *etc.*

Immediately after his above statement, the A.D. 145-160f Justin gave an explanation. He stated:<sup>630</sup> "Now it is possible to see among us, women and men, who possess gifts of the Spirit of God...enumerated by Isaiah [11:1f]."

Here, Justin does **NOT** say that ALL of the gifts the Spirit EVER gave -- including the temporary and miraculous gifts like those of apostleship, and the Joel-predicted gifts of revelatory prophesying given to at least some sons and daughters -- were still in the Church in Justin's own day. Justin here says only that "among us, women and men" could be seen to "possess gifts of the Spirit...enumerated by Isaiah."

Thus the specific gifts concerned, are clearly identified -- by the immediately-subsequent reference to the gifts "enumerated by Isaiah" (11:2). Indeed, these gifts Justin had already specified also in his immediately-previous chapter. Accordingly, it was only the (non-

miraculous) gifts of Isaiah 11:2 which were still to be seen continuing amongst Christian "women and men" in Justin's time. This excluded miraculous prophesying *etc.*

### **229. Justin Martyr: Christ's full "powers" would not continue after Him**

Justin Martyr closed this part of his argument with a very significant statement. He said:<sup>631</sup> "It was predicted that the 'powers'...would come upon Him [Jesus] -- not because He needed power, but because these [powers] would not continue after Him."

Here, Justin apparently moved beyond discussing the unique "powers" or *dunameis* or miraculous signs which came upon Jesus -- and, indeed, though to a lesser extent, even upon His Apostles (Acts 2:1-22 *cf.* Hebrews 1:1-2 & 2:1-4). For, declared Justin, these unique "powers" which came upon Jesus "would not continue after Him." They "would not CONTINUE" beyond the age of Jesus and His Apostles. Indeed, they WERE no LONGER continuing -- by the time of the post-apostolic age of Justin himself.

### **230. Justin's references to still-occurring prophecy relate to apostolic age**

So then, it is quite true that Justin certainly wrote<sup>632</sup> about how "the prophetic gifts remain with us even to the present time." It is also true that he soon thereafter went on to say: "Now it is possible to see among us women and men who possess gifts of the Spirit of God." Yet these quotations, taken out of context by bragadocious modern Neo-Pentecostals, do not mean<sup>633</sup> (as the latter often falsely allege) that Justin was claiming that ongoing miraculous prophesying was occurring even in his own days -- and that even women were then prophesying miraculously. No!

Even the immediate contexts of these two misquotations -- disprove these allegations of Neo-Pentecostals. We have already dealt with the first case, to some extent, in sections 224*f* above (*q.v.*). However, in what follows, we would add also the following -- to refute specifically the error of some Neo-Pentecostals who misallege Justin's support of their faulty modern theory upholding ongoing miraculous prophesyings.

Justin had just finished telling<sup>634</sup> the Judaist Trypho that not the Judaists but **the Christians then had all the Prophetic Scriptures**. Justin specified particularly those of the Apostles John and Matthew (whom he had just been quoting).<sup>635</sup>

He then went on to assure Trypho that "the prophetic gifts remain with us" Christians - - even after those gifts had ceased among the Judaists at Calvary. "For the prophetic gifts remain with us [Christians] even to the present time" [of 145-160*f* A.D.] -- namely in the form of all of the Prophetic Scriptures of the Old and New Testaments. "And hence you [Judaists] ought to understand that [the gifts] formerly among your nation -- have been transferred to us" Christians.

As regards the second case, right after discussing the first case above, Justin had gone on to tell<sup>636</sup> Trypho that various "enumerated powers of the Spirit" had come to rest upon Jesus

(as *per* Isaiah 11:1f). Those powers had thus found "their accomplishment in Him, so that there would be no more Prophets in your nation" of the Jews -- Justin told Trypho.

"He" the Holy Spirit "rested -- that is, ceased -- when He [Jesus Christ] came." The Spirit rested upon, and within, the Lord Jesus Christ. Continued Justin: "It was requisite that such gifts should cease from you [Judaists] -- and, having received their rest in Him, should again (as had been predicted) become gifts which, from the grace of His Spirit's power, He imparts to those who believe in Him."

Regardless as to whether such gifts were temporary and miraculous or permanent and non-miraculous, "this would be done by Him after His ascension to Heaven.... It was accordingly said [in Psalm 68:18] that 'He ascended on high; He led captivity captive; He gave gifts to the sons of men'.... Now, it is possible to see amongst us [Christians] women and men who possess gifts of the Spirit of God."

This means that even Judaists like Trypho could then see such gifts of the Spirit among Christians as had, since Calvary and Christ's resurrection and ascension, become lacking in such Jews as had rejected Jesus. Such gifts were pre-eminently the fruitful gifts of the Spirit such as faithfulness and hope and charity (in First Corinthians chapter 13) -- or love, joy, peace, patience, gentleness, goodness, faith, meekness or law-abidingness and temperance alias self-control (in Galatians 5:22).

Very significantly, all of these gifts had already been given to believing Hebrews even before the incarnation of Christ. These were gifts other than the miraculous gifts of healing abilities and tongues-speakings and other specifically-apostolic gifts peculiar to the New Testament age beginning on Pentecost Sunday.

So the A.D. 145-160f Justin did not mean that Christian men and women were then, during his own age, prophesying or performing other miracles. In fact, right after saying "Now it is possible to see among us [Christians] women and men who possess gifts of the Spirit of God" -- Justin specifically added: "It was predicted that the powers enumerated by Isaiah would come upon Him [the prophesying and miracle-performing Jesus] not because He needed power -- but because these would not continue after Him."

### **231. Justin told Trypho that prophesying produced inscripturation of Bible**

Yet it is not only the immediate context, as above, which disproves the Neo-Pentecostalist misperception that Justin taught an ongoing gift of prophesying was still occurring in his own time. Also the wider context of Justin's *Dialogue with Trypho* clarifies that prophesying went hand in hand with the inscripturation of Holy Scripture.

There, Justin tried to get Trypho the Jew really to believe his own Old Testament Scriptures -- as well as to accept also the New Testament Scriptures -- in order to come to Christ. For, unlike the Pagan Roman Leaders (who had no part of Holy Scripture at all) -- Judaists like Trypho had at least half of the Holy Scriptures. That part of the Bible which Judaists had, they needed really to believe. Then they would gladly embrace also the rest of it.

Said Justin<sup>637</sup> to Trypho: "There existed long before this time, certain men...who spoke by the Divine Spirit.... Their writings are still extant.... You [Judaists] do not know what you are talking about [today], but you have been persuaded by [your own] teachers who do not understand the Scriptures.... I shall prove to you...that we [Christians] have not believed empty fables or words without any foundation, but words filled with the Spirit of God....

Then Trypho said:<sup>638</sup> "I believe, however, that many of those who say that they confess Jesus and are called Christians eat meats offered to idols. Then they declare that they are by no means injured in consequence."

Justin replied: "There are such men confessing themselves to be Christians and admitting the crucified Jesus to be both Lord and Christ -- yet not teaching His doctrines but those of the spirits of error.... For He said, 'Many shall come in My Name clothed outwardly in sheep's clothing, but inwardly they are ravening wolves' [Matthew 7:15].... And, 'Beware of false-prophets who shall come to you clothed outwardly in sheep's clothing, but inwardly they are ravening wolves' [*cf.* Mark 13:5-22]. And, 'Many false-Christians and false-apostles shall arise, and shall deceive many of the faithful' [Matthew 24:4-11]....

"They style themselves 'Christian' -- just as certain among the Pagans inscribe the Name of God upon the works of their own hands, but partake in nefarious and impious acts. Some are called Marcians, and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names."

But Justin went on to confront Trypho with the Holy Scriptures -- and indeed, with those not just of the New but especially of the Old Testament. This confrontation got underway, when Trypho cited his misunderstanding of the Old Testament against Justin and the latter's Christian grasp thereof.

Trypho had reminded Justin<sup>639</sup> of "how the Scripture asserts by Isaiah [11:1f]: 'There shall come forth a rod from the root of Jesse and the Spirit of God shall rest upon Him -- the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, and the spirit of the fear of the Lord shall fill Him.'" Trypho also reminded Justin: "You admitted to me...that this referred to Christ; and you maintain him to be pre-existent God; and, having become incarnate by God's will, to be born man by the virgin."

The Judaist Trypho then played what he thought would be his trump-card against the Christian Justin. Trypho now asked Justin (assuming for argument's sake the correctness of Christianity's assertion that Jesus is indeed God): "How can he be demonstrated to have been pre-existent [and thus God] -- he who [after the incarnation] is filled with the powers of the Holy Ghost which the Scripture by Isaiah enumerates -- as if He were in lack of them [before his incarnation]?"

To that question, Justin then responded: "The Scripture says that these enumerated powers of the Spirit have come on Him, not because He [as God] stood in need of them -- but because they would rest in Him [as man], so that there would [then] be no more Prophets in your nation.... For after Him, no Prophet has arisen among you....

"Your Prophets, each receiving some one or two powers from God, did and spoke the things which we have learned from the Scriptures.... Solomon possessed the spirit of wisdom; Daniel that of understanding and counsel; Moses that of might and piety; Elijah that of the fear [of the Lord]; and Isaiah that of knowledge.... Also Jeremiah; and the twelve [Prophets]; and David -- and, in short, the rest who existed among you. Accordingly, He [the Spirit] rested, *i.e.* ceased, when He [Christ] came -- after Whom, in the times of this dispensation wrought out by Him amongst men, it was requisite that such gifts should cease from you....

"Even at His birth, He was in possession of His power.... He grew up like all other men.... When Jesus had gone to the River Jordan where John was baptizing..., the Holy Ghost lighted on Him.... He did not go to the river because He stood in need of baptism, or of the descent of the Spirit.... He submitted to be born and to be crucified not because He needed such things, but because of the human race which, from Adam, had fallen.... Then the Holy Ghost, and for man's sake -- as I formerly stated -- lighted on Him....

"We Christians...have learned the true worship of God from the Law, and the Word which went forth from Jerusalem by means of the Apostles of Jesus.... You are aware that the Prophetic Word says: 'And his wife shall be like a fruitful vine' [Psalm 128:3]. Now it is evident that nobody can terrify or subdue us who, over all the World, have believed in Jesus....

"Another mystery was...predicted in the days of Noah [Genesis 9:24-27], of which you [Judaists] are not aware.... The Spirit of prophecy...foretold that...the descendants of Japheth would take possession of the property of which Shem's descendants had dispossessed Canaan's descendants, and despoil the descendants of Shem....

"It is manifest that the sons of Japheth, having invaded you [Hebrews] in turn by the judgment of God, have taken your land from you and have taken possession of it.... So Christ has come according to the power given Him....

"There shall be a future possession for all the saints.... All men everywhere...who believe in Christ and recognize the truth in His Own words and those of the Prophets -- know that they shall be with Him...and inherit everlasting and incorruptible good....

"Broken cisterns...can hold no water, as the Scripture says [Jeremiah 2:13]. But they are cisterns broken and holding no water, which your own teachers have dug, as the Scripture also expressly asserts, 'teaching for doctrines the commandments of men' [Isaiah 29:13 *cf.* Matthew 15:1-9]....

"Besides, they beguile themselves and you, supposing that the everlasting kingdom will assuredly be given to those of the dispersion who are from Abraham [only] according to the flesh -- although they be sinners and faithless and disobedient towards God. This the Scriptures have proved is not the case....

"If they repent, all who wish for it can obtain mercy from God. And the Scripture foretells that they shall be blessed, saying, 'Blessed is the man to whom the Lord does not keep on imputing sin' [Psalm 32:2]....



"Then Trypho, after a little delay, said, 'You see that...I have been particularly pleased with the conference.... If we could do this more frequently, we should be much helped in the searching of the Scriptures themselves.'"

Thereupon Justin replied: "I would have wished to do the same thing daily [Deuteronomy 6:6 *cf.* Acts 17:11].... I exhort you to give all diligence in this very great struggle for your own salvation, and to be earnest in setting a higher value on the Christ of the Almighty God than on your own teachers.... Intelligence is given to every man. May you be of the same opinion as ourselves -- and believe that Jesus is the Christ of God!"

So then, Justin did not tell Trypho that some Christians but no Judaists were then performing miracles. He told him that all Christians and Judaists, not expecting miracles, must heed the Holy Scriptures alone (both the Old and the New Testament) -- and thus serve God for the sake of Jesus Christ.

### **232. Justin confronted also the Pagans not with miracles but with Scripture**

Even when dealing with Pagans, Justin confronted them not with allegations of ongoing miracles among Christians. Instead, he based the Christian prophesyings of the past solidly on the now-completed Scriptures of the Holy Bible -- even though those Pagans themselves then had no part of the Holy Scripture at all.

Thus, around A.D. 160*f*, Justin Martyr told the Pagan Roman Emperor: "We do not live properly or according to truth, unless we understand the nature of things." Talking about the Pagans, Justin Martyr then added: "It escapes them, apparently, that he who has by a true faith come forth from error to the truth, has truly known himself -- [but] not as they say, by being in a state of frenzy."<sup>640</sup> Neo-Pentecostalists -- note well!

Clearly, Justin is saying that Christians "understand" the nature of things -- namely, by studying the Holy Scriptures. They also understand the meaning of what they pray and say and sing in public worship. *Cf.* First Corinthians 14:13-16.

Yet they understand intellectually -- and not by mindlessly working themselves into a "frenzy." Thus did the understanding-lacking Ancient Pagans and the syncretistic Proto-Montanists; and thus too do also many modern Neo-Pentecostalists.

Thus, in his *Hortatory Address to the Greeks*, Justin cited<sup>641</sup> from the Greeks' own Post-Mosaic pagan writers. Such included many well-known thinkers like: Homer; Thales; Anaximander; Anaximenes; Heraclitus; Hippasus; Anaxagoras; Archelaus; Pythagoras; Epicurus; Empedocles; Plato; Aristotle; Polemon, Apion, Ptolemy; Hellenicus; Philochorus; Castor; Thallus; Polyhistor; Diodorus; Socrates; Cadmus; Demosthenes; Orpheus; Sibyl; Solon; and Sophocles. He cited also from the hellenized Philo and Josephus. From the writings of a few of them, Justin even proved that some knew about the writings of the much more ancient Moses.<sup>642</sup>

Of the latter, Justin then reminded the Pagan Greeks<sup>643</sup> of the Christians' "first Prophet and Lawgiver -- Moses." The Triune Deity, he added, "also testifies by His Own [later] Prophets -- when He says: 'I God am the first'; and after, this: 'And beside Me there is no other God' [Isaiah 44:6]....

"Moses wrote thus: 'In the beginning, God created the Heaven[s] and the Earth' [Genesis 1:1].... Moses wrote [also] that God had spoken to him regarding the tabernacle in the following words: 'And you shall make for Me according to all that I show you on the mountain, the pattern of the tabernacle' [Exodus 25:9]....

"Plato, then, reading these passages..., thought that form had some kind of separate existence before that which the senses perceive.... He often calls it the pattern of the things which are made -- since the writing of Moses spoke thus of the tabernacle: 'according to the "form" showed to you on the mountain, so shall you make it'....

"Moses wrote thus: 'In the beginning God created the Heaven and the Earth' -- and then subjoins this sentence, 'And the Earth was invisible and unfashioned'.... Moses said, 'And the Earth was invisible and unfashioned' [Genesis 1:2].... The Prophet said: 'The Heaven of Heavens is the Lord's but the Earth has He given to the children of men' [Psalm 115:16]....

"Moses first mentions the name of man.... 'And God made man, taking dust from the earth' [Genesis 2:7].... Moses' history, speaking in the Person of God, says, 'Let Us make man in Our image and likeness' [Genesis 1:26].... If you still hesitate and are hindered from belief regarding the formation of man -- believe those whom you have hitherto thought it right to give heed to.... It must be seen that in no other way than only from the Prophets who teach us by Divine Inspiration, is it at all possible to learn anything concerning God and the true religion!"

Also in his tract *On the Resurrection*, Justin refuted all of the arguments against it adduced by many of the Pagans.<sup>644</sup> Cf. Acts 17:18 & 17:32-34 with First Corinthians 12:1-3 & 15:1-3f & 15:29. In that tract, he refers not only to Homer and Plato and Epicurus and the Stoics and Pythagoras.<sup>645</sup> Far more importantly, even when writing to Pagans, Justin quoted from Holy Scripture.

Thus he told them also<sup>646</sup> that, regarding the resurrection: "The Saviour said: 'They neither marry nor are given in marriage but shall be like the angels in Heaven' [Mark 12:25].... He says: 'The children of this world marry and are given in marriage; but the children of the world to come, neither marry nor are given in marriage but shall be like the angels in Heaven' [Luke 20:34f]."

Justin also told those Pagans:<sup>647</sup> "All things which the Saviour did, He did in the first place in order that what was spoken concerning Him in the Prophets might be fulfilled [Luke 24:25f & 24:44f *etc.*], 'so that the blind should receive sight, and the deaf hear' [Isaiah 35:5], and so on.... The Scripture says: 'The gods of the Pagans are demons' [Psalm 16:5]....

"Does not the Word say: 'Let Us make man in Our image, and after Our likeness?' [Genesis 1:26].... The Word says: 'And God took dust of the earth, and made man' [Genesis

2:7]. It is evident, therefore, that man made in the image of God was of flesh. Is it not, then, absurd to say that the flesh made by God in His Own image -- is contemptible and worth nothing?"

Even in his *First Apology*, Justin told<sup>648</sup> the Pagan Roman Emperor that "there were...among the [Ancient] Jews certain men who were Prophets of God through whom the prophetic Spirit published beforehand things that were to come to pass, ere ever they happened. And their prophecies, as they were spoken and when they were uttered, the kings who happened to be reigning among the Jews at the several times carefully preserved in their possession, when they had been arranged in books by the Prophets themselves in their own Hebrew language.... They are also in possession of all Jews throughout the World" -- namely by virtue of the circulation among them of copies of those books. Cf. Acts 15:15-21.

"Moses then...was the first of the Prophets." It "was foretold by the holy and divine Spirit of prophecy through Moses, 'that a ruler would not fail the Jews unto He should come for Whom the kingdom was reserved' [Genesis 49:10].... And the prophecy 'He shall be the expectation of the nations' [Haggai 2:7], signified that there would be some of all nations who would look for Him to come.... And Isaiah, another Prophet, foretelling the same things in other words, spoke thus: 'A star shall rise out of Jacob, and a flower shall spring from the root of Jesse; and His arm shall the nations trust' [Isaiah 11:1 cf. Numbers 24:17f]....

"When you hear the utterances of the Prophets spoken as it were personally, you must...suppose that they are spoken...by the Divine Word Who moves them.... When the Spirit of prophecy speaks as predicting things that are to come to pass, He speaks in this way: 'For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem' [Isaiah 2:3]... That it did so come to pass, we can convince you. For from Jerusalem there went out into the World twelve men.... By the power of God, they [the twelve Apostles] proclaimed to every race of men -- that they were sent by Christ, to teach to all the Word of God....

"The Holy Spirit of prophecy taught us this, telling us by Moses that God spoke thus to the man first created: 'Behold, before your face are good and evil -- choose the good!' [Genesis 2:17f cf. Deuteronomy 30:15-19].... That which He says, 'He shall send forth to you the rod of power from Jerusalem, [Isaiah 2:3], is predictive of the mighty word which His Apostles, going forth from Jerusalem, preached everywhere. And though death is decreed against those who teach or at all confess the Name of Christ -- we everywhere both embrace and teach it!"

Justin's A.D. 145-60f *First Apology*, to the Pagan Emperor, ends **not** on a **miraculous** but on a very Biblical note. It is this:<sup>649</sup> "On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the Prophets are read.... When the Reader has ceased, the Moderator verbally instructs, and exhorts to the imitation of these good things.... The people assent, saying: 'Amen!'"

Justin's subsequent *Second Apology*, to the Pagan Roman Senate, is equally **devoid of the miraculous**. At a time when the Pagan Roman Prefect Urbicus was condemning Christians to death, Justin did not convene prayer-meetings to demand from God their immediate and miraculous deliverance. Instead, he reminded<sup>650</sup> the Pagan Roman Senate of the willingness of Bible-believing Christians to suffer for their faith even unto death.

"Ptolemaeus, being a lover of truth and not of a deceitful or false disposition -- when he confessed himself to be a Christian, was bound by the centurion and for a long time punished in prison. And at last, when the man came to Urbicus, he was asked this one question only -- whether he was a Christian." Thereupon, "he confessed his discipleship...."

"Then, when Urbicus ordered him to be led away to punishment, one Lucius (who was also himself a Christian) -- seeing the unreasonable judgment that had thus been given -- said to Urbicus: 'What is the ground of this judgment? Why have you punished this man not as an adulterer nor fornicator nor murderer nor thief nor robber nor convicted of any crime at all, but who has only confessed that he is called by the name of Christian?'" Christians sought to keep the Decalogue -- not to experience miracles!

Justin himself then declared that an unbeliever might well say: "All of you [Christians] should go and kill yourselves and journey even now to God and not trouble us!" Justin replied: "I will tell you why we do not do so.... If then we [Christians] were all to kill ourselves, we would become the cause as far as in us lies that nobody would be born or instructed in the divine doctrines.... If we were so to act, we would ourselves be acting in opposition to the will of God...."

"Death [is] a debt due by every man that is born. Therefore we give thanks, when we pay this debt.... Wicked demons have now caused" Christians to be slain "by evil men. For, having put some to death on account of the accusations falsely brought against us -- they dragged unto torture also the members of our households, either children or weak women."

Yet the Samaritan Christian Justin would not resort to either miracles or 'magic' for deliverance. "I despised the wicked and deceitful doctrine of Simon of my own nation!" Acts 8:9-21. "**OUR** [Christian] doctrines are not shameful.... They are unlike the doctrine of the...Dancers." So, as far as the Orthodox-Christian Justin was concerned, sooner 'yes' to martyrdom -- but always 'no' to 'dancing in the Spirit' (*sic*)!

### **233. Justin when martyred asked for no miracles; but instead, savoured good doctrine**

This is more clearly seen in the work known as *The Martyrdom of Justin*. There,<sup>651</sup> the Pagan Roman Prefect Rusticus said to Justin and to his friends all about to be martyred: "Listen, you who are called learned and think that you know true doctrines! If you are scourged and beheaded -- do you believe you will ascend into Heaven?" Justin replied: "I hope that, if I endure these things, I shall have His gifts" or what He teaches us to expect.

Rusticus the Prefect then said: "Unless you obey, you shall merciless be punished!" Justin replied: "Through prayer we can be saved on account of our Lord Jesus Christ, even when we have been punished." Or: "It was our chief wish to endure tortures for the sake of our Lord Jesus Christ, and so to be saved."

Rusticus the Prefect then pronounced sentence, saying: "Let those who have refused to sacrifice to the gods and to yield to the command of the Emperor -- be scourged and led away to suffer the punishment of decapitation, according to the laws!" Thus, Justin and his fellow

Christians refused to ask God for a miraculous deliverance. Instead, they very gladly accepted death -- without expecting any miracle -- and then went straight to Heaven.

### **234. Justin: Orthodox-Christians testify by faithfulness, and not by miracles**

So it is by faithfulness-unto-death -- that Orthodox-Christians give their testimony for the Lord to the World. They do not opt out of the challenge -- by praying for miraculous escapes from pain or from sicknesses or from dying.

Explained Justin to the Judaist Trypho:<sup>652</sup> "It is plain that, though beheaded and crucified, and thrown to wild beasts and chains and fire and all other kinds of torture -- we [Christians] do not give up our confession! But the more such things happen, the more do others and in larger numbers become faithful...."

"So far as you...have it in your power, each Christian has been driven out not only from his property, but even from the whole world. For you do not permit Christians to live."

Christians were often accused of doing evil acts. Yet, as Justin insisted: "We, though we have done none such, after we knew the truth of God -- are testified to by God that, together with the most righteous and only spotless and sinless Christ, we are taken away from off the Earth. For Isaiah [57:1] cries out: 'Behold how the righteous perishes -- and no man lays it to heart.'"

### **235. Justin: how worship by Orthodox-Christians differs from that of Pagans**

Instructive indeed is Justin's *Discourse to the Greeks*. There he declared:<sup>653</sup> "The very compositions of your 'poets' are monuments of madness and intemperance."

Hercules, explained Justin,<sup>654</sup> is reputed -- mythically -- to have "crossed the mountains, so that he might get water which gave forth an articulate speech." And "Procne is to this day [mythically reputed to be] flitting about lamenting -- while her sister of Athens shrills with her tongue cut out."

This is reflected in the ecstatic babblings of the various religions of Ancient Paganism. It also anticipates certain utterances in modern Neo-Pentecostalism.

But Justin Martyr, the Orthodox-Christian convert precisely from such Paganism, was through with all such mutterings. "Your public assemblies," he told the pagan Ancient Greeks,<sup>655</sup> "I have come to hate...."

"There are...subtle flutes [there], which provoke [noisily].... You fill your minds with them.... Your own poets sing these things, and your histories noisily publish them."

The Orthodox-Christian truth, however, is surely and simply this: Christ Jesus, "the Word, exercises an influence which does not make a 'poet!'" It is devoid of mutterings, flutings, poetry, and noisy publishings. *Per contra* however, many modern (Neo-)Pentecostals!

### **236. Justin: ecstatic utterances are pagan and not for Orthodox-Christians**

Finally, Justin was at pains to distantiate Orthodox Christianity from ecstatic utterances. He observed<sup>656</sup> that such included those made by the pagan Greek "Sibyl...in her oracular verses...through her oracular prediction....

Also "Plato," observed Justin, "seems to me to have...read her 'prophecies'.... He expresses in the *Dialogue with Meno*...: "Those whom we now call "prophetic" persons...are raised to the "prophetic" ecstasy..., and yet know nothing of what they are "talking" about!"

Thus, continued Justin, the Sybil "was filled indeed with 'prophecy' at the time of the 'inspiration.' But as soon as the 'inspiration' ceased -- there ceased also the remembrance of all she had said.... They who then took down her 'prophecies' -- being illiterate persons -- often went quite astray from the accuracy of the metres..., the 'prophetess' having no remembrances of what she had said, after the possession[!] and 'inspiration' ceased."

However, concluded the Christian Justin, apparently condemning syncretistic Montanism *alias* Proto-Pentecostalism:<sup>657</sup> "**We [Christians]** do not live properly or according to truth, unless we understand the nature of things [*cf.* First Corinthians 14:13-16]. It escapes them [the syncretistic Montanists], apparently, that he who has...come forth from error to the truth, has truly known himself -- [but] **not**, as **they** say, by being in a state of **frenzy!**"

### **237. Tatian strongly opposed pseudo-miracles and demonic tongues-speakings**

Like Justin,<sup>658</sup> his pupil<sup>659</sup> the Assyrian Tatian (110 to 172 A.D.) was highly thought of by the later Church Fathers Irenaeus and Theodoret and Epiphanius.<sup>660</sup> In Tatian's first and orthodox period, he was very suspicious of pseudo-charismatic false-miracles and magic.

This is quite remarkable. For in his *Diatessaron* or *Fourfold Harmony [of the Gospels]*, Tatian rightly insisted<sup>661</sup> Jesus had said to His eleven Apostles that their immediate converts would perform miracles.

As Tatian stated: "The eleven disciples went into Galilee.... Then said Jesus unto them..., "The signs which shall attend those that believe in Me are these.... They shall cast out devils in My Name.... They shall speak with new tongues.... They shall take up serpents.... If they drink deadly poison, it shall not injure them.... They shall lay their hands on the diseased; and they shall be healed."

To Tatian, those apostolic signs had ceased with the soon demise of the Apostles themselves. The Montanistic attempt to revive those signs in the middle of the second century A.D., Tatian believed to be altogether phony.

Dr. G.L. Carey, in his article *Tatian*, called the latter a "Christian apologist and...an Assyrian.... He engaged in the defence of the Faith again pagan misrepresentation.... Tatian's chief claim to fame is his *Diatessaron*, used as a liturgical book in the Syrian Church until the fifth century."<sup>662</sup>

The oriental Assyrian Tatian, in his first and orthodox period, was well-equipped to deal with the 'malarial' Montanists. For they arose in Grecian Phrygia, a region of Asia Minor colonized from Phoenicia. Indeed, it is from such latter land -- near Tatian's own Assyria as its co-Semitic neighbour -- that the ecstatic false-prophets of Jezebel herself had come, in former years. First Kings 11:5f; 16:31f; 18:19-29; 21:25f; Matthew 6:7; First Corinthians 12:1-3; Revelation 2:2 & 2:20.

Tatian condemned the Greeks and the Persians for their dreams and their magic.<sup>663</sup> To the pagan Greeks, Tatian said:<sup>664</sup> "You...by the intermixture of barbaric words have made your language medley" -- and you "shout lustily and croak like so many ravens." Indeed, you listen "to an oracular oak" -- even though such things are "the trickeries of frenzied demons."

The case was altogether different, however, among true Christians. Explained Tatian:<sup>665</sup> "It becomes [or behooves] us now to seek...to unite the soul with the Holy Spirit." For "man's constitution...be like a temple.... God is pleased to dwell in it by the Spirit."

Tatian then painted an unpretty picture of the human constitution when not indwelt by the Holy Spirit. "If it be not such a habitation," he insisted,<sup>666</sup> "the demons -- inspired with frenzy against men -- by reason of their own wickedness, pervert their minds.... There are, indeed, diseases.... But when such things happen, the demons ascribe their causes to themselves."

Confronting the half-pagan and syncretistic Proto-Montanism then creeping even into the Mainline Church in Grecian Asia Minor, Tatian continued with his critique. He said:<sup>667</sup> "O Greeks, hearken to me.... A diseased affection is not destroyed by a counter-affection! Nor is a maniac cured by hanging little amulets of leather upon him.... Some woman...gets into a frenzy and loses her senses..., and you [Greeks and semi-pagan Montanistic Phrygians] say that she has 'the gift of prophecy'" (*sic*)!

Tatian then told the Greek Montanists what he thought about their frenzy. "You are inferior to animals and plants!" -- he exclaimed. "You should not abhor us [Mainline Christians].... But, repudiating the demons, you should follow the one God!"<sup>668</sup>

Yet, while chastising pagan and semi-pagan Montanistic women, Tatian also vindicated Orthodox-Christian women. He told both of these groups<sup>669</sup> that "our [Orthodox-Christian] institutions are marked by sobermindedness.... Yours" -- meaning those of the ecstatic pagan Greeks and the licentious Proto-Montanists such as their Priscilla and Maximilla -- "are in close affinity with madness...."

"All our women are chaste -- and the maidens at their distaffs sing of divine things" -- such as the *Magnificat* (Luke 1) the *23rd Psalm*, or the Christian *Hymn for Eventide* -- which they then learned in the Christian Schools.<sup>670</sup> "All our women...sing...more nobly than yours."<sup>671</sup> Indeed, "there are punishments for blasphemies [and] foolish talking!"<sup>672</sup> -- cf. First Corinthians 14:34.

### **238. Theophilus: do not expect miracles, but do depend upon Scripture!**

Theophilus of Antioch (A.D. 115 to 181) strongly opposed the Satanic heresies of his own day and age. While praising "a fluent tongue" -- he also had little use for Proto-Montanism and ecstatic phony tongues-speaking. For, said he, "the lover of truth does not give heed to ornamented speeches, but examines the real matter of the speech -- what it is, and what kind it is."<sup>673</sup>

Nor did Theophilus believe in ongoing miraculous healings. For, he asked: "What sick person can be healed -- unless first he entrust himself to the care of the physician? And what art or knowledge can anyone learn, unless he first apply and entrust himself to the teacher?"<sup>674</sup>

Theophilus did, of course, believe in Holy Ghost unction. For he said "we are called Christians...because we are anointed with the oil of God."<sup>675</sup> But, instead of expecting miraculous healing -- Theophilus rather regarded recuperation from illness, through the curative tonics of "meats and drinks," as "the work of God."<sup>676</sup>

Nor did Theophilus urge people to seek to re-activate ceased apostolic miracle-gifts. Instead, he urged them to "give reverential attention to the prophetic **Scriptures**"<sup>677</sup> -- and warned people against the "deceptive fancy" of "an erring spirit" of "demon[s]."<sup>678</sup>

However, as far as Christian are concerned, "**we** are taught by the Holy Spirit -- Who SPOKE [past tense] in the holy Prophets."<sup>679</sup> "Countless are the sayings in **the Holy Scriptures**.... The Holy Word guides.... We have for the present reminded you of enough to induce you to **study** these things, especially since you can now **READ**...for yourself."<sup>680</sup>

### **239. Athenagoras: beware of demonized men that would 'prophesy' and 'heal'!**

Athenagoras the Christian Apologist of Athens (A.D. 177) -- in his work *Plea for the Christians*<sup>681</sup> -- insisted that they were "guided by the Spirit of God" in heeding the testimony of the Prophets. Indeed, that same "Spirit of God," he explained, had "moved the mouths of the Prophets like musical instruments." Cf. First Corinthians 14:7-11.

However, added Athenagoras,<sup>682</sup> "**demoniac** movements and operations proceeding from the adverse spirit, produce....**disorderly sallies**.... They who draw men to idols, then, are the aforesaid **demons**." Yet Christians, heeding the prophetic Scriptures, avoid influences of **demons** who seduce men even through statues and other objects of misplaced veneration. "One of them is **SUPPOSED** to **utter oracles** -- and to **heal the sick**...."



"That of Proteus is likewise said to utter oracles."<sup>683</sup> For the demons are "ever ready to lead men into error, [and] avail themselves of the delusive movements of the souls of the multitude.... Taking possession of their [human] thoughts, they [the demons] cause empty visions to flow into their [human] minds."<sup>684</sup>

Very clearly, Athenagoras was **urging Christians to depend upon Scripture**. He urged them not to expect miracles -- and to avoid weird and unusual claims of ongoing 'prophecy' and 'healings.'

#### **240. No extant miracles among the Mainline Church's Anti-Gnostic Fathers**

The True Church's Anti-Gnostic Fathers flourished from 185 until 240 A.D. They included: Irenaeus (a disciple of the Apostolic Father Polycarp); Caius, the Presbyter of Rome; Minucius Felix (a Roman Lawyer); Tertullian (in his first or orthodox period); Hippolytus of Portus (a disciple of Irenaeus); and Commodian of North Africa.

Among none of them is there any clear statement that real miracles were then still extant. All of them were much opposed to ongoing pseudo-miracles and lying-wonders -- many of which were falsely claimed to be miracles, and some of which were indeed being performed allegedly in the Name of Jesus and supposedly by the power of Christ Himself. See: Matthew 7:21-23; 13:25-27; 24:5-24; Acts 8:13-23; 19:13-16; Second Thessalonians 2:4-9.

#### **241. No extant miracles at all in the writings of the Church Father Irenaeus**

The 130-185f A.D. Irenaeus of Lyons -- though primarily an Anti-Gnostic -- was also an Anti-Montanist. For Eusebius recorded<sup>685</sup> that Irenaeus wrote several (now lost) letters against the 'miracle-mongering' Montanist Blastus.

Also Rev. Dr. A.C. Coxe pointed out that "Irenaeus was sent to Rome with letters of remonstrance against the rising...Montanist heresy."<sup>686</sup> Indeed, "the emissaries of heresy followed him, and began to disseminate their licentious practices and foolish doctrines -- by the aid of 'silly women.'"

In his work *Against Heresies*, Irenaeus himself wrote<sup>687</sup> that the woeful Montanists "set at nought the gift of the Spirit which in the latter times had "**been** [past tense]...poured out upon the human race." Acts 2:1-18f. "Wretched men indeed, who wish to be pseudo-prophets!" That latter word, is Irenaeus's very own. He added: "Sinning therefore...against the Spirit of God -- they fall into the irremissible sin." Matthew 12:31.

Irenaeus also declared that the syncretistic and antinomian Gnostics such as the 'Simonites' [cf. Acts 8:9-23] and the Carpocratians and their various successors deceitfully claimed to be able to give invocations and to receive 'visionary' dreams. It is true that they did indeed possess some magical abilities of a pseudo-miraculous character. Nevertheless, he said, they could "neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons.... Nor can they cure the weak; nor the lame; nor those who are paralyzed" *etc.*

For "Simon and Carpocrates," stated Irenaeus,<sup>688</sup> were only "said to perform miracles." Yet they did not. The non-miraculous pseudo-miracles which they did practise, he observed, were matters of "deceit." For they did "not perform...through the power of God...but for the sake of destroying and misleading mankind by means of magic deceptions." Indeed, added Irenaeus,<sup>689</sup> "far are they from being able to raise the dead -- as the Lord raised them, and [as] the Apostles did...and as has been done [past tense!] frequently in the [Christian] brotherhood" *etc.* See Mark 16:14-20.

Irenaeus's use of the past tenses in the previous phrase -- *viz.* "the Lord raised" the dead; and "the Apostles did" and as "has been done frequently in the brotherhood" -- should carefully be noted. Indeed, those three verbs in that phrase were just the beginning of a whole string of similar verbs -- which are all, likewise, in the past tense. Thus, Irenaeus here contrasted the ongoing pseudo-miracles which the heretics claimed were 'miracles' and which they allegedly were still performing (in the present) -- against the true miracles which the Lord Jesus and His Apostles and others in the Christian brotherhood had performed (in the past).

Here is Irenaeus's entire sentence about those of his contemporaries who falsely alleged they were able to perform miracles. "Far are they from being able to raise the dead -- as the Lord raised them and the Apostles did by means of prayer and as has been done frequently in the brotherhood.... The spirit of a dead man has returned, and he has been given back" from the dead.

Highly significantly, Irenaeus did not here say that "we true Christian brothers are still raising the dead [and giving sight to the blind and curing the lame *etc.*] just as the Lord Jesus and His Apostles did." No! Irenaeus here said that "the Lord rais-**ED** them" and "the Apostles **DID** -- by means of prayer...as has been done frequently in the brotherhood" *etc.* Consequently, this implies that the Christians in Irenaeus's own time were not doing so -- no doubt because they were no longer ABLE to do so.

#### **242. Irenaeus described not current miracles but those of Christ's Apostles**

In the next chapter of his work,<sup>690</sup> Irenaeus said of Jesus that all which in the Old Testament was "predicted regarding Him -- undoubtedly took place." Yet even "those who are in truth His disciples, receiving grace from Him -- do in His Name perform so as to promote the welfare of other men according to the gift which each one of them has received from Him."

Next, three such gifts -- those of exorcism, foreknowledge and healing -- were mentioned, as representative examples of the various different gifts of grace. Yet there is no discussion there as to whether Irenaeus considered the nature of those gifts to be either supernatural or miraculous -- or not.

Indeed, it seems Irenaeus was here simply and graphically summarizing events occurring during the previous or the apostolic age. For he gave no illustrations thereof from his own time. Moreover, Irenaeus then immediately added: "As I have said, even the dead have been

raised up; and remain-**ed** among us [Christians] for many years." Compare Matthew 27:52<sup>f</sup> with First Corinthians 15:6.

Here, again note the A.D. 185 Irenaeus's past tenses! He said that "the dead have been raised up" -- yes, "have **been** raised up." He further added that those dead persons so raised up, had "**remain-ed** among us for many years." He nowhere alleges the dead were still being raised.

Notice further than the 185 A.D. Irenaeus did not say those raised-up dead were still alive in 185 A.D. He simply wrote that they had "**remain-ed** [past tense] among us [Christians] for many years" -- after they had been raised up. Clearly, this was referring to events occurring many years before 185 A.D.

It should be remembered that Irenaeus's youth was spent in the company of pupils of the Apostles. As Rev. Professor Dr. B.B. Warfield pointed out in his famous book *Counterfeit Miracles*:<sup>691</sup> "Justin and Irenaeus and their contemporaries allude to miracle-working as a thing which had to their knowledge **existed** [past tense!],... and yet with which they seem to have little personal acquaintance" -- if indeed any at all.

On the other hand, added Warfield, it is just possible that "Justin may easily have known of, if not even witnessed, miracles wrought by apostolically-trained men." See Mark 16:14-18. That, of course, gratuitously presupposes that those upon whom the apostles had conferred the power to perform miracles -- themselves continued to exercise those conferred powers for decades after the death of the last apostle. We ourselves, however [F.N. Lee], see no evidence of this.

Now the verb in Irenaeus's phrase "as I have said" -- is in the past tense. It refers back probably to the statements in the previous chapters<sup>692</sup> about those whom "the **Lord** [Jesus] **raised**" from "the dead" -- and about those whom "the Apostles **did**" (namely "among us). For Christ and His Apostles indeed **did** so, "many years earlier, "among us" (*viz.* among the community of "us" Christians).

By all accounts, this suggests the cessation of this last batch of miraculous abilities by the end of the apostolic age. That cessation then occurred, just as did that of the first batch of miracles had ceased during the lifetimes of Moses' contemporary Joshua and their Elders.

Thus: "There arose no Prophet since...like Moses, whom the Lord knew face to face in all the signs and the wonders which the Lord sent him to do.... Joshua said to the people: 'Sanctify yourselves! For tomorrow the Lord will do wonders among you'.... The manna ceased on the morrow.... Neither did the children of Israel have manna any more.... The Elders...outlived Joshua.... They had seen all the great works of the Lord that He did for Israel.... Then there arose another generation after them, who had not known...the works which the Lord had done for Israel." Deuteronomy 34:10-12; Joshua 3:5 & 5:12; Judges 2:7-10.

So Irenaeus certainly placed the cases of resuscitation from the dead to which he referred -- well back in the PAST. For there in his phrase concer-ed -- "as I HAVE sa-ID, even the

dead HAVE been rais-ED up and remain-ED among us FOR many years" -- Irenaeus used past tenses, in contrast to the present tenses which he used in the rest of the very same passage.

Indeed, Irenaeus also wrote there -- that those resuscitated, thereafter lived "for MANY years." This shows that they had not been resuscitated from the dead just recently during his own lifetime (A.D. 130 to 185), but rather much earlier -- and very probably during the A.D. 30 to 70. Or alternatively, if one adopts a late date for the inscripturation of John's Book of Revelation -- the A.D. 30-98 lifetime of Jesus and/or His APOSTLES themselves.

For the very same passage, just before it mentions those previously resuscitated from the dead, states that the true miracles which the Old Testament prophetic writings "predicted regarding Him" (Jesus) -- all "did take place undoubtedly." They "did take place" -- past tense (!) -- namely during the lifetime of Christ (and of His Apostles).

### **243. Irenaeus distinguished miracles from the ongoing gifts of the Spirit**

Indeed, in Irenaeus's own time -- he immediately went on to tell his all readers something very significant. He said:<sup>695</sup> "It is NOT possible to name the NUMBER of the gifts which the Church throughout the World has [past tense] receiv-ED [past tense] from God in the Name of Jesus Christ Who was crucified under Pontius Pilate, and which [gifts] she exerts day by day for the benefit of the Gentiles."

The language here is very precise. A "number" of gifts, the amount of which Irenaeus was not able to specify, was still being used by the Church. Irenaeus did not claim that all the apostolic gifts were still operative.

Here, one should further note a number of clear points about the above. Such points are as follows.

First. Christ Himself really did do many remarkable supernatural works -- also including miracles.

Second. All such works, as predicted in Old Testament times, DID "take place -- undoubtedly." Indeed, that taking place occurred during the lifetime of Jesus Himself -- and during the contemporary lifetimes of His Apostles.

Third. Christ's true disciples still continue to perform good deeds. This, however, is done by each according to his own God-given gifts -- and not by each doing all of the various kinds of good deeds, including miracles, which Christ Himself did.

Fourth. Some but by no means all Christians during the apostolic age were enabled to exorcise demons. Other Christians then had the different gift of foreknowledge. Yet others were able to heal the sick.

Fifth. Irenaeus does not say whether the ordinary Christians in the apostolic age who exorcised demons and/or who foreknew things and/or who healed the sick -- did so miraculously. Some may very well indeed have done so non-miraculously.

Sixth. Irenaeus was writing here about the abilities of ordinary Christians during the apostolic age. He was not here writing about the abilities of Christians during his own time. Nor was he claiming that any of his contemporaries possessed apostolic-age abilities.

Seventh. It had been quite some time, Irenaeus implied, since dead people had been raised up. This fact emphasises that such miraculous resurrections had by then **indeed ceased**. It also implies the same previous cessation of all miracles as such, and probably precisely during the apostolic age.

Last. As Irenaeus insisted: "It is not possible to name the NUMBER of gifts" which the Church of Irenaeus's time still exerted "day by day for the benefit of the Gentiles." Indeed, the reason why this was not possible -- was precisely because the phenomena occurring during the apostolic age -- were not all still occurring in the time of Irenaeus.

Later in his same work, Irenaeus recorded<sup>695</sup> that "the Apostle declares (*vocat*): 'We [the Apostle Paul and his associate Rev. Sosthenes] speak wisdom' [First Corinthians 1:1 & 2:6]" -- namely "among them...who through the Spirit of God do speak in all languages; as He Himself [the Spirit] used to speak" (past tense). Then Irenaeus went on to explain: "In like manner, even we HAVE heard of many brethren in the Church who possess prophetic gifts and who through the Spirit speak all kinds of languages."

Irenaeus's actual words here, were: "*Apostolus vocat...quot et 'spirituales' audivimus*" etc. Note that Irenaeus did not here write: "We ourselves do hear." To the contrary, Irenaeus here wrote: "Even we have heard" or "*et audivimus*" -- and NOT "*nos audimus*" (alias "we do hear").

This certainly seems to mean that Irenaeus and his associates had heard about this a long time BEFORE he was then writing about it. His historic-present reference to what Paul "the Apostle declares" in First Corinthians 2:6, obviously relates to occurrences in the Corinthian Church during the apostolic age. This strengthens the perception that Irenaeus was here referring to fully-past events.

Note further that Irenaeus did not here write that either he or his acquaintances or any contemporaries he had heard about, had themselves miraculously "spoken in tongues." Nor did Irenaeus here write that he had met those who had either practised or heard the phenomenon themselves -- even though his own youth was spent in the company of pupils of the Apostles.<sup>696</sup>

Nor did Irenaeus here claim that those prophetic language-gifts to which he was referring, were either supernatural or miraculous. Indeed, they were certainly not ecstatic incoherent utterances of gibberish. For, wrote Irenaeus, those various "kinds of languages" indeed did bring "the hidden things of men to light -- for the general benefit."<sup>697</sup> They were **intelligible!**

What were those **language-gifts** of which Irenaeus had indeed "**heard**"? They were probably very well-preserved accounts of the true language-gifts exercised in apostolic times.

Such would have been exercised at an earlier stage, during the apostolic age itself, when certain Christians spoke (past tense) "in all languages" or tongues "through the Spirit of God...as He Himself used to speak." That was on Pentecost Sunday (Acts 2), and also later in the apostolic-age Church (Acts 10:44f & 19:5f and First Corinthians 12:10 to 14:23).

However, Irenaeus gave no indication whatsoever that such was still occurring in his own day. For he himself observed: "The Apostle declares" (in the previously-inscriptured Bible), and "even we have heard" (apparently quite some time ago) -- about "them...who through the Spirit of God do speak in all languages, as He Himself **used to speak**" [past tense] during the apostolic age. "Apostolus vocat...quot et 'spirituales' audivimus" -- past tense!

The above teaching is reinforced by a lengthy but interesting and dramatic statement of the same Early Church Father Irenaeus -- against the false-prophecies and false-miracles and false-tonguesspeakings of the Gnostics and the Montanists. This we will give later below in full -- in our Part VI, on the continuation of non-miraculous 'lying wonders.'<sup>698</sup>

#### **244. Caius rejected post-apostolic pseudo-miracles and pseudo-revelations**

During the time of Zephyrinus, Caius the Roman Presbyter (A.D. 180-217) wrote a learned refutation of Proclus the Neo-Montanist. Of that refutation, very sadly, only fragments now remain.<sup>699</sup>

Proclus was a defender of that sect of Neo-Montanists known as the Cataphrygians.<sup>700</sup> Maintained the orthodox Caius: "I can show the **trophy of the Apostles**" -- by which he probably meant their **apostolic writings**, alias the books of the New Testament. However, the heretic Proclus, "through 'revelations' given, as he would have us believe, by 'a great Apostle' -- brings before us 'marvellous things' which he pretends were shown to him by angels."

Now Proclus and his Cataphrygians attempted to **link their own alleged 'revelations'** to the real revelations previously given in the apostolic age to the Church. However, observed Caius, "**the Holy Scriptures in the first place contradict them...**

"Besides, there are writings of certain brethren" in the post-apostolic Church -- which expose such errors. "They wrote against the Heathen, in defence of the truth -- and against the heresies of their time. I mean Justin and...Tatian and...many others."

Some of the Montanists, such as Miltiades, even wrote down their so-called 'revelations' -- claiming a certain authority for those writings. Protested Caius: "Of the writings of...Miltiades, we [Orthodox Christians] receive nothing at all." Indeed, in Caius's *Muratorian Canon*,<sup>701</sup> Miltiades is named as one of the extra-canonical heretics.

#### **245. No ongoing miracles mentioned in the extant works of Minucius Felix**

The A.D. 210 Roman Lawyer and Orthodox-Christian Minucius Felix seems to have written only of non-miraculous ongoing exorcisms -- as distinct from alleged 'ongoing miracles' (of which he knew nothing).<sup>702</sup> He also recorded that Orthodox Christians (without benefit of miracle) "are in want; are cold; are labouring in hard work and hunger. And God allows it!"

They are subject to "threats, punishments, tortures, and crosses."<sup>703</sup> For Christians do "not believe in any chicanery" or "crafty trickery." But "IMPURE spirits...alarm the minds....

"Also, those raging maniacs whom you see rushing about in public -- are, moreover, [FALSE-]prophets.... Thus they rage; thus they rave; thus they are whirled around. In them also, there is a like instigation of the demon."

Not so, however, Orthodox Christians like Minucius and his associates! Of them, Minucius Felix stated: "We feel and suffer the human mischiefs of the body.... Fortitude is strengthened by infirmities.... How beautiful is the spectacle to God, when a Christian does battle with pain" -- "when, mocking the noise of death, he treads underfoot the horror of the executioner....

"God's soldier is neither forsaken in suffering, nor is brought to an end by death.... How many of our people have suffered! ... Not only their right hand but [even] their whole body gets burned.... Boys and young women among us treat with contempt crosses and tortures, wild-beasts, and all the bugbears of punishments -- with the undesired patience of suffering!"

#### **246. No clear claims anent extant true miracles made even by Tertullian**

We have already seen,<sup>704</sup> in his *Answer to the Jews*, that the famous Presbyter Tertullian of Carthage understood the pivotal Daniel 9:24 to mean that "all the plentitude of bygone spiritual grace-gifts CEASED in Christ -- sealing as He did all visions and prophecies.... After the advent of Christ and His passion, there is no longer 'vision or Prophet.'"

Challenged Tertullian: "LET the Jews exhibit, SUBSEQUENTLY to Christ, any volume of Prophets, visible miracles wrought by any angels [such as those] which in BYGONE days the patriarchs saw UNTIL the advent of Christ!" They could not -- and, indeed, had not.

Similarly, in his work *On Modesty*, the still-orthodox Tertullian had implied<sup>705</sup> that Christ's "blessed APOSTLES" were unique -- in that they, as distinct from their immediate successors, "rais-ed the dead [past tense] and re-stored [past tense] the dead or the debilitated to their integrity -- which none but Christ can do. Nay, they inflict-ed [past tense] plagues too."

However, in his later work *On the Soul*, where Tertullian acknowledged<sup>706</sup> among the ongoing "spiritual *charismata*" even "the prophetic gift" -- he was sadly moving fast toward at

least a mild form of Semi-Montanism. There, he discussed allegedly 'spiritual' utterances being emitted by an unnamed "sister."

Yet even there, the example of this "sister" related to the gifts of vision and discernment. It does not relate to the obsolete gifts of raising the dead or of miraculously speaking in tongues.

Observe further that the whole chapter is highly speculative, discussing as it does the alleged "corporeality" and "colour" and "shape" of the soul -- in a discourse about the soul. The reference there to the nature of allegedly ongoing *charismata*, are therefore purely *obiter* or *passim*.

One should, of course, also be careful not to exaggerate the extent of this departure of Tertullian's from Biblical truth -- in this his second or Semi-Montanizing phase. For, while then saying that "these signs" (such as that of the "interpretation of tongues") are forthcoming from my side (against the Marcionites)<sup>707</sup> -- Tertullian does not here mention the various apostolic gifts of 'tongues-speaking' (whether miraculous or not). Nor does he claim that the other "spiritual *charismata*" found "from my side" (namely among what should be called "Tertullian II's" Semi-Montanizing Anti-Marcionites), were miraculous. Indeed, his *Apology* states<sup>708</sup> that even demons can heal.<sup>709</sup>

(Pseudo?-)Tertullian, in the later work *Against the Heresies*, condemned<sup>710</sup> not only the Early Montanists like "Blastus" and "Theodotus" and "Praxeus." It condemns also "other heretics" too -- like the "Cataphrygians" and also the "Cataproclans" -- for saying that "the Paraclete had spoken in Montanus."

Later, Tertullian did -- according to Augustine<sup>711</sup> -- repudiate (Semi-) Montanism. That is believed to have occurred before Tertullian then 'anti-ecstatically' went on to establish a true historic-orthodox Bible-believing church.

#### **247. No clear extant true miracles found in any of the Alexandrian Fathers**

The Alexandrian Fathers included Clement and Origen. Later, they included also Arnobius.<sup>712</sup>

Clement, while apparently not expressing himself on the subject of ongoing miracles, nevertheless insisted that "the false-prophets...who prophesied 'in an ecstasy'" -- were "the servants of the apostate."<sup>713</sup> Indeed, to him -- Montanism was "the heresy of the Phrygians."<sup>714</sup>

Origen wrote<sup>715</sup> that "there were signs" or miracles of a non-glossolalic nature "at the beginning of Christ's teaching." Yet he insisted also that "after His ascension" and the Spirit's descent on Pentecost Sunday -- those signs "subsequently" became "fewer" EVEN DURING THE APOSTOLIC ERA.<sup>716</sup>



Specifically on Montanism, Origen mentioned<sup>717</sup> that in the OPINION of the PAGAN Celsus some or "CERTAIN of the 'Christians' [sic] are believers in the Sibyl" (the pagan 'prophetess' renowned for ecstatic utterances). Yet, said Origen, "it is not the part of a divine spirit -- to drive the 'prophet[ess]' into such a state of ecstasy and madness that she loses control of herself.

"For he who is under the influence of the Divine Spirit, ought to be the first to receive the beneficial effects.... That should be the time of clearest perception -- when a person is in close intercourse with the Deity.... The Jewish Prophets...became clearer in mind.... **Since the coming of Christ, no Prophets have arisen....**

"Celsus is not to be believed, when he says he has heard such men prophesy" -- namely such as are in "a state of ecstasy and madness" (or "fanatical and utterly unintelligible"). For no Prophets...have appeared in the time of Celsus" -- viz. 117 to 180 A.D.<sup>718</sup>

So the Alexandrian Fathers knew nothing of ongoing miracles. Yet they knew of, and condemned, the pseudo-miracles of Montanism.

#### **248. Hippolytus was silent on ongoing miracles but vocal against Montanism**

The 230 A.D. Christian Apologist Hippolytus of Portus<sup>719</sup> is a very important witness. For in his famous *Refutation of All Heresies*),<sup>720</sup> he exposed the thoroughly-pagan roots of syncretistic Montanism.

Hippolytus was himself silent about the possible occurrence or non-occurrence of ongoing miracles in Orthodox Christianity. Yet he did not hesitate to write<sup>721</sup> against the pseudo-miraculous Montanists:

"Phrygians...denominate Corybas" -- the notorious pagan deity -- as the object of their affections and ecstatic tongues-speaking devotions. "The Phrygians...further assert that the father of the universe is 'Amygdalus'....

"Assyrians style thee 'thrice-longed-for Adon-is' -- and the whole of Egypt 'Osir-is'.... This is a multiform Att-is.... These constantly attend the mysteries called those of the 'Great Mother' (Cybele)."

Continued Hippolytus: "Phrygians have been rendered victims of error.... They are heedlessly swept onwards by the reliance which they place on these [impostors] than from the Law and Prophets and the Gospels." Indeed, they are seduced into error in common with the heretics previously alluded to."<sup>722</sup>

#### **249. Asterius Urbanus: the Montanists were purveyors of false-prophecy**

Around 232 A.D., the Church Father Asterius Urbanus of Ancyra in Galatia wrote three books to Abercius Marcellus against the Montanists.<sup>724</sup> He did so -- **in order to champion the sufficiency of the Holy Scriptures**.

Wrote Asterius, after much deliberation:<sup>725</sup> "I have now for a very long and surely a very sufficient period had the charge pressed upon me...to write some sort of treatise against the heresy that bears the name of Miltiades. I have" now done so.

In the *Muratorian Fragment*, given above in the quotation from Caius,<sup>726</sup> we find 'Miltiades' named as being among the heretics. That is no doubt the heretic Asterius referred to.

Continued Asterius:<sup>727</sup> "Being recently...at Ancyra (a town of Galatia), I found **the Church** in Pontus greatly agitated by this '**new prophecy**' (as they call it).... This should rather be called that false-prophecy (as shall be shown presently). I discoursed to the best of my ability, with the help of God, for many days in the Church....

"The **NEW** heresy of theirs...puts them in a position of **separation from the Church**." For the Church was "**mindful of the Lord's...threatening**, whereby **He warned them to be on their guard vigilantly against the coming of the false-prophets**....

"Those few who were thus deluded," explained Asterius, "were Phrygians. But the same **arrogant spirit** taught them to **revile** the Church Universal under Heaven -- because that **spirit of false-prophecy found neither honour from it, nor entrance into it**....

"The faithful throughout Asia [Minor] met together often -- and in many places of Asia [Minor] -- for deliberation on this subject.... They subjected those **novel** doctrines to **examination**, and declared them to be **spurious** --and rejected them as **heretical**. They [the Montanists] were in consequence of that, **expelled from the Church** and **debarred from communion**."

Asterius then went on:<sup>728</sup> "They [the Montanists] stigmatized us as 'slayers of the Prophets' because **we did not receive their loquacious [self-styled] 'prophets'**." He then ended:<sup>729</sup> "Whenever those who have been called to martyrdom for **the true faith by the Church**, happen to fall in with any of these so-called 'martyrs' of the Phrygian heresy, **they always separate from them**.... **Our** brother Alcibiades...proves the **impropriety** of a Prophet's speaking in **ecstasy**....

"They [the Montanists] will never be able to show that any one of the Old Testament Prophets -- or any one of the New -- was carried away in spirit after **this** fashion! Nor will they be able to boast [of] that Agabus, or Judas, or Silas, or the daughters of Philip [Acts 11:27f & 15:32f & 21:8-13]...or indeed any of the others -- who do not in any respect belong to them -- were moved in this way."

## **250. Commodian: sicknesses to be healed not by miracles but by medicines**

About 240 A.D., the North African Church Leader Commodian<sup>730</sup> -- in his work *Instructions* -- gave some very interesting advice as to how to deal with sicknesses among Christians. Wrote he:<sup>731</sup> "Pray night and day.... Then, if you have a wound, seek herbs AND a physician. But yet, in your chastisements -- you shall be able to mitigate your sufferings....

"The brother oppressed with want, nearly languishing away, cries out.... If your brother should be weak -- I speak of the poor man -- do not empty-handedly visit such a person when he lies ill! Do good, under God; pay your obedience by your money! Then, he shall be restored. Or, if he should perish -- let a poor man be refreshed who has nothing wherewith to pay you....

"Similarly, if your poor sister lies upon a sick-bed, let your matrons begin to bring her victuals. God Himself cries out 'Break your bread to the needy!' There is no need to visit with words, BUT with benefits. It is wicked that your brother should be sick, through want of food. Satisfy him not with words! He needs meat and drink! ... Consider, when you feed the sick -- you are lending also to the Most High!"

To Commodian, then, sicknesses from time to time were to be expected in the lives of godly Christians. When they occurred, they were to be borne prayerfully, to the glory of God -- and treated with medicines, food, and rest. There was to be no expectation of any allegedly-'miraculous' cures.

### **251. Cyprian: no ecstatic tongues-speaking in Mainline Church till 235 A.D.**

Around 257f A.D., Cyprian of Carthage<sup>732</sup> severely condemned **Montanism**. In his *Epistles*, he insisted:<sup>733</sup> "They who are called **Cataphrygians**, and endeavour to claim to themselves new 'prophecies' -- can have neither the Father nor the Son nor the Holy Spirit....

"I wish to relate to you some facts concerning a circumstance which occurred among us pertaining to this very matter. About twenty-two years ago, in the times after the [Pagan Roman] Emperor Alexander..., there **suddenly** arose among **us** a certain woman who in a state of ecstasy announced herself as a 'prophetess' -- and acted **AS IF** filled with the Holy Ghost."

By calling the Cataphrygian 'prophecies' new -- Cyprian clearly implied that the post-apostolic Church was devoid of such alleged 'prophesyings' until "twenty-two-years after the Emperor Alexander." The latter died in A.D. 235 -- so that pseudo-miraculous ecstatic utterances were unknown in the Mainline Church before that. Consequently, Cyprian apparently denied all claims that ongoing prophesyings were occurring in the post-apostolic Church. Such were unknown, until that phenomenon "**suddenly**" appeared there only as late as after 235 A.D.

### **252. Arnobius: Montanistic syncretism is rooted in 'magical' Paganism**

The North African Church Father Arnobius was of the Alexandrian School. Writing around 298 A.D.,<sup>734</sup> he denied that the Cataphrygian heresy of Montanism rooted in either

apostolic or post-apostolic Christianity. Indeed, he traced it right back to the pagan religion of the mother-goddess Cybele.

Wrote Arnobius:<sup>735</sup> "Did you not **begin** both to know and to be acquainted with and to worship the 'Phrygian mother' with remarkable honours?" This indicates that Arnobius, writing around 298 A.D., considered the Mainline Church in Africa to have been devoid of the pseudo-miracles of the Phrygians -- right down till the very end of the third century A.D.

For Arnobius repudiated not just the worship of the great and notorious pagan mother-goddess Cybele. He rejected also the attempt of the Montanistic Corybantes to syncretize it with Christianity.

"Let the rites of the Corybantes also be consigned to oblivion!" -- Arnobius insisted.<sup>736</sup> For "these are the "mysteries into which also Phrygia is initiated."<sup>737</sup>

This means that the pseudo-miraculous "rites of the Corybantes" were all foreign to the Mainline Church during the lifetime of Arnobius. Even the Phrygian Christians had not been initiated into those rites. For such were not those of either the Apostolic Church or of post-apostolic Christianity.

### **253. Early Church's Historian Eusebius refuted Early-Montanistic 'miracles'**

The first great Church Historian was Eusebius of Caesarea, who finished writing his famous book *Church History* in 324 A.D.<sup>738</sup> He readily admitted that Christ and His Apostles **had** performed real miracles. But he took a dim view of A.D. 150f claims of the Montanists that postapostolically-discontinued miracles had suddenly started recurring in their own day.

Eusebius explained:<sup>739</sup> "The enemy of God's Church," namely the devil, "was again active in causing strange heresies to spring up against the Church. For some persons, like venomous reptiles, crawled over Asia and Phrygia, boasting that Montanus was the Paraclete -- and that the women who followed him, Priscilla and Maximilla, were prophetesses of Montanus."

In saying that these "heresies" regarding the "prophetesses of Montanus" had begun "to spring up" -- Eusebius implies that suchlike "prophetesses" had not been springing up before the (150f A.D.) time of Montanus. For Prophets and Prophetesses had been discontinued during the apostolic age. Acts 2:17f & 21:8f cf. First Corinthians 13:8-12.

Eusebius next mentioned the opposition to Montanism (and its so-called 'miracles') by the Orthodox-Christian Theologian Miltiades -- who wrote around 169 to 176 A.D.<sup>740</sup> This Anti-Montanistic Miltiades must not to be confused with the then-contemporary Montanist of the same name.

This Orthodox-Christian Anti-Montanist Miltiades, observed Eusebius,<sup>741</sup> "wrote a certain book against the above-mentioned heresy" of Montanism. "He shows that a 'prophet' ought not to speak in ecstasy (*mē dein 'prophētēn' en ekstasei lalein*)."

On the other hand, said Eusebius by way of contrast, "the false-prophet falls into ecstasy -- in which he is without shame or fear. Beginning with purposed ignorance, he [then] passes on...to involuntary madness of soul."

Those Montanists -- observed Eusebius -- "cannot show that [even] one of the Old [Testament] or one of the New [Testament] Prophets was thus 'carried away in spirit.'" Quite the contrary. Daniel 2:24*f* cf. First Corinthians 14:32 *etc.*

Also the 175 A.D.<sup>742</sup> Orthodox-Christian and Anti-Montanist Apolinarius of Hierapolis, declared Eusebius,<sup>743</sup> wrote a discourse addressed to the Roman Emperor Marcus Aurelius, who reigned from 169 to 176 A.D.<sup>744</sup> Eusebius even explained<sup>745</sup> that Apolinarius "subsequently wrote against the heresy of the Phrygians, which not long afterwards came out with its innovations" (or "*kainotomētheisēs*").

Those novelties were well-named -- "**innovations.**" For "Montanus with his false-prophetesses was then laying the **foundations** of his error." Now, seeing that their machinations were "**innovations**" -- and involved the "laying of **foundations**" -- it is abundantly clear that there was neither apostolic nor post-apostolic precedent for the behaviour of these advocates of the "Phrygian heresy."<sup>746</sup>

Indeed, according to this Apolinarius, all this "frenzy and ecstasy" of the Montanists was "contrary to the constant customs of the Church handed down by tradition from the beginning." This again proves that such "ecstasy" was neither apostolic nor post-apostolic, but novelly heretical.

Eusebius related<sup>747</sup> that "the followers of Montanus [himself], Alcibiades [the Montanist] and Theodotus [the Montanist] in Phrygia -- were now first giving wide circulation to their [wretched mis-]assumptions regarding prophecy." This occurred in 175. Here, the word "first" indicates the **absence** of such views before then.

Consequently, around 177 A.D., those Gallic martyrs were exhorting Eleutherus the Church's Overseer in Rome to support the Eastern Church in its own condemnation of Montanism.<sup>748</sup> For the Gauls sent their Irenaeus to Rome, at the beginning of 178 A.D.,<sup>749</sup> in order to oppose the Montanists in that influential city.

Irenaeus's own strongly Anti-Montanistic views are detailed elsewhere.<sup>750</sup> Eusebius himself tells us<sup>751</sup> that "Irenaeus wrote several letters against those who were disturbing the sound ordinance."

Eusebius adds:<sup>752</sup> "Priscilla and Maximilla were 'prophetesses' of Montanus. Others, of whom Florinus was chief, flourished at Rome. He fell from the Presbyteriate of the Church. And Blastus was involved in a similar fall. They also drew away many of the Church to their opinion, each striving to **introduce** his own **innovations.**"

Here, notice Eusebius's words "**introduce**" and "**innovations.**" This indicates that such post-apostolic 'prophesyings' were unknown before then.

Now "Montanus and Maximilla," explained Eusebius<sup>753</sup> -- like many of the Montanists -- came to an ignoble end. "For the report is that, incited by the spirit of frenzy, they both hung themselves."

Thus did they breach also the Sixth Commandment of the Law of God. Were any true Prophets ever such Antinomians? No!

Eusebius concluded on this matter:<sup>754</sup> "So also, as general report says, that remarkable person -- 'the first steward' as it were of their so-called 'prophecy' (one Theodotus), who...fell into trances and entrusted himself to the deceitful spirit -- was pitched like a quoit and died miserably.... In such a manner...Montanus and Theodotus and the above-mentioned woman died."

#### **254. Early Church's Historian Eusebius refuted Mid-Montanistic 'miracles'**

Yet it was not only the pseudo-miracles of Early-Montanism (before 185 A.D.) that Eusebius refuted. Equally, Eusebius refuted also the pseudo-miracles of Mid-Montanism (from 185 to 200 A.D.). For he told<sup>755</sup> his readers that also "Rhodo, a native of Asia [Minor] -- who had been instructed, as he himself states, by Tatian<sup>756</sup> -- wrote "several books...against the heresy."

Rev. Professor Dr. A.C. McGiffert stated<sup>757</sup> of Rhodo that "Jerome gives a very brief account of him...with the single addition of the statement that 'Rhodo wrote a work *Against the Phrygians*'.... Jerome mentions Rhodo as again referring [to the Montanists] -- 'in a book which he [Rhodo] wrote against Montanus, Prisca [viz. Priscilla], and Maximilla.' Rhodo wrote that book "to Miltiades [the Anti-Montanist] -- who also wrote against the same heretics."

Perhaps around 190 A.D.,<sup>758</sup> Apollonius of Ephesus strongly opposed Montanism. Explained Eusebius:<sup>759</sup> "The so-called 'Phrygian heresy' was still flourishing in Phrygia in his time."

Around 192 A.D.,<sup>760</sup> Serapion the Overseer of the Church of Antioch strongly opposed Montanism. Explained Eusebius:<sup>761</sup> "He mentions the works of Apolinarius against the above-mentioned heresy [Montanism].... He [Serapion]...exposed the same heresy."

Finally, in another letter of Serapion, mention is made of a statement by the Church Overseer Aelius. The latter wrote: "Aelius Publius Julius, [Orthodox-Church] Overseer of Debelum, a colony of Thrace. As God lives in the Heavens -- the blessed Sotas in Ancialus desired to cast out the demon from Priscilla" the Montanist.

Clearly, the Orthodox-Christian contemporaries of the Mid-Montanists certainly expected Christians to get sick -- and advocated that there be prayers to God that He might then be pleased to effect their healing. However -- they did not pray for, nor ever expect to experience, miracles of healing.

To the contrary. They ridiculed the Montanistic claims that miracles were occurring -- and they regarded all such real occurrences as demonic, and their character as only pseudo-miraculous.

### **255. Early Church's Historian Eusebius refuted Late-Montanistic 'miracles'**

According to Rev. Professor Dr. A.C. McGiffert,<sup>762</sup> Proclus probably introduced Montanism into Rome at the beginning of the third century around 200 A.D. "Proclus," declared Eusebius,<sup>763</sup> "contended for the Phrygian heresy" -- and bent the Scriptures to further his views.

Explained Eusebius:<sup>764</sup> "Proclus...speaks, concerning the death of Philip and his daughters [*cf.* Acts 21:8*f*], as follows: 'After him, there were four prophetesses, the daughters of Philip, at Hierapolis in Asia [Minor]. Their tomb is there [in Phrygia], and the tomb of their father [*cf.* Acts 8:5-13].' Such is his [Proclus's] statement. But Luke in the Acts of the Apostles, mentions the daughters of Philip who were at that time at Caesarea in Judea with their father [Acts 21:8 *cf.* 8:40 *etc.*]." Hence -- Proclus lied!

Also the Orthodox-Christianity of the Judean Apostles -- is seen to be strongly at variance with the heretical syncretism of the Phrygian Montanists a century later. As Eusebius observed:<sup>765</sup> "We have thus set forth in these pages what has come to our knowledge concerning the Apostles themselves and the apostolic age, and concerning the Sacred Writings which they have left us -- as well as concerning...those [Montanistic writings] that are **altogether rejected** and are **out of harmony** with **apostolic orthodoxy**."

Too, it is evident from the Orthodox-Christian Presbyter Caius's *Muratorian Canon* itself,<sup>766</sup> that Montanistic claims<sup>767</sup> as to ongoing revelations and prophecies -- had caused the Orthodox-Christian Church to react. This it did -- by then definitively recognizing the previously-established Apostolic Canon of the Holy Scriptures.

As Eusebius explained,<sup>768</sup> Proclus the Montanist was opposed strongly by Caius of Rome. "There has reached us also," stated Eusebius, "a dialogue of Caius, a very learned man -- with Proclus, who contended for the Phrygian heresy. This was held at Rome under Zephyrinus."

Similarly, Eusebius also quoted<sup>769</sup> at length -- and approvingly -- from the 232 A.D. Anti-Montanist Asterius Urbanus.<sup>770</sup> According to him,<sup>771</sup> the Montanistic 'spirit of Maximilla' referred to by Asterius Urbanus<sup>772</sup> was a "talkative spirit." Yet it did not talk from the Word of God!

Then, explained Eusebius,<sup>773</sup> "in the same work -- after saying other things in refutation of the false 'prophecies' of Maximilla -- he [Asterius] indicates the time when he wrote these accounts, and mentions her 'predictions' in which she 'prophesied' [imminent] wars and anarchy.

"Their falsehood, he censures in the following manner: 'And has not this been shown clearly to be false? For it is today -- more than thirteen years since the woman died. Yet there has been neither a partial nor general war in the World; but rather, through the mercy of God, continued peace even to the Christians!'"

## **256. Athanasius of Alexandria: the ecstatic Montanists are heretics**

The great Trinitarian Theologian Athanasius of Alexandria condemned not just the Arians. He condemned also other heretics -- such as the (allegedly-miraclegworking) Valentinians, Montanists, Manichees, and others. Regarding these, he said the following:<sup>774</sup>

"While all of us are...called 'Christians' after Christ, Marcion broached a heresy.... Valentinus also.... And others, Cataphrygians from Phrygia; and from Novatus, Novatians.... Manichees and Phrygians...are heretics....

"**See to it, lest, being familiar with error -- you err in the trespass of the Phrygians who say that the Prophets and the other Ministers of the Word know neither what they do nor concerning what they announce!**" For, unlike the Orthodox Christians, the Phrygian Montanists quite literally did not know what they were talking about!

Elsewhere, Athanasius spoke<sup>775</sup> of the Montanists as making a **fresh beginning** of Christianity. They were the **first** heretics who professed to **prophecy**, and to introduce a **new** or **additional revelation**. Indeed, this surely means that **no post-apostolic groups before the A.D. 150f Montanists professed to 'prophecy' -- or to bring a "new" revelation.**

Athanasius explained<sup>776</sup> regarding some of his own contemporary heretics: "They fall before they know it, into the extravagances of the Phrygians. And they say with them, 'To us **first** was revealed' and 'from us dates the Faith of Christians.'"

Once again, these latter Montanist statements really would deny to all of the non-ecstatic post-apostolic Christians before Montanus -- the character of being the True Church. Yet all Christians during that period, were such!

## **257. Cyril of Jerusalem: let the Cataphrygian Montanists be abhorred!**

Cyril of Jerusalem regarded the Montanists, with their claims to be able to perform ongoing miracles, as *anathema*. Around 350 A.D., he said<sup>777</sup> in his *Catechetical Lectures* to his own Orthodox Christians: "Let the Cataphrygians also be your abhorrence; and Montanus, your ringleader in evil; and his two **so-called** 'prophetesses' Maximilla and Priscilla! For this Montanus...was out of his mind, and **really mad**."

Before Cyril died in A.D. 386, he emphasized that the then-still-future false-prophet and wonder-worker Antichrist would arise out of the Roman Kingdom. While expounding Daniel chapter seven and Second Thessalonians chapter two, he asked:



"And who is this, and from what sort of working? Interpret to us, O Paul! 'Whose coming' -- he says -- 'is after the working of Satan, with all powers and signs and lying wonders'.... For the father of falsehood will make a show of the works of falsehood, so that the multitudes may think that they see a dead man raised, and lame men walking, and blind men seeing -- when the cure has not been wrought....

"Who then is the blessed man that shall at that time devoutly witness for Christ? For I say that the martyrs of that time excel all martyrs! For the martyrs hitherto, have wrestled with men only. But in the time of Antichrist" -- he shall "pretend to raise the dead" and "to make false shows of signs and wonders!" Yet he shall not resurrect the martyrs for Christ -- neither shall such then be resurrected miraculously!

So then, in Cyril's opinion, true miracles had ceased long before his own time (386 A.D.). Only pseudo-miracles and/or deceptions remained. Such included those of the Montanists, from the second century onward -- and those of the [Romish] Antichrist, which would arise only later.

### **258. Gregory Nazianzen: avoid the pseudo-miraculous mutterings of Montanism!**

Gregory Nazianzen of Constantinople around A.D. 370 admitted<sup>778</sup> that the Spirit of God the Father and the Son is the "creating Power of every reasonable soul (*cf.* Job 32:8). For in Him we live and move and have our being (Acts 17:28), according to the double power of that Breathing into us.

"For we were all inbreathed by Him with breath (Genesis 2:7). And as many of us as were capable of it, and in so far as we open the mouth of our mind, [were inbreathed] with God the Holy Ghost."

Precisely for that reason, Gregory strongly warned against un-reasonable pseudo-charismatic Montanism -- which restricted these benefits *de facto* only to a 'miracle'-performing *élite*. Said he:<sup>779</sup> "The first wisdom, is to despise that 'wisdom' which consists of language and figures of speech, and spurious and unnecessary embellishments" -- especially of an ecstatic and presumed 'miraculous' nature.

Gregory Nazianzen repudiated Montanism. Then he added:<sup>780</sup> "Nor are we concerned with Phrygian...flutes and...all the ravings of men...or the babblings...or the trickeries...or the 'prophetic' draught." *Cf.* First Corinthians 12:1-3*f* and Galatians 5:12-21.

So, concluded Gregory Nazianzen<sup>781</sup> regarding Montanism alias the great Cata-Phrygian heresy -- the true flock of Christ's sheep "will flee...from Montanus's evil and feminine spirit." Indeed, Montanistic 'miracles' in the Church were further condemned -- also by Jerome, Ambrose, the Greek Fathers, and Thomas Aquinas.<sup>782</sup> So too all the Post-Nicene Fathers,

### **259. Basil: 'miraculous' Montanism is heresy; blasphemy; and outrageous**

Basil of Caesarea was a contemporary of Gregory Nazianzen. Basil too condemned the heresy of the Montanists in Pepuza. For he too stated:<sup>783</sup> "Instances of heresy -- are those of the Manichaeans, of the Valentinians, of the Marcionites, and of these Pepuzenes. For with them, there comes in at once their disagreement concerning the actual faith in God" -- of Orthodox Christianity.

"Now the '*Pepuzeni*' [a sub-trinitarian sect within Montanism which itself rejected baptism in the Name of the Triune God] are plainly heretical. For, by unlawfully and shamefully applying to Montanus and Priscilla the title of the 'Paraclete' -- they have blasphemed against the Holy Ghost.

"They are, therefore, to be condemned -- for ascribing divinity to men; and for outraging the Holy Ghost by comparing Him to men.... What ground is there, then, for the acceptance of the baptism of men -- baptized into the Father and the Son and Montanus or Priscilla? For those who have not been baptized into the Names delivered to us [*viz.* the Matthew 28:19 Names of God the Father and God the Son and God the Holy Spirit], have not been baptized at all."

For God the Holy Spirit alone had performed true miracles. See Matthew 12:38. Consequently, the remarkable deeds alleged to have been performed by the non-divine Montanus and his womenfolk -- were not miracles but, at best, only pseudo-miracles.

## **260. Jerome: Orthodox-Christians have always condemned 'miraculous' Montanism**

Jerome of Bethlehem (345 to 419 A.D.) strongly contrasted the true Prophets mentioned in Holy Scripture with the false-prophets of the later Montanists. In his 392 A.D. *Preface to Nahum*, Jerome insisted<sup>784</sup> that the true Prophet in the Bible "speaks not in ecstasy -- in the way that Montanus, Prisca [alias Priscilla] and Maximilla rave!"

The true Prophets, Jerome insisted in his 404 A.D. *Preface to Isaiah*<sup>785</sup> -- "indeed unlike what Montanus and his mad women dream up -- did not speak ecstatically, as if they did not know what they were saying. Nor did they teach others that about which they themselves were ignorant while talking."

Before the end of his life,<sup>786</sup> Jerome -- starting from the apostolic age -- also carefully reviewed the history of miracles as well as that of pseudo-miracles. Regarding miracles, Jerome pointed out<sup>787</sup> that also the Judaist Philo Judaeus had written "one book [titled] *Concerning the Confusion of Tongues* [compare Genesis 11:1-9] -- and another book *On the Lives of the Christians*, that is, about the lives of apostolic men."

Also the Jew Josephus, added Jerome,<sup>788</sup> "openly acknowledges that Christ was slain by the Pharisees on account of the greatness of His miracles.... He also wrote concerning the Lord after this fashion:

"In this same time was Jesus, a wise man -- if indeed it be lawful to call him a man! For he was a **worker of wonderful miracles**, and a teacher of those who freely receive the truth...

"He had very many adherents also, both of the Jews and of the Gentiles -- and was believed to be Christ. And when, through the envy of our chief men, Pilate had crucified him - - nevertheless those who had loved him at first, continued to the end. For **he appeared to them the third day, alive!**"

Jerome next referred<sup>789</sup> to Quadratus (who had heard of **miracles** being performed by the **Apostles** he himself knew).<sup>790</sup> Then Jerome said<sup>791</sup> of "Apollinarius Bishop of Hierapolis in Asia" -- who died before A.D. 180 -- that he "had authored a book *Against the Cataphrygians*."

Next, said Jerome,<sup>792</sup> Irenaeus wrote, around 180-190 A.D., books against heresies -- including against the Montanists **Blastus** and **Florinus**. Similarly, added Jerome,<sup>793</sup> "Rhodo (a native of Asia instructed in the Scriptures at Rome by Tatian)...published...a notable work *Against the Phrygians*."

Then, continued Jerome,<sup>794</sup> there was the A.D. 180-90 Anti-Montanist "Miltiades." Of him, "Rhodo gives an account in the work which he wrote against Montanus [and] Prisca and Maximilla."

Jerome was lengthier in his description of the Anti-Montanist Apollonius. The latter flourished around 210 A.D. He was "an exceedingly talented man. He wrote a notable and lengthy volume -- against Montanus, Prisca, and Maximilla."<sup>795</sup> There, he asserts that Montanus and his mad 'prophetesses' died by hanging."

Apollonius, continued Jerome, "says in the same book that the time when he wrote the work -- was the fortieth year after the beginning of the heresy of the Cataphrygians." This means that Jerome dated "the beginning of that heresy" as being hardly earlier than A.D. 170 -- alias fully a century after the completion of the Holy Scriptures and the cessation of true miracles during the apostolic age.

Similarly, also "Serapion...wrote...on the heresy of Montanus." Indeed, explained Jerome,<sup>796</sup> the Orthodox-Christian Serapion thus exposed "the madness of this false doctrine...of a **new** prophecy'...reprobated by all the World." By "**new**" -- Jerome here clearly implied that **no Christian had even alleged to be able to 'prophesy' during the century between the end of the apostolic age and the beginning of the mutterings of Montanism.**

Finally, Jerome referred to Caius or "Gaius Bishop of Rome" (till 217 A.D.). Caius, he pointed out,<sup>797</sup> "delivered a very notable disputation *Against Proclus*, the follower of Montanus -- convicting him of temerity, in his defence of the **new** prophecy." This again alleges the **novelty** of those (pseudo-)miracles.'

In light of the above, Jerome's A.D. 385 *Epistle to Marcella* takes on an added importance. Wrote Jerome<sup>798</sup> to the convert Marcella, who was then being plagued by the Late-Montanists:

"A certain devotee of Montanus has assailed you with passages (John 14:28 & 15:26) in which our Saviour promises that He will go to the Father and that He will send the Paraclete.... The Acts of the Apostles inform us both FOR what TIME the promises were made -- and at what time there WERE actually FULFILLED.

"Ten days had elapsed...from the Lord's ascension -- and fifty from His resurrection -- when the Holy Spirit came down and the tongues...were cloven, so that each spoke every language (Acts 2:14-18).... If, then, the Apostle Peter...said that the prophecy and promise of the Lord were then and there fulfilled -- how can we claim another fulfilment for ourselves?

"If the Montanists reply that Philip's four daughters prophesied at a later date (Acts 21:9); and that a Prophet is mentioned named Agabus (Acts 11:28 & 21:10f); and that in the partition [or imparting to believers] of the Spirit, Prophets are spoken of as well as Apostles [and] Teachers and others (First Corinthians 12:28 *cf.* Ephesians 4:11); and that Paul himself prophesied many things concerning heresies still future, and the end of the World -- we [Orthodox-Christians] tell them [the Montanists] that we refuse to receive 'prophets' whose utterances fail to accord with the Scriptures Old and New."

Hence, also for Jerome – author of the *Vulgate* – all alleged revelations are to be evaluated in the light of the Holy Bible. This shows Jerome to have been neither a Pentecostalist nor a Romanist – but a Proto-Protestant.

Jerome continued:<sup>799</sup> "In the first place, we differ from the Montanists regarding the rule of faith. We [viz. Orthodox Christians] distinguish the Father, the Son, and the Holy Spirit.... We, while we do not encourage them, allow second marriages -- since Paul bids the younger widows to marry (First Timothy 5:15). They suppose a repetition of marriage a sin....

"I must confute the open blasphemy of men who say [quite dispensationalistically] that God first determined in the Old Testament to save the World by Moses and the Prophets, but that finding Himself unable to fulfil His purpose He took to Himself a body of the Virgin -- and...last of all descended by the Holy Spirit upon Montanus and those demented women Prisca and Maximilla!"

As Jerome pointed out also in other writings:<sup>800</sup> "Heretics maintain that the Paraclete came into Montanus.... May Montanus and his madwomen perish!"

## **261. The fifth century: Montanism and its 'miracles' were deprecated**

The Church Father Epiphanius of Salamis, who died *circa* 403 A.D., insisted in his great work on *Heresies*<sup>801</sup> that "whatever the [Biblical] Prophets have said, they spoke with understanding" -- before the completion of Holy Scripture probably even before 70 A.D. On the other hand, Epiphanius added that the later uncomprehending ecstatic false-prophet

Montanus and his successors only began "in the nineteenth year of Emperor Antoninus Pius" alias the year 156-57 A.D. During that interval of nearly ninety years, nobody professing to be a Christian claimed to have witnessed a single ongoing miracle -- or to have believed that anybody anywhere on Earth then performed even one.

Also Augustine of Hippo-Regius condemned "the heretical doctrines of the Montanists" and their pseudo-miracles. He did this,<sup>802</sup> in his A.D. 428-30 work *On the Heresies*. His extensive treatment of the cessation of true miracles, yet the ongoing occurrence of demonic pseudo-miracles, will be presented only in subsequent sections of our work.<sup>803</sup>

Socrates Scholasticus, in his 439 A.D.<sup>804</sup> work *Ecclesiastical History* -- discussed<sup>805</sup> "Maximilla and Montanus." There, he condemned "the extravagant assumption of the Montanistic Cataphrygians, asserting even as they did that 'the Christian faith was revealed first to us -- and commenced with us [meaning: the Montanists themselves].'"

Vincent of Lerinum, around 440 A.D.,<sup>806</sup> insisted<sup>807</sup> that "the novel furies of Montanus which arose in the Church" -- and the many novel claims and "mad dreams of new doctrine dreamed up by madwomen to be true 'prophecies'" -- were "contrary to the injunction of Moses." For that great mediator of the Old Testament had warned explicitly against precisely all such false-prophets. Deuteronomy 13:1-5 *cf.* 18:18-22 & 34:10-12.

Sozomen, around 447 A.D.<sup>808</sup> -- in his *Ecclesiastical History* -- condemned<sup>809</sup> "the error of Montanus." He also condemned the "heretics in...Phrygia and the neighbouring regions" who had "since the time of Montanus existed in great numbers, and do so to the present day."

Finally, Gennadius remarked<sup>810</sup> that "Macrobius the Presbyter" -- around A.D. 370 -- "was distinguished...among the Donatists or Montanists at Rome." This Gennadius did, about 480 A.D.<sup>811</sup>

## **262. Summary: conclusions from post-apostolic silence re ongoing miracles**

Let us now summarize the above testimony -- anent the non-occurrence of miracles after the apostolic age -- in the writings of the Apostles, and of the Early Church Fathers. By the latter, we mean: the Apostolic Fathers; the Apologists; the Anti-Gnostic Fathers; the Alexandrian Fathers; the Nicene Fathers; and the Post-Nicene Fathers down till deep into the fifth century.

Most of them knew nothing at all about even the hypothetical possibility that any 'ongoing miracles' could occur. Thus the Apostles Paul and Peter and John -- and so too every Early Church Father without exception.

It was chiefly the heretical Montanists especially from 150 to 200 A.D. (and thereafter), who claimed -- and claimed unverifiably -- to be able to 'speak in other tongues' miraculously, and to perform also other prophetic signs and wonders. Yet even the Montanists claimed that Non-Montanistic Orthodox-Christians had long before 150 A.D. ceased to produce new miracles.

The Orthodox-Christian Early Church Fathers themselves never mention ongoing miracles. These were men such as the writers of the *Didachē* and the *Epistle of Barnabas* and the *Epistle to Diognetus*; Clement of Rome and Ignatius; their contemporary Pliny; Quadratus, Polycarp, the *Shepherd of Hermas* and Papias.

The *Shepherd of Hermas*, Justin Martyr, Tatian, Irenaeus, Clement of Alexandria, Caius and Eusebius strongly opposed magic in general. They also condemned in particular all of the ongoing and increasing remarkable ecstatic utterances of the Montanists, as false-prophecy.

Also Theophilus, Athenagoras, Minucius Felix, and Tertullian I were all cessationists. Indeed, right down until at least Tertullian II (*circa* 220 A.D.) -- no recognized Church Leader ever claimed that any genuine miracle had ever occurred since the days of the Apostles. Nor did Tertullian III.

After Tertullian, there are again no claims alleging ongoing miracles -- in almost-contemporary Church Fathers like Origen and Commodian *etc.* Montanistic claims that such were still occurring -- were stoutly opposed by Hippolytus, Asterius Urbanus, Cyprian, Arnobius, and Eusebius. Indeed, opposition to Montanism continued also among the Post-Nicene Fathers in general -- and in particular specifically from Athanasius, Cyril, Gregory Nazianzen, Basil, Jerome, Epiphanius, Augustine, Socrates, Vincent, Sozomen, and Gennadius.

Of course, many of the Post-Apostolic Fathers -- and especially some of the Apostolic Fathers (alias those Christian writers closest to the Apostles) -- indeed claimed that miraculous gifts HAD BEEN practised in EARLIER (New Testament) times. Yet, although some of those Apostolic Fathers wrote to or from churches where the miraculous gifts had been occurring freely during the immediately-preceding apostolic age -- there is no mention by them of any continuing existence of those miraculous gifts during post-apostolic times.

Nothing is found on this subject in the letter of Clement, from Rome to the Church in Corinth -- nor in the letter of Ignatius, from Antioch to the Church in Ephesus. The Apostolic Fathers lived in cities, and they wrote to cities, in every significant area of the Roman Empire. If the phenomenon of miraculous tongues-speakings and other wonders had been in existence during their own times -- it or they would certainly have been alluded to in their writings. But such is not the case.

The Apostolic Fathers wrote about every major doctrine in the Bible. Yet there is no mention of miraculous tongues-speaking or ongoing wonders in their writings. They constantly sought to show the superiority of Christianity to all other systems of thought. Yet miraculous tongues-speaking and wonders are never cited by them as examples of this. The testimony of the Apologists, the Anti-Gnostics, the Alexandrians and all other Ante-Nicene and Post-Nicene Early Church Fathers is the same. They too knew of no ongoing miracles. Yet they freely condemned the spurious claims of the Montanists to be able to perform such.

There is only one acceptable explanation for this deafening silence anent ongoing miracles during the days of the Early Church Fathers. It is that such miracles had ceased by the end of the apostolic age. As a result, subsequently they no longer occurred.<sup>812</sup>



## PART V. (POST-)PATRISTIC EVIDENCE: MIRACLES CEASED WITH SCRIPTURE

### 263. Scripture: apostolic and prophetic miracles cease after apostolic age

Even Christ's Own miracles, and certainly the lesser miracles of His Apostles (such as their miraculous speaking in foreign tongues as related in the book of their Acts) were all temporary. Indeed, they should be seen as temporary signs of the ESTABLISHMENT of the FOUNDATION of the Lord Jesus' Kingdom (by Christ Himself and in His later ministry through His Apostles).<sup>813</sup>

Acts 2:16-20 is not teaching that all Christians everywhere would then start to prophesy -- and still less that they would thereafter continue to prophesy -- until the very end of World History. Instead, it was predicting very clearly that the immediate sons and daughters and youths of many of the Hebrews -- and also many of the older Jews who then believed in Jesus on the Pentecost Sunday first anniversary of the Feast of Pentecost after Christ's ascension -- would prophesy and/or see visions and have revelatory dreams at that very time when God then began to show forth all those wonders.

Indeed, as Daniel 9:24f and Zechariah 13:1-6 and First Corinthians 13:8f had predicted -- all miracles would also cease during the apostolic age. Cf. too Mark 16:14-20 and Hebrews 2:3f. For, later looking back, "the signs of an Apostle WERE wrought...in signs and wonders."<sup>814</sup>

As the *Westminster Confession of Faith* rightly declares,<sup>815</sup> God has now committed all of His special revelation "wholly into writing." Consequently, all "these former ways of God's revealing His will unto His people" -- viz. by way of vehicles such as dreams and miracles, as was indeed soemtimes done prior to the completion of Holy Writ -- have "NOW CEASED."

Consequently, to this now-completed "Scripture...nothing at any time is to be added -- whether by new revelations of the Spirit or traditions of men." In a similar way, the companion *Westminster Assembly's Form of Presbyterian Church-Government* elucidates<sup>816</sup> that ever since the completion of the inscripturation of Holy Writ, the Early Church's "officers...extraordinary" -- viz. "Apostles...and Prophets" -- "are CEASED."

All Presbyterian Ministers and Theological Licentiates have sworn solemnly to "engage FIRMLY" and "CONSTANTLY" to "ADHERE" to the *Westminster Confession of Faith*. Indeed, at their very licensure, they have promised "to maintain and to DEFEND the same to the UTMOST" of their power.<sup>817</sup>

No wonder, then, that Rev. Principal-Emeritus Norman Barker rightly declared<sup>818</sup> in the *Report on the 'Charismatic Movement'* to the 1982 State Assembly of the Presbyterian Church of Queensland: "There is...no warrant for a general extension of the special term 'Apostle'" beyond those mentioned by name in the New Testament. "This was considered impossible."



Indeed, even the appellation 'Prophet' was never a title "to be taken lightly. Matthew 14:5. For modern charismatics to take over this title, which is distinctive to the recipients of revelation, is **MOST DANGEROUS**." Thus Principal-Emeritus Barker.

#### **264. Early and Modern Theologians on the cessation of miracles in apostolic age**

Not just Holy Scripture and the *Westminster Standards* clearly imply that all miracles ceased once and for all at the completion of the inscripturation of the whole Bible. As we have already seen,<sup>819</sup> even in Early Church History there is no evidence whatsoever for the continuation of miracles -- neither in the *Didachē*, nor in Clement of Rome, nor in the *Epistle of Barnabas*, nor in Ignatius, nor in Pliny, nor in Polycarp, nor in the *Epistle to Diognetus*, nor in the *Shepherd of Hermas*, nor in Papias, nor in Justin Martyr, nor in Tatian, nor in Theophilus, nor in Athenagoras, nor in Irenaeus, nor in Clement of Alexandria *etc.*

Furthermore, there is indeed much and even clearer evidence against the post-apostolic continuation of miracles -- in the writings of early and later Theologians. In this regard one thinks of Origen, Chrysostom, Augustine, some of the Mediaevalists, Xavier, Luther, Calvin, Westminster, John Owen, Matthew Henry, Jonathan Edwards, Whitefield, Middleton, Bishop Kaye, Archbishop J.H. Bernard, Taylor, Buchanan, Spurgeon, Dabney, Hodge, Shedd, Schaff, Archbishop Trench, Warfield, Kuyper, Bavinck, Murray, Skilton, Pink, Reymond, Gaffin -- and many other leading Protestant and especially Calvinistic Theologians. We now consider this latter evidence, beginning with Dr. Trench.

#### **265. Rev. Archbishop Dr. Richard Trench: no continuing post-apostolic miracles**

Rev. Dr. Richard Trench, sometime Professor of Theology in London, and later Evangelical Anglican Archbishop of Dublin, has written what is probably the standard textbook on the subject of miracles as such. It is certainly indeed the standard textbook on the miracles of the Lord Jesus.

Trench wrote *Notes on the Miracles of the Lord*. There,<sup>819</sup> he leaves the reader in no doubt whatsoever as to the question of the ongoing occurrence (or not) of post-apostolic miracles.

"Concerning the permanent miraculous gifts which have been challenged for the Church as her rightful heritage," wrote Trench, "it is not my belief that she has this gift of working miracles." Very perceptibly, he then also adds that it is not his belief that the Church "was intended to have and only through her own unfaithfulness has lost it; nor that her Lord has abridged her (of aught that would have made her strong and glorious), in NOT endowing her with such powers as these."

#### **266. Trench: the history of miracles presumes against their continuance**

"As a strong presumption against the intended continuance of these powers in the Church," declared Trench,<sup>820</sup> "may be taken the analogies derived from the earlier history of God's dealings with His people. We do not find the miracles sown broadcast, over the whole Old-Testament history. But they cluster round a very few eminent persons, and have reference to certain great epochs and crises of the Kingdom of God...."

"There are but two great outbursts of these. The first (at the establishing of the Kingdom), under Moses and Joshua.... The second, in the time of Elijah and Elisha.... They too, in a subordinate sense, [were] the beginners of a new period."

Later still, "where the miracles are similar in kind -- Christ's are larger; freer; and more glorious.... We must add to this the declarations of Scripture...on the object of miracles -- that they are for the confirming [of] the Word with signs following. Mark 16:16-20 *cf.* Hebrews 2:3*f.*"

For Dr. Trench maintained the Bible declares that miracles were "for authenticating a message as being from Heaven. *Cf.* Second Corinthians 12:12." Indeed, he added that "miracles were signs not for believers -- but signs for the unbelieving. First Corinthians 14:22."

#### **267. Trench: miracles were for early unbelievers and not for modern believers**

Miracles, declared Trench,<sup>821</sup> were for the early apistoi or "for the unbelieving (First Corinthians 14:22)" -- and NOT for believers. What purpose, then, would or could ongoing miracles have specifically for BELIEVERS in the Post-Apostolic Church?

"What do they then (or what could they then) do -- in a Christendom (not NEEDING such 'miracles' for unbelievers)? It may indeed be answered, that in it [the Orthodox-Church] are unbelievers still. Yet, not in the sense in which St. Paul uses the word ('apistoi'). For he means not the positively unbelieving (or the disobedient or the 'apeitheis'), but those outside, who were not Members of the Church.

"Paul does not mean 'those that in heart and will are estranged from the truth' or those who know the Christian truth, but reject it." He means those "negatively" unaware and untrusting, who "have not yet believed [past tense] because the truth has never yet sufficiently accredited itself to them."

True miracles, then, are signs for "the 'apistoi'" -- for "those who do not [yet] believe." Miracles are not signs for "the 'apeitheis'" -- for "those who refuse belief," said Paul. Miraculous "signs are not for...the positively unbelieving (or the 'apeitheis'), since miracles "exercise no power over such as harden themselves against the truth."

For even if untruthful people were to see miracles, such 'apeitheis' -- like Pharaoh of old -- would resist those signs. They would evade the persuasiveness of miracles "as surely as they will resist or evade every other witness of God's presence in the world."

But true miracles were never intended for the benefits of such *apeitheis*. To the contrary, they were intended for the convincing only of the '*apistoi*' or "the unbelieving who hitherto have been such by no fault of their own."

### **268. Trench: miracles were intended only for and at the 'beginning' of things**

Continued Trench:<sup>822</sup> "We find all beginnings to be 'wonderful' -- to be under laws different from, and higher than, those which regulate ulterior progress (or subsequent development). Thus, the powers [now] evermore at work for the upholding of the natural world, would have been manifestly insufficient for its creation....

"It was even so with the beginnings of the spiritual creation -- the Christian Church.... Shall we count it strange, then, that the coming in of a new order" should have been miraculous?

"Why should miracles not have occurred at the coming of a new order?" Indeed that was a coming of a new order "not into a single heart -- but into the entire world!"

It is very appropriate that miracles were used to establish "a new order, bursting forcibly through the bonds and hindrances of the old.... But this new order, [once] having...constituted itself -- having asserted that it is not of any inevitable necessity bound by the heavy laws of the old -- HENCEFORTH submits itself in outward things and for the present time to THOSE laws....

"Miracles," said Fuller, "are the swaddling clothes of the infant churches." Trench concluded that "we may add [they are] not the garments of the full-grown.... Or they may be likened to the temporary framework [or scaffolding] on which the arch [or the finished Bible] is rounded -- a framework taken down as soon as that is complete."

For the miracles of Christ and His Apostles are the scaffolding which God Himself removed after the completion of the final arch. That latter is the Bible's terminal book, called: Revelation.

The latter was well and truly God's "finishing touch" -- erected upon the undergirding edifice of the rest of the written Word of God. Thereafter, there could and can be no further miracles -- until those "final days' miracles" to be triggered off by the return of Christ at the very end of World History.

### **269. Montanism and Orthodox-Church agreed the latter became devoid of miracles**

Now even the heretical *circa* A.D. 155*f* Montanists rightly maintained that **true miracles had died out** in the Orthodox-Christian Church -- from which they had separated, precisely on

that very account. **And the post-apostolic Orthodox-Christian Church herself agreed with the Montanists -- that she, the post-apostolic Orthodox-Christian Church, was then WITHOUT miracles.**

For the post-apostolic Orthodox-Christian Church herself maintained that true miracles had died out in her midst ever since the completion of the inscripturation of the Holy Bible as the final miraculous act of the last Apostle. So, Orthodox-Christians around 155 A.D. agreed with the Montanists that Orthodox-Christians were then devoid of true miracles. That fact was, and is, accordingly undisputed.

However, the *circa* 155f Montanists wrongly maintained that true miracles had revived in their own midst. What they then called their miracles, were in fact -- in the opinion of the Orthodox-Christian Church -- either deceptions or delusions or imaginings -- or otherwise supernatural pseudo-miracles of a demonic nature.

Hence the Orthodox-Christian Church did not deny that some of the phenomena occurring in Montanism were supernatural. Indeed they were. What the Orthodox-Church did deny -- was that those supernatural Montanistic phenomena were miraculous.

Yet there is something else which is even more significant. It is the very important fact that the Orthodox-Church in the time of Montanism never even alleged that she too was experiencing phenomena which she ever claimed were as miraculous or even more so than those then claimed by Montanists to be occurring among the Montanists.

This is an extremely important point. The very idea of ongoing post-apostolic true miracles, was totally foreign to Orthodox-Christianity and her experience. So much was this the case, that she denied such were then occurring in her own midst -- as well as still occurring among the Montanists. See our sections 195 to 244f above.

## **270. Post-Apostolic Christianity was well and truly devoid of miracles**

Bishop Kaye once wrote a scholarly study titled *The Ecclesiastical History of the Second and Third Centuries* (100 to 300 A.D.). There, he declared:<sup>823</sup> "My conclusion, to which I have myself been led by a comparison of the statements in the book of Acts with the writings of the Fathers of the second century, is that **the power of working miracles was not extended [further] beyond the disciples upon whom the Apostles [had] conferred it.**" Mark 16:16-20 *cf.* Acts 8:5-21 & Second Corinthians 12:1-12 & Hebrews 2:1-4.

Also the Archbishop of Dublin, Rev. Dr. J.H. Bernard, wrote an important book titled *The Miraculous in Early Christian Literature*. There,<sup>824</sup> he insisted that after the apostolic age "there is no trace up to the end of the second century of any miraculous gifts still existing in the Primitive Church."

Finally, we cite also the renowned Swiss-American Reformed Theologian -- Rev. Professor Dr. Philip Schaff. In his erudite *History of the Christian Church*, he declared<sup>825</sup> that

after the apostolic age the genuine writings of the Ante-Nicene Church (before 325 A.D.) -- as distinct from later interpolations thereinto -- are "free from miraculous superstitious elements."

So the bottom-line is that after the Apostles -- all of the 'Apostolic Fathers' opposed pagan pseudo-miracles precisely by stressing the greater and truly-miraculous works of Jesus and His Apostles. Not one of those Apostolic Fathers alleged that any miracles were continuing, or even had happened, after the apostolic age. To them, only the **completed** Word of God alias Holy Scripture challenged the ongoing pseudo-miracles of the Pagans. Thus the *Didachē*, Clement of Rome, the *Epistle of Barnabas*, Ignatius, Quadratus, Polycarp, the *Epistle to Diognetus*, the *Shepherd of Hermas*, Papias -- and even (the Pagan) Pliny; and, of course, also the Christian Apologist Justin Martyr.

When that syncretism between Christianity and Paganism known as **Montanism** arose, from about A.D. 150 onward -- is claimed that it was performing ongoing miracles. However, all such Montanistic phenomena were promptly branded as pseudo-miraculous by the Christian Apologists Tatian and Theophilus and Athenagoras -- and especially by the 'Anti-Heresy Church Fathers' Irenaeus, Clement of Alexandria, Caius, Minucius Felix, Tertullian I & III, Hippolytus, Asterius Urbanus, Origen, Commodian, Cyprian, Arnobius, and Eusebius.

So, for example, Tertullian I wrote that "bygone spiritual grace-gifts **ceased** in Christ... After the advent of Christ and His passion, there was **no longer** 'vision or Prophet.'" The "blessed Apostles...rais-ed [past tense] and restor-ed [past tense] the dead or the delibitated to their integrity -- which none but Christ can do. Nay, they inflict-ed [past tense] plagues too." See our text at notes 704 & 705 above.

Only the A.D. 200f Tertullian II (and solely during his temporary lapse into Semi-Montanism) defended its claims as to the alleged occurrence of ongoing miracles there. Yet those claims were even at that same time stoutly disproved by then-contemporary Orthodox-Christians such as Melito, Miltiades the Anti-Montanist, Apolinarius, Alcibiades the Anti-Montanist, Apollonius, Rhodo, Serapion, and Aelius Publius Julius.

Subsequently, Montanism -- with its doctrine of ongoing miracles -- was condemned by all of the leading Post-Nicene Early Church Fathers. Such include: Athanasius, Cyril, Didymus, Gregory Nazianzus, Basil, Hilary, Jerome, Chrysostom, Epiphanius, Augustine, Socrates, Vincent, Sozomen, Theodoret, Gennadius, and Gregory the Great.

### **271. The 230 A.D. Origen: all miracles ceased soon after ascension of Christ**

The A.D. 230 Alexandrian Church Father Origen stated<sup>826</sup> that "the Gospel had a demonstration of its own -- more divine than any established by Grecian dialectics. And this diviner method, is called by the Apostle the 'manifestation of the Spirit and of power'; of 'the Spirit' (on account of the prophecies which are sufficient to produce faith in anyone who reads them especially in those things which relate to Christ); and of 'power' (because of the signs and wonders which we must believe to **HAVE been perform-ED**" -- PAST TENSE.

"Christians who have in so wonderful a manner formed themselves into a community," wrote Origen,<sup>827</sup> "appear **AT FIRST** to **HAVE** been induc-**ED** [past tense] by **miracles**...to forsake the institutions of their [pagan] fathers.... The **wonders** which are record-**ED** [past tense] and hand-**ED** down [past tense] to us [in 230 A.D.] as **HAVING happen-ED** [past tense] among the Jews or as **HAVING been perform-ED** [past tense] by Jesus and His disciples" -- are what is here meant.

Indeed, Origen concluded,<sup>828</sup> "the Holy Spirit **gave** [past tense] **signs** at the **BEGINNING** of **Christ's** ministry. And, after His ascension, He **gave** [past tense] still more. But **since THAT time**, these signs **have** [past tense] **dim-inish-ED**" [past tense].

Here, Origen's phrase "**since THAT time, these signs have dim-inish-ED**" -- clearly evidences a progressive **cessation** of miracles from soon after Christ's ascension. It is a cessation which we know, from other sources, disappeared altogether before the death of the last Apostle.

Origen was referring here to the cessation of **all** miracles mentioned in the New Testament. He was not referring to the cessation merely of post-ascensional miracles -- such as that of miraculous tongues-speaking *etc.* For he **could not have been** referring to miraculous tongues-speaking and tongues-interpreting *etc.*, at the time **when** he wrote about "signs from the Holy Spirit at the **BEGINNING** of Christ's ministry" (namely **before** "His ascension").

Indeed, miraculous **tongues-speaking** were NOT among the "signs from the Holy Spirit at the **beginning** of Jesus Christ's ministry" **before** His ascension. In fact, neither Christ Himself ever, nor His Apostles before Pentecost Sunday, spoke with tongues **before** His "ascension."<sup>829</sup>

Consequently, Origen's words cannot be referring to miraculous tongues-speaking at all - but rather to **other** "signs from the Holy Spirit" (such as remarkable healings), some of which during apostolic times indeed were miraculous. However, in saying "since that time these signs **have diminished**" -- namely since the "**BEGINNING** of **Christ's** ministry and **after** His **ascension**" -- Origen was no doubt referring to the rapid diminution of **ALL** **miracles-as-SUCH** (whether glossolalic or prophetic or therapeutic) from soon after Christ's ascension onward.

## **272. Did Gregory of Neo-Caesarea and Martin of Tours really perform miracles?**

There is no evidence in his extant writings, that the Ante-Nicene Gregory of Neo-Caesarea (205 to 265 A.D.) ever performed miracles. Yet, just over a century after his death he was 'apocryphally' being called *Thaumaturgus* alias 'Wonder-worker' -- and being attributed, posthumously, with telekinetic powers and claims of having had miraculous healing abilities.

For Gregory was then said,<sup>830</sup> in retrospect(!), to have prevented inundations; and to have dried up mighty lakes. Indeed, he was then also stated to have killed a man with his own holy cloak; and to have summonsed demons by placing a paper with his own name written on it upon the altar of a heathen shrine.

We have a similar situation as regards Martin of Tours (*circa* 335 to *ca.* 400 A.D.). Martin was somewhat 'mythologized' by Sulpicius Severus (363 to 420 A.D.)<sup>831</sup> in his *Life of St. Martin* (written only after his death),<sup>832</sup> as well as in his *Dialogues Concerning the Virtues of St. Martin*<sup>833</sup> -- and also in his *Letter to Bassula*,<sup>834</sup> about how Martin passed from this life.

There, Martin is supposed: to have raised people from the dead; to have performed miraculous destructions; to have experienced miraculous escapes; and to have performed miraculous healings. There, Martin is supposed also to have engineered miracles by letter in his own absence -- and to have caused levitations of people hanging upside down as it were from clouds, with their garments defying the laws of gravity!

The true facts about Martin, however, were pointed out by Farrar in his *Lives of the Fathers*. Stated Farrar:<sup>835</sup> "Most, if not all, of the so-called miracles which were supposed to surround Martin with a blaze of glory -- were either absolutely and on the face of them false; or were gross exaggerations of natural events; or were subjective impressions clothed in objective images; or were the distortions of credulous rumour; or at the least cannot claim in their favour a single particle of trustworthy evidence. They cannot be narrated as though they were actual events. Martin was an eminent bishop. But half of the wonderful deeds attributed to him, are unworthy and absurd."

### **273. John Chrysostom: miracles ceased during the apostolic age -- I**

It was really only in the fourth century, then, that some of the Post-Nicene writers began for the very first time to allege the earlier production of post-apostolic miracles by eminent men who had died before those 'miracle stories' were composed. Indeed, only yet later did allegations begin to be made that ongoing 'miracles' had occurred also in those writers' own times. Especially from approximately the end of the third and the beginning of the fourth century onward, the Early-Mediaeval Church increasingly syncretized with Paganism. The Church then began to absorb and adapt the latter's magic, such as by beginning to wear amulets alleged to promote (pseudo-) 'miraculous' healings.

Yet significantly, the really great scholars of even the fourth century -- men like Chrysostom and Augustine -- generally avoided these pitfalls. Indeed, they demonstrated that such mediaeval syncretism was quite different to the use of true miracles before and during the apostolic age.

Chrysostom of Constantinople, for example -- writing just after A.D. 400 -- stated<sup>836</sup> Old Testament "miracles were done [past tense]...for the aliens' sake, to increase the number of the proselytes.... Like as in Egypt, out of which no small 'mixed multitude' went up; and after that in Babylon, [as regards] what befell touching the furnace and the dreams [in Exodus 3:1 to 12:33f and in Daniel 2:2 to 12:6].... Among us [New Testament Christians] too, when we had

[past tense] just come out of error, many wonderful works were demonstrated [past tense]; but afterwards, they ceased" [past tense].

Again, Chrysostom reminded his readers of the words of the Lord Jesus in Matthew 7:22. There, we are told that some unconverted persons would one day claim to have performed even miracles -- in the Name of Christ. There, they would then remind Him: "Lord, have we not prophesied in Your Name -- and in Your Name we have done many wonderful works!"

But there, Jesus in turn would remind them: "I do not acknowledge you.... I deny you and renounce you!" As Chrysostom warned: "God forbid that we should hear this fatal and terrible utterance! For if they who did [past tense] cast out demons, and who did prophesy [past tense], were denied -- because their life was not suitable thereto -- how much more we!"

Chrysostom then cited the words of the Lord Jesus 'If you love Me' -- in John 14:15. Here, Chrysostom explained,<sup>837</sup> "He declares: 'Keep My commandments!' "He did not say: 'Work miracles!' But what? 'Keep my commandments!' And again, 'I call you My friends' (John 15:14) -- not when you cast out demons, but 'if you keep My words'....

"O, how strict shall the search be there, as to purity of life! How does that, of itself, suffice to introduce us into the Kingdom! While the absence of it gives up the man (to destruction) -- though he have ten thousand miracles and signs to show!"

#### **274. John Chrysostom: miracles ceased during the apostolic age -- II**

In his A.D. 400f<sup>838</sup> *Homilies on the Acts of the Apostles*, Chrysostom argued<sup>839</sup> miracles were to the Apostolic Church like the stakes a gardener uses to support a sapling. Those stakes, said Chrysostom, the Supreme Gardener "Christ took away for the future" -- once the young sapling of the New Testament Church had grown strong enough to stand on its own without them.

"Therefore, at the beginning -- the extraordinary gifts of the Spirit were conferred, even upon the unworthy. For the Early Church had need of such support -- as a confirmation of the Christian Faith. But now, **these** *charismata* are not bestowed -- even to those who are worthy to receive them. For the power of the Christian Faith is such as no longer needs this help."

In his *Homily XIX* on Acts 8:26f, Chrysostom remarked<sup>840</sup> of the Ethiopian eunuch: "No need had he of signs; no need of miracles. Merely from the Prophet [Isaiah], he believed.... Even now, if any of you would apply himself to the study of the Prophets -- he would need no miracles!"

Also in his *Homily XXXI* on Acts 14:14f, Chrysostom remarked<sup>841</sup> of the miracle-working Apostles Paul and Barnabas to the Pagans in Lystra that it was important for the latter to "learn from the very outset...the might of the teaching.... They must themselves also suffer



such things, so that they may stand nobly -- not idly gaping for the miracles but much more for the trials!"

In his *Homily VI* on First Corinthians 2:1f regarding the Apostle Paul's own miraculous gifts, the A.D. 400f Chrysostom observed<sup>842</sup> that "somebody may perhaps say, 'If the Gospel is to prevail and has no need of words lest the cross be made of no effect -- for what reasons are signs withheld now?' To such a saying, Chrysostom then replied: "Are you speaking in unbelief -- and not allowing that they WERE done even **in the times of the APOSTLES?** Or do you truly seek to know?"

Chrysostom then answered this latter question on miracles: "The fact that signs are not done now -- are not proof that they **WERE not done THEN**. For as **THEN they WERE usefully wrought** -- so **NOW they are NO LONGER** so wrought....

"**MIRACLES are NOT done NOW**.... Hear what He [Christ] says to Thomas (St. John 20:29). 'Blessed are they who have not seen, but yet have believed!' Therefore, in proportion to the evidence with which the miracle is set forth -- is the reward of faith lessened. So that if also NOW miracles WERE wrought -- the same thing would ensue.... Paul has shown, saying: "for NOW, we walk by FAITH -- NO LONGER by SIGHT!" Second Corinthians 5:7."

In his *Homily XXIX* on First Corinthians 12:1f regarding the apostolic-age *charismata*, Chrysostom remarked<sup>843</sup> of that passage that "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....

"Let us state what things were occurring then.... One straightway spake in the Persian, another in the Roman, another in the Indian, another in some other such tongue...

"The Apostle Paul "begins by first stating the difference between sooth-saying [among the Pagans] and prophecy [in the Bible].... According to Chrysostom, what Paul here means, is: "In the idol-temples...if any were at any time possessed by an unclean spirit and began to divine [*viz.* to 'soothsay'] even as one [who was being] dragged away -- he was [being] drawn by that spirit, as if in chains, knowing nothing of the things which he uttered. For this is peculiar to the soothsayer -- to be beside himself.... But the Prophet not so, for he uttered all things with sober mind and composed temper -- and he knew what he was saying."<sup>844</sup>

Of the Corinthian Christians during the apostolic age, Chrysostom went on to remark<sup>845</sup> that true "prophecy was exercised [past tense] among them as was meet for their condition: with understanding, and with entire freedom. Therefore, you see, they had [past tense] power either to speak or to refrain from speaking [First Corinthians 14:29-33]. For they were [past tense] not bound by necessity, but were honoured with a privilege."

In fact, the New Testament Prophets in the Corinthian Church had just as much non-ecstatic freedom of choice -- as had the Old Testament Prophets. So Chrysostom immediately went on to explain:

"For this cause, Jonah fled (Jonah 1:3); for this cause, Ezekiel delayed (Ezekiel 3:15); for this cause, Jeremiah excused himself (Jeremiah 1:6)... God did not thrust them on by compulsion, but by advising and exhorting and threatening; not by darkening their mind... God's work is to illuminate, and with consideration to teach things needful."

Chrysostom in 400 A.D. went on to comment at First Corinthians 12:10, respectively on the miraculous 'gift of tongues' and also on the different miraculous 'gift of interpretation of tongues' in the apostolic-age Church at Corinth: "One person knew [past tense] what he spoke himself, but was unable to interpret to another. While another had acquired both these, or the other of the two" different gifts. "Such then used to occur, but now no longer take place."

In his *Homily XXXIV* on First Corinthians 13:8f, Chrysostom discussed the temporariness of the miraculous apostolic-age *charismata*. There he remarked in 400 A.D.:<sup>846</sup> "It be no marvel that [miraculous] prophecies and [miraculous] tongues should be done away" -- and "that [miraculous] knowledge should be done away."

In his *Homily XXXV* on First Corinthians 14:1f, Chrysostom discussed the apostolic-age *charismata* of miraculous tongues-gifts and miraculous prophesying. There he stated:<sup>847</sup> "As in the time of building the tower [of Babel], the one tongue was divided into many -- so then [within the Corinthian Church during the apostolic age] the many tongues frequently met in one man [compare First Corinthians 14:18], and the same person used to discourse both in the Persian and the Roman and the Indian and many other tongues.... The gift was called 'the gift of tongues' -- because he could all at once speak divers languages."

In his *Homily XXXVII* on First Corinthians 14:34 regarding the need for women to keep silence in the churches even during apostolic times, Chrysostom had the following to say:<sup>848</sup> "Having abated the disturbance both from the tongues and from the prophesying; and having made a law to prevent confusion, so that they who speak with tongues should do this in turn and so that they who prophesy should be silent when another begins -- he next, in course, proceeds to the disorder which arose from the women....

"For if to them that have the gifts it is not permitted to speak inconsiderately nor when they will -- and this, though they be moved by the Spirit -- much less [is it not permitted] to those women who prate idly and to no purpose. Therefore, he represses their babbling with much authority, and -- taking the Law along with him -- thus, he sews up their mouths."

In his *Homily XXVII* on Second Corinthians 12:12, Chrysostom reminded his readers of Paul's words that 'the signs of an Apostle were wrought...by signs and wonders.' Commented Chrysostom:<sup>849</sup> "Upon the miracles, which were not of his own achieving..., consider...how many dead raised, how many blind healed, how many lepers cleansed, how many devils cast out! Hearing these things, let us learn...to cut our good deeds short, as he too did!"

In *Homily XXIX* on Second Corinthians 13:1f, Chrysostom added:<sup>850</sup> "'Why do I speak of myself,' says he [Paul], 'the Teacher who have so much care upon me, and am entrusted with the whole world, and HAVE done such great MIRACLES? For if you will but examine yourselves, who are in the rank of [ordinary] disciples, you will see that Christ is in you also. You have faith. Christ is in you too!'"

### **275. John Chrysostom: miracles ceased during the apostolic age -- III**

In his *Treatise on the Christian Presbytership*, Chrysostom said<sup>851</sup> "Paul acknowledges...he was as free as any man ever was in the World.... **What** has that to do with the men of **today**? For **he** had a **greater** power **by far** than the power of speech.... The men of the **present** day, if they were all collected in one place, would **not** be able with infinite prayers and tears to do the **wonders** that once were done by the handkerchief of St. Paul [Acts 19:12].

"He too, by his prayers, raised the dead [Acts 20:10], and wrought such other miracles that he was held to be a god by the heathen [Acts 14:11].... Before he was removed from this life, he was thought worthy to be caught up as far as the Third Heaven, and to share in such conversation as it is not lawful for mortal ears to hear [Second Corinthians 12:2-4].

"But the men of today -- not that I would say anything harsh...to them, but only in wonder -- how is it that they do not shudder when they measure themselves with so great a man as this? For if we leave the miracles and turn to the life of this blessed saint and look into his angelic conversation -- it is in this rather than in his miracles that you will find this Christian athlete a conqueror."

### **276. John Chrysostom: miracles ceased during the apostolic age -- IV**

In his *First Homily Concerning the Statues*, Chrysostom commented<sup>852</sup> on the Apostle Paul's advice to Timothy: 'Use a little wine for your stomach's sake, and for your frequent infirmities.' First Timothy 5:23.

Observed Chrysostom of Timothy: "It is not merely that he was sick, but constantly, and for a length of time. And by these recurring and prolonged infirmities, he was not permitted to have even a brief respite.... Let those then attend to this, whoever they are, who -- being given over to a lingering sickness -- are querulous and dejected under it....

"Sceptics propose a yet further enquiry, by asking for what reason Timothy neither healed himself nor was healed by his instructor -- when he was reduced to this state. Whilst the Apostles raised the dead, cast out devils, and conquered death with abundant ease -- they could not even restore the body of one sick man.... With respect to other bodies, both during their own lives and after death, they manifested such extraordinary power. They did not even restore a stomach of their own, that had lost its vigour.

"And what is more than this -- Paul is not ashamed and does not blush after the many and great signs which he had displayed...in writing to Timothy to bid him take refuge in the healing virtue of wine-drinking.... He does not say merely 'Use wine'; but 'a little' wine -- not because Timothy needed this admonition and advice, but because we need it.... Drink just so much as would correct disorder; as would bring to the body health....

"Tribulation, then, is profitable to the saints, so that they may exercise moderation and lowliness, and so that they may not be puffed up by...miracles.... We may hear David the Prophet, and Paul [the Apostle], saying the same..., the latter having said: 'I was caught up into the Third Heaven' and transported to Paradise...[then adds:] 'Lest I should be exalted above measure through the abundance of the revelation, there was given me a thorn in the flesh, the messenger of Satan, to buffet me.'" Second Corinthians 12:2-7. "I besought the Lord thrice, that it might depart from me. But He said to me, "My grace is sufficient for you. For My strength is perfected in weakness.""" Second Corinthians 12:8-9.

"When therefore he [Paul] was led to the dungeon, after having received a great number of stripes, he 'took prisoner' the keeper of the prison [*cf.* Acts 16:24]. His feet were in the stocks, and his hands in the chain.... Do you see how His power was perfected in [Paul's] weakness?

"If Paul had been at large -- and had shaken that building -- the thing would not have been so wonderful.... I am able, he declares, to speak of far greater miracles. But I am unwilling -- lest the magnitude of the miracles should raise too high a notion of me among men."

#### **277. John Chrysostom: miracles ceased during the apostolic age -- V**

In his *Tenth Homily Concerning the Statues*, Chrysostom said<sup>853</sup> that "the Apostles use-d to perform [past tense] many great and astonishing signs and wonders. He [God] suffered them constantly to be scourged, to be expelled, to inhabit the dungeon, to encounter bodily infirmities, to be in continual tribulations -- lest the greatness of their miracles should make them to be accounted as gods amongst mankind....

"When you see the Apostles raising the dead, yet themselves sick and unable to remove their own infirmities -- you may clearly perceive that the resurrection of the dead man [Acts 20:10] was not effected by the power of him who raised him, but by the energy of the Spirit.... They were frequently sick. Hear what Paul says respecting Timothy: 'Use a little wine for your stomach's sake, and your frequent infirmities' [First Timothy 5:23].... 'Trophimus I have left at Miletus, sick' [Second Timothy 4:20]. And writing to the Philippians [2:25], he said 'Epaphraditus was sick near unto death'....

"If, when this was the case, they [the Heathen] accounted them [the apostolic Christians] to be gods, and prepared to do sacrifice to them, saying 'The gods have come down to us in the likeness of men' [Acts 14:11] -- had such infirmities not existed, to what extent of impiety might men not have proceeded when they beheld their miracles?"

#### **278. John Chrysostom: miracles ceased during the apostolic age -- VI**

In his *Nineteenth Homily Concerning the Statues*, Chrysostom berated the increase of syncretism between Christianity and Paganism at that time -- even among Christians. "Do you

not see," he asked<sup>854</sup> Christians, "how women and little children suspend gospels from their necks as a powerful amulet -- and carry them about in all places wherever they go?"

Chrysostom's disapproval of such practices clearly shone through in his *Eighth Homily on Colossians* (3:5-7). For there, he commended a particular woman -- for doing the very opposite of the above.

He asked:<sup>855</sup> "Is her child sick? She has made no amulets.... They who make money by them, are forever rationalizing about them and saying 'We call upon God'...and the like." Mediaeval charms and Modern Pentecostalism with its holy handkerchiefs -- here we come!

Chrysostom then dealt with A.D. 400f objections against the Orthodox-Christian doctrine of the post-apostolic cessation of miracles. "'Why.' says somebody, 'are there now not those who raise the dead and perform cures?'"

Chrysostom answered that question with his own counter-questions. "Yes, then, 'Why?' -- I say. 'Why are there not those who have a contempt for this present life?'" ... When man's nature was weaker, when the Faith had to be planted [during the apostolic age] -- there were even many such! But now, He would not have us to hang upon these signs -- but to be ready for death....

"God gave physicians and medicines. What then? Suppose they do not cure him -- but the child departs. Whither will he depart? Tell me, miserable and wretched one! Will he depart to the demons? Will he depart to some tyrant? Will he not depart to Heaven? Will he not depart to his own Lord? Why, then, do you grieve?!"

Finally, elsewhere too, the A.D. 400f Chrysostom presented<sup>856</sup> a similar argument. "Do not argue, because miracles do NOT happen NOW, that they did not happen then.... In those times, they were profitable; but now, they are not....

"There are NOT those NOW who raise the dead and perform cures.... NOW He wills NOT that we should hang on these MIRACLES -- but [now he wills that we] be ready for death! ... The Apostles indeed enjoyed the grace of God in abundance. But if we were bidden to raise the dead; or open the eyes of the blind; or cleanse lepers; or straighten the lame; or cast out devils; and heal the like disorders" -- we would be like the Apostles. "Of miraculous powers, not even a vestige is left!"

### **279. Augustine of Hippo-Regius on the cessation of true miracles -- I**

St. Augustine of Hippo-Regius (A.D. 354 to 430) was probably the greatest Christian Theologian after Paul and before Calvin. We have already seen<sup>857</sup> that he regarded most miracles as infralapsarianly-transcendent, and -- irrespective of whether they occurred Pre-Calvary or Post-Calvary -- that he correctly grasped they always pointed precisely to Christ's redemptive work.

Here, we shall see Augustine believed that events such as miracles of the calibre of those mentioned in Scripture -- had ceased at the end of Biblical times. Later, we shall see<sup>858</sup> that he did acknowledge reports of remarkable events alleged to be occurring in his own day. He also clearly attributed all ongoing pseudo-miracles (wrongly alleged to be 'miracles'), to demonic activities -- whether directly, or whether instrumentally through men.

In his fine work *On the True Religion* (390 A.D.)<sup>859</sup>, Augustine stated:<sup>860</sup> "Our ancestors<sup>861</sup> ...obtained visible miracles.... These should no longer be necessary for their descendants.... For, ever since the Church Universal had been spread and founded<sup>862</sup> throughout the whole world, those MIRACLES have NOT been allowed to CONTINUE in OUR times,<sup>863</sup> lest the mind should always seek visible things" -- rather than resting solely on the written Word of God.

"On the other hand, we must not doubt that those [Apostles *etc.*] are to be believed who proclaimed<sup>864</sup> miracles which only a few had seen<sup>865</sup> [past tense].... At that [former] time,<sup>866</sup> the problem was to get people to believe, before anyone was fit to reason<sup>867</sup> about divine and invisible things."

Not the Orthodox Christian Church but sectarians and schismatics like the Donatists alleged that post-apostolic 'ongoing miracles' were occurring in their own midst. Warned Augustine:<sup>868</sup> "Let nobody tell you fables then, [such as:] 'Pontius wrought a miracle!'; and 'Donatus prayed, and God answered him from Heaven!'.... Either they are deceived; or they themselves deceive!"

In his 391 A.D. Anti-Donatist (alias Anti-Neo-Montanist) work *On the Usefulness of Believing*, written shortly after he was appointed a Presbyter in Hippo-Regius,<sup>869</sup> Augustine observed that the Holy Spirit was given in former days amid the testimony of temporal sensible miracles. Those were the former days of the miracles performed by Christ and also by His Apostles.

"**Concerning Christ,**" explained Augustine,<sup>870</sup> "He said 'Believe the Scriptures!' ... He should be believed in.... For -- for what other purpose, are so great and so many miracles? Also He Himself said they are done for no other reason than that He may be believed in.... **It behooved** [past tense] **that certain miracles be brought near** to the very eyes which fools use with much greater readiness than the mind -- so that, men being moved by authority, their life and habits might be cleansed....

"I call that a 'miracle<sup>871</sup> which appears to be difficult or unusual<sup>872</sup> beyond the hope or power of him who wonders.<sup>873</sup> Of events like this,<sup>874</sup> there is nothing more suited for the people<sup>875</sup> -- and, in general, for foolish men<sup>876</sup> -- than what is brought near to the senses<sup>877</sup> ....

"**If any [then] affected with grievous and hopeless disease were to recover straightway upon being bidden,**<sup>878</sup> his affection for him who heals will go beyond ever his wonder at his healing.<sup>879</sup> **Such things WERE done**<sup>880</sup> **at that time**<sup>881</sup> [of incarnation] when God as true man appeared [past tense] to men.... The sick were healed [past tense];<sup>882</sup> the lepers were cleansed [past tense]. Walking was restored [past tense] to the lame; sight to the blind; hearing to the deaf. The men of that time saw [past tense]: water turned ed [past tense]

into wine; five thousand filled [past tense] with five loaves; seas passed [over, past tense,] on foot; dead [then] rising again.... At that time,<sup>883</sup> **divine authority drew the erring minds of mortal men toward itself" -- by way of miracles.**

Throughout, Augustine here used expressions showing he believed miracles were not occurring in his own day -- but only in the previous 'past tense' days of Christ and His Apostles. "Such things were done at that time which God...appeared to men" when "the sick were healed; the lepers were cleansed; walking was restored to the lame; sight to the blind; hearing to the deaf": when "the men of that time saw water turned into wine; five thousand filled with five loaves; seas passed [over] on foot"; *etc.*

"But why," continued Augustine, "do those things NOT thus take place NOW?"<sup>884</sup> He then immediately answered his own question: "Because they would not move us -- unless they were wonderful."<sup>885</sup> And if they were usual<sup>886</sup> -- they would not be wonderful!"

## **280. Augustine of Hippo-Regius on the cessation of true miracles -- II**

Thus wrote Augustine, in A.D. 391. Rev. Professor Dr. John H.S. Burleigh, Dean of the Faculty of Divinity in the University of Edinburgh, has stated<sup>887</sup> (in his own book on Augustine) "that there was development in St. Augustine's thought.... In the [A.D. 426] *Retractions*, St. Augustine himself marks the division between his early and his later writings. That work is in two Books, of which the former reviews his writings previous to his elevation to the episcopate in [A.D. 395/6].... The second begins with a review of his answers to the *Questions* of Simplicianus, written 'at the beginning of my episcopate.'"

However, **Augustine continued his hard line** -- upholding the cessation of miracles during the apostolic age -- **way beyond the above-mentioned A.D. 395f.** Only later did he soften his views somewhat, on this important subject.

We ourselves are inclined to put the beginning of the softening of that hard line, only after Alaric and his Goths sacked Rome in A.D. 410 -- and perhaps because of the impetus which that event gave to the dramatically-increasing miracle-seeking (mis-)perceptions of suddenly-shocked and eschatologically-demoralized Christians. Yet we would also argue that the softening of Augustine's position -- which began to be manifested only in his (A.D. 413f) *City of God* -- was very slight, and was only retracted minimally in his later A.D. 426 *Retractions*.

For, even four years after his elevation to the episcopate, Augustine in his 400 A.D.<sup>888</sup> work *On Baptism Against the Donatists* stated:<sup>889</sup> "Our ancestors meant that we should understand...what the Apostle says that 'the love of God has been shed abroad in our hearts by the Holy Spirit Who has been given to us' [Romans 5:5]. For this is that very love which is lacking in all who are cut off.... 'Though they speak with [all] the languages of man and...though they understand all mysteries and all knowledge and...have the gift of prophecy..., it profits them nothing' [First Corinthians 13:1-3]...."

"For the Holy Spirit is given not only by the laying on of hands amid the testimony of temporal sensible miracles, as He WAS given in FORMER days to be the credentials of a rudimentary faith and for the extension of the FIRST BEGINNINGS of the Church." No!

Indeed, Augustine next critically put an extremely important rhetorical question to his A.D. 400f readers. He asked them:<sup>890</sup> "Who expects in these days, that those on whom hands are laid so that they may receive the Spirit -- should forthwith begin to speak with tongues?" Nobody at all expects that!

Augustine again used past tenses in his contemporaneous work *Concerning the Faith in Things Not Seen*. There, of Christ's Apostles, he stated:<sup>891</sup> "His disciples...sounded forth this Gospel in all tongues which they had not learned.... Throughout all nations, the Church (shed abroad) thus increased...."

"There is neither speech nor language in which their voices were not heard. Their sound went forth into all the World, and their words unto the ends of the Earth.' [Psalm 19:3f]." Here, past tenses are used throughout.

### **281. Augustine of Hippo-Regius on the cessation of true miracles -- III**

Also in his famous later work *The City of God* (A.D. 413f),<sup>892</sup> Augustine warned against the deceptive wiles of the devil. Commenting on Revelation 20:9f, he stated<sup>893</sup> that "the binding and shutting up of the devil means his being made unable to seduce the Church.... 'The Lord knows them that are His' shall never be seduced by him [the devil].... His being bound, means that he is not able or not permitted to seduce the Church."

However, the devil certainly does seduce those outside Christ's Church -- and even such members as drift away from her. He also seduces the unfaithful both to deny the true miracles of the past -- and, oppositely, very wrongly to attribute a miraculous character to ongoing unaccountable phenomena either real or imagined.

Explained Augustine:<sup>894</sup> "When we [Christians] declare the miracles which God has wrought [past tense] or will yet work [at the end of World History], and which we cannot [now] bring under the very eyes of men -- sceptics keep demanding that we shall explain these marvels to reason.... These persons themselves...ought to account for all...which we either can or do see...."

"The following are some of the 'marvels' [about which other] men tell us. The salt of Agrigentum in Sicily, when thrown into the fire, becomes fluid as if it were in water; but in the water, it crackles as if it were in the fire.

"The Garamantae have a fountain so cold by day that no one can drink it; so hot by night nobody can touch it. In Epirus too there is [supposed to be] a fountain which, like all others, quenches lighted torches; but, unlike all others, lights quenched torches...."



"As for those 'marvels' which have no other testimony than the writers in whose books we read them, and who wrote without being divinely instructed and are therefore liable to human error -- **we cannot justly blame anyone who DECLINES to believe them.** For my own part, I do not wish all the 'marvels' I have cited to be accepted rashly.... I have not myself seen but only read about them. I have been unable to find trustworthy witnesses from whom I could ascertain whether they are facts.... Indeed, I have not met with any who said they had seen that fountain in Epirus....

"The rest of the prodigies, I receive -- without definitely affirming or denying them.... I have cited them, because I read [about] them in the authors of our adversaries -- and so that I might prove how many things many among themselves believe because they are written in the works of their own literary men -- though no rational explanation of them is given. And yet they scorn to believe us, when we assert that Almighty God will do what is beyond their experience and observation....

"Why, they say [to us], are those **miracles which you [Christians] affirm were wrought FORMERLY, wrought NO LONGER.**<sup>895</sup> I might indeed reply that miracles were necessary before the world believed<sup>896</sup> -- in order that it might believe." However, Augustine then amusingly added: "But whoever nowadays demands to see prodigies so that he may believe, is himself a great prodigy."<sup>897</sup>

In **FORMER** times, "many MIRACLES were wrought -- to confirm that one GRAND and health-giving miracle of Christ's ascension to Heaven with the flesh in which He rose again [from the dead]. For these most trustworthy books of ours [in the Holy Bible] contain in one narrative both the miracles that were wrought and the creed which they were wrought to confirm. The miracles were published, so that they might produce faith; and the faith which they produced, brought them into greater prominence."

However, from about A.D. 414 onward -- Augustine's old phrase "miracles were wrought" increasingly became his new phrase "miracles are wrought." For "now" -- the sadly-sacramentalizing and gradually-ritualizing Augustine most questionably added -- "'miracles' are wrought in the Name of Christ, whether by His Sacraments[!] or by the prayers or relics[!] of His saints." Nevertheless, he was still quick to point out that they "**are not so brilliant and conspicuous as to cause them to be published with such glory as accompanied [past tense!] the FORMER miracles.**<sup>898</sup>

"For the **CANON** of the **SACRED WRITINGS...BEHOAVED** to be **CLOSED**[!], causes those [**FORMER** miracles mentioned in Scripture] to be everywhere recited.... But these [allegedly-ONGOING] **MODERN** 'miracles' are scarcely known even to the whole populace in the midst of which they are wrought.... There is **no** sufficient **authority** to give them prompt and unwavering **credence.**<sup>899</sup>

## **282. Augustine of Hippo-Regius on the cessation of true miracles -- IV**

Yet even Augustine somewhat reluctantly endorsed several of the A.D. 420f semi-pagan stories about still-extant 'ongoing miracles' in the then-increasing and ever-rising tide of

religious syncretism. Indeed, especially after Augustine, this tendency would accelerate greatly.

For as the noted Puritan Theologian Rev. Dr. Isaac Taylor rather roughly remarked in his famous book *Ancient Christianity*:<sup>900</sup> "In the [Post-]Nicene Church [of A.D. 325f]..., in so feeble a manner did the fear of God influence the conduct of the leading men that, on the occasions when the Church was to be served and her assailants to be confounded, they [the leading churchmen] did not scruple to take upon themselves the contrivance and execution of the most degrading impostures."

It is true that Augustine himself wrote that he was an eye-witness of the cure of Ex-Advocate Innocentius from scarcely terminal yet still very painful haemorrhoids. The day after the patient had prayed most earnestly -- wrote Augustine -- his surgeon, ready to operate, pronounced that Innocentius's cicatrix was perfectly firm.

However, other contemporary cures alleged to be 'miracles' -- were not witnessed but had only been heard about by Augustine. Of such, he himself carefully admitted: 'I had heard this'; 'we know it'; 'we heard of it'; 'during my absence'; 'I know'; 'to my knowledge'; 'I myself recently learned'; or 'I knew about it'; *etc.*<sup>901</sup>

Though not himself an eye-witness, Augustine was honestly deceived into regarding as a 'miracle' the public perception of the apparent restoration of eyesight to the blind man Severus of Milan. This event occurred -- allegedly by Severus's touching with his handkerchief two then-recently-exhumed corpses fraudulently asserted to have been those of the long-dead martyrs Protasius and Gervasius.<sup>902</sup>

This is a good place to deal with the latter story. Augustine's mentor, Ambrose of Milan, wrote to his own sister about the allegedly miraculous discovery of the bones of Gervasius and his twin brother Protasius -- two otherwise totally-unknown martyrs who flourished apparently during the first century A.D.

Significantly, however, leading Church Historians (like Clericus and Mosheim and Isaac Taylor and Philip Schaff) all called this 'miracle' a fraud.<sup>903</sup> Indeed, Schaff called it "one of the most notorious 'relic miracles' of the Early Church" -- and added: "It is very difficult to be believed, and seems at least in part to rest on pious frauds."<sup>904</sup>

Here is the story, as told by Schaff.<sup>905</sup> Ambrose is alleged to have received a vision in A.D. 386, telling him to dig up the ground in front of a church building. This done, he is said to have found two decapitated corpses with perfectly-preserved bones -- and full of a large quantity of fresh blood. After exhibition, they were carried in procession. At that time they are supposed to have healed the blind man Severus of Milan -- and to have performed also many other miracles.

Exulted Ambrose: "The age of miracles returned!" -- thereby unintentionally yet truthfully implying that miracles had ceased with the Apostles, at least until the A.D. 375f time of Ambrose! "How many pieces of linen, how many portions of dress, were cast upon the holy relics -- and were recovered with the power of healing, from that touch!"

Ambrose's student Augustine did not witness the 'discovery' of those bones. Yet he piously assumed that they did possess 'miraculous' powers.<sup>906</sup>

He likewise credited the many 'miraculous' cures claimed for the bones of the first martyr Stephen -- then fraudulently alleged to have been discovered in 415 A.D.<sup>907</sup> Yet Augustine also lamented the then-increasing trade in both real and fictitious relics -- and attacked the "many hypocrites under the gowns of monks" and also "others who sold...body-parts even of martyrs."<sup>908</sup>

Further cases of alleged 'ongoing miracles' noted by Augustine, include those of: cancer cured in respect of the Lady Innocentia; a man healed of gout; another cured of paralysis and hernia; demons exorcised by prayer; a youth's damaged eye allegedly restored by prayer; a child perfectly restored after being crushed by an ox-cart; a dead neighbour's corpse resurrected after being anointed with oil; and an epileptic brother and sister who fell down and then got up again while at a worship service.<sup>909</sup> Because Modern Pentecostalism has sought to get support for its own practices from some of these cases -- we will deal with them in detail later below.<sup>910</sup>

### **283. Augustine of Hippo-Regius on the cessation of true miracles -- V**

Augustine was well aware that God had allowed lying-wonders alias pseudo-miracles to continue right down till his own day. Indeed, they are still with us too, also at the end of the twentieth century. Thus the alert Augustine observed (around A.D. 416f):<sup>911</sup> "Against those whom I may call 'marvel-workers' -- my God has put me on my guard.... He said, 'In the last times there shall arise false-prophets, doing signs and wonders, to lead into error -- if it were possible -- even the elect.'" *etc.*<sup>912</sup> Cf. Mark 13:32 & Matthew 24:24.

In his *Commentary on the First Epistle of John*, written around A.D. 416 or even later,<sup>913</sup> Augustine acknowledged<sup>914</sup> that "in the earliest times," at least some believers "spake with tongues." These phenomena, however, "were signs adapted to the time..., to show that the Gospel of God was [yet] to run through all tongues over the whole Earth. That thing was done for a betokening -- and it passed away! In the laying on of hands now, so that persons may receive the Holy Ghost -- *viz.*, at 'confirmation' services -- do we look that they should speak with tongues?" No! "The witness of the presence of the Holy Ghost is **NOT NOW** given through these miracles" of the apostolic age.

### **284. Augustine of Hippo-Regius on the cessation of true miracles -- VI**

Toward the end of his life, in his 426 A.D.<sup>915</sup> *Retractions*, Augustine explained<sup>916</sup> that what he had said formerly in his A.D. 390 *On the True Religion* (25:47) -- was not that such Biblical miracles were still being performed in his own day, but that nothing was now being done that was as great as those things which had been performed by the Lord Jesus Christ or His Apostles.

Formerly, in his work *On the True Religion*, Augustine had said: "Miracles were not permitted to last in[to] our times." Now, in his *Retractions* -- he further commented on that clear statement, as follows:<sup>917</sup>

"I said,<sup>918</sup> "These miracles were not permitted to last till our times'.... That is true indeed!<sup>919</sup> For those that are baptized NOW,<sup>920</sup> do not receive the Spirit at the imposition of hands so<sup>921</sup> as to speak in the tongues of all the peoples (Acts 8:14-20 & 19:6 *cf.* 2:4-11). Neither are the sick NOW<sup>922</sup> being healed by the shadow of Christ's Preachers falling on them as they pass by (*cf.* Acts 5:12-16). Clearly, such other things which WERE done THEN<sup>923</sup> -- have later CEASED.<sup>924</sup>

Augustine's *Retractions* -- written some four years before his death -- should be considered as almost his last words and opinions on any important subject therein mentioned. This is certainly the case on the subject of his opinion regarding ongoing miracles.

Very frankly, his *Retractions* do not countenance the doctrine of post-apostolic real miracles as such. Nor, after centuries of Post-Augustinian claims that miracles were still occurring (especially at Romanism's pseudo-miraculous daily masses), does the Neo-Augustinian *Westminster Confession of Faith*. For, in the very last words of its opening statement<sup>925</sup> anent "those former ways of God's revealing His will unto His people" -- it rightly records that these have "now ceased."

## **285. Pentecostalistic abuse of Augustine's view of miracles refuted -- I**

The Pentecostalist Spencer D. Gear, an Assembly of God Minister,<sup>926</sup> has not altogether accurately and indeed somewhat misleadingly represented Augustine as avidly advocating the still-ongoing continuation of Biblical miracles in the Church of all ages. Gear, himself an advocate of 'ongoing miracles' -- did this by drawing a number of faulty conclusions about Augustine, in Gear's own article on Augustine provocatively titled *The Man Who Dared to Change His Mind About Divine Healing*.<sup>927</sup>

Regarding Milan's famous blind man Severus,<sup>928</sup> Gear not altogether accurately<sup>929</sup> quoted Augustine's A.D. 426 *Retractions* (where referring back to his different and A.D. 390 work *On the True Religion*).<sup>930</sup> Gear unwisely utilized a very loose English (per)version of Augustine's *Retractions* -- a (mis)translation rendered by Gear's fellow-advocate of still-ongoing miracles, *viz.* the Roman Catholic "Sister Mary Inez Bogan."<sup>931</sup>

Miss Bogan, and Gear after her, truncate and (mis)represent Augustine as having said in his *Retractions* (where referring back to his earlier work *On the True Religion*): "I myself had recently learned that a blind man had been restored to sight in Milan.... I knew about some others so numerous even in these times that we cannot know about all of them -- nor enumerate those we know.... I meant, however, that such great and numerous miracles no longer take place; not that no miracles occur in our times." My emphases: F.N. Lee.

But what did Augustine himself actually say in his 426 A.D. *Retractions*? There, he did not say (as do Bogan and Gear) that he "had recently learned" -- but that he "had heard that a blind man in Milan had received his sight."

There, Augustine told his readers what he had heard as to how that blind man had received his sight. The modern Pentecostalist Gear, however, does not. Moreover, Augustine explained not what he had "meant" (thus Bogan and Gear) -- but what he in fact had "said" -- in writing -- in his A.D. 390 work *On the True Religion*. For in his *Retractions*, referring back to his earlier work *On the True Religion*, Augustine actually<sup>932</sup> wrote:

"I **said**,<sup>933</sup> 'These miracles were not permitted to last till our times'.... **That is true indeed!** For those that are baptized NOW -- do not received the Spirit at the imposition of hands so as to speak in the tongues of all the peoples (Acts 8:14-20 & 19:6 *cf.* 2:4-11).

"Neither are the sick NOW being healed by the shadow of Christ's Preachers falling on them as they pass by (*cf.* Acts 5:12-16). Clearly, such other things which WERE done THEN [in the time of Christ and His Apostles] -- **HAVE** later **CEASED**.

"But I should not be understood to mean that today no such things<sup>934</sup> are to be believed<sup>935</sup> to happen in the Name of Christ. For when I wrote that Book [*On the True Religion*], I myself had heard [but not seen!] -- that a blind man in Milan had received his sight anew<sup>936</sup> alongside the [dead and unresurrected] bodies of the Milanese martyrs Protasius and Gervasius....

"I knew about [but had not myself seen!] some others -- so numerous even in these times that **we CANNOT know** about all of them,<sup>937</sup> nor enumerate those we know<sup>938</sup>.... However, I **said**<sup>939</sup> that such great and numerous things<sup>940</sup> **no longer** take place -- **not** that nothing<sup>941</sup> occurs in our times."

So then, Augustine was explaining here that what he had said formerly (in his A.D. 390 *On the True Religion*) was not that such Biblical miracles were still being performed in his own day -- but that nothing was then being done that was as great nor as numerous as those things which had been performed by the Lord Jesus Christ or His Apostles. "I said that such great and numerous things no longer take place; not that no such things occur in our times."

## **286. Pentecostalistic abuse of Augustine's view of miracles refuted -- II**

The Modern Pentecostalist Gear also neglected to tell his readers just how "a blind man had been restored to sight in Milan."<sup>942</sup> According to Augustine, in his 397 A.D.<sup>943</sup> *Confessions*,<sup>944</sup> the decapitated "bodies of Gervasius and Protasius," after being "preserved uncorrupted for so many years," were "revealed and dug up.... Also a certain man [*viz.* Severus] who had been blind many years...begged to be permitted to touch the bier with his handkerchief.... When he had done this, and put it to his eyes -- they were opened forthwith."

Indeed, Augustine further wrote in his A.D. 413*f* *City of God*:<sup>945</sup> "The miracle which was wrought at Milan...by which a blind man was restored to sight" -- was his touching "the bodies

of the martyrs Protasius and Gervasius, which had long lain concealed.... By virtue of these remains, the darkness of that blind man was scattered -- and he saw the light of day."

We find it unacceptable that the modern Pentecostalist Gear could neglect to tell his readers that the A.D. 386f blind Severus of Milan is supposed to have had his eyesight allegedly restored instantaneously -- by the method of putting to his own eyes his own handkerchief after touching the bier bearing the blood-filled corpses of martyrs alleged to have been decapitated already during the first century A.D. Indeed, we must wonder whether even Gear himself believes that story.

Gear also referred -- and, once again, in a very truncated way -- to Augustine's A.D. 390 work *On the True Religion* (which his A.D. 426 *Retractions* in part address). Here, claimed Gear:<sup>946</sup>

"Like many people today, Augustine had a problem with the supernatural.... He believed 'miracles were not allowed to continue till our time, lest the mind should always seek visible things'" -- till, "about four years before his death, he changed his mind."

Yet what Augustine really said in his earlier work *On the True Religion*, was:<sup>947</sup> "Our **ancestors**<sup>948</sup> ...obtained visible miracles.... Ever since the Church Universal had been spread and founded<sup>949</sup> throughout the whole world, those MIRACLES have NOT been allowed to CONTINUE in OUR times,<sup>950</sup> lest the mind should always seek visible things" -- rather than resting solely on the written Word of God. Contrary to Gear's misunderstanding of Augustine, the latter had no "problem with the supernatural" -- as we showed very clearly, earlier above.

### **287. Pentecostalistic abuse of Augustine's view of miracles refuted -- III**

A very major part of Gear's article on Augustine, is taken up with the allegedly-miraculous healing of Innocentia. It is clear that she received healing -- for which God be praised! However, that such healing was indeed a 'miracle' (as claimed by Gear) -- is anything but clear.

According to Gear,<sup>951</sup> "she was a woman of the highest social standing.... Two choices were available to her: she could have surgery, or she could accept no treatment. Either way, death was inevitable.... Innocentia chose to refuse treatment for her breast-cancer....

"In a dream, she was told by the Lord to wait on the women's side of the baptistry -- until the first of the newly-baptized women would approach -- and then ask her to make the sign of Christ on the affected breast. She was instantly healed.... The one who told this story was Augustine, the famous Bishop of Hippo.... He was positively angry that so great a miracle had not been publicized across his city of Carthage." Thus the modern Pentecostalist Gear.

Now it is hardly correct to suggest, as Gear implied, that merely "two choices were available" to the woman. Nor did Augustine write, as Gear alleged he did, that "either way

death was inevitable." What Augustine actually wrote,<sup>952</sup> was this: "Ordinarily...death is inevitable, even if somewhat delayed" -- but "she betook herself to God alone by prayer" *etc.*

Furthermore, according to Augustine, one doctor only -- and a religious one at that -- examined Innocentia before and after she became cured. Explained Augustine: "The lady...had been advised...by a skillful physician.... The physician...had advised her to apply no remedy, if she wished to live a little longer. When he examined her after this and found that she who on his former examination had been afflicted with that disease, was now perfectly cured -- he eagerly asked her what remedy she had used.... When she told him what had happened -- he is said to have replied with religious politeness...'I thought you would make some great disclosure to me!'"

The cure was apparently effected without medication. It is said to have occurred right after another woman had made the "sign of Christ on the affected breast" -- subsequent to much prolonged prayer on the part of the patient.

Wrote Augustine: "When I had heard this, I was extremely indignant that so great a miracle wrought in that well-known city, and on a person who was certainly not obscure, should not be divulged.... I asked the women with whom she was best acquainted whether they had ever heard of this before. They told me they knew nothing of it.... As I had only briefly heard the story, I made her tell how the whole thing happened" *etc.*

Augustine was not an eye-witness of this healing, which Gear alleges to have been "a great miracle."<sup>953</sup> Indeed, there is little to distinguish this certainly-remarkable healing from any other similar non-miraculous recovery in modern times too.

#### **288. Pentecostalistic abuse of Augustine's view of miracles refuted -- IV**

The Pentecostalist Gear continued:<sup>954</sup> "Augustine tells of a man who was healed of gout; another was cured of paralysis and hernia; evil spirits were driven out of others by prayer. A youth whose eye had been dislocated from its socket and severely damaged, had his sight restored to perfect condition through the prayers of the believers.

"A child, dying after being crushed by an ox-drawn cart, was miraculously returned to consciousness, but showed no sign of the crushing he had suffered. The son of Augustine's neighbour died. The corpse was laid out; the funeral was arranged; everyone was grieving and sorrowing. A friend of the family anointed the body with oil. This was no sooner done, than the boy came back to life." Thus the Pentecostalist Gear.

Yet what does Augustine himself really say? He wrote<sup>955</sup> that he and a few others "do know" about the man healed of gout. As to the man cured of paralysis and hernia, he wrote that he had "heard of it." The exorcism of the evil demons by prayer, had occurred -- wrote Augustine -- "in my absence." The youth with the damaged eye, some "thirty miles from Hippo-Regius" -- wrote Augustine as the Presbyter of that city -- got "it bound in its place with his handkerchief as well as he could" -- and then did "not loosen the bandage for seven days." After that, "he found it quite healthy."

The child restored after being crushed by the ox-cart, explained Augustine, had reportedly been playing near "a church containing a memorial shrine of the martyr Stephen." And the dead neighbour's corpse is said to have "revived" -- after being anointed with oil allegedly from that same martyr.

### **289. Pentecostalistic abuse of Augustine's view of miracles refuted -- V**

Next, the Pentecostalist Gear -- after misreferencing a further purported quotation from Augustine<sup>956</sup> -- described<sup>957</sup> what he believes was a miraculous healing of "a brother and sister...suffering from convulsive seizures." This epileptic brother and sister fell down, and then got up again while at a worship service. "Many reported the events to Augustine.... The Lord had performed a miracle" *etc.* Thus Gear.

However, Augustine himself wrote<sup>958</sup> that the "brother and...sister...came daily to church...praying that God might...restore their former health.... He was healed, and stood up quite well.... Then they came running to me, where I was sitting, ready to come into the church.... I rejoiced and inwardly gave God thanks..., while we were asking what had happened."

It should be noted that even Gear acknowledged that Augustine was not an eye-witness of these events which had to be "reported" to him. It should also be noted that the words "The Lord had performed a miracle" are Gear's, not Augustine's.

### **291. Pentecostalistic abuse of Augustine's view of miracles refuted -- VI**

Finally, just before ending his article, Gear declared:<sup>959</sup> "There are many fine Christians today who believe the Biblical-style miracles ceased with the death of the original twelve Apostles. Augustine's writings clearly DISAGREE with that position."

The above opinions of Gear are incorrect. For most Protestants alias consistent Christians believe that Biblical-style miracles ceased not with the death of the original twelve Apostles, but rather with the inscripturation of the Book of Revelation (22:18f) by the last Apostle.

Moreover, it is not true as Gear alleged that Augustine's writings clearly DISAGREE with that position." For, just before relating his account of the allegedly-miraculous healings of Innocentia and the several other cases mentioned above -- Augustine of Hippo-Regius had started off<sup>960</sup> the very same chapter of his *City of God* with the words: "Miracles were necessary **BEFORE** the world believed.... But whoever nowadays demands to see prodigies so that he may believe, is himself a great prodigy."

### **291. Dr. Philip Schaff on Augustine's latter views of ongoing 'miracles'**



The famous modern Church Historian Rev. Professor Dr. Philip Schaff has rightly remarked:<sup>961</sup> "Augustine believed in the above-mentioned miraculous discovery of the bodies of Gervasius and Protasius, and the healing of the blind man by contact with them.... He gave credit -- likewise -- to the many...cures which the bones of the first martyr Stephen are said to have performed in various parts of Africa in his time. These relics were discovered in 415, nearly four centuries after the stoning of Stephen...."

"But Augustine laments, on the other hand, the trade in real and fictitious relics which was driven in his day -- and holds the miracles to be really superfluous.... Church Fathers like...Augustine contradict themselves in a measure -- in sometimes paying homage to the [then-increasingly] prevailing faith in 'miracles'...and in soberer moments and in the calm exposition of the Scriptures maintaining that miracles -- at least in the Biblical sense -- had long since ceased.... I can find very little satisfaction in the particular instances which are given."

## **292. Post-Augustinian denials of extant or still-ongoing 'miracles'**

Augustine himself described<sup>962</sup> the votaries of both wizards and astrologers as "deluded and imposed on by the false-angels to whom the lowest part of the universe had been put into subjection by the law of God's [Omniscient] Providence.... All arts of this sort are either nullities, or are part of a guilty superstition springing out of a baleful fellowship between men and demons, and are to be repudiated and avoided utterly by the Christian."

Rev. J.G. Pilkington said<sup>963</sup> in his book *The Confessions of St. Augustine* that "it might have been expected that the Christians...would have shrunk from such strange arts. But the influx of Pagans, who had practised them -- into the Christian Church -- appears gradually to have leavened it in no slight degree.... It may have been that the cessation of miracles may have gradually led unstable professors of Christianity to invent 'miracles.'"

Yet even after Augustine, there were still many Church Fathers who denied that true miracles were then still occurring (and had ever occurred since apostolic times). For such later Church Fathers denied the genuineness of the then-increasing number of claims that 'miracles' were still occurring.

To such later Church Fathers, those which others were then claiming to be miracles were in fact not genuine miracles at all -- but either fraudulent 'lying claims' or otherwise real 'pseudo-miracles' alias Satanic or demonic phenomena. Thus Isidore of Pelusium (who died in 440 A.D.) and Gregory the Great (who wrote in 590 A.D.), and even Isidore of Seville (as late as 630 A.D.), all regarded true miracles as last witnessed during the apostolic age.

Gregory the Great, Bishop of Rome at the start of the seventh century, is a good example of this. It is true that Gregory would soon be called the first universal Pope (alias *Papa* or 'Holy Father') of the Church. Yet he himself repudiated<sup>964</sup> that unwanted title -- "as the mark of antichrist."

Rightly, Gregory himself urged his flock:<sup>965</sup> "Do not desire **wonders!**... These signs were necessary in the first **beginning** of the Church. In order that faith might increase, it was to be nurtured by miracles -- just as when we plant shrubs. We water them, till we see that they have taken firm hold on the soil -- but **cease** to water them, when once they are rooted!" Again: "**Miracles do not manifest themselves now** -- as [they did] in the past."<sup>966</sup>

### **293. Dr. Philip Schaff on Post-Augustinian alleged Mediaeval 'Miracles'**

In the Post-Augustinian Mediaeval Age, related<sup>967</sup> the renowned Church Historian Rev. Professor Dr. Philip Schaff, each so-called 'miraculous' phenomenon then alleged to have been occurring, is found on closer investigation to "rest on pious fraud" -- at best. Those frauds continued, until all with eyes to see could understand just how fraudulent they indeed were.

For, Schaff explained, "the monkish 'miracles' are not so much super-natural and above reason -- as they are un-natural and against reason." One of their errors consists in "attributing even to wild beasts of the desert, panthers and hyenas, with which the misanthropic hermits lived on confidential terms -- moral feelings and states, repentance and conversion, of which no traces appear in the New Testament."

Such "monkish 'miracles'...serve not to confirm the Christian Faith in general." Instead, they "for the most part...support the ascetic life, the magical virtue of the sacrament[s], the veneration of saints and relics, and other superstitious practices which are evidently of later origin and are more or less offensive to the healthy evangelical mind. The further they are removed from the apostolic age -- the more numerous they are."

Especially after the A.D. 606f rise of the papacy, the Church became more and more inundated with such "monkish 'miracles'" -- with semi-pagan wonders alias mediaeval pseudo-miracles and not-so-pious frauds. Explained Schaff:<sup>968</sup> Cuthbert, who died in 687 A.D., was immortalized in the next century by Bede, who "dwells more upon Cuthbert's 'miracles'" (*sic*) than on his doctrine or his life. Now: "We find...the same superstitious belief in incredible miracles; the same veneration for relics."

Schaff's mention of Bede's 8<sup>th</sup> century account of this A.D. 634-87 Cuthbert, raises the very important question as to whether the latter -- Prior alias Principal at the famous Culdee alias Proto-Protestant Theological College at Lindisfarne -- himself ever claimed to have performed miracles. Certainly his later biographer, the A.D. 673-735 Bede -- a vehement Romanist! -- so claimed. But not Cuthbert himself.

This raises the further burning question about all such Late-Mediaeval 'miracle-loving' biographies about Early-Mediaeval Church Leaders themselves known to have believed that all miracles ceased with the Apostles. A very good example of this, is the A.D. 390-461 St. Patrick, the great Culdee alias Proto-Protestant Missionary from Britain to Ireland.

The contemporary Historian of Pre-Saxon Britain, Rev. Professor Dr. Hugh J. Blair, is very erudite. He insisted<sup>969</sup> in his article *Patrick of Ireland*: "There is no doubt that he broke the power of heathenism in Ireland, and that his teaching was Scriptural and Evangelical -- and

that the Church which he founded was independent of Rome." However, his own writings "have been supplemented by many medieval traditions, which are largely valueless."

Chief of these is the Irishman Muirchu's A.D. 675 *Life of Patrick*. It does not hesitate to allege that the great British Missionary himself performed many weird 'miracles' -- about which Patrick himself in his own *Confessions* was totally silent!

This is seen also in Boniface (B.C. 680-754), Britain's "Apostle" to Germany. Yet, according to Schaff,<sup>970</sup> even Boniface's biographer found it necessary to apologize for not having miracles to relate about him.

#### **294. Miracles only posthumously attributed to Bernard of Clairvaux**

There is little doubt that Bernard of Clairvaux, *circa* A.D. 1140, ministered to the sick and helped heal them. There is also little doubt that many miracles were attributed to him after his death. The question, however, is what claims he himself made to such powers -- during his own lifetime.

In the twelfth century, Bernard -- commenting<sup>971</sup> on Mark 16:17 -- asked: "Who is there that seems to have these signs of faith without which nobody, according to this Scripture, shall be saved?" He answered, by saying that the greatest 'miracles' are those of the renewed life.<sup>972</sup>

Bernard himself stated that miracles had indeed been performed in earlier times. Yet not only miracles. For he stated that also pseudo-miracles had been wrought -- by deceivers.

The very critical Historian Edward Gibbon observed<sup>973</sup> "that Bernard of Clairvaux," to whom many miracles were attributed, "never takes any notice of his 'own'.... In the long series of ecclesiastical history, does there exist a single instance of a saint asserting that he himself possessed the gift of miracles?" Not according to Gibbon -- nor according to Rev. Dr. Warfield.

"**Bernard**," explained Warfield,<sup>974</sup> "not only does not claim to have worked miracles himself.... As we have seen, he seems to speak at times as if he **looked upon miracles as having ceased with the Apostles.**"

Bernard's brothers, the monks Gerard and Guido, however -- alleged he had more than human power.<sup>975</sup> Later writers would assert that to be a fact.

When preaching during the Crusades, an archer fell over and lost consciousness. An eye-witness, Alexander of Cologne, recorded: "Bernard came, made a prayer, and lifted him up." Yet that was hardly a miracle!

Bernard died in 1153. Only in the next century did Herbert and Conrad and Caesar of Heisterbach affirm that the archer had died, and that Bernard had resurrected him.<sup>976</sup>

So too, according to Schaff,<sup>977</sup> "What may be claimed for St. Bernard...and St. Francis Xavier [1506-52] is not a miraculous *heteroglōssolalia*, but an eloquence so ardent, earnest and intense that the rude nations which they addressed in Latin or Spanish imagined they heard them in their mother tongue. St. Bernard...fired the Germans in Latin to the second crusade, and made a greater impression on them by his very appearance than the translation of the same speech by his interpreter."

Consequently, here was no miraculous speaking in tongues. As Schaff concluded: "Not one of these saints claimed the gift of tongues or other miraculous powers -- but only their disciples or later writers" who erroneously alleged that these their famous predecessors had possessed those gifts.

### **295. Abbess Hildegard never miraculously spoke in foreign languages**

One runs into a similar problem in respect of the A.D. 1098-1179 Hildegard, Abbess of the Benedictine Convent of Disibodenberg. Sick people came to her, and many were healed. She herself listed the [non-miraculous] alias the medicinal properties of some two hundred and thirteen herbs.<sup>978</sup>

Hildegard also invented her own secret alphabet -- her *Lingua Ignota* -- as too did also this present writer himself (F.N. Lee), when he was a boy (and an atheist). Yet there is little evidence indeed that she herself claimed to have had miraculous powers of healing -- or miraculous powers of tongues-speaking. Indeed, M.D. Barry in his book *St. Hildegarde* rightly describes her invented alphabet and secret language as a mere diversion.

Misrepresentations of her position started when the Roman Catholic Pope, Eugenius III, pronounced her 'miracles' as 'genuine' -- and much later when ecstatic glossolalists, and especially modern Pentecostalists, claimed she spoke in tongues miraculously. The known facts themselves, however, hardly bear out such grandiose gratuities.

Indeed, in respect of all such later allegations that certain mediaeval 'saints' really did perform miracles -- especially one very important point needs to be made. Unlike Christ and Paul who not only claimed to do miracles but who really performed them too -- **mediaeval claims about ongoing miracles** were not made by the ones who were later alleged to have performed them.

The **claims were made by their later biographers**. Thus, these supposed mediaeval miracles were used in later times to promote the unbiblical growth of paying homage to these 'saints' -- at money-making wayside shrines with their superstitious relics and their blasphemous 'masses' *etc.*

Even after the 1226 death of Francis of Assisi it was almost a century before the Romanists' *Book of Conformities* was claiming that he, "like Jesus, turned water into wine" *etc.* However, we defer discussion of such absurd *post hoc ergo propter hoc* statements about Francis and others -- until we deal with mediaeval pseudo-miracles, later below.

## **296. Xavier is wrongly reputed 'miraculously to have spoken in tongues'**

There were, then, many (and often *post hoc*) spurious claims as to an alleged 'ongoing occurrence' of mediaeval miracles -- especially in the Late Middle Ages. Yet, contrary to widespread modern assumptions, the famous Romish Missionary Francisco Xavier (A.D. 1506-1552) -- trained in the days of John Calvin himself -- was not a 'miraculous glossolalist or tongues-speaker.'

Far from making such claims, Xavier himself actually contradicted them. However, some (Neo-)Pentecostals still assert that Xavier -- while preaching and teaching in India, Malaysia, Indonesia, Japan and China -- exercised the apostolic-age miraculous gift of tongues. Interestingly, they allege not that he then made incoherent sounds, but that he then actually spoke fluently in many Oriental languages which they claim he had never learned.

However, this assertion is apparently false. Indeed, this is so acknowledged by George Barton Cutten -- in his book *Speaking With Tongues*.<sup>979</sup> The assertion has been demonstrated to be false -- also by James Broderick, in his (official Roman Catholic) biography of Francis(co) Xavier. In fact, Xavier himself disclaimed that he had received any supernatural help.<sup>980</sup>

According to the prestigious Church Historian Rev. Professor Dr. Philip Schaff:<sup>981</sup> "What may be claimed for St. Bernard...and St. Francis Xavier is not a miraculous *heteroglōssolalia* but an eloquence so ardent, [so] earnest and [so] intense that the rude nations which they addressed in Latin or Spanish [or even in Francis Xavier's native Basque!] -- imagined they heard them in their mother tongue.... Francis Xavier...learned the Malabar tongue, and the Japanese -- 'by unwearied application.'"

The "still-persistent legend that St. Francis possessed the [miraculous] gift of tongues," explains his very sympathetic modern biographer Broderick,<sup>982</sup> was first spread by one "Antonio Pereira. Here is what he testified...before an ecclesiastical court at Malacca in November 1556, as taken down at the time by a secretary in Portuguese:

"He [Pereira] said that wherever Master Francis [Xavier] turned, he acquired and could speak the languages of those parts in a very few days -- as was the case in Malabar, the Moluccas, and Japan. He, the witness (Pereira), was skilled in those languages -- as also in Malay -- and [said he] used to converse with the Father (Xavier) in them."

It is very significant that Pereira did not here claim that Francis had instantaneously started speaking fluently in those languages which Xavier had never previously learned. Pereira simply claimed that Francis "acquired" and thus "could speak the languages of those parts in a very few days." This factor alone shows that even Pereira's claims as to what he says Xavier did, point to a different alleged phenomenon with Xavier than that encountered either in Acts 2 & 10-11 and First Corinthians 12-14 or even in modern Pentecostalist claims about what they allege are happening in their own circles today. Interestingly, Pereira did not even specify the number of those "few days" he claimed it took Francis to learn to speak in those languages.

Nor did the witness Pereira claim Francis became just as skilled in those oriental languages as Pereira himself claimed to be in those languages which he himself had mastered. Nor did Pereira suggest Francis ever became able -- be it instantaneously or gradually -- to speak any of those languages fluently.

Moreover, according to Broderick "Pereira [himself] never set foot in Japan. Indeed, it is highly likely that his [own] proficiency in Eastern languages was confined to a smattering or even a mere *baragouinage* of Malay."

Fully SIXTY YEARS passed, without Antonio Pereira's story receiving any recorded confirmation. But then, in 1616, a pearl-fisher "aged eighty and upwards" boldly stated that, when a young man "at the port of Temanapattanam on the Coromandel Coast, he had heard Francis preach in polished Tamil -- and moreover, that when he spoke, many persons of different nations and tongues heard and understood him perfectly, each in his own language."

However, observes Broderick,<sup>983</sup> "no such town as Temanapattanam ever existed on the Coromandel Coast, or anywhere else." Moreover, Xavier had been raised by Basquish parents -- and had struggled when only later trying to learn even the adjacently-surrounding Romance languages. "Francis the Basque was never a great linguist -- though he learned to speak and write serviceably if not eloquently [in] Portuguese, Spanish, French and Italian. Latin of the workaday order, he acquired in abundance; but apparently no Greek [nor Hebrew?!] at all....

"Francis must already (before 1540) have possessed a smattering of Portuguese, picked up perhaps from his companions at Sainte-Barbe. For, at the king's request, he began boldly to preach in that difficult language, which was to become to him a second mother tongue."

In Italy, Xavier learned to "communicate with the Italians.... His accent might be execrable and his grammar deplorable, but he made no apologies -- and went ahead brazenly." Thus his biographer Broderick. So it seems Xavier was no more linguistically gifted supernaturally than is the present writer (F.N. Lee) -- who reads Scripture aloud daily in some ten languages all of which he learned (as Churchill would say) by "blood, toil, sweat, and tears."

Broderick shows<sup>984</sup> that later in India and among the Tamils, Xavier had "to employ such interpreters as knew a little Portuguese -- "because," as he himself put it, "their mother-tongue is Tamil, and mine is Basque." Explains Broderick: "Their mother-tongue was Tamil, a venerable and poetic language of which St. Francis Xavier neither understood nor spoke a single word....

"It is a mere legend that God endowed him [Francis Xavier] with a miraculous 'gift of tongues.' He learned such smatterings of Eastern languages as he knew, the hard way; and was dependent to the end...on such poor collaborators as could boast a little Portuguese....

"The purpose of Francis in hurrying to Tuticorin, was to come to grips in his own determined way with the formidable Tamil language. He had no intention of trying to acquire

it as a spoken tongue -- since that would have demanded a great deal of time which he could not afford, and high linguistic ability which he did not possess....

"Francis thus exerted himself at Tuticorin. He must have had a very remarkable memory -- to be able to learn and carry such a burden of strange sounds, some entirely foreign to European languages, and all full of delicate nuances of pitch and duration.... Very certainly, his task was much harder than that of the Apostles and other Preachers of the Christian Faith in the first age -- as they had the advantage of a common language throughout the Roman Empire: the popular Greek which they understood....

"The translators at Tuticorin make many mistakes, and used inexact or ambiguous expressions which afterwards had to be corrected.... Extraordinary it is that Francis Xavier, with so poor an instrument as his painfully memorized lessons and *Little Sermon on Heaven and Hell*, achieved such remarkable and enduring results."

Later still, concludes Broderick,<sup>985</sup> in Malaysia "Francis had his daily instructions also to think of." There, he also undertook the preparation and delivery of "his sermons in fluent Portuguese or Spanish, or halting Malay."

After that, though later residing in Japan, "Francis himself...knew no Japanese." Indeed, "a *bonze* called Ninjitsu -- Superior of the principal [Buddhist] Monastery of Kagoshima" -- later told Almeida that he [Ninjitsu] "had been anxious to know the doctrine preached by Father Francis, but could never understand him when he expounded it, because he [Xavier] had not the language for the purpose." Moreover, the translation of the *Christian Creed* into Japanese, supervised by Xavier, was so poor that it quite unintendedly led to his own unwitting "preaching the worship of a heathen idol."

Francis then went to China. But, explains his biographer Broderick,<sup>986</sup> Xavier "knew hardly a word of any variety of Chinese."

Significantly, Xavier's fellow-Basque and co-Jesuit and contemporary Ignatius de Loyola (1491-1556) confessed that he too had done no miracles. Compare his very first biography. Subsequent biographies of Loyola, however, changed this. Once again, the old and tested deception of *post hoc ergo propter hoc*!

## **297. The increasing recognition of 'ongoing miracles' in Mediaeval Romanism**

We have shown above that even in the Roman Catholic Church from the end of the Patristic Period onward -- there was always significant opposition to the increasing recognition of allegations that miracles were continuing. We have seen this opposition in Gregory the Great, against attempts 'wondrously' to call him alone 'Pope' or 'Universal Father.'

We have noted that the great Boniface's biographer even apologized for the fact that he performed no miracles. And we have also seen that never they themselves but only their later biographers naively attributed miracles to: Patrick of Ireland; Cuthbert of Lindisfarne; Bernard

of Clairvaux; Hildegard of Disibodenberg; Francis of Assisi; Francisco Xavier; and Ignatius de Loyola (the architect of Rome's Counter-Reformation itself).

On the other hand, from 600 onward,<sup>987</sup> the Vatican insisted its Bishop had been appointed Pope by Christ Himself. *Post hoc* biographers of many church leaders such as those mentioned above, began to insist that their subjects had certainly performed remarkable miracles while they were alive. And the most bizarre stories of 'monkish miracles' began to emerge from the monasteries.

Though resisted, a miracle-cult of Mary was promoted especially from 600 onward. She was regarded as being a channel of wondrous grace. Relics of 'her' hair and milk were credited with miracle-working power. She was constantly exalted -- until pronounced in 1854 to have been miraculously conceived, and pronounced in 1950 miraculously to have ascended into Heaven.

Around 700, one finds the first clear mention of (sometimes 'miraculous') extreme unction. In 786, the Church authorized the revering of the cross and images and relics -- some of which, and increasingly, were regarded as possessing miraculous powers. This was soon followed by the 'magical' use of so-called "holy water" mixed with a pinch of salt -- and blessed by a priest.

In 831, against the teaching of Augustine and those before him Paschasius Radbertus started teaching the novel 'miracle' of an alleged changing of bread and wine into Christ's body and blood at the Eucharist -- even though he was repudiated by Bertram Ratramnus, Rabanus Maurus, Walafrid Strabo, Christian Druthmar, and Florus Magister. Yet this then-novel view of Radbertus was accepted and propounded by Archbishop Hinckmar of Rheims, RATHERIUS of Verona, and by the first French Pope (Sylvester II) -- until the 'miracles' of transubstantiation and baptismal regeneration were proclaimed to be the official doctrine of the Roman Catholic Church at the Fourth Lateran Council in 1215.

From then on, there was a great escalation in: the sale of indulgences; the use of 'miracle-working' scapulars; and the standardizing of seven 'semi-magical' sacraments. Finally, an allegedly-miraculous origin of the 'miracle-marred' Apocrypha was falsely imputed -- by the Council of Trent, in 1546.

Truly, the de-form-ed Church, infested with pseudo-miracles, was now ripe for re-formation. That would now be done by insisting on the reality of the miracles mentioned in the Bible alone -- and denying that there could be any occurrences of true miracles after the completion of Holy Scripture (until the final coming again of Christ at the very end of World History).

### **298. Martin Luther: miracles are now not needed and have passed away**

Contemporaneous to Francis Xavier and Ignatius de Loyola, the Protestant Reformation specifically denied all ongoing post-apostolic miracles. See Luther, Zwingli, Calvin, Knox -- and all of the authorities mentioned below.



The great Reformer Rev. Professor Dr. Martin Luther recognized an order in nature according to which God works in producing results. Luther saw a greater 'miracle' in the growth of wheat, than in the feeding of the five thousand. He assigned to the miracles of Holy Writ their place in the development of Christian revelation. But, now that Christ has come, Luther asserted that miracles were no longer needed. Indeed, since the expansion of the Gospel had commenced -- miracles had receded.<sup>988</sup>

Similarly, all of the older Protestant Theologians without exception -- whether Lutheran or Calvinist -- held, against Rome, that the time of miracles was past.<sup>989</sup> Luther attacked the Romish monks and the Anabaptist heretics, who both agreed with one another in seeking a revelation outside of the written Word of God. For there outside of the written Word, argued Dr. Luther,<sup>990</sup> "the likelihood is great that one will encounter Satan masquerading even as an Angel of Light...."

"Whenever man goes outside of Word-revelation," Luther insisted,<sup>991</sup> "he gets onto a dark road." For: "Is not the seeing of visions, of all kinds of natural apparitions and great occurrences -- a revelation of...the powers of darkness?"

Here, Luther rejected not only all subjectivism. He rejected also every ongoing revelation of God -- outside of His Word now to be found only in the Holy Scriptures. Dr. Luther called the very desire to search for such a revelation outside of the Bible -- "tempting God." For revelation is restricted to the historicity of the coming of Christ to Earth -- and the outpouring of His Holy Spirit.

In his posthumously published *Thesaurus*,<sup>992</sup> Luther asked the question: "What was the purpose of miracles?" He answered: "Such signs occurred only to establish and to inaugurate the Christian Church.... For that is what God has done at all times, wherever He has wished to terminate old and institute new teaching. However, once inaugurated and accepted, He has also caused miracles to cease<sup>993</sup>...."

"When He led forth the children of Israel, He permitted many miracles to occur.... Then He brought forth water out of a rock. Then He gave them heavenly manna, daily -- until they came into the promised land. However, as soon as they went into it, it ceased of its own accord<sup>994</sup>.... For the earlier signs occurred only until they reached that land.... When that was accomplished -- the miracles too were accomplished<sup>995</sup>...."

"For that reason, such bodily miracles and signs are not perpetual<sup>996</sup>.... They serve, for our sake, only to enable us to begin believing in Christianity.<sup>997</sup> However, now that Christ has been accepted..., He caused miracles, which occurred earlier, to cease<sup>998</sup>.... So that therefore one should not now ask why such miracles do not still occur.<sup>999</sup> For why, or to what purpose, should they occur -- now that the doctrine is sure and established?<sup>1000</sup>

"Now, if one were to require more such signs,<sup>1001</sup> that were the same as saying 'I doubt whether...all doctrines of the Gospel are correct!' -- [*viz.*] doctrines which have long been accepted and so firmly established, that such miracles have rightly ceased<sup>1002</sup>.... At this time, miracles are not needed [at all] to confirm the doctrine."<sup>1003</sup>

### **299. The Lutheran Confessions versus Romish and Pentecostalistic 'miracles'**

In his *Augsburg Confession* of 1530, the Lutheran Philipp Schwarzzerd alias Melanchthon condemned the Anabaptistic 'Enthusiasts' who maintained that the Spirit works in men without the external Word.<sup>1004</sup> Then, in his *Smalcald Articles* of 1536, Luther denied that God ever gives the Spirit of God or His grace to anyone -- except through the Word, and with the external Word (as contained in Holy Scripture).

Declared Luther:<sup>1005</sup> "We would warn against 'Enthusiasts of the Spirit' who throw themselves ahead of the Word, without having the Word." He continued:<sup>1006</sup> "All this is the old devil and old serpent, who also converted Adam and Eve into 'Enthusiasts' -- and led them **FROM the outward Word of God** and into 'spirit-ual-izing' and 'self-conceit.'" Here, observed Luther, 'the old devil and serpent' was in fact "just like our 'Enthusiasts' [at the present day who] condemn the outward Word -- yet are not themselves silent, but fill the World with THEIR pratings!"

So too, the 1576 authoritative Lutheran *Formula of Concord* declared:<sup>1007</sup> "We receive and embrace with our whole heart -- the Prophetic and Apostolic Scriptures of the Old and New Testaments as **THE** pure [and] clear fountain of Israel, which is the **only** true standard by which all teachers and doctrines are to be judged.... We reject the error of 'Enthusiasts' -- who represent God to attract, illuminate, justify, and sanctify men immediately and without the hearing of the Word of God."<sup>1008</sup>

This means the following. All miraculous visions and apparitions were to be rejected. Such ceased with Christ and His Apostles. Now, Luther accepted only those spiritual changes in human beings -- which result from their faithfully listening solely to Scripture.

### **300. Rev. Professor Dr. Ulrich Zwingli's opposition to 'ongoing miracles'**

Even more thorough-going than the reforms of Luther, were those of Rev. Dr. Ulrich Zwingli of Switzerland (1484-1531). The Romanists, at their 1215 Fourth Lateran Council and in Thomas Aquinas's 1265*f Summa Theologica*, had opted officially for a 'magical' or 'miraculous' view of the Sacraments *ex opere operato*. This was a view they would finally set in cement, against the Protestant Reformation, in their 1545 *Acts of the Council of Trent* -- and in the latter's creature known as the *Catechismus Romanus* alias the *Trent Catechism*. Zwingli repudiated some of these positions. He also anticipated others unbiblical positions which, formulated later, his even more famous successors repudiated.

Zwingli arrived in Zurich during 1518, and was delighted to witness the abolition of the mass in that city between 1519 and 1525. The first of the so-called 'Reformed Theologians' -- he radically repudiated Romish claims of 'miraculous' *ex opere operato* workings accompanying Baptism and the Supper,<sup>1009</sup> as well as Romish relics and pseudo-miracles often associated with them.

As Professor Dr. Loraine Boettner has stated in his *Roman Catholicism*:<sup>1010</sup> "Rome has perverted the meaning of baptism.... Instead of accepting it as a symbolical ordinance...it is

represented as working in a magical way to produce baptismal regeneration and securing automatically the forgiveness of all past sins, and as absolutely necessary to salvation....

"The Ecumenical Councils of Lyons [1245f] and Florence [1438f] and the canons of the Council of Trent [1545f] declare positively that unbaptized infants" miss out on Heaven -- and are everlastingly confined to 'Limbo' (*sic*). In the words of the *Trent Catechism*:<sup>1011</sup> "Infants, unless regenerated unto God through the grace of baptism, whether their parents be Christian or infidel, are born to eternal misery and perdition." Wow!

Regarding relics and images together with their often-asserted 'magical' or 'miraculous' properties, the renowned Church Historian Rev. Professor Dr. Philip Schaff correctly observed<sup>1012</sup> that "the Swiss Reformers proceeded on a strict construction of the Second Commandment.... They regarded all kinds of worship paid to images and relics, as a species of idolatry." Thus, in 1525, Zwingli wrote:<sup>1013</sup> "All the papists tell us that images are the books for the unlearned. But where has God commanded us to learn from such books?"

As Schaff has observed:<sup>1014</sup> "Zwingli's theology is a system of rational supernaturalism...devoid of mysticism." This is clear from his 1523 *Sixty-seven Articles*, his 1525 *Christian Instruction of the Council in Zurich*, his 1528 *Berne Disputes*, his 1530 *Confession of Faith*, and his 1531 *Declaration of Christian Faith*.<sup>1015</sup>

In his *Christian Instruction of the Council in Zurich*, Zwingli condemned<sup>1016</sup> the "papal laws" such as "indulgences and the whole swarm of smaller things" -- for "not being grounded in the Word of God." Such include "the prayers of the saints" and "images" and "ordered masses" and "the purchase of vigils" and "wooden objects [inscribed] with the names of saints" or "our dear Lady" Mary "the mother of God" or "St. Nicholas" alias Santa Claus -- "through which artifacts man is actually supposed to be blessed.

"Yes, some -- with their fables about the saints -- have led us in a miserable manner away from true faith, and toward the creature." Especially is this the case with the mass. That is "a blasphemy" and "an intolerable abomination" -- together "with many other ceremonies, clothes, crosses, rare opinions" and "errors."

In his *Berne Disputes*, Zwingli insisted<sup>1017</sup> that "the Church of Christ may not have laws and commandments without God's Word.... All human institutions called ecclesiastical ordinances may not bind us further than they are grounded in and prescribed by the Word of God....

"That the body and blood of Christ are actually and corporally received in the bread of thanksgiving, cannot be maintained from Biblical Scripture.... The mass...is against Scripture" and "a blasphemy" and "an abomination." Indeed, "making images for revering -- is against the Word of God of the New and the Old Testaments. Therefore, they are abolished."

In Zwingli's *Confession of Faith*, he stated<sup>1018</sup> that Sacraments are "external things connected to the Spirit" in such a way that "the Spirit and not the external thing carries them" - - so that believers "are illuminated and drawn in an invisible and not in an external way.... We are prepared, without the Sacrament, to received the sacramental grace; so that the Spirit

works with His grace before the Sacrament...is offered.... A child is baptized...**if** it is a child of Christian parents.... By baptism, the Church thus officially accepts the one who has already been accepted by grace. So baptism does not bring grace, but the Church indicates that the one bestowed upon her -- has already received grace." All Romish, and even semi-Romish, *ex opere operato* 'magic' and 'miracles' -- are hereby excluded.

Similarly, continued Zwingli,<sup>1019</sup> "that in the Lord's Supper the natural body of Christ is actually and really...eaten by us with the mouth and by the teeth, as asserted by the Papists...who 'sit by the fleshpots...in the land of Egypt' [Exodus 16:3] -- we not only deny. We also maintain emphatically that this is an error contradicting the Word of God" -- and also both "Ambrose" and "Augustine." The same is true of "the ceremonies" which are "superstitious."

For at the Supper, "we now ask '**What** is it?' not '**Who** is it?' -- said Zwingli.<sup>1020</sup> "The word 'mass' was first heard only after the time of Augustine.... The Older Theologians [in patristic times] extracted and treated the Christian Religion more purely and more clearly.... Hence with us too the papal mass has been abolished.... We have departed from it, and given it up....

"Nobody, unto eternity, shall celebrate the mass according to papal usage in our city -- without first having proven from Holy Scripture that it deserves to be kept! In this way, the papal mass has been abolished, and the Lord's Supper has been ordained.... **Nothing occurs with us against reason -- or against consideration of Holy Scripture!**"

### **301. Rev. Professor Dr. John Calvin on the apostolic cessation of miracles - I**

Speaking of the time immediately after the incarnation of our Lord Jesus Christ, the greatest of all Presbyterian Theologians Rev. Professor Dr. John Calvin once remarked<sup>1021</sup> that God "**has** in these last days spoken unto us" -- past tense! -- viz. "by His Son. Hebrews 1:1-2.... "There is [consequently] no more any Prophet." Psalm 74:9....

"When Christ was...far distant [long before His incarnation], a period was assigned to Daniel [9:24] 'to seal up the vision and prophecy'.... He [Christ] was anointed by the Spirit to be a herald...[but] not in the usual way.... By the perfection of doctrine which He brought, an end was put to all the prophecies" -- at Calvary.

Right after Calvary, Christ uttered His Great Commission (Mark 16:17). Here, Calvin observed:<sup>1022</sup> "Miracles were promised only for a time, in order to give lustre to the Gospel while it was new and in a state of obscurity.... The true design for which miracles were appointed, was that nothing which was necessary for proving the doctrine of the Gospel should be wanting at its **commencement**. And certainly, we see that the use of them **ceased** not long afterwards....

"Hence also it follows that it is a silly calumny which is advanced by those [Romanists and others] who object against our [Reformed] doctrine that it lacks the aid of miracles. As if it were not the same doctrine which Christ long ago has abundantly sealed" -- and, indeed,

sealed up against any further occurrence of miracles until the very end of time. Daniel 9:24-27.

When Peter's listeners had heard his great Pentecost Sunday sermon, "they were pricked in their heart." Acts 2:37f. Calvin commented here<sup>1023</sup> that Peter's listeners "were smitten with astonishment when they saw the Apostles suddenly begin to speak in foreign tongues.... Since it was the inauguration of His Kingdom that Christ meant to set forth by these miracles, they lasted ONLY for a TIME."

In Acts 2:38f, Peter assured his listeners that if they repented, they too would become "partakers of the same gift" of the Holy Ghost. Significantly, Calvin commented on this<sup>1024</sup> that the 'gift of the Holy Ghost' is also for us and OUR children and for all that are afar off. For "although [now] WE do NOT receive the Spirit to the end that we may speak with tongues, or be Prophets, or cure the sick, or work miracles -- yet is He given to us for a better use, so that we may believe with the heart unto righteousness, [and so] that our tongues may be trained to true confession." Romans 10:9.

Similarly, on Hebrews 1:1-2, Calvin commented<sup>1025</sup> that after Christ's incarnation and apostolic revelation -- we should not "be in doubt to expect any new revelation.... What else is the whole system of Popery -- but the transgression of this limit which the Apostle fixed?"

On Hebrews 2:4, Calvin observed:<sup>1026</sup> "All miracles, in whatever age they were performed, have had as their purpose to be seals of the Word of God.... Absurd, then, is the Papists' superstition -- by which they distort their own FICTITIOUS 'miracles'."

Now the Papists -- Calvin explained in his *Institutes*<sup>1027</sup> -- "in demanding miracles from us...act dishonestly. For we [Protestants] 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."

"But they [the Romanists] have a peculiarity which we [Protestants] have NOT." For the Papists CLAIM "they can confirm their faith by CONSTANT 'MIRACLES' down to the present day! Nay rather, they ALLEGE miracles which...are so frivolous and ridiculous -- so vain and false.... But...the legitimate END and use of miracles" -- as "Mark 16:20 tells us" -- is "that the signs that follow-ED [PAST tense!] the preaching of the APOSTLES, were wrought in confirmation of it."

"So Luke also relates that the Lord 'GAVE [past tense!] testimony to the Word of His grace, and grant-ED [past tense!] signs and WONDERS to be done' by the hands of the APOSTLES (Acts 14:3). Very much to the same effect are those words of the APOSTLE that salvation by a preached Gospel WAS confirm-ED, 'the Lord bearing witness with signs and wonders and with divers MIRACLES' (Hebrews 2:4)!"

### **302. Rev. Professor Dr. John Calvin on the apostolic cessation of miracles - II**

It should not be thought that, in condemning the doctrine of ongoing revelations *etc.*, the *Westminster Standards*<sup>1028</sup> are unique among the various different Reformed confessional formulations of the clear teachings of the Word of God. For long before the drawing up of the *Westminster Confession of Faith* in 1643f -- the Reformed Churches had already recognized God's limitation of special revelations today to be *sola Scriptura*, in the Bible alone.

For example. The *French Confession* of 1559, apparently co-authored by Calvin himself, stated<sup>1029</sup> that only the Bible "is the rule of all truth, containing all that is necessary for the service of God and for our salvation. It is not lawful for men, nor even for ANGELS, to add to it, to take away from it, or to change it."

It also stated<sup>1030</sup> that "**purgatory** is an **illusion** -- proceeding from the same shop from which have also sprung monastic vows [and]...indulgences and all such things." They also "detest all visionaries who would like, so far as lies in their power, to destroy the ministry and preaching of the Word and Sacraments."

It is the same as regards Calvin's 1562 *Confession of Faith in Name of the Reformed Churches of France* for presentation to the Emperor of Germany. For there, he insisted<sup>1031</sup> that "the days of miracles...are not now in use."

Rejecting the practice of "extreme unction" in his *Commentaries on the Epistle of James* (5:14), Calvin stated:<sup>1032</sup> "The Papists boast mightily of this passage, when they seek to pass off their extreme unction.... How different their corruption is from the ancient ordinance mentioned by James!... Let readers learn this, from my *Institutes*."

"I will only say this, that this passage is wickedly and ignorantly perverted -- when extreme unction is 'established' by it and is called a 'Sacrament' to be perpetually observed in the Church.... The reality of this sign continued only for a time in the Church.... The [miraculous] gift of healing, was temporary.... It ought not to be deemed perpetual.... They who at this day set anointing among the Sacraments, are not the true followers but the apes of the Apostles.... The effect produced by it...God has taken away from the world for more than fourteen hundred years" -- alias since apostolic times.

In his *Institutes of the Christian Religion*, Calvin rightly insisted<sup>1033</sup> of the Romanists: "They make themselves ridiculous, therefore -- pretending that they are endued with the 'gift of healing.' The Lord, doubtless, is present with His people in all ages -- and cures their sicknesses as often as there is need, not less than formerly.... Yet He does not exert those manifest powers nor **dispense miracles [STILL, as] by the hands of Apostles** [Acts 2:43; 5:12-15; 14:3-14f & 19:6-12f]. Because **that gift was temporary** -- and [it]...immediately ceased," namely together with the Apostles.

Indeed, explained Calvin,<sup>1034</sup> "the **Apostles...were...the first architects** of the Church, to lay its **foundations** throughout the world." The "office" of "Apostles" is truly "**extraordinary** -- because it has **no place** in churches duly constituted" **today**. It is the same as regards "**Prophets.**" By such -- the Bible was referring to "those who excelled by **special revelation.**" Today, however, "**none such now exist.**"

In his 1547 *True Method of Giving Peace and of Reforming the Church*, John Calvin remarked:<sup>1035</sup> "The **gifts of the Spirit** which were then given [**miraculously**] by the laying on of hands [Acts 8:17 & 5:12-15 & 19:6] -- some time after, **ceased** to be conferred.... The doctrine of the Gospel had already been distinguished sufficiently by the miracles of nearly a hundred years [*circa* 4 B.C. to 96 A.D.].... The thing which the Apostles indicated by that rite, **was taken away**....

"Should anyone in the present day attempt to introduce the practice of lying on the dead, because Elisha and Paul on good authority used that symbol in raising the dead [Second Kings 4:20-34 and Acts 20:10]-- who would not at once repudiate the preposterous imitations?.... **Miracles had ceased**....

"We acknowledge the anointing which the **Apostles** used in curing the sick [Mark 6:7-13 & James 5:14].... We **deny** that it belongs to us [Protestants].... It was temporary.

"All know that the gift of [miraculous] healing was not perpetual. It is one of those things by which God was pleased to distinguish the new preaching of the Gospel, until it should gain credit.... So we can gather from ancient historians that it was **shortly after -- taken away**. In a matter so notorious and confessed, it were superfluous to adduce evidence."<sup>1036</sup>

So Calvin, 'THE Theologian of the Holy Spirit' and probably the greatest Christian Systematician of all time, firmly rejected all post-apostolic miracles. Just listen also to a portion of his February 17th 1556 sermon -- on Deuteronomy 27:1-10. There, he declared:<sup>1037</sup>

"When the Papists baptize, they take spittle. Why? [They say:] 'Because Jesus Christ did so (Mark 7:33)!' Yes, but did He draw as a consequence that men should make a RULE of it, and that His MIRACLES should be MOCKED at in baptisms?" **NO!**

"Again, they [say that they] have 'the HEALING of the sick' and [they say that] it is a 'sacrament' to them. Why? Because the APOSTLES healed the sick" **MIRACULOUSLY**. "Yes, but **THAT** gift was **ONLY** for the **BEGINNING** of the Gospel Age, and **AFTERWARDS** miracles **CEASED!** Should we use these signs STILL, knowing this?" **No!** "Is this not a **MOCKERY** of God?" Yes, it **IS!**

### **303. Knox and his Scots Confession and the Book of Discipline on revelation**

When himself once wrongly assumed to have had the gift of prophecy, Calvin's great student the Scot John Knox replied:<sup>1038</sup> "My assurances are not marvels of Merlin, nor yet the dark sentences of profane prophecies. But first, the plain truth of God's Word; second, the invincible justice of the everlasting God; and third, the ordinary course of His punishments and plagues from the beginning -- are my assurances and grounds!"

It is only "in the written Word of God that is the Old and New Testaments" -- states the 1560 *First Scots Confession*,<sup>1039</sup> apparently (co-)authored by John Knox -- that "all things

necessary to be believed for the salvation of man are sufficiently expressed.... When controversy arises about the right understanding of any passage or sentence of Scripture, or for the reformation of any abuse within the Kirk of God -- we ought not so much to ask what men have said or done before us, as what the HOLY GHOST speaks WITHIN the body of the SCRIPTURES!"

It continues:<sup>1040</sup> "If men, under the name of a [Church] Council, pretend to forge for us new articles of faith or to make decisions contrary to the Word of God -- then we must utterly deny them, as the doctrine of devils.... Good policy and ORDER should be constituted and observed in the Kirk where, as in the house of God, it becomes [or behooves] all things to be done DECENTLY and in ORDER." First Corinthians 14:40.

Indeed, in the 1560 *First Book of Discipline*, Knox and others stated<sup>1041</sup> that "miracle is ceased." For God now "ceases to illuminate men miraculously [by] suddenly changing them, as He did [past tense!] the Apostles and others in the Primitive Kirk."

### **304. Holland's Belgic Confession is firmly against continuing revelations**

The Dutch Reformed *Belgic Confession* of 1561 declares<sup>1042</sup> that God "makes Himself...known to us by His holy and divine Word...as far as is needful for us to know in this life." Moreover:<sup>1043</sup> "Those Holy Scriptures FULLY contain the will of God.... Whatsoever man ought to believe unto salvation, is sufficiently taught therein....

"It is unlawful for anyone -- though an Apostle[!] -- to teach otherwise than we are now taught in the Holy Scriptures.... It is forbidden to add unto, or to take away, anything from the Word of God.... All men are of themselves liars.... Therefore we reject with all our heart whatsoever doth not agree with this infallible rule which the Apostles have taught us, saying: TEST the spirits, WHETHER they are of God!" Cf. Galatians 1:8 & First John 4:1.

Furthermore:<sup>1044</sup> "We reject all human inventions...which man would INTRODUCE into the WORSHIP of God.... We admit ONLY of that which tends to nourish and preserve concord and UNITY and to keep all men in obedience to God."

Most importantly:<sup>1045</sup> "We detest the error of the Anabaptists who are not content with the one and only baptism they have received once" and for all.... We detest the Anabaptists and other seditious people and in general all those who...confound that DECENCY and good ORDER which God hath established."<sup>1046</sup>

Note that the "error of the Anabaptists" here referred to, consists of being "not content with the one and only baptism they have received" once and for all. For the Anabaptists wanted their previous baptisms repeated.

This is really very similar to the error of the (Neo-)Anabaptistic (Neo-) Pentecostals, who are not content with the one and ONLY baptism with water -- because they in addition strongly urge receiving what they call 'the baptism of the Spirit' (beyond the Word in the



Sacrament). This is clearly adding to the finished Word of God, and sets the stage for yet further alleged 'ongoing miracles' (which are actually nothing but pseudo-miracles).

### **305. Switzerland's *Helvetic Confession* against revelations beyond Holy Scripture**

Declares the Swiss Reformed 1566 *Second Helvetic Confession*:<sup>1047</sup> "We believe and confess the canonical Scriptures of the holy Prophets and Apostles of both Testaments to be the true Word of God.... In this Holy Scripture, the universal Church of Christ has the most complete exposition of all that pertains to a saving faith, and also to the framing of a life acceptable to God; and in this respect, it is expressly commanded by God that nothing be either added to or taken from the same...."

"From these Scriptures are to be derived true wisdom and godliness, the reformation and government of churches...and the REJECTION of all errors.... When this Word of God is now preached in the Church by Preachers lawfully called, we believe that the very Word of God is proclaimed and received by the faithful; and that neither any other 'Word of God' is to be invented nor is to be expected from Heaven....

"NEITHER do we think that the outward preaching is to be thought of as fruitless because the instruction in true religion depends on the INWARD illumination of the Spirit -- or because it is written 'And no longer shall each man teach his neighbour...for they shall all know Me' (Jeremiah 31:34)." In other words, the Anabaptists' assumed guidance of the Holy Spirit OUTSIDE of the written Word of God in His Holy Scriptures -- is REJECTED.

### **306. The *Helvetic Confession* against revelations beyond the Sacraments**

Switzerland's *Second Helvetic Confession* further declares:<sup>1048</sup> "We do not at all approve of those who...speak of the Sacraments just as common signs, not sanctified and effectual. Nor do we approve of those who despise the visible aspect of the Sacraments because of the invisible [aspect], and so believe the signs to be superfluous."

Indeed, it continues:<sup>1049</sup> "There is BUT ONE BAPTISM in the Church of God; and it is sufficient to be once baptized or consecrated unto God. For baptism, once received, continues for all of life -- and is a perpetual sealing of our adoption.... We condemn the Anabaptists, who deny that newborn infants of the faithful are to be baptized. For, according to evangelical teaching, of such is the Kingdom of God -- and they are in the covenant of God. Why then should the sign of God's covenant not be given to them? Why should those who belong to God and are in His Church, not be initiated by holy baptism?

"We condemn also the Anabaptists in the rest of their peculiar doctrines which they hold contrary to the Word of God." Those "peculiar doctrines" include also the very peculiar and Anti-Protestant assumption that the Bible alone is not sufficient, unless accompanied also by

'miracles' alleged still to be occurring. Of course, this begs the whole question as to whether what were alleged to be ongoing miracles, really were such and could be proved so.

### **307. The Helvetic Confession against ongoing revelations about liturgy**

Worshippers, declares the *Second Helvetic Confession*,<sup>1050</sup> "are to conduct themselves reverently and modestly." This requires "worship in the common language." So "therefore, let all strange tongues keep silence in gatherings for worship; and let all things be set forth in a common language which is understood by the people gathered in that place."

There should be no place in public worship for the dead Latin of Romanism. Nor for the non-language babblings of the (Neo-)Pentecostals.

Of course, "it is true that a man is permitted to pray **PRIVATELY** in **ANY** language that **HE** understands. But **PUBLIC** prayers in meetings for worship, are to be made in the COMMON language KNOWN to ALL.... Likewise, **MODERATION** is to be exercised where **SINGING** is used in a meeting for **WORSHIP.**"

Here, the *Second Helvetic Confession* prohibits "strange tongues...in gatherings for worship." It even states that when "a man is...to pray privately" he is then to do so only "in any language that he understands."

The latter necessarily excludes the (Neo-)Pentecostalist self-styled 'private tongues-speaking for devotional purposes.' Such, declares the *Helvetic Confession*, is **NOT** "permitted." For the (Neo-)Pentecostalist or any ecstatic 'private tongues-speaker' does not at that time speak "privately in any language that he understands."

Furthermore, unlike many (Neo-)Pentecostals, and other moderns being influenced by them -- the *Helvetic Confession* rightly declares that the **overwhelming** emphasis in public worship is to be on **preaching**. It is **NOT** to be on **singing**. Indeed, it insists that "**MODERATION** is to be exercised where **SINGING** is used in a meeting for **WORSHIP.**" Modern experimenters, note well!

### **308. The Westminster Standards: all miracles have ceased at inscripturation**

The 1643*f* *Westminster Standards*<sup>1051</sup> teach the cessation of all ongoing revelations, including miracles. Westminster's *Form for Presbyterial Church-Government*<sup>1052</sup> makes it clear that all of "the officers...EXTRA-ordinary...are CEASED" in the ongoing Christian Church.

Moreover, the *Westminster Confession of Faith* implies that God HAS performed MIRACLES in the PAST -- by occasionally working without or above or even against all of the usual means of divine operation in nature. For it declares<sup>1053</sup> that "God...maketh...use of means; yet is free to work without, above, and against them, at His pleasure. Romans 4:19-21; Second Kings 6:6; Daniel 3:27."

Even today, insists the *Confession*,<sup>1054</sup> it is still the case that the non-miraculous "providence of God...after a most special manner...taketh care of His Church and disposeth all things to the good thereof. First Timothy 4:10; Amos 9:8-9; Romans 8:28; Isaiah 43:3,5,14."

However, the *Confession* also clearly apprehends the CESSATION of MIRACLES (and of all other pre-canonical modes of revelation). It does so, effective the very time of the inscripturation of Revelation as the last book of the New Testament.

For the *Confession* rightly declares<sup>1055</sup> that whereas FORMERLY "it pleased the Lord at sundry times and in divers manners to reveal Himself and to declare His will unto His Church," it THEREAFTER pleased the Lord to commit His special revelation "WHOLLY into writing" (which maketh the Holy Scripture to be most necessary) -- those FORMER ways of God's revealing His will unto His people [such as by way also of miracles] being now CEASED. Hebrews 1:1-2."

### **309. Westminster Confession: no revelations of Spirit since Bible completed**

Many who advocate ongoing miracles, such as hordes of (Neo-)Pentecostals, constantly overrate their own self-styled "Spirit-leadings" and their own self-styled "tongues-speaking." Indeed, sometimes, they even utilize those "Spirit-leadings" as additional sources -- and, in a few cases, even as primary sources -- from which they seek to derive divine guidance alongside of if not instead of Scripture.

That they do, regardless as to whether they recognize this is what they are doing -- and regardless as to whether they overtly view their 'Spirit-leadings' to be a "new revelation" -- or not. Yet the *Westminster Confession of Faith* declares<sup>1056</sup> that unto God's [now-completed] Scripture "NOTHING at any time is to be added, WHETHER by new revelation of the SPIRIT -- or [by] tradition of men. Second Timothy 3:15-17; Galatians 1:8f; Second Thessalonians 2:2" etc.

So the *Westminster Confession* teaches that all true miracles occurring during the course of World History -- ever since God reduced His special revelation totally and "wholly unto writing" as the "Holy Scripture" -- have "now ceased."<sup>1057</sup> This apparently remains the case, until the commencement of our postmortal condition.<sup>1058</sup>

The same situation applies to our present planet -- at least until its last day.<sup>1059</sup> Indeed, the Westminster Assembly's *Form of Presbyterial Church-Government* is quite insistent<sup>1060</sup> that all "extraordinary" Church Officers such as "Apostles" and "Prophets" (First Corinthians 12:28f) -- apparently ever since that termination of the prophetic period in general and the apostolic age in particular -- "are CEASED."

### **310. Rev. Dr. John Owen: true miracles knowable only from Scripture**

In 1677, the famous British Puritan Rev. Dr. John Owen (in his *External Arguments for Divine Revelation*) wrote:<sup>1061</sup> "The END of miracles, is to be an immediately witness from

Heaven.... The miracles wrought by the Lord Christ and His Apostles...MIGHT either not have been written (as most of them were not), or they might have been written and their doctrine recorded in books NOT given by inspiration from God."

For if any alleged miracles had not later been recorded in writing -- we could not now ever know that they could have occurred. And if that writing in which they are recorded was not itself inspired by God -- we could not regard it as trustworthy in what it records also about miracles. Consequently, we are now totally dependent on an infallible writing (the Holy Scripture) for our certain knowledge of any miracle which ever occurred. Except for what has been recorded in infallible Scripture, we do not and could not know anything at all about any miracles which really did occur.

As John Owen put it: "Neither have we any INFALLIBLE testimony concerning THESE miracles BUT the Scripture itself wherein they are recorded. Whence it is necessary that we should believe the Scripture to be infallibly true -- BEFORE we can believe on grounds infallible the miracles therein recorded to be so.... Those who gave testimony to the Scripture to be the Word of God, had an attestation given unto their ministry by these miraculous operations, concerning which we have good collateral security also."

In other words, miracles and the Bible stand and fall together. There is no knowledge of miracles -- but through the Bible. There is no ability to define a miracle -- except in terms of the Bible. And there is no ability to define a Post-Biblical occurrence as a 'miracle' -- after the completion of the inscripturation of the Bible.

All Biblical miracles ceased with the completion of the Bible. Therefore all subsequent occurrences alleged to be miracles, being Post-Biblical, are at best quasi-miraculous and at worst pseudo-miraculous. For miracles ceased with the inscripturation of God's Word.

### **311. Rev. Dr. John Owen: extraordinary spiritual gifts have ceased**

In his chapter on 'Extraordinary Spiritual Gifts' (in his massive 1674 *Discourse on the Holy Spirit*), Owen wrote:<sup>1062</sup> "EXTRAordinary 'spiritual gifts' WERE...grant-ED [past tense!] unto SOME persons" in APOSTOLIC times. "They COULD produce their effects, by virtue of an immediate extraordinary influence of divine power.... Such WAS the gift of **MIRACLES, HEALING, and the like....** Those [gifts] peculiar unto the APOSTLES, were commensurate unto THEIR lives. NONE after their DECEASE, had either APOSTOLICAL office, POWERS, or GIFTS....

"NOR have we ANY undoubted testimony that ANY of those gifts which WERE [past tense!] truly **MIRACULOUS** and every way above the faculties of men, WERE **communicatED** [past tense!] unto any, **AFTER** the **EXPIRATION** of the generation of **them who conversED** [past tense!] with Christ in the flesh.... **All THESE gifts and operations CEASED....**

"**Today,**" continued Owen, "ordinary gifts "are **NOT** communicated unto any by a SUDDEN afflatus or EXTRAordinary infusion, as WERE the gifts of **MIRACLES** and

TONGUES which WERE bestowed on the APOSTLES and many of the FIRST converts. THAT dispensation of the Spirit, is LONG since CEASED.

"Where IT is now PRETENDED unto by ANY -- it may justly be suspected as an enthusiastic DELUSION." For "the Apostle...declares" in Hebrews 2:4, Dr. John Owen emphasized,<sup>1063</sup> "that the Holy Spirit **gave** out various [miraculous] gifts unto the **FIRST** Preachers of the Gospel" -- and **not** to their successors.

For "those **EXTRAordinary effects** of His power which WERE necessary [past tense] for laying the **FOUNDATION** of the Church," concluded Dr. John Owen,<sup>1064</sup> HAVE ceasED" [PAST TENSE]. They ceased with Christ's Apostles, as pointed out by Owen in his *Commentary on Hebrews 1:1f and 2:3f*.

There, he held<sup>1065</sup> that "the gifts of miracles, tongues, healing, predictions, and infallible inspiration" **WERE** -- yes, "**were**" -- from "of **OLD.**" They were, he argued,<sup>1066</sup> "wrought according to the promise of Christ (Mark 16:17-18), by the ministry of the **Apostles** (Acts 5:12)." They were not said to be wrought -- and indeed they were not wrought -- also by their successors.

### **312. The Episcopalian Confessions versus allegedly ongoing revelations**

The Anglican *Thirty-nine Articles* of 1571 declare:<sup>1067</sup> "Holy Scripture containeth ALL things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith." By implication, this suggests that claims anent ongoing miracles should be discounted.

The *Irish Articles of Religion* of 1615 insist<sup>1068</sup> that "the ground of our religion and the rule of faith and all saving truth, is the Word of God contained in the Holy Scripture.... The Holy Scriptures contain all things necessary to salvation, and are able to instruct sufficiently in all points of faith that we are bound to believe and all good duties that we are bound to practice."

It also states<sup>1069</sup> of the Holy Bible: "All things necessary to be known unto everlasting salvation, are clearly delivered therein. And nothing of that kind is spoken under dark mysteries in one place, which is not in other places spoken more familiarly and plainly to the capacity both of learned and unlearned." Indeed, the Spirit now speaks -- and adequately so -- solely in the Holy Scriptures.

### **313. Non-Conformist Confessions versus allegedly ongoing revelations**

Here again, there is a clear rejection of the (Neo-)Pentecostalist and wonder-working position. The 1658 *Savoy Confession* of the Congregationalists is simply the 1643f Presbyterian *Westminster Confession* amended only in connection with church government and as regards the authority of the civil magistrate, and expanded to include a confessional postmillennialism. The 1677 *Baptist Confession* too, is similarly identical to the 1643f

Presbyterian *Westminster Confession* -- apart from the alteration purporting to prohibit the baptism of the infants of believing adults, and also its congregationalization of church government.

The Methodists' 1784 *Twenty-five Articles of Religion* of John Wesley, is simply an excerpt from the Anglican *Thirty-nine Articles*. In addition, however, the Methodists also took their Arminianism over from James Harnen's book *The Efficacy of the Scriptures*.

There, Harnen alias Arminius stated<sup>1070</sup> that "when we treat on the force and efficacy of the Word of God, whether spoken or written, we always append to it the principal and concurrent efficacy of the Holy Spirit.... We reject those who affirm that the Scriptures are a dead letter and serve only to prepare a man and to render him capable of another INWARD word."

### **314. Matthew Henry: the apostolic 'miraculous gifts' have 'long since ceased'**

In 1712 the renowned Bible Expositor Rev. Dr. Matthew Henry wrote:<sup>1071</sup> "The 'gift of tongues' was one new product of the Spirit of prophecy." It was given so that 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.... We have no encouragement to expect the revival of them. ON THE CONTRARY, we are directed to call the SCRIPTURES the 'more SURE word of pro-phy' -- MORE sure than voices from Heaven.... To them [the Scriptures] we are directed to take heed; to search them; and to hold them fast. Second Peter 1:19."

Henry commented<sup>1072</sup> on First Corinthians 13:8 that "the **extraordinary gifts** on which the Corinthians valued themselves were of a **short** continuance. They were only to edify the Church on Earth, and that **but for a time** -- [and] not during its whole continuance in the World.... 'Tongues will cease' -- that is, the miraculous power of speaking languages without learning them."

"The Apostle is plainly speaking of **miraculous** gifts and therefore of knowledge to be had out of the common way (see chapter 14:6); a knowledge of mysteries **supernaturally** communicated. **Such** knowledge was to **vanish away**."

Dr. Henry commented<sup>1073</sup> on Hebrews 1:1 that formerly, God communicated His will to men -- "sometimes by the **illapses** of His Spirit; sometimes by **dreams**; sometimes by **visions**; [and] sometimes by an **audible voice**." However, the times of the **Gospel** are the last times. The Gospel-revelation is the **last** we are to expect from God.... **Now** we must expect no new revelation, but only more of the Spirit of Christ to help us better to understand what is **already** revealed."

Pertinent too are Henry's remarks<sup>1074</sup> on Revelation 22:18f as the very last passage in Holy Writ. "We have here a solemn ratification of the contents of this book, and particularly

of this **last vision**.... Some think it...refer[s] to...the **whole Bible** -- **completing** and **confirming** the **canon** of **Scripture**."

Thereafter, nobody may ever "lead the people of God into mere dreams. It is confirmed by a most solemn sanction, condemning and cursing all who should dare to corrupt or change the Word of God -- either by adding to it, or taking from it.... He that adds to the Word of God, draws down upon himself 'all the plagues written in this book'.... This sanction is like a flaming sword to guard the **canon** of the **Scripture**."

### **315. Jonathan Edwards on the cessation of all ongoing miracles**

The greatest American Theologian of all time, is almost unquestionably the renowned Rev. Professor Dr. Jonathan Edwards. He was Founder and also sometime President of Princeton Presbyterian University in New Jersey.

Himself a convinced Calvinistic Postmillennialist, Edwards firmly opposed<sup>1075</sup> not only the 'Latter Day Rain' but also what we ourselves could call 'Neo-Pentecostalistic Quasi-Postmillennialism.' By the latter, we mean -- in Edwards's own words -- the **false** "opinion...that the glory of the approaching happy days of the Church would partly consist in **restoring** the **extraordinary gifts** of the Spirit" characteristic of the bygone and unrepristinatable apostolic age.

Explained Edwards: "This opinion...arises partly through want of duly considering and comparing the nature and value of those two kinds of influences of the Spirit -- *viz.*, those that are ordinary and gracious, and those that are **extraordinary and miraculous**. The former are by far the most excellent and glorious; as the Apostle largely shows (First Corinthians 12:31)."

To Edwards, the extraordinary and miraculous passed away in the apostolic age. Only the ordinary gifts of grace now remain.

In his book *Charity and its Fruits* Edwards commented on First Corinthians 13:8-13 as follows:<sup>1076</sup> "The extraordinary gifts of the Spirit -- such as the **gifts of tongues, of miracles, of prophecy, etc.** -- are called 'extraordinary' because they are such as are not given in the ordinary course of God's providence.... They **were** bestowed on the **Prophets** and **Apostles**, to enable them to reveal the mind and will of God -- **before the canon of Scripture was complete**, and so on the Primitive Church -- in order to the **founding** and **establishing** of it 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**." First Corinthians 13:8-13.

In his essay *The Marks of a Work of the Spirit of God* -- Edwards further explained<sup>1077</sup> the same above-mentioned passage in a similar way. There, discussing temporary

prophesyings and tongues-speaking *etc.*, he called "these gifts of inspiration...**childish things**, in comparison of the influence of the Spirit in divine love." Such childish things, Paul assured the Corinthian Christians, would pass away at the soon arrival of "that which is perfect."

Edwards consequently concluded: "Here is a manifest **antithesis** between [that which was] 'remaining' [First Corinthians 13:13] -- and that [which was] 'failing' [and] 'ceasing' and 'vanishing away' [as] spoken of in the eighth verse." Thus miraculous prophesying and miraculous tongues-speaking and miraculous knowledge would all 'cease' in this present life, once those Corinthians received their "complete standing rule established" -- namely "that which is perfect"; alias perfect-ed and completed Scripture.

Finally, in his *Notes on the Bible*, Edwards again discussed this passage First Corinthians 13:8-13. There, he said<sup>1078</sup> it must -- at least in part -- apply to that period when "the canon of Scripture was completed." That occurred when "the gifts of prophecy and tongues *etc.* ceased -- at the end of the Church's age of childhood." Apparently, that point was reached with the inscripturation of Revelation 22:18f.

For, regarding specifically Revelation 22:18f, Edwards observed:<sup>1079</sup> "Christ having given this last revelation to His Church to be added to the book of Scripture, with which the canon was to be shut up and sealed [*cf.* Daniel 9:24f] by the instrumentality of the Apostle John who lived the longest of the Apostles and wrote this book..., no more revelations were to be expected.... The next revelation that is to be expected...is to be His immediate appearance in judgment" -- on the coming Day of the Lord.

### **316. Conyers Middleton: miracles ceased at the end of the apostolic age**

Rev. Dr. Conyers Middleton, the celebrated Librarian of Trinity College in Cambridge, conducted massive historical research into our subject. Then, in 1747, he wrote two volumes on alleged ongoing miracles claimed by some to have occurred in the Christian Church since apostolic times and/or to keep on occurring in the Church even till today.

Middleton's study was undertaken<sup>1080</sup> "concerning the 'miraculous' powers which are supposed to have subsisted in the Christian Church from the earliest ages through several successive centuries." In the course of his analysis, the huge difference between the true miracles of the Apostolic Church on the other hand -- and, on the other, those claimed to have occurred in the Later Church -- become very apparent.

His analysis was quite exhaustive. On that basis, he then concluded it is clear "we have NO sufficient reason to believe, upon the authority of the Primitive Fathers, that ANY such powers were continued to the Church AFTER the days of the APOSTLES."

### **317. George Whitefield on the cessation of ongoing miracles in apostolic age**



The greatest Evangelist in eighteenth-century Britain, was almost unquestionably the famous Rev. George Whitefield. Wrote he in his *Works*:<sup>1081</sup> "I never did pretend to these extraordinary operations of working miracles, or speaking with tongues."

It was not he himself but rather the Bishop and clergy of Lichfield and Coventry, wrote Whitefield, "who reckon the indwelling and the inward witnessing of...the Spirit [to be] among the *charismata*." Indeed, such unmotivated episcopalian clergy then reckoned that the former too -- just like the miraculous *charismata* -- had "**ceased**."<sup>1082</sup>

In actual fact, however it was only "the *charismata* or the miraculous gifts conferred on the Primitive Church" -- explained Whitefield -- "which have long since ceased."<sup>1083</sup> Indeed, as his close friend Rev. Joseph Smith of South Carolina pointed out,<sup>1084</sup> Rev. George Whitefield himself "renounced all pretences to the extraordinary powers and signs of apostleship peculiar to the age of inspiration and extinct with them."

### **318. Buchanan: miracles ceased; like scaffolding removed after construction**

Rev. Professor Dr. James Buchanan was the famous Professor of Apologetics at the Free Church College in Edinburgh. In his 1843 work *The Office and Work of the Holy Spirit*, he wrote the following on the matter of miracles:<sup>1085</sup>

"Consider seriously the distinction which is so strongly marked in Scripture betwixt the 'miraculous gifts' and 'internal graces' of the Spirit.... Ask yourselves which of the two is the more valuable....

"The miraculous gifts and the internal graces of the Spirit...are quite distinct.... Having spoken (First Corinthians 12:30) of the gifts of healing and miracles and tongues, he [Paul] says, 'Covet earnestly the best gifts' -- an expression which shows that he did not by any means disparage them. But he adds, 'And yet show I unto you a more excellent way.'

"And what is that? 'Though I speak with the tongues of men and of angels, and have not charity' or love -- 'I am become as sounding brass or a tinkling cymbal'.... Here he selects one of the inward graces of the Spirit -- for 'the fruit of the Spirit is love' -- and declares of it that it is more valuable than all the miraculous gifts of the Spirit combined....

"Which of the two is the permanent inheritance of the Church? It is evidently the more valuable of the two. 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."

### **319. Smeaton: miracles ceased irrestorably as soon as the Bible was completed**

Observed the 1854 *f* Free Church of Scotland's Rev. Professor Dr. George Smeaton in his famous book *The Doctrine of the Holy Spirit*:<sup>1086</sup> "That rich supply of supernatural or miraculous gifts with which the apostolic churches were adorned, was a standing pledge and

sign that the inward miracle of inspiration continued.... During the whole time of their continuance, these miraculous gifts, and especially the gift of tongues -- that is, the gift of speaking in languages which had never been learned [by the apostolic-age tongues-speakers] -- were a conclusive proof and illustration of the miracle of inspiration.... The cessation of these gifts, after they had served their purpose, was a significant fact."

Smeaton then immediately added: "These extraordinary gifts of the Spirit were no longer needed, when the canon of Scripture was closed. Up to that time, they were an absolute necessity. They are now no longer so. Nor is the Church warranted to expect their restoration -- or to desire prophetic visions, immediate revelations, or miraculous gifts either in public or in private beyond or besides the all-perfect canon of Scripture.

"The Church of Rome, which still claims these extraordinary gifts, is to that extent injurious to the Spirit as the Author of Scripture. And enthusiastic sects (*e.g.* the Montanists of the second century and the Irvingites of the nineteenth century) that cherish the belief of their restoration or an expectation to that effect -- have not learned or duly pondered how great a work of the Spirit has been completed and provided for the Church of all times, in the gift of the Holy Scriptures."

### **320. Dr. Robert Dabney: New Testament miracles were apostolic and temporary**

Wrote the great nineteenth-century Southern Presbyterian, Rev. Professor Dr. Robert L. Dabney:<sup>1087</sup> "The APOSTOLIC office proper was NECESSARILY temporary, because it could only be filled by men who enjoyed the inspiration of the Holy Ghost." It could only be filled by men "who possessed the gift of working palpable miracles." It could be filled only by men "who had 'seen the Lord Christ.'" It could be filled only by men "who had 'compained with' the eleven 'all the time that the Lord Jesus went in and out' among them, 'beginning from the baptism of John unto the day that He was taken up' from them, and so could be 'a witness' with them 'of His resurrection' [Acts 1:21f]....

"Christ by His Spirit bestowed these **supernatural powers on His Apostles and certain others for a temporary purpose**. That purpose cannot be more accurately stated than in the language of Paul (First Corinthians 14:22): 'Wherefore tongues are for a sign -- not to them that believe -- but to them that believe NOT.' Compare Mark 16:15-18, 'Go ye [Apostles] into all the World, and preach the Gospel to every creature.... And these signs shall follow them that believe [you, viz. those who believe you Apostles]: in My Name they shall cast out devils; they shall speak with new tongues; etc. See also First Corinthians 14:14-19; Acts 4:29-30; 5:12; Hebrews 2:4."

### **321. Dr. Robert Dabney: miracles last performed by some who knew the Apostle(s)**

Continued Dabney on the Great Commission given the twelve Apostles (Mark 16:15f):<sup>1088</sup> "But twelve men could not preach everywhere. THEREFORE it was desirable that others should be endued with the power of exhibiting these divine 'signs' (*cf.* Mark 16:17f & Acts 8:13 *etc.*).... The power of working 'signs' was derived by others ONLY from the

TWELVE.... THEY [the twelve Apostles] were the appointed WITNESSES to the RESURRECTION.... Through Peter's agency, the power of speaking with new tongues came to the family of Cornelius (Acts 10:44)....

"Again, let us suppose the young Evangelist Timothy [to have been] endued with this *charisma* by the laying on of Paul's hands (First Timothy 4:14f [cf. Acts 5:12, 8:14-18, 19:6-11]), going forth to a heathen village to proclaim the resurrection of Christ and to exhibit His 'signs.' The question immediately arises, To what does this divine attestation bear relation?

"Timothy answers, To Christ's resurrection! But was Timothy an authentic eye-witness of the fact? No. He does not pretend to be. But he can testify that it was Paul who bestowed this power of working 'signs'; and Paul claimed to have actually seen the Lord...after His resurrection.... It was best that the ability of OTHERS to exhibit the 'signs' should visibly PROCEED from the TWELVE. Because it was to sustain the testimony of the TWELVE, that the 'signs' were needed."

### **322. Dr. Robert Dabney: all miracles ceased at the completion of Scripture**

Explained Dabney:<sup>1089</sup> "The necessity [of miracles] was TEMPORARY. By the time that the last of the Apostles and their converts had passed off the stage of life, the attitude of the new dispensation before the world was greatly changed. The civilized world was now dotted over with churches. See, for instance, Romans 15:19. The canon of Scripture was COMPLETE....

"The world now had, in place of a few original eye-witnesses, a countless multitude of witnesses at second hand -- but still, honest witnesses. It had [in the now-completed Bible] the historical attestations of the recent past -- to a multitude of miracles the authenticity of all of which [collectively] could not be impugned. Mankind now had the COMPLETED Scriptures, with all their SELF-evidencing light....

"The same necessity for [new] supernatural 'signs' now no longer existed -- and God, Who is never wasteful in His expedients, WITHDREW them. Henceforward, the Church was to conquer the [un]belief of the world by its [the Church's] example and teachings alone -- energized by the illumination of the Holy Ghost....

Miracles had now achieved their goal. That goal was the **progressive production of the now-completed Scriptures.** Henceforth, extraordinary miracles were no longer necessary -- and could hardly become ordinary and frequent.

Observed Dabney: "Miracles, **if** they became ordinary, would cease to be miracles -- and would be referred by men to customary law." So instead, miracles themselves now ceased.

### **323. Dr. Robert Dabney: Scripture itself implies when miracles would cease**

Stated Dabney:<sup>1090</sup> "Miracles ceased [from] out of the Primitive Church. That all these supernatural signs would vanish while the Church was still on Earth, was clearly predicted by Paul. 'Whether prophecies, that shall fail' -- not fail of fulfilment, but the power of uttering them by divine warrant was to be withdrawn (*katargeisthai*). 'Whether tongues, they shall cease.'" First Corinthians 13:8.

"Miracles ceased.... This...is suggested by our account [in Scripture] of these *charismata* of supernatural powers.... The TWELVE could confer them; and NOBODY else.... They would continue to the end of the second generation of Christians.... In First Corinthians fourteen...this gift of power was DYING OUT."

In Acts 6:2-6 we are told that the twelve Apostles laid their hands on Philip. Later, "Acts 8:15...proves two points: the twelve alone could confer the supernatural powers. Philip could exercise them in his own person, but he could not confer them.... It was necessary to send to Jerusalem and secure the presence of two of the original twelve in person, to gain for any Samaritan the honour of this [miraculous] gift....

"In Acts 19:2, the Apostle Paul for the first time came to Ephesus.... Priscilla and Aquila had been there, and their labours had resulted in the beginning of a church. The Apostle Paul found this...unadorned by any *charismata* of miracles.... 'And when Paul had laid his hands upon them, the Holy Ghost came upon them and they spake with tongues and prophesied'.... These men said...'You are the first Apostle we have ever seen'....

"In the Epistle to the Romans, written before Paul [the Apostle]...had ever visited the imperial city, he begins by declaring...'I long to see you [so] that I may impart unto you some spiritual gift (*charisma*), to the end that ye may be established.' It is every way probable that this spiritual gift was the power of miracles. Only one of the twelve [Apostles] could impart it, by the laying on of hands.... All of them [both Apostles and miracles] were destined to vanish from the Church at no remote day....

"In First Timothy 4:14, the Apostle enjoins on the young Evangelist: 'Neglect not the gift (*charisma*) that is in thee, which was given thee by prophecy, with the laying on of the hands'.... In the Second Epistle (1:6): 'Wherefore, I put thee in remembrance that thou stir up...the gift of God which is in thee, by putting on of my hands.'" With the demise of the Apostles -- these miracles themselves accordingly ceased.

### **324. Dr. J.H. Thornwell: miracles did occur but "were speedily to cease"**

Rev. Dr. Dabney was rivalled in the old Southern Presbyterian Church by the equally-stalwart Rev. Professor Dr. James Henley Thornwell. In his *Collected Writings*, Thornwell spent 55 pages defending the reality of Biblical miracles against sceptics<sup>1091</sup> -- followed by a further 460 pages<sup>1092</sup> berating Rome's superstitions anent baptism and her illicit addition of the Apocrypha to the closed canon of the Holy Scriptures (Revelation 22:18f).

In his essay *Miracles*, Thornwell rightly remarked:<sup>1093</sup> "**The miracle...is** not only a specimen of the supernatural.... It is a specimen of inspiration" and hence a **forerunner of**

**the now-completed Bible.** "Their principal office is to **guaranty an external objective revelation....** We know that God has spoken, and [we] discriminate His Word from the words of men....

"The Catholic...appeals to a visible, infallible society [*viz.* the Church of Rome] -- which is [alleged to have the ability] to judge between the genuine [miracles] and spurious [pseudomiracles]. The Protestant...[appeals] to his Bible.... 'To the Law and to the Testimony! If they speak not according to this Word, it is because there is no light in them' [Isaiah 8:20]." That is to say -- there is 'no light' in the pseudo-miraculous "wizards that peep and that mutter" in the deformed Church of Old Testament Israel, as well as in the New Testament Church as deformed by Rome. Isaiah 8:19.

In Thornwell's dissertation *Romanist Arguments for the Apocrypha Discussed*, he answered<sup>1094</sup> the Roman Catholic Dr. Lynch<sup>1095</sup> about the 'miraculous' and apocryphal additions to Holy Scripture made by the Church of Rome. "That an 'infallible body of teachers' presents the only effectual means of perpetuating the religion of Christ unadulterated with error, is...exceedingly unlikely," observed Thornwell.<sup>1096</sup> "It would require nothing less than a constant miracle -- to preserve a system, transmitted in this way, from corruptions.... No sir, God has taken a different method -- to guard against the 'error and change-seeking tendencies of men.' He has committed His holy religion to written documents, which are to abide [in the Holy Bible] as an infallible standard of faith till the Heavens and the Earth are no more."

One can certainly trust the Holy Bible and its miracles, but one cannot trust the Church of Rome and her 'miracles.' Explained Thornwell:<sup>1097</sup> "The Fourth Council of Lateran [1215 A.D.] asserted the doctrine of a [miraculous] physical change in the eucharistic elements -- in express contradiction to the teachings of the Primitive Church and the evident declarations of the Apostles of the Lord. The Second Council of Orange [529 A.D.] gave its sanction to some of the leading doctrines of the school of Augustine -- and the Council of Trent [1545f A.D.] threw the Church into the arms of Pelagius. Thus, at different periods, every type of doctrine has prevailed ['miraculously'?!] in the bosom of an 'unchangeable Church'....

"That the Scriptures and not the priesthood or any infallible body of men were the only channels through which an infallible knowledge of divine truth was to be acquired, is...clearly the doctrine of the Primitive Church which was founded by the hands of the Apostles themselves." Thus too, added Thornwell, "Clemens Alexandrinus"<sup>1098</sup> and "Cyprian"<sup>1099</sup> and "Basil"<sup>1100</sup> and also "Chrysostom."<sup>1101</sup> On the latter, Thornwell added:<sup>1102</sup> "The truth is, a [whole] volume might be collected from this Father in support of my position."

Thornwell continued:<sup>1103</sup> "The Church of Rome is...the parent of superstition.... In tracing the origin of transubstantiation and the consequent absurdity of the mass, we are struck with a...coincidence between the practices and doctrines of Rome and the rites and customs of pagan antiquity.... The records of martyrdom have been explored; fabulous legends [have been] promoted into history" by Romanism.

Such Romish "fabulous legends" were only pseudo-miraculous -- and not at all true miracles. For, as Thornwell rightly insisted<sup>1104</sup> in his essay *The Ruling Elder a Presbyter*: "The miraculous gifts...according to Paul, First Corinthians 13:8, were speedily to cease -- the

gifts of prophecy, tongues and knowledge.... The extraordinary officers...did not continue to adorn the Church beyond the age of the Apostles."

### **325. Charles Haddon Spurgeon on the apostolic-age cessation of miracles**

Rev. C.H. Spurgeon was probably the greatest preacher in the world during the nineteenth century. He wrote<sup>1105</sup> that the apostleship was "an office which necessarily died out -- and properly so, because the miraculous power is also withdrawn.... We may not expect and...desire the miracles which came [past tense] with the gift of the Holy Spirit....

"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 depart-ED [past tense] 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." To the contrary -- *vice-versa!*

Indeed, in a sermon on First Corinthians 13:12, Spurgeon stated<sup>1106</sup> he like Paul regarded "charity or love...to be a grace far more excellent than any of the spiritual gifts [of miraculous knowledge and tongues-speakings and prophesyings] -- of which he had just before been speaking [in 13:8].... Those gifts...were of temporary use. Their value was limited to the sphere in which they were exercised [past tense]....

"Most certainly, Paul could discern in the Church many who could speak foreign tongues, and those who could prophesy.... Paul remembered that he was once a child.... His maturity, his thorough manhood, lay before him" -- when he would "put away childish things." The Church too would soon do the same.

### **326. Charles Hodge: not all gifts in First Corinthians 12:28 are permanent**

The great Princeton Theologian Rev. Professor Dr. Charles Hodge once commented<sup>1107</sup> that First Corinthians 12:28 no way implies that the gifts there listed would necessarily keep on occurring permanently throughout all future church history. The gift of the apostleship, for instance, is certainly not still to be found in the Church today.

Nor are the apostolic *charismata* of miraculous prophecy and miraculous tongues-speaking still to be found in operation. For, as Hodge here remarked: "In that [apostolic) age there was a plenitude of spiritual manifestations and endowments demanded for the organization and propagation of the Church -- which is no longer required. We have no longer Prophets; nor Workers of miracles; nor gifts of tongues."

He is even plainer in his great book *Church Polity*. For there he insisted:<sup>1108</sup> "In the Apostolic Church He [*viz.* Christ] gave to some the gifts of plenary knowledge and infallibility, and thus made them Apostles; to others, the gift of occasional inspiration, and thus made them Prophets; to others, the gift of teaching, and thus made them the Teachers or Preachers of the Word; to others again the gift of healing, of miracles, or of tongues.

"Some of these gifts we know, both from the New Testament and from actual observation, were designed to be confined to the first age of the Church. They have accordingly **ceased**. We have no inspired and infallible men -- no workers of miracles, no [miraculous] speakers with tongues. In other words, we have no Apostles, nor Prophets, nor men endowed with supernatural power."

### **327. Rev. Professor Dr. William Shedd on the cessation of miracles**

Rev. Dr. William G.T. Shedd, the famous Presbyterian Professor at Union Theological Seminary in New York City, wrote his famous *Dogmatic Theology* in 1888. There he stated:<sup>1109</sup>

"The supernatural gifts of inspiration and miracles, which the Apostles possessed, were not continued to their ministerial successors -- because they were no longer necessary. All the doctrines of Christianity had been revealed to the Apostles, and had been delivered to the Church in a written form.

"There was no further need of an infallible inspiration. And the credentials and authority given to the first Preachers of Christianity in miraculous acts, did not need continual repetition from age to age. One age of miracles, well authenticated, is sufficient to establish the divine origin of the Gospel.

"In a human court, an indefinite service of witnesses is not required. 'By the mouth of two or three witnesses,' the facts are established. The case, once decided, is not re-opened." The same applies to the witness of miracles -- in God's Court.

### **328. Dr. Benjamin Warfield: all real miracles ceased at end of the apostolic age**

The great Princeton Professor Rev. Professor Dr. Benjamin B. Warfield wrote a very famous book with the title: *Counterfeit Miracles*. In that work, he stated there is absolutely no early evidence at all suggesting miracles continued after the completion of the Bible by the Apostles.

Wrote Dr. Warfield:<sup>1110</sup> "The APOSTOLIC Church was CHARACTERISTICALLY a MIRACLE-working Church." **MIRACLES** "belonged...EXCLUSIVELY to the apostolic age.... They were distinctively the authentication of the APOSTLES....

"Their function thus CONFINED them distinctively to the Apostolic Church, and they NECESSARILY passed away with it. Of this we may make sure...both under the guidance of the New Testament teaching as to their origin and nature, and on the credit of the testimony of later ages, as to their **CESSATION**."

Now "**miracles** do not appear on the pages of Scripture vagrantly -- here, there, and elsewhere indifferently -- without assignable reason. They belong to **revelation** periods.... When this historic process of organic revelation had reached its **completeness**, and when the

whole knowledge of God designed for the saving health of the world had been incorporated into the living body of the world's thoughts -- there remained, of course, no further revelation to be made. And there HAS been, accordingly, NO further revelation made....

"When can we learn the END the miracles of the apostolic age were intended to serve? ... The immediate end for which they were given, is not left doubtful.... That proves to be not directly the extension of the Church, but the AUTHENTICATION of the APOSTLES as Messengers of God.

"This does not mean, of course, that only the Apostles appear in the New Testament as working miracles -- or that they alone are represented as recipients of the [supernatural] *charismata*. But it does mean that the [supernatural] *charismata* belonged, in a true sense, to the Apostles.... The connection of the supernatural gifts with the Apostles is so obvious, that one wonders...so many students have missed it."

### **329. Abraham Kuyper: no post-apostolic miracles till Christ's second coming**

Rev. Professor Dr. Abraham Kuyper Sr. stressed<sup>1111</sup> "it has not been God's way to communicate to each and every man a separate store of divine knowledge of his own, to meet his separate needs. But He rather has spread a common board for all....

"The 'miraculous working' which is but the sign of God's revealing power, cannot be expected to continue -- and in point of fact does not continue -- after the revelation [of that] of which it is the accompaniment, has been completed." In other words, miracles would not and did not continue after the completion of the inscripturation of the Bible which they then accompanied.

In "the outpouring of the Holy Spirit," observed Kuyper,<sup>1112</sup> there were "mighty occurrences which controlled and still control the entire condition of Christ's Church.... In all of this, Christ has wonderfully revealed Himself. Certainly, signs and wonders have indeed occurred and accompanied and supported the preaching of the Gospel by the Apostles, both in the holy land as well as in the heathen world. But those signs and wonders gradually decreased and finally ceased.

"Romanists have maintained and still maintain that these signs and miracles have accompanied the course of the Christian Church throughout history. But it is quite definite that the preaching of the Gospel and the mission of the Gospel among Heathens and Moslems is certainly not being supported by miracles and signs in the way it was with the preaching of Peter and John after the outpouring of the Holy Spirit in Jerusalem.

"When the second coming of Christ and therewith the consummation arrives, the incidence of signs and wonders will again recur, to inaugurate the consummation.... Precisely the occurrence of signs and wonders accompanied the entrance of Christ's Church into the world, after Jesus' ascension.



"But between these two -- that is, between the [abnormal] entrance of Christ's Church into the world and the [abnormal] entrance of the consummation [at His second coming] -- there lies the broad period of the normal course of history during which our own life falls." And during that normal period between the entrance of Christ's Apostles into Heaven and the coming of Christ's Apostles from Heaven -- all miracles have ceased.

### **330. Herman Bavinck: after the apostolic age no miracles till Christ's return**

Rev. Professor Dr. Herman Bavinck declared:<sup>1113</sup> "In Christ, there was a divine dynamic.... Here, miracle became history.... Paul testifies about the MIRACULOUS POWERS of the Apostles. Romans 15:18f; Second Corinthians 12:12; Galatians 3:5; Hebrews 2:4.... But it CEASED, when Christianity became established.... Once the revelation of God in Christ HAD appeared and HAD become a constituent part of the cosmos, ANOTHER era began."

Formerly, "Scripture was still being fulfilled.... There can be no further additions of any new constituent elements of special revelation [now]. For [now,] Christ IS here. His work HAS been completed. And His Word has been FINISHED."

However, even if miracles HAD perchance occurred AFTER the apostolic age -- they would have been of NO significance! "It is quite a DIFFERENT matter when people believe in a continuing revelation through tradition [thus Rome], in a special revelation of God in the pious individual (thus the enthusiasts), and in the replaceability of Christianity (thus the evolutionists)." For "the Holy Scriptures clearly teach that the complete revelation of God HAS been given in Christ -- and that the Holy Spirit (Who HAS been poured out into the Church) came SOLELY to glorify Christ and to take of the things of Christ" and to apply them to His followers. "John 16:14" *etc.*

Bavinck later continued:<sup>1114</sup> "Yet Scripture points to a future time when miracles will again operate." That will be in "the age to come, which will be consummated only in the new heaven and the new earth."

Bavinck summarized the above in his *Magnalia Dei*. There he stated:<sup>1115</sup> "Once...the Church...had been planted in the world, the external visible miracles ceased.... Only at the end of the ages, according to the testimony of Scripture, will there be an occurrence of the miracles of the future -- the appearance of Christ, the resurrection of the dead, the final judgment, and the new heaven and earth."

### **331. Machen: after the Apostles, miracles have ceased till the second coming**

Rev. Professor Dr. J. Gresham Machen has written<sup>1116</sup> that "miracles today have ceased.... A loved one has lain upon a bed of sickness. The physicians have given up the

case.... But then, Christians have prayed.... God has graciously heard the prayer, and the loved one has been raised up. Is not that a miracle?

"We answer, No! It is a very wonderful work of God, but it is not a miracle.... We were not asking God to work a miracle like the healing of blind Bartimaeus or the raising of Lazarus from the dead....

"In our day, miracles have ceased. They have not ceased for ever. But for the present, they have ceased. There is a good reason why they have ceased.... Miracles have ceased."

To Machen, then, miracles ceased soon after Christ's physical ascension into heaven on the clouds. Namely, at His Spirit's completion of Holy Scripture.

Miracles will indeed resume. But only when, in like manner, He miraculously returns on the clouds -- physically, at the very end of world history.

### **332. Gerrit Berkouwer: 'faith healing' evidences a weakening of true faith**

Rev. Dr. Gerrit C. Berkouwer was until his recent death Professor of Systematic Theology at the Free University of Amsterdam in Holland. He pointed out that his colleagues Professor Dr. G. Brillenburg Wurth and Dr. G.A. Lindeboom both denied the occurrences of miracles today, in their own 1937 book *Faith Healing and Prayer Healing*.

Then, in his own 1950 book *Divine Providence*, Berkouwer himself went on to say:<sup>1117</sup> "Not special signs and wonders, but the salvation of the Lord is indeed necessary for the welfare of the Church.... The fact that people in later times again started longing back for special signs and new revelations of God's presence, is connected to a serious devaluation of the Word and Sacrament and to a weakening of the power of faith....

"There is a weakness in the penetrating call for 'faith healing.' Supposedly 'by faith' and 'by prayer,' this would manipulate the actions of God without knowing whether what is expected would truly be serviceable to the Kingdom of God.... The blessed and healing power of Christ certainly does not cover all sicknesses....

"This so-called 'prayer-healing' asks for more than Christ Himself did, and thus acquires a universal accent.... Yet, in the light of revelation, we should understand that the structure of God's works in this latter hour is different to what it was in the time of the foundation of the Church....

"We should live in fellowship with God, and not try to force 'signs.'" Hence, Berkouwer wanted it known that Wurth and Lindeboom denied the occurrences of miracles today -- and that God's revelation clarifies that healing was effected differently at the founding of the Church than in later times.

### **333. J. Oliver Buswell Jr.: occurrence of real miracles was ended by completed Scripture**

The late Rev. Professor Dr. J. Oliver Buswell Jr., sometime Professor of Systematic Theology at Covenant Theological Seminary in St. Louis, explained:<sup>1118</sup> "Nearly forty demonstrative sign-miracles wrought by Christ are recorded in the gospels. But these are selected by the writers from among a much larger number. John says, 'Many other signs [miracles], truly, did Jesus in the presence of His disciples -- which are not written in this book.' John 20:20.

"The ministry of the Apostles after Christ's ascension, began with the miracle of 'languages' on the Day of Pentecost. The purposes of miracles is revelation and edification. After calling attention to the many unrecorded miracles of Christ -- John adds 'But these [things] are written, that ye might believe that Jesus is the Christ'....

"The view that we are not now in an epoch of sign-miracles, is similar to the doctrine that the Canon of Scripture is complete and not to be added to. See *Westminster Confession*, Chapter I, paragraph 1, last clause....

"Warfield's *Counterfeit Miracles*, is excellent -- for criticism of Roman Catholic and 'Protestant' alleged miracles.... Christ pointed out that miracles do not occur with any uniform regularity. Luke 4:25-27. If miracles were regular occurrences, they would cease to be regarded as miracles....

"It is a reasonable opinion, not controvertible by any clearly attested fact, that **God generally ceased** to work through sign-miracles when the New Testament was finished.... In spreading the Gospel, we do expect the convicting ministry of the Spirit and the evidence of transformed lives. But we do not expect...that the sudden healing of a man born with twisted feet and ankle-bones, will gather a crowd to hear us preach the Word."

### **334. Professor John Murray: all special revelation has ceased with Scripture**

The late John Murray, the famous Scottish Theologian until recently the Professor of Systematic Theology at Westminster Theological Seminary in Philadelphia, affirmed<sup>1119</sup> that "the Word of God in the Scriptures of the Old and New Testament, is the only infallible rule of faith.... During the...eras of revelation, new revelations of the Spirit were given from time to time in a great variety of situations and for manifold purposes.... It is contrary to the situation in which God has cast OUR lot [today].

"It is contrary...to the perfection and sufficiency of the Scripture with which He has provided us, and dishonouring to the Holy Spirit, for us to expect or require special revelations to direct us in the affairs of life. Scripture occupies for us an exclusive place, and performs an exclusive function as the only extant mode of revelation....

"Scripture does not continue to be written.... The (*Westminster*) *Confession* (I:10)...uses the expression 'the Holy Spirit speaking in the Scripture' -- to remind us that

Scripture is not a dead word, but the living and abiding speech of the Holy Spirit. The Reformers needed to emphasize this quality of Scripture -- in order to offset the plea of Rome that a living voice is necessary for the faith and guidance of the Church, and also to meet the same argument of enthusiasts for the inner voice of the Spirit in the believer."

### **335. Rev. Professor Dr. John Skilton: special gifts were for the apostolic age alone**

Dr. John Skilton was Associate Professor of New Testament at Westminster Theological Seminary. He has written a very important article with the very accurate title: *Special Gifts for a Special Age*.

There, he stated the following.<sup>1120</sup> "When the work of the Apostles was done, and they had confirmed the salvation which the Lord began to attest in His earlier ministry, when the Church had been planted, the apostolic foundation provided (Ephesians 2:20), and the New Testament had been written -- there was no further need of the apostolic office and of the signs and gifts which had so notably accompanied it....

"With the death of the Apostles and of others who in the apostolic age had received special gifts, these special gifts died out. Revelation and inspiration such as had been given to the Apostles or others, were no longer necessary. For the new period, there remained the Holy Scriptures, the canon now being complete."

### **336. Arthur Pink: extraordinary officers and gifts ceased in apostolic age**

The world-famous twentieth-century Bible Scholar Rev. Arthur W. Pink, was the author of a book titled *The Holy Spirit*. There, he wrote:<sup>1121</sup> "As there were offices extraordinary (Apostles & 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 [for their conveyance] were dependent upon the officers. We no longer have the Apostles with us.... Therefore the supernatural gifts -- the communication of which was an essential part of 'the signs of an Apostle' (Second Corinthians 12:12) -- are absent."

### **337. Professor Douglas Judisch: the purpose of miracles long since fulfilled**

Remarks the contemporary Lutheran Theologian Douglas Judisch:<sup>1122</sup> "The general purpose of distributing prophetic gifts in the Apostolic Church, was the same as that of the other signs and wonders done by the Apostles...to prove the authority of the Apostles as the infallible teachers whose oral and written instruction was to serve, together with that of the Prophets whom they confirmed, as the foundation of the New Testament Church (Ephesians 2:19-20). ... When the Apostles passed from the scene, the general purpose of the prophetic gifts on the New Testament Church passed with them....

"The Apostles did not bestow prophetic gifts on others or even use their own special gifts -- when such action was unnecessary to confirm their authority. Paul, for example, used his miraculous powers neither to remove his own 'thorn in the flesh' (Second Corinthians 12:7-9) nor to heal his co-workers Timothy (First Timothy 5:23), Trophimus (Second Timothy 4:20), and Epaphroditus (Philippians 2:25-30) of their ailments....

"The Apostles and their Assistants were, then, endowed with the gift of prophecy in order to provide infallible eyewitness-testimony that the promised Messiah had in fact come (e.g., John 14:25-26 & Acts 10:40-42). Once they had accomplished that task..., there was no purpose remaining to prophecy....

"If Israel were to prove disobedient to her divine King, she was to be cursed in the city and in the field, cursed when she came in and when she went out. Deuteronomy 28:16,19.... He [God] would punish her by means of those whose language she could not understand. Deuteronomy 28:49....

"Isaiah [28:7f] rebuked Israel's drunken leaders for disobeying the words of God's Prophet.... The covenant-curse noted above was destined to fall with full force upon the rebellious vassal: 'Nay, but by men of strange lips and with an alien tongue the Lord will speak to this people' [vs. 11]....

"At a later time, moreover, Jeremiah thundered forth the message that God was about to impose His covenant-curse on Israel even more forcefully.... 'Behold, I am bringing upon you a nation from afar, O house of Israel' -- says the Lord.

"It is an enduring nation; it is an ancient nation; a nation whose language you do not know. Nor can you understand what they say.' Jeremiah 5:15....

"Thus, when the time came for God's final rejection of Israel as a nation -- due to her rejection of His last word in the Person of His Own Son -- we should be very surprised if Israel had not been forced to listen to God addressing her in alien tongues once again." Such, of course, was indeed the case. First Corinthians 14:21-22.

"The speaking in unlearned tongues [miraculously] during the apostolic age was then a signal of God's alienation from the Jewish nation -- and its replacement by the Gentiles. Indeed, this is exactly the point Paul made in First Corinthians 14:21-22. 'In the Law it is written, "By men of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to Me" -- says the Lord. Thus (*hōste*), tongues are a sign (*eis sēmeion*) not for believers but for unbelievers'....

"At Pentecost in Acts two, each of the Jews did -- to be sure -- hear the Apostles speaking in his own language [miraculously]. This fact necessarily implies, however, that each of these Jews heard a number of other languages alien to him. This God-inspired utterance in Gentile tongues was a signal of the end of the special relationship between God and Israel....

"Clearer signs of judgment on unbelieving Israel occurred when the Holy Spirit evoked strange languages [even] from Gentiles themselves (Acts 10:45), and from people in places as

remote from the holy city as Ephesus and Corinth (Acts 19:6 & First Corinthians 12:28)." Of course, both of those cities had large Jewish populations. Acts 18:1-4f and 19:6-17f.

"God's rejection of the Jewish nation *qua* nation came to completion, however, in the terrible razing of Jerusalem by the Romans in A.D. 70." That was indeed a time when those conquered Jews -- both then and in their subsequent captivity -- heard the many languages of the international mercenaries in the Roman Armies, as well as in the polyglot wider Roman Empire itself. Ezekiel 38:2-23 & 39:29 *cf.* Acts 2:5-20f with Revelation 18:2-4f.

"Speaking in unlearned tongues, then, fulfilled a valuable role in the apostolic period. But, like that of the apostolate itself, it was only a temporary role....

"Since the specific purpose of speaking in unlearned tongues was to signal God's alienation from Israel, we should rightly expect these tongues to pass away." They, and also all other miracles, would disappear at the completion of the Holy Scriptures -- and together "with the smoke that arose from the temple afire" in 70 A.D.

### **338. Francis Nigel Lee: no more miracles till all Bible predictions fulfilled**

The present writer, Rev. Professor Dr. F.N. Lee, believes that completed Scripture is the product of the last-occurred miracle -- the miracle of the concluding inscripturation of God's special revelation. Indeed, Scripture itself is the product of that last miracle of God which would ever occur -- until the final predictions in that same Scripture are fulfilled in their last phase at the very end of world history.

World history shall run its course, and all the predictions of Scripture shall be fulfilled completely. Then the very world itself will pass away -- and be reconstituted through a rapid series of magnificent miracles. Christ shall return bodily on the clouds with power and great glory; the dead shall be raised incorruptibly; the living shall instantaneously be clothed with immortality; the Heavens and the Earth shall be merged; and Scripture shall reach that final goal at the immediate presence of God Himself throughout the whole of nature -- for ever.

Until then, however -- between the completion of the inscripturation of the Bible and the consummation of the predictions of the Bible -- God has enshrined His special revelation, and shall continue so to enshrine it, exclusively in the Bible. For the Bible alone is now the one and only 'miraculous' monument here on Earth to past redemptive history -- and the sole remaining source of infallible information about the future consummation of redemptive history, still with us here on our great planet Earth.

The next miraculous revelation of God, will be that of Christ's second coming on the clouds with great power and glory -- to which the Holy Bible points forward. When that occurs, the Bible itself will fully have served its purpose. Revelation 22:18-20f. Amen, even so -- come, Lord Jesus!

### **339. Summary: no post-apostolic miracles till the end of history**

In this part of our study, we have seen that all patristic and later evidence strongly suggests all real miracles ceased at the completion of the inscripturation of the Bible -- and probably around 70 A.D. This is the teaching of Holy Scripture. Daniel 9:24f; Zechariah 13:1-6; First Corinthians 13:8f; Second Corinthians 12:12; Hebrews 2:3f; and Revelation 22:18f.

It is the teaching also of Early Theologians. There is no evidence of continuing miracles in the *Didachē*, Clement of Rome, the *Epistle of Barnabas*, Ignatius, Pliny's *Letter to Trajan*, Polycarp, the *Epistle to Diognetus*, the *Shepherd of Hermas*, Papias, Justin Martyr, Tatian, Theophilus, Athenagoras, Irenaeus, nor Clement of Alexandria. Indeed, one finds much against the notion of post-apostolic and ongoing miracles in the writings of many of the Early Church Fathers -- such as Origen, Chrysostom and Augustine.

In his famous work *Notes on the Miracles of our Lord*, Archbishop Trench shows that miracles were for early not-yet-believers, not for modern believers or unbelievers. He shows also: that they were only intended and present at the 'beginning' of Christianity; that there were no post-apostolic miracles; and that history presumes against their subsequent continuation or occurrence.

In the second century, both Montanism and the Orthodox Church agreed that the latter was then devoid of miracles. Also Bishop Kaye's *Ecclesiastical History of the Second and Third Centuries*, Archbishop J.H. Bernard's book *The Miraculous in Early Christian Literature*, and Rev. Professor Dr. Philip Schaff's famous *History of the Christian Church* -- all agree that claims alleging the ongoing occurrence of miracles post-apostolically, were all Post-Nicene (A.D. 325f).

The claims that Gregory of Neo-Caesarea and Martin of Tours performed miracles, were made only after their death. Chrysostom insisted miracles had ceased during the apostolic age. Properly interpreted, that was the view also of Augustine of Hippo-Regius, Isidore of Pelusium, Gregory the Great, and even Isidore of Seville.

Miracles were never attributed to Boniface. But they were, falsely and posthumously, attributed: to Cuthbert by Bede; to Patrick by Muirchu; and to Bernard, Hildegard, Francis of Assisi, Francis Xavier and Ignatius of Loyola -- by their later biographers. However, 'ongoing miracles' [*sic!*] claimed to have occurred increasingly during the Middle Ages, did serve to promote the growing cults of Mary and transubstantiation -- and also the lucrative trade in 'miracle-working' relics and scapulars.

By way of healthy reaction, this produced the Protestant Reformation -- which went back to the infallible Bible and to the faithful Patristic Church. The Reformers therefore denied the occurrence of all post-apostolic alleged miracles. Thus Luther, Melancthon, Zwingli, Calvin, Beza, and Knox.

Thus too the great Reformed Confessions: the Gallic, the Belgic, the Scots, the Swiss, the Irish, the Anglican *Thirty-nine Articles* -- and all of the *Westminster Standards*. Also, thus too: Isaac Taylor, John Owen, John Wesley, Matthew Henry, Jonathan Edwards, Conyers Middleton and George Whitefield -- as well as Trench, Kaye, Buchanan, Smeaton, Dabney,

Thornwell, C.H. Spurgeon, Hodge, Schaff, Bernard, Shedd, Warfield, Kuyper Sr., Bavinck Sr., Buswell, Murray, Machen, Berkouwer, Skilton, Pink, Reymond, Gaffin, Judisch, and Francis Nigel Lee.



## PART VI. NON-MIRACULOUS PSEUDO-MIRACLES STILL CONTINUE

Miracles -- performed by God Himself, or through His angels, or His elect human agents -- are not by any means the only supernatural works that have occurred. In addition, there have also been frequent pseudo-miraculous works -- often misalleged to be miracles -- performed by Satan through his demons, and/or also through his human dupes. It is such that we will now examine.

Such pseudo-miracles have deceived not only their perpetrators. They have deceived also many of their eye-witnesses, and other persons too, into wrongly regarding them as miracles like those which last occurred toward the end of the apostolic age with the completion of Biblical inscripturation.

### 340. The pseudo-miracles of Satan during the times of the Old Testament

Even before the fall, God through His Holy Word warned man against the deceptive wiles of the devil. Genesis 2:15f. Indeed, the 'wonder-working' word of Satan to our first parents -- was the lie that they could (pseudo-miraculously) become "like God." To achieve this, alleged Satan, all they had to do -- was but to eat of the fruit which had been forbidden them by the Lord Himself in God's most holy Word. Genesis 3:5.

Ever since then, man has needed -- in the light of the Word of God -- to verify the claims of all religious leaders that come to him. Acts 17:11 & First John 4:1-6. For many false-prophets or pseudoprophētai masquerade as messengers or 'angels of light.' Matthew 24:24 and Second Corinthians 11:14.

It is altogether feasible that in Second Corinthians 11:14, Paul may well have been implying the possibility of Satan pseudo-miraculously having turned himself into an 'angel of light' -- before again pseudo-miraculously deceiving Eve. Second Corinthians 11:3 & 11:13-15.

Indeed, the pseudepigraphical *Book of Adam and Eve* claims<sup>1123</sup> that "Satan became angry and changed himself into the 'light-appearance' of angels. He approached Eve" -- and pretended to be a messenger of God.

Another pseudepigraphical version, *First Adam and Eve*, states<sup>1124</sup> that "Satan made an apparition.... In his hands was a flashing fire.... Satan did this, in order that when Adam saw the light, he should think within himself that it was heavenly light....

"The hater of all good...went to Eve and took the form of an angel...and said to her: 'God...sent me to Adam. I brought him the glad tidings...of his being filled with bright light.... And Adam...sent me to you, so that you [should] come to me in order that I crown you with light like him'.... Then came the Word of God to Adam and Eve and said to them, 'This

[Satan] is he who was hidden in the serpent...who deceived you and stripped you of the garment of light and glory."

There is another such statement, in the pseudepigraphical *Apocalypse of Moses*. There, it is claimed<sup>1125</sup> that Eve later related how "Satan took upon himself the form of an angel...and bent down over the wall [of paradise] -- 'so that I' [she said] 'regarded him as an angel.'"

Portions of these pseudepigraphical accounts are sometimes not at all reconcilable with Holy Scripture. Other parts of them, however, can so be reconciled with ease. Such latter parts represent human ornamentation ultimately built upon the basis of God's reliable oral and written revelations.

It must never be forgotten that the very-religious Egyptian magicians Jannes and Jambres deceptively -- and, up to a point, quite successfully -- with their own Satanic pseudo-miracles indeed imitated the true miracles of God performed by His servant Moses. See Second Timothy 3:5-9.

Thus, they too were able, "in like manner" -- and indeed precisely "with their enchantments" -- to throw down their staffs which then became serpents, just as the staffs of Moses and Aaron had done. Exodus 7:9-12. Then, when "Aaron stretched out his hand over the waters of Egypt, and frogs came up and covered the land of Egypt -- also the magicians did so with their enchantments and brought up frogs upon the land of Egypt." Exodus 7:22; 8:6-7; 8:17-19.

Farmer suggested in his *Dissertation on Miracles*:<sup>1126</sup> "Moses does not affirm...the magicians did that thing..he did...but [that] they did...'in like manner' as he had.... When Aaron had converted 'all' the waters of Egypt into 'blood' we are told the magicians 'did so'; that is, something in like 'sort.' Nor can it be supposed that they covered the land of Egypt with frogs. This had been done already.... So far is Moses from ascribing the tricks of the magicians...to any superior beings whatever, that he does most expressly refer all they did or attempted in imitation of himself to human artifice and imposture.

"The original words which are translated 'inchantments'...do not carry in them any...interposition of any spiritual agents. They import deception and concealment, and ought to...be...rendered 'secret sleights' or 'jugglings'.... The magicians proceeded no farther...that human artifice might enable them to go -- while the miracles of Moses were not liable to the same impeachment.... To the last miracle of Moses..., they say 'This is the finger of God!'" Yet "the magicians had not so much as pretended to any miraculous interposition of the gods in their favour -- but relied entirely upon the established rules of their art." See too Second Timothy 3:8f.

Indeed, also in Deuteronomy 13:1-5, we are specifically warned against pagan prophets and dreamers and wonder-workers -- who up to a point do remarkable and inexplicable things, though not in the name of Jehovah. Such were the witch-doctors and wizards of the pagans who had long dwelt in Canaan.

Then there were the even more dangerous false-prophets. They indeed claimed to speak forth the Word of the Living God -- yet they nevertheless lied in so doing. Deuteronomy 18:20a. This was a most grievous sin -- a sin of presumptuousness. Deuteronomy 18:22.

Such false-prophets were to die for this sin (Deuteronomy 18:20c) -- just like the pagan 'prophets' who spoke in the name of idols (Deuteronomy 18:20b). Precisely the failure to kill the witch of Endor who had forecast in the Name of Jehovah (First Samuel 28:3-19f), later cost King Saul of Israel his life -- when he partially believed and partially followed her counsel.

The message of anyone who alleged to prophesy in the Name of Jehovah, was never uncritically to be received as authentic. Instead, it was always to be verified by the listeners. Compare Acts 17:11. Thus, if the speaker advocated an action forbidden in God's written Law -- as a false-prophet, he was immediately to be punished. Isaiah 8:19f.

On the other hand, the one who was alleged to be prophesying -- might not always advocate unethical conduct. Indeed, he might sometimes even attempt to predict a future event. In such a case, all were to wait till the arrival of the time thus stipulated. Then, if the prediction was not fulfilled exactly as previously forecast -- the man was to be punished as the false-prophet he would then be known to be.

### **341. Pseudo-prophecies and pseudo-miracles etc. among the Ancient Pagans**

Rev. Dr. Robert Gromacki was Professor of Bible and New Testament at Cedarville College in the U.S.A. In his extremely important book *The Modern Tongues Movement*, he declared:<sup>1127</sup> "The *Report of Wenamon*...was written about 1100 B.C." It states that "a young worshiper of [the idol] Amon became possessed by a god, and spoke in an ecstatic language."

Also the Ancient-Pagan Philosopher Plato -- continued Gromacki -- maintained that "the prophetess of Delphi and the priestess at Dodona, when out of their senses, conferred great benefits upon certain individuals." And the celebrated Latin Poet Virgil noted that "the Sibylline priestess...began to speak with tongues -- when she became unified in spirit with the god Apollo."

Further, that notorious false-prophetess known as the "Pythoness of Delphi" had "ability to produce ecstatic utterances." Thus the famous Lexicologist Dr. Gerhard Kittel, explained Dr. Gromacki, had even insisted that in the "divinatory manticism of the Delphic Phrygia...there are echoes of all the various oriental languages."

Holy Scripture itself tells us that around B.C. 875f, the priests of Baal on Mt. Carmel "called on the name of Baal -- from morning, even until noon." Over and over again, they kept on saying: "O Baal, hear us!" Indeed, "they kept on leaping" about and jumping around; "and they kept on crying out aloud...and kept on 'prophesying' [or falsely-forthtelling alias making untrue and/or unclear utterances] -- until...the evening." First Kings 18:26-29.

We ourselves -- in our book *Pentecostalism: New Outpouring or Ancient Heresy?* have traced<sup>1128</sup> the impact made by the Delphic 'tongues-speakings' and the Baal-babblers' dancings

and prancings -- upon both Pre-Christian Corinth and also even upon the A.D. 50<sup>f</sup> Church at Corinth (and elsewhere). First Kings 16:31-33; 18:19-29; Matthew 6:7; Acts 8:18<sup>f</sup>; 16:16<sup>f</sup>; First Corinthians 12:1-3; and Revelation 2:20. On all of this, see too some of our previous sections above; and some of our subsequent sections below.<sup>1129</sup>

### **342. Christ condemned pseudo-miraculous pagan babblings during prayer-times**

Jesus Himself warned His disciples "not to pray with vain repetitions." For that, He added, is the way "the Pagans do -- who [wrongly] think they shall be heard because of their much speaking." Matthew 6:7.

Here, the English expression "vain repetitions" translates Matthew's Greek word "*battalogēsēte.*" That means saying "*batta-batta-batta*" etc., like the priests of Baal on Mt. Carmel -- and like modern Pentecostalists at **their** 'prayer'-times!

Again, the expression "much speaking" is here the English rendition of the Greek phrase "*polulogia.*" That means "many words" -- as in the so-called and self-styled 'charismatic worship' of our own modern times. What Jesus forbids and casts asunder -- namely praying in "vain repetitions" and with "many words" -- let none of His disciples ever join together!

Chrysostom remarked<sup>1130</sup> to Christians that Jesus "as regards prayer...here derides...the Pagans.... For our appearing [to be] like [pagan] outcast persons, is especially biting and stinging.... He dissuades them [His disciples]...from frivolous 'vain repetition' -- as when we ask God for unsuitable things."

Augustine commented<sup>1131</sup> here to Christians, that "the Pagans...think that they shall be heard for their much speaking.... It is characteristic of the Pagans...to think they are heard because of their much speaking....

"Every kind of much speaking comes from the Pagans -- who make it their endeavour to exercise the tongue, rather than to cleanse the heart. And this kind of useless exertion, they endeavour to transfer even to the influencing of God by prayer -- supposing that the Judge...is brought over [or influenced] by words to a certain way of thinking.... Therefore, don't you be like them!"

Calvin commented<sup>1132</sup> here that Christ "reproves another fault in prayer," namely "a superfluous and affected repetition" and "unmeaning talk." He thus condemned "unmeaning" or meaningless ecstatic outbursts -- as in modern Pentecostalism. For he condemned its mediaeval predecessor -- Romanism -- with its Latin prayers which not even all of its priests properly understood. "Christ reproves the folly of those who, with the view of persuading and entreating God" -- explained Calvin -- "pour out a superfluity of words."

Matthew 6:7, stated Calvin, "condemns the superstition of those who entertain the belief that they will secure the favour of God by long murmurings. We find Popery to be so deeply imbued with this error, that it believes the efficacy of prayer to lie chiefly in talkativeness. The

greater [the] number of words that a man mutters, the more diligently he is supposed to have prayed. Tedious chanting...continually resounds in their cathedrals....

"This single remedy is sufficient for removing and destroying the superstition...here condemned": namely, the remedy that Christians should not pray like Pagans. "Men wear God by a multiplicity of words.... Whoever is convinced that God...knows all our wants...will omit vain repetitions and...will reckon it absurd and ridiculous to approach God with rhetorical embellishments in the expectation that He will be moved by an abundance of words."

The very-strongly Calvinistic Puritan Rev. John Trapp produced his famous *Commentary on the New Testament* at the very time the *Westminster Confession* was being written.<sup>1133</sup> There, on Matthew 6:6-8, Trapp commented<sup>1134</sup> that the Delphic "Pythoness troubled St. Paul as he went to prayer. Acts 16:16.... Augustine telleth us that the Ancient Christians of Egypt were wont to use only short and pithy prayers...such as was that of Elijah when he contended with the priests of Baal....

"Babble not, bubble not!" -- saith the Syriac.... Do not iterate or inculcate the same things odiously...*ad nauseam*...in...vain tautologies. *Mē batta-logēsēte* ['do not vainly repeat, Matthew 6:7].... Such a one too was that Battus (to whom the Evangelist here refers), an egregious babbler....

"*En polulogia, polumōria*. 'In many words is much stupidity.' ... Heathens...'think they shall be heard for their much speaking.' As Orpheus in his hymns, and other Pagans -- calling, as the mariners in Jonah [1:5], 'every man upon his god'....

"As this was the folly and fault of Pagans, so is it also still of the Papists -- whom the Holy Ghost calleth 'Heathens'...in their battologies or vain repetitions, which are so gross that the devil himself (had he any shame in him) might well be ashamed of them. In their *Jesus-Psalter* (as they call it), there are fifteen of these prayers: 'Jesu, Jesu, Jesu, have mercy on me! Jesus, Jesu, Jesu, help me! Jesu, Jesu'....

"Be not ye therefore like unto them!' God would not have his Israel conform to the Heathens' customs.... No more should Christians!"

### **343. Christ condemned non-ethical (pseudo-)miracles done even in His Name**

In Matthew 7:21-24, with His eye on Judgment Day, Christ Himself taught: "Not everyone that keeps on saying 'Lord! Lord!' to Me, shall enter into the Kingdom of Heaven -- but he who keeps on doing the will of My heavenly Father. Many will say to Me on that Day, 'Lord! Lord! Haven't we prophesied in Your Name? And cast out demons in Your Name? And done many wonderful works in Your Name?'

"But then I will tell them, 'I never acknowledged you! Depart from Me, you who keep on working iniquity!'"

Chrysostom commented here<sup>1130</sup> that Christ never acknowledges such a person if, in spite of all (pseudo-)miracles he might have performed, he is basically an Antinomian. For such a one "is cast out of Heaven.... If he have done nothing good, even this man is equally shut out."

Says Jesus, observed Chrysostom, to suchlike: "I never knew you -- not only in the time of the judgment, but not even then when you were working 'miracles.' Therefore He said also to His disciples: 'Don't rejoice because the demons are subject to you, but because your names were written down in Heaven!' [Luke 10:20]....

"Surely, His intention is to make out that 'faith' is of no avail without works. Then, enhancing it, He added 'miracles' also -- declaring that...the exhibiting even of 'miracles' avails nothing for him who works such 'wonders' without virtue.... They, having seen the end contrary to their expectation, and after they had been here admired among all for their 'miracles' -- behold-ing themselves there with nothing but punishment awaiting them...say: 'Lord! Haven't we prophesied in Your Name? ... What means [then] this strange and unlooked-for end?'

"But though they marvel because they are punished after working such 'miracles' -- don't you marvel!... 'Miracles' do not avail, where there is no practice.... Also Paul said, 'Though...I could remove mountains...but have not charity -- I am nothing.' First Corinthians 13:2. Who, then, are these men? ... Many of them...received gifts.... Such as Judas. He too, wicked as he was, had a gift." But on Judgment Day, it will be better for him if he had never been born! Matthew 26:24f; John 17:12; Acts 1:16-25.

The A.D. 400 Chrysostom then concluded: "Beloved, let us be afraid! And let us take great heed to our life! Neither let us account ourselves worse off -- in that we do not work miracles -- NOW!"

Augustine, in his excellent study titled *Our Lord's Sermon on the Mount*, commented<sup>1136</sup> on Matthew 7:21f that "we should...not be deceived...by certain deeds and 'miracles'.... The Lord...has warned us not to be deceived by such things into thinking that an invisible wisdom is present where we see a visible 'miracle'.... He will not therefore recognize any but the man that keeps on working righteousness. For He forbade also His Own disciples themselves to rejoice...that the spirits were subject unto them. 'But rejoice,' says He, 'because your names are written in Heaven!' Luke 10:20....

"Perhaps somebody may say that the unrighteous cannot perform those visible 'miracles' -- and may believe rather that those parties are telling a lie who will be found saying, 'We have prophesied in Your Name and have cast out demons in Your Name and have done many wonderful works.' Let him therefore read what great things the magi[cians] of the Egyptians did who resisted Moses the servant of God. Exodus chapters seven and eight.

"Or if he does not wish to read this because they did not do them in the Name of Christ, let him read what the Lord Himself says of the false-prophets who keep on saying...: 'Look! Here is Christ -- or there!' Don't you believe it! For there shall arise false-christs and false-

prophets who shall show great signs and wonders, insomuch that the very elect shall be deceived [if it were possible]. Behold, I have told you -- beforehand!" Matthew 24:23-25."

In his *Sermons on New Testament Lessons*, in respect of those who claim or who apparently do perform 'miracles' in the Name of Christ, Augustine insisted:<sup>1137</sup> "Assuredly it is manifest that He speak about them who have the Name of Christ. But what follows? 'Then will I say to them, I never knew you. De-part from Me, all you who keep on working iniquity!'....

"What does it profit a man if he do 'miracles' -- but is proud [and] is not meek and lowly in heart? Will he not be reckoned in the number of those who shall come at the Last Day and say 'Haven't we prophesied in Your Name, and done many wonderful works in Your Name?' But what shall they hear? --

"I don't acknowledge you! Depart from Me, all you who keep on working iniquity!" Matthew 7:22f."

The Puritan John Trapp stated on Matthew 7:22 in his *Commentary on the New Testament*:<sup>1138</sup> "Such as 'work wonders' may deceive themselves.... How much more may they deceive others? ... The coming of Antichrist is after the 'working of Satan, with all power and signs and lying-wonders, and with all deceivableness of unrighteousness in them that perish.' Second Thessalonians 2:9-10. Lying-wonders they are called in regard not only of the end, which is to deceive, but of the substance. For the devil cannot do a true miracle, which is ever beside and against nature and second causes....

"The devil, I say, cannot do a miracle. He may juggle and cast a mist. St. Jerome writes that a certain damsel was brought to Macarius by her father, who complained that his daughter was by witchcraft turned into a mare. Macarius answered that he could see...in her nothing but human shape.... Their eyes that thought and said so [that she had indeed been transubstantiated into a mare], were blinded by Satan.... Turning himself to prayer, he obtained that the mist might be removed from the parents' eyes, and then they saw their mistake....

"Manna ceased when they came into Canaan.... It would say, 'Ye need no miracles [and longer], now [that] you [again] have means!'"

#### **344. Christ warned against pseudo-miraculous anti-christs and false-prophets**

Jesus Himself warned His disciples: "Many shall come in My Name, saying, 'I am Christ!' They shall deceive many.... Many false-prophets shall arise and shall deceive many.... For there shall arise false-christs and false-prophets, and shall show great signs and wonders -- insomuch that, if it were possible, they shall deceive the very elect.'" Matthew 24:5-24.

Around A.D. 400, Chrysostom commented<sup>1139</sup> that Christ -- in here predicting that false-christs would arise and perform deceptive 'miracles' -- "is speaking of Anti-christ.... Of him also Paul speaks.... Having called him 'man of sin' and 'son of perdition' -- he added, 'whose coming is after the working of Satan with all power and signs and lying-wonders and with all deceivableness of unrighteousness.'" Second Thessalonians 2:3-10.

Remarkably, the *Westminster Confession*<sup>1140</sup> identifies "the Pope of Rome" as "that Antichrist...that exalteth himself in the Church against Christ." The Pope does this particularly through the pseudo-miraculous heresy of "transubstantiation." That is "repugnant not to Scripture alone but even to common sense and reason"; it "overthroweth the nature of the sacrament"; and it "hath been and is the cause of manifold superstition" and "gross idolatries."

The Puritan Trapp commented<sup>1141</sup> on Matthew 24:5-24 that "the Papists...desperately deny the Lord that bought them, and wickedly set up Antichrist in His stead.... They oppose Him not so much in His nature or Person, as in His unction and function.... Hence [they] also hath His Name: Anti-Christos, non A-Theos, non Anti-Theos" -- 'Anti-Christ,' not 'A-theist,' not 'Anti-God'....

"How many...fell to Popery! ... Witness the Eastern and Western Anti-christs, those deceitful workers that have drawn millions of souls into hell by their grand impostures.... Baronius...in his annals of the year 964, reckoning up some popes monstrously wicked, calleth them 'the abomination of desolation standing in God's temple'.... Antichrist's chief engine shall be to persuade Christ's corporal presence...as they feign in the Eucharist."

### **345. Acts and the Early Fathers on the pseudo-miracles of Simon the sorcerer**

In Acts 8:9-20, one reads in Samaria of "a certain man called Simon...who had practised sorcery previously and [thus] bewitched the people of Samaria, claiming that he himself was a great person." The Samaritans themselves had then said: "This man is the great power of God!" Indeed, "they paid regard to him because for a long time he had bewitched them with sorceries."

When "Simon saw that the Holy Ghost was given through the laying on of the hands of the Apostles, he offered them money -- saying, 'Give me too this power!'.... But [the Apostle] Peter said to him, 'May your money perish with you -- because you thought the gift of God could be purchased with money!'"

The Samaritan Christian Justin Martyr advised<sup>1142</sup> the Pagan Roman Emperor Antoninus Pius that his own fellow "Samaritan Simon...had done mighty acts of magic by way of the arts of the demons operating in him. He was considered a god.... Almost all the Samaritans, and a few even of other nations worship[ped] him and acknowledge[d] him as the first god. And a woman Helena who went about with him at that time and had formerly been a prostitute, they say is the first idea generated by him....

"The Samaritans Simon and Meander who did many mighty works by magic..., deceived many.... Simon was in the royal city Rome...and so greatly astonished the...Senate and people



of the Romans that he was considered as a god and honoured...with a statue. Therefore we pray that the...Senate and your people may, along with yourselves, be arbiters...in order that if anyone be entangled by that man's doctrines, he may learn the truth and so be able to escape error. And as for the statue, if you please -- destroy it!"

The great Early Church Father Irenaeus wrote in his famous work *Against Heresies*<sup>1143</sup> that "Simon the Samaritan was...a...magician...who feigned faith -- supposing that the Apostles themselves performed their cures by the art of magic and not by the power of God.... With respect to their being filled with the Holy Ghost through the imposition of hands" -- Simon, "suspecting that even this was done through a kind of greater knowledge of magic, and offering money to the Apostles, thought he too might receive this power....

"He, then, not putting faith in God a whit the more, set himself eagerly to contend against the Apostles -- in order that he himself might seem to be a wonderful being. He applied himself with still greater zeal to the study of the whole magic art, so that he might the better bewilder and overpower multitudes of men.... He taught that it was himself who appeared among the Jews as the Son -- but descended in Samaria as the Father; while he came to other nations in the character of the Holy Spirit." Simon was a Proto-Sabellian!

"This Simon of Samaria, from whom all sorts of heresies derive their origin, formed his sect.... Having redeemed from slavery at Tyre...a certain woman named Helena, he was in the habit of carrying her about with him -- declaring that this woman was the first conception of his mind...by whom also he declared this world was formed.... A common prostitute..., [he maintained] it was she that was meant by the 'lost sheep'....

"Those who place their trust in him and Helena...live as they please.... The mystic priests belonging to this sect both lead profligate lives and practise magical arts.... They use exorcisms and incantations...and charms, as well as those beings who are called...'dream-senders'.... Whatever other curious arts can be had recourse to, are eagerly pressed into their service."

Calvin has commented<sup>1143</sup> that "all were bewitched by Simon's tricks.... Experience does teach just how difficult it is to strip men's minds of error which has taken root over a long period of time, and to call back those who have already become set in their ways to soundness of mind.

"Superstition was making them more obstinate in their error. Because they were regarding Simon not only as if he were a 'prophet'...but as if he were the Spirit Himself....

"Let us realize that such bewitchment by Satan as befell the Samaritans, is the common punishment for faithlessness. It is true all men are not misled by the tricks of magicians -- for there are not Simons everywhere to deceive people with such impostures....

"Simon wished to buy the grace of the Spirit with money. The Papists apply the evil practice of simony to their vacant livings.... Shameful things...are rampant in the Papacy today in the buying and selling of priestly offices. They are carrying on such a trade in the Church of God....

"All who aspire by bad means to the government of the Church, are imitators of Simon.... We see this being done today on all sides, without any shame.... There is scarcely a priest to be found in the whole Papacy who is not openly a simoniac.... We must confess...that it rages just as freely among some pseudo-evangelicals...

"What are we to suppose happened to Simon? ... The Fathers unanimously record that later on he was a serious adversary to Peter, and argued with him for three days."

Finally, the Puritan John Trapp commented<sup>1145</sup> that Simon "was master of the magicians...as in an ecstasy... 'He offered them money' -- as simoniacs still do [to] their corrupt patrons.... Simon Magus is here convicted by the very show of godliness under which he hoped to have lurked."

### **346. The New Testament on sorcery such as that of the false-prophet Elymas**

In Acts 13:4-11, one reads in Cyprus of "a certain sorcerer" and "false-prophet" -- a "Jew" called "Bar-Jesus" alias "Elymas the sorcerer." He did "not cease to pervert the right ways of the Lord."

He "withstood" the sermons of Paul and Barnabas "in the synagogues of the Jews," and sought "to turn away...from the faith" Sergius Paulus the Roman Governor of Cyprus. So Paul cursed the spiritually-blind Elymas to be smitten also with physical blindness -- for a season.

Unlike Simon the sorcerer of the syncretistic Samaria, this Elymas the sorcerer is called a "Jew." Indeed, we are even told that his actual name was "Bar-Jesus" -- alias "Joshua-son." Though probably still professing lip service to the Old Testament, "Bar-Jesus" had obviously absorbed much sorcery from the Pagans of Cyprus and/or wherever. For there he was known precisely by the pagan name of "Elymas." Very significantly, the Hebrew-Christian Paul denounced him as a "child of the devil."

The precise nature of the sorcery practised by the hellenized Jew Elymas, is not specified. Yet from Hippolytus's description of the system of the magicians set out in his famous A.D. 222*f* book *Refutation of all Heresies*,<sup>1146</sup> such sorcery very likely involved: pretending that demons write in Hebrew; uttering partly in Greek and partly in Hebrew words which embody the customary incantations employed by the magicians; melting drugs and using the vapours; and writing down in Hebrew characters the names of demons.

As Hippolytus further explained:<sup>1147</sup> "These are the deeds of the magicians.... Innumerable other such (tricks) there are which work on the credulity of the dupes -- by fair balanced words, and the appearance of plausible acts.

"The heresiarchs [or leaders of heresies], astonished at the art of these [sorcerers], have imitated them.... We have been drawn not unreasonably into a detail of some of the secrets of the sorcerers...for the purpose of guarding against the villanous and incoherent art of

magicians...towards the elucidation of the opinions introduced as novelties by the heresiarchs which, as far as piety is concerned, are futile and spurious."

Chrysostom commented<sup>1148</sup> specifically on "the Jew sorcerer" Elymas and the Roman Governor Sergius. "Although prepossessed by the man's sorcery," Sergius "was nevertheless willing to hear the Apostles.... The victory appears" -- of Paul's Christianity over Elymas -- from "the sorcery being worsted...."

"He was prepossessed by the sorcery" -- but Paul's preaching triumphed! "Observe how he said nothing to the sorcerer" until after they had "preached the Word of the Lord.... He first convicted the sorcerer [and showed] what he was.... That he was such, the sign showed: 'you shall be blind!'"

Calvin has some very valuable remarks on Acts 13:6-12. He commented:<sup>1149</sup> "Since religion was thoroughly corrupt among the Jews, it is no wonder that they fell into many ungodly superstitions.... But it is a wonder how Elymas could mislead a serious and wise man with his illusions.... We see how filthy and monstrous superstition raged among Gentiles.... However, it may be that Sergius Paulus -- disgusted with the old superstitions -- aspired to a purer worship of God just at the time when he fell in with that sorcerer.... God sometimes disciplines His elect in this way, driving them in circles through a variety of errors before they are directed on to the way...."

"Sergius Paulus desired something better than what he had learnt from boyhood, but was unfortunately attracted to different superstitions.... Nowadays, it is not one Elymas who rises up to subvert the faith -- but a countless number.... Today, many of the Papists are surpassing that sorcerer in impiety.... The visible punishment which was once inflicted on the sorcerer -- and similar ones -- are examples of the perpetual wrath of God on all those who are not afraid either to corrupt and adulterate the pure teaching of the Gospel, or openly to fight against it with their calumnies...."

"We know that, for a time, MIRACLES were performed.... But it is not for us to prescribe to God this or that method of punishing His enemies. Sergius Paulus, who had no experience of the true religion before manhood -- who, imbued from boyhood with many different superstitions -- had very hard obstacles which kept him back from the faith.... The snares in which Elymas held him fast, were broken. For he [Sergius] was brought to faith.... He knew that Paul was sent by God, and so he began to receive his teaching...."

"The Lord is now marvellously maintaining in many hearts the faith of the Gospel.... Let us, content with this favour of His, not murmur against Him or expostulate with Him -- as if our circumstances would be poorer if fresh miracles were **not performed** every day at our request!"

It should further be pointed out that even the Christians in Galatia got "bewitched" -- and had to be warned afresh also against "witchcraft" or *pharmakeia* (alias dabbling with magical potions). Galatians 3:1 & 5:20. Also the Christians in Ephesus needed to be warned -- against "the sleight of men and cunning craftiness whereby they lie in wait to deceive." Ephesians 4:14. And Christ through His Apostle John warned all the Christians in Asia Minor

that "sorcerers" (alias *pharmakoi*) would end up outside the heavenly city in the lake of fire. Revelation 1:1-4f & 21:8 & 22:15.

### **347. The New Testament on the pseudo-prophecies of the Pythoness at Thyatira**

Right after the Apostle Paul launched the Christian Church in Thyatira, "a certain young woman possessed with a spirit of divination (*pneuma puthōna*) which brought her masters much gain by soothsaying (*manteuomenē*)...followed Paul...and cried out.... Paul, being grieved, turned and said to the spirit, 'I command you in the Name of Jesus Christ to come out of her!' And he came out, the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas...and brought them to the magistrates." Acts 16:14-20.

John Chrysostom of Constantinople later discussed<sup>1150</sup> this "certain damsel possessed with a spirit of Python." He asked: "Say, what is this demon? The god, as they call him, 'Python.' From the place, he is so called. Do you mark that also Apollo [the pagan god alleged formerly to have 'killed' that python-serpent] is a demon? And [the demon] wished to bring them into temptation. [Therefore,] to provoke them, 'the same followed Paul and us'.... But just what[ever] Simon [the sorcerer] wished -- when he said 'Give me that on whomsoever I lay my hands, he may receive the Holy Ghost!' (Acts 8:19) -- the same did this demon."

Calvin commented further:<sup>1151</sup> "The poets told the fable that the serpent named 'Python' was killed by the arrows of Apollo.... From this fiction arose another, that they said...those possessed were filled by the spirit of Python. Also 'inspired' women were so called, in honour of Apollo.

"Now Luke...records the error of the common people, but not what inspired the girl to 'prophecy.' For it is certain that the devil masqueraded as Apollo to deceive, as all idolatries and artifices are gorged in his worship.

"But someone might be wondering that the devil, at whose instigation the girl was shouting out, was the author of such an honourable commendation as the one by which she was extolling Paul and Silas.... The devil is in fact the 'father of lies' in this way -- that he conceals himself with a deceitful display of the truth.... We must be on our guard against his indirect and crafty devices....

"We also see that he uses similar cunning, every day. For what is more plausible than the titles of the Pope -- by which he boasts that he is not the adversary but the 'Vicar of Christ'? What is more plausible than that solemn preface: 'In the Name of the Lord, Amen?' Yet when the truth is alleged by the counterfeit ministers of Satan like that -- we know that it is corrupted and infected by a deadly plague.... Satan...is never a more harmful enemy, than when he transforms himself into an angel of light....

"But it is asked why God gives so much licence to Satan that he also deceives and bewitches miserable men with true predictions.... It is only by the permission of God that he

produces prophecies about secret or future things. But in this way, God seems to be exposing improvident men to his deceptions....

"It is a just reward for such great ingratitude, that Satan is given free rein to use various tricks to bring down in ruin those who turn away with a bad grace from the light of God.... Paul plainly states that Satan is only allowed to have success with his error, in the case of those who refuse to obey God and embrace the truth. Second Thessalonians 2:11.... We must not be afraid of being abandoned by the Spirit of wisdom and discernment, Who curbs Satan by His power and makes us triumph over him through confidence in His Word."

Sadly, even the Church at Thyatira got infected with the spirit of the Pythoness at Thyatira. Hence the Lord Jesus, through the Apostle John, wrote to the Messenger of the Church in Thyatira: "I have a few things against you because you keep on permitting that woman Jezebel, who calls herself a prophetess, to teach and to seduce my servants....

"Look, I will cast her and them that keep on committing adultery with her onto a bed, unto great tribulation -- unless they repent of their deeds. And I will kill with death her children...who have...known 'the depths of Satan,' as they say." Revelation 2:18-24f. Let those modern mainline denominations which tolerate python-like ecstatic utterances -- then beware!

#### **348. The New Testament on the pseudo-prophecies in Corinth ere and till 50 A.D.**

Especially the Corinthians, athwart an isthmus dividing Greece from North to South -- in the centre of the great international trade routes from East to West -- were exposed to the pseudo-miracles and pseudo-prophecies of Paganism from all over the Mediterranean World. Some of them were converted to Christ around A.D. 50f. Yet in all too many cases, also thereafter they continued to practise their pagan 'prophesyings' -- even within the Christian Church.

Hence the Apostle Paul found it necessary to remind them: "Concerning spiritual gifts, brethren -- I would not have you ignorant.... You were Pagans, carried away unto these dumb idols, even as you were mised. Therefore, I give you to understand that nobody speaking by the Spirit of God calls Jesus 'accursed' -- and that nobody can say that Jesus is Lord, except by the Holy Ghost." First Corinthians 12:1-3.

Here, Chrysostom remarked about Ancient Corinth:<sup>1152</sup> "There were...in the place, many sooth-sayers [or pagan false-prophets] -- inasmuch as the city was more than usually addicted to Grecian customs.... It was not easy to distinguish the true prophet from the pretender. For the devil himself...had entered into them that prophesied [see First Kings 22:23], bringing in false-prophets -- as if, forsooth, they also could foretell things to come....

"Intending to discourse concerning them..., he [Paul] lays down the difference between soothsaying and prophecy thus.... 'You know that when you were Pagans, you were led away unto those dumb idols'.... What he means, is this: 'In the idol-temples...if any were at any time possessed by an unclean spirit and began to divine, even as one [then being] dragged away --

so he was drawn in chains by that spirit: knowing nothing of the things which he utters. For it is peculiar to the soothsayer, to be beside himself....

"But the [true] Prophet is not so. He utters all things with sober mind and composed temper -- and knowing what he is saying!" Consequently, by this criterion, modern Pentecostalism does not represent 'prophesying' -- but pagan soothsaying -- or, at best, a heathenish perversion of and its syncretism with Christianity.

The behaviour of some Pentecostalists is somewhat reminiscent of the old pagan Delphic Pythoness. As Chrysostom commented on First Corinthians 12:2f, "I am compelled now to bring forward and expose another disgraceful custom of them.... This same Pythoness, being a female, is said then at times to sit astride upon the tripod of Apollo. And thus the evil spirit, ascending from beneath and entering the lower part of her body fills the [allegedly 'prophesying'] woman with madness....

"She with dishevelled hair begins to play the bacchanal and to foam at the mouth and, thus being in a frenzy, to utter the words of her madness.... These then, and all such things, Paul was bringing forward -- when he said, 'You know that when you were Pagans you were led away unto those dumb idols in whatsoever way you might be led'....

"But our [Christian] rites are not such.... I mean the prophesyings.... Prophecy was exercised...with understanding.... God does not thrust them on, by compulsion.... For to cause distraction and madness and great darkness, is the proper work of a demon. But God illuminates, and considerably teaches things that are needful. This then is the...difference between a soothsayer and a Prophet."

Rev. Professor Dr. Charles Hodge stated<sup>1153</sup> in his famous *Exposition of the First Epistle to the Corinthians* (12:2) that "the Apostle contrasts the former with the present condition of his readers. Formerly, they were [Heathen] Gentiles; now, they were Christians. Formerly, they were the worshippers and consulters of dumb idols; now, they worshipped the living and true God.

"Formerly, they were swayed by a blind unintelligent impulse which carried them away they knew not why nor whither; now, they were under the in-fluence of the Spirit of God. Their former condition is here adverted to, as affording a reason why they needed instruction on this subject. It was one on which their previous experience gave them no information.

"'Ye know that ye were Gentiles'.... They were addicted to the worship of dumb idols.... They were carried away to this worship.... They were controlled by an influence which they could not understand.... Paul means to contrast this *apagesthai* ('being carried away' as it were by force) -- with the *agesthai Pneumati* ('being led by the Spirit'). The one was an irrational influence -- controlling the understanding and will. The other is an in-flu-ence of God -- congruous to our nature, and leading to good."

Bad spirits, alias demons, **drive** and **force** the desperate children of the devil. The Holy Ghost, alias God's good Spirit, **leads** and **persuades** those who are children of God.

Rev. Dr. Albert Barnes commented<sup>1154</sup> that Paul told the Corinthian Christians: "'Ye were Gentiles'...[alias] Heathen.... They were Pagans.... They had no knowledge of the true God, but were sunk in miserable superstition."

Moreover, they were then "'carried away.' Led along; that is...deluded by your priests.... The word which is used (*apagomenoi*)...conveys properly the idea of being carried into bondage..., and refers here doubtless to the strong means which had been used by crafty...priests in their former state to delude and deceive them....

"The ancient priests...deluded the people with the notion that oracles were uttered by the idols whom they worshipped.... They were under strong delusions and the arts of cunning and unprincipled men.... No system of Paganism consults the freedom and independence of the mind of man; but it is everywhere characterized as a system of power, and not of thought.... All its arrangements are made to secure that power, without an intelligent assent of the understanding and the heart."

### **349. The Bible predicts the ongoing occurrences of post-apostolic pseudo-miracles**

Hence, even after their conversion, the Corinthian Christians needed to be warned against the idolatrous and ecstatic practices of their past. So too did the Christian Ephesians (4:14).

Indeed, all New Testament Christians needed to be warned against then-present and future attacks coming even from persons falsely claiming to be Christians. So too do modern Christians also today.

Hence the Apostle Paul warns in Second Corinthians 11:3-16, "I fear, lest by any means...your minds should be corrupted.... He that comes, preaches another 'Jesus' whom we have not preached.... Such are false-apostles (*pseud-apostoloi*), deceitful workers disguising themselves as 'Apostles of Christ'" (*sic*).... Satan himself is disguised as an angel of light. Therefore it is no great thing if his ministers also be disguised as 'ministers of righteousness'" (*sic*).<sup>1155</sup>

"If false-teachers have a show of wisdom to persuade us," Calvin commented here,<sup>1156</sup> "they work by the same methods that Satan employed to deceive Eve. For he did not openly declare himself her enemy, but crept in secretly under plausible excuses.... The false-apostles were trying to use this trick to insinuate themselves.... He [Paul] called them 'deceitful workers'.... Thus they must be carefully and thoroughly examined, to prevent us from accepting them as true servants of Christ....

"If Satan, the most depraved of all beings and so the head and chief of evil men, can transform himself -- what will his ministers do? ... He always covers himself with some disguise, in order to trick us -- and he does not immediately show us his horns...but rather takes pains to appear to be an 'angel of light'....

"His satellites...follow the same methods as their master. These are golden preambles: 'Vicar of Christ'; 'successor of Peter'; 'servant of the servants of God.'

"But, when the masks are removed -- who and what will the Pope be discovered to be? Satan himself, his master, can scarcely outdo his most accomplished pupil in any kind of abomination.... The Apostle...wants to expose the disgusting vanity of the false-prophets."

Far from himself being the first Pope, as Rome alleges, Peter in fact warned against all coming false-prophets. For that Apostle warned the Early Christians: "There were false-prophets also among the people. There shall be false-teachers among you, who secretly shall bring in damnable heresies.... They have forsaken the right way and have gone astray, following the way of Balaam" and "the madness of the 'prophet.'" Second Peter 1:1 & 2:1-16.

Calvin commented on Second Peter 2:1<sup>f157</sup> "that the condition of the Church under the Gospel will be no different from what it was under the Law. False-prophets upset the old Church; and we must expect the same.... Peter mentions no particular time when he says that 'there shall be false-teachers' -- but rather includes all ages.... He compares them to Balaam.... Balaam was rebuked by an ass, and his madness was thereby demonstrated." Sadly, even the Apostolic Church had its own Balaams. Second Peter 2:15-22; Jude 11; Revelation 2:12-15.

Some of the antichrists were already there in the days of the Apostle John -- who said that all those antichrists and other false-prophets needed to be tested by the people of God. First John 2:18 & 4:1-6.

Yet that same Apostle John also expected a bigger and future antichrist and false-prophet, who would perform great pseudo-miracles and cause havoc to true Christians. See: Revelation 13:2-18; 16:13f; 17:3-12f; 19:19f.

The Papal Antichrist would be the greatest of all the false-prophets. Second Thessalonians 2:3-10f predicted his later advent, after "a falling away first" -- as the one "who sits in the temple of God claiming to be divine" or the very 'Vicar of Christ' (*sic*) -- "whose coming is according to the working of Satan with all power and signs and lying-wonders and with all deceivableness of unrighteousness."

Some of the Early Church Fathers and Mediaeval Scholars -- and all of the Protestant Reformers without exception -- identified Rome's pseudo-miraculous Papacy as the Antichristian power predicted in Holy Scripture. See our own book *Antichrist in Scripture*. Here, we shall simply cite the excellent words of Calvin in his *Commentary on the Second Epistle to the Thessalonians*:<sup>1159</sup>

"In chapter two, he [Paul] disproves a profitless and fanciful belief about the imminent return of Christ.... He does so by arguing that first there must come apostasy in the Church, and a great part...turn from God in faithlessness; indeed, Antichrist must reign in the temple of God....

"Anyone who has learned from Scripture...and who on the other hand considers well what the Pope usurps for himself, will not have much difficulty in recognizing Antichrist -- even though he were a ten-year-old boy.... Paul sets Antichrist in the very sanctuary of God. He is not an enemy from the outside but...opposes Christ under the very name of Christ.... It is the temple of God in which the Pope holds sway....



"It must consist partly of false doctrines and deceptions, and partly of false-miracles.... 'Lying signs'...means...the kind of fraud with which the whole of the Papacy abounds.... No words can express how foul is the abomination of the Papists; how massive and shameful are their nonsensical superstitions; and how far removed their ravings are from common sense."

So, during New Testament times, the Lord Jesus Himself warned His Church especially against false-prophets and wonder-workers who would come in His Own Name.<sup>1160</sup> So too did Paul,<sup>1161</sup> and Peter.<sup>1162</sup> Indeed, so too did the Apostle John.<sup>1163</sup> False-prophets and wonder-workers of pseudo-miracles, while indeed professing to act in the Name of Christ, were nevertheless giving basically a pagan performance from resources still very much available even to infidels.

### **350. Identifying marks of predicted post-apostolic ongoing pseudo-miracles**

Before dealing with claims that ongoing miracles have been and are being performed by those professing to be Christians, it is important to realize that there are also many other claims that ongoing miracles have been and are being performed by those not professing to be Christians. Such claims have also been made in respect of: pagan polytheists; atheistic Buddhists; and even non-trinitarian monotheists.

Thus Gromacki has explained<sup>1164</sup> that the pagan "Eskimos of Greenland are reported to have engaged in *glossolalia*." Wheaton College's Chancellor Edman has stated that "the Tibetan monks in their ritual dances speak in English -- with quotations from Shakespeare; with profanity like drunk sailors; or in German or French; or in languages unknown." Indeed, the researcher Stolee has reported that ecstatic speech is found also among Mohammedans.

It was precisely suchlike pagan pseudo-miracles which were embroidered on Judaism's reminiscences of the long-ceased miracles of the Old Testament. It is again such pagan pseudo-miracles which were syncretized with Late-Patristic memories of the long-ceased miracles of the apostolic age.

It is once more precisely pseudo-miracles which buttressed the Mediaeval Church's imaginings of the assumed miracles of the Early Patristic Period. And it is certainly pseudo-miracles which -- once again syncretized with all the above -- produced the perceptions of modern (Neo-)Pentecostalism.

The mark of false-prophets in any age and in any religion, however, is their departure from God's revealed Law and Holy Word. Deuteronomy 13:1-6 *cf.* Exodus 20:1-17. Some false-prophets even claim to speak in the Name of the one true Triune God. But the contents of their teaching is even then always somewhat at variance with what God has spoken. Deuteronomy 18:20 & Matthew 4:1-10 & Genesis 3:1*f.*

Some of these false-prophets would claim to perform miracles, and occasionally they really do produce very remarkable signs or effects. But such are then pseudo-miracles, and not true miracles at all. Daniel 8:24 & 11:36 and Matthew 7:21-23 & 24:24.

Scripture clearly predicts that many false-prophets and false 'miracle'-workers would appear also after the incarnation of Christ. Their phenomena would, right down to the end of World History, deceive even many people. Mark 13:22; Second Thessalonians 2:3-9; Revelation 13:11f; 16:13-14; 19:20.

Yet Scripture also clearly tells us that all true miracles would, until the very end of World History, cease by the end of the apostolic age. Daniel 9:24-27 *cf.* First Corinthians 13:8-12.

Accordingly, anyone claiming to be able to perform miracles after the end of the apostolic age -- after the completion of the apostolic Scriptures -- should automatically for that very reason, even if for no other, be labelled as a false-prophet and treated accordingly. Daniel 9:24-27; Zechariah 11:3f; 13:1-3; First Corinthians 4:6-9; Second Corinthians 2:17; 11:3-15; 12:12; Galatians 1:6-9; Second Thessalonians 2:3-11; First Timothy 4:1f; Second Timothy 2:15f; 4:2-4; Second Peter 2:1f; First John 4:1-6; Jude 3-21; Revelation 2:2,20; 13:3-14; 16:13-14; 19:10-20; 22:18-19.

Our Saviour has warned us. He said: "Many shall come in My Name and say 'I am Christ!' -- and shall deceive many." Matthew 24:5 *cf.* 24:24.

### **351. Pre-Christian Paganism began to infiltrate the post-apostolic Church**

Pre-Christian Paganism was riddled with pseudo-miracles, some of which had infected even certain hellenized sects within Judaism. They would prove to be a challenge also to Christianity, almost from its very inception.

'Mainstream Christianity' during the apostolic age resisted the magic of perverse Paganism. Yet it was precisely such resistance by the Apostles, that "caused" some nominal and semi-pagan re-paganizing "Christians" -- to leave the 'Mainline Church' even in the Apostles' own lifetime. For See: Acts 8:13-22f; First Corinthians 1:11-13f; 10:14-22; 11:18; 15:29; Galatians 1:6-8; 3:1f; Colossians 2:8-23; First Timothy 1:19f; 4:1-3; Second Timothy 2:14-20; Titus 1:9f; Second Peter 2:1f; 3:3f; First John 2:18f; 4:1-6f; Jude 3-12f; Revelation 2:2f; 2:12-14f; 2:18f; 3:7-9f; *etc.* Many such then went and formed sects or 'splinter groups' -- outside of the Orthodox Church.

However, the increasing apostasy from 'Mainstream Christianity' would really get underway only in the post-apostolic age. Rev. Professor Dr. H.A.A. Kennedy has assessed this rightly, within his own<sup>1165</sup> article in the *Hastings' Encyclopaedia of Religion and Ethics*. There, he wrote on the Pagan-Greek *Mystery Religions*: "It is highly probable that 'baptismal' rites and 'sacramental' meals...were conceived in Hellenistic religion as working *ex opere operato*. No such idea is discernable in the utterances of St. Paul."

However, Rev. Dr. J.H. Srawley made some extremely interesting comments about the meteoric rise of Christianity amid a superstitious sea of surrounding Paganism. He argued most compellingly:<sup>1166</sup> "It is possible to admit that at Corinth such an influence of pagan customs may have been at work in the case of St. Paul's converts" -- *viz.* both before and after

their conversions. First Corinthians 10:7-22; 11:20f; 11:28-32; 12:1-3; 15:29. Syncretism certainly struck stealthily! Jude 4.

Rev. Dr. P. Gardner stated<sup>1167</sup> in his own *Hastings' Encyclopaedia* article on the Pagan-Greek *Mystery Religions*: "The question how far Early Christianity was affected by the mystic sects of the Graeco-Roman world, is one which has been much discussed in recent years.... The essential features of the 'mysteries' were -- rites of initiation; rites of communion; and a great concern as to the future life.

"We find that, by the end of the first century, all these features were becoming prominent in Christianity.... After the Apostolic age...other elements prominent in the [pagan] 'mysteries' made their way into Christianity: the great stress laid on the Sacraments; and the intercessory power of the priesthood." Galatians 2:4 and Colossians 2:8-18.

Dr. S. Angus (Ph.D., D.Litt., D.D.) was Professor of New Testament and Historical Theology in Sydney University's St. Andrew's College. He is the author of the well-known books *The Religious Quests of the Graeco-Roman World* and *The Mystery-Religions and Christianity*. Indeed, *Church Times* described the latter as "a book of quite unique value and importance. It is a monument of vast learning...and gives a more complete and detailed account of its subject than has before appeared within the covers of one volume."<sup>1168</sup>

Now the present writer, Rev. Professor-Emeritus Dr. Francis Nigel Lee, rarely agrees with any of the views of Dr. Angus. Yet we cannot disagree overmuch with a few of the sounder statements contained in his contentious book *Quests*.

There, Angus has agreed:<sup>1169</sup> "The Pagan 'miracles' -- too patent to be denied -- were the work of demons.... In the Mystery-Religions, outward signs and psychopathic outbreaks and ecstatic conditions were regarded as indicative of religious experience.... The *glossolalia* or ecstatic speaking with tongues so prized among the early Christians[?] -- had its counterpart in the *mania* of the Pythia of the Delphic Apollo, as also in the *enthousiasmos* characteristic of the Dionysiac worship.... Some of these visions doubtless were rather hallucinations, or were artificially induced....

"Magic was also the harbinger of natural science, and the first crude form of nature-mysticism.... This quasi-science that could manipulate theurgic apparatus, sway or control demons, secure or retard fertility, influence the issue in love-affairs, cause the death of doomed victims...and bind beyond the grave -- could not lightly be put aside.... It satisfied the inveterate demand of each 'adulterous and sinful generation' to 'show us a sign' [Matthew 12:39] -- and it thrived on miracle and thaumaturgic exhibitions."

### **352. Pseudo-miraculous heresies of the apostolic and post-apostolic ages**

Even the New Testament itself warned against both then-current and then-future false-prophets and their pseudo-miracles.<sup>1170</sup> It also condemned the incipient false-prophecies and magic of Docetism and Gnosticism.<sup>1171</sup>

Docetists<sup>1172</sup> like the A.D. 100 Cerinthus<sup>1173</sup> taught it was only at his baptism that the 'mere man' Jesus was joined miraculously to the pre-existent Christ -- Who then abandoned 'him' before his crucifixion. Indeed, Gnosticists like Marcus -- deceived women, by magic, to become "prophetesses."<sup>1174</sup>

In addition to Docetism and Gnosticism, further heresies soon appeared. These arrived in the shape of Ebionism, Elkesaism, and Marcionism.

The Ebionites were Ex-Judaists who denied Jesus' deity and rejected the epistles of Paul. The Ex-Ebionite Elkesai (A.D. 100) claimed to have received a special revelation given him by an angel and by a feminine spirit.<sup>1175</sup>

Marcion (A.D. 140f) was a false-prophet. He believed in two different gods, and taught that Cain and the Sodomites were saved miraculously by Christ when He descended into hell.<sup>1176</sup>

Marcionism pseudo-miraculously erased the Old Testament Prophets, most of the New Testament, and sometimes even the human flesh of Christ.<sup>1177</sup> Its followers pseudo-miraculously extracted requests for baptism from those already dead.<sup>1178</sup>

There were also the later heresies of first Montanism and then Novatianism. Of these, it was especially pseudo-glossolalic Montanism -- see later below -- which wrongly claimed to see 'miracles' in its own midst.

Warnings against tendencies to culminate in those later heresies, are contained not only in the New Testament. They are to be found also in non-apostolic Christian writings dating from the end of the first century onward.

Such included: the *Didachē*, Clement of Rome, the *Epistle of Barnabas*, Ignatius, the *Shepherd of Hermas*, Justin Martyr, Tatian, Irenaeus, and Clement of Alexandria. It is to these that we now turn.

### **353. The 'apostolic' *Didachē* states Christians condemned pseudo-miracles**

Warned the A.D. 100f *Didachē* alias the *Teaching of the Twelve Apostles*: "Not everyone that 'speaks in the Spirit' is a Prophet -- but only if he holds to the 'Way of the Lord'"<sup>1179</sup> alias **the Ten Commandments**.<sup>1180</sup> "Therefore, from their 'ways' shall the 'false-prophets' and the [true] Prophet be known....

"Every 'prophet' who 'orders a meal' [alias 'demands remuneration'] 'in the Spirit' -- does not [himself] eat from it, unless indeed he is a false-'prophet.' And every 'prophet' who...does not do what he teaches -- is a false-'prophet.'" All such, are "false-prophets and corrupters" -- like "the world-deceiver" who shall do "signs and wonders" alias pseudo-miracles.<sup>1181</sup>

So, according to the *Didachē* -- even in the apostolic age itself not everyone that CLAIMED to 'speak in the Spirit' was necessarily a true Prophet. And Christians, says the

*Didachē*, were to see to it that nobody -- not even a so-called 'prophet' -- caused them to err from the 'Way of the Lord' alias God's Ten Commandments.<sup>1182</sup> For **Antinomians are false-prophets**.

To the *Didachē*, "pseudo-prophets" (alias "false-prophets") -- in apostolic times as well as immediately thereafter -- did indeed claim to speak in the Name of Christ and through His Spirit. So, even during apostolic times, all self-styled 'prophets' (whose 'prophecies' were suspect) -- were indeed to be "proved"<sup>1183</sup> and tested.

Their lives were to be scrutinized. For it needed to be determined if they bore the fruits of righteousness<sup>1184</sup> and uncovetousness<sup>1185</sup> and consistency<sup>1186</sup> and adherence to the "Way of the Lord"<sup>1187</sup> viz. the Ten Commandments.<sup>1188</sup>

Only if the claimant to prophecy passed those tests, was he even during the apostolic age to be regarded as a true Prophet. He was to be tested and "proved"<sup>1189</sup> precisely by real and true Prophets -- and also by other discerning listeners who heard him.<sup>1190</sup>

Then, once he had been regarded as a true Prophet -- whenever such a true Prophet subsequently prophesied "in the Spirit" during the apostolic age -- his messages were to be received as being just as authoritative as if delivered by an Apostle himself.<sup>1191</sup> Otherwise, his messages were indeed to be rejected.

However, the very moment it was determined in this way that the claimant was in fact a false-prophet who was masquerading as a true Prophet -- he was to be rejected by the Church of God. That rejection was to be based on the Church's discernment of his breach of one or more of God's Ten Commandments, by way of his "idolatries" or "magic arts" or "witchcrafts" or "false-witness" or "deceit" or "filthy talking" or "boastfulness" or "hating truth" or "loving a lie" or "corruptions" -- or by his performances of what were alleged to be "signs and wonders."<sup>1192</sup> Regarding especially the latter -- note well!

#### **354. Pseudo-miracles condemned by Clement of Rome and the *Epistle of Barnabas***

The A.D. 68-100 Apostolic Father Clement of Rome, in his *First Epistle*, condemned both the Pre-Christian "frenzy"<sup>1193</sup> and Post-Christian "frenzies"<sup>1194</sup> and the sheer "disorder"<sup>1195</sup> of some of the Corinthians. For some such had clung to "frenzy" and "disorder" as hangovers of their Pre-Christian pseudo-glossolalic ecstasies then so rampant especially in pagan Corinth.

Instead of such, Clement now urged them: "From the curse of the tongue, He will hide you!"<sup>1196</sup> "Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue!"<sup>1197</sup> Lay aside the arrogant and pagan pseudo-miraculous "frenzies" and "disorder" of your 'glossolalizing' tongues!

Likewise, also the A.D. 100 *Epistle of Barnabas* warned Christians that "the 'way of darkness' is that of: idolatry"; "deceit"; "magic"; "falsehood"; and evil-speaking" -- the "talkative" way of the "double tongue."<sup>1198</sup> So, tongues-speakers -- beware! The "way of

darkness" leads toward Antichrist alias "the wicked prince" -- with all his "great signs and wonders."<sup>1199</sup>

### **355. Post-apostolic pseudo-miracles on the road toward Montanism**

In the second century after Christ's birth, many of the Church Fathers condemned false-prophets and their pseudo-miracles. Such included Ignatius, Hermas, Justin, Tatian and Athenagoras.

Thus, the A.D. 107 Ignatius exposed those who had infiltrated the Church with "the wicked doctrine of the strange and evil spirit." That was the "lying spirit" which is "fraudulent" and "flattering" and "rhapsodical" and "verbose," and which manifests "false opinion" and "conjuratation" and "magic."<sup>1200</sup>

Other second-century Christian writers condemned especially the heretical Montanists and their immediate forerunners, for their false prophecies and their pseudo-miracles.<sup>1201</sup> Thus the A.D. 130 *Shepherd of Hermas*, discussing one such "false-prophet,"<sup>1202</sup> wrote that he "exalts himself." He "wishes to take the first seat; and is bold and impudent and talkative...; and takes rewards [or bribes] for his 'prophecy.'"

There is a similar allusion in the *Shepherd of Hermas* where it is asked, "How can a divine Spirit receive money -- and prophesy?" Rev. Budgen, in his book *The Charismatics and the Word of God*, comments here:<sup>1203</sup> "Apparently there were some travelling charlatans who desired...that all expenses should be paid and that there should be a slap-up meal by courtesy of the local church. To such *trivia* had the testing of 'prophecy' descended. Biblical moorings had already been lost."

Rev. F. Crombie -- in his *Introductory Note to the Pastor of Hermas*<sup>1204</sup> -- rightly remarked that Hermas was "dealing with a rising heresy" which produced "the results of Montanism." For one encounters an "Anti-Montanism" in "the whole allegory...."

"Montanism," opined Crombie, "is opposed by a reminder of better 'prophesyings'" [in the past] -- "by setting the pure spirit of the apostolic age over against the frenzied...pretensions of the fanatics" whose "imitations" of the apostolic *charismata* now "began to puzzle the faithful." So the Younger Hermas then "brings back the original Christians as antagonists of Montanistic opinions." Hence his epistle was "commended" to the nearby churches in Asia Minor alias the Modern Turkey "as a useful instruction for the people and a safeguard against the Phrygian excesses.... There too, the Montanists were a raging pestilence."

So too Rev. Dr. A. Cleveland Coxe, in his *Elucidation* to his edition of the allegory of the *Shepherd of Hermas*, stated<sup>1205</sup> that "its apparent design is to meet the rising pestilence of Montanism." Indeed, "the 'Phrygian enthusiasm'...was a phenomenon not to be trifled with" -- especially seeing that "the plague of Montanism was raging in the East."

The A.D. 150 Justin Martyr wrote both his *First Apology* and his *Second Apology* against pagan magic and attempts by early syncretistic sects to fuse it with Christianity. Such "magical arts"<sup>1206</sup> he attributed to "the demons" and to "strange...and deceitful spirits."<sup>1207</sup>

Said Justin: "I despise the wicked and deceitful doctrine of Simon"<sup>1208</sup> (Acts 8:9-24). "Meander, also a Samaritan..., deceived many...by his magical art."<sup>1209</sup> Sadly, "such men, confessing themselves to be Christians," are in fact "teaching...doctrines...of...the spirits of error."<sup>1210</sup>

Justin noted that Jesus Himself had "said... 'Many shall come in My Name, clothed outwardly in sheep's clothing'; and also 'Beware of false-prophets who shall come to you clothed outwardly in sheep's clothing, but inwardly they are ravening wolves!' And: 'Many false-christs and false-apostles shall arise, and shall deceive many of the faithful'....

"There are therefore -- and there were -- many...who, coming forward in the Name of Jesus, taught both to speak and to act impious and blasphemous things. Many false-teachers proceed from the unclean spirit of the devil"<sup>1211</sup> *via* remnantal hangovers of the paganistic "prophetic" ecstasy of those who "know nothing of what they are saying...in a state of frenzy" -- in that they, quite literally, did not know what they were 'talking' about. Pentecostalism, here we come!

The A.D. 170 Tatian condemned "magic"<sup>1212</sup> and the "medley" of those who "shout...and croak" -- as being "the trickeries of frenzied demons."<sup>1213</sup> If humans not be indwelt by the Holy Spirit, "the demons -- inspired with frenzy against men -- by reason of their own wickedness, pervert their minds."<sup>1214</sup>

A "maniac," he added,<sup>1215</sup> is not "cured by hanging little amulets of leather upon him." How this foreshadowed those modern Pentecostal Leaders who sell "for a donation" their own prayed-over handkerchiefs! Continued Tatian: "Some woman...gets into a frenzy and loses her senses..., and you [Proto-Montanists] say that she has 'the gift of prophecy'!"

Tatian then told the Proto-Montanists what he thought about their frenzy. "You are inferior to animals and plants!" -- he exclaimed. "You should not abhor us.... But, repudiating the demons, you should follow the one God!"<sup>1216</sup> For their women were "in close affinity with madness"<sup>1217</sup> --- and under the "deceptive fancy" of "an erring spirit" of "demon[s]."<sup>1218</sup>

J.E. Ryland put it well in his own *Introductory Note to Tatian*. He explained:<sup>1219</sup> "The awful malaria of Montanism was even now rising like a fog..., and was destined to leave its lasting impress on Western Christianity."

Also the A.D. 177 Athenagoras warned<sup>1220</sup> against demons "supposed to utter oracles and to heal the sick." He said they confused "delusive...souls" -- by "taking possession of their thoughts" and filling their minds with "empty visions." Too, around A.D. 180, also Melito of Sardis opposed Montanism.<sup>1221</sup>

### **356. Irenaeus's opposition to Pre-Montanistic ecstasy and pseudo-miracles**

The renowned Christian Apologist Irenaeus attacked especially Gnostic heretics, such as the Valentinians. Declared Irenaeus:<sup>1222</sup> "There is another among these heretics, Marcus by name.... He is a perfect adept in magical impostures.... He is regarded by his senseless and crack-brain followers as working miracles....

"Pretending to consecrate cups mixed with wine, and protracting to great length the word of invocation...so that *Charis*...should be thought to drop her own blood into that cup through means of his invocation..., this man possessed a demon as his familiar spirit -- by means of whom he seems able to 'prophesy' [cf. Acts 16:16], and also enables as many as he counts worthy to be partakers of his *Charis*, themselves to 'prophesy.' He devotes himself especially to women...whom he frequently seeks to draw after him by addressing them in such seductive words as these:....

**"Behold, *Charis* has descended upon thee! Open thy mouth and prophesy!' On the woman replying 'I have never at any time prophesied nor do I know how to prophesy..., ' he says to her 'Open thy mouth, speaking whatsoever occurs to thee, and thou shalt prophesy!'**

"She then, vainly puffed up and elated by these words, and greatly excited in soul by the expectation that it is herself who is to prophesy -- her heart beating violently -- reaches the requisite pitch of audacity and idly as well as impudently utters some nonsense as it happens to occur to her, **such as might be expected from one heated by an empty spirit**.... Henceforth, **she reckons herself a prophetess**, and expresses her thanks to Marcus for having imparted to her of his own *Charis*....

"But such spirits as are commanded by these men, and speak when they desire it -- are earthly and weak; audacious and impudent; sent forth by Satan for the seduction...of those who do not hold fast that well-compacted faith which they received at first through the Church... Some of his [Marcus's] disciples too, addicting themselves to the same practices, have deceived many silly women.... Such are the words and deeds by which, in our own district of the Rhone, they have deluded many women, who have their consciences seared as with a hot iron (Second Timothy 3:6 *etc.*)."

Continued Irenaeus:<sup>1223</sup> "**Marcus, talking a deal of nonsense, but uttering no word of truth -- confidently asserts...that the sound of this uttering of 'praise'...[is like] the case of infants who have just been born**; the cry of whom, as soon as they have issued from the womb, is in accordance with the sound of every one of these elements.... **Such ravings, we may now well say, go beyond *Iu-Iu-Pheu-Pheu*** and every kind of tragic exclamation of misery....

"Who would not detest one who is the wretched contriver of **such audacious falsehoods!**... Such an opinion we should detest and execrate; while we ought everywhere to flee [ -- so as to get] far apart from those that hold it....

"In proportion as **they vehemently maintain and rejoice in their fictitious doctrines**, so much the more should we be convinced that **they are under the influence of the wicked spirits**.... Those persons who fall into a **fit of frenzy** -- the more they **laugh** and imagine



themselves to be well and do all things even better than those who really are so, are only thus shown to be the more seriously diseased." Toronto 'Blessing' -- here we come!

Irenaeus also opposed the magical pseudo-miracles of the Basilidians<sup>1224</sup> and the Carpocratians.<sup>1225</sup> The **Basilidians**, said Irenaeus, "practise magic -- and use images, incantations, invocations, and every other kind of curious art."<sup>1226</sup> The **Carpocratians**, on the other hand, seem to have traced their roots back to Simon the sorcerer.<sup>1227</sup> Acts 8:9-23.

Said Irenaeus: "They practise...magical arts and incantations; philtres also, and love-potions; and have recourse to familiar spirits, **dream-sending demons**, and other abominations."<sup>1228</sup> Indeed, these Carpocratians "are said to perform miracles.... But they are altogether full of deceit of every kind, apostate inspiration, demoniacal working, and the phantasms of idolatry....

"In reality, they are the predecessors of the dragon [Revelation 12:14 *cf.* 13:3f].... It behooves us to flee from them, as we would from him....

"The greater the display with which they are said to perform [their marvels], the more carefully should we watch them as having been endowed with a greater spirit of wickedness. If anyone will consider the 'prophecy' referred to, and the daily practices of these men -- he will find that their manner of acting is one and the same with the demons."<sup>1229</sup>

The **Montanists** are outside the Church, concluded Irenaeus.<sup>1230</sup> They "set at nought the gift of the Spirit which -- in the latter times -- by the good pleasure of the Father has been poured out [past tense] upon the human race." Acts 2:1f. For they "do not admit that presented by John's Gospel [14:16f] in which the Lord promised that He would send the Paraclete; but set aside at once both the Gospel and the prophetic Spirit.

"Wretched men indeed! **They wish to be 'prophets'**...but set aside the gift of prophecy from the Church.... These men [the Montanists] cannot admit the Apostle Paul either.... For in his Epistle to the Corinthians [11:4f], he speaks expressly of prophetic gifts...in the Church. Sinning therefore in all these particulars against the Spirit of God, they [the Montanists] fall into the irremissible sin."

### **357. Pseudo-miraculous Montanism firmly rooted in Phoenician Baal-worship**

The 'Phrygian heresy' of Montanism was started around A.D. 150 by one Montanus, a former priest of the ecstatic tongue-speaking pagan cult of the mother-goddess Cybele. That cult was apparently akin to the earlier pagan ecstatic practices in Corinth. First Corinthians 12:1-3 *cf.* Acts 16:16f.

More remotely, it seems to root also in ecstatic Baal worship. Revelation 2:20 *cf.* First Kings 18:26-29 & Matthew 6:7. For particulars, see F.N. Lee's book *Pentecostalism -- New Outpouring or Ancient Heresy?*<sup>1231</sup> Here, we would simply and briefly trace the development of Baal-worship through the cult of Cybele down to Montanism; and from there on to modern Pentecostalism.

The false-prophets of Baal who served wicked Queen Jezebel, were ecstatic atop Mount Carmel. They seem not to have comprehended their own speech, while droning away from morning until noon and then again on till evening -- with their "*batta-logia*" or their muttering and uttering '*batta-batta-batta*' alias "their vain repetition of words." See: First Kings 16:31-35 & 18:4 & 18:15-19 & 18:26-29 *cf.* Matthew 6:7f.

This droning or stammering clearly involved unconscious ecstatic utterances, probably as a result of demon possession. So too did the later Pre-Christian pagan rites at Corinth. *Cf.* First Corinthians 10:20f & 12:1-3. So too did the yet-later syncretistic behaviour of the raving Montanists. So too, even today, do many cases of ecstatic utterances in Pentecostalism as the dim descendant of the religion of Baal.

Keil and Delitzsch, in their commentary on First Kings 18:26-29, gave a good description of the behaviour of the priests of Baal on Mount Carmel. "A discordant howling opens the scene. They then rush wildly about, in perfect confusion.... One of them, who surpasses all the rest in frenzy, begins to 'prophecy' with sighs and groans."<sup>1232</sup> This reminds one very much of the rites of the later Montanists, and also of many modern Pentecostals.

On First Kings 14:23 & 15:13 & 18:4-29, Rev. Professor Dr. John Gray of the University of Aberdeen commented:<sup>1233</sup> "A feature of Canaanite prophecy...is suggested by the case of the ecstatic.... The ecstatic ministers of imitative magic were naturally numerous.... The worship introduced by Jezebel, was that of Baal.... A local manifestation of Baal in Lebanon, was Baal Marqad ('Baal of the Dance').... The dervish rites and the ecstatic behaviour [were] often indistinguishable from the conduct of a madman."

Sir James Frazer, in his famous book *The Golden Bough*, shows the clear connection between the above Baal-worship of Phoenicia and the later Cybele-worship of the Phoenician colonies in Phrygia and Carthage. The high priest, wrote Sir James,<sup>1234</sup> was "stirred by the wild barbaric music of clashing cymbals, rumbling drums, droning horns and screaming flutes." Then "the inferior 'clergy' whirled about...with wagging heads...until rapt into a frenzy of excitement." A scene not unlike that today within many Pentecostal(izing) Churches!

Continued Frazer: "Cybele the mother of the gods...had her chief home in Phrygia." There, her priests went around "chanting their hymns to the music of cymbals and tamborines, flutes and horns.... The worship of the great 'mother of the gods'...was very popular under the Romans Empire." The A.D. 41-54 Roman Emperor "Claudius incorporated the Phrygian worship...in[to] the established religion of Rome." This was even before the Apostle Paul wrote First Corinthians 12:1-2 in Claudius's reign, around 53 A.D. Indeed, added Frazer, "the Roman ceremonies were also Phrygian....

"In the second century -- Montanus the Phrygian claimed to be...uniting in his single person God the Father, God the Son, and God the Holy Ghost." Both Cybele-worship and Montanism "survived the establishment of Christianity by Constantine... In the days of Augustine, Cybele's effeminate priests still paraded the streets and squares of Carthage.... The ecstatic frenzies" were often "mistaken for divine inspiration."

Rev. Professor Dr. G.B.A. Gerdener, sometime Professor of Missiology at the Reformed Theological Seminary of Stellenbosch University, rightly commented<sup>1235</sup> on Matthew 6:7 that Christ's condemnation of "vain repetitions of words" in prayer, "remind us of the imitative sound of the Heathen, such as those of the priests of Baal on Mount Carmel." Jezebel's jarring janglings!

'Jezebel' jarred and jazzed again -- as a false-prophetess in Thyatira. Revelation 2:18-20f. There, following Rev. Professor Dr. Emil Schürer in connection with Jezebel, Rev. Professor Dr. Wilhelm Bousset's book *John's Revelation* -- in discussing<sup>1236</sup> "a sanctuary of the Chaldean sibyl in Thyatira" -- further stated: "**One could just as well call 'Jezebel' a 'Christian pseudo-prophetess' as call her 'that heathen sibyl.'**"

Yet "in this 'Jezebel' we are to see a false libertinistic prophetess.... It is remarkable that false-prophecy needed to be opposed precisely here in Thyatira, which was later...one of the chief seats of Montanism... It seems that even the montanistically-oriented martyrs Carpus and Papyrus hailed from Thyatira."<sup>1237</sup>

On the same passage Revelation 2:18-20f, also the famous Rev. Professor Dr. E.W. Hengstenberg commented<sup>1238</sup> that "Jezebel the daughter of Ethbaal the King of Zidon...introduced...idols into Israel.... Some particular seductive woman...is designated by the name of 'Jezebel' -- as manifesting somewhat of her nature in the church at Thyatira.... Vitranga has shown that...the old Jezebel assumed the character of a false-prophetess." First Kings 16:3 & 18:4-26 & 21:25f. That was evidenced precisely by "the enthusiastic conduct of the servants of the Baal-worship which she introduced with fanatical zeal." Likewise too the new Jezebel!

### **358. The pseudo-miracles of Montanism as assessed till 200 A.D.**

Now Montanism apparently derived its ecstatic glossolaly and its pseudo-miracles, *via* the cult of the mother-goddess Cybele, from pagan Baal-worship. First Kings 18:26-29; Matthew 6:7; Acts 16:16f; First Corinthians 12:1-2; Revelation 2:20. This is seen even more clearly, when it is recalled that Montanus himself was a priest of Cybele prior to his being baptized around A.D. 150 in the Mainline Christian Church -- from which he later turned away.

As Rev. Professor Dr. Philip Schaff has pointed out,<sup>1239</sup> Montanus burned "with fanatical zeal. He fell into somnambulist ecstasies.... Connected with him were two 'prophetesses' -- Priscilla and Maximilla -- who left their husbands.... All three went forth as 'prophets'...and proclaimed the near approach of the age of the Holy Spirit and of the premillennial reign in...a small village of Phrygia, upon which the 'New Jerusalem' was to come down.

"Scenes took place similar to...the 'glossolalia' and 'prophesying' in the [nineteenth-century] Irvingite congregations.... In North Africa, the Montanists met with extensive sympathy, as the Punic national character leaned naturally toward...Montanism.... Montanism...sought a forced continuance of the MIRACULOUS GIFTS of the apostolic Church.... It asserted, above all, the continuance of prophecy.... Ecstatic oracular utterances were mistaken for divine inspirations....

"Another of the essential and prominent traits of Montanism was a visionary [PRE]MILLENARIANISM, founded...on the 'apostolic' expectation of a speedy return of Christ.... In praying 'Thy Kingdom come' they prayed for the **end** of the world" [viz. an end to the world] within their own generation. They did **not** pray for the increasing coming of Christ's Kingdom **within** the world, down through the centuries -- until "the kingdoms of this world have become the Kingdom of our Lord and of His Christ," through the powerful proclamation of and the expanding submission to His Holy Gospel. Matthew 28:19 cf. Revelation 11:15.

For the Montanists, continued Schaff, "lived under a vivid impression of the great final catastrophe -- and looked therefore with contempt upon the present order." Instead, they "directed all their desires to the **second advent of Christ**. Maximilla says: 'After me there is no more prophecy, but only the end of the world.'"<sup>1240</sup>

The Montanists rightly and irrefutably accused the Mainline Church of having long since ceased to perform miracles. They rebuttably asserted, however, that they themselves had started to perform true miracles anew. Yet what the Montanists called their own miracles, were in fact either pseudo-miracles -- or faked claims.

Montanus had formerly been a lascivious pagan priest of the nature-gods and of the nature-goddess Cybele. He was driven from his home on account of adultery.

After his subsequent baptism into the Mainline Church from which he later defected, he simply continued his Pre-Christian ecstatic utterances. These were no longer used in the service of Cybele -- but were now **allegedly** obtained from the one true God the Father; used for the sake of Christ the Son; and delivered in the power of 'the Holy Spirit.'

Montanus and his 'prophetesses' Priscilla and Maximilla opposed infant baptism. They gave a Christian veneer to the Cybele-rite's own "baptism for the dead"<sup>1241</sup> -- and even administered the Eucharist to the dead.<sup>1242</sup> Indeed, they claimed they were performing actual miracles of prophesying and tongues-speaking. Cf. First Corinthians 10:20f & 12:2f & 15:29f.

Antinomianly, the Montanists denied the Law of God -- in the interests of what **they** deemed to be the preaching of the Gospel. They advocated ongoing post-Biblical 'inspiration' -- through themselves (as those whom they regarded as 'spiritual'). The Mainline Church, however, they condemned as clericalistic and 'carnal.'

As Rev. Professor Dr. A.C. McGiffert rightly pointed out:<sup>1243</sup> "This Montanus was a Phrygian who, in the latter part of the second century, began to fall into states of ecstasy and to have visions, and believed himself a divinely-inspired Prophet.... Montanism had a marked influence on the development of the Church.

"In the first place, it aroused a general distrust of prophecy.... The result was that the Church soon came to the conviction that prophecy **had** [long before the time of Montanism] entirely ceased.

"In the second place, the Church was led to see the necessity of emphasizing the historical Christ and historical Christianity, over against the Montanistic claims of a constantly-developing revelation.... This put great emphasis upon the Scripture canon.

"In the third place, the Church had to lay increased stress upon the organization -- upon its appointed and ordained officers, over against the claims of irregular 'prophets' who might at any time arise as organs of the Spirit. The development of Christianity into a religion of the Book and of the organization, was thus greatly advanced.... The line began to be drawn sharply between the age of the Apostles in which there had been direct supernatural revelations, and the later age in which such revelations HAD disappeared....

"In the fourth place, the chiliastic ideas of Montanism produced a reaction in the Church. This caused the final rejection of all grossly-physical premillenarian beliefs."

McGiffert further observed:<sup>1244</sup> "The exact date of the rise of Montanism cannot be determined.... Epiphanius<sup>1245</sup> gives the nineteenth year of Antoninus Pius (156-157). "It is not impossible that Montanus may have begun his work before the end of the reign of Antoninus Pius" the Pagan Roman Emperor.

Montanus, when pseudo-miraculously pseudo-glossolalizing, used to get<sup>1246</sup> beside himself. Suddenly falling into a sort of frenzy and ecstasy, he raved and began to babble and utter strange things in a manner contrary to the constant custom of the Church handed down by tradition from the beginning. Some of these who heard his spurious utterances at that time, were indignant. They rebuked him as one possessed and controlled by a demon or led by a deceitful spirit. Indeed, they branded him as a false-prophet.

Other Montanists, imagining themselves as 'possessed' by the Holy Spirit, were elated and very puffed up. They were cheated and deceived by the mad and insidious and seducing spirit within them.

Satan thus excited and inflamed their understanding, which had already become estranged from the True Faith. In addition, he stirred up women, and filled them with a false-spirit so that they talked wildly and unreasonably and strangely.

Interestingly, some (Neo-)Pentecostals today appeal precisely to Montanus and/or to Montanism as authority for their own carryings-on.<sup>1247</sup> Yet the Ancient Historian Eusebius surely offers modern Pentecostals nothing but embarrassment. So too do the earlier Anti-Montanist writings of Hermas, Tatian, Irenaeus, Caius, Clement of Alexandria, Hippolytus and Cyprian.

Moreover, it needs to be stressed that the Montanists were clearly false-prophets.<sup>1248</sup> For their predictions of Christ's soon-coming to Phrygia at His final advent allegedly during the third century (A.D.), did not come to pass. Deuteronomy 13:1-9 and 18:20-22!

### **359. The pseudo-miracles of Montanism as assessed by the A.D. 200 Caius**

We saw how the pseudo-miracles of heretic Montanus (*circa* 150-172f A.D.) were squarely condemned by the Orthodox Church in the writings of his second-century contemporaries. Such included Hermas,<sup>1249</sup> Tatian,<sup>1250</sup> Justin,<sup>1251</sup> Theophilus,<sup>1252</sup> Athenagoras,<sup>1253</sup> Melito,<sup>1254</sup> and Irenaeus.<sup>1255</sup> According to Eusebius, other second-century Anti-Montanists included: Miltiades, Apolinarius, Alcibiades, Appolonius, Rhodo, Serapion, and Aelius Publius Julius.

Yet also in the third century, Montanism was opposed: very strongly by Caius;<sup>1256</sup> possibly by Tertullian I and III;<sup>1257</sup> and certainly by Clement,<sup>1258</sup> Hippolytus,<sup>1259</sup> Asterius Urbanus,<sup>1260</sup> Origen,<sup>1261</sup> Cyprian,<sup>1262</sup> and Arnobius.<sup>1263</sup> It is to these writers, on this subject, that we must now turn our attention.

Around A.D. 200 Caius of Rome wrote a learned refutation on Proclus the Neo-Montanist, of which only fragments now remain.<sup>1264</sup> Caius put Proclus the Montanist among all the other "heretics" -- and insisted that they were all both "infidel" and "demonic."

Proclus was a defender of that sect of **Neo-Montanists** known as the **Cataphrygians**. Held the orthodox Caius: "I can show the trophies of the Apostles" -- by which (*cf.* the *Muratorian Canon*) he probably meant their apostolic writings or the books of the New Testament.

Not so, however, the heretic Proclus. For Caius insisted that Proclus "through 'revelations' given, as he would have us believe, by 'a great Apostle' -- brings before us 'marvellous things' which he **pretends** were shown to him by angels."

Now Proclus and his Cataphrygians attempted to link their own alleged 'revelations' to the real revelations previously given in the apostolic age to the Church. "For they say" -- explained Caius -- "that all those of the first age, and the Apostles themselves, both received and taught those things which these men now maintain.... Perhaps what they allege might be credible -- did not the **Holy Scriptures** in the first place contradict them....

"Besides, there are writings of certain brethren" in the post-apostolic Church -- which expose such errors. "They wrote against the Heathen, in defence of the truth -- and against the heresies of their time. I mean Justin and...Tatian and...many others."

Speaking of the heresy of Montanism in particular, Caius then added: "The Sacred Scriptures they have boldly falsified, and the canons of the ancient faith they have rejected.... For either they do not believe that the Divine Scriptures were dictated by the Holy Spirit, and are thus infidels -- or they think themselves wiser than the Holy Spirit.... What are they, then - - but demoniacs?" By 'demoniacs' -- Caius apparently meant: demon-possessed human beings.

Some of the Montanists, such as Miltiades, even wrote down their 'revelations' -- claiming a certain authority for those writings. The name of Miltiades, rather than that of Montanus, is associated with the heresy specifically of the Cataphrygians. In the *Muratorian Fragment*, given in a quotation from Caius,<sup>1265</sup> we find 'Miltiades' named as being among the heretics.

Protested the orthodox Caius: "Of the writings of...Miltiades, we receive nothing at all. Those are rejected too who wrote the NEW 'Book of Psalms'" (*sic*). Caius condemned also Montanus -- the very pioneer of Montanism and "the founder of the Asian Cataphrygians" in Asia Minor's region of Phrygia.<sup>1266</sup>

### **360. The pseudo-miracles of Montanism as assessed by the A.D. 200f Tertullian**

Coming to the great Carthaginian Tertullian, we need to distinguish the earlier Tertullian (I) from the later Tertullian (II) and from the final Tertullian (III). Let us look briefly at these three phases of his development.

'Tertullian I' was opposed to Montanism. He reflected this quite well in his writing *On Modesty*, where he denied that the immediate successors to the Apostles could raise the dead *etc.*<sup>1267</sup>

'Tertullian II' represented his Semi-Montanizing phase -- and indeed at the very time when Montanism was sweeping through Tertullian's own Ex-Phoenician city of Carthage. Yet even then, he still referred -- though perhaps with inappropriate words -- to "the healing of diseases" also by "demons" which "command the application of remedies...contrary to those in use" and which "are supposed to have wrought a cure."<sup>1268</sup>

The later type of (Semi-)Montanism came to Tertullian's Ex-Phoenician Carthage -- from the Ex-Phoenician Phrygia. Thus Neander and Renan.<sup>1269</sup> "Phrygia," according to Schaff,<sup>1270</sup> was "the home of a sensuously mystic and dreamy nature religion." The Montanists and their leading laywomen advocated ongoing Post-Biblical 'inspiration' -- through themselves, as those whom they regarded as 'spiritual.' They condemned the Mainline Church as clericalistic and carnal -- while she in turn attributed the Montanistic 'revelations' to Satan.<sup>1271</sup>

In his lapsed phase as a Semi-Montanist -- the phase we ourselves call 'Tertullian II' (before his later restoration to Orthodox-Christianity as 'Tertullian III') -- Tertullian falsely argued<sup>1272</sup> that almost all people receive their knowledge of God from visions. He even described "how a sister among us" enjoyed ecstatic visions at weekly worship. She held conversations with the angels, and even with the Lord Himself, and saw and heard *sacramenta*.

Later, Tertullian did -- according to Augustine<sup>1273</sup> -- repudiate (Semi-)Montanism. That is believed to have occurred before Tertullian then 'anti-ecstatically' started a true historic-orthodox Bible-believing congregation.

'Tertullian III' thus represents his Post-Montanist phase, when he again swung back to Orthodox Christianity. Thus, in his later work *Against the Heresies*, he condemned<sup>1274</sup> not only the Early Montanists like "Blastus" and "Theodotus" and "Praxeus." He condemned "other heretics" too, like the Late-Montanistic "Cataphrygians" and the "Cataproclans," for saying: "the Paraclete had spoken in Montanus."

### **361. Montanism's pseudo-miracles rejected by the A.D. 225f Clement of Alexandria**

Clement of Alexandria condemned Montanism around 225 A.D. He insisted that the tongues mentioned in First Corinthians 14:9-13 refer to languages like those of "the Greeks" and "Scythian" *etc.*

He thus rejected Montanism as "the heresy of the Phrygians" -- together with their non-linguistic gobbledegook. For he stated that "the false-prophets" who "prophesied 'in an ecstasy'" -- were "the servants of the apostate."<sup>1275</sup>

### **362. 'Miracles' of Paganism and Montanism refuted by the A.D. 230 Hippolytus**

The A.D. 230 Hippolytus of Rome, in his famous book *Refutation of All Heresies*, exposed<sup>1276</sup> the pagan background of Montanism. This he did, first by describing the nature of pagan magic in general -- and then by showing how Montanism illicitly tried to synthesize that with Christianity.

As regards the nature of pagan magic in general, Hippolytus showed that such sorcery very likely involved: incantations of demons; the self-slaughter of sheep; imitations of thunder; tricks with fire; juggleries; fiery demons; apparitions; illusions of the moon and stars; melting drugs and using vapours; and making a skull speak.

As regards the illicit synthesizing of the above pagan magic with Christianity, Hippolytus showed that such sorcery very likely involved: pretending that demons write in Hebrew; uttering partly in Greek and partly in Hebrew words which embody the customary incantations employed by the magicians; and writing down in Hebrew characters the names of demons.

As Hippolytus explained: "These are the deeds of the magicians.... Innumerable other such (tricks) there are, which work on the credulity of the dupes -- by fair balanced words, and the appearance of plausible acts....

"The heresiarchs [or leaders of heresies], astonished at the art of these [sorcerers], have imitated them.... We have been drawn not unreasonably into a detail of some of the secrets of the sorcerers...for the purpose of guarding against the villanous and incoherent art of magicians....

"The elucidation of the opinions introduced as novelties by the heresiarchs..., as far as piety is concerned, are futile and spurious.... Carpocrates affirms that the world and the things in it were made by angels far inferior to the unbegotten Father....

"The followers of this heretic practise their magical arts and incantations, and spells and voluptuous feasts. And they are in the habit of invoking...dream-senders and the rest of the tricks."



Hippolytus showed how the Pre-Montanistic "Phrygians...denominate Corybas," the mythical half-human, as the glossolalic object of their ecstatic affections -- who, with others, "constantly attend the mysteries called those of the 'Great Mother' (Cybele).... These same Phrygians affirm...Paul the Apostle...ascended as far as the second and third Heaven into paradise itself and...heard un-speak-able words" of ecstasy.

Here, the Montanists grossly misinterpreted Second Corinthians 12:1-4. For that clearly discusses "un-speak-able words which it is **not lawful** for a man to **utter**."

The Later-Montanists, Hippolytus explained, were "even more heretical" than the Earlier-Montanists. Such were "Phrygians by birth" and "have been rendered "victims of error -- from being previously captivated by "wretched women called Priscilla and Maximilla whom they supposed 'prophetesses'.... Antecedently to them, they...consider[ed] Montanus as a 'prophet'....

"They are over-run with delusion.... They are heedlessly swept onwards by the reliance which they placed on them. And they allege that they have learned something more through these than from the Law and Prophets and the Gospel.... They magnify these wretched women above the Apostles."

For "these Phrygians...derive the principles of their heresy from a certain Montanus and Priscilla and Maximilla.... But they are seduced into error, in common with the heretics previously alluded to, and devote their attention to the discourses of these above the Gospel....

"Others of them, being attached to the heresy of the Noetians, entertain similar opinions to those relating to the silly women of the Phrygians and to Montanus.... Also Noetus" the 'Jesus-only' Sabellian, "being by birth a native of Smyrna [near Phrygia]," was "addicted to reckless babbling.... The heresy of these has been an occasion of evils to many." Just compare with this that of the modern 'Jesus-only Pentecostals'!

### **363. Pseudo-miracles of Montanism refuted by the A.D. 232 Asterius Urbanus**

Around 232 A.D., the Church Father Asterius Urbanus of Ancyra in Galatia wrote three books to Abercius Marcellus against the Montanists. Fragments of these have been preserved in the writings of Eusebius.<sup>1277</sup>

Wrote Asterius:<sup>1278</sup> "I have now for a very long and surely a very sufficient period had the charge pressed upon me...to write some sort of treatise against the [Montanistic] heresy that bears the name of Miltiades. I have!"

To the above word "Miltiades," the later editor -- the Church Father Nicephorus -- adds "*ison d'eipen Montanon*" meaning: that is, 'yet said to be equal to Montanus.' The name of Miltiades rather than that of Montanus, is associated with the heresy specifically of the Cataphrygians. In the *Muratorian Fragment*, given above in the quotation from Caius,<sup>1279</sup> we find 'Miltiades' named as being among the heretics.

Continued Asterius:<sup>1280</sup> "Being recently, however, at Ancyra (a town of Galatia), and finding the church in Pontus greatly agitated by this 'new prophecy' (as they call it)...which should rather be called this false-prophecy (as shall be shown presently) -- I discoursed to the best of my ability, with the help of God, for many days in the Church.... The NEW heresy of theirs, which separated them from the Church, had its origin as follows.

"There is said to be a certain village called Ardaba in the Mysia, which touches Phrygia. There, they say, one of those who had been 'converted' to the [Christian] Faith but recently (a person by the name of Montanus), ...was carried away in spirit.... Suddenly being seized with a kind of frenzy and ecstasy, he raved and began to speak and to utter strange things....

"Among those who were present on that occasion and heard those spurious utterances, there were some who...rebuked him as one frenzied and under the power of demons and possessed by the spirit of delusion and agitating the multitude -- and debarred him from speaking any more. For they were mindful of the Lord's...threatening, whereby He warned them to be on their guard vigilantly against the coming of the false-prophets....

"He [Montanus] stirred up two others also, women, and filled them with the spurious spirit. So that they too spoke in a frenzy and unseasonably, and in a strange manner." They too spoke "like the person [Montanus] already mentioned -- while the [spurious] spirit called them 'happy' -- while they 'rejoiced.'" 'Happy clappies' of Modern Neo-Pentecostalism -- here we come!

Asterius then went on: "They [the Montanists] stigmatized us as 'slayers of the Prophets' because we did not receive their LOQUACIOUS [self-styled] 'prophets'.... Tell us, O friends, whether there is anyone among those who began to speak from [the time of] Montanus and the women onward -- that was persecuted by the Jews, or put to death by the wicked? There is not one....

"It is indeed by another kind of death that Montanus and Maximilla are said to have met their end. For the report is, that by the instigation of that maddening spirit, both of them hung themselves....

"Theodotus -- that astonishing person who was, so to speak, **the first procurator of their so-called 'prophecy'**" -- added Asterius -- "fell into spurious ecstasies and gave himself wholly over to the spirit of delusion [and] was at last tossed by him [the 'spirit of delusion'] into the air, and met his end miserably.... Montanus, and Theodotus, and the women mentioned above -- perished."

Asterius ended:<sup>1281</sup> "Whenever those who have been called to martyrdom for the true faith by the Church, happen to fall in with any of these so-called 'martyrs' of the Phrygian heresy -- they always separate from them.... Because they do not choose to give their assent to the spirit of Montanus and the women....

"I found these things in a certain writing of theirs [the Montanists], directed against the writings of our brother Alcibiades -- in which he [the latter] proves the impropriety of a Prophet's speaking in ecstasy.... The false-prophet FALLS into a spurious ecstasy."

It is truly a tragedy that Asterius's three books against the heresy of Montanism have been lost. If preserved, they would no doubt have proved to have been of great value in combatting the errors of Neo-Pentecostalism today. Yet even from the extant fragments thereof which are still available, it is clear that he rightly regarded their frenzied utterances not as the 'wonders' they were claimed to be -- but instead as thoroughly false and spurious.

### **364. Pseudo-miracles of Pagans and Syncretists refuted by the A.D. 240 Origen**

The A.D. 240 Origen wrote specifically against the 'prophetesses' of the Pagans, and of those who would syncretize unbiblical Paganism with Biblical Christianity.<sup>1282</sup> "It is not the part of a divine spirit to drive the proph-et[ess] into such a state of ecstasy and madness that she loses control of herself.... For he who is under the influence of the Divine Spirit, ought to be the first to receive the beneficial effects.... When a person is in close intercourse with the Deity, that should be the time of clearest perception.

"Hebrew Prophets [all]...became clearer in mind.... Never have any of those [such as the pseudo-miraculous Montanists] who have not embraced our [Orthodox-Christian] Faith, done anything approaching what was done by the Ancient Prophets....

"Since the coming of Christ, no Prophets have arisen.... [The 117-180 A.D. Pagan Philosopher] Celsus is not to be believed when he says he has heard such men prophecy" -- such as are "fanatical and utterly unintelligible." For "no Prophets...have appeared in the time of Celsus"<sup>1283</sup> -- only pseudo-prophets like Montanus!

This Celsus had insisted that "the priests of the heathen gods produce many...clear and convincing...wonders performed by demons." Origen did not disagree with Celsus that such phenomena were indeed supernatural. But Origen rightly denied that such phenomena were indeed miracles. Instead, he simply observed:<sup>1284</sup> "Those who carefully study the prophecies [recorded in Holy Scripture]...will find them such as to convince the intelligent and sincere reader that the Spirit of God was in those men -- and that with their writings there is nothing for one moment to be compared to all the works of demons, responses of oracles, or sayings of soothsayers."

Origen referred to the false healings effected by the Pagans in his own day. Thus:<sup>1285</sup> "It is said of Aesculapius [the pagan healer] that a great multitude both of Greeks and Barbarians acknowledge that they have frequently seen and still see no mere phantom, but Aesculapius himself healing and doing good and foretelling the future." Yet to "see"[?] such, is to mis-believe!

The learned Church Father of Caesarea was particularly critical of the ecstatic oracle at Delphi -- which indeed seems to have influenced both the Pre-Christian Corinthians as well as the post-apostolic Montanists. There, originally, it was the 'spirit of a snake' or 'python' that was imagined to be speaking through the oracles of the false-prophetess at Delphi whenever she herself spoke while sitting on her tripod.

So too, in Acts 16:16f, one reads of a young woman who had a "*pneuma puthoona*" alias a 'python spirit.' Accordingly, she too was deemed to have been "possessed with a spirit of divination" (*sic*). When absorbed into what claimed to be Christianity, it resulted in Montanism.

As Origen observed:<sup>1286</sup> "It is said of the Pythian priestess, whose oracle [at Delphi] seems to have been the most celebrated, that when she sat down at the mouth of the Castalian cave, the 'prophetic spirit' of Apollo entered her private parts. And when she was filled with it, she gave utterance to responses which are regarded with awe as 'divine truth'....

"The Pythian 'priestess' is beside herself, when she prophesies. What spirit must that be, which fills her mind and clouds her judgment with darkness -- unless it be of the same order with those **demons**?" Thus Origen in his great work *Against Celsus*. Yet even the Pagan Celsus himself had observed<sup>1287</sup> in the middle of the second century A.D., that the various "priests of the heathen gods produce many [things] that are clear and convincing -- partly from wonders performed by demons, and partly from the answers given by oracles and various other modes of divination" or augury alias paganistic soothsaying.

### **365. Pseudo-miracle of the dove settling on the head of the A.D. 240 Fabian**

A particularly interesting example of a story only later alleged to be a miracle, regards a matter said to have occurred around A.D. 240 -- *viz.* just before Fabian was installed as the new ecclesiastical Overseer or Bishop of Rome right after the death of his predecessor Anterus. The earliest and indeed also the only<sup>1288</sup> extant source at all in the Early Church for this tall story, is an account given more than eighty years later by Eusebius.<sup>1289</sup>

Yet not only was the A.D. 324 Eusebius not an eye-witness. Also, even he told the story only many decades<sup>1290</sup> after the alleged event. Nay more, even the very way he thus belatedly told the tale -- suggests some scepticism even on his own part. For he introduced his account with the very careful words: "They say" *etc.*

Here, then, is the account of that alleged event ("They say"). It is related in the Early Church: by Eusebius alone; apparently with scepticism; and as something alleged to have occurred 83 years earlier in A.D. 240, at the end of the Roman bishopric of Anterus.

"After he had held the office for a month, Fabian succeeded him. They say[!]<sup>1291</sup> that Fabian, having come after the death of Anterus with others from the country, was staying at Rome.... While there, he was chosen to the office -- through a most wonderful manifestation of divine and heavenly grace. For when all the brethren had assembled to select by vote him who should succeed to the episcopate of the church -- several renowned and honourable men were in the minds of many. But Fabian, although present, was in the mind of none.

"But they relate[!] that suddenly a dove, flying down, alighted on his head -- resembling the descent of the Holy Spirit on the Saviour in the form of a dove. Thereupon all the people, as if moved by one Divine Spirit, with all eagerness and unanimity cried out that he was worthy -- and without delay they took him and placed him upon the episcopal seat."

Note here that Eusebius is not claiming the alleged event actually took place, but only that it was so reported to him more than eight decades later ("they say" and "they relate"). Note further that Eusebius does **not** say that **Fabian's contemporaries** 'sai-d' and 'relate-d' [past tense] the event of the alleged descent of the dove. Eusebius simply wrote that **his contemporaries** [viz. those of Eusebius] so told **him** -- "they say" and "they relate" (present tense).

Nor does Eusebius -- our only relevant written source about this alleged happening -- ever claim that the alleged event was miraculous. Indeed, he does not even claim that there were eye-witnesses of the alleged event when it allegedly occurred. Nor does he claim that any who lived contemporaneously to the alleged event, themselves considered the alleged event to have been a miracle or even to have occurred.

But what if the alleged event involving a dove settling on the head of Fabian right before his election as the new bishop for Rome, actually did occur? For it is certainly true that the Papal Church now claims that Fabian was its 21st "Sovereign Pontiff" -- and that "at his election a dove rested on his head."<sup>1292</sup> What, then, if the latter statement were a historical fact?

Well, it still would not establish the occurrence of a true miracle! Instead, it would only establish the occurrence of an event. And that event could then have been a somewhat infrequent yet still insignificant natural phenomenon. Or alternatively, it could have been a lying-wonder precisely within the very citadel of the later Antichrist -- in partial fulfilment of the Pauline prediction in Second Thessalonians 2:3-9 that the man of sin would sit in the very temple of God claiming divine authority, and there performing pseudo-miracles or "lying-wonders."

### **366. Pseudo-miracles of Montanism refuted by the A.D. 250 Cyprian of Carthage**

Around 250 A.D., Cyprian of Carthage<sup>1293</sup> severely condemned Montanism. This is remarkable, in that precisely Carthage was one of the strongholds of the Montanists. It would seem they had produced bitter fruit there too. For in his *Epistles*, Cyprian insisted:<sup>1294</sup> "They who are called Cataphrygians, and endeavour to claim to themselves new 'prophecies' -- can have neither the Father nor the Son nor the Holy Spirit.

"If we ask regarding them what Christ they announced -- they will reply that they preach Him Who sent the Spirit that speaks by Montanus and Prisca [alias Priscilla]. And in this, when we observe that there has been not the spirit of truth but of error -- we know that they who maintain their false-propheying against the faith of Christ, cannot have Christ....

"I wish to relate to you some facts concerning a circumstance which occurred among us pertaining to this very matter. About twenty-two years ago, in the times after the [Pagan Roman] Emperor Alexander..., there suddenly arose among us a certain woman who in a state of ecstasy announced herself as a 'prophetess' -- and acted **AS IF filled with the Holy Ghost**....

"She was so moved by the impetus of the principal demons -- that for a long time she made the brotherhood anxious, and deceived it, accomplishing certain 'WONDERFUL' and 'portentous' things... A wicked spirit... would also make that woman walk in the keen winter with bare feet over frozen snow, and not to be troubled or hurt in any degree by that walking. Moreover, she would SAY that she was hurrying to Judea and to Jerusalem."

To Cyprian, then, Montanism was phoney and demonic. For there were in fact no 'new prophecies' at all.

### **367. Even Novatian did not maintain that all the *charismata* still obtained**

During the A.D. 249-50 Anti-Christian persecutions by the Pagan Roman Emperor Decius, many had apostasized from the Christian Church. Thereafter, when Fabian's successor Cornelius was appointed Bishop of Rome<sup>1295</sup> in A.D. 251, one Novatian joined forces with those who demanded that those who had fallen away during the just-ended time of tribulation not be permitted back into the Church.<sup>1296</sup>

It seems Novatian believed that, if those persecutees had only exercised a stronger faith in the power of God even by extraordinary means to keep them from falling, they would not have done so. For Novatian strongly believed in the ongoing occurrence of many extraordinary *charismata* -- especially after he and his supporters left the Mainline Church and schismatically established their own sect.

As one solidly committed to upholding the Ontological Trinity, Novatian did not share the perception of the earlier Montanists that Montanus himself might have been the Holy Spirit. Again unlike Montanus, the more-orthodox Novatian did not assert that all of the Biblical *charismata* were permanent.

Indeed, Novatian freely admitted that "in the Spirit, there are different kinds of offices -- because in the TIMES there is a **DIFFERENT ORDER** of occasions." For "the Spirit keeps on distributing His offices according to the TIMES and the **OCCASIONS** and impulses of things."<sup>1297</sup>

Nevertheless, Novatian did believe that God does give very "extraordinary means" to preserve His children whenever they are persecuted. The Mainline Church, however, disagreed. So he left her.

### **368. Pseudo-miracles of Montanism refuted by the A.D. 298 Arnobius of Africa**

The North African Church Father Arnobius wrote around 298 A.D.<sup>1298</sup> He traced the Cataphrygian heresy of Montanism back to the pagan religion of the mother-goddess Cybele.

In his work *Against the Heathen*,<sup>1299</sup> Arnobius strongly condemned the worship of the 'Corybantes' and the 'great mother of the gods' -- which worship, he said, came from Phoenicia

by way of Phrygia into Carthage in Africa. First Kings 18:19f cf. Revelation 2:12-14 & 2:14-21. Thus the very word 'A-fri-ca' is derived from 'A-Phry-gia' (meaning: 'from Phrygia').

Wrote Arnobius:<sup>1300</sup> "Did you not begin...to worship the 'Phrygian mother' with remarkable honours? She, it is said, was first set up as a goddess by Midas or Dardanus -- when Hannibal, the Carthaginian, was plundering Italy" in B.C. 218.

Before that, the Carthaginians had come to Africa from Phrygia. And the Phrygians in turn had come to Phrygia from Phoenicia, where Jezebel had served Baal and Astarte ecstatically. See: First Kings 16:31-33 & 18:19-28 and Matthew 6:7.

"Within...Phrygia," continued Arnobius,<sup>1301</sup> "there is a rock of unheard-of wildness in every respect, the name of which is Agdus." It was believed that Themis by her oracle had enjoined that a stone be taken from it, and fashioned into the 'Great Mother' goddess Cybele.

"By Jupiter the king of the gods, she was then believed to have been "assailed with lewd desires" on the rock Agdus. "This the rock received. Then, with many 'groanings,' Acdestis [Agdestis] was born...from his mother rock" Agdus. "In him there had been resistless might and a fierceness of disposition beyond control, a lust made furious and derived from both sexes."<sup>1302</sup>

This birth and behaviour of the Phrygian god Agdestis from the Cybele-rock Agdus in Phrygia, was regularly recelebrated by the Phrygians. In so doing, the devotees of "Acdestis [were] bursting with rage...and frenzied madness."<sup>1303</sup>

Hear Arnobius's graphic account<sup>1304</sup> of this: "The Phrygians shriek aloud -- panic-stricken at the appearance of the gods. A daughter of adulterous Gallus cuts off her breasts.

"Attis snatches the pipe borne by him who was goading them to frenzy.... He too, now filled with furious passion -- raving frantically and tossed about -- throws himself down at last." Cf. First Kings 18:19 & 18:28 and Matthew 6:7 with Revelation 2:20.

The rites included a "seeming frenzy; and the loss of your senses.... Let the rites of the Corybantes," insisted Arnobius of North Africa, "be consigned to oblivion!"<sup>1305</sup>

### **369. Pseudo-miracles of magicians refuted by the A.D. 310 Lactantius**

In the fourth century, the Montanist heresy was stoutly opposed by very many Church Fathers. Such included: Lactantius;<sup>1306</sup> Eusebius;<sup>1307</sup> Athanasius;<sup>1308</sup> Cyril;<sup>1309</sup> Didymus;<sup>1310</sup> Gregory Nazianzen;<sup>1311</sup> Basil;<sup>1312</sup> and Jerome.<sup>1313</sup>

The A.D. 310 Church Father Lactantius was taught in North Africa, by the Anti-Montanist Arnobius. Himself later to become the mentor of the children of the first Christian Emperor Constantine the Great, Lactantius wrote<sup>1314</sup> that "the magicians and those whom the people truly call enchanters...[are] impure and wandering spirits...[who] interweave and

mingle false things with true.... They especially deceive in the case of oracles, the juggleries of which the profane cannot distinguish from the truth....

"All these things are deceits.... Either by prodigies or dreams or oracles, they promise that they will bring it to pass.... These are the delusions of those who, concealing themselves under the names of the dead, lay snares for the living....

"By this subtilty, and by these arts -- they have caused the knowledge of the true and only God to fail.... Why, then, does God permit these things to be done, and not apply a remedy to such disastrous errors? So that evils may be at variance with good; so that vices may be opposed to virtues; [and] so that He may have some whom He may punish, and others whom He may honour!"

### **370. Pseudo-miracles of Montanism refuted by the A.D. 324 Eusebius -- I**

The famous A.D. 324 Church Father Eusebius related the historical development and teachings of the false prophecies and pseudo-miracles of Montanism in some considerable detail. Here, we give merely a summary of his account.

Stated Eusebius<sup>1315</sup> of Satan: "The enemy of God's Church, who is emphatically a hater of good and a lover of evil and leaves untried no manner of craft against men, was again active in causing strange heresies to spring up against the Church. For some person, like venomous reptiles, crawled over Asia and Phrygia -- boasting that Montanus was the Paraclete and the women that followed him, Priscilla and Maximilla, were 'prophetesses' of Montanus."

Eusebius described the opposition to Montanism (and its so-called 'miracles') by the Orthodox-Christian Theologian Miltiades launched around 169 to 176 A.D.<sup>1316</sup> This Anti-Montanistic Miltiades must not to be confused with the then-contemporary Montanist of the same name.

The Orthodox-Christian Anti-Montanist Miltiades, observed Eusebius,<sup>1317</sup> "wrote a certain book against the above-mentioned heresy" of Montanism. Indeed, "he shows that a 'prophet' ought not to speak in ecstasy."

On the other hand, added Eusebius by way of marked contrast, "the false-prophet falls into ecstasy -- in which he is without shame or fear. Beginning with purposed ignorance, he [then] passes on...to involuntary madness of soul."

Yet those Montanists -- observed Eusebius -- "cannot show that [even] one of the Old [Testament] or one of the New [Testament] Prophets was thus 'carried away in spirit.'" Quite the contrary. Daniel 2:24*f cf.* First Corinthians 14:32 *etc.*

Eusebius also wrote much about the 175 A.D.<sup>1318</sup> Orthodox-Christian and Anti-Montanist Apolinarius of Hierapolis. Declared Eusebius:<sup>1319</sup> "A number of works of Apolinarius have been preserved" -- especially his discourse addressed to the Roman Emperor Marcus Aurelius.<sup>1320</sup>



These works of Apolinarius, explained Eusebius,<sup>1321</sup> included "those which he subsequently wrote against the heresy of the Phrygians, which not long afterwards came out with its innovations.... But at that time [it] was, as it were, in its incipiency -- since Montanus with his false-prophetesses was then laying the foundations of his error."

Eusebius went on<sup>1322</sup> to record that "against the so-called 'Phrygian heresy,' the Power Which always contends for the truth raised up a strong and invincible weapon -- Apolinarius of Hierapolis." With him were also "many other men of ability," one of whom wrote "a treatise against the heresy...to refute the falsehood" which he found "in Galatia."

He found "the Church there greatly agitated by this novelty -- not 'prophecy' as they [the Montanists] call it, but rather false-prophecy.... The Presbyters in the place...requested us to leave a record of what had been said against the [Montanistic] oppressors of the truth."

Eusebius quoted from Apolinarius to the effect that the incoherent and ecstatic Montanus "became beside himself. Being suddenly in a sort of frenzy and ecstasy, he raved and began to babble and utter strange things....

"Some of those who HEARD his spurious utterances at that time, were indignant.... They rebuked him as one that was possessed and under the control of a demon and led by a deceitful spirit....

"Others, imagining themselves possessed of the Holy Spirit and of a prophetic gifts, were elated and not a little puffed up.... They challenged the mad and insidious and seducing spirit and were cheated and deceived by him....

"The devil...secretly excited and inflamed their understanding which had already become estranged from the True Father.... He stirred up besides two women, and filled them with the false spirit, so that they talked wildly and unreasonably and strangely....

"The arrogant spirit taught them to revile the entire Church Universal under Heaven -- because the spirit of [their Montanistic] false-prophecy received neither honour from it nor entrance into it. For the faithful in Asia met often in many places...to consider this matter, and examined the novel utterances and pronounced them profane, and rejected the heresy.... Thus these persons were expelled from the Church and debarred from communion.

"Having related these things at the outset and [having] continued the refutation of their delusion through his entire work, in the second book he [Apolinarius] speaks as follows of their end.... [Said Apolinarius:] 'They called us "slayers of the Prophets" -- **because** we did not receive **their** loquacious 'prophets'....

"Montanus and Maximilla..., incited by the spirit of frenzy..., hung themselves.... The 'First Steward'...of their so-called 'prophecy' -- one Theodotus -- who...fell into trances and entrusted himself to the deceitful spirit -- was pitched like a quoit, and died miserably.... In such a manner...Montanus and Theodotus and the above-mentioned women died....

"He [Apolinarius] says again...[and] writes as follows: 'And let not the spirit...say through Maximilla, "I am driven away from the sheep like a wolf! I am not a wolf! I am word and spirit and power!" But let him [the evil spirit] show clearly, and prove the power.... Let him compel those to confess him, who were then present for the purpose of proving and reasoning with the talkative spirit....[and] the false and seductive spirit'...."

"Again in the same work, after saying other things in refutation of the false-prophecies of Maximilla, he indicates the time when he wrote these accounts and mentioned her predictions in which she prophesied wars and anarchy. Their falsehood he censures in the following manner:

"And has not this been shown clearly to be false? For it is today more than thirteen years since the woman died, and there has been neither a partial nor general war in the world; but rather, through the mercy of God, continued peace even to the Christians!"

### **371. Pseudo-miracles of Montanism refuted by the A.D. 324 Eusebius -- II**

Apolinarius also "mentions a writer, Miltiades, stating that he [that Anti-Montanist Miltiades] also wrote a certain book against the...[Montanistic] heresy. After quoting some of their words, he adds: 'Having found these things in a certain work of theirs in opposition to the work of the [Anti-Montanistic] brother Alcibiades in which he shows that a Prophet ought not to speak in ecstasy, I made an abridgment...."

"But the false-prophet falls into an ecstasy.... Beginning with purposed ignorance, he passes on...to involuntary madness of soul. They cannot show that one of the old or one of the new Prophets was thus carried away in spirit.... If...as they [the Montanists] assert, the women with Montanus received the prophetic gift -- let them [the later Montanists] show who among them received it!"

Eusebius related<sup>1323</sup> that it was only toward the end of the second century that "the followers of Montanus -- Alcibiades and Theodotus in Phrygia -- were now first giving wide circulation to their assumptions regarding prophecy." This occurred in 175.

"As dissension arose concerning them -- the brethren in Gaul set forth their own prudent and most orthodox judgment in the matter, and published also several epistles from the witnesses that had been put to death among them. These they sent, while they were still in prison, to the brethren throughout Asia and Phrygia -- and also to Eleutherus who was then Bishop of Rome -- negotiating for the peace of the churches.

The Gauls also sent their own Irenaeus to Rome in 178 A.D., in order to oppose the Montanists even there.<sup>1324</sup> Irenaeus's Anti-Montanistic views are well-known,<sup>1325</sup> and Eusebius tells us that "Irenaeus wrote several letters against those who were disturbing the sound ordinance of the Church at Rome. One of them [On Schism] was to Blastus; another [was] to Florinus."<sup>1326</sup>

Eusebius has also told us<sup>1327</sup> that "Priscilla and Maximilla were 'prophetesses' of Montanus. Others, of whom Florinus was chief, flourished at Rome. He fell from the Presbyterate of the Church. And Blastus was involved in a similar fall. They also drew away many of the Church to their opinion, each striving to introduce his own innovations."

Apparently between A.D. 180 and 190, resumed Eusebius,<sup>1328</sup> "Rhodo, a native of Asia [Minor] -- who had been instructed, as he himself states, by Tatian" -- wrote "several books...against the heresy" of Montanism. Jerome later stated that Rhodo wrote a notable work *Against the Phrygians*, and condemned the Montanists when writing against Montanus and Prisca [alias Priscilla] and Maximilla in his book "to Miltiades [the Anti-Montanist] -- who also [himself] wrote against the same heretics."<sup>1329</sup>

### **372. Pseudo-miracles of Montanism refuted by the A.D. 324 Eusebius -- III**

Also Apollonius of Ephesus strongly opposed Montanism around 190 A.D.<sup>1330</sup> As Eusebius remarked:<sup>1331</sup> "As the so-called 'Phrygian heresy' was still flourishing in Phrygia in his time, Apollonius...undertook its refutation and wrote a special work against it, correcting in detail the false-prophecies current among them, and reproving the life of the founders of the heresy."

"But hear his own words respecting Montanus: 'His actions and his teaching show who this new teacher is. This is he who taught the dissolution of marriage'...; who named Pepuza and Tymion, small towns in Phrygia, "Jerusalem" (wishing to gather people to them)...; who appointed collectors of money [or 'love-gifts']; who contributed the receiving of 'gifts' under the name of 'offerings'; [and] who provided salaries[!] for those who preached his doctrine -- [so] that its teaching might prevail through gluttony.'

"He [Apollonius] writes thus concerning Montanus.... A little farther on, he writes as follows concerning his [Montanus's] 'prophetesses' [*sic*]: 'We show that these first "prophetesses" [of Montanism] themselves -- as soon as they were "filled with the spirit" [*sic*] -- abandoned their husbands. How falsely, therefore, do those speak who call Prisca [alias the false-prophetess Priscilla] a "virgin"....

"Again, a little farther on, he [Apollonius] speaks thus concerning one of their [the Montanists] 'confessors': 'So also Themiso...wrote a certain general epistle to instruct those whose faith was better than his own, [in which epistle he was] contending for words of empty sound'....

"This same Apollonius states...that at the time of his writing, it was the fortieth year since Montanus had begun his pretended prophecy. And he says also that [the Orthodox-Christian] Zoticus..., when Maximilla was pretending to prophesy in Pepuza, resisted her and endeavoured to refute the spirit that was working in her."

Around 192 A.D.,<sup>1332</sup> Serapion strongly opposed Montanism. Explained Eusebius:<sup>1323</sup> "Serapion...Overseer of Antioch mentions the works of Apolinarius [of Hierapolis], against the above-mentioned heresy [of Montanism]. And he [Serapion] alludes to him [Montanus] -- in a private letter to Caricus and Pontius, in which he himself exposes the same heresy."

In that private letter, Serapion then added a few more relevant words. For there he stated: 'That you may see that the doings of this lying band of the new "prophecy" so-called are an abomination to all the brotherhood throughout the world, I have sent you writings of the most blessed Claudius Apolinarius, Bishop of Hierapolis in Asia [Minor].'

"In the same letter of Serapion, the signatures of several Overseers are found. One of whom subscribed himself as follows...'Aelius Publius Julius, Bishop of Debelum, a colony of Thrace. As God liveth in the Heavens, the blessed Sotas in Ancialus desired to cast the demon out of Priscilla" the Montanist.

According to Rev. Professor Dr. A.C. McGiffert,<sup>1334</sup> Proclus probably introduced Montanism into Rome at the beginning of the third century. He did not hesitate to bend the Scriptures to further his own brand of Montanism. Very soon, his followers were called 'Cataproclans' -- just as the Earlier Montanists had been called 'Cataphrygians.'

"Proclus," explained Eusebius,<sup>1335</sup> "contended for the Phrygian heresy." Hence Eusebius observed:<sup>1336</sup> "We have thus set forth in these pages what has come to our knowledge concerning **the Apostles themselves and the apostolic age**, and concerning **the sacred writings** which they have left us -- as well as concerning...those [Montanistic opinions and unsacred writings] that are **altogether rejected** and are **out of harmony with apostolic orthodoxy**."

Explained Eusebius:<sup>1337</sup> "Proclus...speaks, concerning the death of Philip and his daughters [*cf.* Acts 21:8*f*], as follows: 'After him, there were four prophetesses, the daughters of Philip, at Hierapolis in Asia [Minor]. Their tomb is there [in Phrygia], and the tomb of their father [*cf.* Acts 8:5-13].'

"Such is his [Proclus's] statement. But Luke in the Acts of the Apostles, mentions the daughters of Philip who were at that time at Caesarea in Judea with their father [Acts 21:8 *cf.* 8:40 *etc.*]."

Here, the Orthodox-Christianity of the **Judean Apostles** is seen to be **strongly at variance** with the **heretical syncretism** of the **Phrygian Montanists** a century later. Too, it is evident from the Orthodox-Christian Presbyter Caius's *Muratorian Canon* itself,<sup>1338</sup> that Montanistic claims<sup>1339</sup> as to ongoing revelations -- had caused the Orthodox-Christian Church to react. This it did, by then definitively **recognizing** the previously-established **Apostolic Canon of the Holy Scriptures**.

As Eusebius explained,<sup>1340</sup> Proclus was opposed strongly by Caius. "There has reached us also," said Eusebius, "a dialogue of Caius...with Proclus, who contended for the Phrygian heresy. This was held at Rome under Zephyrinus."

Eusebius also quoted at length (and approvingly) from a friend of the A.D. 175 A.D. Anti-Montanist Asterius Urbanus.<sup>1341</sup> According to him, the Montanistic 'prophetess' Maximilla had herself said: "I am driven away like a wolf from the sheep.... I am word and spirit and power!" Eusebius then added<sup>1342</sup> that the Montanistic 'spirit of Maximilla' referred to by Asterius Urbanus,<sup>1343</sup> was a "talkative spirit." Neo-Pentecostalism, here we come!

Then, explained Eusebius,<sup>1344</sup> "in the same work -- after saying other things in refutation of the false 'prophecies' of Maximilla" -- Asterius Urbanus "mentions her 'predictions' in which she 'prophesied' [**imminent**] wars and anarchy." Yet those 'prophecies' too proved to be altogether false! This clearly revealed the Montanist Maximilla to be a false-prophetess worthy to be **put to death**. Cf. Deuteronomy 13:1-9 & 18:20-22 with Second Peter 2:1-22 & Revelation 2:20f.

### **373. Pseudo-miracles of Montanism refuted by the A.D. 330f Athanasius**

Athanasius condemned not just the Arians as heretics -- but also the Montanists, and particularly for their ecstasies. Regarding the latter, he had the following to say.

"While all of us are...called 'Christians' after Christ, Marcion broached a heresy.... Valentinus also.... And others, Cataphrygians from Phrygia; and from Novatus, Novatians.... Manichees and Phrygians..., nevertheless are heretics.... See to it, lest, being familiar with error -- you err in the trespass of the Phrygians who says that the Prophets and the other Ministers of the Word know neither what they do nor concerning what they announce!"<sup>1345</sup>

Elsewhere, Athanasius spoke<sup>1346</sup> of the Montanists as making a fresh beginning of Christianity. They were the first heretics who professed to prophesy, and to introduce a new or additional revelation.

Around 330 to 360 A.D., Athanasius explained<sup>1347</sup> regarding some of his own contemporary heretics: "They fall, before they know it, into the extravagances of the Phrygians. With them they say, 'To us first was revealed!'; and 'The Christian Faith dates from us!' And as those [earlier heretics] inscribe it [their heresy] with the names of Maximilla and Montanus -- so do these [heretics contemporary to Athanasius, inscribe their own heresy] with 'Constantius'" or with the name of some or other leader who invented his own particular sect or heresy.

### **374. Cyril of Jerusalem abhorred Montanists and questioned their Christianity**

The A.D. 350 Cyril of Jerusalem abhorred the Montanists. He said<sup>1348</sup> in his *Catechetical Lectures*: "Abhor the Cataphrygians...[who followed the pronouncements of Montanus] and his two so-called 'prophetesses' Maximilla and Priscilla! For this **Montanus...was out of his mind**, and really mad.... He [was a] miserable man, and filled with all uncleanness and lasciviousness."

Just how unclean and indeed even evil Cyril considered Montanus to be -- boggles the mind. Almost incredibly, Cyril next alleged of Montanus himself that "he **took possession** of Pepuza, a very small hamlet of Phrygia, falsely naming it 'Jerusalem.' Then he cut the throats of wretched little children, and chopped them up into unholy food for the purpose of -- their so-called 'mysteries' [alias their pseudo-sacraments].

"This is why, till only recently, in time of persecution, we [Orthodox-Christians too] were suspected of doing this -- because these Montanists were called, falsely indeed, by the common name of 'Christians.' Yet he [Montanus] dared to call himself the Holy Ghost, filled as he was with all impiety and inhuman cruelty."

Let it not be thought that the above horrific claims of Cyril were simply the ravings of a vicious Anti-Montanist! For Cyril also bravely opposed the move of the Emperor Julian the Apostate to rebuild the Jewish Temple.

Though next banished, Cyril laboured to restore the *Nicene Creed*. And he lived on, later to be proclaimed by the 381-82 Synod of Jerusalem as one who had striven to preserve the true faith against Arianism.<sup>1349</sup>

### **375. Didymus the Blind: frantic Montanists were not cognizant like the Prophets**

One of the most gripping testimonies against false-miracles, is that given around A.D. 360 apparently by the *circa* 309-398 Theologian Didymus. Though permanently blinded ever since the age of four, Didymus nevertheless became so erudite that he was later appointed by the Great Athanasius himself to be Head of the Catechetical School at Alexandria -- where he taught the even more famous Jerome.

The major work of Didymus, was a book titled *On the Holy Spirit* -- translated into Latin by his pupil Jerome, who described his blind Teacher as still having "eyes like the spouse in the Song of Songs."<sup>1350</sup> Yet there is certainly no evidence that Didymus ever sought -- or received -- the restoration of his eyesight (either miraculously or medicinally).

In the famous work *Catena*, the 'blind' Didymus is reported to have said the following about the [pseudo-wonderworking] Montanists:<sup>1351</sup> "They have chosen to be disciples of frantic women. I mean they of Phrygia affirm that the Prophets, when [they were] possessed by the Holy Ghost, were not in a condition to be strictly cognizant of their own thoughts -- being borne away from themselves at the instant of 'prophesyings'.... They think to confirm their [own] error -- by this Scripture which says that Peter '*exestakenai*'" or 'fell into a daze.' Acts 10:10 *cf.* 10:45 ('*ekstasis*' and '*exestēsan*').

Continued the blind yet very erudite Theologian Didymus against the Montanists: "But let these silly ones, these indeed frantic persons, know that this ['*ekstasis*'] is a word of many significations. It denotes the amazement of wonder; and the being wrapt above sensible objects [and] led on to spiritual things; and the being beside one's self ('*parakoptein*').

"This is not to be said either of Peter, or of the Prophets. Nay Peter...was strictly cognizant -- so as to report what he had seen and heard [and said], and to be sensible about what the things shown symbolized [Acts 10:19f & 11:5f]. The same is to be said of all the Prophets -- that their consciousness kept pace with the things presented to their view." So, conscious cognition -- not mindless meanderings!

### **376. Gregory Nazianzen repudiated Montanism's spurious language and babblings**

Gregory Nazianzen of Constantinople around A.D. 370 proclaimed<sup>1352</sup> that the Spirit of God the Father and the Son is the "creating Power of every reasonable soul" (cf. Job 32:8). For that reason, Gregory strongly warned against un-reasonable and pseudo-charismatic Montanism. Said he:<sup>1353</sup> "The first wisdom, is to despise that 'wisdom' which consists of language and figures of speech and spurious and unnecessary embellishments."

Gregory repudiated the pagan roots of Montanism. Then he added:<sup>1354</sup> "Nor are we concerned with Phrygian mutilations and flutes and Corybantes, and all the ravings of men...consecrating people to the 'Mother of the gods' [Cybele], and being initiated into such ceremonies as befit the 'Mother of the gods' as these...or the babblings of the Dodonaean Oak, or the trickeries of the Delphian tripod, or the 'prophetic' draught of Castalia." Cf. First Corinthians 12:1-3f and Galatians 5:12-21.

The Corybantes were the Phrygian officers serving the goddess Cybele earlier worshipped by Jezebel's false-prophets ecstatically on Mt. Carmel -- who performed wild orgies at her worship. Galatians 5:12 -- "I would that those who trouble you, were even cut off!" -- is believed to be an allusion to this practice. It is condemned by Jerome, Ambrose, and Thomas Aquinas.<sup>1355</sup>

Accordingly, concluded Gregory Nazianzen<sup>1356</sup> regarding Montanism alias the great Cata-Phrygian heresy, the true flock of Christ's sheep "will flee...from Montanus's evil and feminine spirit." So too all the Post-Nicene Fathers --right down till the advent of modern Pentecostalism.

So Gregory reprehended the "spurious...embellishments" of "wisdom" and "language" of the Montanists. To him, these were the Phrygian "ravings" and "babblings" of "Montanus's evil and feminine spirit."

### **377. Basil the Great: Montanists in Pepuza are heretical and like madmen**

Basil of Caesarea stated:<sup>1357</sup> "Instances of heresy -- are those of...these Pepuzenes. For with them, there comes in at once their disagreement concerning the actual faith in God."

How different to the antics of the Montanists was the work of the Holy Spirit in the True Prophets! As Basil observed<sup>1358</sup> in his *Commentary on Isaiah*: "There are some who say that

they prophesy in a state of ecstasy, their human understanding being overshadowed and obscured by the Spirit.

"But this is irreconcilable with their boast of having the Divine Presence with them -- that it should disable the mind of him who is divinely inspired.... What probability is there that a man, from the influence of the Spirit of wisdom, should become like one who is mad -- and should, from the influence of the Spirit of knowledge, incur the suspension of his intellectual powers?"

Significantly, Basil wrote 'to the notables of Neocaesarea':<sup>1359</sup> "I have felt compelled to write to you..., so that you be on your guard against the mischief arising from bad teaching. If we may indeed liken pernicious teachings to poisonous drugs -- as your dream-tellers have it, these doctrines are hemlock and monkshood or any other [poisonous drug] deadly to man. It is these that destroy souls....

"Every dream is not a prophecy.... Says Zechariah [10:1f]: 'The Lord shall make bright clouds, and give them showers of rain.... For the idols have spoken vanity, and the diviners have told false dreams'.... Those who, as Isaiah [56:10] says, dream and love to sleep in their bed -- forget that an operation of error is sent to 'the children of disobedience' [cf. Ephesians 2:2].... There is a lying-spirit which arose in false-prophecies and deceived Ahab (First Kings 22:22). Knowing this, they ought not to have been so lifted up as to ascribe the gift of prophecy to themselves.... The Gospels need no dreams to add to their credit."

### **378. Hilary of Poitiers: any error falsifies what is claimed as 'prophecy'**

The A.D. 380 Hilary of Poitiers rightly understood the obvious. What made the True Prophets of the Old and the New Testaments precisely that -- True Prophets -- was the fact that while they were prophesying, they spoke only the truth: totally devoid of error.

This is what distinguished God's True Prophets from the false-prophets. False-prophets made, and still make, the same claim as did the True Prophets.

False-prophets -- while 'prophesying' -- would claim: "This is what the Lord says." Yet unlike the prophecies of the True Prophets, the 'prophecies' of the false-prophets contain some errors -- even in spite of also some truths in their messages.

In at least one very important respect, faithful Preachers are not like either True Prophets or false-prophets. For unlike True Prophets and unlike false-prophets, faithful Preachers do not claim to be infallible -- even while preaching. What they do claim, is that they are sincerely trying to explain what they believe the Lord has said in His holy and infallible written Word.

Faithful Preachers -- like True Prophets -- are not deceitful. However, false-prophets are deceitful -- and often also themselves deceived -- even in those cases where they may not be aware of it. This is so, because false-prophets such as the Montanists, were first deceived by Satan and/or at least by one of his demons even before and while they started to 'prophesy'



(sic). Thus, the Montanists were deceived -- and they in turn deceived also others -- while those Montanists perhaps sincerely but nevertheless falsely proclaimed, in the Name of the Lord, that Jesus would return to Phrygia by 200 A.D.

Hilary properly grasped the above-mentioned essential differences between True Prophets and false-prophets. "The spirits of the world," he explained as regards the false-prophets, "may speak what is good" -- but even then, they do so "deceitfully." Indeed, even in the midst of speaking that which is by and large good, they "introduce by stealth that which is evil" -- so that they may gain acceptance [of that evil] by those things that are good."<sup>1360</sup> On the other hand, "no error can be found in the Holy Spirit" -- nor in His True Prophets, while they were prophesying.

Yet, wrote Hilary: "The errors of heretics...force us to deal with...perilous heights.... There have risen many who have given to the plain words of Holy Writ some arbitrary interpretation of their own, instead of its true and only sense, and this in defiance of the clear meaning of words.... Since therefore they cannot make any change in the facts recorded, they bring novel principles and theories of man's device to bear upon them.... Thus do they destroy the consistency and completeness of the mystery of the faith.... I pass over the pitfalls of other heresies -- Valentinian, Marcionite, Manichee and the rest....

"It is obvious that these dissensions concerning the Faith, result from a distorted mind which twists the words of Scripture into conformity with its opinion -- instead of adjusting that opinion to the words of Scripture.... We have of necessity set these things forth with this object, that in whatever direction the deception of heretics betakes itself -- it might yet be kept in check by the boundaries and limits of the gospel truth.... But you, heretic, as you wildly rave and are driven about by the 'Spirit'[?!] of your deadly doctrine -- the Apostle [in the written Word] seizes and constrains."

As Rev. Professor Dr. William Sanday has observed:<sup>1361</sup> "The work by Tertullian in which the doctrine of the Spirit is most fully brought out...was written after his secession from the [Orthodox] Church.... Hilary...may have suspected that this teaching was the expression of his [Semi-]Montanism rather than a legitimate deduction from Scripture." This may have caused Hilary himself to "have been misled by over-caution" -- in his understandable reaction if not over-reaction to even Semi-Montanism.

### **379. Jerome of Bethlehem: "May Montanus and his raving madwomen perish!"**

In more than one of his famous *Prefaces*, Jerome of Bethlehem condemned ecstatic speech where the speaker quite literally did not know what he was talking about. Thus, of the True Prophet Nahum, Jerome once wrote:<sup>1362</sup> "He speaks not in ecstasy -- in the way in which Montanus, Priscilla and Maximilla do rave."

Jerome said<sup>1363</sup> of "Apollinarius Bishop of Hierapolis in Asia" who died before A.D. 180 -- that he "had authored a book *Against the Cataphrygians*." That book "had been written at the time when Montanus was making a beginning -- with Prisca and Maximilla."

Next, explained Jerome,<sup>1364</sup> "Irenaeus...wrote [around 180-190 A.D.] five books *Against Heresies* and...a book of *Various Treatises*." These were written "also to [and against] Blastus...[and further at least one against] and to Florinus" -- the Montanists.

Similarly, added Jerome,<sup>1365</sup> "Rhodo, a native of Asia, instructed in the Scriptures at Rome by Tatian..., published...a notable work *Against the Phrygians*." This was around 186 A.D.

Then, continued Jerome,<sup>1366</sup> there was -- around A.D. 180 to 190 -- the Anti-Montanist "Miltiades." Of him, "Rhodo gives an account -- in the work which he wrote against Montanus [and] Prisca and Maximilla." For this Rhodo "wrote a considerable volume against these same persons."

Jerome was lengthier in his description of the Anti-Montanist Apollonius. The latter flourished around 210 A.D.

"Apollonius," explained Jerome,<sup>1367</sup> was "an exceedingly talented man. He wrote a notable and lengthy volume -- against Montanus, Prisca, and Maximilla. There, he asserts that Montanus and his mad 'prophetesses' died by hanging -- and many other things."

Among such "many other things," continued Jerome, Apollonius asserted also the following concerning [the Montanists] Prisca and Maximilla: "If they denied that they have accepted gifts [or bribes] -- let them confess that those who do accept, are not Prophets (*cf.* Acts 8:18-20)! And I will prove, by a thousand witnesses, that they [the Montanists] have received gifts" or bribes. Yet still, "it is by other fruits that [true] Prophets are shown to be Prophets indeed."

"Tell me -- does a Prophet dye his hair (like Montanus)? Does a Prophet(ess) stain her eyelids with antimony" -- like the false-prophetesses Jezebel and Priscilla or Maximilla, *cf.* Second Kings 9:30? Is a Prophet adorned with fine garments and precious stones? Does a Prophet play with dice and tables? Does he accept usury? Let them [the Montanists] respond, whether this ought to be permitted, or not! It will be my task to prove that they [indeed] do these things."

Similarly, also "Serapion...wrote...on the heresy of Montanus." Indeed, explained Jerome,<sup>1368</sup> the Orthodox-Christian Serapion thus exposed "the madness of this false doctrine...of a 'new prophecy'...reprobated by all the World."

Jerome also referred to Caius or "Gaius Bishop of Rome" (till 217 A.D.). Caius, he pointed out,<sup>1369</sup> "delivered a very notable disputation *Against Proclus*, the follower of Montanus -- convicting him of temerity, in his defence of the 'new prophecy.'"

Jerome's A.D. 385 *Letter 41* is very important. There, he wrote the following to the Christian woman Marcella, who was right then being plagued by the Montanists.

"A certain devotee of Montanus has assailed you," Jerome told her,<sup>1370</sup> "with passages in which our Saviour promises that He will go to the Father and that He will send the Paraclete

(John 14:28 & 15:26)." That, claimed the Montanists, suggested a series of comings of the Paraclete -- including a coming also to Montanus and his 'prophetesses.'

To this, Jerome replied: "The Acts of the Apostles inform us both for what time the promises were made, and at what time they were actually fulfilled. Ten days had elapsed...from the Lord's ascension...when the Holy Spirit came down and the tongues...were cloven so that each spoke every language (Acts 2:14-18).... If, then, the Apostle Peter...said that the prophecy and promise of the Lord were then and there fulfilled -- how can we claim another fulfilment for ourselves?

"If the Montanists reply that Philip's four daughters prophesied at a later date (Acts 21:9); and that a Prophet is mentioned named Agabus (Acts 11:28 & 21:10f); and that in the imparting [to believers] of the Spirit, Prophets are spoken of as well as Apostles [and] Teachers and others [First Corinthians 12:28 cf. Ephesians 4:11]; and that Paul himself prophesied many things concerning heresies still future and the end of the world -- **we** [Orthodox-Christians] tell them [the heretical **Montanists**] that we...refuse to receive 'prophets' whose utterances fail to accord with the Scriptures Old and New....

"We differ from the Montanists regarding the rule of faith. We distinguish the Father, the Son, and the Holy Spirit.... They put the 'patriarchs' of Pepuza in Phrygia.... I must confute the open blasphemy of men who say [dispensationistically] that God first determined in the Old Testament to save the world by Moses and the Prophets -- but that, finding Himself unable to fulfil His purpose, He took to Himself a body of the Virgin and...last of all descended by the Holy Spirit upon Montanus and those demented women Prisca and Maximilla.... To expose the infidelity of the Montanists, is to triumph over it."

Finally, as Jerome pointed out also in other writings:<sup>1371</sup>: "Montanus, that mouthpiece of an unclean spirit, used two rich and high-born ladies -- Prisca and Maximilla -- first to bribe and then to pervert many churches. Heretics maintain that the Paraclete came into Montanus.... May Montanus and his madwomen perish!"

### **380. Professor Samuel Angus on the fourth-century romanization of Christianity**

During the fourth century A.D., when Rome was christianized -- Christianity rapidly started becoming romanized. As the Antiquarian Rev. Professor Dr. Samuel Angus has argued:<sup>1372</sup> "The empire was partially christianized and the Church partially paganized...after Constantine.... In the final conflict of Paganism and Christianity, a conflict which was not considered irreconcilable with a liberal assimilation of phases of Paganism, magic secured such a hold in ecclesiastical Christianity as was not relaxed for centuries."

Thus, thenceforth, and until the Protestant Reformation -- Angus went on -- "the 'miracles' of the officials of the Church must not be less impressive than those of the magic [of pagan Ancient Greece]." Only in that way could Mediaeval Christianity be made more attractive than resilient Paganism.

"Christianity was carried into the wider world, in which 'baptism' was an initiatory and immortality-bestowing rite in the ubiquitous [paganistic] 'Mysteries'.... This process of the interpretation of the rite had set in, which was to receive its full sacramentarian-magical expression in the syncretism of the third to fifth centuries.... The rise of officialdom and formalism must be regarded as a contributory cause to the evolution of sacramentarianism....

"Not only were the [pagan] religions which were competing with Christianity for [the control of] Graeco-Roman civilization intensely sacerdotal and scrupulously sacramentarian and insistent on a *disciplina arcani*.... Through Constantine's edict and the persecuting enactments of his successors -- the whole sacerdotal system of the previous state religion of Rome and of the most successful of the [Pagan-Greek] 'Mysteries' was taken over *en bloc* into the new state religion," *viz.* the syncretization of Christianity with Paganism.

In his chapter on *The Evolution of Magical-Sacramental Ideas and Usages*, Professor Angus rightly declared:<sup>1373</sup> "One fact should never be allowed to drop out of sight -- in considering the history of Christian sacramentarianism. While the Sacraments took their rise[!] within Jewish traditions and from Jewish cult rites, it was on Pagan soil and under Hellenistic traditions and mysticism that they acquired their premier place in the life of the Church" -- especially during the Early Middle Ages and beyond.

"Christianity developed into the 'Catholic Church' -- under the dominance of Gentile (Greek-Oriental) Christianity.... It was inevitable[?] that Hellenic religion should leave a deep impression upon earlier and later Christianity.... Hellenic converts became the pillars of the Church.... The sacramental meal of the 'Mysteries' had almost the vogue in popular religion [*viz.* Paganism], which the Eucharist enjoys today in [Roman and Greek] Catholic circles.... To hold sacraments as *opera operata* or as the means of salvation or the pre-condition for highest spiritual privileges, is to strengthen the ancient alliance between magic and religion -- without strengthening religion....

"The entry of magic into Christian ritual and its long and disastrous influence...was maintained in the Church's 'adoption' of demonology.... An 'order' of exorcists was appointed, and there stands in the Roman pontifical ritual today the Latin *formulae* of expulsion....

"Christianity yielded more and more to the unscientific outlook, and readily accepted current superstitions.... The general trend of the later Graeco-Roman world, Pagan and Christian, was toward the mediaeval mentality of credulity and emotion and the acceptance of authority -- and the substitution of 'miracle' for argument."

### **381. Pseudo-miracles in the apocryphal so-called *Acts of Peter and Andrew***

The above-mentioned syncretistic trend, would result in pseudo-miraculous monkish celibacy. We find a prime example of this in the approximately 400 A.D.<sup>1374</sup> apocryphal and indeed also pseudepigraphical and pseudo-miraculous so-called *Acts of Peter and Andrew*.

There, in a series of tall stories, it is claimed<sup>1375</sup> that "Andrew the Apostle of Christ went forth from the city of the man-eaters." Then he and the Apostle Peter and also others "went into the city of the barbarians...."

"Now there was a certain rich man in the city, by name Onesiphorus. He, having seen the miracles done by the Apostles, says to them: 'If I believe in your God -- can also I do a miracle like you?' Andrew says to him: 'If you will, forsake all that belongs to you, and your wife and your children, as we also have done -- then you too shall do miracles!'

"When Onesiphorus heard this, he was filled with rage, and...said to him: 'You are a sorcerer!'" Thereupon the Apostle Peter is alleged to have said to him: "'It is easier for a camel to go through the eye of a needle, than for a rich man to go into the Kingdom of Heaven.'"

To this statement, Onesiphorus is alleged to have given an incredible reply. For it is next narrated: "When Onesiphorus heard this, he was even more filled with rage and anger," saying: "If you will show me this miracle[], I will believe in your God.... But if not, you shall be punished!"

Thereupon, and still more incredibly, the pseudepigraphical and pseudo-miraculous book misnamed the *Acts of Peter and Andrew* continues: "The Saviour appeared.... And He says to them, 'Be courageous and do not tremble -- My chosen disciples! For I am with you always. Let the needle and camel be brought'...."

"Now there was a certain merchant in the city who had believed in the Lord.... He ran and searched for a needle with a big eye, to do a favour to the Apostles, When Peter learned of this, he said, 'My son, do not search for a big needle; for nothing is impossible with God! Rather bring us a small needle!'

"And after the needle had been brought...Peter looked up and saw a camel coming.... Then he fixed the needle in the ground, and cried out with a loud voice, saying, 'In the Name of Jesus Christ Who was crucified under Pontius Pilate -- I order you, O camel, to go through the eye of the needle!' Then the eye of the needle was opened like a gate, and the camel went through it, and all the multitude saw it. Then Peter says to the camel, 'Go again, back through the needle!' And the camel went through the second time" *etc.*

As Rev. Professor B.B. Warfield commented in his famous book *Counterfeit Miracles*:<sup>1376</sup> "Even this is not enough. Onesiphorus now provides a needle and a camel of his own, and sets a woman on the camel -- and the same thing is done" -- by Onesiphorus, or by the Apostles, or all?!

Asked Warfield: "Is not the conception here, mere magic? ... This aretalogist," alias the 'moral philosopher' so 'virtuously' fabricating all these tall stories, "is so zealous for the saving of rich men -- that he makes a camel actually pass repeatedly through the eye of the smallest needle that can be found, before our very eyes."

The above is but one example of many such monkish pseudo-miracles. In respect of this and other such examples, Warfield asked:<sup>1377</sup> "What are we to think of these 'miracles'? There is but one historical answer which can be given. They represent an infusion of heathen modes of thought into the Church....

"We must take our start from those Apocryphal 'Acts'" -- the many pseudepigraphical stories of the alleged doings of the Apostles and other apostolic-age Christians, in contrast to Luke's canonical book titled *The Acts of the Apostles*. "Once naturalized in the Church, these 'Christian wonder-tales' developed along the line of the Church's own development" especially during the Middle Ages.

"A new literature sprang up synchronously with monasticism.... The miraculous was in this literature as a matter of course.... The ever-swelling accounts of 'miracles' in that age of excited superstition, transferred themselves with immense facility....

"There is nothing too hard for the monkish legend. A veil of 'miracle' settles down over everything.... This great harvest of 'miracles' thus produced in Christian soil...in connection with the rise of the monastic movement, was a transplantation from Heathendom."

For a short time, however, such absurd pseudo-miraculous stories would still be resisted -- at the beginning of the Middle Ages. This was done by Chrysostom, Epiphanius and Augustine.

### **382. Chrysostom: the Pre-Christians at Corinth were ecstatic, deranged, demonic**

Around A.D. 400, on First Corinthians 12:1-2 the great John Chrysostom of Constantinople made very some searching observations.<sup>1378</sup> *Circa* A.D. 51*f*, Paul had reminded the Ex-Pagan Christians in Corinth: "You know that when you were Heathen -- you kept on being dragged away [or kept on being seduced] unto those dumb idols." Some 350 years later, Chrysostom commented that "there was also in the place [*viz.* Ancient Corinth] many 'soothsayers' [or false-prophets] -- for the city was more than usually addicted to Grecian customs" of grossly-pagan character.

Paul "means this: 'In the idol-temples...if any were at any time possessed by an unclean spirit and began to "soothsay"..., he was [being] dragged into chains by that spirit -- knowing nothing of the things he was uttering.' For it is peculiar to the "soothsayer" to be ecstatically "beside himself"<sup>1379</sup> -- "to be under compulsion; to be pushed; to be dragged; to be haled as a mad-man. Hear, for example, [the great] Plato saying thus: 'Even as...the [pagan] soothsayers say many...things, but know nothing of what they utter.'<sup>1380</sup>

Now the Pre-Christian ecstatic soothsayers at Corinth were quite similar to the 'Pythoness' -- alias the **oracular false-prophetess** at Delphi. "The Pythoness too," explained Chrysostom, "is said, being female, to sit at times astride upon the tripod of Apollo. Thus, the evil spirit -- entering from beneath, and entering the lower part of her body -- fills the woman with mad-ness.... These, then, and such things, Paul was bringing forward, when he said:

'You know that when you were Heathen, you were led astray to those dumb idols.'" First Corinthians 12:2.

Yet, stated Chrysostom, true "prophecy was exercised...with understanding -- and with entire freedom. Therefore, you see, the ['self-controlled' True Prophets] had power either to speak, or to refrain from speaking [cf. First Corinthians 14:29-33].... To cause distraction and madness and great darkness -- is the proper work of a demon.... This, then, is the first difference between a [demonic and extant] soothsayer and a [holy and extinct] Prophet!"

### **383. Epiphanius: Montanism was demonic, false, perturbed, furious, and deceitful**

In 367 A.D., Rev. Dr. Epiphanius, Presbyter of Salamis, was elected by the Overseers of the Christian Church in Cyprus to be their Moderator. He was a man of great orthodoxy, scholarship, and linguistic ability. In addition to his *Ancoratus* (a compendium of the doctrine and creeds of the Church), he also wrote a *Bible Encyclopaedia* -- and a book called *The Medicine Chest* (intended to heal those bitten by poisonous snakes alias heresies).<sup>1381</sup>

Before he died *circa* 403 A.D., Epiphanius championed the 'True Prophecy' of Biblical times (terminating at the end of the apostolic age) -- against later Montanism. Wrote Epiphanius in his work *Against the Montanistic Heresy*: "The Prophets spake with understanding, while uttering that to which they paid close attention."<sup>1382</sup> The Montanists did not.

Epiphanius further insisted in his very valuable work on (and against) *Heresies*,<sup>1383</sup> that the neo-pagan and uncomprehending ecstatic false-prophet Montanus and his successors only began "in the nineteenth year of Emperor Antoninus Pius" alias the year 156-57 A.D. During the interval of many decades between the completion of the Holy Bible and the advent of Montanism, nobody professing to be a Christian claimed to have witnessed a single ongoing miracle -- or to have believed that anybody anywhere on Earth then performed even one.

Epiphanius also referred<sup>1384</sup> to the Montanists' "heresy called 'Phrygian.'" He maintained that their "understanding departed from the right way [by]...following errant spirits and the doctrine of demons. 'For we,' they said, 'ought to receive the charismatic gifts'....

"However, the Apostle John warns us in his Epistles [First John 4:1 cf. 2:18f]: 'Test the spirits [to see] if they are from God'; and again: 'You have heard that antichrist comes; and the antichrists are already many. They went out from us; but they were not of us'.... Therefore, they are truly not from the flock of the saints. For from them [the saints], the authors...of error and of mythology [the Montanists themselves] have withdrawn in their own contentiousness. And they have grouped themselves together as a sect."

Continued Epiphanius:<sup>1385</sup> "Even from this particular [Montanistic] viewpoint, those who are being influenced are not able to maintain and to strengthen even their own contentious position. For if charismatic gifts are still to be received -- how is it that, [some time] after Montanus and Priscilla and Maximilla, they [the Montanists] have no further 'prophets'? Has the *charisma* then been exhausted?... Is grace seen to have been extinguished?" They are

"sent not by the Holy Spirit but by demons of error...to deceive their listeners...by lying...  
They err most vehemently....

"For whenever...a work was done by True Prophets and by instigation of **the True Spirit**, most holy men gave all their responses and oracles and all that they said, with a firm mind and with intelligence.... With a rational faith, they were filled by the Spirit Himself unto a common usefulness.... However, are not these [Montanists], instead -- those of whom the Lord spoke [at Matthew 7:13, warning]: 'Beware of false-prophets who will come to you in sheep's clothing, but who within are rapacious wolves?'"

Epiphanius went on:<sup>1386</sup> "The voice [of the True Prophet] is never indicated in a perturbed mind. Thus the holy Prophet Ezekiel [4:12f] responded not ecstatically...but with a still, robust spirit. Now these things were truly spoken by Prophets who stood firmly in the Holy Spirit, and who retained both their own mind as well as the faculty of teaching and discerning. For was Daniel [2:27f] himself not found to be full of all wisdom? And did his mind, when he solved Nebuchadnezzar's riddles, not seem to be comprehending clearly?"

However, as regards the Montanists: "These are to the contrary. They throw themselves into making 'predictions' which are never certain...[and they] do not speak intelligently. Instead -- their words are oblique and perplexing; and none of them are right."

A very good example of Epiphanius's last statement about the Montanists' "words" being "none of them...right" -- is seen in their clearly false prediction of Christ's return to Phrygia by 200 A.D.<sup>1387</sup> Explained the Montanistic 'prophetess' Prisca, alias Priscilla: "Christ in the form of a woman came to me...and revealed to me that this very place [Phrygia] is sacred -- and that here Jerusalem will descend from Heaven."<sup>1388</sup> Indeed, Priscilla even claimed to be among those non-carnal or 'spirit-ual' souls who "see visions" and "hear distinct voices" both "salutary and mysterious."<sup>1389</sup>

Epiphanius also cited<sup>1390</sup> a notorious statement indeed uttered by Montanus -- or perhaps we must rather say: by an evil spirit speaking through Montanus. For the statement was made by a very alien spirit within Montanus -- when the latter was in one of his trances.

Runs the statement: "Behold, man is like a harp; but I sweep over him like a plectrum! The man is 'asleep'; but I am awake! Behold, it is the Lord Who puts men's hearts outside of themselves (*Ho ek-stanōn*)" -- causing 'ec-stasy' -- "**and** Who gives [new] hearts to men" so that they **can** 'prophesy' *etc.*

These words of Montanus, Epiphanius went on, "are the words of a raging madman" (*ekstatikou rhēmata*) -- and they are not to be followed! For a different character is discerned in them -- than in the genuine words of the Holy Spirit Himself -- which words were seen and spoken formerly through the [True] Prophets....

"It is true, as the Montanists themselves point out, that Scripture says 'God caused a deep sleep to fall upon Adam -- so that he slept.'" Genesis 2:21. Yet the sleeping Adam was even then "not insane in mind...."



"Ecstasy [however,] is said to be insanity, because the soul is said to 'stand out-side' (ek-stēnai) -- that is, to drift away. But Adam's deep sleep occurred in a different way.... It occurred very differently to that of **a madman or a fanatic** -- who, while awake, perpetrates certain atrocities in body and in soul.... For he **does not know what he says** or does -- since he has 'fallen away' from a rational state into one of fury."

So too, Epiphanius demonstrated<sup>1391</sup> that 'truly prophetic' verses -- like Genesis 15:13 & Psalm 115:11 & Acts 1:11 & 10:5-14 & 21:11 & Hebrews 12:21 -- all "show that when the Spirit is said to have spoken in the Prophets, He communicated to them the highest matters of divine recognition and the hidden things of accurate knowledge.... All these words were pronounced by the Prophets, and they were all offered with the mind present --and with the reason both certain and prudent.... They did **not** see things mindlessly and furiously. **But** they themselves heard things with composure -- with the complete judgment of their soul."

On the other hand, concluded Epiphanius,<sup>1392</sup> among the Montanists alias the false "Phrygians, female 'prophetesses' proclaim in public [contrary to First Corinthians 14:34f & First Timothy 2:11 *etc.*]. Very frequently, in **their** churches, 'seven virgins' enter...in order to 'prophesy' to the people. They then manifest a certain fury (enthousiasmou) to the people present -- deceiving them with trickery [cf. Revelation 2:20f], and provoking them to weeping. For they even pour forth tears [= **'howling** in the **Spirit'?!]**....

"Among them, women are bishops and elders [*per contra* First Timothy 2:11 to 3:5].... However, these people have truly and at once gone astray from sincere religion, ridiculously and perturbedly.... Various kinds of furies and of demons rise up to press into the[ir] bodies.... They produce insanity.

"They [the Montanists] ignore the command of the Apostle: 'I do not permit a woman to speak' [First Corinthians 14:34], or 'to have authority over men' [First Timothy 2:12]. 'For the man is not from the woman, but the woman is from the man' [First Corinthians 11:8].

"And 'Adam was not deceived, but Eve was first deceived and she transgressed' [First Timothy 2:14]. O -- what a vain and manifold error of this world!"<sup>1393</sup>

The soul-sick Montanists, like many modern Pentecostals as their kindred, suffered at least temporary "insanity." Yet they denied they needed the help of a physician. Doctor Epiphanius, however, knew that they had been bitten by that poisonous serpent the devil. So he wrote his book, *The Medicine Chest*, to help promote their recovery.

All of the above seems very relevant to the Evangelical Church of our own day. Those twentieth century Evanjeljellyfish who have refused to learn from history, have been doomed to repeat it. May twenty-first century Calvinists -- like Doctor Epiphanius of fourth-century Cyprus -- eradicate this epidemic!

### **384. Augustine of Hippo-Regius: demonic pseudo-miracles are to be spurned**

The A.D. 354-430 Augustine of Hippo-Regius, in his work *City of God*, explained<sup>1394</sup> that "the ancient miracles...were wrought in attestation of God's [great] promises" of redemption. Examples were: the conception of Isaac within his nonegenarian mother, and his birth when his father was practically a hundred years old; the salification of the wife of Lot while he was being rescued; and the many wonders done by Moses, resulting in the exodus. "These miracles...were wrought for the purpose of commending the worship of the one true God, and prohibiting the worship of a multitude of false gods."

These miracles Augustine contrasted with the pseudo-miracles or demonic "magical arts and incantations" of the Egyptians. They "were permitted to do some wonderful things -- so that they might be vanquished all the more signally" when "the magicians failed at the third plague."

Pseudo-miracles may further be distinguished into black magic or necromancy on the one hand, and white magic or theurgy on the other. Both are forbidden, and both are "wrought...by the incantations and charms composed under the influence of a criminal tampering with the unseen world."

This is done by means "of an art which they call either magic or...necromancy -- or [by means of] the more honourable designation theurgy.... Both classes are the slaves of the deceitful rites of the demons, whom they invoke under the names of angels....

"All these things are fictions of deceiving demons.... Let us abominate and avoid the deceit of such wicked spirits.... This is what the Apostle refers to when he speaks of 'Satan transforming himself into an angel of light' [Second Corinthians 11:14]."

As a good example of a pseudo-miracle, Augustine mentioned the "temple of Venus with its inextinguishable lamp.... To this...we add a host of 'marvels' wrought by men or by magic - that is, by men under the influence of devils, or by the devils directly. For such 'marvels' we cannot deny without impugning the truth of the Sacred Scriptures we believe.... Magicians...possess the hearts of men -- and are chiefly proud of this possession when they transform themselves into angels of light."<sup>1395</sup>

In his work *On Christian Doctrine*,<sup>1396</sup> Augustine classed the devotees of both wizards and astrologers alike as "deluded and imposed on by the false angels.... All arts of this sort are either nullities, or are part of a guilty superstition springing out of a baleful fellowship between men and devils, and are utterly to be repudiated and avoided by the Christian -- like the promises of a false and treacherous friendship."

In his great work *On the Trinity*, Augustine added:<sup>1397</sup> "It is easy for the most worthless spirits to do many things.... Earthly bodies themselves, when trained by a certain skill and practice, exhibit to men so great marvels in theatrical spectacles.... Why should it be hard for the devil and his angels to make out of corporeal elements, through their own aerial bodies, things at which the flesh marvels -- or even by hidden inspirations to contrive appearances to the deluding of men's senses, whereby to deceive them into frenzy?"

Such delusions were (and are) found not only among the practitioners of black magic and white magic, who made no profession of the True Biblical Faith. Such delusions were found also in those sects such as Montanism and Donatism, which syncretized Paganism with Christianity.

Augustine indeed condemned "the heretical doctrines of the Montanists" and their pseudo-miracles. He did this,<sup>1398</sup> in his A.D. 428-30 work: *On the Heresies*.

However, for the same reason he condemned<sup>1399</sup> also the pseudo-miracles of the Donatists. Thus: "Let no man tell you fables, then, [such as] 'Pontius wrought a miracle; and Donatus prayed, and God answered him from Heaven!' In the first place, either they are deceived -- or they deceive....

"Against those whom I may call 'marvel-workers,' my God has put me on my guard -- saying, 'In the last times there shall arise false-prophets, doing signs and wonders, to lead into error, if it were possible, even the elect. Lo, I have foretold it to you!' (Mark 13:22-23). Thus the Bridegroom has cautioned us that we ought not to be deceived even by 'miracles'....

"Let us then, my brethren, hold unity! Without unity, even he who works 'miracles' is nothing. The people of Israel was in unity, and yet wrought no miracles.

"Pharaoh's magicians were out of unity, and yet they wrought the like works as Moses (Exodus 7:2)." Indeed, every gullible idolater really thinks his idols actually hear him when he prays to them.<sup>1400</sup>

The Samaritan "Simon Magus did many things [Acts 8:9-19]. There were there [in Samaria] certain Christians who were not able to do...what...Simon did.... 'You must not glory in that the demons are subject to you; but rejoice that your names are written down in Heaven!' [Luke 10:17].... Therefore, my brethren, let nobody deceive you; let nobody seduce you!"<sup>1401</sup>

"In the earliest time," said Augustine of the apostolic age,<sup>1402</sup> believers once "spoke with tongues" miraculously. But "it passed away." Because "the witness of the presence of the Holy Ghost is **not now** given through these miracles." Thus, "these things do not take place now.... **Who expects, in these days, that those on whom hands are laid...should forthwith begin to speak with tongues?**"<sup>1403</sup> So "miracles have not been allowed to continue" to our times.<sup>1404</sup> May "the Lord put us **on guard against... 'wonder-workers'**!"<sup>1405</sup>

### **385. Socrates, Vincent, Sozomen, Theodoret and Gennadius all against Montanism**

Already in A.D. 381, the First Council of Constantinople had decreed that the Orthodox Church should regard and therefore "receive Montanists" who repented, "as Heathen."<sup>1406</sup> This means that Montanists who later converted to Orthodox Christianity, would be subjected to the same kind of catechizing as the Church required of converted Pagans before receiving them into Membership.

Socrates Scholasticus, in his 439 A.D.<sup>1407</sup> work *Ecclesiastical History* -- discussed<sup>1408</sup> "Maximilla and Montanus." There, he condemned "the extravagant assumption of the Montanistic Cataphrygians, asserting...as they did that 'the Christian faith was revealed first to us -- and commenced with us" (viz. with their own Cataphrygians).

Vincent of Lerinum, around 440 A.D.,<sup>1409</sup> insisted<sup>1410</sup> that "the novel furies of Montanus which arose in the Church" -- together with the many novel claims and "mad dreams of new doctrine dreamed up by mad women to be true 'prophecies'" -- were "contrary to the injunction of Moses." For that great mediator of the Old Testament had warned explicitly against precisely all such false-prophets. Deuteronomy 13:1-5 cf. 18:18-22 & 34:10-12.

Sozomen of Constantinople, around 447 A.D.,<sup>1411</sup> in his *Ecclesiastical History*, condemned<sup>1412</sup> "the error of Montanus." He also condemned the "heretics in...Phrygia and the neighbouring regions" who had "since the time of Montanus existed in great numbers, and do so to the present day."

Theodoret of Cyrus in Syria, who died around 448 A.D., complained<sup>1413</sup> that "every city lies open...to them that are sick with the unsoundness of Valentinus and Montanus." This shows the extent to which the heresy of Montanism was still spreading at least during the first half of the fifth century.

Finally, Gennadius of Constantinople remarked<sup>1414</sup> that "Macrobius the Presbyter was distinguished...among the Donatists or Montanists at Rome." This Gennadius did, about 480 A.D.<sup>1415</sup>

### **386. Summary of teaching on miracles and pseudo-miracles till sixth century**

Many of the Bible-writers predicted the cessation of true miracles at the end of the apostolic age. Daniel 9:24-27; Zechariah 11:3-15f & 13:2-4f; Mark 16:14-20; First Corinthians 13:8f; Hebrews 1:1f & 2:3f and Revelation 22:18f. Yet pseudo-miracles and false-prophets would continue for many centuries even thereafter.

Thus, Christ Himself condemned ecstatic utterances -- and warned against the advent of false 'wonder-workers' for yet many years after His ascension. Matthew 6:7f; 7:15-23; and 24:5,11,24f. So too did the Apostle Paul. First Corinthians 12:2f & 14:7-32 and Second Corinthians 11:3 & 11:13f. And so too did the Apostle John, whom Jesus loved. First John 4:1-6 and Revelation 13:13f & 16:14 & 19:20.

The Apostolic Fathers, who knew the Apostles -- after the death of the latter, themselves lived in cities and wrote to cities in every significant area of the Roman Empire. If miraculous tongues-speaking and other true miracles had still been in existence in their times -- they would certainly have alluded to this in their own post-apostolic writings. They indeed wrote on every major doctrine in the Bible. But they never at all mentioned any ongoing miracles, in any of their writings. From this deafening silence one can only conclude that all miracles had ceased at the end of the apostolic era -- but that demonic pseudo-miracles -- which the Apostolic Fathers certainly mentioned -- still continued.

There were indeed pseudo-prophets and false-wonderworkers even during the apostolic age. Acts 8:11-20f & 13:6f & 16:16f and Second Corinthians 11:3. Many more would soon arise thereafter, as predicted in Second Peter 2:1f & 3:3f. See the pseudo-miracles of various kinds of Docetists and Gnosticists. Yet it was the Montanists who were the first to claim they had rediscovered -- and again started to exercise -- the then-discontinued charismatic gifts of miraculous prophesying and miraculous tongues-speaking.

The Montanists were, however, immediately repudiated by a whole host of Orthodox Theologians. Such included possibly even Hermas, Justin, Tatian, Theophilus and Athenagoras. Such quite certainly and emphatically included: Miltiades the Anti-Montanist; Apollinarius; Rhodo; Irenaeus; Apollonius; Serapion; and Clement of Alexandria. Indeed, there is no extant writing of any Church Leader before the third century -- claiming that true miracles ever occurred after the apostolic age. Yet almost all such extant writings claim the existence of ongoing pseudo-miracles, alias lying wonders.

The A.D. 200 Caius put the Montanists among the "heretics" -- and called them both "infidel" and "demonic." Hippolytus condemned their "silly women" as "victims of error" and "addicted to reckless babbling." Origen implied they were akin to the pythoness of Delphi. Asterius Urbanus condemned Montanism as a "false-prophecy" and a "new heresy" with "novel doctrines" of "spurious ecstasy" produced by a "loquacious" and a "maddening spirit."

The A.D. 250 Cyprian stated that Montanism was "moved by the impetus of the principal demons" and a "wicked spirit" -- while "accomplishing certain 'wonderful' and 'portentous' things." The A.D. 298 Arnobius traced it back to its pagan roots. The A.D. 324 Eusebius related the historical development of the Montanists' false-prophecies and pseudo-miracles. The A.D. 330f Athanasius condemned their "ecstasies." The A.D. 330 Cyril "abhorred" them.

The A.D. 370 Gregory Nazianzen despised their "spurious...embellishments" of "wisdom" and "language." His contemporary Basil branded them as "plainly heretical." The A.D. 381 First Council of Constantinople decreed that the Orthodox Church should regard "Montanists...as Heathen." And the A.D. 390 Jerome, tracing the opposition to Montanism, refuted its heretical teachings.

The A.D. 400 Chrysostom argued that genuine miraculous tongues-speech had long since ceased. The A.D. 404 Epiphanius condemned Montanistic ecstasies. The A.D. 430 Augustine argued against ongoing miraculous tongues-speech, and condemned "the heretical doctrines of the Montanists." The A.D. 439 Socrates condemned their "extravagant assumptions." The A.D. 440 Vincent opposed the "novel furies" of their "madwomen." The A.D. 447 Sozomen condemned "the error of Montanus" and the "heretics in...Phrygia." Before his 448 death, Theodoret warned that "every city" was exposed to "the unsoundness of...Montanus." Even thereafter, Gennadius warned against influential "Montanists at Rome."

### **387. The Post-Augustinian mediaeval pseudo-miracles were all spurious**

Sadly, however -- from after the time of Augustine onward -- we find the Orthodox Church itself being corrupted, by increasing inundations of ongoing pagan and syncretistic pseudo-miracles. The great Puritan writer Dr. Isaac Taylor put it very well in his famous book *Ancient Christianity*.<sup>1416</sup>

"The alleged miracles" of the post-apostolic ages, explained Dr. Taylor, "were -- almost in every instance -- wrought expressly in support of those very practices and opinions which stand forward as the points of contrast distinguishing Romanism from Protestantism." Such, he added, were: "the supernatural properties of the eucharistic elements; the invocation of saints or direct praying to them; the efficacy of their relics; and the reverence or worship due to certain visible and palpable religious symbols...."

"The question before us is therefore in the strictest sense conclusive as to the modern controversy concerning church principles and the authority of tradition. If the miracles of the fourth century and those which follow in the same track, were real -- then Protestantism is altogether indefensible and ought to be denounced as an impiety of the most flagrant kind. But if these 'miracles' were wicked frauds and if they were the first series of a system of impious delusion, then not only is the modern Papacy to be condemned but...the Reformation is to be adhered to as the emancipation of Christendom from the thralldom of him who is the father of lies." John 8:44.

As Rev. Professor Philip Schaff observed:<sup>1417</sup> "Taylor accordingly sees in the old Catholic miracles sheer lying-wonders of Satan -- and signs of the apostasy of the Church predicted in the Epistles of St. Paul [Second Thessalonians two *etc.*]. From the same point of view he treats also the phenomena of asceticism and monasticism -- putting them with the[ir] unchristian hatred of the creature and the ascription of nature to the devil, which characterized the Gnostics."

Also the Free Church of Scotland's Theological College's former Principal Rev. Dr. Robert Rainy once wrote<sup>1418</sup> that among the effects of the introduction of monasticism into the Church was an "extraordinary harvest of visions, demoniacal assaults, and 'miracles' which followed in its wake.... The Christian feeling had been that miracles comparable to the Gospel miracles had for good reasons passed away. But from Antony onward [*circa* 356 A.D.], the miraculous element increases.... By the end of the fourth century it had overflowed the world.... The relics of St. Stephen had come into Africa, and 'miracles' everywhere followed in their train" -- especially in and around the area of Roman North Africa, in Morocco and Algeria and Tunisia nearby the Atlas Mountains.

### **388. Rev. Archbishop Dr. Trench's rejection of mediaeval pseudo-miracles**

In the Bible itself, explained Rev. Professor Dr. Richard Trench,<sup>1419</sup> there is "an entire absence of prodigality in the employment of miracles. They are ultimate resources, reserved for the great needs of God's Kingdom -- not [for] its everyday incidents. They are not cheap off-hand expedients...."

"How unlike this moderation" of the Biblical miracles, is "the wasteful expenditure of 'miracles' in the legends of the Middle Ages! There, no perplexity can occur so trifling, [but] that a 'miracle' will not be brought in to solve it. There, also no saint -- certainly no distinguished one -- is without his nimbus of 'miracles' around his head. They are adorned with these, in rivalry with one another -- in rivalry with Christ Himself. That remarkable acknowledgment -- 'John did no miracle' [John 10:41] -- finds no parallel in the records of their lives....

"A very large proportion of the later 'miracles' presented to our belief, bear inward marks of spuriousness." They are "fantastic freaks of power." They are "ludicrous and grotesque 'saintly' jests." They are quite "untrue" -- thus "the innumerable Roman 'miracles' which attest transubstantiation." Alternatively, they consist of "error largely, mingling with the truth" -- thus "the 'miracles' which go to uphold the whole Roman system.

"Now 'miracles' with these marks upon them, we are bound...by all which the Word of God has taught us -- to reject and to refuse." Indeed, "for the readers tolerably acquainted with the Church History of the Middle Ages," added Trench, "many of its 'miracles' will" -- if the tests of the Word of God be applied -- "at once fall away."

Moreover, all such 'miracles,' once "failing to fulfil these primary conditions, will have no right even to be considered any further." Yet, "what does vitally concern us -- is that we suffer not these CARNAL desires after 'miracles.'"

### **389. Romanism's pseudo-miraculous mediaeval 'sacrament' of extreme unction**

In previous sections,<sup>1420</sup> we have already alluded to the rise of Rome's mediaeval 'miracles' in general. At this point, we shall refer to the pseudomiraculous claims which she sometimes makes also in respect of her final 'sacrament' of extreme unction.

Even the *Acts of the Council of Trent*<sup>1421</sup> did not attempt to ground the instituting of this mediaeval Romish pseudo-miraculous pseudo-sacrament in the practice of Christ's Apostles as recorded in Mark 6:13. For, after all, the healing with oil there -- was neither extreme (when the sufferer was dying), nor sacramental.

Now Trent did attempt to ground 'Extreme Unction' in the healing of the apparently-terminal suffering described in James 5:14-16. Yet Trent had overlooked that the James 5:14-16 healing: does not claim to be sacramental; involves medicinal anointing by a plurality of elders or presbyters, and not ritualistic anointing by a single parish priest; and purposed to restore the mortally-sick patient to health, rather than to prepare him magically for speedy despatch to the next world.

In his book *Extreme Unction* (in the *nihil obstat* and *imprimatur* Roman Catholic *Treasury of the Faith* series), even Dr. J.P. Arendzen admitted<sup>1422</sup> the "scarcity of direct references to Extreme Unction in the extant literature of the early Church.... We have to wait...for the...[eighth-century] commentator St. Bede.... By about A.D. 700, it is historically demonstrable that amongst Christians there existed a sacramental, grace-giving rite conferred

upon the sick to purify their soul and restore their bodily health.... 'Now,' explained Bede, 'the custom of the Church holds that the sick should be anointed with consecrated oil by the priests -- and that by the added prayer they should be healed'....

"In the legends of the early saints," continued Dr. Arendzen, "miraculous cures are ascribed to unction with oil.... This use of oil -- as a sacrament [*sic!*]...(with its consequent employment by the saints as an instrument for the exercise of miraculous powers -- has led some...to the...supposition that Unction as a grace-giving rite for the sick and a true sacrament emerged only later in the Catholic Church....

"In the twelfth century theological precision singled out from all sacred ceremonies in use in the Catholic Church, seven...that were outward signs of inward grace...bestowing *ex opere operato* the grace they signify. Extreme Unction was...mentioned among them.... The Reformers [however,] were unanimous in rejecting this sacrament."

The Roman Catholic Apologeticist Dr. Arendzen (M.A., Ph.D., Th.D.) here not only admits that Rome's 'sacrament' of 'Extreme Unction' was practically unknown before the eighth century. He also admits that the Protestant Reformers, who claimed to stand on the *sola Scriptura* principle, unanimously rejected this alleged 'sacrament.' Some admissions!

### **390. Pseudo-miraculous (post-)mediaeval images, crucifixes, scapulars and relics**

God's Holy Word forbids the use of religious images, including paintings even of Christ and Mary and angels and saints. Exodus 20:4f; Leviticus 26:1; Deuteronomy 27:15; Isaiah 40:18-25f; Acts 14:11-18 & 15:20; Second Corinthians 5:7-16 & 6:16f; Colossians 2:8-23; First John 5:21; Revelation 9:9-20 & 21:8 & 22:8-15. Both the Early Church of the first three centuries, and Calvinistic Churches worldwide, strictly eschew these items.

Both images and crucifixes (alias crosses complete with a human figure alleged to be that of Christ fixed thereon), have at times been credited with power to work 'miracles.' So too have relics alleged to have come from those Rome calls 'saints' -- and scapulars, alias charms designed to protect their wearers against all kinds of perils -- such as accidents, disease, lightning, fire, storms, witchcraft, enchantments, and demons.

Let it not be thought that these practices died out in the Middle Ages! Nor let it be thought they were abolished within Romanism later, because of the outspoken protests of sixteenth-century Protestantism! Scapulars were originated by the monk Simon Stock in A.D. 1287. But they survived the Reformation. Just read the following excerpt from Paul Blanshard's famous 1958 book *American Freedom and Catholic Power*:<sup>1423</sup>

"I have before me as I write, a four-page circular called *The Scapular Militia*, issued by the Carmelite National Shrine of Our Lady of Scapular (of 388 East 29th St., New York). It bears the official *Imprimatur* of Archbishop (now Cardinal) Spellman, and it was issued at the height of the war in 1943. The slogan emblazoned on its cover, is 'A Scapular for Every Catholic Service-man'.... It carries -- underneath a picture of Mary, Joseph, and St. Simon



Stock -- the specific guaranty in heavy capitals: WHOSOEVER DIES CLOTHED IN THIS SCAPULAR SHALL NOT SUFFER ETERNAL FIRE."

Rightly did Professor Dr. Loraine Boettner comment on this, in his well-known book *Roman Catholicism*:<sup>1424</sup> "That, we assert, is pure fetishism -- the same kind of thing practised by primitive tribes in many pagan countries. By such means, do priests (and cardinals) substitute charms and superstitions -- in place of the New Testament, which contains no such deceptions."

Regarding relics -- such as pieces of bone or other body-parts, or articles believed to have been touched by somebody Rome calls a "saint" -- Blanchard has written<sup>1425</sup> that "even the [Roman Catholic North] American Church of the present day, still operates a full-blown system of fetishism and sorcery in which physical objects are supposed to accomplish physical miracles. Sometimes it is claimed that these physical objects also accomplish spiritual miracles, and change the physical or spiritual destiny of any fortunate Catholic who relies on them."

On this, Dr. Loraine Boettner commented:<sup>1426</sup> "Relics range from pieces of the 'true' cross, the nails, thorns from the crown of thorns, the seamless robe of Christ, the linen of Mary, her wedding-ring, locks of her hair, vials of her milk, and her house miraculously transplanted from Palestine to Italy -- to the more common and more abundant bones, arms, legs, hair, garments and other possessions of the saints and martyrs. Many of the alleged relics have been proved false and have been dropped -- but others continue to the present day." Indeed, Rome herself boasts she is *semper eadem* -- always the same.

"Some of the bones have been exposed as those of animals. In one instance, the alleged bones of a famous Neapolitan saint which it was claimed had worked countless miracles -- were found to be those of a goat."

Yet Rome has still persisted in requiring what the Very Rev. Joseph Faà di Bruno (Rector-General of the Pious Society of Missions and of St. Peter's Italian Church) in his 1884 book *Catholic Belief* called: "Reverence to Relics and other Religious Objects." Indeed, he even asserted: "The many celebrated miracles wrought at the tombs of the martyrs, prove that the honour we pay to them is agreeable to God."

As examples of relics, he mentioned "the garment of our Lord" and other objects "to cure the...sick." Indeed, he also pointed to "those who confided in the 'handkerchiefs' and 'aprons' which had touched the body of St. Paul, and brought them to the sick" and "cured them."<sup>1427</sup> Modern Pentecostalism -- here we come!

Also today, Rome still traffics in pseudo-miraculous relics -- even in places far away from where the relevant saint lived. Such places have not the remotest connection to the dead saint -- other than Rome's post-fabricated relics which she has there laid to rest, and which she alleges are somehow connected to some earlier saint in some other completely different environment.

Thus, the shrine of St. Anne de Beaupré is located twenty miles northeast of Quebec. It was dedicated to Saint Anne who, according to early legend, is reputed to have been Christ's grandmother. The shrine is visited annually by thousands of Americans and Canadians. Vast numbers of crutches and canes are exhibited there -- allegedly left by cripples who received 'miraculous' cures.

"Religious parades or processions," explained Boettner,<sup>1428</sup> "are common to all Roman Catholic countries. In Spain, they have the procession in which the image of the "Senor Jesus del Gran Poder" is paraded; and in Portugal, that of the "Senor de los Pasos." In Peru, they have the procession of "The Lord of Miracles" -- in which a large image of Jesus is carried through the streets, to which the people give special veneration, and of which they ask all kinds of favours -- healings, success in business, hapiness in love, luck in the lottery, *etc.* Thousands of people participate in these parades, carrying burning tapers, counting their rosaries, forming a guard of honour for the painted and clothed images."

Behold the ancestors and second-cousins of the practices of some of the more extreme modern Pentecostals! So Oral Roberts's prayer-handkerchiefs are not so original, after all.

### **391. The pseudo-miraculous character of the Mid-Mediaeval 'Ordeal'**

Pseudo-miracles occurred not only in Pre- and Post-Christian Paganism. Very sadly, they occurred also in the Early-Mediaeval and Mid-Mediaeval and Late-Mediaeval Christian Church. This is seen, *inter alia*, even in trial by ordeal. See Henry C. Lea's *Superstition and Force*.<sup>1429</sup>

As Rev. Professor Dr. Philip Schaff stated in his *Church History*:<sup>1430</sup> "Another heathen custom with which the Church had to deal, is the so-called 'Judgment of God' or 'Ordeal' -- that is, a trial of guilt or innocence by a direct appeal to God through nature. It prevailed in China, Japan, India, Egypt...and among the barbaric races....

"The 'Ordeal' reverses the correct principle that a man must be held to be innocent, until he is proved to be guilty.... It is based on the superstitious and presumptuous belief that the divine Ruler of the universe will at any time work a 'miracle' for the vindication of justice, when man in his weakness cannot decide....

"The person accused or suspected of a crime was exposed to the danger of death or serious injury.... If he escaped unhurt -- if he plunged his arm to the elbow into boiling water, or walked barefoot upon heated plough-shares, or held a burning ball of iron in his hand, without injury -- he was supposed to be declared innocent by a 'miraculous' interposition of God, and discharged; otherwise, he was punished....

"The Mediaeval Church -- with her strong belief in the 'miraculous' -- could not and did not generally oppose the ordeal. But she 'baptized' it and made it a powerful means to enforce her authority over the ignorant and superstitious people she had to deal with.... Sometimes, fraud was practised -- and bribes offered." Frankly, it represented "more or less clearly the superstitious and frivolous provocation of 'miracles.'"

### **392. Further idolatrous pseudo-miracles in the Mediaeval Church**

Further, according to Schaff:<sup>1431</sup> "Extreme unction with prayer [was] first mentioned among the Sacraments by the Synod of Pavia in 850.... It was first applied in every sickness, by layman as well as priest, as a medical cure and as a substitute for amulets and forms of incantation."

"The worship of saints...was a 'Christian' substitute for heathen idolatry.... The first known example of a papal canonization, is the canonization of Ulrich Bishop of Augsburg (d. 973) by John XV who...declared him a saint at the request of...his successor in the see of Augsburg after hearing his report in person on the life and 'miracles' of Ulrich....

"Success [in canonizing candidates for Romish 'sainthood'] depends on the proof that the candidate must have possessed the highest sanctity and the power of working 'miracles' either during his life or through his dead bones or through invocation of his aid.... It requires a 'miracle' -- to prove a 'miracle'.... The festival of Michael the Archangel...rests on...no fact but on the sandy foundations of 'miraculous legends'....

"With the worship of saints, is closely connected a subordinate worship of their images and relics.... Image-worship cannot be consistently opposed without surrendering the worship of saints. The same theories and parties re-appeared again in the age of the Reformation.

"The Roman as well as the Greek Church adhered to image-worship.... The radical Reformers" -- "Zwingli, Calvin, Knox -- renewed the iconoclastic theory and removed in an orderly way the pictures from the churches, as favouring a refined species of idolatry and hindering a spiritual worship."

### **393. The truly-blasphemous mediaeval pseudo-miracle of transubstantiation**

In the correct opinion of Schaff,<sup>1432</sup> "the doctrine of transubstantiation is closely connected with the doctrine of the sacrifice of the mass." This indeed "forms the centre of worship" in Mediaeval Romanism – as it also does in Modern Romanism.

Now the cleric "Paschasius Radbertus...is the first who clearly taught the doctrine of transubstantiation...(in the year **831**).... He did not employ the term 'transubstantiation' -- which came not into use till two centuries later. But he taught the thing, namely that 'the substance of bread and wine is effectually changed (*efficaciter interius commutatur*) into the flesh and blood of Christ' -- clearly implying that this should be regarded as a miracle.... He appealed also to marvellous stories of the visible appearances of the body and blood of Christ, for the removal of doubts.... Such stories were readily believed by the people....

"His opponents appealed chiefly to St. Augustin[e].... The chief opponent of transubstantiation was Ratramnus [alias Bertram]..., a man of considerable literary reputation.... He wrote a eucharistic tract against Radbert.... Unbelievers cannot receive Christ, as they lack the spiritual organ.... The hypothesis of ubiquity [as a forerunner of the

later Lutheran doctrine of consubstantiation, also] excludes a miraculous change of the elements....

"Among the divines of the Carolingian Age who helped the Augustinian view and rejected that of Radbert as an error -- were Rabanus Maurus, Walafid Strabo, Christian Druthmar, and Florus Magister." Transubstantiation was still but one view of the eucharist among many.

"On the other hand, the [essentially transubstantiationistic] theory of Radbert was accepted by Archbishop Hinckmar of Rheims.... It became more and more popular during the **dark** [and] post-Carolingian period.... Ratherius of Verona (about 950)...and even the learned and liberal-minded Gerbert -- Pope Sylvester II from 999 to 1003 -- defended the **miraculous transformation** of the eucharistic elements, by the priestly consecration." [See too my article *Fifty-five Theses Against Transubstantiation*, on my website (www.dr-fnlee.org).]

#### **394. More deceptive mediaeval pseudo-miracles masquerading as miracles**

Not just the backslidden Church but even antichristian Judaism advocated ongoing miracles which were in fact pseudo-miracles. Rev. Professor Dr. B.B. Warfield has shown<sup>1433</sup> that "the same infection from Heathenism which produced the 'Christian miracles' of these [post-apostolic] ages, showed itself also among the Jews.... The Rabbis recorded in the *Talmud* and the *Midrashim*...not less than two hundred and fifty 'miracles'.... Zonan once said to Rabbi Akiva: 'Both I and you know that an idol has nothing in it, and yet we see men who go to it lame and return sound.'"

Two such 'miracles' are mentioned by the chronicler Zonarus<sup>1434</sup> in his twelfth-century *Annals* about the public controversy between the Rabbis and Sylvester Bishop of Rome before the Emperor. The Jews evidently thought an appeal to miracles might bring the Emperor over to their side. So they brought forth an ox. Thereupon the Jewish wonder-worker whispered a mystic name into its ear -- as a result of which it is said to have fallen down dead. However, Sylvester was more than equal to the occasion -- according to the story. For he is said to have restored the animal to life again -- by uttering the Name of Jesus the Redeemer.

Also in the twelfth century, miracles are alleged to have taken place at the tomb of the famous Roman Catholic martyr -- the murdered priest Thomas à Becket.<sup>1435</sup> Wrote his friend John of Salisbury:<sup>1436</sup> "The blind see, the deaf hear, the dumb speak, the lame walk, the lepers are cleansed, the devils are cast out, even the dead are raised to life."

[Frankly, this is very reminiscent of a certain third-rate modern South African Pentecostalist Leader. I have one of his posters, which claims that he is "South Africa's Mighty Man of God. The blind see, the deaf hear, the dumb speak, the lame walk, cancers fall out -- when he prays for you!" Yet medical doctors noted no diminution of their earnings. Recently, he seems to have been 'raptured' -- for little is now heard of him!]

Observed the famous Church Historian Rev. Professor Dr. Philip Schaff:<sup>1437</sup> "Within a few years after the murder [of Thomas à Becket], two collections of his 'miracles' were published.... According to these reports, the 'miracles' began to occur the very night of the archbishop's death. His blood [spuriously] had miraculous efficacy for those who drank it." Cannibalism, claiming to be Christian!

"Christ's miracles had the purpose and worth of attesting His mission as the Saviour of the World, and they were original. It was quite easy for the mediaeval mind in its fear and love of the 'wonderful' to associate miracles with its saints, Christ's example being before them. But where it [the mediaeval mind] was original, the 'miracles' it believed were for the most part grotesque."

A further proliferation of pseudo-miracles occurred also in the late-mediaeval revival of monasticism. Explained Schaff:<sup>1438</sup> "The 'miraculous' belonged to the monk's daily food. He was surrounded by spirits. 'Visions' and 'revelations' occurred by day and by night. Guido said of his brother St. Bernard, 'One thing I know and am assured of by experience -- that many things have been revealed to him in prayer'....

"Single devils, and devils in bands, were [believed to be] roaming about at all hours in the cloistral spaces, in the air and on foot -- to deceive the unwary and to shake the faith of the vigilant. The most elaborate and respectable account of monks so beset, are given: by Peter the Venerable, in his work on *Miracles*; by Caesar of Heisterbach; and Jacobus de Voragine.

"Caesar's *Dialogue of Miracles* and Voragine's *Golden Legend* are among the most entertaining story-books ever written. They teem with legends.... They simply reflect the feeling of the age which did not for a moment doubt the constant manifestations of the supernatural -- especially the pranks and misdemeanors of the evil one, and his emissaries.... It is fair to suppose that many of these experiences were mere fancies of the brain -- growing out of attacks of indigestion or of headache, which was a common malady of convents....

"Peter the Venerable...Abbot of Cluny...wrote famous tracts, to persuade the Jews and Mohammedans.... His last work was on miracles, *Liber duo illustrium miraculorum*, in which many most incredible stories of the supernatural are told as having occurred in convents....

### **395. The mediaeval alleged 'miracles' of Bernard of Clairvaux**

According to Schaff:<sup>1439</sup> "On his third journey to Rome in 1138, Bernard witnessed the termination of the papal schism.... It was on this journey that St. Bernard [allegedly] performed the 'miracle' which has a humorous side. While he was crossing the Alps, the devil broke one of his carriage wheels. Bernard repaired the damage by commanding the devil to take the place of the broken wheel -- which he did [as al-leg-ed in the leg-end], and the wagon moved on again, to the traveller's comfort....

"The 'miraculous' power of Bernard is so well attested by contemporary accounts, that it is not easy to deny it except on the assumption that all the 'miraculous' of the Middle Ages is to be ascribed to mediaeval credulity. 'Miracles' meet us in almost every religious biographer of

the Middle Ages..., and the 'miracles' of Bernard seem to be vouched for as are no other mediaeval 'works of power'....

"They 'occurred' on Bernard's journeys in Toulouse and Italy, nearer home in France, and along the Rhine from Basel northward. William of St. Thierry, Gaufrid, and other contemporaries relate them in detail.... Walter Map, the Englishman who flourished in the latter years of Bernard's life...speaks in the same breath of Bernard's 'miracles'....

"Thus the Bishop of Langres -- a near relative[!] -- says that the first miracle he saw Bernard perform [hardly spectacular!], was upon a boy with an ulcer on his foot. In answer to the boy's appeal, Bernard made the sign of the cross -- and the child was healed....

"[Again,] after a sermon at Basel -- says Gaufrid -- a woman who was mute approached Bernard -- and, after he had uttered a prayer, she spoke. A lame man walked, and a blind man received his sight." *Post hoc, ergo propter hoc?*!

"A strange story is told of Bernard's throwing dice with a gambler. The stake was Bernard's horse -- or the gambler's soul. Bernard entered into the proposition heartily, and won. The gambler is said -- to have led a saintly life, thereafter....

"Abaelard and his pupil Berengar were exceptions to their age in expressing doubts about the genuineness of contemporary miracles.... A presumption against the 'miracles' of Bernard, which can hardly be put aside, is the commonness of 'miracles' in the mediaeval convents and in the lives of eminent men like Norbert, not to speak of the 'miracles' wrought at shrines." Thus the eminent Church Historian Rev. Professor Dr. Philip Schaff.

### **396. 'Miracles' of Hildegard of Disibodenberg and Elizabeth of Schönau**

According to Schaff,<sup>1440</sup> "Hildegard (1098-1179), Abbess of the Benedictine Convent of Disibodenberg...received letters from four popes.... Persons from afar were moved to seek her aid, as for example the Patriarch of Jerusalem who had heard that a 'divine force operated in and through her'.... [Pope] Eugenius III, on a visit to Treves, 1148 -- investigated her 'revelations'; recognized the 'genuineness' of her 'miracles'; and encouraged her to continue."

Here, the Pope's 'miraculous' assessment was **highly irresponsible**. For Hildegard gave "the properties of...two hundred and thirteen herbs...with an eye to their [non-miraculous] medicinal virtue."

This is hardly miraculous. Nor is Hildegard's reputed utterance in her very own *Lingua Ignota* or 'Unknown Tongue' -- which M.D. Barry, in his work *St. Hildegarde*, has described as a mere diversion (rather than a miracle).<sup>1441</sup>

"A kindred spirit to Hildegard," observed Schaff,<sup>1442</sup> "was Elizabeth of Schönau, who died 1165.... She...had 'visions' which were connected with epileptic conditions.... In the midst of them usually stood 'the virgin of virgins' -- the most glorious mother of God'.... Elizabeth represented herself as being 'rapt out of the body into an ecstasy.'"

Observe that Elizabeth was an epileptic -- and also a mariodoulist if not a mariolatrist. In most cases, however, the allegations that some mediaeval 'saints' really did perform miracles -- were made post-mortally.

Unlike Christ and Paul, who not only claimed to do miracles but who really did perform them -- the mediaeval claims to be able to do ongoing miracles were nearly always not made by the ones who allegedly performed them, but were claimed in eulogies written by their LATER biographers. Indeed, these supposed mediaeval 'miracles' were used to promote the unbiblical growth of paying homage to those 'saints' at money-making wayside shrines, with their superstitious relics and **pseudo-miraculous faith-healings** *etc.* Pentecostalism, here we come!

### **397. The pseudo-miracles of the mediaeval dark arts of demonology or deception**

Wrote Schaff:<sup>1443</sup> "At no point do the belief and experience of our own age differ so widely from the Middle Ages, as in the[ir beliefs anent the] activity of the devil and the realm of evil spirits.... The belief that the satanic kingdom is let loose upon mankind, was more influential than the spirit of monasticism or than the spirit which carried on the Crusades....

"After centuries of Christian culture, a panic seized upon Europe in the first half of the thirteenth century about the fell agency of such spirits -- a panic which continued powerfully to influence opinion.... The sources from which the Middle Ages derived their ideas of the demonic world were the system of classical antiquity...and...Gregory the Great....

"Caesar of Heisterbach [gives a mediaeval account of]...an old monk setting at rest the doubts of a novice by assuring him that he himself had seen the devil in the forms of a Moor [or a Moroccan Muslim], an ox, a dog, a toad, an ape, a pig and even in the garbs of a nun and a prior. Peter the Venerable likewise speaks of Satan as taking on the form of a bear. He also assumed the forms of a black horse, rooks, and other creatures.... Peter the Venerable gives many cases showing how the crucifix, the host, and holy water protected monks insidiously attacked by 'the children of malediction' and 'the old enemy of souls'....

"A certain Cistercian, Richalmus, of the thirteenth century -- in a book on the devil's wiles -- said, 'It seems incredible but it is true [that] it is not fleas and lice which bite us.... What we think is their bites, are the pricks of demons. For those little insects do not live off our blood but from perspiration, and we often feel such pricks when there are no fleas'....

"The 'miracles' which the evil spirits perform are for the most part gulleries. Thomas Aquinas, however, asserts for these works a genuine supernatural quality. They are at times real works -- as when the magicians, by the help of the devil, made frogs in Egypt; or as in the case of Job's children, upon whom the fire came down.... They are not able to create out of nothing. But they have the power to accelerate the development of germs and hidden potencies, to destroy harvests, influence the weather, and produce sickness and death" -- according to Aquinas.

Also according to Aquinas,<sup>1444</sup> the earlier fiction of the *succubus* and the *incubus* inherited from pagan mythology was fully accepted in the Middle Ages. This was the belief that *succubi*-demons lie down 'homosexually' with men, and *incubi*-demons lie down 'heterosexually' with women.

According to Schaff,<sup>1445</sup> "malign activity upon the marital relation [alias employing demonic arts within a marriage] was made by Thomas Aquinas a proper ground of divorce [though not for remarriage thereafter].... [Pope] Gregory IX...vouched for the belief that heretics consulted witches, held communion with demons, and indulged in orgies with them...in the forms of a great toad and black cat."<sup>1446</sup>

Indeed, Emperor Frederick II indicated widespread public discontent with the lives led by the clergy. He even declared that, if they would change their ways, the world might once again see miracles as in the days of old.<sup>1447</sup>

This indicates that many persons clearly saw how the only-**alleged** liasons between some of the clergy and demons, were not real miracles but only **pseudo-miracles**. It also shows some public awareness even then that real miracles had ceased long before that time -- way back in the days of old.

Yet claims of ongoing miracles -- though, in fact, but pseudo-miracles -- then continued both among heretics and schismatics as well as within the Mainline Roman Catholic Church. Regarding the former,<sup>1448</sup> such 'miracles' included that of a bleeding crucifix. This was engineered by pouring blood into a hole in the crucifix, soaking the wood in oil, and then placing it in the sun to sweat. Regarding the latter,<sup>1449</sup> after the assassination of Spain's Chief Inquisitor Peter Arbues in 1485, alleged miracles wrought at the coffin were said to vouch for the sanctity of the murdered ecclesiastic. Indeed, in that same fifteenth century, there was a great proliferation of 'miracle plays.'<sup>1450</sup>

### **398. Franciscan and other so-called 'miracles' in the Late Middle-Ages**

Francis of Assisi, the founder the Franciscan order of monks, was credited (albeit only postmortally) with having performed numerous 'miracles.' Some of them are quite laughable. Among such, are two mentioned by Paul Sabatier, in his famous 1893 *Life of Francis of Assisi*. Wrote Sabatier:<sup>1451</sup>

"In one case a parrot, being carried away by a kite, uttered the invocation dear to his master: '*Sancte..., adjuva me!*'" -- 'Help me..., O Saint!' -- "and was immediately rescued.... In another [case,] a merchant of Groningen, having purloined an arm of St. John the Baptist, grew rich as if by enchantment, so long as he kept it concealed in his house -- but was reduced to beggary so soon as, his secret being discovered, the relic was taken away from him and placed in a church."

In 1224 A.D.,<sup>1452</sup> two years before his death, Francis allegedly received his *stigmata*. The latter are body-markings which, it was alleged, had resulted -- miraculously -- from the stigmatic's contemplation of the 'five bleeding wounds' of Jesus.



Now Francis of Assisi is the first alleged stigmatic known to history.<sup>1453</sup> However, even that -- in itself -- is very significant. For if *stigmata* are indeed what Roman Catholicism claims they are -- it raises the question as to why the deep contemplation of Christ's wounds by many Christians during the previous twelve centuries -- had never resulted in the stigmatization of any saint.

A description of Francis's *stigmata* was given soon after his death -- by his friend Elias of Cortona, the new Vicar-General of the Franciscan Order. He was an ambitious politician,<sup>1454</sup> and a proud and ostentatious man who very quickly gained an evil reputation.<sup>1455</sup>

Even according to his friend Elias, only the fifth *stigma* (in Francis's side) is alleged ever to have exuded a little blood -- from time to time. Francis's other four *stigmata* were conceded to be not even wounds -- but only blackish fleshy excrescences.

Indeed, the alleged *stigmata* also of the later famous Catharine of Siena (A.D. 1370), are stated to have been only inwardly manifested. Because they were not outwardly apparent, they could hardly be regarded as 'miraculous.'<sup>1456</sup>

It is significant that even the later Founder of the Jesuits, Ignatius de Loyola, when consulted by a young stigmatic in the sixteenth century -- told him "that the marks described to him might just as well have been the work of the devil as of God."<sup>1457</sup> Even that convinced Romanist Abbé Migne, in his famous *Dictionary of Prophecy and of Miracles*, took Loyola's warning to heart. For Migne concluded that alleged *stigmata* are no safe indication of any supernatural action at all -- whether of a godly or of an ungodly character.<sup>1458</sup>

As Rev. Professor Dr. B.B. Warfield has insisted:<sup>1459</sup> "It is often urged in defence of the miraculousness of the *stigmata*, that they have not yet been exactly reproduced in the laboratories. It is not clear why a phenomenon so obviously pathological, and in many instances confessedly pathological, should be pronounced miraculous...merely because the imitation of it produced in the laboratories is not exact."

Francis of Assisi died in 1226 A.D. Less than a century later, the Romanists' *Book of Conformities* was claiming<sup>1460</sup> that he had performed also other wonders, including miracles of nature. For Francis, alleged the *Book of Conformities*, "like Jesus: turned water into wine; multiplied loaves; and from a ship, which he had taken from the land and miraculously kept motionless in the midst of the waves..., taught the listening crowds on the shore.

"The whole creation seemed as it were to obey his nod, as though in his person the state of innocency were restored. In short: he gave sight to the blind; he cured the deaf, the lame, the paralytic, and those sick of all manner of diseases. He cleansed the lepers, and put the devils to flight. He delivered the captives, succoured those that were shipwrecked, and raised to life very many that were dead."

Interestingly, the Bible infallibly records that the divine Jesus calmed a storm from a moving boat. But the fallible Romanist *Book of Conformities* alleged that Francis of Assisi not only "took a ship" but also "miraculously kept [it] motionless in the midst of the waves." The Bible infallibly records that the divine Jesus raised but a few of the dead back to life. But

the fallible Romanist *Book of Conformities* alleged that the non-divine Francis of Assisi "raised to life very many that were dead."

Does this not (at least unintentionally) represent Francis of Assisi as being in some respects even greater than Jesus? A misinterpretation of John 14:12 could perhaps "justify" even this! Frankly, even though Francis of Assisi was the so-designated "patron saint" of this present writer from his infant baptism onward when he was still in the Church of Rome -- and even though this present writer still has the highest regard for the real Francis -- the above post-mortal pseudo-miraculous legends about him are blasphemous, as well as ridiculous.

### **399. Mariolatry and the mediaeval 'miracles' attributed to Mary's milk etc.**

In his 1884 book *Catholic Belief*, the then Rector-General of the Pious Society of Missions of the Roman Church, Dr. Faà di Bruno, recorded<sup>1461</sup> that it was the "Council of Basle" which on "21st Sept. 1429" first "declared that the Blessed Virgin Mary had never been subject to original sin" -- and that "the doctrine was solemnly defined as an Article of Faith by Pope Pius IX, speaking *ex cathedra* on the 8th December 1854." This claimed that Mary was sinless from the moment of her conception onward -- and so implies too, against the obvious thrust of Luke 1:47 and John 2:4f, that she never committed even a single actual sin thereafter, either.

The above, of course, implies that Mary would need to have been conceived miraculously -- just as the later 1950f doctrine of her alleged Bodily Assumption implies that she would also need to have ascended into Heaven miraculously too. Yet also her Bodily Assumption looks strange, in light of John 3:13.

Over the centuries, all kinds of very weird pseudo-miraculous phenomena have been attributed to human contacts with Mary -- and even with clothes, hair and especially milk alleged to have belonged to her. Of the latter -- a few examples are in order, here below.

Rev. Dr. G.A. Barton, sometime Professor of Biblical Literature in Bryn Mawr College,<sup>1462</sup> has stated: "Some curious 'Christian' myths connected with the milk of the Virgin Mary, are...still current.... There is at Bethlehem a cave called the Milk Grotto. A legend has it that the Holy Family once took refuge there, and that as the Virgin nursed the Child, a drop of her milk fell on the floor. Because of this, it is still believed that a sojourn in the grotto not only increases the milk of women and animals, but cures them of barrenness. In reality, this legend arose to 'christianize' a grotto that was originally a shrine of Ashtoreth [the sex-goddess of the Canaanites].

"All about Bethlehem, the limestone crumbles and forms little white pebbles about the size of peas. These are accounted for by the story that a drop of the Virgin's milk fell on the rock -- and that these pebbles are the miraculous result.

"Similarly, it is said that, as the Virgin nursed the Child by the wayside, a drop of her milk fell on a thistle -- which on this account became flecked with white and is called 'Mary's thistle.' These myths are the outgrowth of the transfer to the Virgin of the old grotto of the

Mother-Goddess [of pagan Cybele-worship], and are really...exotic to Christianity."<sup>1463</sup> See Jeremiah 7:18f.

Weirder still, of course, are pseudo-miraculous myths attributed to substances called 'the milk of Mary' still being kept in countries which Mary never even visited. As Rev. Professor Dr. B.B. Warfield pointed out:<sup>1464</sup> "Any ordinary sense of the ridiculous...should be sufficiently satisfied by the solemn exhibition in the Church of Saints Cosmas and Damien, at Rome, of a 'vial of the milk of the Blessed Virgin Mary'....

"This is far from the only specimen of 'Mary's milk' which is to be seen in the churches. Several churches in Rome have specimens, and many in France -- at Evron, and Soulac, and Mans, and Rheims, and Poitiers, and St. Denis, and Bouillac, and the Sainte Chapelle at Paris. The Cathedral of Soissons has two samples of it; and the Cathedral at Chartres, three. Then there is some more at Toledo and at the convent of St. Peter d'Arlanza in Spain -- and of course, in other countries as well. We are fairly astonished at the amount of it."<sup>1465</sup>

Warfield continued:<sup>1466</sup> "In the miracle-histories, it is related that the Madonna cured pious individuals with her healing milk.... In the age of the Mary-legend, the Virgin also had to become a miraculous nourisher...with her own milk. A monk gets sick; mouth and throat are so swollen that he can take no nourishment; the brethren expect the end. Then Mary appears -- visible only to the sick man[!] -- and gives him her breast, and announces to him his early recovery....

"The same thing happened to Sister Adeheit of Frauenberg. She narrates it herself. Mary says to her: "I will fulfil your desire and will give you to drink of the milk with which I suckled my holy Child." And she put her pure, soft breast into my mouth. And when this unspeakable sweetness was done to me, I was on the point of weeping." Well might one perhaps ask whether Adeheit was a sex pervert!

"The legend" of Mary, Warfield went on,<sup>1467</sup> "praises the 'Mother of Pity' also as the succourer of the sick.... The mysticism of the...legend brought a new means of healing.... It makes Mary give her breast to the sick....

"A cleric in his illness had bitten off his tongue and lips -- and was suddenly healed by Mary's milk. A monk though already dead -- was healed. Another monk had his experience only in a dream; but with the same effect.... The milk with which Fulbert, Bishop of Chartres, was sprinkled and healed -- is said in one manuscript to have been gathered up, and saved as a relic....

"This is how the story of Fulbert is told -- in Sablon's *History and Description of the Cathedral of Chartres*. "St. Fulbert, Bishop and Restorer of this Church, having been visited by God with an incurable fire which parched him and consumed his tongue -- and seized with an insupportable pain which permitted him no rest through[out] the night -- saw as it were a noble lady, who commanded him to open his mouth.... When he had obeyed her, she at once ejected from her sacred breast a flood of celestial and savory milk -- which quenched the fire at once, and made his tongue more well than ever. Some drops had fallen on his cheeks, and

these were afterwards put into a vial and kept in the treasury." Was Fulbert too, then, a sex pervert?!

The above misperceptions that Mary could cure such an "incurable" fire and support even such an "insupportable" pain, imply that even Jesus Himself was unable to cure such a fire or to support such a pain. The misperceptions clearly elevate the alleged healing ability of what here is deceitfully called "Mary's milk" -- even above the actual healing touch of the Lord Jesus Christ Himself, when He was here on Earth. See Luke 11:20f & 11:27f.

However, all such blasphemous mariolatry -- and indeed even the less-intense mariodouly -- is forbidden by the infallible Word of God. See: Exodus 20:3-5; Isaiah 40:12-18f; Jeremiah 7:18f; Matthew 4:7-10; Mark 3:31-35; Luke 1:46f; John 2:3f; Colossians 2:8-23; and Revelation 22:8-20.

In fairness to the Romanists, however, it must be acknowledged that they were and are not alone in practising mariolatry and/or mariodouly. To a somewhat lesser extent, so too did and do the Eastern 'Orthodox' Churches. Amazingly, so too did the syncretistic Neo-Novatianistic Cathari.

It will be remembered that the Novatians themselves had advocated the continuation of some of the discontinued *charismata*. Yet the Neo-Novatian Cathari not just extended such discontinued gifts still further. They even incorporated mariolatry and neo-paganism into their practices.

Thus the Cathari of Monceval made a portrait of the Virgin Mary, misrepresenting her<sup>1468</sup> as one-eyed and toothless. They claimed that Christ, in His humility, had chosen a very ugly woman for His earthly mother. They even claimed to have had no difficulty in healing several cases of disease -- precisely by means of that portrait.

The portrait became famous; was venerated almost everywhere; and was alleged to have accomplished many miracles -- until the day when the antipaido-baptistic<sup>1469</sup> Cathari admitted the deception. Let all antipaidobaptist Pentecostal leaders today, who sign and circulate photographs of themselves to their supporters -- then be warned!

#### **400. Miracles falsely attributed to the Romish Archbishop Thomas à Becket**

From 1825 onward, Cardinal J.H. Newman published *Two Essays on Scripture Miracles and on Ecclesiastical*.<sup>1470</sup> The first essay -- on *The Miracles of Scripture* -- was written, from an acceptable perspective, when he was still the leader of the Oxford Movement within the 'High Church' faction of English Episcopalianism.

The second essay, on *The Miracles of Ecclesiastical History*, alleged that they too were genuine. It was written in 1842f, just as Newman was drifting away into the Church of Rome.

In 1891, Cardinal Newman's latter volume was refuted very thoroughly by Rev. Dr. Edwin A. Abbott -- in his own book *Philomythus: An Antidote against Credulity*, subtitled *A*

*Discussion of Cardinal Newman's Essay on Ecclesiastical Miracles.*<sup>1471</sup> Significant indeed is the first word in the title of Abbott's book against that of Cardinal Newman -- *Philomythus: a Lover of myths.*'

Then, during 1898, Abbott further published his famous two-volume work *St. Thomas of Canterbury: His Death and Miracles*. There, he contrasted Becket's pseudo-miracles -- against the real miracles of the New Testament.<sup>1472</sup>

In 1912, Rev. Professor Dr. A.C. Headlam read a paper on miracles at the Church Congress at Middlesborough. There he observed:<sup>1473</sup> "Reference has been made to miracles of St. Thomas of Canterbury.... It is maintained [by Romanists and Romanizers] that those miracles are supported by as good evidence as the Gospel narratives, and that they represent just the same strong ethical character that our Lord's work did.

"I do not think that anyone who makes assertions of this sort, can have looked at the evidence for a moment. We have very full accounts of the life of Thomas à Becket, and we have many letters written by him. In none whatever of the early narratives is there any reference to miracles performed in his lifetime. Neither he himself -- nor his contemporaries [note well!] -- claimed that he could work miracles.

"The stories of 'miraculous' happenings, are entirely confined to the miracles believed to have been worked by his dead body after his death.... Many of them are trivial, and some repellent."

#### **401. Rev. Dr. John Wycliffe's aversion to ecclesiastical pseudo-miracles**

The reaction to those absurd mediaeval pseudo-miracles -- including those claimed for the Papacy itself (*cf.* Daniel 7:25 & Second Thessalonians 2:3-9f) -- finally came with the advent of the great English Pre-Reformer, Rev. Dr. John Wycliffe (the 'Morning-Star of the Protestant Reformation'). Exalting the Bible alone from about A.D. 1360 onward, he denounced the papacy and its pseudo-miracles. He branded the papal office as wholly poisonous ("*totum papale officium venenosum*"); insisted that many of the popes were damned ("*multi papae sunt damnati*"); and condemned the kissing of their toes.<sup>1474</sup>

Especially the pseudo-miracle of transubstantiation, held Wycliffe, represented false views of the eucharist. For the dogma of the transmutation of the elements was idolatry, and a lying fable. Indeed, transubstantiation is the greatest of all heresies -- and subversive of logic, grammar, and all natural science. It is in fact a shocking error; more shocking ("*horribilis*") than any other.<sup>1475</sup>

Furthermore, added Wycliffe, even the Romish "heretics" cannot state "at what instant transubstantiation...really [or rather supposedly] takes place. Thus, then, is this...doctrine annihilated -- a doctrine contemptible and dangerous."<sup>1476</sup>

Continued Wycliffe: "We are thus shut up...to go along with the senses and the judgment of mankind and admit that it is [not flesh but only] bread! Mice, and other creatures, are

aware of this fact.... They have the power of 'discerning' what is good for them to eat"<sup>1477</sup> -- namely the leftover-bread after communion services.

"This heresy [of transubstantiation] would overturn the evidence.... The 'sacrament' which does that -- must be a sacrament of Antichrist.... What idolatry could be more odious? ... It is heresy for to believe that this sacrament is God's body -- and not bread."

Wycliffe concluded:<sup>1478</sup> "The substance of material bread and wine doth remain in the sacrament of the altar after consecration." Also insects have often denied transubstantiation. For even "maggots have bred in the host." Thus, maggots are less gullible than pseudomiraculously-deceived papists!

#### **402. Rev. Dr. John Huss: the Romanists' shrine-practices were fraudulent!**

The 1360f views of Wycliffe, who died in 1384, had been transplanted to Bohemia by A.D. 1401. By 1403, Huss was already siding at the University of Prague -- against Romanism, and with Wycliffe.

Now, the abomination of the mass and other Romish pseudo-miracles were clearly exposed. God's sanctuary would be cleansed, after another century, at the Protestant Reformation. We ourselves believe<sup>1479</sup> the former exposure occurred with the Wycliffite Huss, at the end of A.D. 70 plus 1290 day-years plus 35 day-years (alias in the year A.D. 1405f) -- in fulfilment of Daniel 12:7-12.

Yet Huss not only pioneered the Pre-Reformation in Bohemia in general. In particular, he was appointed to a three-member commission to investigate the late-mediaeval 'miracles' allegedly performed by the relic of "Christ's blood" at Wylsnek (or Wilsnach) -- which was attracting large crowds.

As Rev. Professor Dr. Philip Schaff explained in his famous book *Church History*,<sup>1480</sup> the commission's report finally "condemned the 'miracles' as a fraud." Eastern Europe's advance toward a reformation of deformed Christianity, was now well underwa.

Furthermore, Huss was then soon denying that "Christ left any of His blood on the Earth" -- which, in turn, raised the whole issue of the feasibility of transubstantiation. Finally, a century and a half after Huss, and fifty years after Luther, "a zealous Lutheran broke the pyx which held the 'relic' -- and burnt it."

However, before that -- Rome would first burn Huss. When the latter was accused in 1415 of preaching Wycliffe's doctrines, Huss replied:<sup>1481</sup> "Wycliffe was a true believer. His soul is now in Heaven!"

Found guilty, Huss was sentenced to be burned to death by Rome's 'Holy Council.' It pronounced "John Huss to have been and to be -- a true, real and open heretic, the disciple...of John Wycliffe."<sup>1482</sup>

As the Church Historian Rev. Professor Dr. J.H. Kurtz recorded:<sup>1483</sup> "Huss pronounced the 'miracle' a cheat" -- himself. Indeed, he also "proved in a tract that the blood of Christ glorified, can only be invisibly present in the sacrament."

#### **403. Luther followed Wycliffe and Huss in opposing Romish pseudo-miracles**

Already in 1501, the Dominican Johann Tetzel had started distributing indulgences. He was received, recorded Schaff,<sup>1484</sup> "like a messenger from Heaven. Priests, monks, and magistrates; men and women, old and young -- marched in solemn procession with songs, flags and candles under the ringers of bells to meet him.... By daily...processions, [Tetzel and those like him] urged the people with extravagant laudations of the pope's bull...to purchase letters of indulgence for their own benefit and...for departed relatives and friends whom they might release from their sufferings in purgatory 'as soon as the penny tinkles in the box.'"<sup>1485</sup>

Even in 1517, Luther<sup>1486</sup> -- raised and taught in the Church of Rome -- still affirmed what he too regarded as 'the miracle of transubstantiation.' Only slowly would he begin to reject that greatest of all pseudo-miracles.

But when he did, in his liturgy he omitted the canon of the mass. That in itself was a revolutionary act. For, as Schaff explained,<sup>1487</sup> ever "since the sixth century...the kernel of the Roman mass [was regarded] as a unbloody repetition of the crucifixion and miraculous transformation of the elements."

Yet also in 1517, Rev. Professor Dr. Martin Luther nailed his *Ninety-five Theses* on the door of Wittenberg Cathedral. Already by January 1518, the Romish controversialist John Eck in his *Obelisks* branded Luther as a follower of the Bohemian 'heretic' John Huss. Luther then soon remarked about Eck:<sup>1488</sup> "He vilifies me as a 'heretic' and a Bohemian!"

In 1519, Luther referred back to his famous *Leipzig Debate* against Eck earlier that year. Recalled Luther:<sup>1489</sup> "Eck stamped about..., holding up the Bohemians before me, and publicly accusing me of the 'heresy' of and support for the Bohemians 'heretics.'" However, added Luther, "John Huss and Jerome of Prague were good Christians" -- and "burned by heretics and apostates and antichristians, namely the papists."

Eck quickly stated:<sup>1490</sup> "Martin, many of the things which you adduce are heresies of...Wycliffe and Huss!" Indeed, Luther himself admitted the next year:<sup>1491</sup> "Paul and Augustine are in reality Hussites."

In the same year, he also wrote:<sup>1492</sup> "It is high time that we seriously and honestly consider the case of the Bohemians.... We must...grant the Bohemians, that John Huss and Jerome of Prague were burned at Constance in violation of the papal...safe-conduct and oath.... I have no desire to pass judgment...upon John Huss's articles.... I have not yet found any errors in his writings."

In 1525, Luther insisted:<sup>1493</sup> "The Bohemians...are neither heretics nor schismatics.... Now you lie prostrate, O pope.... But all this is not Luther's work. The credit belongs to John Huss."

Continued Luther:<sup>1494</sup> "How much the pope would like to be a god.... This is what happened in the days of John Huss. In those days, the pope ['miraculously'] commanded the angels in Heaven, to lead to Heaven the souls of those pilgrims who died on the way to Rome. John Huss objected to this horrible blasphemy.... That protest cost him his life, but he at least caused the pope to change his tune.... All the articles of John Huss...are altogether Christian.... The pope and his followers acted in this matter like the true antichrist."

Luther went on:<sup>1495</sup> "The 'decretals'...are apocryphal.... They are...things it is not necessary to believe, as John Wycliffe said.... They are unchristian, antichristian -- and written by the inspiration of the evil spirit."

Just before 1530, Luther again clearly praised "the Hussites and Wycliffites." Then, in 1531, he remarked:<sup>1496</sup> "St. John Huss prophesied about me.... He wrote from his prison in Bohemia, 'They will roast a goose now.' Luther then explained that "Huss" means "goose." However, continued Luther, Huss then stated that "after a hundred years, they will hear a 'swan' sing!"

Huss the 'goose' had indeed complained thus, just before he was burned to death in 1415. However, Luther the 'swan' -- precisely "after a hundred years" -- would later, in 1517, start the irreversible Protestant Reformation against the pseudomiracles of Romanism.

#### **404. Dr. Luther opposed the pseudo-miraculous papacy and transubstantiation**

Already in December 1518, Luther wrote to his friend Link: "At the Roman Court, the true Antichrist rules of whom St. Paul speaks" -- viz. the 'man of sin' with all his lying-wonders. Second Thessalonians 2:3-8f.

In 1520, in his great treatise *To the Christian Nobility of the German Nation*, Luther wrote:<sup>1497</sup> "Paul says in Second Thessalonians 2:9f that Antichrist shall, through the power of Satan, be mighty in lying-wonders.... Whatever does aught against Christ, is the power of Antichrist...even though it were to rain and hail 'wonders'....

"The Scriptures prophesy false-wonders. Therefore we must cling with firm faith to the words of God.... Then the devil will cease from 'wonders.'"

"Thus I hope that the false lying-terror with which the Romans have this long time made our conscience timid and stupid, has been allayed.... They are in truth the communion of Antichrist and...have nothing at all of Christ...except the name."

Also in his 1520, Luther published his work *The Babylonian Captivity of the Church*. There, he denied a miraculous changes of the substance of the elements. He stated that



transubstantiation was a scholastic figment of the twelfth century (*cf.* the 1215 Fourth Lateran Council) -- and he now rejected the mass as a "horrible canon."

He then assailed it, repeatedly, as a cardinal error of the papal system. Transubstantiation was discarded by Lutherans and Zwinglians and Calvinists alike. The question was no longer whether the elements as to their substance are miraculously transformed into the body and blood of Christ. For all Protestants agreed with one another, on the basis of Holy Scripture, that such was not the case.<sup>1498</sup>

The Romish mass -- under the final vicarious supervision of the Pope of Rome -- is the most Satanic pseudo-miracle of all. Indeed, said Luther in many of his writings, Rome abounds not with miracles -- but with false "signs and lying-wonders." Second Thessalonians 2:3-9*f*.

She is replete with "great wonders" -- or rather with mighty pseudo-"miracles." Revelation 13:13*f* & 17:7*f*. Indeed, the predictive prophecies in Holy Scripture -- also at Daniel 7:19-25*f* & 8:23-25 & 11:36-39*f* & 12:11 & Second Peter 2:1*f* -- clearly appertain to the 'pseudo-didaskalic' and deceptive spectre of the Deformed Church under Papal Rome.

Luther firmly believed that though Satan could perform no true miracle, he could nevertheless "ape" God's supernatural actions in a remarkable way. So, commenting on Daniel 8:23-25 & 11:36 (*cf.* too Ephesians 4:14 & Second Thessalonians 2:9 & Second Peter 3:3*f* & Jude 4-8), Luther accused<sup>1499</sup> the Papists of trying to ape God's miracles. For Daniel 8:23-25, believed Luther, predicted that the Roman papacy would "destroy wonderfully" (alias by false-miracles) -- and by "craft" (alias by deception).

Thus, in his 1521 work *Concerning the Question Whether the Pope is Really the Antichrist*, Luther stated he found this predicted in Daniel 8:23's *ch̄ȳdōth* (alias "poisonous...deceptions"). He added: "Much harder does St. Paul attack these...*ch̄ȳdōth*.... For in Ephesians 4:14, he says 'we should no more be children tossed to and fro...by the sleight of men and cunning craftiness whereby they lie in wait to deceive.' The 'sleight of men' he calls, in Greek, *kubeia*; as if one were to play a game of dice. Again, the 'cunning craftiness' he calls in Greek *panourgia*. This means a deception, exactly as a conjuror adeptly juggles his magic....

"Similarly, in Colossians 2:8 Paul...says: 'Beware lest any man [de]spoil you through philosophy and vain deceit according to the tradition of men'.... In the same chapter, he immediately points to...what these *ch̄ȳdōth*...actually mean. For [in verses 22*f*] he declares: 'They are according to the commandments and doctrines of men' -- and not according to the Commandments of God.

Also "St. Peter [*Second Epistle* 2:1-3] preached and said: 'There shall be false-teachers among you'.... They deceive with words, and ape and lie with hypocrisy." Christ, through His own might and power, has acted by true signs and wonders.

Also the pope, who everywhere wants to respond by imitating Christ, has his own lying-signs etc. "Peter too...means the deceit which the Prophet Daniel [8:23] understands by...*chīydōth*....

"The kingdom of the Romish Antichrist arose. It commenced...after the times of the Apostles.... The Apostle [Second Thessalonians 2:9] attributes this power to the devil -- where he says 'his coming is according to the working of Satan with all power and signs and lying-wonders'.... This 'ape of Christ' [the papal Antichrist] wishes to imitate everything...and must avail himself of lying-signs.... Thus come the awful thunderings and lightnings in the [papal] bulls.... Has the pope not, by...*chīydōth*, re-erected the Roman Empire?" Daniel 7:6f,19f & 8:8f,21f cf. Rev. 13:1f.

"The popes have thus, through these false-signs and lying-wonders [Second Thessalonians 2:3-9], achieved the upper hand.... They themselves admit they have re-erected the Roman Empire.... The pope has become a king even over the dead -- and now rules there in 'purgatory'.... The pope wishes to rule over the dead, and to make the Sacrament of the altar into a joke.... Behold how this operation of the devil consists of false-signs and lying-wonders!"

Luther further demonstrated how Daniel 8:24 predicted of the [papal] king that 'he shall destroy wonderfully.' "The word *mirabilia*, called *niflā'ōth* in Hebrew, must be expounded. For it refers to **wonder-full-y** great things, secret and hidden. Thus Daniel (11:36) states that 'this king shall...exalt himself and magnify himself above every god and shall speak marvel-lous things against the God of gods'.... He shall be a 'wonder-ful destroyer.' Daniel 8:24. Thus, he destroys through his 'wonders' [alias his pseudo-miracles].

"Daniel [11:37f] predicted this.... Antichrist shall not pay regard to the God of his fathers.... In the place of God -- he shall honour his god *māūzīm* [the mass].... He erects in the place of God and His Gospel -- the graven image *māūzīm* [of] his own decretals.... "They shall say -- here is Christ, or there!" Matthew 24:23.....

"The pope is Antichrist; his ark and stronghold is *māūzīm*, that is, the 'mass'; *missam esse māūzīm*, the mass is the *māūz* alias the munition.... This god *māūzīm* is nothing other than a false darkness and hope of the pope and the papists....

"In Daniel 11:38a, it is stated that the antichrist 'shall honour the god of forces' alias 'munitions' or *māūz* (plural *māūzīm*). **God is our** *māūz*...or 'refuge'.... The pope as Antichrist, on the other hand, builds...his own god (*māūzīm*) instead.... With the Word, the angel [Daniel 10:21f] stirs up the biggest and highest doctrine -- the worst ecclesiastical abomination in the papacy: the mass!"

Luther continued: "Also under the pretence and Name [of Christ], everything has merrily proceeded from the Antichrist.... He would have deceived the very elect, if that were possible. As Christ declared (Matthew 24:24): "For there shall arise 'false-Christ's' and false-prophets, and shall shew great signs and 'wonders' insomuch that if it were possible they shall deceive the very elect!"

Also Paul has declared in Second Thessalonians 2:9-11 of the Antichrist, that his 'coming is after the working of Satan -- with all power and signs and lying-wonders, and with all deceivableness of unrighteousness in them that perish.... God shall send them strong delusion, that they should believe a lie.' Anti-papally, Luther here remarked that "this leads to huge errors with false-signs and lying-wonders of the devil."

Explained Luther elsewhere:<sup>1500</sup> "The World is duped and deceived -- in the Name of God! Hence the saying, 'All misfortune begins in the Name of God.' For the devil cannot peddle his lies -- unless he adorns them with that beloved Name" of God Himself. Indeed, Luther added that Rome seeks to authenticate many of its shrines and doctrines -- by claiming miracles.<sup>1501</sup>

#### **405. Luther opposed Neo-Montanist Anabaptism's dreams and pseudo-miracles**

Yet it was not only Romish pseudo-miracles which Luther opposed. Just as vehemently, he opposed also Neo-Montanist Anabaptism's dreams and deceits and lying-wonders. He clearly declared:<sup>1502</sup> "Now that the Apostles have preached the Word and have given their writings..., **no new and special revelation or miracle** is necessary....

"Miracles are no longer necessary.... For the accompanying signs were given principally, as St. Mark [16:20] says in the last chapter, to substantiate the new messages of the Apostles. But we [Protestants] have not introduced a new message. We have simply restored this same old confirmed doctrine of the Apostles."

In his *Table Talk*,<sup>1503</sup> Luther referred to "the example of Ananias in Acts -- and of Peter, who forthwith killed the liar with a word." Explained Dr. Luther: "I believe Peter did not do this of himself, but by revelation. For God wished to establish the primitive Church -- by means of miracles."

However, in the post-apostolic Church and thenceforth -- there were and are only pseudo-miracles. There are, declared Luther:<sup>1504</sup> "Cataphrygians, Manichaeans, Montanists...who boast [about] their spirits above all the Scriptures and move...between Heaven and Earth as do in our day [the Anabaptist] Münzer and the fanatics."

For in Luther's day, there were not only ecclesiocentric Romanists and Bible-believing Protestants. There were also Neo-Montanistic groups who were neither Romanist nor Protestant, and who claimed to be guided neither by the Bible nor by the Church -- but instead, directly by dreams and visions which they attributed to the Holy Spirit. Such were the Anabaptists, like Thomas Münzer -- and also crackpot groups like the so-called 'prophets' of Zwickau.

These claimed that their own subjectivistic imaginings were fresh revelations from Almighty God -- even as their Pentecostalist stepchildren still do today. Luther, however, was not deceived by them. "The 'prophets'" -- he wrote<sup>1505</sup> to Melanchthon -- "since they bear witness to themselves, one need not immediately accept them. According to John's counsel [First John 4:1-6] the spirits are to be tested....

"I hear of nothing said or done by them, that Satan could not also do or imitate.... I definitely do not want the 'prophets' to be accepted -- if they state they were called by mere revelation. Since God did not even wish to speak to Samuel -- except through the authority and knowledge of Eli." First Samuel 3:1-8f.

Luther did have at least one conference with these heretics. There, "he patiently heard the 'prophet' relate his 'vision'.... When the harangue was finished...he [Luther] briefly admonished him to take care what he did....

"You have mentioned," said Luther, "nothing that has the least support in Scripture. The whole ['prophecy'] seems rather an ebullition of imagination, or perhaps the fraudulent suggestion of an evil spirit!"<sup>1506</sup>

In his 1524 *Letter to the Princes of Saxony concerning the Rebellious Spirit*, Luther felt obligated to warn<sup>1507</sup> the civil magistrates against the seditions triggered off by such heresies. Luther warned that those heretics went around urging: "You yourself must hear the voice of God" -- *viz.* in dreams, and in prophetic visions. They even added that people needed to "experience the work of God in you, and feel how much your talents [or gifts] weigh! The Bible means nothing. It is Bible -- Booble -- Babel' *etc.*

"They who want to go beyond the Word [in the Bible] and to use violence, are not Christians!" -- warned Luther. They are not Christians -- "even if they boast of being full and overfull with ten 'holy spirits'!"

Also in his 1524 *Letter to the Christians at Strassburg in opposition to the Fanatic Spirit*, Luther warned<sup>1508</sup> that "these 'prophets'...juggle with their 'Living Voice from Heaven'...and similar high-sounding words [*cf.* First Corinthians 13:1]. Furthermore, he also wrote a treatise titled *Against the 'Heavenly Prophets'*.<sup>1509</sup>

The Anabaptists who took over the German city of Münster, then sank into practising polygamy and slaughtering both Catholics and Protestants. They did so, precisely because they believed the lies of their false-prophets.

Thus Melchior Hoffmann made perverse predictions, and gave forth "visions and revelations."<sup>1510</sup> Indeed, he pretended to lead a mighty host of preachers "with powers, signs and miracles -- and with all such strength of the Spirit that nobody could resist them."<sup>1511</sup>

Also female crackpots joined their ranks. "One of the prophetesses also prophesied, and that through a vision, that Melchior was Elijah. She saw a white swan swimming in a beautiful river or watercourse, which had sung beautifully and wonderfully" -- no doubt 'singing in the Spirit' (*sic*)!

That she interpreted to apply to "Melchior as the true Elijah." Melchior Hoffmann spent time editing the 'prophetic visions and revelations' of this lady and her husband. Indeed, he "gave them as much authority as Isaiah or Jeremiah."<sup>1512</sup> Montanus, Maximilla and Priscilla -- ride again!

The Ex-Anabaptist Obbe Philips, brother of crackpot anti-incarnational and antipaidobaptistic Anabaptist Leader Dirck Philips, recounted how the fanatical Anabaptist "Jan Matthys had come to them with such signs, miracles and agitation of the Spirit, that words failed them to describe it.... They said...they were no less sent forth with power and miracles than the Apostles at Pentecost."<sup>1513</sup> Pentecostalism, here we come!

#### **406. Luther: without the Word, that claiming to be the 'Spirit' is Satan!**

Wrote Luther:<sup>1514</sup> If you hear somebody boasting that he got something by inspiration [or 'inner voice'] of the Holy Spirit, and it lacks God's Word [alias the warrant of the Bible] -- be it what it may, then declare it to be the abominable devil! ... There you see the devil, the enemy of divine order.

"Do you see...how by the words 'the Spirit, the Spirit, the Spirit!' -- he [the devil] gets you to stand there spellbound? ... Meanwhile, he upsets the bridges...by which the Spirit has [really] come to you -- namely through the external ordinances of God in bodily Baptism; His pledges; and the preached Word of God" written. Compare Matthew 4:4-10f.

"He [the devil] does not want to teach you how the Spirit comes to you" -- *viz.* in the written Word. Instead, the devil wants to teach "how you should reach the Spirit [*sic*] -- [*viz.:*] you should learn to 'fly' with the clouds, and 'ride' on the wind!"

However, "Christ extols and praises the preaching of the Apostles, so that through it we must come to Christ and to faith. This is today attacked by Satan -- through factious spirits of his who instruct people to despise the outward Word and who pretend that the Spirit by Himself must do all."

As Luther remarked also in his *Smalcald Articles*:<sup>1515</sup> "We should and must maintain that God will not deal with us, except through His external Word and Sacrament. Whatever is attributed to the Spirit apart from such Word and Sacrament -- is of the devil!"<sup>1516</sup>

#### **407. Luther: the rule for distinguishing Christ's miracles from the devil's**

In his great *Thesaurus*, Dr. Martin Luther explained the rule needed as to how to distinguish Christ's miracles from the devil's pseudo-miracles. "This rule God Himself has laid down, in Deuteronomy thirteen," stated Luther.<sup>1517</sup> "Whenever a 'prophet' or a 'dreamer' arises among you, and gives you a sign or wonder, and the sign or wonder arrives which he told you about; but he says: 'Come let us walk after other gods (which you do not know) and serve them!' -- you shall not obey the words of such 'prophets' or 'dreamers' *etc.*

"Whenever they wish you to erect another religion, that is to say, they do not remain at the one true doctrine but begin something a little different to it -- you may not believe it.

Not even if it were immediately to snow with miraculous signs. For it explains itself further, and says: 'For thus the LORD your God is testing you'....

"In sum, it is thus. Against the fixed doctrine, one may receive no miracle or sign, howsoever largely and plentifully and frequently they may occur. For we have the command of God which He has enjoined from Heaven: 'Listen to Him! You shall heed Christ alone!' It for this reason that we have also this warning, that false-prophets will come and do great signs."

#### **408. Luther: bodily miracles were not everlasting, but ceased**

Luther clearly believed that visible miracles ceased during the same generation when Jesus Christ came into this world. "Bodily miracles," he explained,<sup>1518</sup> "are not everlasting, but cease.... Now that Christ with His baptism has begun..., He terminates miracles....

"At this [present] time, miracles are not necessary to confirm the doctrine.... The same were given at first so that thereby the new preaching of the Apostles could be confirmed with signs following, as St. Mark [16:17f] finally says. Yet we [Protestants] have not made this preaching new -- but we have precisely brought this old and confirmed doctrine of the Apostles to the fore again. Similarly we have made...no new baptism nor known of nor wanted anything new in Christianity, but only...fight to uphold the old.

"But that we have done, as we have thrown into the filth and trampled down all such things devised by the Pope and darkened with his human doctrine and festooned with thick dust and spider-webs and all kinds of impure junk. By the grace of God, we have again brought [pure doctrine] to the fore -- cleansed it from all such junk, washed off the dust, cleaned it, and brought it to the light -- so that it again sparkles purely; and so that everybody can see [easily] what the Gospel, Baptism, Sacrament, Keys, Prayers and all things are which Christ has given; and how one should use them unto salvation....

"Yet a new doctrine (like that of Mohammed) has been brought in, confirmed by 'signs' and 'wonders' -- as represented afore in Deuteronomy [thirteen and] eighteen. Indeed, the papacy and its monkery are thus confirmed -- but by the devil, as St. Paul had aforetime predicted of the Antichrist. Second Thessalonians two. God gives them strong delusion....

"Such messengers as come with miracles and signs (which are still the devil's lies) -- as Christ Himself has said -- offer such miracles and signs as would deceive even the elect (if that were possible). By means of masses for the dead, purgatory, pilgrimages, and idolizing saints -- that was a new doctrine (although against the Gospel of Christ).

"Hence the devil also here had to be strong with his signs." That was necessary for him "in order to suppress the Gospel and to maintain such lies of his."

"Yet both Christ and the Apostles have faithfully warned us against this, and prophesied afore that we should not allow ourselves to be upset thereby. We may not believe or receive any 'miraculous signs' against this doctrine, even if an angel should bring us such doctrine and

miracles visibly from Heaven. Thus also in the Old Testament God seriously forbade listening to and receiving any 'prophets' against the doctrine given them by Moses. Deuteronomy thirteen."

#### **409. Luther: 'wonders' still occur through the ungodly**

According to Luther:<sup>1519</sup> "Wonders' still occur through the ungodly.... It is not amazing that signs still occur through the ungodly, and that the devil thereby bewitches people -- which he does till now with pilgrimages in the name of Mary and of the dead saints.

"The world has been deceived with the appearance and rumblings of the dead.... The devil would rule mightily in Christendom, through the Antichrist....

"It is indeed a evil skill -- to do signs and 'wonders'.... Yet truly, they are not miracles -- but deceptions. For he [the devil] can so captivate and bewitch people's eyes and senses, that they could swear they are real signs. Thus, one of his disciples wrote the legend that St. Martin [of Tours]...really did converse with Christ....

"With such apparitions and lies, the [evil] spirit has deceived also many important people -- such as St. Gregory and others.... Through false saints, the devil has begun to do signs, and sometimes heals the sick.... With such, the devil would be mighty and strong (says St. Paul)....

"One should not think or accept that the Holy Spirit would disguise Himself -- even if it were to snow, daily, with miracles! Whoever is against this doctrine -- has certainly succumbed to and been brought by the devil to deceive souls....

"Let us then remain by the revelation or preaching of the Holy Spirit -- Who alone can say what we need to know...as to how Christ rules even till the end; and maintains His Christendom; and will finally frustrate the rule of the Antichrist.... This prediction is more certain for us, than all signs and miracles. For this shall continue to stand -- no matter how hostilely even the devil might try to interrupt it."

#### **410. Luther: The devil does 'wonders' through his apostles and false-teachers**

"The devil can do 'wonders' through his apostles and false-teachers," insisted Luther.<sup>1520</sup> "How [then are] they to be tested"?

"Can the devil himself do miracles? ... He can indeed plague people, so that they succumb; or get dazzled for a time; [or] get a limb paralyzed (as he has often done through his men, and through the devil's whores) -- and thereafter make them 'healthy' again. Not that they were truly blind or lame (for he cannot restore eyesight or a limb). But he bewitches people and deceives the five senses -- so that people do not know any better and could even swear that it [the way things seem] is truly so....

"He [the devil] does all that, in order to confirm his lies and deceit, and to intrude into people -- so that they are thus misled, as if by special miracles, into idolatry. This he has done till now with the pilgrimages and the worshipping of saints -- here to the 'holy blood'; there to this or that 'Mary' *etc.* And with shameless deceit filling every land, people have run there in droves, to the praise of the whole world -- and transferred their trust from God to his [the devil's] lies....

"He can indeed even make well a man who was wounded, shot, or injured in some other way. Such may rest as dead; and for some time thus have stopped feeling anything; and everybody regards him as truly dead. Yet later he comes around, and again becomes lively -- so that, thereafter, it gets said that it occurred through this or that saint *etc.*

"Thus I have heard of a boy who lay under water for two days -- and because he was dedicated by his parents to St. Anne, and brought to her, he was brought back to life again. Is that not also a miracle and a wonder? **No!** For such a one was certainly not really dead -- but the devil so deceived the senses of the people, that they regarded him as dead until he permitted him to come back to his senses again.

"Thus one has also read...of St. Macario, how two spouses came to him. They had a beautiful daughter, whom the devil had so 'bewitched' that they and everybody else regarded their daughter as a cow.... He [Macario] said...: 'Yet I see nothing other than a beautiful healthy virgin! Therefore it must simply have been a spirit which bewitched your daughter, and deceived the five senses.' Finally, he prayed over her -- and got the parents to pray also. Then that spirit ceased -- so that they and others again saw their daughter as previously.

"Therefore I say that one must not believe all kinds of miracles and wonders. For Moses too, in Deuteronomy thirteen, had previously said that also false-prophets would do signs and wonders. And St. Paul clearly prophesied about the rule of Antichrist in Second Thessalonians two -- that he would come with all kinds of wonders and signs, through the operation of the devil. Therefore one must judge all 'wonders' and 'miracles' -- and hold them as being against God's Word....

"Thus you may freely conclude that it is the work of the devil, and lying signs with which he deceives and seduces you. This he has done till now -- under the name of Mary and of the saints -- so that people have not rightly recognized nor learned about Christ. God allows such to occur thus, in order to mislead the false-christians, so that they would believe the lie -- as St. Paul says in Second Thessalonians two -- because they did not wish to believe the truth....

"Therefore we would be wise to test and to judge such signs, because God has warned us that such signs would occur.... We see that they are outside of and without Christ -- yes, they occur against His Word and Faith -- so that they are certainly futile and false-signs of Satan. For even he cannot do true wonders or miracles, but he is a liar and a murderer from the beginning. Thus his work is nothing but misleading people, and causing damage....

#### **411. Luther: false-prophets or false-teachers would do signs in Christ's Name**



Asked Luther:<sup>1521</sup> "How is it that false-prophets or [false]-teachers would do signs in Christ's Name, and at the same time would be false-christians?" Luther then answered his own question, in the words of Christ: "Many will say to Me in that day, 'LORD, LORD! Have we not prophesied in Your Name? Have we not driven out demons in Your Name? Have we not done many deeds in Your Name?'" ... Also Moses says in Deuteronomy eighteen: 'Whenever a 'prophet' is bold to speak in My Name, whom I have not commanded'....

"Also Matthew twenty-four says: 'False-christs and false-prophets shall arise and do great signs and wonders, so that (if it were possible) even the elect would be misled into error.' So too St. Paul, in Second Thessalonians two -- as regards the Antichrist who comes with all kinds of lying-powers and signs and [lying]-wonders, and with all kinds of deceivableness of unrighteousness *etc.* Because they did not receive the love of the truth, so that they might be saved. Therefore, false-signs would certainly occur in Christendom. And false-christians would [wrongly] regard such as right and true signs.

"That has now occurred strongly, in the papacy in particular.... Also in [Islamic] Turkey, such clergy and exceptional 'saints' are many. About this, one should now read their books and legends -- especially what the monks have written.

"What a swarm they are -- over-full of idle signs and wonders which, however, are all lies and knavery. How they have levelled people in our own times with so many pilgrimages to Grimmerthal, to Eichen, to Trier, *etc!* ... I myself have seen several monks, shamefully-evil knaves and wild men, who yet 'drove out the devil' and played with him exactly as if with a child.

"However, who could relate [all] the knavery which drove out 'the spirits of the devil' in the holy name of Christ, Mary, the holy cross, St. Cyriax *etc?* These the monks have exorcised, and the whole world has fallen for it, and nobody has dared to mutter against it.... Through such spirits, they have now come up with and confirmed -- purgatory; masses for the dead; all saints' services; pilgrimages; convents; churches; and chapels. Many have indeed prophesied about future times.... But all this has happened through the devil who has confirmed his abominations and lies, bewitched people, and held them in error -- lest anyone should escape him....

"We have now seen such.... Unfortunately, all too many have experienced what great damage the devil has done by such lying-spirits and false-signs.... 'Wonders' which 'Mary' and other 'saints' have [supposedly] 'done' have...led us away from the Word.... For He has indeed faithfully and seriously warned us, when He thus spoke about such 'miraculous signs.' Matthew twenty-four. 'Look, I have told you before' -- as if He said 'See to it, and keep to My warning! If not, you will certainly be misled. For you have My Word, so that you know what the will of My Father is.'

"The two ['wonders' and the Word] are opposed to one another.... Thus I foresee where the 'signs' are leading, and [instead] lay hold of the Word.... I find that they, on the contrary, run off after this or that 'saint'....

"Therefore, even if an angel were to come from Heaven and raise the dead before my eyes, I would want to hear or to know nothing about it! For Christ has taught and warned me thus: 'Keep to My Word!'.... Why then do you keep on running, like a senseless person, to a stick or a stone [*viz.* an idolatrous image of Mary or some or other angel or saint *etc.*] -- where God's Word is not preached -- but yet where the eyes are opened wide through the signs of the devil as if Christ were where His Word is not?

"Look, one must thus hit back at the Papists who swarm around -- their customs, fathers, councils, and so many signs and 'miracles' whereby they wish to confirm their views. One can only answer in short: 'Well, let us hold up both [Scripture and the Papacy] against one another.

"Here I have the Word of Christ, of which I am sure.... Against that, you show me your doctrine and signs -- which would lead me to the rosary, pilgrimages, serving the saints, the mass, monkery and other specially selected works. That is none of Christ's....

"Thus we can finely know and judge all false-signs, and say: signs here, signs there! I will not turn to them, even if you immediately raise the dead before my eyes. For all those things can deceive. But God's Word never deceives me!"

Luther's anti-pseudomiraculous and Biblical Faith -- against both Proto-Pentecostalist Anabaptists and Papalized Romanists -- can be summed up thus: "The Word of God alone is to determine the Articles of Faith. And beyond that, nothing -- not even an angel from Heaven!"<sup>1522</sup> Galatians 1:8.

#### **412. The semi-reforming Romanist Erasmus condemned Rome's pseudo-miracles**

The great Roman Catholic humanist Desiderius Erasmus (*circa* 1466-1536), had been Martin Luther's friend. Unfortunately, after Luther's exodus from Rome, Erasmus himself refused to leave the Deformed Church. Sadly, he then taunted Luther for being a Wycliffite<sup>1523</sup> -- for rejecting Rome's pseudo-miracles *etc.*

Yet, as a great Bible Scholar, even Dr. Erasmus -- however inconsistently -- recognized the idiocy of Rome's "lying-wonders." Thus he came out warning<sup>1544</sup> against "the folly of superstition which creeps in under the name of religion.... Fools can be found to listen to the legends of the saints....

"There is not a martyr, there is not a virgin, whose biographies have not been disfigured by these monstrous absurdities.... Lies, when exposed, always injure the truth. One might fancy they were invented by knaves or unbelievers, to destroy the credibility of Christianity itself."

Miracles, according to Erasmus, did not happen in his time -- though they were said to happen. "I have spoken of miracles.... You know that lying stories are set about, by crafty knaves.... What would Jerome say, could he see the milk of the Virgin exhibited for money --

with as much honour paid to it, as to: the consecrated body of Christ; the miraculous oil; [and] the portions of 'the true cross' (enough if collected to freight a large ship)?

"Here we have the head of St. Francis; there our Lady's petticoat; or St. Anne's cowl; or St. Thomas of Canterbury's shoes -- not presented as innocent aids to religion, but as the substance of religion itself. And all through the avarice of priests and the hypocrisy of monks playing on the credulity of the people. Even bishops play their part in these fantastic shows -- and approve and dwell on them in their rescripts."

### **413. The beginning and progress of the Romish Counter-Reformation (1539f)**

The eminent Church Historian Rev. Dr. Peter Toon has rightly suggested<sup>1525</sup> that the Roman Catholic Counter-Reformation "was quickened, if not caused, by the Protestant Reformation." To prevent the Church of Rome from disintegrating altogether under the hammer-blows of the Protestant Reformers, she had to reform -- or perish.

Rome's "reforms" were thus really counter-reforms. They included: the establishment of many new orders (such as the 1540f Jesuits); the launching of the Roman Inquisition in 1542; the convening of several general ecclesiastical meetings (starting with the 1545f Council of Trent and culminating in the Second Vatican Council of 1962); and the internal reform of the Papal Curia. By the latter, Pope Pius V in 1565f issued edicts against the blasphemy, concubinage, simony and sodomy then rampant in his own Roman Catholic Church. In 1568 the reading of Scripture was restored in a renewed Romish Liturgy.

Perhaps the beginning of the Counter-Reformation was marked by Cardinal Sadoletto's 1539 *Letter to the Senate and People of Geneva*. Sadoletto, as Papal Secretary, had penned the notorious *Bull on Indulgences*<sup>1526</sup> in 1515, which had helped to stir up the leaders of the Protestant Reformation in 1517. Now, in 1539, he was endeavouring to appeal even to Scripture against "such innovators...pestiferous to the souls of men."<sup>1527</sup> For still, "God does His miracles" as too among the "most glorious martyrs of Christ in former times" also by way of "expiations, penances and satisfactions."<sup>1528</sup>

On the other hand, added Sadoletto,<sup>1529</sup> Protestantism is a "preposterous and false religion.... For the Catholic Church has a certain rule by which to discriminate between truth and falsehood..., following what the [Roman] Catholic Church throughout the whole world now for more than fifteen hundred years...approves with general consent" -- in contrast to the Protestant "innovations introduced within these twenty-five years [1514-39].... I will say nothing of the Eucharist, in which we worship the most true body of Christ" -- allegedly transubstantiated pseudo-miraculously!

In 1542, the [Romish] Faculty of Theology in the University of Paris drew up twenty-five articles to be binding upon all lecturers and students.<sup>1530</sup> Article I taught: "Baptism is necessary for salvation" -- 'miraculously' *ex opere operato*.<sup>1531</sup>

Article V taught:<sup>1532</sup> "Every Christian is bound to believe that in...the Eucharist the bread and wine are converted into the true body and blood of Christ" -- because "such is the

authoritative decision of a General Council which was held by Hildebrand" (1061-73 A.D.). It acknowledged that the Patristic Fathers did not teach transubstantiation, but concluded it was "enough that the Fathers spoke before the determination of the Council" -- and that "now it is no longer lawful so to speak."

No longer now? Not now! Well, wow! Moreover, in response to Dr. Wycliffe's point about maggots eating obviously un-transubstantiated bread right after human manducation at the Eucharist, the University of Paris's (Romish) Faculty of Theology responded: "Should the Sacrament chance to be gnawed by worms..., in that case, the substance of bread must miraculously have returned."

Thus: re-transubstantiation! Wow! WOW!! WOW!!! And all without any such *hoc nunc non meum corpus est* mutterings of the priest who had just officiated at the mass.

Article VI taught: "The sacrifice of the Mass is...available for the living and the dead.... For many 'visions' [!] have appeared to certain holy monks when asleep, telling them that by means of masses souls had been delivered from Purgatory."<sup>1533</sup> Wow!

Article VIII taught<sup>1534</sup> that "the ceremonies which we use -- were not in existence among the Apostles or their contemporaries." Wow! Wow!! "Their successors...for many years, were neither anointed nor ordained after our way and manner.... The whole of that time ought to be left in doubt..., because as yet nothing was concluded concerning transubstantiation." Wow! Wow!! Wow!!!

Article XI taught<sup>1535</sup> concerning "the Miracles of the Saints" that "we [cannot] doubt that the saints, both during this mortal life and living in Paradise, work miracles.... For [!] it is apparent [!] how the most blessed Virgin raises up infants [so] that they may be buried in sacred ground...."

The Lutherans say that one of the modes in which God punishes the idolatry of the world, is when the devil does miracles under the name of the saints -- and in support of this view adduce Jerome, who relates that the Egyptians were cured of the bite of serpents at the tomb of Jeremiah whom they worshipped as a god.... I answer, that we [Romanists] do not worship the saints as gods."

Article XVI taught<sup>1536</sup> "the Worship of the Cross and of Images.... Proof is from miracles. For many images have smiled or wept at the devotion of those praying to them. Some [images] have even spoken." Wow! WOW!! WOW!!!

Article XVII taught<sup>1537</sup> that "it is to be believed firmly...that there is a purgatory.... Because many holy monks and devout matrons have had various apparitions, when souls have said so.... The Lutherans...account such things as nothing, or as the phantasies of a disordered brain, or spectres and impostures with which Satan deceives men. I answer, that they are authenticated by the authority of Gregory, who was a Pope." Wow! WOW!! WOW!!!

In 1546, the above *Articles of Faith* of the Romish Faculty in Paris was elaborated in greater detail in the *Acts of the Council of Trent*. There, the (de)legates were admonished:<sup>1538</sup>

"Each one of us ought to place, in his view, first of all what the things are which are expected from this sacred Council.... The things expected...are those contained in the Bull calling the Council, namely: The Extirpation of Heresies, [and too] The Restoration of Ecclesiastical Discipline and Reformation of Manners...which pertain to The [Counter-]Reformation of the Church."

To achieve the above, Trent decreed: the authority of the Apocrypha;<sup>1539</sup> the remission of original sin through baptism;<sup>1540</sup> the fixing of the seven Roman Catholic Sacraments, *ex opere operato*;<sup>1541</sup> and the necessity of baptism for salvation;<sup>1542</sup> *etc.* Neo-pagan sacramental pseudo-miracles ride again!

By the third meeting of the Council of Trent in 1562, convened because Pope Pius IV was fearful that otherwise France might become Calvinist, the Counter-Reformation was moving toward its end. Later in 1564, Pius issued a summary of the council's work called the *Tridentine Creed*. Then it further stimulated the *Roman Catechism* of 1566, the *Revised Breviary* of 1568, and the *1570 Missal*.<sup>1543</sup>

Neither of the two leading Jesuits (Ignatius de Loyola and Francis Xavier) ever claimed to be able to perform miracles. Indeed, Ignatius actually suggested to a stigmatic that the latter's *stigmata* might have been caused not by Christ but rather by Satan.<sup>1544</sup> This 'Society of Jesus' proved to be a powerful force against Protestantism, and produced Theologians of calibre such as Robert Bellarmine and Peter Canisius.<sup>1545</sup>

Yet the 1870 First Vatican Council still pronounced this curse:<sup>1546</sup> "*Anathema* to him who says...that by miracles the divine origin of the Christian religion is not rightly proved!" Indeed, in the corresponding chapter, the Council even declares that miracles and prophecies "are most certain signs of divine revelation, and suitable to the intelligence of all."<sup>1547</sup>

The 1961<sup>f</sup> Second Vatican Council represented not much of an improvement. For it declared:<sup>1548</sup> "The saints have been traditionally honoured in the Church, and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful work of Christ in His servants, and display to the faithful fitting examples for their imitation." So, even though traditional Romanism is not quite<sup>1549</sup> so strident with its pseudo-miracles these days -- it is still *semper eadem* ('always the same')!

#### **414. Calvin: Satan, pseudo-miraculously turned into an angel of light (sic), deceived Eve**

Particularly that greatest of all Protestant Reformers, the 1509-64 Rev. Professor Dr. John Calvin, unmasked the true nature of all claims that ongoing miracles are still occurring. He flatly denied that such have occurred since the completion of the inscripturation of the Holy Bible.

True miracles, held Calvin, were few and new. They occurred only after the fall of mankind; always and only for the purpose of confirming the veracity of the spoken Word of God now finally completed with the inscripturation of Holy Writ; and only until then alone.

On the other hand, Calvin insisted, lying-wonders have never ceased -- ever since Satan transformed himself into an 'angel of light' in the garden of Eden before the fall of mankind and then, as "the serpent, beguiled Eve." Thus, see: Genesis 3:1-6; Second Corinthians 11:3-14f; First Timothy 2:14.

Regarding the very first lying-wonders, Calvin commented<sup>1550</sup> that man was "deceived by Satan.... The innate subtlety of the serpent did not prevent Satan from making use of the animal, for the purpose of effecting the destruction of man.... He, therefore, clothed himself with the 'person' [*viz.* the 'mask'?] of an animal....

"Satan perverted to his own deceitful purposes the gift which had divinely been imparted to the serpent.... The serpent was only the mouth of the devil. For not the serpent but the devil is declared to be 'the father of lies' [John 8:44], the fabricator of imposture, and the author of death." In one word -- Satan 'pseudo-transubstantiated' himself, into a serpent!

Satan's speech to Eve, through the serpent, has great implications for the pseudo-glossolalic tongues-speaking of (Neo-)Pentecostals. How so?

Explained Calvin: "The serpent was not eloquent by nature. But when Satan by divine permission procured it [that serpent] as a fit instrument for his use -- he uttered words also by its tongue....

"Eve perceived it to be extraordinary.... The craftiness of Satan betrays itself in this, that he does not directly assail the man [Adam] -- but approaches him...in the person of his wife" Eve; even as formerly Satan had approached Eve in the 'person' or under the 'mask' of that serpent.

Said Satan through that serpent: 'Can it be that God should forbid the eating of [the fruit of] any tree whatever?' Comments Calvin regarding this attempt by Satan to undermine the faith of Adam and Eve: "Under the pretext of inquiring into the cause, he [Satan] would indirectly weaken their confidence in the Word" of God now found in Holy Scripture alone.

Then the thus-deceived woman misperceived that the fruit of the tree of the knowledge of good and evil, was good for food. Genesis 3:6. Here Calvin commented:<sup>1551</sup> "Eve...could previously behold the tree with...sincerity." However, now "infected with the poison" of the serpent "**after the heart had declined from the Faith and from obedience to the Word** -- she corrupted both herself and all her senses....

"It might be that he [Adam] soon joined her; and that even before the woman tasted the fruit of the tree...she entangled him with the same fallacies by which she herself had been deceived.... 'Adam was not deceived, but the woman [was]' (First Timothy 2:14).... What was the sin of both of them? ... The woman is **led away from the Word of God** by the wiles of Satan.... Men then revolted from God -- when, having forsaken His Word, they lent their ears to the falsehoods of Satan."

Calvin further commented,<sup>1552</sup> on Second Corinthians 11:3 & 11:13f, that "false-teachers have a show of wisdom to persuade us.... They then work by the same methods that Satan

employed to deceive Eve.... 'For such men are false-apostles'.... If Satan, the most depraved of all beings and so the head and chief of evil men, can transform himself -- what will his ministers do?!"

Satan's transform-ation -- heralds his ministers' transubstanti-ation! As Calvin observed, "he always covers himself with some disguise, in order to trick us.... His satellites...follow the same methods as their master. These are [their] golden preambles: 'Vicar of Christ'; 'Successor of Peter'; 'Servant of the servants of God.' But, when the masks are removed -- who and what will the Pope be discovered to be? Satan himself, his master, can scarcely outdo his most accomplished pupil in any kind of abomination." Indeed, in his comment on First Timothy 2:14, Calvin spoke of the "diabolical deception" of Eve.<sup>1553</sup>

#### **415. Calvin: turning rods into serpents in Egypt disproves transubstantiation**

Much can be learned about the great differences between true miracles on the one hand and lying wonders on the other, by studying events right before the exodus -- which separated the godly from the ungodly. Thus, it should be noted that the magicians in ancient Egypt were practising their age-old and indeed continuing tricks of serpentine sorcery<sup>1554</sup> -- long before Moses arrived on the scene and newly commenced his temporary wonders or miracles.

First, as regards Moses' new and miraculous and God-given ability to turn his rod into a serpent, Calvin commented as follows:<sup>1555</sup> "The question now arises, whether the change of the rod into a serpent was real and actual [as in the case of Christ's actual change of water into wine at Cana]; or whether the outward form only was changed? ... I embrace that opinion which is more probable, that...God Who created all things out of nothing gave a new nature to the rod -- and [later] again made a rod out of the serpent.... It does not appear likely to me that He had recourse to the illusion of 'visions'!"

"As to the imitation [of this] by the magicians, we will speak of their sorceries in their proper place." Meantime, let it be noted that while Pentecostalist Evangelists similarly seem to be able to change sick people into healthy folk (at least for a very short time!) -- Romish transubstantiationists not even claim that the outward appearance of the bread and the wine has changed at all -- as a result of their *hocus pocus* (or '*hoc corpus*' etc.).

Calvin continued:<sup>1556</sup> "Moses and Aaron...knew that they were endued with divine power for working miracles.... There is no more difficulty with God to change the forms of things, than there was to create Heaven and Earth out of nothing.... There is...reason for doubt respecting the rods of the magicians -- since it is probable that the eyes of the wicked king were deceived by their illusions....

"This Paul affirms...(Second Thessalonians 2:11). He says indeed that the coming of Antichrist shall be with signs and lying-wonders...as in the perverse abuse of signs....

"Christ absolutely pronounces that 'false-prophets shall shew great signs and wonders' (Matthew 24:24).... Still, we must be assured that not even a fly can be created except by God only -- but that Satan lays hold, for the purpose of his impostures, of things which are done by the secret judgment of God."

Calvin went on:<sup>1557</sup> "The wickedness of Pharaoh blinded his eyes.... He was deceived by the juggles of his own magicians.... Many, nowadays, among the Papists -- are followers of wicked superstitions.... Are we surprised at Pharaoh calling for the magicians -- in order to repel from himself his sense of God's power? ... Many at this time...become besotted in their errors....

"They [the pagan Egyptians] were devoted to many foolish imaginations.... For...jugglers...deceive the eyes and the senses by their enchantments.... The Egyptian magicians had departed from genuine philosophy...for their delusions.... The devil, in order to...change himself into an angel of light, is wont to conceal his falsehoods.... The magicians exhibit one thing -- for another." They falsely claim the thing exhibited -- is something else.

The Egyptian magicians "Jannes and Jambres withstood Moses.... There shall always be false-teachers, who would opposed Christ's true Ministers.... The reins were so given to these magicians, that they contended with Moses in almost an equal contest....

"God elsewhere testifies that...He permits false-prophets to work 'miracles' to deceive...by such arts and deceptions.... He gives efficacy to the delusion, and so deprives them of their senses.... Pharaoh..., being deceived by his magicians..., did not disentangle himself from the error....

"Nor must the mark of distinction be overlooked -- that the rod of Moses swallowed up the rods of the magicians.... The wicked maliciously close their eyes, against the manifested power of God....

"Frivolous is that cavil which the Papists advance, that the serpent is called the rod of Moses -- [just] as the bread 'transubstantiated' into the body of Christ [yet] retains the name of bread.... They unskilfully confound two altogether different things....

"In the mystery of the Lord's Supper, the analogy between the sign and the thing signified always remains. In this miracle [of Moses' rod becoming a serpent], the case is entirely otherwise.... The Papists will prevail nothing until they have shewn that the bread is transubstantiated into the body. Nay, what they foolishly wrest against us, we may retort upon them. Namely, that the bread is 'called' the body of Christ -- although it remains bread. Just as the serpent which then appeared, is 'called' the rod."

In his famous *Institutes of the Christian Religion*, Dr. Calvin elaborated further<sup>1558</sup> on this latter point. "There is no Early-Christian writer who does not admit, in distinct terms, that the sacred symbols of the Supper, are bread and wine."

The error of transubstantiation, however, came only many centuries later. "The cause of this brutish imagination was that consecration had the same effect...as magical incantation....



In the age of Bernard [1090-1153]...transubstantiation was not yet recognized.... And in all previous ages, the similitude...was that a spiritual reality was conjoined with bread and wine in this sacrament....

"They [the Romanists] think they answer acutely, though they adduce nothing relevant to the case in hand. The rod of Moses (they say), when turned into a serpent...still retains its former name and is called a rod [still].... Thus, according to them [the Romish] -- it is equally probably that though the bread passes into a new substance, it is still called...not inaptly what it still appears to the eye to be.

"But what resemblance...do they find between an illustrious miracle [of Moses] -- and their fictitious illusion [of the Mass], of which **no eye on the earth is witness**? The *magi[cians]*, by their impostures, had [deceptively] persuaded the Egyptians -- that they [the *magi*] had a divine power...to change created beings.

"Moses comes forth, and after exposing their fallacies, shows that the invincible power of God is on his side -- since his rod swallows up all the other rods. But as that conversion was visible to the eye, we have already observed that it has no reference to the case in hand" -- *viz.* the lying wonder of the Romish Mass. (Compare Ambrose on those who are initiated into the use of the sacraments, chapter 9 -- and Augustine, *De Trinitate* III:10.... It will be seen that both are opposed to transubstantiation.)<sup>1559</sup>

The conclusion, then, is obvious. Moses really did miraculously transform his rod into a serpent -- and then, back again into a rod. The wicked sorcerers of Egypt, however, only 'pseudo-transubstantiated' their rods into what probably not really became but only falsely appeared to become serpents.

Yet the Romish priests yesterday and today, while falsely claiming to transubstantiate bread into flesh and wine into blood, do nothing of the kind. They are neither real transformers (like Moses), nor even competent jugglers (like the magicians of Egypt) -- but only pseudo-transubstantiating jugglers.

For all that Romish priests substantially accomplish in their masses, is falsely to claim that what they agree was bread and wine -- and what in fact has still so remained! -- allegedly has ceased to remain bread and wine, and has become what they falsely allege it to have become (*viz.* flesh and blood). However, the 'latter' still looks and smells and tastes not like flesh and blood -- but like the bread and wine it was and still is.

As Calvin himself concluded:<sup>1560</sup> "We must attend to the illusion, to the rods of the magicians -- which the Prophet [Moses himself] did not choose to term 'serpents' lest he might seem to insinuate a conversion [or a 'transubstantiation'] which had no existence.... Those impostors had done nothing more than blind the eyes of the spectators.... It is certain that the eye was deceived by the incantation of the magicians."

#### **416. Calvin: 'turning' Egypt's Nile into blood disproves transubstantiation**

In Exodus 7:20-22, one reads: "Moses and Aaron did...as the Lord commanded. And he lifted up the rod, and smote the waters...in the river, in the sight of Pharaoh and in the sight of his servants.

"And all the waters that were in the river, were turned to blood.... And the magicians of Egypt did so, with their enchantments."

Commented Calvin:<sup>1561</sup> "The Lord spake unto Moses.... In order to cast down the Egyptians from their principal dependence [on the Nile River], He turns its waters into blood.... In whatever kind of vessel they came to draw, they would find nothing but blood....

"A question arises as to how the magicians could imitate Moses, when the material to work upon no longer remained.... If there were no water left in Egypt [after Moses transformed it into blood], its transmutation [by the magicians into blood] was impossible.... For the purpose of their illusion [and alleged 'transubstantiation'], pure and clear 'waters' appeared for a little while, and then were [apparently] changed into blood." See too section 340 above.

"Whether the change were true or imaginary..., it is more in accordance with the delusions of Satan that the eyes of wicked were deceived.... We may rather take our stand on the teaching of Paul, that God sends strong delusion to ensnare the unbelievers with lies, because they refuse to embrace the truth (Second Thessalonians 2:11)." In fact -- the latter text refers also to the Romish delusion of transubstantiation.

"False-prophets perform 'signs' and 'wonders.' Moses, however, seems to hint that it was only an illusion -- where he adds 'the magicians did so with their enchantments' -- as if the flashes as of lightning dazzled the eyes of the spectators.... The king...must have been doubly mad...to set the delusion of the magicians against the power of God.... God opened their eyes [at least those of the Israelites] -- so that they should regard with contempt the tricks and deceptions of the magicians."

#### **417. Calvin: Egypt's magicians could not transmute dust into lice or gnats**

In Exodus 8:16-19, "the Lord said to Moses, 'Say to Aaron, stretch out your rod and smite the dust of the land so that it may become lice throughout all the land of Egypt!' And they did so. For Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and beast: all the dust of the land became lice, throughout all the land of Egypt. And the magicians did so, with enchantments, to bring forth lice -- but they could not. Then the magicians said to Pharaoh, 'This is the finger of God!'"

Commented Calvin:<sup>1562</sup> "'And the magicians 'did' so.' They 'did' -- is here put for: 'they tried to do.' For they did not succeed, as presently appears. They are therefore said to have done, what they in vain attempted...without success.'" For Exodus 8:18 adds: "But they could not!"

"God restrained these impostors.... He exposes them to the ridicule of all.... He represses whatever license He for a time permits to the ministers of Satan.... He compels them to stop abruptly as it were -- [so] that they may sink in confusion and 'proceed no further' -- as Paul says, when recounting this history (Second Timothy 3:9)....

"They had so been able to delude by their sorceries, that they thought themselves very good and praiseworthy artificers of deception.... Whatever could be required from...masters of juggling, was now brought to nought by the extraordinary power of God....

"They not only led others into error, but were also deceived.... Nowadays we see that the fortune-tellers and other impostors...pride themselves in their follies....

"The magicians were compelled at length to recognize God's power in the miracle [of Moses].... However, we shall soon see that the magicians did not therefore repent of their folly."

The latter is seen at Exodus 9:8-11. There, "the Lord said to Moses and to Aaron: 'Take to yourselves handfuls of ashes...and let Moses sprinkle it toward the Heavens.... It shall become small dust in all the land of Egypt, and shall be a boil breaking forth...upon man and upon beast!'.... And the magicians could not stand before Moses, because of the boils. For the boil was upon the magicians, and upon all the Egyptians." Significantly, the Egyptian magicians here did not even try to imitate this miracle!

Here Calvin commented:<sup>1563</sup> "The magicians were now also at hand. Doubtless they were [still] possessed by their former folly.... They stood in readiness, as it were, in case an opportunity of contention should be offered them.... Satan, although ten times conquered, is still perpetually hurried forward with indefatigable obstinacy.... Neither do his ministers desist from their madness, notwithstanding they have experienced how unsuccessful are their battles.

"These enchanters had lately confessed that their art availed no farther.... Yet they embolden themselves to try all extremities -- until the disease of the boils drives them back in disgrace.... That we may not betray our madness by similar audacity -- let us learn to give God His full glory!"

#### **418. Calvin on Paul's inspired remarks about the Egyptian magicians' pseudo-miracles**

We have seen above<sup>1564</sup> that Dr. Calvin compared the pseudomiracles of Pharaoh's pagan magicians to those of the Papal Romish Antichrist in Second Thessalonians two. In Second Thessalonians 2:9 itself, Calvin connected the above to the pseudo-miraculous errors of Romanism -- and predicted the similar overthrow also of the latter. Antichrist's kingdom, commented Calvin,<sup>1565</sup> "must consist partly of false-doctrine and deceptions -- and partly of false-miracles.... Satan therefore puts on the mask of Christ, for the purpose of opposing Him in the person of His 'vicar'....

"By 'lying-signs' he [Paul] means...lies and deceit for the purpose of leading the simple-minded astray -- the kind of fraud with which the whole of the Papacy abounds....

Satan...deceives by means of his trickery, as we find in the case of Pharaoh's magicians (Exodus 7:11).... We have a notable demonstration of this, in the Papacy. No words can express how foul is the abomination of the Papists, how massive and shameful are their nonsensical superstitions."

Also elsewhere in the New Testament, the inspired Apostle Paul actually refers back to the various pseudomiracles of the Egyptian magicians. Thus, in Second Timothy 3:8f, Paul stated that their names were "Jannes and Jambres."

There, Calvin commented:<sup>1566</sup> "These examples from ancient antiquity should be a great consolation to us.... The two men here named were magicians put forward by Pharaoh.... 'They shall proceed no further'.... Although false-teachers will trouble him [Timothy] -- Paul promises that in a short time they will be shamefully confounded....

"The Lord will expose their madness to many, who at first were deceived by their enchantments.... 'Their folly shall be evident unto all men'.... Their deceptions quickly come to nothing.... Just as God's truth prevailed against the magicians' tricks, so He promises that the teachings of the Gospel will be victorious against every kind of newfangled false-imaginings of men."

Calvin further commented in his *Sermons on Timothy*<sup>1567</sup> (3:1-9), that "they that are [merely] called 'Christian' -- would be [just] so far...from being such, as they who make profession with their mouths" only. For profession without possession is worthless. "Saint Paul spake precisely of the latter days -- as when Saint Peter in his *Second Canonical [Epistle]* says that there shall be deceivers amongst us, as there were amongst the people of the Jews, and false-prophets....

"We shall see men...brag they are Christians -- though...all the world sees they are like devils.... The devoutest amongst the Papists, will be the subtillest and the veriest knave. They from morning to night do nothing but mumble...from idol to idol..., [they] which cause Masses to be sung when they have done all their *Ave Marias*. If we examine them and their life, we shall find that those mates...are...[quite] the veriest varlets -- in all kind of wickedness....

"Saint Paul says if we see any fight against the truth of God, it is now as it has been always. For Pharaoh's enchanters did also resist Moses.... God set a pattern then, to show us all which they have to do who would set forth good and pure doctrine.... They must arm themselves to fight, because Satan will make war against them.... God exercised them by sending false-shepherds, or giving Satan the bridle to raise them up....

"Let us mark out...that the devil, to fight against God, doth always counterfeit goodness.... We may rightly call him God's ape.... He will so disguise the works of God, that he will change himself into another hue.

"We see it by that which Saint Paul here rehearses. God sends Moses and Aaron.... Pharaoh, moved by the spirit of the devil, sets two enchanters against them. He cannot give them the spirit of prophecy.... See then how Pharaoh seeks to colour all his deceits, insomuch

that men may hardly know which way to turn them[selves] when they see the enchanters counterfeit the signs and miracles....

"Satan has many means, and takes divers wizards upon him.... We know the crafts and subtilties of our enemy.... Therefore when we see that these deceivers who cloke themselves with the Name of God have ways to disguise their matters, insomuch that they shall have a show -- let us not be too much dismayed, for all that. And why? It is Satan's old craftiness....

"Many men have been deceived at all times under this name and false title of religion.... The devil uses many fables.... We must be so much the more watchful. To keep the doctrine of God in its pureness and cast away the false-prophets and deceivers, we must give them no entrance, but beat them back courageously....

"There shall be a certain resemblance to blind our eyes withal -- between those things which God has given us, and those that Satan has patched in. As how? When the Papists would at this day allow the devilish abomination of their Mass -- they will not say that men forged it at their own pleasure.... Thus the devil will seek to cover himself under some taste of the cloak of God....

"We shall marvel how the devil could so deceive.... Their 'holy water'...is a renouncing as it were of baptism, and yet they can prettily disguise it.... Yet the devil will so insinuate himself that a man would think it were agreeable to Christ's institution....

"But if we should discourse upon all the corruptions which Satan hath brought in, and all the abominations of Papistry -- we should find that he had always this subtilty.... They are no better than Pharaoh's enchanters. They wrought like signs as Moses and Aaron did...until God had exercised His people and showed by manifest signs that it was His hand...that wrought this redemption. And then, He brought them [the enchanters] to confusion....

"Therefore, let us learn to examine things aright. And when Satan comes thus to blend his darnel and corruptions with the pure truth of God -- let us pray to Him Who has the Spirit of Wisdom to govern us in such a way, that we be deceived no more....

"He speaks here of the bickering that Moses had with Jannes and Jambres.... When St. Paul alleges the example of Moses -- it is to the end that we should know that the Prophets followed the selfsame course, and how it was requisite for them to be in continual bickering.... At this day, we have to resist them who falsify the Word of God....

"Jannes and Jambres had power to work 'miracles'.... Therefore, when we shall see the wicked at this day have such craft that a man would think God gives them the wherewithal to fight against His truth..., let us stand fast notwithstanding, knowing that Moses overcame the like temptation, so that we be not dismayed....

"We shall see the world make great account of lies and deceits.... Let us go forth on our race notwithstanding, knowing that Moses himself was in these perplexities for a while.... We shall have the victory, as Moses had against Jannes and Jambres."

#### **419. Calvin: Deuteronomy thirteen and eighteen predict ongoing 'lying-wonders'**

In his famous *Sermons on Deuteronomy* (13:1-5), Calvin discussed the ongoing occurrence of 'lying-wonders.' There,<sup>1568</sup> he condemned those who would "mingle Mohamet's *Alcoran* and all the dotages of the Heathen and all the superstitions of the Papists with the pureness of the Gospel, and to make a [pentecostalizing and an ecumenizing!] medley out of them."

He also there referred to "Second Thessalonians 2:12" and "Deuteronomy 18:21f" -- in which latter place "it is said that if a 'prophet' has foretold a thing, and the thing does not happen as predicted -- you will know that the 'prophet' has spoken out of pride and presumption.... If it does not come to pass, it is apparent that he was a deceiver....

"Satan will not cease to have a certain sort of [divine] 'permission' to deceive the unbelievers who are already worthy of being deceived. These 'prophecies' and other 'miracles' are but illusions to deceive those that trust in them, and they only tend to seduce the wretched world [Second Thessalonians 2:9f].

"In Matthew 24:24, our Lord Jesus speaks of them in the same way [false-prophets will show great signs and wonders']. Let us mark well that they are shown to be utterly empty and false. They serve only to deceive unbelievers who have turned away from God.... Although the devil be the father of lies and forges an infinite number of illusions against us; and we be roughly assailed by him -- yet will God preserve us. So we abide continually in the obedience of His Word."

In his sermon on Deuteronomy 18:21f, Calvin concluded: "It stands us in hand to put this lesson in use nowadays, because the Pope's thundering were able to make all the world to quake, if men were not armed aforehand against him with the things that are told us here by Moses. The Pope names himself Christ's vicar, head of the Church, St. Peter's successor, and the maintainer of the apostolic see: so as there is no Church of God but the Church of Rome, nor any Shepherd...if the Pope be not head of all...

"All these things are pretended.... If he speak in God's Name, and yet be found to be a false-harlot -- he is yet more to blame for abusing so honourable a title.... The effect therefore of the things which our Lord meant to say in this text, is that being well assured of God's Word, and having examined all doctrine...and used the foresaid touchstone of the Holy Scripture -- we may defy all that cloke themselves under the gay mantle of God's Name, abusing their commission and executing tyranny instead of serving the Church of God.

"I say we may defy all the rabble of them, and cry out against the Pope and his abominable wickedness.... For so long as we have God on our side, we may boldly hold scorn on the whole Popedom -- howsoever proud and stately they be there."

Here, Calvin connected Deuteronomy 13:1-5 & 18:21f and Matthew 24:24 & Second Thessalonians 2:9f -- with the Romish Papacy. As we shall see below, he thereby connected all of these passages also with all the pseudo-miracles of the Papal Church.

#### **420. Professor Calvin: ongoing pseudo-miracles condemned also in New Testament**

In Matthew 7:21f, commented Calvin,<sup>1569</sup> Christ predicted the coming "not only of false-prophets" but also of "feigned and deceitful teachers.... They flatter themselves and deceive others.... To 'do wonderful works in the name of Christ' is nothing else than to perform 'miracles' by his power....

"Though the word *dunamis* (powers) is sometimes confined to one class of miracles, yet in this and many other passages it denotes every kind of 'miracle' -- and especially 'lying-wonders'.... Christ appears to allude to the vain boasting, by which hypocrites now vaunt themselves. 'They indeed have confessed Me with the tongue.... But I too will confess...that their profession is deceitful and false."

In Matthew 24:4f, Jesus warned His disciples: "Take heed lest any man deceive you. For many will come in My Name, saying 'I am Christ'" -- or 'I represent or am the sole-agent of Christ' -- "and [they] will deceive many."

Commented Calvin:<sup>1570</sup> "Christ warns them, that false-teachers will henceforth give no less annoyance to the godly -- than false-prophets gave to the ancient people.... Shortly after Christ's resurrection, there arose [deceitful] impostors."

On Matthew 24:23f, Calvin added:<sup>1571</sup> "Nothing is more pernicious than to be deceived, under the disguise of the name of God, by falsehoods.... Christ warns of them, that 'false-prophets' will come, prepared with no ordinary instruments of deception -- with 'signs and wonders' fitted to confound weak minds....

"Since our Lord declares that 'antichrists' and 'false-prophets' would be armed with 'miracles' [*sic!*] -- there is no reason why the Papists should talk so haughtily on this ground.... In support of their superstition, they plead 'miracles' -- those very 'miracles' which, the Son of God predicted, would corrupt the faith of many."

Calvin rightly sensed that the risen Christ's appearance to "the eleven" alias to the Apostles in Mark 16:14f, involved investing only them and their then-contemporary associates with the power of performing miracles. On the parallel passage Matthew 28:19, Calvin commented:<sup>1572</sup> "Let us learn from this passage, that the apostleship is not an empty title but a laborious office.... The Pope of Rome and his band proudly boast of their succession.... Yet they pay no more regard to [the truly-apostolic] doctrine -- than was paid by...the priest of Bacchus or Venus" *etc.*

"Miracles were promised only for a time," Calvin commented<sup>1573</sup> on Mark 16:17 -- "in order to give lustre to the Gospel, while it was new.... The true design for which miracles were appointed, was that nothing which was necessary for proving the doctrine of the Gospel should be [lacking or] wanting at its commencement. And certainly we see that the use of them ceased -- not long afterwards."

The great Genevan added anent the 'eleven' Apostles, that "those who came after them" - in order "that they [viz. their successors] might not allow it to be supposed that they [themselves] were entirely destitute of miracles -- were led by foolish avarice to forge for themselves 'miracles' which had no reality. Thus was the door opened for the impostures of Satan -- not only so that delusions might be substituted for truth -- but [so too] that, under the pretence of miracles, the simple might be led aside from the true faith....

"Certain...it was...that men of eager curiosity who, not satisfied with lawful proof, were every day asking new miracles -- should be carried away by such impostures. This is the reason why Christ, in another passage, foretold that the reign of Antichrist would be full of lying-signs (Matthew 24:24). And Paul makes a similar declaration (Second Thessalonians 2:9)."

Only "Baptism and the Lord's Supper," commented Calvin<sup>1574</sup> on Acts 19:6f, are the sacramental "gifts which the Church will continue to enjoy right to the end of the world. Accordingly, we must carefully and wisely distinguish perpetual sacraments from...worthless and ludicrous counterfeits.... But the Papists...have dared to obtrude disgusting anointing [alias 'extreme unction'] etc..... They have not hesitated to spew out these detestable blasphemies" -- viz. their own "ludicrous counterfeits" such as those of 'seven sacraments' -- *versus* the two "perpetual sacraments" of "Baptism" and the "Supper" alone.

Paul warned the Ephesians (4:14) no longer to be thrown around by human sleight-of-hand (*kubeia*) and cunning craftiness (*panourgia*), whereby they -- apparently false-teachers -- lie in wait to deceive. Similarly -- also in Colossians 2:18, he warned Christians: "Let no man beguile you!"

Here, Calvin commented on Paul's above words:<sup>1575</sup> "Great and accursed is that wickedness of the Papacy.... They have a devilish synagogue.... The Greek word *kubeia*...is taken from dice-players, who use many cheating tricks, many arts of deception. He adds *panourgia*, meaning that the ministers of Satan are skilled in tricks.... They keep watch, in order to ensnare.

"All this should arouse and sharpen our carefulness...lest we fall into the snares of our enemies.... The false-apostles...must be shunned as most injurious pests.... All want to defraud you.... Today, the Papists make the same pretence...about the worship of saints."

More strongly, on Second Thessalonians 2:4-9 Calvin commented:<sup>1576</sup> "Anyone who has learned from Scripture...and who on the other hand considers what the Pope usurps for himself, will not have much difficulty in recognizing Antichrist, even though he were a ten-year-old boy.... Paul sets Antichrist in the very sanctuary of God.... It is the temple of God in which the Pope holds sway....

"We now see what Paul's purpose was.... He points out the marks by which that 'man of perdition' may be recognized. He speaks of the 'working' or efficacy of Satan...'with signs and lying-wonders and with all deceit'.... It must consist partly of false-doctrine and deceptions, and partly of 'false miracles'.... By 'lying-signs' he [Paul] means...the kind of fraud with which the whole of the Papacy abounds."



#### **421. Calvin insisted Rome's "miracles" were neither Scriptural nor real**

Calvin claimed the Bible itself teaches all miracles ceased during the apostolic age. He also said<sup>1577</sup> that a "new sanctity" -- also as regards the claim to be able to effect ongoing miracles -- "originated with Montanus."

Yet such A.D. 150f Montanists were "indeed long since condemned." This "blasphemy, indeed, the Pope learned" -- and the Romanists and even some of the Anabaptists practised. "But," asked Calvin, "what fury drives them to subscribe openly to Montanus?"<sup>1578</sup> For already around the end of the second century A.D., "Apollonius -- a very ancient writer, as Eusebius testifies -- censures Montanus."<sup>1579</sup>

The great Genevan Reformer also made a most interesting remark in his Pro-Protestant *Prefatory Address to Francis King of France* (right at the very beginning of his *Institutes of the Christian Religion*). There, Calvin declared<sup>1580</sup> that the Romish Theologians "cease not to assail our doctrine and to accuse and defame it.... They bid us [Protestants] tell by what miracles it has been confirmed....

"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 [has been and hence] is confirmed, by all the miracles which Christ and the Apostles ever wrought" (past tense). But they [*viz.* the Romanists] have a peculiarity which we [Protestants] have not. They [say that they] can confirm their faith by constant 'miracles' down to the present day! Nay, rather -- they ALLEGE miracles -- which might produce wavering in minds otherwise well disposed.

"They [such Romish 'miracles'] are so frivolous and ridiculous; so vain and false! But were they even exceedingly wonderful -- they could have no effect against the truth of God Whose name ought to be hallowed always and everywhere, whether by miracles or by the natural course of events. The deception would perhaps be more specious -- if Scripture did not admonish us of the legitimate end and use of miracles.

"Mark [16:20] tells us that the signs which followed the preaching of the APOSTLES, were wrought in confirmation of it. So Luke also relates that the Lord 'gave testimony to the words of His grace, and granted signs and wonders to be done' by the hands of the APOSTLES (Acts 14:3,4,14)....

"We are in error if we regard as 'miraculous' works which are used for any other purpose than to magnify the Name of God. And it becomes us [and behooves especially Romanists and Anabaptists *etc.*] to remember that Satan has his 'miracles' which, although they are tricks rather than true wonders, are still such as to delude the ignorant and unwary.

"Magicians and enchanters have always been famous for 'miracles' -- and 'miracles' of an astonishing description have given support to idolatry.... We now give to our [Anabaptist and Romish] opponents the answer which Augustine then gave to the Donatists (in his *23rd Tract on John*): 'The Lord put us on our guard against those wonder-workers when He foretold false-prophets would arise who, by lying-signs and diverse wonders, would -- if it were possible --

deceive the very elect' (Matthew 24:24). Paul too gave warning that the reign of Antichrist would be 'with all power and signs and lying wonders' (Second Thessalonians 2:9)....

"Our opponents tell us that their miracles are wrought not by idols, not by sorcerers, not by false-prophets -- but by saints. As if we did not know it to be one of Satan's wiles to transform himself 'into an angel of light' (Second Corinthians 11:14)! The Egyptians, in whose neighbourhood Jeremiah was buried, anciently sacrificed and paid other divine honours to him (see Jerome's *Preface to Jeremiah*). Did they not make an idolatrous abuse of the holy Prophet of God? And yet, in recompense for so venerating his tomb -- they thought that they were cured of the bite of serpents!

"What, then, shall we say -- but that it has been, and always will be, a most just punishment of God, to send upon those who do not receive the truth in the love of it -- 'strong delusion, that they should believe a lie'? (Second Thessalonians 2:11). We, then, have no lack of miracles [in the Bible] -- such miracles that cannot be gainsaid. But those to which our opponents lay claim, are mere delusions of Satan: inasmuch as they draw off the people from the worship of God, to vanity."

#### **422. Calvin opposed the Romish Mass as a pseudo-miraculous abomination**

In 1537, Calvin wrote a letter to his friend Nicholas Chemin, titled *On Shunning the Unlawful Rites of the Ungodly and Preserving the Purity of the Christian Religion*.<sup>1581</sup> There, he denounced "first of all THE MASS" as "that head of all abominations" in which "every imaginable kind of gross profanity is perpetrated." Yet also in addition to the mass, "there never was displayed in Gentile superstitions sacrilege more execrable; more grievously subversive of true piety; or more insulting to it -- than some of those things that are now everywhere seen within the domain of the Pope....

"To interdict [or to have prohibited] the eating of meat [on Fridays], under the name of religion, and bind the consciences of believers by such an interdict -- was plainly tyrannical." Contrarily, still to command in her 'Masses' the eating of what Rome regards as not just God Himself but also as the human flesh of Christ is cannibalistic -- "and, as the Apostle expresses it (First Timothy 4:1-3), 'devilish'....

"In regard to the [Romish] Ceremonies...those which bear the smallest impress of sacrilege, you are no more to touch than you would the venom of a serpent.... Under this latter head I include the worship of images, the receiving of extreme unction, the purchase of indulgences, the sprinkling of [holy] water over which those impious exorcisms have been chanted.... Any one who throws his pence into the coffer where pardons are set out for sale, or purchases anything for himself out of that prolific and abundant treasury of indulgences and dispensations, enrolls his name as a sharer in those nefarious traffickings."

Specifically, there are "the abominations with which the 'Mass' teems." It is "sacrilege." It "utterly abolishes the cross of Christ, and overturns His sacred Supper.... Those who take any kind of share in the mass do nothing else than hold up their hand in approval of such conspiracy."

It is "abominable idolatry, when bread is pretended to assume Divinity.... In short, it is believed to be God -- a thing which even the Pagans never believed of any of their statues.... It is plain therefore that the god whom the gesticulating priest keeps exhibiting whenever he turns round his altar -- is not brought down from Heaven, but is of the kind extracting from a cook-shop!"

Continued Calvin: "You see the priest coming forward, who boasts that by the anointing of four fingers he has been appointed mediator between God and man.... The people standing by, are persuaded that every one of these things is Divine.... Behold the idol [viz. the allegedly-transubstantiated communion bread] -- puny indeed in bodily appearance, and white in colour, but by far the foulest and most pestiferous of all idols -- lifted up to affect the minds of the beholders with superstition!..."

"All prostrate themselves in stupid amazement [compare with Revelation 13:8-13f].... An execrable idol is substituted for God. Shall we hesitate, then, to call it the 'table of demons'? ... I exceedingly wonder how men not utterly blind can hesitate for a moment to apply the name 'table of demons' to 'the Mass' [cf. First Corinthians 10:21]. Seeing they plainly behold, in the erection and the arrangement of it, the tricks...of devils all combined."

#### **423. Calvin's 1539 Reply to Cardinal Sadoletto's Letter to the Genevans**

In his response to Cardinal Sadoletto's 1539 *Letter to the Senate and People of Geneva*,<sup>1582</sup> Calvin pointed out<sup>1583</sup> that "it certainly is the part of a Christian man to ascend higher than merely to seek and secure the salvation of his own soul.... Arouse him to sanctify the name of God!"

Calvin continued: "There is nothing more perilous to our salvation, than a preposterous and perverse worship of God.... We [Protestants] are wont to train to piety, those whom we wish to gain as disciples to Christ.... We maintain what the Sacred Oracle declares -- that obedience is more excellent than any sacrifice (First Samuel 15:22).... We train them...to be contented with the one rule of worship which they have received from His Mouth, and bid *adieu* to all fictitious worship....

"Whenever the Prophets foretell the renewal of the Church, or its extension over the whole globe, they always assign the first place to the Word.... 'The Law will come forth from Zion, and the Word of the Lord from Jerusalem' (Isaiah 2:3). Well, then, does Chrysostom admonish us to reject all who -- under the pretence of 'the Spirit' -- lead us away from the simple doctrine of the Gospel....

"We [Protestants] are assailed by two sects, which seem to differ most widely from each other. For what similitude is there in appearance between the Pope and the Anabaptists? **And yet**, so that you may see that Satan never transforms himself so cunningly as not in some measure to betray himself -- the principal weapon with which they both assail us, is the same. For when they boast extravagantly of 'the Spirit' -- the tendency certainly is to sink and bury the Word of God, so as to make room for their own falsehoods....

"You know, Sadolet -- and if you venture to deny, I will make it palpable to all that you knew, yet cunningly and craftily disguised the fact -- not only that **our [Protestant] agreement with antiquity is far closer than yours [as Romanists]**." For Romanists like Sadolet also know, added the Protestant Calvin, "that all we [Protestants] have attempted -- has been to renew that ancient form of the Church which, [when] at first sullied and distorted by illiterate men [in post-apostolic times,]...was afterwards flagitiously mangled and almost destroyed by the Roman Pontiff and his faction....

"I will not press you so closely as to call you back to that form which the Apostles instituted, though in it we [Protestants] have the only model of a true Church.... But to indulge you so far, please place before your eyes that ancient form of the Church such as their writings prove it to have been in the age of Chrysostom and Basil among the Greeks -- and of Cyprian, Ambrose and Augustine among the Latins! After so doing -- contemplate the ruins of that Church, as now surviving among yourselves [as Romanists]!....

"Of ceremonies, indeed, you [Romanists] have more than enough -- but for the most part...childish in their import and vitiated by innumerable forms of superstition.... In the Sacraments, all we [Protestants] have attempted, is to restore the native purity from which they had degenerated.... The glorious body of Christ must not be degraded to earthly elements.... There must be no fiction of transubstantiating the bread into Christ -- and afterwards worshipping it as Christ.... In condemning your gross dogma of transubstantiation, and declaring that stupid adoration which detains the mind...to be perverse and impious, we [Protestants] have not acted without the concurrence of the ancient Church....

"We exclaim against the execrable traffic in masses.... We inveigh against the accursed worship of images...[and] maintain that the Roman Pontiff with his whole herd of pseudo-bishops who have seized upon the pastor's office, are ravening wolves....

"Paul tells you (Second Thessalonians 2:4) that Antichrist would have his seat in no other place than in the midst of God's sanctuary. Ought not this single warning to put us on our guard against tricks and devices which may be practised in the Name of the Church?... Every place was filled with pernicious errors, falsehoods, and superstition!"

#### **424. Calvin: the Romish Paris Faculty's 1542 claims to ongoing miracles, are false**

The 1542 Romish *Sorbonne Articles* -- alias the *Articles Agreed Upon by the Faculty of Sacred Theology of Paris* -- prescribed that all Faculty and Students must subscribe *inter alia* to transubstantiation, masses for the dead, ongoing miracles, the worship of crosses and images, and vows and their obligation.<sup>1584</sup> *Seriatim*, we here give Calvin's Protestant responses to the above matters.

To the Sorbonne's Articles V & IX on transubstantiation, Calvin responded<sup>1585</sup> that it is opposed to Holy Scripture. That states in First Corinthians 10:17 that those who participate in the Lord's Supper "are all partakers of that one bread" -- and not, like cannibals, partakers of one flesh. It is opposed also to the doctrines of the Early-Patristic Fathers -- and, notably so: Irenaeus, Cyprian, Fulgentius, and Augustine.

Thus "Irenaeus," explained Calvin, declared:<sup>1586</sup> "That which is bread of the earth, on receiving its call from God, is no longer common bread but *eucharist* [alias 'thanksgiving']: consisting of two things, an earthly and a heavenly." "Cyprian," explained Calvin, declared:<sup>1587</sup> "When the Lord gives the name of His body to bread composed of the union of many particles, He indicates that our people whose sins He bore are united. And when He calls wine squeezed out from bunches of grapes His 'body' [and/or 'blood'] -- He intimates that our 'flock' likewise is joined together."

Calvin stated further: "So also, Fulgentius<sup>1588</sup> calls it the sacrament of the bread and the cup. Too, added Calvin, "we may learn from Augustine"<sup>1589</sup> anent the Lord's Supper that "the man Christ...did not destroy its nature." Calvin explained: "The meaning is, not that we are to think an empty symbol is offered to us, but that if we wish to receive Christ as He is truly given to us -- we must raise our hearts upwards." *Sursum corda!* For "'This is My body' are not words of magical incantation."

The Sorbonne's Article VI alleged: "The sacrifice of the mass is...available for the living and the dead.... For many visions have appeared to certain holy monks when asleep, telling them that by means of masses souls had been delivered from Purgatory."

Calvin, however, responded:<sup>1590</sup> "Sacrifice is not conformable to the institution of Christ, but is plainly repugnant to it.... Christ is robbed of the honour of the priesthood, when the right of offering is transferred to others.... Since the promise is destined for those only, who communicate in the sacrament -- by what right can it belong to the dead?" None!

To the Sorbonne's Article XI on ongoing miracles, Calvin responded:<sup>1591</sup> "We know from the Scriptures what the power of miracles is and to what end they ought to be referred, *viz.* to confirm the doctrine of the Gospel.... It is said in Mark (16.20): 'The Lord working with them and confirming the Word with signs following.' Also by Luke in the Acts (14.3), the Lord 'gave testimony to the Word of His grace, and granted signs and wonders to be done by their hands' -- that is, by the hands of the Apostles."

Yet Calvin also warned against post-apostolic pseudo-miracles. For, he added: "Christ foretold that the reign of Antichrist would be established by 'miracles' (Matthew 24:24), and Paul (Second Thessalonians 2:9) repeated this prophecy of Christ. We conclude, with Augustine (*Homily on John* 13), that God put us on our guard against 'wonder-workers' -- as he terms them -- who, by a pretence of miracles, lead the world away from the unity of the faith.

"But a twofold caution must here be observed. For Satan deludes men by numerous impostures, and God even allows many 'signs' to be wrought, to punish men for their ingratitude -- as Paul testifies (Second Thessalonians 2:9) and, after Paul, Augustine."<sup>1592</sup>

The Sorbonne's Article XVI, on the worship of the cross and images, had alleged that this was often the result of "miracles. For, it stated: "many images of saints have smiled or wept at the devotion of those praying to them" -- and "some have even spoken."

To this nonsense, Calvin responded<sup>1593</sup> that those who, in the present day, prostrate themselves before statues -- differ in no respect from old idolators. We conclude from the Word of God, and the opinion of Ancient Fathers, that this practice is openly condemned....

"What Augustine says (on Psalm 113) is certainly true -- that no one prays or worships beholding an image, without thinking that he is heard by it.... The mind...thinks that the body [of the image] which it sees very like its own, has sensation. They [such images] affect weak minds -- so as to seem to live and breathe." Yet in actuality -- they do not.

For God's Word anti-pseudomiraculously insists of all such idols: "They have mouths, but they do not speak. They have ears, but they do not hear. They have noses, but they do not smell. They have hands, but they do not handle. They have feet, but they do not walk. Neither do they speak through their throat. Those who make them, are like them. So is everyone that trusts in them!" Psalm 115:5-8.

The Sorbonne's Article XXV prescribed vows obligating clergy to be celibate, obedient to their ecclesiastical superiors, and to strive to remain poor. Calvin responded:<sup>1594</sup> "Paul...condemns all *ethelothrēskeias* -- that is, voluntary modes of worship [alias 'will-worship'] which men institute at their own hand. For this is the term which he used in the *Epistle to the Colossians* [2:23], and which the translator has rendered by 'superstition.' But when monks thus vow obedience to their superiors, they just worship God by human fictions. We maintain that the poverty which they vow is not only not acceptable to God, but is utterly displeasing to Him.... Vows conceived by superstition are of no value, and have no power to bind the conscience!"

#### **425. Calvin unmasked pseudo-miraculous transubstantiation and relics -- I**

Persuasive indeed is Calvin's 1543 tract *Against the Worship of Relics*. Because of its brilliant anti-pseudomiraculous thrust, it is very worth while quoting it here at some little length. Wrote Calvin:<sup>1595</sup>

"Augustine in his work entitled *On the Labour of Monks*, complaining of certain itinerant impostors who as early as his day plied a vile and sordid traffic by carrying the relics of martyrs about from place to place, adds 'If indeed they are relics of martyrs!' By this expression, he intimates that even in his day, there were abuses and impostures by which the ignorant populace were cheated into the belief that bones gathered here and there were those of saints....

"In the long period which has since elapsed, it has exceedingly increased...till it has reached the extreme wherein we now behold it.... Men made it their whole study to contemplate and lay up, as it were in a treasury -- their bones, shirts, girdles, caps, and similar trifles....

"Attention should be paid to what Paul says.... All divine worship of man's devising, having no better and surer foundation than his own opinion -- be its semblance of wisdom what it may -- is mere vanity and folly [Colossians 2:20-23]....

"The possession of such relics was of little use -- or was altogether superfluous and frivolous.... It was most difficult or rather impossible that men should not thereby degenerate into idolatry. For they cannot look upon them, or handle them, without veneration.... In short, a longing for relics is never free from superstition.... It is the parent of idolatry....

"God carried away the body of Moses from human sight, lest the Jewish nation should fall into the abuse of worshipping it. What was done in the case of one, ought to be extended to all: since the reason equally applies.

"Not [yet] to speak of saints, let us see what Paul says [even] of Christ Himself. He declares that after the resurrection of Christ, he knew Him no more after the flesh [Second Corinthians 5:16].... Everything carnal which belonged to Christ should be consigned to oblivion and be discarded, in order that we may make it our whole study and endeavour to seek and possess Him in spirit.... Seeing it is so clearly repugnant to the mind of the Holy Spirit as declared by the mouth of Paul -- what more do we require?

"But it is not at all necessary to enter into a long discussion of the point whether or not it is a good thing to have relics merely for preservation and not for worship.... It is most rare for persons to be at all devoted to relics, without being also polluted by some degree of superstition.

"I admit that they do not, at the very outset, break out into open idolatry -- but that gradually, from one fallacy to another, they move along their downward path.... People calling themselves Christian...have prostrated themselves and bent the knee before relics as before God, lighting torches and tapers as in solemn worship -- putting confidence in them and fleeing to them as if they possessed a **divine power** and grace."

#### **426. Calvin unmasked pseudo-miraculous transubstantiation and relics -- II**

"The great majority of the mediaeval relics," continued Calvin, "are not only ineffective and non-miraculous. They are also spurious -- viz. fakes. It could be shown from them, by comparison, that -- if they were genuine -- every Apostle would have more than four bodies!

"The blood of Christ which Nicodemus is said [but not in Scripture!] to have received in a handkerchief or a bowl -- is exhibited in Rochelle, in Mantua, in Rome, and many other places. It was then said to be found seven or eight hundred years after His death, and in such quantities as to be diffused over the whole world. [And that, excluding the fresh blood of Jesus pseudo-miraculously deemed to be transubstantiated anew several times every single day in every Romish church throughout the World!]

"Let us consider the case of the cross [*sic*] on which He was suspended. I know it is regarded as a certain fact that Helena, the mother of the Emperor Constantine, discovered it.... But assuming that her exertions to find the cross are worthy of all praise -- and that our Lord Himself, after it was found, miraculously [and really] declared that it was truly His cross -- let us see how the matter is to be viewed with reference to our own times.

"The cross which Helena found, is said to be still at Jerusalem.... It is plainly inconsistent with ecclesiastical history, which relates that Helena sent part of it to the Emperor her son by whom it was placed...at Constantinople -- and that she enclosed the remainder[?!] in a silver chest which she gave to the Bishop of Jerusalem for preservation. Therefore, we must either accuse the history of falsehood -- or [otherwise] the things told of the true cross in the present day, are utterly vain and frivolous.

"Again, let us consider how many fragments of 'it' are scattered up and down over the whole globe.... If all the pieces which could be found were collected into a heap -- they would form a good shipload, though the Gospel testifies that a single individual was able to carry it! What effrontery, then, thus to fill the whole world with fragments which it would take more than three hundred men to carry....

"There is still a greater controversy as to the three nails.... The Milanese boast of having the one which was fitted to the horse's bridle, while the inhabitants of Carpentras...claim it for themselves.... There are two nails at Rome.... There is one at Sienna; another at Venice -- two in Germany.... In France...we have them to the number of fourteen.... All the claims are equally good -- for the nails are all spurious." Crucifixes too!

"There is also more than one: soldier's spear; crown of thorns; purple robe; seamless coat; and Veronica's napkin (which at least six cities boast of having). "It is very strange that the Evangelists make no mention of Veronica, who is said to have wiped our Saviour's face with a napkin.... The circumstance would have been remarkable, and well worthy of a place in their narrative, had our Saviour's face been imprinted miraculously on a napkin.... Had such a miracle been performed as is [now] commonly pretended -- the Holy Spirit is chargeable either with forgetfulness or thoughtlessness, in having failed to select the matters which it was of most importance to relate. So much for their 'Veronica' -- as to whom all men may see how manifestly false everything is, which they [the Romanists] would fain have generally believed!

"In regard to the linen clothes in which our Saviour's body was wrapped, I would...ask how it comes that while the Evangelists...omit nothing which is pertinent to the history, this wondrous 'miracle' so completely escaped them that they say not a word about the impression of our Lord's body which was [said to be] stamped on his grave-clothes.... The imposture may be detected completely, by merely inspecting the impression which is exhibited. It is perfectly clear that it was painted by a human hand.... The Popes...have to prove that fourteen nails were used in fixing our Saviour to the cross; that a whole hedge was plaited in making His crown of thorns; that the spear's point produced three other points; that His robe was so multiplied as to be converted into three....

#### **427. Calvin unmasked pseudo-miraculous transubstantiation and relics -- III**

"Let us now attend," Calvin concluded, "to what is said of images...regarded as singular and precious, as being of the nature of relics.... Some have been 'miraculously' formed [*sic*].... But there is a second species of images which are regarded as relics, in consequence of certain services which they have 'performed.' To this class of images belong crucifixes on which the



**beard** 'grows'.... What folly, or brutish stupidity, it is to believe such a thing.... With these...I class those crucifixes which have 'spoken'....

"We have got 'tears' also.... Some of these are said to be natural.... Others are 'miraculous' -- as if it were to be believed that crucifixes of wood had so much feeling in them that they could shed tears.... The Heathen pretended that their idols occasionally wept.... These crucifixes therefore must receive the same right -- and be put on an equal footing!

"With regard to the Virgin Mary...some hairs are shown at Rome.... As to the milk, it cannot be necessary to enumerate all the places where it is shown.... There is no town, however small -- no monastery, however insignificant -- which does not possess it.... Had the breasts of the most Holy Virgin yielded a more copious supply than is given by a cow -- or had she continued to nurse during her whole lifetime -- she scarcely could have furnished the quantity which is exhibited [now]....

"It remains to speak of pictures...which are specially celebrated for some singular quality." Calvin exposed with equal effectiveness the absurdities and impieties of the wonder-working pictures of 'Christ' preserved in so many places. Rhodes, Malta, Lucca, Nevers, Amiens, Besancon and Noyon all claim to have portions of the head of John the Baptizer.

"They have also at Rome, the 'episcopal chair' in which [they say] Peter sat, together with the sacerdotal robe in which he used to 'say mass' -- as if Bishops had at that time sat on thrones.... Priests...had previously given him an altar; but there is no more plausibility in the one than in the other....

"The Apostles in their time only celebrated the Lord's Supper.... That kind of monstrosity called a 'mass' was altogether unknown, and continued to be unknown, for long after.... So shamelessly and extravagantly have they dared to lie.

"And yet, they are not agreed among themselves as to that altar. For the Romans say that they have it; while the people of Pisa also show it in their suburb....

"The most extraordinary articles of all are the twelve apostolic combs, which are exhibited in the 'Church of Mary Insulan' near Lyons. I believe they were placed there at first with the intention of exhibiting them as combs which belonged to twelve peers of France. But their dignity afterwards having increased, they became 'apostolic'....

"Anna, mother of the Virgin Mary, has one of 'her' bodies at Apte in Provence, and another in the 'Church of Mary Insulan' at Lyons [in France]. Besides, she has one of 'her' hands at Treves [in Germany]; another at Turin [in Italy]; and a third in a town of Thuringia....

"I say nothing of the 'fragments' -- which exist in more than a hundred places.... I remember having myself -- long ago [while still a Romanist] -- kissed a portion of it at Ursicampus, a monastery in the vicinity of Noyon....

"We now come to Lazarus.... 'He' as far as I know has only three bodies -- one at Marseilles, another at Austum, a third at Avallon.... The body of 'Stephen' they have so

dissected that though it is entire at Rome...[also] the head is at Arles -- and bones are in more than two hundred places....

"Lawrence is included in the list of ancient martyrs.... His body is...at Rome.... But there is a separate vase filled with his ashes.... Moreover, an arm and bones are in the church which bears the name of Palisperna, and other relics in the 'Church of St. Sylvester.' But were all the bones collected which are in France alone, I have no doubt that two complete bodies might be formed out of them....

"To Lawrence, we will join Gervasius and Protasius whose tomb existed at Milan in the days of Ambrose.... The Milanese even now lay claim to their bodies, which are nevertheless [also] at Brissac in Germany, and at Besancon in the 'Church of St. Peter'....

"I have omitted St. Petronilla, Peter's daughter, whose entire body is in the church dedicated to her father -- besides some separate remains in the church of St. Barbara. Nevertheless, another body is in the possession of the people of La Maine...and is held in the very highest repute because alleged to cure fever....

"At Rome they gave out that they have the bones of Abraham, Isaac and Jacob -- in the 'Church of Mary Supra Minerva.' They also boast that in the 'Church of Joannes Lateranensis' -- they have the ark of the covenant, and Aaron's rod within it. The 'same' rod, however, is at Paris -- in the Holy Chapel....

"I omit the inhabitants of Bourdeaux, who maintain that the rod of St. Martial which is exhibited in the church of Severinus, is the identical rod of Aaron. It would seem that they had wished to perform a new miracle, as in rivalry of God. For whereas He, by His power, turned the rod into a serpent -- so they have now turned it into three rods....

"The best thing indeed would be...among us who profess the name of Christ -- [that] this heathenish custom [of esteeming relics with allegedly 'miraculous' powers] were abolished. Whether they be relics of Christ -- or of the saints....

"So completely are the relics mixed up and huddled together, that it is impossible to have the bones of any martyr -- without running the risk of worshipping the bones of some thief or robber or...the bones of a dog or a horse or an ass....

"Nor can [even] the Virgin Mary's ring or comb or girdle be venerated, without the risk of venerating some part of the dress of a strumpet! Let everyone, therefore, who is inclined -- guard against this risk! Henceforth, no man will be able to excuse himself -- by pretending ignorance!"

The above material of Romish practices, taken from the observations of Calvin himself, concerns only[!] the worship of relics. Time would fail, to tell also of the many pseudo-miraculous powers -- some of them already referred to previously above -- which were attributed to the mechanical applications of many of those relics to the sick.

This was done by unscrupulous priests and monks, to an incredulous religious public in the Late-Mediaeval Church -- right down till the Protestant Reformation. It is still being done also by equally-unscrupulous modern Pentecostalist Evangelists -- who with their lucrative trade in holy handkerchiefs and other fetish-like baubles, today prey upon their gullible victims. Such misuses of these weird objects, however, will become abundantly clear -- in the next several sections which follow here below.

#### **428. Calvin opposed the *Decrees of Trent* also regarding ongoing miracles**

The 1545<sup>f</sup> Romish Council of Trent majored on the doctrines of justification and the sacraments, rather than on miracles. Yet, inasmuch as her doctrine of the sacraments and of related rites is thoroughly pseudo-miraculous -- Calvin's refutation of that aspect too, is full of instruction.

In Calvin's 1547 *Acts of the Council of Trent with The Antidote*,<sup>1596</sup> he rejected the Romanists' **Apocrypha**. Why? Because, he explained:<sup>1597</sup> "Out of Second Maccabees, they wish to prove Purgatory and the worship of saints. Out of Tobit, [they wish to prove] satisfactions, exorcisms, and what not. From Ecclesiasticus [alias Sirach], they wish to borrow not a little. For from whence could they better draw their dregs?"

"Yet I am not one of those who would entirely disapprove the reading of those books. But in giving them an **authority...they never before possessed** -- what end was sought [by the members of the Romish Council of Trent] but just to have the use of spurious paint, in colouring their errors?"

"But as the Hebrew or Greek original...serves to expose their ignorance in quoting Scripture (to check their presumption and so keep down their thrasonic boasting) -- they ingeniously meet this difficulty also, by determining that only the Vulgate translation is to be held authentic. Farewell, then, to those who have spent much time and labour in the study of languages so that they might search for the genuine sense of Scripture at the fountainhead!"

At Canon XXIII in its Sixth Session, Trent had cursed<sup>1598</sup> whomsoever says that "a man once justified cannot sin any more or lose grace...unless it be by the special privilege of God, as the Church holds concerning the blessed Virgin." Here: the first curse (against whomsoever says that "a man once justified cannot sin any more") seems to have been aimed against perfectionistic Anabaptists; the second curse (against whomsoever says that "a man once justified cannot...lose grace") seems to have been intended specifically against Calvinists.

In Calvin's response, he agreed with the Romanists against Anabaptism on perfectionism. But he agreed with the Anabaptists against the Romanists -- in denying the Romish doctrine that, by a special privilege and so-called 'miracle' of God, Mary had never sinned. For see Luke 1:46<sup>f</sup> & 2:48<sup>f</sup> and John 2:4.

Noted Calvin:<sup>1599</sup> "We condemn those who affirm that a man once justified, cannot sin.... These are the delirious dreams of fanatics -- who either with devilish arrogance **deceive**, or with hypocrisy fascinate the minds of men....

"As to the 'special privilege' of the Virgin Mary" -- Augustine, Chrysostom and Ambrose all disagreed with Trent. "Augustine," said Calvin, "in one passage...respecting the blessed Virgin...without making her an exception, describes the whole race of Adam as involved in sin...."

"Writing to Marcellinus, he [Augustine] says, 'They greatly err who hold that any of the saints -- except Christ -- require not to use this prayer: 'Forgive us our debts!'" Indeed, not just Augustine but even "Chrysostom and Ambrose -- who suspect her [Mary] of having been tempted by ambition -- were members of the Church."

No wonder that Calvin then immediately thereafter condemned "the horned men of Trent." For they had been both mitred and incited -- by the 'hórn'-ed' Satan himself!

At its Canon VIII on the sacraments in general -- in its Seventh Session Trent had cursed<sup>1600</sup> "whosoever shall say that by these Sacraments of the New Law, grace is not conferred *ex opere operato*." At its Canon V on baptism, it similarly pronounced:<sup>1601</sup> "Whosoever shall say that baptism is...not necessary to salvation, let him be *anathema*!"

Calvin disagreed with Rome on the sacraments in general, that the fundamental sacrament of baptism initiates faith. He replied:<sup>1602</sup> "We [Protestants] acknowledge that the sacraments are intended not only to maintain, but to increase faith. But these horned gentry [viz. at Trent] mean something else. For they [those bishops with their 'horned' mitres] **pretend** that the sacraments have a magical power which is efficacious -- without faith."

But no! "The sacraments are nothing but instrumental..., and produce their effect only when they are subservient to faith." For **miracles** have **ceased**; yet not non-miraculous baptisms.

Specifically on baptism, Calvin insisted:<sup>1603</sup> "There is a middle place between *free* and *necessary*, in the sense in which the Romanists use the latter term. We [Protestants] too, acknowledge that the use of Baptism is necessary -- that no one should omit it.... We strictly bind the faithful to the observance of it. But we also maintain...that the hand of God must not be tyed down to the instrument. He may, of Himself, accomplish salvation. For when an opportunity of baptism is wanting, the promise of God alone is amply sufficient." Hence, no baptismal regeneration at all -- and still less, *ex opere operato*!

The Romanists' sacramentalization if not 'magicization' also of the other sacraments, was to Calvin nothing but **pseudo-miraculous repaganization**. "Confirmation as observed under the Roman Papacy," insisted Calvin,<sup>1604</sup> "is an idle ceremony.... I regard it as one of the most deadly wiles of Satan...."

"The question is whether oil -- the moment after they have been pleased to call it 'Chrism' -- received, at the will of man, a new and secret virtue of the Spirit? Oil is not mentioned by any Ancient-Christian writer. Nay, not even by anyone of that Middle-Age wherein numerous errors abounded.... They [the men of Romanism's Council of Trent] insult the Spirit of God, when they transfer His virtue to filthy oil!" And by "they" -- Calvin meant: "the horned and mitred herd"<sup>1605</sup> of Romanistic bishops at that Romish Council of Trent.

Of course, it was the Pope himself who was at the pinnacle of Trent's unholy system. Thus, Calvin concluded:<sup>1606</sup> "The Pope may not be prevented by modesty.... They confirm him in the title of 'Universal Bishop' -- which Gregory [the Great, just before A.D. 600,] calls nefarious, blasphemous, abominable, and the forerunner of Antichrist!"

Referring to the Second Meeting of the Council of Trent in 1551, Calvin insisted<sup>1607</sup> that then "the satellites of the Roman Antichrist, by their spurious maltreatment, mock[ed] Christ.... The Pope himself is said to have summoned again his own masked council.... Paul III...made a show at Trent of that odious spectre -- though disguised, in fine colours....

"The Papacy began to decline from the time of Luther.... What, I pray, was that recent rabble at Trent...but a sort of empty apparition? ... From all the caves of monks, there will come forth to that marsh a great conflux of frogs -- who by their eager croaking, will banish far away every truth.

"What! Do I imagine here a new thing? Or do I not rather correctly describe the assembly which was lately seen at Trent...under the authority of Antichrist? ... They [Trent's Romanists] declare that it is not lawful to admit anyone to their sittings, except the anointed [priests] and the mitred" [bishops].

What a fulfilment, in part, of the predictions of Holy Scripture! As the Apostle John in Revelation 16:13f foretold, in part: "I saw three unclean spirits -- like frogs -- come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false-prophet. For they are the spirits of devils -- working 'miracles' -- which go forth unto the kings of the earth and of the whole world."

Continued Calvin anent Rome's Council of Trent:<sup>1608</sup> "What spurious corruptions have crept in -- nay, what disgraceful sacrileges have entered! It is...that these Antichrists rush on....

"If only the pure and simple doctrine of Scripture were to shine forth as it ought -- everyone who does not refuse to open his eyes would acknowledge the Papacy to be a savage and an execrable monster made up, through Satan's arts, of an innumerable mass of errors.... It is all full of the superstitious inventions of men....

"Christ's power under the Papacy is almost abolished.... The sacraments are adulterated, partly by extraneous inventions....

"We [Protestants] disown the number seven [sacraments], which they have presumptuously adopted. We prove that the Mass, which they [the Romanists] imagine to be a sacrifice, is a disgraceful denial of the sacrifice of Christ....

"The faithful are being carried about by every wind of imposture.... Today, the hired [Romish] rabble of the Pope are bent on this stratagem." But the 'Protestant' (alias the one who attempts to be consistently-Biblical) "interpreter(s) of Scripture...supply weapons to fight against Antichrist..., so that true religion may flourish!"

#### **429. Calvin on the non-miraculous alleged 'miracle' of Extreme Unction**

In his 1547 *True Method of Giving Peace to Christendom and Reforming the Church*,<sup>1609</sup> Calvin said of the Romish 'miracle' of Extreme Unction: "How many recover health by oil? Scarcely one in a hundred lives after unction! Nay, they do not administer it to cure their sickness -- but to send them fatter to the grave...."

"Still they [the Romanists] charge us [Protestants] with cruelty for refusing this most 'admirable' solace to the sick -- as if [any]one was ever seen who had experienced any benefit from it! I omit the many frivolities with which this histrionic unction is accompanied; nay, the impious superstitions with which it is stuffed. For I have said enough already to demonstrate their folly."

Thus Calvin wrote to his dear friend Nicholas Chemin,<sup>1610</sup> who resided in an overwhelmingly Romish region: "In regard to the ceremonies practised by your countrymen...the rule which I would propose for your observance while you continue to live there, is that those of them which are not stamped with impiety -- you may observe soberly indeed, and sparingly. But...those which bear the smallest impress of **sacrilege**, you are no more to touch than you would the venom of a serpent...."

"Under this latter head, I include the worship of images, the receiving of extreme unction, the purchase of indulgences, the sprinkling of [non-baptismal] 'holy water' over which those impious exorcisms have been chanted, and several other rites in themselves damnable. For what can possibly be alleged in their favour -- to save them from the condemnation which we thus pronounce upon them?"

#### **430. Calvin refuted the pseudo-miraculous elements in the 1548 German Interim**

In 1548, German Emperor Charles V promulgated the *Interim Declaration of Religion*. That was a futile attempt, just for political gain, to seek a theological compromise between Protestantism and Romanism.<sup>1611</sup>

The *Interim* was proposed to come into effect throughout the "Holy Empire of the Germanic Nation." *Inter alia*, it provided: "Let the Ancient Ceremonies used in the Sacrament of Baptism all be retained; viz. Exorcism, Renunciation, Profession of Faith, Chrism, &c."<sup>1612</sup>

There, by "Ancient Ceremonies" (*sic*) was meant: 'mediaeval mix-ups.' Calvin rightly recognized this, when in his tract *The True Method of Giving Peace to Christendom and of Reforming the Church* he insisted<sup>1613</sup> the writers of the *Interim* had thereby reduced baptism to "some kind of magical charm...."

"All Ceremonies by which [post-patristic] posterity has partly vitiating, partly obscured, the pure Baptism of Christ -- they [who wrote the *Interim*] order to be left untouched.... What else is this, than to soil the heavenly laver of Christ -- with the muddy impurities of man?...."

"They become delighted with the oil, and the taper, and similar follies. At length, as is usual, perverse superstition crept in.... The chrism, added by man, was considered of more value than the water consecrated by Christ.... [Now] our superstitious 'masters' allege that these additions serve to adorn Baptism! But the fact proclaims that the pure administration of it is rather obscured" by all these preposterous additions.... Another diabolical sentiment...is that we are regenerated to life in baptism!"

Calvin then moved on to refute the writers of the *Interim*, in their vile prostitution of the Lord's Supper. He explained:<sup>1614</sup> "They bring back the fiction of Transubstantiation.... They pretend that there is only an appearance of bread -- which deceives the eye! How far will this phantom carry us? ... We must never allow ourselves to be driven from the position...confirmed by several strong passages of Scripture: that the bread which is broken among us is the *koinōnian* (communion) of the body and that in like manner the wine is the communion of the blood of Christ. First Corinthians 10:16.

"In addition to the clear testimony of Scripture, we [Protestants] have the consent of the Primitive Church. Nothing is more certain than that this dream [of transubstantiation], which did not come into the mind of any man for more than six hundred years -- suddenly emerged like a kind of abortion....

"Several years afterwards passed away, during which barbarism increased.... A purer religion became obsolete. This was Satan's opportunity for...introducing the scouted doctrine" of transubstantiation into the Church as one of its official doctrines (at the Fourth Lateran Council in 1215 A.D.).

However, objected Calvin: "Christ orders us to take and eat bread.... We [Protestants] cannot lawfully depart from the exact words of Christ.... Let them [the writers of the *Interim*] then produce one syllable in evidence of this alleged transmutation! Not one can be found. Nothing then can be more futile -- than the calumny by which they [the Romish transubstantiationists] bring us into contest with the power of Christ....

"Here, without enumerating the endless absurdities, or rather monstrous errors which this transubstantiation has produced -- who that is at all pious and duly instructed in the School of Christ, does not detest it? ... How few in the Papacy who do not gaze so stupidly on the outward sign [misbelieving it to have become 'Christ'] -- as to forget that Christ is to be sought amid the glories of Heaven!

"To this gross stupor, a still worse superstition is annexed. For where is Christ adored [by the Romanists] -- except in the bread?" Now the error of transubstantiation, though preposterous, is not harmless. For: "Though we [mere men] may deem [the Romanists'] preposterous adoration of Christ a light fault -- it will not cease to be regarded by God and angels as execrable sacrilege!"

Yet even if transubstantiation were to be true (which it is not): "What if, during the eating, any part of the 'body of Christ' should have fallen or been trampled upon? What! When more than the proper quantity had been collected and it became putrid -- did the 'body of Christ' become tainted?! ... Would the blood of Christ have been soiled?!....

"Our [Romish-priestly] mediators insist that, after consecration, the body of Christ always remains -- independently of its use in the Supper.... What! When one loaf was broken in the Primitive Church, will they [the transubstantiationists] say that the remains were set aside in a cupboard? No! They [the members of the Early Church] had not yet learned the 'new wisdom' [of transubstantiation], which feigns that the bread is changed by magical incantation!"

Also against the Proto-Pentecostalist Anabaptists, Calvin added:<sup>1615</sup> "It is famous that the gifts of the Spirit which were then given by the laying-on of hands, some time after ceased to be conferred.... The miracles of nearly an hundred years [from about B.C. 4 till before A.D. 96]...is of no consequence to the present....

"The thing which the Apostles indicated by that rite, was taken away.... Should anyone in the present day attempt to introduce the practice of lying on the dead, because Elisha and Paul...used the symbol in raising the dead -- who would not at once repudiate the preposterous imitation? ... Miracles had ceased!"

#### **431. Calvin against pseudo-miraculous ecstatic experiences among Anabaptists**

It was in fact precisely against the Proto-Pentecostalizing Anabaptists in particular,<sup>1616</sup> that Calvin wrote his famous tract *Psychopannychia*. There, in that tract's *Preface by John Calvin to a Friend*, he spoke of the "madness" and the "follies" of those "babblers" -- viz. "some dregs of Anabaptists" who were in fact "giddy spirits."<sup>1617</sup>

In that tract's *Preface To the Reader*,<sup>1618</sup> Calvin said he was "referring to the nefarious herd of Anabaptists.... They err," he said. Indeed, they "are like reeds driven by the wind."

When they "have learned three syllables," they "immediately swell up with an opinion of wisdom.... They with the greatest confidence -- as if from a [pseudoglossalalic Delphic] tripod -- give forth decisions.... They proceed obstinately to defend whatever they have once rashly babbled....

"Is this the way of learning -- to roll the Scriptures over and over, and twist them about in search of something that may minister to our lusts, or to force them into subjection to our senses? Nothing can be more absurd than this. O, pernicious pest! O, tares certainly sown by an enemy's hand for the purpose of rendering the true seed useless! ... It is certainly no trivial matter -- to see God's Light extinguished by the devil's darkness!"

At the very end of the tract, Calvin concluded:<sup>1619</sup> "They brandish some other darts, but they are pointless.... It has not been my lot to see all their fictions.... I again desire all my readers...to remember that the Catabaptists -- whom, as embodying all kinds of abominations, it is sufficient to have named -- are the authors of this...dogma. Well may we suspect anything that proceeds from such a forge -- a forge which has already fabricated, and is daily fabricating, so many monsters."



#### **432. Calvin's Institutes condemned 'giddy' Anabaptism's 'frenzied excess'**

Falsely, Rome had accused the Protestants of being Anabaptists. In his *Institutes of the Christian Religion*, Calvin denied that charge.<sup>1620</sup> Then he in turn condemned<sup>1621</sup> the "madness" of those proto-pentecostalizing "giddy men" known as Anabaptists. For "while they make a great display of the superiority of [what **they call**] 'the Spirit'" (Whom they allege motivates their giddy madness) -- they also "deride the 'simplicity' of those [*viz.* the Protestants] who only delight in what they [the Anabaptists] call 'the dead and deadly letter.' But I wish they would tell me **what** 'spirit' it is whose 'inspiration' raises them to such a 'sublime' height -- that they dare despise the doctrine of Scripture!"

Calvin added:<sup>1622</sup> "Some Anabaptists in the present age, mistake some indescribable sort of frenzied excess for the regeneration of the Spirit." But their spirits are very evil, and certainly not (as they falsely claim) thus under the influence of the Holy Spirit. For "He is not a spirit of giddiness who rushes rashly and precipitately without regard to right and wrong -- but [He is] full of wisdom and understanding, by which He can duly distinguish between justice and...unrestrained licentiousness....

"But why dwell longer -- in refuting that brutish frenzy [of the Anabaptists]? To Christians, the Spirit of the Lord is not a turbulent phantom which they themselves [the frenzied Anabaptists] have produced by dreaming.... But they [*viz.* consistent Christians alias Calvinistic Protestants] religiously seek the knowledge of Him -- from Scripture....

Calvin then noted<sup>1623</sup> that "certain frenzied spirits have raised and even now continue to raise great disturbance in the Church on account of Paedobaptism.... The practice which we have of baptizing little children, is impugned and assailed by some malignant spirits." Such included the Anabaptist Belot, whom Calvin said went round "giving himself, with raised head and rolling eyes -- the majestic aspect of a 'prophet.'"<sup>1624</sup>

#### **433. Calvin's condemnation of glossolalic Romanists and Anabaptists**

The rational Calvin reprehended all irrational behaviour, in services of religion. Thus he prohibited irrational glossolaly -- whether in the form of the Romanists' use of untranslated Latin prayers in Non-Latin congregations and even privately; or whether in the form of the Anabaptists' use of untranslatable gobbledegook in their own proto-pentecostalizing congregations or even privately. Indeed, Calvin addressed this matter at some length, in his tract *The Necessity of Reforming the Church* which he sent<sup>1625</sup> to the Emperor of the Holy German Empire Charles V.

There, Dr. Calvin stated:<sup>1626</sup> "I can name an Archbishop who threatened with incarceration and the severer penances, the person who should repeat the Lord's Prayer aloud in any language but Latin.... There seems...something monstrous in this determination to hold converse with God in sounds which fall without meaning from the tongue."

"Even if God did not declare His displeasure -- nature herself, without a monitor, rejects it.... The words of Paul are clear -- the unlearned cannot say 'Amen' -- if the benediction is pronounced in an unknown tongue [First Corinthians 14:16]....

"They [both Latin-using Romanists and babbling Anabaptists] will consider...the custom which prevailed [in their midst] -- in defiance of the clear prohibition of God -- of repeating the public prayers in an unknown tongue. But since it is manifest that by such procedure God was mocked -- they cannot deny that we [Protestants] had good cause to object to it....

"It remains to point out the...fault in prayer, which...we [Protestants] have corrected. Whereas men generally prayed in an unknown tongue -- we [Protestants] have taught them to pray with understanding. Every man, accordingly, is taught by our [Protestant] doctrine to know when he prays [even in private], what it is he asks of God -- while the public prayers, in our churches, are framed so as to be understood by all....

"For the design of prayer, is to make God the conscious witness of our necessities; and as it were to pour out our hearts before Him. But nothing is more at variance with this design -- than to move the tongue, without thought and [without] intelligence....

"In our [Protestant] churches, all pray in common in the popular tongue -- and males and females indiscriminately sing the Psalms our adversaries may ridicule.... The Holy Spirit bears testimony to us from Heaven -- while He repudiates the confused unmeaning sounds which are uttered elsewhere!"

#### **434. Calvin's refutation of the pseudo-glossolaly of the Anabaptists**

John Calvin also seemed to reprehend the quasi-pentecostalism of the Anabaptists. Declared the great Reformer: "I should warn all the truly faithful, of their malice. For the Anabaptists cannot make their cause appear good, except by muddling everything -- to the extent that their entire teaching is a confused mess. For like a body without a head or arms or feet, they often use forms of speech that are absurd."<sup>1627</sup>

In 1545, Calvin published his work *Against the Fantastic and Furious Sect of the Libertines Who Are Called 'Spirituals.'* One such Libertine Anabaptist group, the Quintinists, seem to have been pseudo-pentecostalistic.

For, explained Calvin,<sup>1628</sup> like "'wandering beggars,' as they are called, they possess a unique jargon which is only understood by their brotherhood.... Quintinists possess an unbelievable tongue in which they banter -- to the extent that one understands it about as little as a bird's song."

Calvin called these followers of the libertine Anabaptist Quintin, "loud- mouthed boasters" -- like the "scum and froth" mentioned in Second Peter 2:18 and Jude 16. "They babble," observed Calvin of these Quintinists.

"I remember once in a large group how Quintin...told me that I found his ideas unacceptable -- owing to a lack of understanding. To which I replied that I understood better than he -- since he knew nothing that he was saying, and I at least recognized that he wanted to seduce the world by means of absurd and dangerous follies....

"God created the tongue for the purpose of expressing thought, in order that we might be able to communicate with each other. Consequently, it is a perversion of God's order to pommel the air with a confused sound that cannot be understood.... The Scriptures ought to be our guide, with respect to how God's mysteries are handled. Therefore let us adopt the language that it uses, without being lightheaded.... He [the Lord] uses toward us an unrefined way of speaking, in order to be understood.

"Whoever therefore reverses this order -- only succeeds in burying God's truth.... We must labour to unravel their [Quintinistic] obscurities in order to drag them, if necessary by force, into the light -- so that their abominations, which they make a point of hiding, might be known to all the world.

"Similarly, every Christian must be warned that when he hears them garbling as they do -- he must cut them off immediately at the spigot, and say to them: 'Either speak the language that the Lord has taught us and which He uses in His Scriptures -- or go speak to the rocks and trees!'"

Yet, added Calvin, it is before men that Quintinists still "speak with a doubtful tongue -- a practice that even pagans condemned." Indeed, the Lord "Jesus Christ...did not..babble unintelligently...after the example of their predecessors the Priscillianists" (namely the proto-pentecostalistic Montanists such as the followers of the Montanistic Priscilla!

As to the Anabaptist Quintinists, continued Calvin, "they pursue a double purpose" (*sic*). They say that "one should not be content with what is written, or acquiesce in it at all -- but one should speculate higher, and look for 'new revelations'.... This sect is certainly different from the papists' -- inasmuch as it is a hundred times worse and more pernicious!"

Calvin continued: "We must note to what end our Lord has promised us His Spirit. Now He did not promise the Spirit for the purpose of forsaking Scripture, so that we might be led by Him and stroll amid the clouds, but in order to gain **the true meaning** and thus be satisfied.... After His resurrection, when He opened the understanding of His two disciples (Luke 24:27-32), it was not in order to inspire them with strange subjects not found in Scripture -- but in order to help them understand **Scripture itself**....

"Spirit and Scripture are one and the same.... We choke out the light of God's Spirit, if we cut ourselves off from His Word.... **Preaching and Scripture** are the true instruments of God's Spirit. Therefore, let us consider anyone a devil who wants to lead us astray from it, whether directly or indirectly -- and let us flee from them as we would a poison!"

#### 435. Calvin's refutation of Anabaptism's superspiritualistic ecstasies

The genius of Geneva then took one last swing<sup>1629</sup> -- this time at the quasi-pentecostalistic Anabaptist Pocquet. Wrote Dr. John Calvin: "I have decided to inform the reader more amply, by inserting here the ramblings of Monsieur Anthony Pocquet....

"He begins to 'froth at the mouth' -- as Saint Jude says (verse 16).... Monsieur Anthony Pocquet has become a demi-angel -- hearing him speak in such a lofty manner, as if he no longer had sensations of anything except heavenly matters....

"He pretends to save the world from the simple and pure teaching of the Scripture. As if it were the wisdom of Christians to search after new revelations! And he now calls it 'a double [portion of] spirit' -- to pass beyond the contents of Scripture....

"These serpents twist the terms.... 'Spirit' to them is not derived from the grace of regeneration. Rather is it the fantasy that God is in us, and that we must permit Him to do whatever 'He' wants. We also see what they mean by the life which we have in Jesus Christ. *I.e.*, that everything is lawful -- and there is no evil, provided we are not conscious of it....

"Monsieur Anthony Pocquet...is a wolf in sheepskin.... We should not allow this wicked man to bring such shame on a Christian people.... He says...we are under the law of 'love'.... I ask him, whether Moses and the judges did not hear the people's disputes and decide them?

"What sort of a scatterbrained man is it who plunges across [the] country on the basis of badly-founded speculations? ... His daydreams are so silly and absurd, that among sane intelligent people it is enough to have pointed them out -- so that one can be on guard....

"He says that medicine came into the world through the suggestion of the evil spirit. I say...that it came from God, inasmuch as it is a knowledge of carefully using the gifts of creation which He gives us.... He [the antinomian and quasi-pentecostal Anabaptist Pocquet] says we are not obligated to do God's Commandments.... This loathsome teaching...is not only repugnant to God, but so full of detestable errors as to make one's hair stand on end!"

#### **436. Calvin: today there is no work of the Spirit without the Bible!**

Christ Himself insisted, stated Calvin,<sup>1630</sup> that the Spirit of Pentecost Sunday would "not be a constructor of new revelations (John 14:26 *cf.* 16:13). By this one word -- we may refute all the inventions which Satan has brought into the Church from the beginning, under the pretended authority of the Spirit.

"Mohammad and the Pope have this religious principle in common, that 'Scripture does not contain the perfection of doctrine' -- but that 'something higher has been revealed'.... The Anabaptists and Libertines have in our own day drawn their madness from the same ditch. But the spirit which introduces any invention foreign to the Gospel -- is a deceiver, and not of Christ." For "Scripture" is "that which is perfect." First Corinthians 13:10. Note well! Note well!!

"There are many fanatics who disdain outward preaching -- and [instead] sublimely breathe secret revelations and 'enthusiasms'.... We must not seek after visions and oracles from the clouds. **But the Word**, which is near us, in our mouth and heart (Deuteronomy 30:14 & Romans 10:8) -- must keep all our senses bound and fixed on itself. As Isaiah beautifully says: 'This is My covenant,' says the Lord: 'My Spirit Who is upon you, and My words which I have put in your mouth, shall not depart' *etc.* (Isaiah 59:21)."

#### **437. Calvin: the Gospel of Christ does not consist of 'secret revelations'**

When Christ promised to send His Spirit to reprove the world of sin, commented Calvin,<sup>1631</sup> the Saviour was "not speaking of secret revelations -- **but** of the power of the Spirit which appears in the **outward teaching** of the Gospel.... The Papists, who put forward their inventions as the oracles of God, wickedly abuse this passage (John 16:8-12f). 'Christ promised the Apostles new revelations,' they say, 'and therefore we must not stop at Scripture - - for He calls His disciples to something beyond!'"

Yet, retorted Calvin, "the Spirit Whom Christ promised to the Apostles is said to be the perfect Master of Truth (John 16:13).... That same Spirit led them 'into all truth' -- when they committed to **writing** the substance of their teaching. Whoever thinks that anything ought to be added to **their** doctrine" -- in fact "blasphemes against the Spirit...."

"The **Spirit** will not come to set up a new Kingdom.... Many **dream** that Christ taught only the elements -- and then sent the disciples on to a 'higher school'.... They substitute 'the Spirit' [*sic*] in His place...."

"By a **false claim** to the 'Spirit' the world has been bewitched to leave the simple purity of Christ. For as soon as the '**Spirit**' is severed from Christ's **Word** -- the door is open to all sorts of **craziness** and **impostures**."

"Many fanatics have tried a similar method of deception in our own age. The **written teaching** seems to them to be of the '**letter**.' Therefore they were pleased to make up a **new** theology -- consisting of [*sic*] '**revelations**.'"

#### **438. Calvin: always test all 'spirits' against the written Word of God!**

Warned Calvin:<sup>1632</sup> "Believers should not receive any doctrine thoughtlessly and uncritically.... False teachers claimed the title of the Spirit.... God's Word is the rule by which everything should be tried.... Doctrines should be tested by God's Word.... The Spirit will only guide us to a true discrimination, if we subject all our thoughts to the Word" which the Holy Spirit Himself inscripturated.

"There is the danger of fanatical men arising, and presumptuously claiming that they are endowed with the Spirit of God.... Nothing is easier, than to claim that we are God's.... Nothing is commoner among men...."

"Today, the Papists proudly vaunt that they are worshippers of God -- But yet no less proudly reject God's Word. They may pretend to believe God's Word. But when it comes to the test, they shut their ears! But to revere God's Word, is the only testimony that we fear Him.... Everyone who sincerely fears and obeys God, knows Him in His Word....

"Today, the Papists boast with professorial superciliousness that all their inventions are the oracles of the Spirit. Also Mohammed asserts that he had drawn his dreams from Heaven. In olden times, the Egyptians lied -- that the mad absurdities with which they bewitched themselves and others, had been divinely revealed.

"But I reply that we have the Word of the Lord, which should be consulted first. Hence, when false-spirits claim the Name of God -- we must enquire from the Scriptures, whether it is as they [the false-spirits] say. So long as we use godly care, with humility and modesty -- the Spirit of discernment will be with us, and as a faithful Interpreter will expound what He Himself speaks in Scripture!"

#### **439. Calvin: the Bible is the only record of God's special revelation**

Declared Calvin:<sup>1633</sup> "Scripture...dissipates the darkness, and shows us the true God clearly.... It is necessary to apply to Scripture, in order to learn....

"We reflect how prone the human mind is to lapse into forgetfulness of God, how readily inclined to every kind of error -- how bent, every now and then, on devising new and fictitious religions.... It will be easy to understand how necessary it was to make such a depository of doctrine as would secure it from...perishing by the neglect, vanishing away amid the errors, or being corrupted by the presumptuous audacity of men....

"We must go, I say, to the Word.... It is better to limp in the way [or to keep on stumbling up the right road], than to run with great swiftness out of it" -- or to run on it downhill, until one finally abandons it.

"No daily responses are given from Heaven, and the Scriptures are the only records in which God had been pleased to consign His truth to perpetual remembrance. The full authority which they ought to possess with the faithful is not recognized -- unless they are believed to have come from Heaven as directly as if God had been heard giving utterance to them!" Hence: "To the Law and to the testimony! If they do not speak according to this Word -- it is because there is no light in them." Isaiah 8:20.

#### **440. Calvin: those following extra-Scriptural 'revelations' are fanatics**

Said Calvin:<sup>1634</sup> "Those who...imagine that they have some peculiar way of penetrating to God, are to be deemed to be under the influence not so much of error, as of madness.... Certain giddy men have lately appeared, who...make a great display of the 'superiority of the Spirit'....

"I wish they would tell me what spirit it is whose inspiration 'raises' them to such a 'sublime' height!.... If they answer that it is the Spirit of Christ -- their confidence is exceedingly ridiculous....

"They will, I presume, admit that the Apostles and other believers in the Primitive Church were not illuminated by any other Spirit. None of these thereby learned to despise the Word of God.

"But every one was imbued with greater reverence for it, as their **writings** most clearly testify.... Since Satan transforms himself into an angel of light -- what authority can the Spirit have with us, if He be not ascertained by an infallible mark [namely that of the **Holy Scriptures** which He Himself authored]?"

#### **441. Calvin: today, the Spirit speaks only from the Holy Scriptures**

Concluded Calvin:<sup>1635</sup> "The Author of the **Scriptures** [*viz.* God the Holy **Spirit**] cannot vary.... There is nothing contumelious to Him in this -- unless we are to think it would be honourable for Him to degenerate and revolt against Himself....

"The Lord has so knit together the certainty of His Word and His Spirit, that our minds are duly imbued with reverence for the Word when the Spirit shining upon it enables us there to behold the face of God.... Christ explained to the two disciples (Luke 24:27) not that they were to...trust to their own wisdom, but that they were to understand the Scriptures.

"In like manner, when Paul says to the Thessalonians 'Quench not the Spirit!' -- he does not carry them aloft to empty speculation apart from the [written] Word. He immediately adds: 'Despise not prophecies!' (First Thessalonians 5:19-20)....

"Children of God...are not ignorant that the Word is the instrument by which the illumination of the Spirit is dispensed. They know of no other Spirit, than the One Who dwelt and spake in the Apostles -- the Spirit by Whose **Oracles** they are daily invited to the hearing of the [written] Word!"

#### **442. Calvinist Wollebius: not miracles but only pseudo-miracles yet continue**

The above doctrines of John Calvin against the pseudo-miracles of both the Anabaptists and the Romanists were faithfully maintained also by all of the Early Calvinists. Such included -- between the time of the A.D. 1564 death of Calvin and the Calvinistic *Westminster Standards* (of 1643-52), *inter alios*: Theodore Beza, John Knox, Guido de Brés, Zacharius Ursinus, Caspar Olevianus, Henry Bullinger, Jerome Zanchius, Francis Junius, Gisbert Voetius, and John Wolleb(ius). Here, we present the (1626 A.D.) views only of the latter -- right on the very threshold of the *Westminster Standards* themselves.

In his *Compendium of Christian Theology*, Wollebius insisted<sup>1636</sup> that "bad angels perform mighty works, but not miracles" -- because "miracles are works beyond all the power

of creatures.... The use of a foreign language or Latin in the administration of baptism, and the superstitious consecration of water and exorcism, are contrary to the form[ula]....

"The gifts of miracles and prophecy, were extraordinary.... They have passed away now....

"The Apostles promised neither more miracles nor more prophecies, but rather made boasting about 'prophecies' and 'miracles' a mark of the antichristian 'Church.' Second Thessalonians 2:9 & Revelation 13:13.... Christ Himself declares that He will not recognize such. Matthew 7:22....

"The marks of the Extraordinary Minister, were extraordinary gifts.... Such were the gifts of prophecy, tongues, and miracles.... These extraordinary gifts formerly abounded.... After they had been taken away, the Ordinary Ministry followed....

"The enemies of the [Bible-believing Protestant] Church are both open and concealed.... The open enemies are Pagans, Jews, and Mohammedans.... Pagans are those who imagine, picture, and worship false and invented gods.... Jews deny the Holy Trinity, and the coming of the Messiah.... Mohammedans exalt Mohammed...and the Koran -- which was put together from the sewer of Paganism, Judaism, Manicheanism, Arianism and other heresies by the [false-prophet and] impostor Mohammed....

"The hidden enemies are false-christs and antichrists.... False-christs are those who proclaim themselves as Christ.... The name 'antichrist' is given in general to all heretics, but...*par excellence* to the great Antichrist....

"The...Antichrist is he who while holding the title of 'Vicar of Christ' is Christ's supreme enemy.... He is (1) one man at any given time, but an order of men in temporal succession succeeding one another in the same status; (2) raised up by Satan; (3) so far as the world is concerned, Christian in name; (4) an adversary of Christ in reality; (5) seated in the temple of God as God [or claiming to function on behalf of God]; reigning in a great city, exercising dominion in the kingdoms of the world; (7) seducing the inhabitants of the earth by false-miracles; (8) putting a mark on his followers; (9) full of idolatry....

"He is not a single person but a series succeeding one another in order, as is evident from Second Thessalonians 2:7 [and] First John 4:3.... He is raised up by Satan. 'His coming is by the power of Satan.' Second Thessalonians 2:9.... So far as the world is concerned, he is Christian in name. 'He sits in the temple of God.' Second Thessalonians 2:4.... He is the adversary of Christ.... 'It had horns like a lamb.' Revelation 13:11.... He sits in the temple of God (Second Thessalonians 2:4); not that in Jerusalem which has been destroyed beyond hope of restoration (Daniel 9:26-27), but in the Church, which is 'the temple of God' (Second Corinthians 6:16). 'He sits' means 'he reigns'.... He reigns in a great city, whose type is 'a beast having seven heads and ten horns seated upon many waters.' Revelation 17:1-3....

The seven heads represent seven mountains.... 'Miracles' are announced. 'Lying-wonders.' Second Thessalonians 2:9. 'It works 'great signs'....



"That the pope sits in the temple -- that is, the Church of God which as shown above is the 'Temple of God' -- the situation itself shows. The Roman Church is indeed called 'Church' or 'Temple' not because it is papal but...because even now God [still] has [some of] His elect [even] there [*cf.* Jeremiah 7:11]. **The pope is born in the Church, and has his seat in it not as a real son but as a monstrosity: a sore, a tumour, [or] a [pseudo-miraculous] cancer dwelling in the body....** He dwells in that city which has seven hills.... The whole world knows that Rome has seven hills....

"As to miracles, nothing is more common in popery than boasting about 'miracles.' But what kind? They are lies. 'He makes fire descend from Heaven'; that is, he brings down the fire of the divine wrath from Heaven, with the thunders of excommunication.... 'And he gives breath to the image of the beast, that it may speak'....

"It is well-known that the papists attribute laughter, weeping and speech to their idols. In the legend of Thomas [of Aquino] -- it may be read that when he placed Part Three of his *Theology* before the image of Christ and asked if he had written truth, the image replied, 'You have written well concerning Me, O Thomas!'"

Wollebius concluded:<sup>1637</sup> "As in the First Commandment internal idolatry is forbidden -- so by the Second, external idolatry is overthrown.... Images that the papists make of Christ, the angels, Mary and the [saints]...are made for purposes of religious worship.... The papist images are adored....

"The adoration of the consecrated host [in the Romish Mass], is of similar nature to the cult of idols.... The same is true of the adoration of the image of the cross.... The relics of saints are honoured among the papists not only with great idolatry, but with the highest degree of deception.... Calvin's admonition concerning relics, should receive attention."

Against the Third Commandment, "the papists...swear by the saints.... The adjuration of devils (which they call exorcism) is magical, and does not in the least correspond to the deeds of the Apostles.... The virtues and works connected with the Ninth Commandment" prohibit "a lie, if one utters falsehood for the purpose of deceiving -- whether by word, or by a nod, or in any other way" (such as by adoring an image and simultaneously breaking also the first three of the Ten Commandments).

#### **443. The Calvinist Westminster Confession condemns all ongoing pseudo-miracles**

The above-mentioned views of Calvin and Early-Calvinists like Wollebius, as to the proper understanding of the written Word of God, are faithfully reflected also in the *Westminster Confession of Faith*. It teaches<sup>1638</sup> that all true miracles during our human life here on Earth -- ever since God reduced His special revelation totally and "wholly unto writing" as "the Holy Scripture" -- have "now ceased."

This will remain the case throughout World History. And the latter will end only at the final return to our great planet Earth of the Lord Jesus Christ Himself.<sup>1639</sup>

Yet, many remarkable religious phenomena -- including scores of supernatural happenings -- have still continued occurring here on Earth. Here, they have often been witnessed by human beings -- right down even till this very day. While sometimes wrongly claimed to be miraculous -- they are, in fact, only pseudo-miraculous.

Such phony phenomena include all alleged manifestations and ongoing yet misnamed "new revelations of the Spirit."<sup>1640</sup> They also embrace all forbidden "imagination and devices of men or the suggestions of Satan," none of which have been either permitted or "prescribed in the Holy Scripture."<sup>1641</sup> They encompass also all "vocal" prayers not "in a known tongue."<sup>1642</sup>

The *Confession* also warns against the "synagogues of Satan"<sup>1643</sup> -- which often claim to be, and indeed somewhat resemble, even the churches of God. Revelation 2:9 & 3:9. Here, pre-eminent is "the Pope of Rome" alias "that antichrist" or "that man of sin and son of perdition that exalteth himself in the Church" yet "against Christ"<sup>1644</sup> -- whose coming is in fact "after the working of Satan, with all power and signs and lying wonders."<sup>1645</sup>

Indeed, to Protestantism, there is no miraculous or magical washing away of sin at holy baptism -- as there is, to Romanism. According to the *Westminster Confession*,<sup>1646</sup> though indeed "a sacrament...of regeneration..., yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it -- or that all that are baptized, are undoubtedly regenerated."

Furthermore, according to *Westminster*,<sup>1647</sup> "the Popish sacrifice of the mass...is most abominably injurious to Christ's one only sacrifice." For "that doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called Transubstantiation) -- by consecration of a priest or by any other way -- is repugnant not to Scripture alone but even to common sense and reason...and hath been and is the cause of manifold superstitions" and "gross idolatries."

Also *Westminster's Form of Presbyterial Church-Government*<sup>1648</sup> is quite insistent that all "extraordinary" church officers such as "Apostles" and "Prophets" -- apparently ever since that termination of the prophetic period in general and the apostolic age in particular -- "are ceased." Significantly, this document was referred to with approval by the 1967 General Assembly of the Presbyterian Church of Australia.<sup>1649</sup>

Moreover, the *Westminster Larger Catechism*, condemns all "ignorance"; all "using unlawful means and trusting" therein; all "indiscreet zeal...and praying or giving any religious worship to saints, angels, or any other creature" -- and "all compacts and consulting with the devil."<sup>1650</sup> It further requires "opposing all false-worship, and...removing it and all monuments of idolatry."

It condemns: "anywise approving any religious worship not instituted by God Himself"; all "tolerating a false religion"; all "worshipping of...God in it or by it"; and also "all superstitious devices."<sup>1651</sup> It also forbids all "superstitious" abuse of God's Name; all "curious prying into and misapplying of God's decrees";<sup>1652</sup> "all prejudicing the truth"; all "giving false evidence" (cf. pseudomiracles); all "perverting it to a wrong meaning" (as in the Mass); and all

the ways of "raising false rumours"<sup>1653</sup> (as in spreading fables about fresh 'lying wonders' untruthfully alleged to be 'miracles').

It is therefore not surprising that, together with the above *Westminster Standards*, also the (1580f A.D.) *National Covenant* of the Presbyterian Church and People of Scotland was resubscribed anew in 1650 and again in 1651. Thus that was done even after the Westminster Assembly and the British Civil War.

For that *Covenant* too correctly condemns the "blasphemous opinion of transubstantiation" and therefore the "devilish mass" of "that Roman Antichrist." Indeed, it also condemns that Roman Antichrist's "praying or speaking in a **strange language**" viz. Latin, etc.<sup>1654</sup>

#### **444. The Westminster Confession: vocal prayers must be in a known tongue**

Moreover, according to the 1950 *Introduction to the Constitution and Procedure and Practice of the Presbyterian Church of Australia*,<sup>1655</sup> the *Book of Common Order of the Presbyterian Church of Australia* was approved in 1920 as a guide to the orderly administration of the Sacraments and other Offices of the Church." The *Introduction* also stated that Westminster's "*Directory for the Public Worship of God* may likewise be consulted."

One needs to understand the Historic-Presbyterian liturgical principles at stake, in any analysis of the principles and practices of (Neo-)Pentecostalism. Accordingly, it is important to consult this recognized and Historic-Presbyterian *Westminster Directory for the Publick Worship of God* as well as the *Westminster Confession of Faith* and (where relevant) also the *Westminster Larger Catechism*. Indeed, these three documents need to be read together.

Many (Neo-)Pentecostalists claim that some of their unintelligible public or private utterances are really 'prayers in the Spirit.' But the Calvinistic *Westminster Confession of Faith*, in its relevant footnote specifically referring to First Corinthians 14:14, states that even "prayer" -- if "vocal" -- is to be rendered "in a known tongue." The latter means a language accessible to both speaker and hearers.<sup>1656</sup>

According to the *Westminster Confession*, there is thus no place at all in Calvinistic public worship -- for untranslated prayers (even in known foreign tongues). Nor is there then any place at all either -- for untranslated "vocal" ejaculations (even in personal worship).

Indeed, no Bible-believing and Bible-practising churches whatsoever -- should ever countenance obscure public petitions. Still less should they countenance that being done in ecstatic ejaculations, or in non-linguistic sounds, in any kind of worship situation at all.

#### **445. Westminster Directory for Worship: disturbing church behaviour is taboo**

During their worship services, many (Neo-)Pentecostals wave their arms about, utter various interjections, and thus disturb many quieter souls. Indeed, some even further disturb the public worship, by emitting incoherent sounds -- if not at times also by laying hands on people, and trying to heal them even during the worship service.

The Calvinistic *Westminster Directory for the Publick Worship of God*, however, advises -- at "the assembling of the congregation" -- that, "the public worship being begun, the people are wholly to attend upon it." This means they are then to be constantly "forbearing to read anything except what the Minister is then reading or citing."

This also means that they are then to be "abstaining much more from all private whisperings, conferences, [and] salutations" (alias constantly greeting others during the worship service). They are further to abstain "from all gazing, sleeping, and other indecent behaviour -- which may disturb the Minister or people, or hinder themselves or others, in the service of God."<sup>1657</sup>

Indeed, there can be no question that (Neo-)Pentecostalistic practices such as arm-waving and body-swaying and interjecting -- are indeed "salutations" which certainly "disturb" many conservative Christians. For the latter regard all of this as "indecent behaviour" -- contrary to "the service of God" according to the Westminster principles of worship.

#### **446. Westminster: public messages in churches are to be in the common tongue**

Many (Neo-)Pentecostals publically try to bring what they regard as messages from God, through the medium of what they claim are other tongues. But the Calvinistic *Westminster Confession of Faith* states that "the Old Testament in Hebrew...and the New Testament in Greek...are to be translated into the vulgar language" -- alias the common tongue -- "of every nation unto which they come."

Here, the *Confession* refers to "First Corinthians 14:6,9,11,12,24,27,28" quite specifically. This is the case -- so "that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner and, through patience and comfort of the Scriptures, may have hope."<sup>1658</sup> For, in addition to "sound preaching," there is also to be a cognizant alias a "conscionable hearing of the Word, in obedience to God, with understanding."<sup>1659</sup>

Moreover, the Westminster Assembly's *Directory for the Publick Worship of God* -- in its 'Publick Reading of the Holy Scriptures' -- notes that "all the canonical books...shall be publicly read in the vulgar tongue." That means, in the language of the people listening. This needs to be done -- by reading publically "out of the best allowed translation, distinctly, [so] that all may hear and understand."<sup>1660</sup> For, as the *Westminster Larger Catechism* insists, the Word of God is not only to be proclaimed publically -- but also extremely "plainly"<sup>1661</sup> alias clearly.

This means, continues the *Larger Catechism* (in one of its accompanying footnotes), that the one bringing the message to the church should "rather speak five words" with

"understanding." Why? So that he "might teach others also." Consequently, just five understandable words in public, are better "than ten thousand words in an unknown tongue" (First Corinthians 14:19) -- alias in a language unknown to the listeners.<sup>1662</sup>

#### **447. Westminster: unknown tongues and sounds in worship are forbidden**

Many (Neo-)Pentecostals encourage or at least permit the use of unknown tongues and other highly-audible though quite unintelligible utterances during their worship services. But the Calvinistic Westminster Assembly's *Directory for the Publick Worship of God* prohibits this.

In its section on the 'Preaching of the Word,' the latter insists that this is to be done "**PLAINLY** -- [so] that the meanest may understand." This is also to be done "in DEMONSTRATION of the Spirit and power" -- and THEREFORE precisely by "**ABSTAINING** also from an unprofitable use of **UNKNOWN TONGUES, STRANGE PHRASES, and CADENCES of SOUNDS**" etc.<sup>1663</sup>

In this, also Westminster totally agrees with Calvin's Fellow-Reformer Heinrich Bullinger's 1566 *Second Swiss Confession*.<sup>1664</sup> (Neo-)Pentecostalism, however, majors in precisely such an "unprofitable use of unknown tongues" alias pseudoglossalalic outbursts, "strange phrases" alias unintelligible gobbledegook, and "cadences of sounds" in its 'un-music' and its 'un-songs'.

#### **448. Westminster: only majestic music is good enough for public worship**

Most (Neo-)Pentecostals -- and also many other Christians -- ignore the vast majority of the Psalms (which the *Westminster Confession of Faith* requires be sung during divine worship). Indeed, it insists<sup>1665</sup> that the "singing of psalms" is one of the vital "parts of the ordinary religious worship of God." Colossians 3:16; Ephesians 5:19; James 5:13.

Instead of singing the Psalms -- many churches today major in the crooning of doctrinally-heterodox, musically-syncopated and frankly "jazzy" ditties with a thoroughly-worldly beat -- quite unworthy of the adoration of the awesome and Most High Jehovah. Moreover, many of the words of these modern "'Penty ditties and choruses" are excessively repetitious -- and thus conflict with the Saviour's normative will for Christians as expressed in Matthew 6:7.

The recent inundation of these 'Penty choruses' also into 'Non-Penty' (or rather 'not-yet-Penty') churches, is a major development of staggering implications. Today, 'Penty ditties'; tomorrow, 'Penty pseudo-miracles'!

Not just the *Westminster Confession of Faith* but also the Westminster Assembly's *Directory for the Publick Worship of God* requires the "Singing of Psalms." It declares that "it is the duty of Christians to praise God publickly by the singing of Psalms together in the

congregation." Indeed, it further declares that "it is the **duty of Christians to praise God publicly** by the **singing of Psalms** together...also privately in the family."

When this is done, "the voice is to be tunably and **gravely** ordered." This means that the singing is to be "tunably" harmonious and "gravely" majestic or serious -- and not frivolous and frothy. "But the chief care must be to try to sing with **understanding**, and with grace in the heart, making melody unto the Lord" (and not unto man).

Indeed, also the Second and Third Commandments of God's Decalogue<sup>1666</sup> -- as well as the *Westminster Larger Catechism*<sup>1667</sup> -- warn us not to worship God in the wrong way, and so 'in vain.' Such is all too easily done -- by "indiscreet zeal" or by "approving any religious worship not instituted by God Himself"; or by "corrupting the worship of God, adding to it, or taking from it"; or not seeing to it that the Name of God "be holily and reverently used in thought, meditation, word, and writing."

#### **449. Westminster: our public and private prayers are not to demand healings**

Many (Neo-)Pentecostals and other 'wonder-workers' major on what they call 'faith-healings.' They often pray, even during public worship, in a way that comes perilously close to demanding that God heal sicknesses. And they often convey the impression that inability to get healed -- indicates a lack of sufficient 'faith to be healed' in the person suffering from the sickness.

The *Westminster Confession of Faith*, however -- which binds all true Congregationalists, Presbyterians, and Puritan Anglicans -- maintains a very different doctrine! For it declares<sup>1668</sup> that the "prayer...by God **required**..., [in order] that it may be **accepted**..., is to be **made**...according to His will." Here, the *Westminster Confession of Faith* refers specifically to "First John 5:14," which states that "if we ask anything according to His will, He hears us" -- meaning: He then answers the prayer so as to grant what we asked in conformity with His commands.

Again, the *Westminster Shorter Catechism*<sup>1669</sup> informs us that "prayer is an offering up of our desires unto God for things **agreeable** to His will." Here, also the *Shorter Catechism* specifically refers to "First John 5:14" (as quoted above).

Furthermore, the *Westminster Larger Catechism* declares<sup>1670</sup> that "we are to **pray** with humble **submission** to His will." Here the *Larger Catechism* refers specifically to "Matthew 26:29," where Jesus Himself prayed and said: 'O My **Father!** If it be **possible** -- let this cup pass from Me! **Nevertheless** not as **I** will, but as **You** will!'"

It is these "if GOD wills it" Scriptural sounds, which are re-echoed at Westminster. However, such Scriptural sounds are not to be found at Neo-Penty pseudomiraculous 'Faith-Healing Meetings.' Indeed, it is the very absence of those sounds -- which gives us such grave concern.

#### **450. Summary of the doctrine of the Westminster Assembly on pseudo-miracles**

The Westminster Assembly discerned from Holy Scripture, and therefore decreed, that all true miracles have "ceased." So, all ongoing occurrences alleged to be 'miracles' are only 'pseudo-miracles' (at the most). Such phony phenomena include: alleged manifestations and so-called "new revelations of the Spirit"; "imagination and devices of men or the suggestions of Satan"; all "vocal" prayers not "in a known tongue"; and "the signs and lying-wonders" of "the Pope of Rome" according to "the working of Satan." Pre-eminent among the latter "lying-wonders" are: baptismal regeneration; transubstantiation; other "false-worship and...idolatry"; and "all superstitious devices."

Because Westminster recognized that all "vocal" prayers need to be made only in a "known tongue" -- it had to reject not just Romanism but also every single form of (Neo-)Pentecostalism as being in irreconcilable conflict with *inter alia* also First Corinthians 14:14. Accordingly, it also prohibited all disturbing church behaviour such as: "private whisperings; conferences; salutations...and other indecent behaviour -- which may disturb the Minister or people, or hinder themselves or others" during divine worship. Indeed, the latter is to be conducted only in "the vulgar language" alias the common tongue "of every nation" -- in respect of which Westminster referred specifically to "First Corinthians 14:6,9,11,12,24,27,28."

Again according to Westminster, the 'Preaching of the Word' is to be done "**PLAINLY** -- [so] that the meanest may understand." This is to be done "in DEMONSTRATION of the Spirit and power" precisely by "**ABSTAINING** also from an unprofitable use of **UNKNOWN TONGUES, STRANGE PHRASES, and CADENCES of SOUNDS**."

Only lofty lyrics and majestic music are good enough for public worship. So there, churches need the "singing of psalms" from the Bible -- not the crooning of doctrinally-heterodox, musically-syncopated and frankly "jazzy" ditties with a thoroughly-worldly beat and unworthy of the adoration of the awesome and Most High Jehovah (as prohibited by the Second and Third Commandments of God's Decalogue and also by Jesus Himself in Matthew 6:7).

Finally, according to Westminster, our public and private prayers are not to demand healings. All public and private petitions for such, must always be made strictly subject to the will of God. "First John 5:14." This is indeed the united testimony of the *Westminster Shorter Catechism*, the *Westminster Larger Catechism*, and also the *Westminster Confession of Faith* - - against the (Neo-)Pentecostalistic misperception of faith.

This Westminster teaching was upheld by all the many Ministers and Elders who attended the Westminster Assembly and formulated its doctrine. Such Commissioners included also Arrowsmith, Baillie, Bridge, Burgess, Burroughs, Byfield, Calamy, Caryl, Case, Cawdrey, Chambers, Cheynell, Clarke, Coleman, Gataker, Gillespie, Goodwin, (Wm.) Gouge, Greenhill, Harris, Henderson, Herle, Hill, Hoyle, Jackson, Johnstoun, Lightfoot, Maitland, Marshall, Newcomen, Nye, Reynolds, Rutherford, Seaman, Selden, Smith, Spurstow, Staunton, Temple, Tuckney, Twisse, Vines, Wallis, Whincop, Wilkinson, Wilson, and Young.

Famous other contemporaries of the Westminster divines who upheld this doctrine further, included: Thomas Gouge, Obadiah Lee, Thomas Manton, Matthew Pool, Ralph Venning, and Thomas Watson.<sup>1671</sup> In addition, we have already considered the anti-pseudo-miraculous teachings of the famous Puritan Isaac Taylor.<sup>1672</sup> In what follows, we add the anti-pseudo-miraculous teachings only of Owen (1616-83), Bunyan (1628-88) and Flavel (who died in 1691).

#### **451. Owen: all (pseudo-)'miracles' are Satanic delusions and not acts of God**

Especially Christians must, wrote Rev. Dr. John Owen,<sup>1673</sup> "also 'test the spirits' that are gone abroad in the world [First John 4:1f].... **Satan**, whose design...is to be uppermost..., hath now transformed himself into an angel of light [Second Corinthians 12:3-14] -- and he will pretend the Spirit also[!]....

"Many false-prophets are gone out into the world' [First John 4:1 cf. Matthew 7:15] -- that is, men pretending to be the revelation of new doctrines by the Spirit.... Satan, with his delusions [Second Thessalonians 2:9-11], is run into an extreme... His business is to decry the things that Christ hath spoken, which are written in the Word -- to pretend new revelations of his own; to lead men [away] from the written Word, wherein the whole[!] work of God and all[!] the promises of Christ are recorded."

Continued Owen:<sup>1674</sup> "After the expiration of the generation of them who conversed with Christ in the flesh..., the superstition and folly of some ensuing ages -- inventing and divulging innumerable 'miracles' false and foolish -- proved a most disadvantageous prejudice unto the Gospel." It also proved to be "a means to open a way unto Satan, to impose endless delusions upon Christians....

"There have been Simon Maguses, and there are antichrists.... I mean the juggling priests and Jesuits, pretending falsely by their impostures to the power of 'miracle-working' -- though their employment be not to reform, but professedly to corrupt the worship of God....

"Human diligence accompanied with God's blessing, may help us wonderfully, in a discovery whether the pretended 'miracles' be of God, or no.... A true and real miracle, is beyond the activity of all created power. For if it be not, it is not a miracle.... God never worketh true miracles but for the confirmation of the truth.... The devil and all his emissaries are not able to effect any one act truly miraculous -- but in all their pretences there is a defect discernible....

"Either the thing is a lie, and so it is easy to feign 'miracles'; or the performance of it is pure juggling, and so it is easy to delude poor mortals. Innumerable [alleged 'miracles' among Romanists] of this sort, at the beginning of the Reformation, were discovered among the agents of that 'wonder-working' man of sin."



Continued Owen:<sup>1675</sup> "The great deceit and abuse that hath been in all ages of the Church, under the pretence of the Name and work of the Spirit, make the thorough consideration of what we are taught concerning them necessary.... Such have been the false pretences of some in all ages unto the Spirit of God and His work, Whose real excellencies in themselves have made those pretences abominable and unspeakably dangerous....

"These things caused many to pretend unto this gift -- who were, indeed, never inspired by the Holy Spirit but were rather on the contrary acted [upon] by a spirit of lying.... The devil made use of them to compass his own designs. Being given up by the righteous judgment of God unto all delusions for belying His Holy Spirit and holy inspirations, they were quickly possessed with a spirit of lying and unclean divination.... This they were justly given up unto, pretending falsely unto the inspiration of that Holy Spirit Which they had not received.

"And not otherwise hath it fallen out with some in our days, who we have seen visibly acted [or enabled] by an extraordinary power. Unduly pretending unto supernatural agitations from God [cf. First Kings 22:6-23], they were really [en]acted by the devil."

This was at first "a thing they neither desired nor look after; but being surprised by it, were pleased with it for a while." Indeed, thus "it was with sundry of the Quakers at their first appearance." To such spiritualists, "the 'Spirit' is enough -- without reading or studying the Word at all."

Of course, Satan himself does use lying-wonders alias pseudo-miracles. Yet, insisted Owen, they are always only 'false-miracles.' For the devil cannot perform real miracles.<sup>1676</sup>

#### **452. Bunyan: 'spiritual revelations' of Bible-slighting Quakers are Satanic**

Also the great Baptist John Bunyan agreed with John Owen that "the devil" had acted upon "sundry of the Quakers." For, slighting the Bible, they had instead only been "pretending unto supernatural agitations from God."

Bunyan himself described<sup>1677</sup> how the Quaker Ann Blackly publically bade him to 'throw away the Scriptures.' He, however, immediately replied: "No! For then the devil would be too hard for me!" He also described how the devil "pretends to lead...up into some higher light, mysteries and 'revelations' of the Spirit -- into which few have attained or can attain." He does so precisely by using lying-miracles.<sup>1678</sup>

#### **453. Flavel: true prophecy has ceased, but false-prophecies still continue**

Declared the famous Puritan John Flavel in his work *The Touchstone of Sincerity or the Signs of Grace and Symptoms of Hypocrisy*,<sup>1679</sup> Flavel admitted: "I pretend not to any gift of 'discerning spirits.' Such an extraordinary gift there once was in the Church, and very necessary for those times (wherein Satan was so busy and the canon of Scripture not completed) -- which the Apostle calls the gift of 'discerning spirits.'"

Flavel continued:<sup>1680</sup> "Apostles, Prophets, Evangelists -- were offices both extraordinary and temporary." But today: "The teaching of God and our hearing and learning of Him, is not to be understood of any extraordinary visional appearances or oraculous and immediate voice of God to men.

"God indeed hath [past tense] so appeared unto some (Numbers 12:8). Such voices have [past tense] been heard from Heaven. But now these extraordinary ways are ceased (Hebrews 1:1-2)... We are no more to expect them. We may sooner meet with satanical delusions than divine illuminations" thus.

Flavel explained how the devil can use apparitions and all kinds of lying-wonders to further his own ends. "The Scripture is sufficient.... 'The Scripture,' saith Luther, 'is so full -- that as for [ongoing] visions and revelations..., I neither regard nor desire them.... Avoid Satan! I know of no image of Christ, but the Scriptures!'"<sup>1681</sup>

Once again:<sup>1682</sup> "Consider how difficult, yea, say impossible, it is -- for a man to determine that such a voice, vision, or revelation is of God.... Satan can transform himself into an angel of light.... Therefore, abandoning all those unsafe and uncertain ways..., let us cleave inseparably to the sure word of prophecy!"

#### **454. Jonathan Edwards's warnings against the ongoing pseudo-miracles of Satan**

In his famous work *The History of Redemption*, Rev. Professor Dr. Jonathan Edwards -- probably the greatest American Theologian ever -- traced *inter alia* also the progress of the Papal Roman Antichrist. There he indicated:<sup>1683</sup>

"Before the time of Constantine, the troubles of the Christian Church were from Heathen Rome. Since that time, its troubles have been mainly from Antichristian Rome....

"Antichrist rose, and the Church was driven away into the wilderness [Revelation 12:6-14f & 13:5-18], and was kept down in...suffering for a long time under Antichrist -- before the Reformation by Luther and others [Revelation 14:6-8 cf. 16:10].... To this day [A.D. 1739f], for the most part the True Church is very much kept under by its enemies.... We may expect it will continue, until the fall of Antichrist....

"This is a contrivance of the devil: to turn the ministry of the Christian Church into a ministry of the devil. In the tyranny and superstition and idolatry and persecution which he sets up, he contributes to make an image of ancient Paganism....

"This also came to pass with respect to the Romish Church. It was foretold that he should perform pretended miracles and lying-wonders, Second Thessalonians 2:9 -- 'whose coming is after the working of Satan, with all power and signs and lying-wonders.' Revelation 13:13-14.... This also came to pass in the Church of Rome."

In his book *The Religious Affections*, Edwards further warned against various demonic influences. There, he insisted<sup>1684</sup> that "it is no sign that affections are truly affections, or that

they are not -- that they cause those who have them to be fluent, fervent, and abundant in talking of the things of religion....

"There are many who, if they see this effect in any, are very ignorantly and imprudently forward at once to determine that they are the true children of God -- and are under the saving influences of His Spirit.... This, however, is the fruit of but little judgment...and is a mistake persons often run into through their trusting to their own wisdom and discerning -- and making their own notions their rule, instead of the Holy Scripture....

"There are other spirits who have influence on the minds of men, besides the Holy Ghost.... There are many false spirits -- exceeding[ly] busy with men -- who often transform themselves into the angels of light.... The power of Satan may be...in such raptures -- as the Anabaptists in Germany, and many other raving enthusiasts like them."

Lastly, in his *Man's Natural Blindness in the Things of Religion*, Edwards admonished:<sup>1685</sup> "There are thousands of delusions in things which concern the affairs of religion that men commonly are led away with who yet live under the light of the Gospel.... Men are commonly subject to a great many errors.... They will put innumerable false glosses on the rules of God's Word..., and so they put darkness for light.... They are subject to deceits and delusions.... They are subject to a thousand deceits and delusions."

#### **455. Even the more modern pseudo-christian 'miracles' are unsubstantiated**

Dr. Jonathan Edwards's eighteenth century, witnessed also the dancings and shoutings and 'tongues-speakings' of the celibate yet highly-communistic "Shaking Quakers" -- alias the Shakers. In England, uneducated 'Mother Ann' Lee "gave birth" to the movement -- between 1758 and 1772. After very bad experiences in marriage, childbirth, and the loss of four infants -- she withdrew from her husband in 1766, announcing her "complete conversion."<sup>1686</sup>

In 1774, 'Mother Ann' claimed to have received a direct revelation from God -- on the strength of which she and seven followers emigrated to New York State. There, they established 'New Lebanon' -- and spread, on the heels of revivalism, throughout the first part of the nineteenth century. The Shakers then claimed and attempting to practice the 'gift of healing' and unstructured freedom of expression in worship even to the point of barking, dancing, laughing, marching, and shaking.<sup>1687</sup> Pentecostal Toronto Blessing -- here we come!

The Shakers were antitrinitarian, believing God was either genderless or equally male and female. They practised celibacy, communism, elitism, pacifism, perfectionism, premillennialism, spiritism (alias attempted contact with the spirits of the dead), and world-flight.<sup>1688</sup> Dr. G. Dollar<sup>1689</sup> described their ecstasies thus: "The gift of tongues was accompanied...by...unspeakable joy and dancing -- during which many of the hymns of the movement were composed, although made up of unintelligible and unheard-of words."

Very dubious claims to 'ongoing miracles' have been made also by various other nineteenth- and twentieth-century 'glossa-lal-ists.' Such included also Mary Campbell and the 'tongues-speaking' James MacDonald of Port Glasgow.

Ear-witnesses claimed their utterances were quite unintelligible to their hearers.<sup>1690</sup> Mary claimed her ejaculations were ordinarily in the language of the 'Pelew Islands.'<sup>1691</sup> Soon it was alleged that the 'tongues' were heavenly -- and not earthly language at all.<sup>1692</sup> Then, the notorious pseudo-miraculist Edward Irving went and termed it: "quite supernatural."<sup>1693</sup>

Of Mary Campbell, Irving declared:<sup>1694</sup> "By this young woman...God...did restore the gift of speaking with tongues and prophesying to the Church" -- on 28th March 1830. However, Rev. Professor Dr. B.B. Warfield has noted<sup>1695</sup> that when her "written-tongue" (which she wrote as well as spoke) "was submitted to the examination of [the famous linguists] Sir George Staunton and [Rev. Prof. Dr.] Samuel Lee -- they pronounced it no tongue at all."

The pretribulationistic premillennialist James Macdonald, after successfully bidding his sister Mary, an invalid, to get up from her sickbed -- wrote to Mary Campbell about this 'miracle.' Through her circle, the story was next related to Irving -- thus triggering off a 'revival' of ecstatic utterances and other allegedly 'lapsed apostolic gifts' also in his own congregation, down south in London.<sup>1696</sup>

Very interesting were the ongoing impressions gained by Thomas Erskine of Linlathen. Soon after visiting the Macdonalds' house, he wrote:<sup>1697</sup> "I have heard persons, both men and women, speak with tongues and prophesy.... I see a great deal of internal evidence...to prove their genuine miraculous character, especially in the speaking with tongues."

Yet within three years, Erskine had changed his mind -- first about Irving, and then about the Macdonalds. Then, Erskine explained: "James Macdonald writes that the 'Spirit' among them declared the London people [*i.e.* Irving's followers] to be 'deceitful workers, transforming themselves into the Apostles of Christ.'"

However, Erskine next discovered that at least some of the deliverances even of the Macdonalds themselves rested on no more profound 'inspiration' than then-current newspaper reports. By 1833, Thomas Erskine was writing: "My mind has undergone a considerable change.... I have seen reason to disbelieve that it is the Spirit of God which is in M[acdonald]."

Indeed, Erskine then concluded that all the manifestations he had himself witnessed at Port Glasgow were delusive -- and that it had all been a dreadful mistake. "I am now convinced that I never did actually believe it."

Thus, even by an eye-witness, not only the Macdonalds but even Irving himself were thoroughly exposed.<sup>1698</sup> The ongoing exposure of Irving would be even more dramatic, as time went on -- as will be shown later below.<sup>1699</sup>

Yet the pseudo-miracles of Mary Campbell and the Macdonalds and Irving had already done their damage -- and continued to do so. For very soon, also the originally-polygamous and still-polytheistic Mormons were promoting this new false-glossalaly. Indeed, even today, the Seventh Article of Faith of the Latter-day Saints still states that they "believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."<sup>1700</sup>

Similar pseudo-miracles are still being promoted by a whole host of modern 'Faith-Healers';<sup>1701</sup> by 'Apostolic Welsh-Revivalists';<sup>1702</sup> by self-styled 'Old-School Pentecostals' (including anti-trinitarian 'Jesus-only' glossalists);<sup>1703</sup> and also by self-styled 'charismatic' Neo-Pentecostals.<sup>1704</sup>

By 'Faith-Healers' we mean the whole gamut of Christian, Sub-Christian, and Anti-Christian operators. Here we include everything from Mrs. Ellen G. White's 'Seventh-day Adventism' and Mrs. Mary Baker Eddy's 'Christian Science' to the 'tongues-speaking' Aimee Semple McPherson's 'International Church of the Foursquare Gospel' *etc.* From this disparate group, we do of course exclude the legitimate and regular praying for the healing of the sick according to God's will.<sup>1705</sup>

#### **456. Thomas Carlyle's description of Early-Irvingite *glossa-lal-ia***

The renowned British Literary Scholar Thomas Carlyle was a good personal friend of Edward Irving, the eloquent Ex-Presbyterian Minister who ended up unsuccessfully trying to 'speak in tongues' (while succeeding in adopting a heretical christology). Carlyle often visited the Irvingites' meetings early in the nineteenth century, in order to listen to their *glossa-lal-ia*. Indeed -- Carlyle himself gives the following<sup>1706</sup> ear-witness description of it.

"It was in a neighbouring room," he recorded. "There burst forth a shrieking hysterical '*Lah lall lall!*' Little or nothing else but *l's* and *a's* continued for several minutes.... 'Why was there not a bucket of water to fling on that *lah-lall-ing* hysterical madwoman?' -- we thought or said to one another!"

#### **457. Irvingite Robert Baxter's exposure of the phony 'miracles' of the Irvingites**

Revealing indeed is the testimony of Edward Irving's own biographer. He "never received the power," observed Robert Baxter,<sup>1707</sup> "nor attained to any supernatural utterance, though no one more earnestly sought after it." Likewise, C. Kegan Paul:<sup>1708</sup> "Mr. Irving was not called as an apostle, nor was he a prophet, nor did he speak with tongues."

Irving's above-mentioned contemporary and biographer Baxter's own career, had been especially instructive. He had become one of the chief "prophets" in Irving's congregation early in 1832. Whenever the "power" was upon him, Baxter commanded even Irving himself.

However, that "power" once 'told' Baxter to go to Court and deliver a message there -- after which (so it was 'prophesied') he was to have been cast into prison. But when he got to Court, he delivered no message; nor was he then jailed. Also other predictions failed to materialize. So Irving's various "prophets" then started to accuse one another of being "false-prophets."<sup>1709</sup>

Finally, Baxter himself was no longer able to believe that the manifestations in which he had himself been so prominent -- had been from God at all. Calling Irving and his lieutenant

Cardale aside, wrote Baxter: "I told them my conviction that we had all been speaking by a lying-spirit, and not by the Spirit of the Lord."<sup>1710</sup>

For examples of such 'lying-spirits' in Biblical times, see First Kings 18:16-28 *cf.* Matthew 6:7 & Isaiah 28:7 & Jeremiah 29:26 *etc.* More remarkably still. Even though often sincerely embraced -- almost identical 'lah-lall-ing' is still being heard even today among both old-style 'Pentecostalistic' and new-style 'Neo-Pentecostalistic' glosso-lal-ists.

#### **458. Presbyterian Rev. Professor Dr. J.A. Alexander's impression of Irvingites**

Eye- and ear-witnesses not themselves Irvingites, were even less complimentary. J.G. Lockhart wrote to Christopher North:<sup>1711</sup> "Irving, you may depend upon it, is a pure humbug. He has about three good attitudes, and the lower notes of his voice are superb, with a fine manly tremulation that sets women mad, as the roar of a noble bull does a field of kine. But beyond this -- he is nothing. Really nothing!"

Also the famous American Presbyterian Theology Professor, Rev. Dr. J.A. Alexander of Princeton, was not impressed by either Irving or the Irvingites. After attending a service in Irving's church in 1833, Dr. Alexander wrote:<sup>1712</sup>

"Irving himself...began to read the thirty-ninth [chapter] of Exodus, with an allegorical exposition.... The ouches of the breast-plate, he explained to mean the Rulers of the Church....

"While he was dealing this out, he was interrupted in a manner rather startling. I had observed that the 'Elders' who sat near him, kept their eyes raised.... One in particular looked very wild....

"Just as Irving...was explaining the ouches, this 'Elder'...burst out in a sort of wild ejaculation, thus: '*Taranti-hoiti-faragmi-santi*'.... 'O ye people -- ye people of the Lord, ye have not the ouches -- ye have not the ouches -- *ha-a-a!* Ye must have them -- ye must have them -- *ha-a-a!* Ye cannot hear! Ye cannot hear!"

"When he [the 'Elder'] began, Irving suspended his exposition, and covered his face with his hands. As soon as the voice ceased he resumed the thread of his discourse -- till the 'tongue' broke out again 'in unknown strains'.... He dropped into his chair, covered his face with his hands, and said, 'Hear now what the Elders have to say to you!'

"No sooner was this signal given, than the 'tongue' began anew -- and for several minutes uttered a flat and silly rhapsody, charging the church with unfaithfulness and rebuking it therefore. The 'tongue' having finished, an 'Elder' who sat above him rose, with Bible in hand, and made a dry but sober speech... His discourse was incoherent."

As Warfield suggested: "This was the particular kind of fire Irving chose to play with.... He burned his fingers." For he had confused the true fire of Pentecost Sunday with the "strange fire" of Nadab and Abihu. Acts 2:1-4, *per contra* Leviticus 10:1-2.

#### **459. Baptist Spurgeon's repudiation of the pseudo-miracles of the Irvingites**

The greatest Baptist Preacher of all time, the world-famous Rev. Charles Haddon Spurgeon, not only repudiated the excesses of the Irvingites.<sup>1713</sup> He insisted that apostolic miracles were finished, and that the Irvingites had not restored them. "We can work no miracles," he exclaimed.<sup>1714</sup>

Indeed, addressing the claim that miracles were then recurring, Spurgeon added:<sup>1715</sup> "A bottomless pit of fanaticism is yawning!" He also issued the following challenge:<sup>1716</sup> "The Apostles were empowered to do many things. But who are you [*cf.* Acts 19:15]?"

"Do you claim to be their successors? Then work miracles similar to theirs! Take up serpents and drink deadly things without being harmed thereby! Prove to us that you have seen the Lord -- or even that cloven tongues of fire have sat upon each of you!"

At the height of Irvingism, and before the year 1866, Spurgeon warned:<sup>1717</sup> "Certain would-be 'prophets' tell us that many wonders will occur in 1866 and 1867 -- though I notice a propensity to postpone the whole business to 1877. Is this postponement intended -- [so] that there may be ten years longer in which to sell their books?"!!!

Spurgeon also complained:<sup>1718</sup> "Every now and then there comes up a heresy. Some woman turns 'prophets' -- and raves. Or some lunatic gets the idea that God has inspired him. And there are always fools ready to follow any impostor."

After condemning the pseudo-prophetic fabrication of the *Koran* and the *Book of Mormon*, Spurgeon declared:<sup>1719</sup> "It would be an insult to the judgment of 'the least' in the Kingdom of Heaven, to suppose that he could mistake the language of these forgeries for the language of the Holy Ghost. I have had several pretended revelations submitted to me by their pretended authors....

"We have more of the 'prophetic clan' about, than most people know of. But not one of them has ever left on my mind the slightest suspicion of his having the inspiration of John or Paul. There is no mistaking the inspired Books, if you have any spiritual discernment!"

#### **460. Even Rome's Newman distinguished Bible miracles from church 'miracles'**

John Henry Newman, though raised in an Evangelical Protestant family, after a brilliant career at Oxford finally became a Romanist in 1845 and a Cardinal in 1879. Back in 1825f -- in his 'Protestant days' -- he had written a paper titled *The Miracles of Scripture*, where he took quite strong ground against the genuineness of alleged ongoing miracles. But while (*via* the Oxford Group) falling away into Romanism -- he wrote his plea for the recognition of post-apostolic alleged miracles, titled *The Miracles of Ecclesiastical History*.<sup>1720</sup>

However, even in the latter work, Newman conceded:<sup>1721</sup> "Ecclesiastical miracles -- that is, miracles posterior to the apostolic age -- are on the whole different in object, character and evidence from those of Scripture on the whole.... The Scripture miracles are for the most part evidence of a Divine Revelation, and that for the sake of those who have been instructed in it, and in order to the instruction of multitudes.

"But the miracles which follow [those contained in Scripture], have sometimes no discoverable or direct object or but a slight object. They happen for the sake of individuals and of those who are already Christians, or for purposes already effected (as far as we can judge) by the miracles of Scripture."

"The miracles of Scripture are on the whole gracious, simple, majestic. Those of ecclesiastical history often partake of what may be called a romantic character, and of that wildness and inequality which enters into the notion of romance.

"The miracles of Scripture are undeniably beyond nature. Those of ecclesiastical history are often scarcely more than extraordinary accidents or coincidences, or events which seem to betray [or disclose] exaggerations -- or errors in the statement."

Newman's own admissions here themselves refute the accuracy and the wisdom of calling such ecclesiastical occurrences or alleged occurrences precisely by the term of 'miracles.' Too, as Warfield pointed out,<sup>1722</sup> in addition, many such are either "doubtful or distasteful."

From 1858 onward, it was (and is) claimed by Romanists that the water in what is now a spring at Lourdes, really does heal the sick -- at least up to ten per cent of the time.<sup>1723</sup> Yet Rouby<sup>1724</sup> thinks only about five out of every thousand patients are cured; that is, about one-half of one percent.

Percy Dearmer,<sup>1725</sup> himself a High-Churchman, can arrive at no more than one per cent from the figures given -- and remarks that the proportion is much smaller than under regular psychotherapeutical treatment. Wow! Wow-wow-wow! S-o-o-o-m-e 'miracles' -- those of Lourdes!

#### **461. Rev. Professor Dr. Charles Hodge on Romanism's alleged 'miracles'**

Wrote Princeton's nineteenth-century Presbyterian Theology Professor Rev. Dr. Charles Hodge:<sup>1726</sup> "The serpent beguiled Eve -- *i.e.*, Satan in the form of a serpent [did so].... Compare First Timothy 2:14; Revelation 12:9-15.... The imagination is filled with false-images, and the foolish heart is darkened.... Paul's apprehension was, lest the Corinthians -- surrounded by false-teachers, the ministers of Satan -- should in like manner be beguiled.... 'For such false-apostles [are] deceitful workers, transforming themselves into the 'Apostles of Christ'....

"Such false-'apostles' are...**false**-apostles [*pseudapostoloi*].... Thus the Vulgate, Luther, Calvin, and the majority of the earlier commentators.... **False**-apostles are those who falsely claimed to be Apostles." And *pseudochristoi* or "false-christs (Matthew 24:24) and



[*pseudopropheeton* or] false-prophets (Matthew 7:15) -- are those who **falsely** claimed to be Christ [or christos or Christians], or [who **falsely** claimed to be] Prophets.

"An Apostle was commissioned by Christ...and invested with supernatural powers. Those in that age and those who now CLAIM to be 'apostles' without this commission, these gifts, and these signs of the Apostleship -- are false-apostles. They claim to be what they are not, and usurp an authority which does not belong to them.

"The fundamental idea of Romanism is the perpetuity of the apostolic office. Bishops are assumed to be 'Apostles' -- and therefore claim infallibility in teaching, and supreme authority in ruling." Consequently, it follows that Romish 'bishops' are false-apostles.

Dr. Hodge also added in his great three-volume *Systematic Theology*:<sup>1727</sup> "Protestants give themselves so little concern about the pretended miracles of the Romish Church. They do not feel it to be necessary to disprove them: by a critical examination of their nature; or of the circumstances under which they were performed; or of the evidence by which they are supported.

"Most of them, indeed, are barefaced impostures -- openly justified by the [ecclesiastical] authorities on the ground of [being] pious frauds. It is a sufficient reason for repudiating, prior to any examination, all such pretended 'miracles' -- that they are wrought in support of an antichristian system; that they are part of a complicated mass of deceit and evil."

Insisted Hodge:<sup>1728</sup> "From the very constitution of our nature, we are forbidden to believe the impossible. We are, consequently, not only authorized but required to pronounce anathema [even on] an Apostle or Angel from Heaven who should call upon us to receive as a revelation from God anything absurd or wicked or inconsistent with the intellectual or moral nature with which He has endowed us (Galatians 1:6-9)....

"It is impossible that God should contradict Himself. So it is impossible that He should, by an external revelation, declare that to be true which by the laws of our nature He has rendered it impossible we should believe....

"The Prophets called upon the people [of Israel] to reject the doctrines of the heathen because they could not be true. They could not be true, because they involved contradictions and absurdities.... All our ideas of God and virtue would be confounded, and we should [then] become the victims of every adroit deceiver or minister of Satan who by 'lying-wonders' should call upon us to believe a lie.

"We are to TRY [or to test] the spirits. But how can we try them, without a standard? And what other standard can there be -- except the laws of our nature and the authenticated revelations of God? ... God requires nothing irrational of His rational creatures.

"He does not require faith without knowledge, nor faith in the impossible, nor faith without evidence. Christianity is equally opposed to superstition and rationalism."

#### **462. Rev. Professor Dr. Dabney: Romish and Anglican 'miracles' are absurd**

The famous Rev. Professor Dr. Robert Dabney wrote the following<sup>1729</sup> against Romish 'miracles.' "Rome claims, from her prelatist false premises, that the Church still enjoys these *charismata* of miracles. The intelligent reader is familiar with her 'lying-wonders' (Second Thessalonians 2:3-9 *cf.* Revelation 13:3-14), even in this day."

Indeed, Dabney also wrote the following even against prelatist Episcopalian 'miracles': "The High-Anglican prelatist...is to make the sacramental application of the ghostly powers of redemption"; *viz.* "by his personal power of *charisma*.... This same priest ought to be expected, from time to time, to exhibit this other fruit of his *charisma* -- miracles!

"The man who has the supernatural power: to quicken the dead soul of an infant with water any hour of the day [through baptismal regeneration]; and to make a divine sacrifice [by way of eucharistic transmutation if not outright transubstantiation] out of a piece of bread every Sunday and saint's day -- ought to be expected to show us...easier miracles...at least now and then." Such should include: "an inspired prediction; and a Tartar or Chinese sermon; and a case of paralysis cured by his word"; *etc.*; *etc.*

"Why does he **NOT**?!" For "it will appear almost incredible that a great and permanent party in Christendom, and especially that a party in a certain sense evangelical, like the High-Church Episcopal -- should really hold a theory which is obnoxious to so easy a refutation, and which is, to the thoroughly Protestant mind, so intrinsically absurd....

"The ritual professes to arm the priest with ghostly powers to regenerate the infant in baptism.... This power of working sacramental grace, claims to be the *charisma* of miracles....

"We have seen the genesis of the theory in the doctrine of Rome, which is avowedly and explicitly built upon her claim of possessing the same miraculous *charismata*, and all of them, which the Apostles wielded. The [Anglican or Episcopalian] daughter is of the same species with the [Roman Catholic] mother!"

#### **463. Professor Dr. A.A. Hodge: are there 'post-apostolic and modern miracles'?**

Declared Rev. Professor Dr. A.A. Hodge in his excellent book *Evangelical Theology*:<sup>1730</sup> "The word 'miracle' has been so vaguely and promiscuously used that, unless we come to an understanding as to the kind of events to which we agree to restrict its application in this discussion, we should only talk at cross-purposes.... A verbal definition of miracles -- or a definition formed upon a study of the etymology or usage of the word 'miracle' -- would be of not the least value.

"The word itself simply means a wonder.... It defines the events called 'miracles' not by any essential characteristic of the events themselves -- but simply by the effect they happen to produce upon the minds of some classes of beholders.

"That this is absurd, is easily shown by an illustration. A missionary in the use of a chemical apparatus turned water into solid ice in the presence of the King of Siam. To the missionary, it was a common effect of a combination of natural causes; to the King of Siam and his courtiers, it was an unparalleled wonder" -- in 1880 A.D., when Hodge wrote these words.

"The like had never been a matter of previous experience in all the land, or in all its history. Yet, it was not a miracle [in the Bible's sense].... If they had regarded it as one, they would have been miserably deceived -- and would soon have been brought to discredit all that had been associated with it in its assumed character."

Rev. Professor Dr. A.A. Hodge continued:<sup>1731</sup> "If there be miracles at all, they must explain themselves as divine signs by their connection with a new direct message from the Heavenly Father to his children on the Earth. In that case, and in that case only, the miracle brings God nearer to His children -- and makes His way more plain to them. In every other case, a 'miracle' is only a bewilderment and an offence which darkens the face of God and effaces the evidence of His being and the traces of His wisdom and love.

"Observe how patiently through the ages of ages, God confines Himself to the slow processes of natural law -- and never impatiently cuts across the Heavens to accomplish suddenly by miracle the results for which He works.... Trace with your eyes the long, long cycle of human history preceding the advent of our Redeemer -- while God is patiently governing His rebellious subjects, and by natural causes and historical methods...preparing the World for Christ Who never came until all things were ready and the fulness of the time was come.

"Look along the tedious course of the history of the Christian Church since the advent of Christ.... Learn the lesson of God's methods by His use of second causes, by His slow following of the lines of natural law in the development of His Kingdom, and His preparation for the second coming of our Lord.

"Each and all of these results, God could have accomplished by miracle. But in that case, His wisdom would have remained hidden in His own being, and His people would have failed utterly of education -- neither knowing God or His way, nor trained to exercise all their faculties of head and heart and will, as workers together with Him"; as co-workers with one another, under God.

Dr. Hodge concluded:<sup>1732</sup> "'Miracle' as a technical word connoting a special matter in controversy, therefore refers only to a class of super-natural events alleged to have occur-red [past tense] in connection with the origin of the Jewish [Exodus 3f] and of the Christian [Luke 1f] religion -- which are record-ed [past tense] in the Old and New Testament Scriptures as a mode of divine attestation to the divine origin." Consequently, there can be no such phenomena as post-apostolic 'miracles' (as distinct from inexplicable events and/or the 'lying-wonders' of Satan and his demons or their human agents).

As Professor Hodge wrote in his book subtitled *A Handbook of Christian Doctrine Expounding the Westminster Confession*:<sup>1733</sup> "Devils and fallen men are... [now burdened] with natures infallibly prompting them to evil." One must never forget "the persuasive power...of Satan....

"The coming of the 'man of sin'...is predicted in Second Thessalonians 2:3-4." For that passage predicts the later arrival during the course of history of 'even him whose coming is after the working of Satan with all power and signs and lying-wonders and with all deceivableness' (Second Thessalonians 2:9f).

Here, "the authors of our *Confession*...meant that the papal system is in spirit...wholly antichristian, and that it marked a defection from apostolical Christianity foreseen and foretold in Scripture. All of which was true in their day, and is true in ours....

"According to the Romish and Ritualistic view, the grace signified is contained in the sacrament itself.... The sacrament [they still maintain] confers this grace upon every recipient who does not positively resist -- as an *opus operatum* -- by the sole force of the sacramental action.... This whole view is explicitly rejected as false, by our *Confession*....

"The papal errors" find their zenith in "their doctrine of transubstantiation.... This doctrine...is false...because it confounds the very idea of sacrament -- making the sign identical with the thing it signifies.... It is absurd and impossible. Because Christ's glorified body is still material, and therefore finite, and therefore not omnipresent in all places on Earth -- but absent at the right hand of God in Heaven."

#### **464. The birth of modern Classic Pentecostalism in independent new sects**

Modern Classic Pentecostalism arose in California, as a by-product of syncretism between African Animism and American Enthusiasm. It was conceived in a congregation of Black Americans.

The actual birth of that then-growing fetus, occurred when the Coloured Preacher W.J. Seymour preached a 'Pentecostal Message' in Azusa Street Negro Methodist Church in Los Angeles during 1906. Then too, Agnes Ozman sought 'Spirit-baptism' -- and succeeded in making ecstatic utterances.<sup>1734</sup>

Agnes Osman, who had been raised in the Methodist Church, herself testified<sup>1735</sup> of the ecclesiastical leader Charles Parham: "It was as his hands were laid upon my head that the Holy Spirit fell upon me and I began to speak in tongues, glorifying God. I talked several languages, and it was clearly manifest when a new dialect was spoken.... I was the first one -- to speak in tongues in the Bible School."

Frank Bartleman, an eye-witness there, admitted<sup>1736</sup> that he had to learn how to practice "casting down reasonings' (Second Corinthians 10:5).... In the experience of 'speaking in tongues' I had reached the climax in abandonment.... From that time -- the Spirit began to flow through me, in a new way.... I had not the slightest difficulty in speaking in 'tongues'....

I never sought 'tongues.' My natural mind resisted the idea. This phenomena [the tongue-tied Bartleman here meant 'phenomenon'] necessarily violates human reason. It means the abandonment of this faculty for the time." Wow! wow!! wow!!!

Another similarly affected, was Norwegian Methodist Preacher T.B. Barratt -- 'Father of European Pentecostalism' and the movement's pioneer in Norway, England, Germany and Sweden. Of his experience, also in 1906, he wrote:<sup>1737</sup> "My whole body shook under the great workings of the Spirit.... The friends at Los Angeles wrote and said I must press on to get the gift of tongues.... It appears to me, that when I spoke in tongues, it was in connection with a power which was far beyond all that I had experienced before....

"I asked a brother (a Norwegian who had often heard me preach in Christiania), and the doctor's wife, to pray for me once more.... The doctor's wife saw a crown of fire over my head and a cloven tongue as of fire in front of the crown. Compare Acts 2:3-4. The brother from Norway, and others, saw this supernatural highly-red light. The very same moment, my being was filled with light and an indescribable power, and I began to speak in a foreign language as loudly as I could. For a long time, I was lying upon my back on the floor, speaking.... The whole time I spoke in 'divers kinds of tongues' (First Corinthians 12:10).... When speaking some of these languages, there was an aching in my vocal chords. I am sure that I spoke seven or eight different languages....

"I know from the strength of my voice, that ten thousand might easily have heard all I said.... The words would rush forth like a cataract.... It seemed as if an iron hand laid over my jaws. Both jaws and tongue were worked by this unseen power."

However, Victor Budgen's observation is pertinent. As he has noted:<sup>1738</sup> "It has been suggested that this sounds more akin to demon possession than the Spirit's work."

Two years later, in 1908, Mrs. Aimee Semple, later Mrs. McPherson, spoke in tongues. In her 1927 book *In the Service of the King*, she wrote:<sup>1739</sup> "Streams of glory from on high came pouring down, joy like the billows of the sea swept over me.... At last [the Lord God] took my tongue and spoke through me in a language I have never learned, the ecstatic praises of His own glorious Name."

After the death of Mr. Semple, his widow Aimee: married Harold McPherson; bore him a son; had two major operations; adopted an evangelistic career; and later got divorced. By 1923, she built the 5000-seat Angelus Temple in Los Angeles, and developed her "Foursquare Gospel" of salvation, healing, tongues-speaking, and rapture.

Also in 1923, in her book *This Is That* -- subtitled *Personal Experiences, Sermons, and Writings* -- she further described her ecstasies. She herself clearly wrote: "My body was atremble.... I knew how...batteries...hummed and shook and trembled under the power of electricity.... The cords of my throat began to twitch -- my chin began to quiver, and then to shake violently.... My tongue began to move up and down and sideways in my mouth. Unintelligible sounds as of stammering lips and another tongue...began to issue from my lips."<sup>1740</sup>

After disappearing for a time in 1926, she was accused of running off to conduct an adulterous affair. However, she herself later claimed she had been kidnapped. Her story was challenged by a grand jury -- in Los Angeles. Undaunted, however, the next year -- the 'Rev.' Mrs. Aimee Semple McPherson went right ahead and incorporated her own International Church of the Foursquare Gospel.<sup>1741</sup> **Wow!**

As the Pro-Pentecostalist G.H. Lang wrote about Pentecostalism from 1909 onward in his own book *The Earlier History of the Tongues Movement*<sup>1742</sup> -- the enthusiasts then went: "walking about a hall and playing a piano with one's eyes shut; public weeping, shouting, dancing, leaping, and lying in a heap on the rostrum before the congregation; falling backward across steps; constant speaking in tongues, often simultaneously; and tongues which usually no one understood and which mostly were not 'interpreted.'" An eye-witness wrote of people "rolling and kicking, bellowing, rattling, cackling, singing, shouting in tongues -- with words, and without words."

#### **465. Baptist Rev. Professor Dr. A.H. Strong on these 'counterfeit miracles'**

Rev. Dr. Augustus Hopkins Strong, President and Professor of Biblical Theology in the (Baptist) Rochester Theological Seminary, had the following<sup>1743</sup> to say about counterfeit miracles such as those of the 1906f Pentecostalism. Our excerpt is taken from Strong's 1907f text-book *Systematic Theology*:

"Since only an act directly wrought by God can properly be called a miracle -- it follows that surprising events brought about by evil spirits or by man through the use of natural agencies beyond our knowledge, are not entitled to this appellation. The Scriptures recognize the existence of such, but denominate them 'lying-wonders' (Second Thessalonians 2:9). These counterfeit miracles in various ages...serve to show that not all supernatural occurrences are divine....

"False-miracles may commonly be distinguished from the true, by: (a) their accompaniments of immoral conduct or of doctrine contradictory to truth already revealed, as in modern spiritualism [or rather spiritism]; (b) their internal characteristics of inanity and extravagance, as in the liquefaction of the blood of St. Januarius or the miracles of the Apocryphal 'New Testament'; (c) the insufficiency of the object which they are designed to further, as in the case of Apollonius of Tyana, or of the miracles said to accompany the publication of the doctrines of the immaculate conception and of the papal infallibility; (d) their lack of substantiating evidence, as in mediaeval 'miracles' so seldom attested by contemporary and disinterested witnesses; (e) their denial or undervaluing of God's previous revelation of Himself in nature as shown by the neglect of ordinary means in the cases of 'Faith-Cure' and of so-called 'Christian Science'.... Compare the story...of the Apocryphal 'New Testament' (*First Book of Infancy*) which tells of the expulsion of Satan in the form of a mad dog from Judas by the child Jesus....

"In Ireland, the place is shown where St. Patrick in the fifth century [allegedly] drove all the toads and snakes over a precipice into the nether regions. This legend, however, did not become current -- until some hundreds of years after the saint's bones had crumbled to dust at

Saul near Downpatrick.... A similar 'miracle' was 'wrought' at Hales in Gloucestershire. St. Alban, the first martyr of Britain, 'after' his head is cut off, carries it about in his hand....

"In these later ages, God answers...prayer not by miracle but by special providence and by gifts of courage, faith, and will -- thus acting by His Spirit directly upon the soul.... Mental expectancy facilitates cure in cases of sickness. The physician helps the patient, by inspiring hope and courage. Imagination works 'wonders' -- especially in the case of nervous disorders. The diseases said to be cured by 'Christian Science' -- are commonly of this sort.

"In every age, fakirs, mesmerists and quacks have availed themselves of these underlying mental forces. By inducing expectancy, imparting courage, rousing the paralyzed will -- they have indirectly caused bodily changes which have been mistaken for miracle. Tacitus tells us of the 'healing' of a blind man by the Emperor Vespasian.

"Undoubted cures have been wrought by the 'royal' touch in England.... Such 'wonders' have been performed by [American-] Indian medicine-men.... We cannot regard them as having any specific Christian character.... We must class them with the 'lying-wonders' of which we are warned in Second Thessalonians 2:9."

#### **466. J.A. McCulloch: ecclesiastical and pagan 'miracles' are very similar**

In the 1915 edition of (Editor) *Hastings' Encyclopaedia of Religion and Ethics*, Victoria University's Examiner in Comparative Religion and Philosophy of Religion (Rev. Dr. John Arnott McCulloch) affirmed the reality of Biblical miracles. As to post-biblical "ecclesiastical miracles" alleged to be "continuous to the present time" -- McCulloch noted:<sup>1744</sup> "How far it is based on fact, is an open question....

"The 'miracles' of some individual in the Early Church [especially from A.D. 350 onward] are far more amazing and numerous than those of Christ! They were 'wrought' not only on the sick or the dead, but on nature. 'Miracles' of the last class are of a most stupendous character - - incredible on the face of them, and quite beyond all adequacy to the occasion. The age was doubtless one of considerable credulity, when 'miracles' had to be forthcoming to rival those of Paganism....

"In some cases...natural or perhaps supernatural events have been [mis-]interpreted 'miraculously.' Many are wrought to support some doctrine or practice not always of the essence of Christianity -- *e.g.*, the use of relics, **at bottom** a species of fetishism.... More are wrought in connection with relics, or the eucharist.

"That cures should thus occur, need not be doubted. Where the power of these was believed in or the patient's faith was strong -- suggestion might heal, even if there was no power to heal in these media themselves....

"During the Middle Ages, nothing seemed too incredible to be related or believed. Every saint was expected to work miracles -- and 'miracles' freely adorned the popular *Lives* of

the saints. It was said of St. Vincent Ferrer, that it was a 'miracle' when he performed no 'miracle'....

"Many 'miracles' were alleged in support of particular doctrines or practices -- the cult of the virgin and saints, of relics, the eucharist, the use of images. Protests were made from time to time by theologians, but in vain....

"Biblical miracles were freely imitated. Only, in any given case -- they were multiplied a hundredfold. Other 'miracles' belong to a floating tradition, and repeat those already found in ethnic sources or in classical writings. Some are versions of folk-tale incidents.

"Frequently, the quite ordinary or the particular gifts of a saint -- were exaggerated into 'miracles'.... The methods were much the same as in pagan temples....

"There are incidents corresponding to cases of hypnotism, telepathy, clairvoyance and clairaudience, telekinesis (the movement of objects without being touched), appearances of phantasms [or phantoms] of the living or dying..., and the occasional superiority of the senses to outward effects (carrying fire).... Such phenomena are not necessarily miraculous, or even evidence of saintliness....

"Modern miracles...are mainly connected with healing -- though supernormal phenomena in connexion with spiritualism [or rather spiritism] have been claimed as miraculous. Typical cases are associated with shrines and relics -- *e.g.*, the cures at the tomb of the Abbé Paris or by the Holy Thorn related by Pascal -- or are accomplished by various personages representing every form of 'Christianity'; or by mind-cures, faith-healing and 'Christian Science.'"

#### **467. H.J. Lawlor: Montanism was Neo-Pagan and thoroughly reprehensible**

Also in the 1915 edition of (Editor) *Hastings' Encyclopaedia of Religion and Ethics*, University of Dublin Professor of Ecclesiastical History Rev. Dr. Hugh Jackson Lawlor wrote:<sup>1745</sup> "About A.D. 156, Montanus, a recent convert, who had been a pagan priest, began to prophesy."

"His 'prophesyings' were accompanied by strange phenomena, resembling those associated with demoniacal possession.... He spoke while he was actually in a state of ecstasy."

"The ecstasy of Montanus was a kind of madness, deliberately induced.... The so-called ecstasy [or *ek-stasis*] of Montanus was in fact...*par-ek-stasis* (thus Eusebius)<sup>1746</sup> [apparently meaning a 'standing outside of oneself' or 'a standing alongside of oneself' or perhaps both simultaneously].... Montanus declared that...the phrases which fell from his lips were actually the *ipsissima verba* of the Deity....

"Montanus was joined by two women, Maximilla and Priscilla or Prisca who, with his sanction, deserted their husbands and who also claimed to possess the prophetic *charisma*. Their utterances were similar in matter and in manner to those of their leader. They arrogated



to themselves the title *pneumatikon*, as distinguishing them[selves] from other Christians (*psuchikoi*)....

"The *charisma* was not regarded as confined to Montanus and 'the women.' Theodotus, *e.g.*, was an 'ecstatic' -- and was reported to have died while in an 'ecstasy.' Many of those who heard Montanus and his companions, would have silenced them.... Many synods met in Asia [Minor], and excommunicated its [*i.e.* Montanism's] adherents....

"The Montanists used scathing words about the ecclesiastical rulers, and stigmatized them as 'slayers of the prophets'.... Of the peculiarities of Montanism...some were...in harmony with what is known of the Oriental religious temperament, especially that of the Phrygians, and may be accounted for by the influence of environment" -- namely of the pagan religion of Cybele which then prevailed among them in that colony of Phoenicia.

The conclusion seems undeniable. It is this. Pentecostalism is a variant of Montanism. And Montanism is a product of Paganism.

#### **468. Warfield: ancient and mediaeval pseudo-miracles developed from Paganism**

Thus, Laylor and McCulloch perceived that modern miracles root in Paganism -- *via* Syncretisms such as Montanism. This was corroborated by Professor Dr. Benjamin B. Warfield in his famous book *Counterfeit Miracles*.

There he argued<sup>1747</sup> that **after the end of the apostolic age**, "it is rather surprising -- that the Christians had no raisings from the dead to point to, through all these years. The fact is striking testimony to the marked sobriety of their spirit.

"The Heathen had them, in plenty. In an age so innocent of real medical knowledge -- and filled to the brim and overflowing with superstition -- apparent death and "resuscitation" were frequent.... They played a role of importance in the Greek prophet and philosopher legends of the time....

"Alongside of this literature, however, there existed a growth of apocryphal writings -- '*Acts of Apostles*' and the like -- springing up in the fertile soil of Ebionitish and Gnostic heresy, the most respectable example of which is furnished by the *Clementina*....

"There is no dearth of 'miraculous' story.... Later, these wild and 'miracle-laden' documents were taken over into the [Roman] Catholic Church.... It is from these apocryphal 'miracle-stories' and not from the miracles of the New Testament, that the luxuriant growth of the 'miraculous stories' of later ecclesiastical writings draw their descent. And this is as much as to say that their ultimate parentage must be traced to those Heathen wonder-tales to which we have just had occasion to allude.

"For the literary form exemplified in the [so-called] *Wanderings of the Apostles*...had already enjoyed a vast popularity in the heathen romances... The best known names of which are Antonius Diogenes's *Incredible Tales of Beyond Thule*, Jamblichus's *Babylonian Tales*, the *Ephesian Stories* of the later Xenophon, the *Ethiopians* of Heliodorus, and the romances of Achilles Tatius and of Chariton -- not to mention the *Metamorphoses* of Apuleius....

"The [Roman] Catholic Church is a Middle Age which has survived into the twentieth century. Precisely what happened to the Church of Rome at that epoch in the history of Christianity which we call the Reformation, was that it bent its back sturdily to carry on with it all the lumber which had accumulated in the garrets and cellars of the Church through a millennium and a half of difficult living.

"It [Romanism] is that part of the Church which refused to be Reformed; which refused...to free itself from the accretions which had attached themselves to Christianity during its long struggle with invading superstition.

"Binding these closely to its heart, it has brought them down with it to the present hour. The Church of Rome, accordingly, can point to a body of 'miracles' [allegedly] wrought in our own day and generation -- as large and as striking as those of any earlier period....

"This continuous manifestation of supernatural powers in its bosom, constitutes one of the proudest boasts of the Church of Rome. By it, it conceives itself differentiated...from the Protestants.... In it, it finds one of its chief credentials as the sole organ of God Almighty....

"This great stream of 'miracle-working' which has run thus through the history of the [Roman Catholic] Church, was not original to the Church but entered it from without.... Christianity, in coming into the world, came into a heathen world...which was heavy with 'miracle'.... Christians were themselves but baptized Heathen, and brought their heathen conceptions into the Church with them.... He that was superstitious, remained superstitious still."

#### **469. Dr. Warfield: Romish and modern 'miracles' both rooted in Syncretism**

Extremely significantly, **after the apostolic age and almost right down to the Nicene age -- it was not claimed that miracles had been occurring during the post-apostolic age.** Such claims, argued Warfield, only really began to be made after the composition of the *Nicene Creed* (in 325 A.D.) -- centuries after the death of the last of the twelve Apostles. As such, they were the products of an increasing Syncretism between Christianity and Paganism.

Indeed, it was not really until the Post-Nicene age -- that it began to be claimed that miracles were again occurring.<sup>1748</sup> From that time onward, these claims constantly increased -- so that in mediaeval mythologizings there were constant allegations as to the ongoing occurrence of miracles.

For example, it began to be claimed that vials of milk allegedly from the breast of Christ's mother herself -- were being preserved in the Church of Saints Cosmas and Damian at Rome, and elsewhere. Miraculous powers were attributed to this "milk of St. Mary."

Similar claims were also made for other 'relics' too, such as "the tongue of St. John" of Neponac, "the arms of St. Stephen" of Hungary, "the heart of St. Teresa," and "the finger-bone of St. Ann," *etc.* All Catholic religious life and thought centre in and revolve around the miraculous."<sup>1749</sup>

The nature of the mediaeval claims as to the power of all of these objects, can only be called 'magical.' Yet these mediaeval claims are hardly distinguishable at all, from the nature of the claims which certain modern (Neo-)Pentecostals make -- about objects such as "prayer handkerchiefs" anointed by their 'charismatic' leaders, *etc.*

On the matter of the alleged ongoing miracles of modern 'Faith-Healing' -- Warfield has struck just the right balance. "He who prays for salvation, and does not work out his own salvation, is certainly a Quietist -- and may become an Antinomian. He who prays for healing and does not employ all the means of healing within his reach -- hygiene, nursing, medicine, surgery --- unless God has promised to heal him in the specific mode of precise miracle, is certainly a fanatic and may become also a suicide."<sup>1750</sup>

The most notorious Faith-Healer known to Warfield at the time he wrote his book in 1918, was "John Alexander Dowie, whose work in Chicago as 'General Overseer' of the 'Christian Apostolic Catholic Church in Zion' -- the product of his activities -- attained gigantic proportions. A Scotchman by birth, an Australian Congregationalist in previous ministerial affiliation, he created rather than built up in Chicago a great religious community -- over which he ruled with despotic power, and in the 'divine healing rooms' of which he wrought many a 'cure'....

"I pray and lay my hands,' he says, 'on seventy thousand people in a year.' That would give 175 000 in two years and a half. Yet in the two years and a half immediately preceding the date of this statement, he reports only seven hundred 'cures.' One success [alone], in every two hundred and fifty trials -- does not impress one as a very successful ministry of healing to the sick and sorrowing world."<sup>1751</sup>

Warfield's famous book condemned the 'counterfeit miracles' of Romanism, Irvingism, Faith-Healing and the Mind-Cure of Mrs. Mary Baker Eddy's misnamed 'Christian Science.' By implication, he would have condemned the pseudo-miracles also of Pentecostalism -- which was then (1918) not yet a serious challenge to Biblical Christianity.

He attributed none of the above-mentioned unusual activities to God -- and all of them to man's own self-deception and, by implication, in the last resort to Satan as the greatest of all deceivers. All of them he rooted -- *via* syncretisms such as Montanism -- in Paganism.

#### **470. Dr. Abraham Kuyper: also false-prophets and antichrists do 'wonders'**

Rev. Professor Dr. Abraham Kuyper Sr. stated in his *Dogmatic Dictations* that First John 2:20-27 was not spoken to individuals. It was spoken to the Church as a whole. For it "is not saying: 'I am actually stupid to speak to you because you already know everything!' Instead, John is warning against the heresy of the Gnostics and the Montanists -- who wanted to introduce something new into the Church -- as if she had not possessed all she needed."<sup>1752</sup>

In that same work, Kuyper also remarked<sup>1753</sup> on Second Thessalonians 2:8-10 that not just Christ but "also the Antichrist makes an appearance. There too Satan tries to imitate Christ. And that appearance is *kat' energeian tou Satana en pasē dunamei kai sēmeiois kai terasin pseudous* ['according to the working of Satan in all power and signs and lying-wonders'] *etc.* All of the internal power of Satan shall be manifested in him, and also this appearance will be accompanied with signs....

"As created by God, Satan is an outstanding and eminent person with much power and mighty talent.... But by the principal inversion of his being, those powers and talents now work in the opposite way....

"Lies are the opposite of the truth. Therefore Satan and his cohorts never do anything other than imitating the opposite of God. 'Satan is the ape of Christ,' said Luther.... That is exactly what flows together -- at Second Thessalonians two. For when the process of the lie has reached its *acme* -- the *pseudos* [alias the lie] completely blossoms in the Antichrist....

"If we consult the marginal notes [of the *Dordt Dutch Bible*] in Revelation, we note that they refer everything only to...various heresies like that of Arius, of Mohammed, of the Pope at Rome *etc.*.... In the number 666...the Antichrist is to be discerned.... The most popular cabalistic explanation is that of *Lateinos*.... Now it is in itself very well possible that the Holy Spirit [here] indeed intended to point also to the power of Rome in the three stages of that wonder-state: first, under the Roman Emperors; then, under the papal hierarchy; and thirdly, at the consummation of the centuries when a great power will again proceed from Rome....

"Just as in Christ the holiest one is incarnated with God-imputed powers in the Word made flesh -- so too, oppositely, as an appendage of Christ, comes Antichrist in whom all the other powers are incarnated.... Antichrist concentrated all cosmic powers in himself, but outside of God. He is demonic, coming out of hell.... It may not be kept quiet that our [Dutch Reformed] Theologians -- even à Marck, de Moor, and others -- have [here] constantly pointed to the pope of Rome....

"When there were two popes opposing one another, each called the other the Antichrist.... Antichristianity must therefore be sought in the hierarchy alone.... Since Gregory VII and the subsequent popes posited an in itself absolute power for the hierarchy in the world, the hierarchical has advanced and devoured the antichristian element.... A pseudo-christian character has subsequently revealed itself, from the moment that salvific power has been attributed to the Church herself.... That pseudo-christian character has thus been preserved.... That is why our *Belgic Confession* [art. 29] has called Rome...a false, a pseudo-church."

Also in his last major work, *On the Consummation* (published posthumously in 1931), Kuyper insisted<sup>1754</sup> that also "in Matthew 24:24, the antichristian evils which would come -- were being pointed to very clearly. Thus we there read: 'Many false-Christ and false-prophets shall arise -- and they shall do great signs and wonders, so that they would mislead even the elect if that were possible'.... Already in this remark there is a direct reference to the beginning of excessive satanic power -- exceeding their normal actions and manifesting itself outwardly in 'miraculous power.'

"Not only the Evangelist Matthew and, soon after him, John in his Revelation draws attention to precisely this phenomenon -- but Paul likewise.... In his *Epistle to the Thessalonians* [2:3f]...he emphatically refers to the satanic attacks against the Kingdom of Christ.... The Apostle Paul places in the foreground the continuation, and the full development, of unholiness and apostasy -- in the manifestation of 'the man of sin'....

"The Apostle characterizes him as 'the son of perdition'.... He shall be somebody who 'opposes and exalts himself above all which is called God'.... In explanation, the Apostle clarifies this by adding: 'I see him whose future is according to the working of Satan -- in all power and signs and lying-wonders, and in all deception of unrighteousness in those who perish.... Therefore God shall send them strong delusion, so that they will believe the lie -- in order that they may all be condemned.'"

So, to Kuyper, true miracles all disappeared with Christ and His Apostles -- but pseudo-miracles continue, and will increase especially under Antichrist. Romanists and Pentecostals -- mark well!

#### **471. Rev. Professor Dr. Valentine Hepp: Antichrist and his pseudo-miracles**

Before succeeding Kuyper as Professor of Systematic Theology at the Free University in Amsterdam, Dr. Valentine Hepp wrote his important book *The Antichrist* -- in 1919. There, after identifying the apostate Cain as the first forerunner of the Antichrist -- and after dealing with predictions about him especially in Isaiah and Ezekiel and Daniel -- he stated:<sup>1755</sup> "Christ predicted that false-Christ and false-prophets would arise and that they would do great signs and wonders so that, if it were possible, they would deceive even the elect (Matthew 24:24)....

"Paul gives the Thessalonians all kinds of particulars -- about the Antichrist.... The power of Satan will enable him to stand. Thereby he will be enabled to display unheard-of power unto signs and lying-wonders. Those who perish, will succumb to his deception....

"The pope is at the head." Thus the Waldensians, Wycliffe, Matthias of Janow, Jan Huss, Savonarola, Luther, the *Apology of the Augsburg Confession* VIII:18, the *Schmalkald Articles* 39, Calvin, the *First Bohemian Confession* 8, the *Scots Confession* 2, the *Sigismund [Brandenburg] Confession*, the Preamble to the *Decrees of Dordt*, the *Westminster Confession of Faith* XXV:6, Jan à Marck, Alsted, Gomarus, and Jan à Maastricht. According to Calvin, all heresies and sects which have ever disturbed the Church, from the beginning, belong to the kingdom of Antichrist -- and even a ten-year-old boy would be able to recognize the pope in Second Thessalonians 2:3-9. Thus Hepp.<sup>1756</sup>

Now Hepp also referred<sup>1757</sup> to Calvin's commentary *The First Epistle of John* (2:18), which states: "'As you have heard that **The Antichrist comes** -- even now there are **many antichrists** which **have arisen**'.... Already various **sects** had **arisen**, which both rent the unity of the Church and also scattered the churches.... We seen that almost the whole world **has** been miserably **deceived**.... Under the **Papacy**, there is nothing more well-known and common, than the **'future'**[?!?] coming of **Antichrist**.... Yet **they** [the Papists] are so dull -- that they do not see that his tyranny **is** [being] exercised over **them**.... All the marks by which the Spirit of God **has** pointed out **Antichrist**, appear clearly in the **Pope**."

Hepp himself stated:<sup>1758</sup> "We have much probability and **almost certainty** that the **Antichrist** will be a '**Christian-by-descent**.' After all, also the antichrists opposed by John were heretics [who had then fallen away] from the Church. Even Paul too mentions **apostasy** and **Antichrist** in one breath. For this reason, we assign him to those who have apostasized from Christianity....

"Concerning the **miracles** of Antichrist, one reads in Paul that the appearance of this man of sin is 'according to the working of Satan in all power and signs and **lying-wonders**' (Second Thessalonians 2:9).... From the word 'lying' it is frequently deduced that the wonders of Antichrist are only **false** or **quasi-wonders**, and that they only rest on one of the senses being **deceived**.

"Satan would then so **bewitch** the senses, that one would '**see**' what does **not exist** and '**hear**' what does not vibrate the air at all. Antichrist would then be a **master-sorcerer**, and **deprive** people of the **normal** use of their **eyes** and **ears** and **touch** and **scent** and **taste**."  
**Transubstantiation**, here we come!

Hepp then concluded:<sup>1759</sup> "The **miracles** of the **Antichrist** are pointed to also by John. It further deserves attention that, according to him, not the Antichrist himself but the **false-prophet** at his right hand is gifted with the **wonder-power**.... The second beast does **great signs**, and [like a pseudopentecostalistic 'wonder-worker'] causes even **fire from the sky** to fall down -- in front of men. Many are **misled** thereby (Revelation 13:13-14)....

"**Two** groups of antichristian 'miracles' can be distinguished: **nature-wonders** and **culture-wonders**.... Of the original mastery which man exercised over the creation, not much has now remained.... Yet from time to time, mysterious personalities arise, who are able to call forth phenomena which seem unbelievable to the bulk of their contemporaries. In nature, there are still so many dark hiding-places....

"Alongside of that, **culture-wonders** will amaze the senses. **The image of the Antichrist shall be able to speak and to destroy**.... We no longer need to deny that...this refers to the deification of art in general, or to '**wonder-working**' **images of Mary!**'"

#### **472. Dr. Herman Bavinck: God's miracles versus man's ongoing pseudo-miracles**

Another great contemporary of Kuyper and Hepp, was Rev. Dr. Herman Bavinck (Professor of Reformed Theology at Kampen). He declared:<sup>1760</sup> "Scripture indeed recognizes that even outside of revelation, **unusual powers can operate** -- and **unusual things can occur**."

Exodus 7:11 & 7:22; 8:7 & 8:18; 9:11; Matthew 24:24; Revelation 13:13f. A 'sign' or 'wonder' in itself is therefore **not** enough to identify a **[true] Prophet**. Deuteronomy 13:1-3.

"But nevertheless, it is **only** the **God** of Israel Who performs **miracles**. Psalm 72:18; 77:15; 86:10; 136:4. Sometimes He introduced miracles directly; and at other times He used men or angels. But it was always God Who did them" -- even whenever using men or angels as His instruments.

"They [miracles] revealed His power. Luke 5:17; 14:19; Mark 7:34; Luke 11:20; John 3:2; 5:19f; 10:25,32; Acts 2:22; 4:10. It was the Spirit of the Lord Who performed them. Matthew 12:28; Acts 10:38....

"The appearing of Christ aroused the antichristian principle. Jesus spoke of *pseudoprophētai* and *pseudochristoi* who oppose Him and His Kingdom. Matthew 7:15; 24:5,24; Mark 13:21-22; Luke 17:23.

"In order to temper the impatience of the Thessalonians in their expectation that Christ would come back very soon, Paul pointed out in Second Thessalonians two that the Day of Christ will not come until the apostasy has arrived and the man of sin has been manifested.... It is then that the *anomos* [or the 'lawless one'] shall be revealed....

"The Apocalypse [alias John's Book of Revelation] sees the antichristian power embodied in the beast from the sea -- that is, the Roman Empire, which has the City of Rome as its centre.... It is only in his epistles that John calls this opponent of Christ by the name of *antichristos*....

"Daniel sees his type, in Antiochus Epiphanes. Jesus lets the antichristian principle...be seen and embodied in many false-christs and many false-prophets who shall rise up after and against Him. Paul lets the man of sin arise from out of a general apostasy, and calls him the *anomos* [alias the 'lawless one'] and the *antikeimenos* [alias the 'one who opposes']....

"The Apocalypse sees his power developing in the world-empire, and supported by false-prophecy. From this is seen that the Antichrist does **not** consist of **one** person **[alone]**.... Scripture clearly teaches that the antichristian power has its history, reveals itself at different times in various ways, and will finally develop into a general apostasy....

"Then, it will be embodied in a world-empire used by the False-Church and deifying itself in the worship of its head.... Clearly, the antichristian principle can advance only among those nations which have known the Gospel -- and which have finally rejected it in conscious and deliberate enmity." So, Rome rides again!

#### **473. Professor Dr. Berkouwer: beware of the 'miracles' of Rome and of Faith-Healers!**

Wrote the later Professor of Systematic Theology at the Free University of Amsterdam, Rev. Dr. G.C. Berkouwer:<sup>1761</sup> "Among others, the 'miracles' of Lourdes are [claimed by Rome as] 'the irrefutable[?!] testimony of God that Mary is the Immaculately-Conceived Mother of

God -- and that the [Roman] Catholic Church which has proclaimed and defended this doctrine speaks the truth.'

"Here, how far we have been removed from miracles in the way Holy Scripture discusses them! How 'indirect' [the faith in] miracles here becomes! For they are here [at Lourdes] -- in their recognizability -- dependent upon investigation and science. And thus it is possible that what formerly had been called 'one of the most beautiful miracles which has ever occurred at Lourdes' -- may later appear to be no 'miracle' at all....

"Scripture speaks differently about miracles, and about our knowledge of them. In connection with the Romish 'miracles' -- one here thinks of the healing of the man born blind (in John nine). In that history, it is remarkable that even the unexplainability of the healing plays a role in the discussion. Nobody can deny the fact of the healing.... Yet those who could not deny the fact, rejected the man [whom Jesus had healed, as well as the Jesus Who had healed him]. And then Jesus came and asked him WHETHER he believed in Him!"

Continued Berkouwer:<sup>1762</sup> "We have already noted that the power of Christ and the disciples certainly did not bless and heal all the sick.... What people are asking for in so-called Faith-Healing, is therefore more than what Christ Himself did -- and thus obtains a universalistic accent....

"It is remarkable that Scripture speaks of the signs and wonders of the Antichrist precisely in connection with the future.... Precisely the Church will here need to look at developments with her eyes open.... She has no interest -- whenever she is protected from deception -- in the conspicuous 'falling of fire upon the earth' as suggesting the 'miraculous.' But she has indeed an interest in the fire which Christ has throw-n [past tense] upon the earth (Luke 12:49) -- and in the development of God's world in which God's revelation controls everything.... The decisive question is whether this development will take place under the guidance of faith -- or of unbelief."

#### **474. The birth of 'charismatic' Ecumenism in all of the mainline 'Churches'**

Especially during and since the nineteen-sixties, the Church has seen the birth of Neo-Pentecostalism. This may best be described as a sudden outbreak of irrational ecstasies even within mainline modernistic Protestant Churches. It resulted and still results especially in the private pseudoglossolaly of 'closet charismatics.' Michael Harper and Thomas Smail are good examples of this. Also, even some old-style Pentecostals like Oral Roberts have deliberately gone and joined modernist denominations -- like the United Methodist Church -- in order to promote (neo)-pentecostalism therewithin.

After the resurgence of irrational modern ecstasies also in the Romish Church especially from the nineteen-seventies onward, there have been even papal attempts to use this phenomenon to promote ecumenical co-operation and finally union of Non-Romanists with Rome. We shall let Rev. Michael Harper, an 'Anglican Charismatic' and former Director of the Fountain Trust, tell the story of the drawing-together of 'evanjellyfish' Evangelicals, broad-



minded Anglicans, many old-style Classic Pentecostals, 'Catholic Charismatics' and even old-style Classic Romanism itself.

From 1971 onward and for the next five years, explained Harper,<sup>1763</sup> three-way dialogues in Rome were inaugurated among the Ecumenical Secretariat of the Roman Catholic Church and leaders of the Charismatic Movement in the Historic-Protestant Churches and leaders of some of the old-style Classic Pentecostal Churches. These meetings were arranged by 'Mr. Pentecost' (the formerly South African and subsequently American David DuPlessis) and the Romish Director of the Institute for Ecumenical and Cultural Research (Fr. Kilian McDonnell OSB).

They agreed: that the "Lord is present in the members of His body, manifesting Himself in worship by means of a variety of charismatic expressions"; that "there was a growing understanding of the unity which exists between the formal structure of the eucharistic celebration and the spontaneity of the charismatic gifts"; and that "one of the expressions of this...is the gift of tongues with joy" and "enthusiasm etc." Quite a list of points of agreement between Pentecostalism and Romanism!

From 1974 onward, in Britain, there were again three-way dialogues among Harper's own Fountain Trust, and the Evangelical Alliance, and the Anglican Evangelicals (under the leadership of John Stott and Jim Packer). The above (and others such as Tom Smail and David Watson) ended up agreeing<sup>1764</sup> that: "Many 'evangelical' services...would benefit from more spontaneity...[and the] loving wonder and praise of some renewal songs.... The doctrine and reality of the body of Christ cannot adequately be expressed through a pattern of ministry dependent chiefly if not entirely on one man, nor through exclusive use of a totally rigid 'set' pattern of worship.... Barriers melt under the new power" when "Protestants and Roman Catholics often associate with each other.... The ministry of exorcism should not normally be exercised...by any Christian alone...without proper...oversight within the church."

Then, in 1976 -- a meeting was held in Oklahoma City to try to settle both inter-charismatic and intra-charismatic problems on discipling and shepherding and tithing among Charismatic Baptists, Charismatic Catholics, Charismatic Episcopalians, Charismatic Lutherans, Charismatic 'Presbyterians'(!), Classic Pentecostals, and Christian Growth Ministries' Pentecostalists. Representatives there in America included *inter alii* also Don Basham, Ern Baxter, Larry Christenson, David DuPlessis, Kilian McDonnell, Francis McNutt, Bob Mumford, Derek Prince, and Kevin Ranaghan.

Of such assorted Romish and 'Protestant' Pentecostalists and 'Charismatics' (*sic*), Harper insisted:<sup>1765</sup> "I have felt a sense of deep brotherhood with them all." He also admitted that these 'Conferences on Charisma' had split Evangelicals against each other.

Confessed Harper: "Some, identified largely with Dr. Martyn Lloyd-Jones, have swung to the right in totally repudiating the modern Ecumenical Movement..., with an emphasis on Calvinism.... But others, chiefly Anglicans led by men like John Stott and Jim Packer, have swung to the left."

Since then, Packer has further softened his stance and -- with other prominent Evangelicals in the late 1990s -- called for a re-evaluation even of Romanism. *O mores! O tempora!*

This is truly 'bedlam' -- in more ways than one. As Harper himself has admitted:<sup>1766</sup> "Pentecostals (in contradistinction to Charismatics) are Evangelicals at heart.... If you scratch a Pentecostal, you will find an Arminian. This is basically true.... The Pentecostal Movement...has not yet come to terms with the Charismatic Movement. Some Pentecostals regard it as a counterfeit....

"The Roman Catholic Charismatic Renewal...was to be the dominant force in the charismatic world.... Other Churches were not slow to follow the Roman Catholic lead.... At the Full Gospel Businessmen's Fellowship International's banquets..., a Catholic song took over in popularity ('We are one in the Spirit...and we pray that all unity may one day be restored')....

"In 1977...Protestant and Catholics shared a joint Charismatic Conference in Sydney.... The Fountain Trust Conference...was shared by Catholics and Non-Catholics.... David Watson confesses that like many Evangelicals he was fearful of his first real encounter with Roman Catholics...'about the crucial issues such as the authority of Scripture, justification by faith, the Virgin Mary.... When we'd cleared away a lot of semantics, I could not see any essential difference between what they believe and what I believed.'" **Wow!**

As Harper concluded:<sup>1767</sup> "Pluralism is definitely in vogue in the Roman Catholic Church today.... The Roman Catholic Charismatic Movement has emerged.... In South America, it has definite leftish leanings.... The accession of Cardinal Suenens to the Movement in the early 1970s contributed a further fillip to the mounting prestige of the Catholic Charismatic Renewal. Perhaps the most influential man in the world's largest Church, Cardinal Suenens' unusual blend of [Romish] conservatism and radical liberalism was exactly what was needed." Wow! **Wow!!** **Wow!!!**

#### **475. The dire threat of 'charismatic' Ecumenism to Biblical Christianity**

The excited perspective of the 'pro-charismatic' Michael Harper above -- was diametrically opposed by the 'anti-pentecostal' Historic-Protestant, Rev. Victor Budgen. As the latter pointed out:<sup>1768</sup> "Really amazing...is the growth of the charismatic emphasis within large sections of Roman Catholicism. This has been traced to the 'vision' and 'prophecy' of an older Pentecostal Smith Wigglesworth as given to a then young minister in the Assemblies of God [*viz.* David DuPlessis] who has been nicknamed 'Mr. Pentecost'....

"When there were the two conclaves for the election of Popes John Paul I and II, a 'Baptist charismatic' [David Pawson] said in an interview, 'It has to be supernatural rather than a natural thing that has happened.... The result told them what kind of Pope the Lord wanted[!].... When this man [John Paul I] died, the Baptist [Pawson] felt 'bereaved of a pope' for the first time in his life, but he was soon consoled as he recognized that John Paul II was the

man the Lord really wanted as pope -- although John Paul I was needed, however briefly, to prepare the way....

"The Baptist [Pawson] spoke of his numerous contacts, mainly with Roman Catholic Charismatics, in largely emotional terms.... He expressed the view that among 'charismatic' Catholics, belief in purgatory and penance was declining.... He seems unaware of the widespread modernism and even universalism within the [Romish] Church....

"John Paul II...make[s] no attempt to conceal his deep devotion to Mary." Nor, we may add, his hostility toward the Biblical death penalty for capital crimes; nor his *rapprochement* with Islam (*e.g.*, his publically kissing of the Koran); nor his support of Assisi Ecumenical Conferences (even with Buddhists *etc.*).

"The pope's speeches in England" included "the full-blooded doctrine of baptismal regeneration.... He urged prayers for the dead.... Speaking to the assembly at Wembley, his address was in far-from-evangelistic tones: 'As I look at this great assembly, I am full of respect for each of you. You are God's sons and daughters; He loves you. I believe in you. I believe in all mankind'....

"*In God's Name* by David Yallop may not have finally proved that the previous pope was murdered. But it has certainly established the evil nature of many papal transactions and officials and, what is more important, the present pope's acquiescence in much of this -- with no attempt at correction or discipline....

"But what of the leading spokesman for the cardinals among the 'charismatics' -- namely Cardinal Suenens? He has undoubtedly made the [Charismatic] Movement acceptable and respectable at Rome. He persuaded Pope Paul VI to take an interest in it. That the Roman Catholic delegates at a European 'Charismatic and Ecumenical Congress' at Strassbourg held in May 1982 under the title 'Pentecost over Europe' greatly outnumbered others -- was largely due to his influence.... He has written elsewhere that 'To experience communion with the Holy Spirit in union with Mary, we must begin by performing some acts which explicitly direct our attention to her.... We breathe in Mary, and breathe out the Spirit.'" **Wow! Wow!!**  
**Wow!!!**

In the book *Catholic Pentecostals*, a 'Catholic Charismatic' praying the rosary called this: "a practice I've taken up since baptism in the Spirit." Another wrote: "Traditional devotions such as those to Mary, have become meaningful to us (and I am one who put Mary completely out of the picture many years ago)." In the book *The Charismatic Renewal and the Irish Experience*, a priest stated after speaking in tongues: "Never before had I such a sense of Mary's role -- in leading me into the fulness of Christ and the Spirit."

Budgen himself then added: "Yet another account can depict the way in which several Roman Catholics were enabled to speak in tongues: 'With other people, the beginning comes quietly; gently; and effortlessly. With Tom N., it was as he was finishing his rosary; with Rita M., it was while she was singing a hymn at Mass; with Sister M., it came as she knelt in silent prayer to the Blessed Virgin.' Apparently, the 'baptism' leads to a more Marian theology! What kind of 'baptism' is it?"

"One writer, not a Roman Catholic, nor a professing believer, described a charismatic meeting he attended at Rome.... Millions of Catholics throughout the world now hold these prayer-meetings regularly. The Movement is spreading. In fact, the same writer declares that 'The charismatic movement is distinctly Marian. This Movement has grown faster than any within the Post-Consiliar Catholic Church, and is almost surely the most effective ecumenical phenomenon at the popular level.'" See too section 511 below.

So, Montanism rides again -- as Rev. Professor Dr. F.D. Bruner observed in his definitive book *A Theology of the Holy Spirit*, subtitled *The Pentecostal Experience and the New Testament Witness*. "There is," reflected Bruner,<sup>1769</sup> "striking similarity at almost every point between the doctrinal and experiential emphases of Montanism -- and those of modern Pentecostalism."

#### **476. The 1974 Encyclopaedia Britannica on Proto-Pentecostalistic Montanism**

Interesting indeed is the 1974 *Encyclopaedia Britannica*, in its important articles on **Montanus** and **Montanism**. "Montanus," it elucidates,<sup>1770</sup> was the "founder of Montanism, a pentecostal [!!!] outgrowth of Christianity in Asia.... Before his conversion to Christianity, he apparently was a priest of the Oriental ecstatic cult of Cybele, **the mother-goddess of fertility**....

"Montanus, *circa* 172-173 [A.D.], entered into an ecstatic state and began 'prophesying' in the region of Phrygia.... Claiming to be the voice of the Holy Spirit, he announced the fulfillment of the New Testament promise of Pentecost....

"Montanus became the leader of a group of *Illuminati* [or 'the Enlightened Ones' (*cf.* the proponents of the 21<sup>st</sup>-century's 'New World Order')].... The members exhibited the frenzied nature of their religious experience by enraptured seizures and utterances of strange 'languages' that the disciples [of Montanus] regarded as oracles of the Holy Spirit.

"Phrygia traditionally had been a centre of religious mystery-rites of Cybele and her consort Attis, whose [paganistic] devotees engaged in frenetic dancing. Hence Montanus and his followers began to be called 'Phrygians' (or Cataphrygians).... The movement spread throughout Asia Minor. Inscriptions have shown that many towns were almost completely converted to Montanism....

"It soon became evident, however, that the Montanist prophecy was new [as regards teachings in the Bible]. True Prophets did not, as Montanists did, deliberately induce a kind of ecstatic intensity and a state of passivity -- and then maintain that the words they spoke were the voice of the Spirit....

"The freedom of doctrinal innovation that Montanus advocated, could well have led to doctrinal anarchy.... The result of the struggle against this heresy, was the suppression of...ecstatic 'inspiration'...viewed by the Church as demonic."

It is also very significant that the same *Encyclopaedia Britannica* asked precisely a leading Pentecostalist, John Thomas Nichol (Professor of History at Bentley College in Waltham Massachusetts),<sup>1771</sup> to write its article anent 'Pentecostal Churches.' In that article's important section on "**Origins of Pentecostalism**" it says *inter alia*:<sup>1772</sup> "Post-apostolic instances of 'glossolalia' have been recorded...among the **Montanists** (heretical followers of the second-century Phrygian prophet Montanus), among radical Anabaptists (extreme left-wing...in sixteenth-century Germany)...and Jansenists (a Catholic reform movement) in 17th- and 18th-century France).

"The gift of tongues was also prolific among the Shakers, a celibate communal religious sect in the mid-eighteenth century United States. During the nineteenth century, an outburst of *glossolalia* and some instances of healing occurred, notably in the Scottish preacher Edward Irving's church in London's Regent Square; among the Mormons; and among...groups of 'Holiness people'....

"On January 1, 1901, a student (Agnes N. Ozman) was the first...to experience a Spirit-baptism, and she began speaking in an unknown tongue.... The Apostolic Faith Gospel Mission at 312 Azusa Street in the industrial section of Los Angeles was unpretentious. Its leader, William Seymour, a one-eyed Negro...preacher, had been exposed to Pentecostal teaching.... Under his guidance, the old frame-building which formerly had housed a Methodist congregation, became a Pentecostal mecca [or pilgrimage centre].

"From April 1906 onward -- rich and poor, blacks and whites, native Americans and those from abroad, and seekers and skeptics, flocked to the Azusa Street Mission.... Soon, store-front missions...and upper-storey lofts in squalid urban neighbourhoods housing lively groups of Pentecostal believers sprang up in many parts of the world....

"During the second decade of the 20th century, the Pentecostal Movement was convulsed by a doctrinal controversy that...swept through the heartland of America. The...'Jesus Only' churches...contended that true Baptism must be 'in the Name of Jesus' only -- rather than in employing the traditional trin-tarian formula. Furthermore, the proponents of this view denied that there were three Persons in the Godhead, asserting instead that there were three manifestations of one Person (namely Jesus).

"This teaching for a time threatened to decimate the newly-organized Assemblies of God, because many of its leaders submitted themselves to rebaptism ['in the Name of Jesus'].... The 'unitarian' faction withdrew to form the 'Pentecostal Assemblies of the World Inc.'....

"In the 1940s...Pentecostals decided to abandon their isolationism. They joined the National Association of Evangelicals (1943).... Pentecostal groups...have been admitted to membership in the World Council of Churches.... Through organizations such as the Full Gospel Businessmen's Fellowship International, the efforts of Pentecostal Ecumenists and the impact of the salvation [and] healing revivals conducted by...television personalities such as Oral Roberts, the Charismatic Movement has affected not only Protestants of nearly every denomination but many Roman Catholics as well."

Now lest it be misconcluded that the above description is objective, it needs to be understood that the very same J.T. Nichol had dedicated his 1966 book *Pentecostalism* to his parents and his parents-in-law as great "Pentecostal Pioneers."<sup>1773</sup> Unashamedly, the Pentecostalist Nichol there declared:<sup>1774</sup>

"The 'charismatic gifts' [*sic!*]...were incompatible with the regular order of liturgical service [in the Early-Patristic Church]. It was against this tendency to organize...that **Montanus** undoubtedly fought. He called upon his followers to live in a state of frequent ecstasy....

"That he set a good example [*sic!*], is evident.... *Glossolalia* later reappeared...among the Radical Anabaptists in sixteenth-century Germany.... In mid-eighteenth century America, the gift of tongues was most prolific among the [communistic!] Shakers.... During the early decades of the nineteenth century...[the 'new apostolic'] Irving's immense prestige gave recognition to the 'tongues' and 'propheysings' -- and made both of them respectable....

"Disregarding the persistent advice of his trustees, the Church Session, and the Presbytery of London, Irving would not...forbid tongues-speaking in his church.... There are...striking similarities between the Irvingites and the Pentecostals who flourished seventy years later.... Irving and his charismatic followers were expelled from the Presbyterian Church." Yes, indeed!

#### **477. Rev. Professor Dr. Francis Pieper: beware of noisy modern revivalism!**

The pentecostalizing modern theatres mistakenly called "churches" -- have apostasized very far from the Reformation Church when Martin Luther proclaimed the simple Word of God. Just how far things have now plunged -- is shown by the twentieth-century conservative Lutheran Rev. Professor Dr. Francis Pieper, in his famous work *Christian Dogmatics*.

Wrote Rev. Dr. Pieper:<sup>1775</sup> "We grant that from a solely natural or human standpoint -- all endeavours and struggles to gain the grace of God, the Holy Spirit and personal communion with God apart from the divinely-appointed means of grace -- are respectable as an earnest expression of 'natural religion'.... One 'naturally' respects earnest Quakers, with their 'silent meetings.'

"Nor can we find it in our hearts to ridicule the revival meetings of Negroes who seek to attract the Holy Ghost by turbulent shouting and [to us] repulsive movements.... But our natural respect for these earnest endeavors to obtain the Spirit, dare not blind us to the Scriptural verdict that all purported personal communion with God -- apart from the means of grace -- is deception....

"The Holy Spirit is not impressed by the often very boisterous meetings of the 'revival preachers.' Shouting and uproar are not His vehicle. Drums and flags, too, leave Him cold. But He immediately responds when Christ, crucified for the sins of the world -- and faith in Him as the way to salvation -- is proclaimed in these meetings.

"In short, the Holy Ghost insists upon His vehiculum. When this vehicle is pushed aside, the Holy Ghost is absent -- and men mistake the product of another spirit, and of man's own spirit, for the work of the Holy Ghost and for the Holy Spirit Himself.

"Luther's verdict on the striving of all who assume an immediate activity of the Holy Spirit, is Scriptural." Said Luther of the 'pentecostalizing' Anabaptists or 'Enthousiasts': "They say, 'You must have the Spirit!' But the way in which I can receive the Spirit, they want to block for me!

"How can I get the Spirit and believe -- if the Word of God is not preached to me, and the Sacraments given me? I must have the means! For faith cometh by hearing, and hearing by the oral Word, Romans 10:17." Thus Luther, as quoted by the conservative Lutheran Professor Rev. Dr. Francis Pieper.

#### **478. Rev. Professor Dr. Robert Reymond (1977) on the 'anti-miraculous' Reformation**

In the twentieth century, it is not just conservative Lutherans like Dr. Pieper who regard (Neo-)Pentecostalism as very reprehensible. So too do conservative Calvinists -- such as Rev. Professor Dr. Robert Reymond.

(Neo-)Pentecostal 'Charismatics' themselves recognize this. Thus, even Bridge and Phipers make an important admission (in their book *Spiritual Gifts and the Church*). Say they:<sup>1776</sup> "It is not surprising that mainline Protestantism -- reacting sharply from the crude religious magic of the Mediaeval Church -- became suspicious of anything mysterious or miraculous."

Indeed, also Rev. Dr. Robert L. Reymond -- formerly of the prestigious Covenant Theological Seminary of the Presbyterian Church in America (in Missouri's St. Louis) -- made a similar observation. In 1977, he wrote:<sup>1777</sup>

"The Reformation" also had "many other 'purifying' accomplishments, which are universally recognized." Yet "when (by its confessional statements) it limited revelation and that activity's accompanying authenticating miracles to apostolic times -- it was only purging the Church of its many ancient and mediaeval heathen superstitions, all of which greatly clouded the glory of the Apostles' doctrine."

"It is truly sad that well-meaning, good-hearted 'Protestant' Christians [today], are moving away from Pure Reformation Theology." For they are moving "back to an experience-oriented religious commitment which requires continuous bolstering up by recurring external phenomena of 'miraculous' import -- rather than remaining with the Historic Faith that possesses a clear and final 'Thus saith the Lord' from prophetic and apostolic Scriptures finally and thoroughly authenticated by Christ and His Apostles."

#### **479. Rev. Professor Dr. Douglas Judisch: beware of modern pseudo-miracles!**

States the modern conservative Lutheran Theologian Rev. Professor Dr. Douglas Judisch in his very important book *An Evaluation of Claims to the Charismatic Gifts*:<sup>1778</sup> "It is contrary to the Word of God to claim prophetic gifts in the post-apostolic era.... Most claims to the possession of prophetic gifts today, can be explained as instances of self-deception by well-meaning Christians....

"It is possible...that there occur some authentic cases of...speaking in unlearned tongues *etc.* that are attributable to Satan." See: "Malachi Martin, *Hostage to the Devil: The Possession and Exorcism of Five Living Americans*. Martin described cases in which demons had spoken in Hebrew, and quoted mediaeval Latin texts through people who had never learned either language.

"It is well-known, moreover, that pagan religions have furnished numerous instances of both authentic speaking in unlearned languages **and** the ecstatic utterance that most people today mean by 'tongues-speaking'.... Not all utterances represented as being words taught by God, actually are such. Jeremiah 14:13-15 & 23:9-40....

"Utterances that are represented as being words taught by God when they actually are not such, demand from us rejection. Deuteronomy 18:20 & Jeremiah 23:16,23-40 & Second Thessalonians 2:2-3....

"It is therefore essential to test carefully all utterances that are represented as being words taught by God -- accepting and obeying those that pass the test, and rejecting those that do not. First Thessalonians 5:20-21 & First John 4:1....

"It is obviously true that if an utterance denies Jesus Christ -- its speaker cannot possibly possess prophetic gifts. First John 4:3. It by no means follows, however, that an utterance is divine -- if it speaks well of Christ. Matthew 8:29; Mark 1:24; 3:11; 5:7; Luke 4:34,41; Acts 16:17.... Well-meaning Christians can often imagine they possess gifts the Holy Spirit has not given them. First Kings 13:11-32....

"All the Old Testament Prophets authenticated themselves by means of such signs. Deuteronomy chapters 13 & 18 & 34..... While signs were appointed as a means of authenticating Prophets in the Old Testament, it does not follow the same obtains in the New.

"The Old Testament offices of Prophet, Priest, and King -- found their fulfillment in Christ. Thereafter, the kingship of God's people was reserved to Christ alone.... Christ did, to be sure, invest His Apostles with miraculous powers to authenticate their claims. Matthew 10:1; Mark 6:7; Luke 9:1. And they used these powers to this end -- as Luke made so clear.... Acts 2:3f; 2:43; 3:1-26; 5:12-16; 13:11f; 14:8-10; 19:11f; 28:1-10. It does not follow, however, that the prophetic office was re-established as a permanent institution for the New Testament era -- much less that supernatural signs were to be its means of authentication.

"The contrary is in fact the case.... Christ warned...: 'False-christs and false-prophets will arise and show great signs and wonders -- so as to lead astray, if possible, even the elect.' Matthew 24:24 *cf.* Mark 13:22. Paul issued a similar warning in Second Thessalonians: 'The coming of the lawless one by the activity of Satan, will be with all power and with pretended



signs and wonders' (2:9). And John wrote of the second beast in Revelation (13:13f): 'It works great signs, even making fire come down from heaven to earth in the sight of men; and by the signs which it is allowed to work in the presence of the beast, it deceives those who dwell on earth'....

"Far from constituting an authentication of prophetic gifts during the tribulation in which we are now living, the performance of supernatural signs serves to point out doctrinal deviations from the faith that was once for all delivered to the saints by the Apostles of Christ....

"Now even the papal claim of prophetic gifts, is based on the authentication of each succeeding pope by his predecessor -- in a chain reaching back to Peter. For the one pope dies, before his successor is elected and supposedly invested by God with the (alleged) gift of divine utterance when speaking *ex cathedra*....

"We conclude, therefore, that any utterance of post-apostolic times represented as being prophecy or utterance in unlearned tongues by the power of the Spirit -- must be rejected." That applies both to the Papacy, and to modern Pentecostalism. For neither are protestantly *sola Scriptura*.

#### **480. (Neo-)Pentecostalistic misuse of the fine Biblical word 'charisma(-tic)'**

The enthusiasm of (Neo-)Pentecostalists is often good, and the dedication of many of them is sometimes exemplary. (The same, of course, is often true also of many Non-Pentecostalistic Christians.) Yet Christians should not perpetuate nor advocate the many obnoxious errors of (Neo-)Pentecostalism, nor of others who lay claim to ongoing miracles.

The term *charisma* is in itself a perfectly wholesome Biblical word. But, however, the (Neo-)Pentecostalists have given the word a completely-new and UNBIBLICAL and exclusively-'miraculous' meaning.

SCRIPTURALLY, there is a great variety of both non-miraculous and miraculous *charismata* which God the Holy Spirit has Himself given to men. Some, the miraculous, lasted only till the end of the apostolic age; but many others, the non-miraculous, for all ages.<sup>1779</sup>

For all men possess at least one God-given gift or *charisma* (namely either that of celibacy or that of marriage *etc.*). That they receive, by virtue of the non-saving or common grace that the Spirit of God bestows on them.<sup>1780</sup>

In addition. Unlike unbelievers, all believers without exception -- receive the *charisma* of everlasting life.<sup>1781</sup>

Again unlike unbelievers, dedicated believers consciously and increasingly utilize their own various different God-given gifts or *charismata* -- or mixtures of various such gifts -- specifically to the glory of God.<sup>1782</sup> Yet these *charismata* include even 'natural' gifts of every possible description.

#### **481. Poverty of many important Spirit-ual gifts among many (Neo-)Pentecostals**

Interestingly, many (Neo-)Pentecostals seem to have FEWER real and especially FEWER really-important charismatic gifts (in many key areas) than do some NON-(Neo-)Pentecostals. For some NON-Pentecostal Christians have more *charismata* of diligence or wisdom or surefootedness or hospitality or attentiveness *etc.*, than do many (Neo-)Pentecostals. Indeed, some Non-(Neo-)Pentecostalic religious groups seem to be more highly endowed with certain *charismata* than do many (Neo-)Pentecostalic religious groups.

Thus, Roman Catholicism seems to have a higher incidence of the *charisma* of celibacy. Seventh-day Adventism seems to be stronger in the *charisma* of "giving." Plymouth-Brethrenism seems to have more of the *charisma* of teaching; and Presbyterianism seems to have a stronger *charisma* of "government" *etc.*

Again, not all (Neo-)Pentecostals -- or Non-(Neo-)Pentecostals -- are conspicuously charismatic. And some (Neo-)Pentecostals, just like many of the 'glossolalic' Ancient Assyrians and like some of the modern (Neo-)Pentecostals themselves, may not even be Christians at all.<sup>1783</sup> Such would include at least some of the Roman 'Catholic Charismatics' who keep on worshipping pieces of bread while calling them 'Christ' -- and would include especially most if not all of the homosexual and the lesbian 'Gay Charismatics.'

#### **482. Most Spirit-filled Christians were never (Neo-)Pentecostalic**

Many (Neo-)Pentecostals declare that most if not all persons filled with the Holy Spirit will speak miraculously -- either in a foreign language, or in an ecstatic tongue. But the Word of God teaches that all of the Old Testament saints in general, and the holy Artists and Politicians and Judges and Kings and Prophets in particular, were repeatedly filled with the Spirit.

That happened without any of them ever miraculously speaking either in languages or in ecstatic utterances (alias 'strange tongues'). This includes Spirit-filled people (some of whom backslid from time to time) like Bezaleel, Aholiab, Moses, Joshua, Othniel, Gideon, Jephthah, Samson, Samuel, David, Elijah, Elisha, Micah, and Ezekiel.

In New Testament times, an even greater unction of the Spirit is in evidence -- already before but especially after Acts chapter two's Pentecost Sunday.<sup>1784</sup> There the Word of God further teaches us that Christ Himself, John the baptizer, John's mother Elizabeth, his father Zacharias, the Lord Jesus' mother Mary (when she conceived), and the first Christian martyr Stephen were all filled with the Holy Spirit -- without ever miraculously speaking either in foreign tongues or ecstatic utterances.

John the baptizer was filled with the Spirit from His mother's womb. Luke 1:15. He was the greatest ever born of woman. Matthew 11:11. Quite unlike Jesus, John never performed any kind of miracle. John 10:41 & 11:46f. Also, in apostolic times, only a few

Christians miraculously spoke in tongues -- or, for that matter, performed any other kind of miracle. First Corinthians 12:28-30.

In post-apostolic times, there is a long list of Spirit-filled men who: never miraculously spoke in a foreign language; nor ever miraculously made ecstatic utterances; nor ever claimed to perform any other kind of miracle. The list includes: Clement of Rome, Ignatius, Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Hippolytus, Origen, Cyprian, Athanasius, Cyril, Chrysostom, Augustine, Luther, Calvin, all of the Westminster divines, Owen, Matthew Henry, Jonathan Edwards, Wesley, Whitefield, Buchanan, Moody, Spurgeon, Dabney, the Hodges, Shedd, Andrew Murray, Schaff, Kuyper, Bavinck, Warfield, John Murray, Arthur Pink, Billy Graham, Iain Murray, and very many other fruitful men of God.<sup>1785</sup>

On the other hand, many unsaved heathen go into loud ecstasies and speak utter gibberish. Sometimes, they speak -- pseudo-miraculously or under satanic influences (and then indeed supernaturally) -- even in certain real foreign languages. Moreover, a few can perform pseudo-miracles of destruction -- and even of healing -- without ever being saved or savingly filled and indwelt by the Holy Spirit.<sup>1786</sup>

#### **483. (Neo-)Pentecostals do not themselves apply the teachings of Mark 16:17f**

Many (Neo-)Pentecostals who claim to speak in tongues miraculously, like to refer to the passage found in some editions of some ancient copies at the very end of Mark -- as authority for their own glossolaly. However, this material, though apparently known to the A.D. 180 Irenaeus and to the A.D. 220 Hippolytus, is not found in some of the most ancient and still-preserved Greek manuscript copies of the Word of God.

Such manuscripts include two of the most ancient and authoritative copies (namely the *Codex Sinaiticus* and the *Codex Vaticanus*). Nor is this material found in the parallel passages in Matthew and Luke and John -- nor anywhere else in Holy Scripture.

Moreover, except in the 'lunatic fringe' groups like the Tennessee Hill-Billy snake-handlers and poison-drinkers -- the specifications of this material in Mark are not apparently being put to the test even by the majority of the advocates of ongoing miracles today. For that vast majority of modern miracle-advocates does not "take up serpents" -- nor "drink any deadly things."<sup>1787</sup>

The simple fact is that Mark 16:14-20 (*cf.* Matthew 28:16-20), was an integral part of the special commission given specifically to the Apostles -- given to "the eleven chosen and commissioned witnesses who had personally seen the risen Christ. "He appeared to the eleven...and chastised them...because they had not believed those who had seen Him after He was risen."

"Then He said to them [the eleven]: 'Go ye into all the world and preach the Gospel to every created person! He who believes [you] and is baptized [by you], shall be saved.... And these signs shall follow those who believe [you]: in My Name, they shall cast out demons.... They shall lay hands on the sick, and they [the latter] shall recover.'

"So then, after the Lord had spoken to them [to the eleven Apostles], He was received up into Heaven.... But they [the eleven Apostles] went forth and preached everywhere -- the Lord working with them, and confirming the word with signs following."

The parallel passages confirm that the miraculous aspects of Mark 16:14f, were intended only for the apostolic age. They were destined to disappear at the end of that period.

Matthew 28:16-19 makes it clear that this endowment with apostolic power was given to "the eleven." By implication, sufficient endowment would also be given to such as would later be appointed as Ministers of the Word and Sacraments -- sufficient endowment for that purpose.

Such endowments were not, however, given to all Christians throughout the future. Such endowments and such jobs were never given to Christian women and children.

For such never could be commissioned either to "teach the nations" or to "baptize" them. For women specifically, and children *a fortiori* implicitly, are not ordainable as Ministers of the Word and Sacraments.

The passages Acts 1:2-4,11,26f and 2:1-4,7,11,14,43 similarly state that the risen Christ, before His ascension, gave such "commands to the Apostles whom He had chosen -- to whom He showed Himself alive after His suffering, through many infallible proofs." Thus, the resurrected Lord Jesus Christ was "seen by them for forty days" -- by the "men of Galilee" alias "the eleven Apostles."

It was those "Apostles" who "were all with one accord in one place." They, as the "men of Galilee," all miraculously spoke to foreign visitors in Jerusalem about the wonderful works of God -- namely in understandable foreign languages those Apostles themselves had never previously learned.

"Then fear came over everybody. And many wonders and signs were done by the Apostles." Indeed, also Hebrews 2:3-4 -- itself written no earlier than A.D. 65 and not later than A.D. 85 -- referred back to such APOSTOLIC miracles as then-PAST events! Compare too: Acts 8:12-18 & 10:44-48 & 19:6-16.

So this material (Mark 16:14-20) is not at all discussing post-apostolic practices. It does not say that if faith-healers today are sufficiently bold to lay their hands on the sick -- those sick persons could then recover, even today (provided they themselves but believe hard enough).

Instead, this Mark 16:14-20 material actually teaches that all those who would believe the Apostles' preaching of the Gospel -- would themselves then irresistibly heal others. For those who would believe the Apostles' preaching, "shall lay hands on the sick -- and they [the latter] shall recover."<sup>1788</sup>

Here, this Mark 16:14-20 material is referring only to irresistible healings performed by those who heard and believed the preaching of the Apostles -- the Apostles themselves; the

Apostles **in person**. The text has no reference whatsoever to the abilities of those who would not be alive until post-apostolic times -- and who would believe the messages of subsequent generations of Preachers after the Apostles.

#### **484. Mark 16:17-20 and John 14:12 not at all "(Neo-)Pentecostalistic"**

Again, this material at the end of some copies of Mark's Gospel does **not** state that those who (centuries later) would believe the apostolic doctrine **could** speak with tongues and **could** heal the sick -- **if** they but prayed hard enough and/or if the sick too but prayed hard enough. No! This Mark 16:17f material instead states that those who actually heard and who then believed the **Apostles** themselves "**shall** cast out demons" and "**shall** speak with new tongues" and "**shall** take up serpents" and "**shall** lay hands on the sick and they **shall** recover."<sup>1789</sup>

Nor does this Mark 16:17-20 material mean that all Christians could or should make incoherent and ecstatic utterances, as some (Neo-)Pentecostalists do. No! This Mark 16:17-20 material means that those like the household of Cornelius and the Ephesian sectarians (Acts 19:1f) who heard the Apostles Peter and Paul preach, definitely **would** speak with tongues.<sup>1790</sup>

Those "new tongues"<sup>1791</sup> would not be ecstatic utterances. But those spoken words would be made in coherent languages understandable to the listeners without translation -- even if those languages would be "new" to those who miraculously spoke them during those apostolic times.<sup>1792</sup>

(Neo-)Pentecostalists also appeal to John 14:12. However, they do so -- quite wrongly! For that text discusses only the Apostles and their words (rather than their miracles). For a detailed exegesis of those verses Mark 16:17 and John 14:12, see our main text earlier above.<sup>1793</sup>

#### **485. The tongues-speaking in Acts two was not at all (Neo-)Pentecostalistic**

Most (Neo-)Pentecostalists believe that the tongues-phenomenon among the Apostles on Pentecost Sunday was actively shared in, by the whole Church in Jerusalem on that same day. They also believe that it is repeat-able, and that at least in its essential features it is indeed still being repeated in some circles even today.

Yet the Word of God teaches that the Pentecost Sunday tongues-episode in Jerusalem was a once-and-for-all miracle -- and therefore unrepeatable. Indeed, even then, that particular tongues-speech was uttered by the Apostles alias the twelve "men of Galilee" there or "Peter standing up with the eleven" -- and not by the rest of the approximately "hundred and twenty" Christians gathered together who, with the bystanders there, only witnessed it.<sup>1794</sup>

That particular tongues-speaking on Pentecost Sunday, followed the quite unrepeatable descent of the Holy Spirit into His Church Visible like a rushing mighty wind or 'Hurricane of God' together with its accompanying visible tongues of fire. Never was that to be repeated.

Moreover, the languages then miraculously spoken -- were immediately understood, without translation by such of the listeners as those in whose mother-tongues the utterances were made.<sup>1795</sup> And the words spoken, were clearly understood to be referring to the mighty works of God and/or the saving works of Christ which the tongues-speaking Apostles had themselves witnessed.<sup>1796</sup> However, this cannot be true of any post-apostolic Christian, whether he or she is (Neo-)Pentecostalist or not.

#### **486. Acts ten and nineteen tongues-speaking were not (Neo-)Pentecostalist**

Many (Neo-)Pentecostalists believe that the unrepeatability of Acts two were later repeated (at least in the main) in Acts chapter ten, and again in Acts chapter nineteen. They further believe that such can also be repeated, even today.

The Word of God, however, teaches that the rushing mighty wind and the tongues of fire of Acts chapter two, were not repeated in Acts chapter ten nor in Acts chapter nineteen. Nevertheless, what did happen in the latter chapters?

In Acts chapter ten and Acts chapter nineteen the firstfruits of respectively the Non-Jewish Gentiles and the Heretical Sectarians were added to the Church Visible -- which had already received the firstfruits of the Jews and their Proselytes on Pentecost Sunday. Indeed, if in Acts chapter eight also the 'mixed-breed'<sup>1797</sup> Samaritans<sup>1798</sup> and the eunuch from Ethiopia<sup>1799</sup> themselves spoke in tongues -- their own incorporation into the Christian Church together with the other groups just mentioned -- would mean that the firstfruits also of Shem and Ham and Japheth<sup>1800</sup> had thus been added to God's visible people.

Now there are, of course, certainly many unsubstantiated claims still being made by modern (Neo-)Pentecostalists -- as to the exact nature of their own glossolalic experiences today. Yet such can hardly be called the Christian Church's firstfruits of either the Shemites or the Hamites or the Japhethites.

Nor can such credibly be called the firstfruits of the Jews and their Proselytes or of the syncretistic Samaritans or of the Sectarian Heretics. Indeed, there is absolutely no firm evidence at all that any Christian has ever miraculously spoken in a foreign language ever since the last group of firstfruits mentioned in Acts chapter nineteen.

However, even if such a fresh event were to happen today -- it would not at all validate (Neo-)Pentecostalism! For all of these firstfruit events (in Acts chapters two and ten and nineteen) are **unrepeatable**.

They are unrepeatable, precisely because they are the **firstfruit** additions to the Christian Church of all of the various possible combinations of human groups -- *viz.*: Jews and their Proselytes; Syncretists and Gentiles; and Sectarians alias Heretics. For, once the first-fruits of each harvest-field have been gathered in -- there can thereafter be no more new firstfruits harvested from those harvest-fields into the Christian Church.

#### **487. Grudem's refutation of the Pentecostal misunderstanding of Romans 8:26f**

In Romans 8:26-27, one reads that "the Spirit helps us in our weakness. For we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words. And He Who searches the hearts of men, knows what is the mind of the Spirit -- because the Spirit intercedes for the saints according to the will of God."

Here, the expression "with sighs too deep for words" was rendered "with groanings which cannot be uttered" in the King James Version. From the latter, many (Neo-)Pentecostals have tried to argue that those "groanings" are their own ecstatic utterances.

However, that cannot possibly be the case. For the "groanings" in Romans 8:26f are not utterances! Indeed, Paul there infallibly assures us that they "cannot be uttered."

In addition, even the equivocal Grudem concedes:<sup>1801</sup> "It would not seem probable that Paul would say that the intercessory work of the Holy Spirit -- Who is the infinite, omnipotent, omniscient God -- would be carried out in '**wordless groans**' (literal translation of *stenagmois alalētois* in Rom. 8:26), especially when we realize that 'groans' refers to the intense sighs of fatigue that are appropriate to weary, burdened creatures in a fallen world.... The word 'groan' (*stenagmos*) is elsewhere used in the New Testament only at Acts 7:34, of the groanings of Israel under oppression in Egypt."

"In James 5:9...Christians [are] not to grumble or groan against one another.... The verb...['groan' therefore] does not seem an appropriate term to use of the activity of the Holy Spirit" -- least of all in 'charismatic' activity!

Thus Grudem -- emphasizes mine (F.N. Lee). See further my own observations on this matter -- at section 188 above and section 492 below.

#### **488. Biblical tongues-speaking was in spoken languages and not in ecstasies**

We ourselves agree with Victor Budgen in his book *The Charismatics and the Word of God*, where he insisted that the tongues-speaking in First Corinthians chapters twelve to fourteen has exactly the same non-ecstatic and clearly-linguistic character as we have already seen it certainly has in the Book of Acts. In particular, Budgen saw this essentially similar character --- in comparing the use of the Greek word *glōssa* in First Corinthians fourteen, with its prior use in Acts chapter two. Argued Budgen:<sup>1802</sup>

First. Exactly the same word *glōssa* is used in the Greek at First Corinthians fourteen as in Acts two. In the latter case, the hearers from different regions indisputably heard a variety of genuine languages being spoken (by the Apostles on Pentecost Sunday).

Second. In First Corinthians 14:10f, Paul was clearly referring to the multitude of different languages. Each of them certainly had clear meaning to those who spoke them -- as well as to those hearers who had earlier learned them, or for whom each was now interpreted.

Third. The quotation from Isaiah (28:11) in First Corinthians 14:21, reminds one of the time when the Israelites heard what to them seemed to be gibberish, *viz.* the Assyrian language -- but which in fact was nevertheless true speech well understood by all who knew Assyrian. Paul paralleled that, with the uncomprehending listeners who heard people glossolalizing in Corinth. To such listeners it may have sounded like gibberish, but in each case it did in fact represent an authentic language well understood by all who knew it.

As regards the meaning of the word *glōssa* in First Corinthians chapters twelve to fourteen, even the Neo-Pentecostalist Michael Harper<sup>1803</sup> rightly observed: "The New Testament calls it 'language' -- never 'gibberish.'"

Similarly, also the Neo-Pentecostalist Larry Christensen has concluded of Paul anent the Corinthian Christians:<sup>1804</sup> "His implication is not that they were speaking gibberish or ecstatic speech, but [speaking] in languages not known to any of their fellow-worshippers" -- as indeed previously on Pentecost Sunday.

Indeed, also David Watson insisted:<sup>1805</sup> "They are neither gibberish nor 'ecstatic utterances.' They are straightforward languages."

Budgen himself then concluded<sup>1806</sup> on glossolaly in First Corinthians: "Yet the almost universal 'Charismatic'/Pentecostal assumption is that the speaker himself did not understand what he was saying. From this, I vigorously dissent. I believe that this is a view which is imposed upon the passage -- because of the current experience of men.

"I furthermore believe that the passage itself gives repeated indications that the speaker in other languages did understand what he was in fact saying. In fact, I believe that there are at least eight such indications. **I believe that this in itself is of tremendous significance not only for the interpretation of one chapter of the Bible [*viz.* First Corinthians fourteen], but for our whole theology.**"

Here, we can certainly (in general) agree with Budgen -- even though he failed to say that many Pentecostal Leaders agree with Historic-Christian Patristic and Mediaeval and Reformational and Calvinistic Theologians on the one point that the glossolaly in First Corinthians twelve to fourteen, was indeed linguistic and not ecstatic. Such Pentecostalistic Leaders would include: Harald Bredesen, Carl Brumback, Donald Gee, Harold Horton, Howard Carter, Oral Roberts and even David DuPlessis (alias 'Mr. Pentecost' himself).

#### **489. Indications in First Corinthians that glossolaly was clearly linguistic**

Right above, Budgen asserted there are eight indications that glossolaly was not ecstatic but clearly linguistic -- also according to First Corinthians chapter fourteen itself. Now, we present our own digest of Budgen's eight indications<sup>1807</sup> that this is so.



Firstly. The tongues-speaker himself indeed understood the language. For First Corinthians 14:2 stresses only that others did not understand the speaker. It does not say that also the speaker did not understand what he was talking about. Indeed, it distinctly says that the tongues-speaker "speaks...to God" -- where the term "speaks" is the normal word describing coherent and logical speech.

Moreover, this particular event at Corinth had its earlier foundation in Acts two. And there, Dr. Matthew Henry commented of those tongues-speakers: "They understood not only themselves but one another too."<sup>1808</sup>

Secondly. The expression "he speaks mysteries" at the end of First Corinthians 14:2, actually defines the tongues-speaker's glossolaly. The meaning of the word "mystery" is quite clear from Romans 16:25f and Ephesians 3:2-6 and Colossians 1:25f. It means: a fact previously concealed but now revealed.

It does not mean something inscrutable to all humans. It means something not yet disclosed to certain humans -- yet already disclosed to and understood by other humans.

As Rev. Professor Dr. Charles Hodge pointed out<sup>1809</sup> in his *Commentary on First Corinthians* (14:2): "Mysteries' means divine truth...which God has revealed.... To make the word mean: things not understood by the hearer [or by the speaker] -- is contrary to the usage of the word.... The difficulty [to some listeners] was in the language used, not in the absence of meaning."

Thirdly. Paul declared in First Corinthians 14:4 that "he who speaks in a tongue, edifies himself." The tongues-speaker edified himself precisely because he understood what he was saying.

Thus, the Puritan Dr. Matthew Poole rightly insisted<sup>1810</sup> that an "understanding of the things that any man speaketh, is necessary.... For how shall what men say, in the least promote...my love to Him -- if I understand not what they say" -- even if they do?!

Also Dr. Matthew Henry observed on tongues-speakings:<sup>1811</sup> "What cannot be understood, can never edify." Likewise Dr. Charles Hodge:<sup>1812</sup> "They were edifying; and therefore intelligible to him who uttered them." So too even in the *Commentary* of Jamiesson, Fausset and Brown (the latter of whom had been an Irvingite!) -- it is stated<sup>1813</sup> that the speaker "understands the meaning of what the particular 'tongue' expresses."

Fourthly. Intelligibility also to others is essential for a message to be instructive. Cf. First Corinthians 14:4-6. In music, it is vital for the tune to be recognized.

In a war, all of the allied soldiers need to be able to recognize their side's signals correctly. If not -- such a speaker would be "a foreigner to me" -- and therefore useless to me. First Corinthians 14:11.

Fifthly. In First Corinthians 14:13, the tongues-speaker's prayer that he might be able also to interpret the message does not imply that he could not understand it -- but that the

'foreign' listeners there could not understand it, before he (or somebody else) "may interpret" it for them. As the *New Bible Dictionary* here points out:<sup>1814</sup> "A definite linguistic form is suggested by the Greek words for 'to interpret' -- which elsewhere in the New Testament, except in Luke 24:27, always means 'to translate.'"

Also John MacArthur in his book *The Charismatics* rightly observed<sup>1815</sup> that here as too elsewhere the Greek word *hermeneuō* means 'I translate.'" Indeed, as Michael Griffiths rightly concluded:<sup>1816</sup> "The natural meaning of 'translate' in its general biblical usage, seems to imply that the interpreter must have a direct understanding."

As also Budgen pointed out, especially if the glossolalic message were at all lengthy, the speaker would also need to pray much that he then be enabled to translate every detail correctly and omit nothing. Furthermore, as Goode suggested, even a bilingual speaker who spoke in his mother-tongue in front of foreigners who understood not his mother-tongue but indeed his second tongue -- would need to pray hard that, after delivering the message in his mother-tongue, he might then also be enabled to translate it excellently into also his second tongue.<sup>1817</sup>

While speaking in his mother-tongue and before then starting to translate -- his spirit would be praying, but his mind would be unfruitful. First Corinthians 14:14. This does not mean that the glossolalist's spirit did not understand what he was then praying -- but the very opposite! For First Corinthians 2:11 has already asked the rhetorical question: "Who among men knows the thoughts of a man -- except the man's spirit within him?"

Obviously, the spirit of that man knew his own thoughts -- before any other man or men might later learn of them if and when the thinker subsequently told them what he had been thinking. For, as Rev. Professor Dr. Gordon H. Clark has here explained, the spirit of man is supremely a knowing faculty.<sup>1818</sup> Compare: Matthew 26:41; Mark 2:8; Luke 1:47 & 23:46; Acts 7:59 & 17:16 and First Peter 3:4.

Now Paul in First Corinthians 14:14-16f says not only that his own spirit prays, whenever he himself prays in a language. He also says that his "mind is unfruitful" at such times.

This, as already seen, cannot mean that he then does not know what he is talking about. It means that -- unless what he thus says gets translated -- his 'foreign' listeners then do not know what he is talking about, and therefore cannot rationally say: "Amen!"

Already Rev. Dr. Matthew Poole pointed out<sup>1819</sup> that First Corinthians 14:14 does not say 'my understanding is dark or blind' -- but 'my understanding is...unfruitful.' That is, though [I] myself understand, yet my knowledge bringeth forth no fruit to the advantage or good of others": no fruit for others!

Also Dr. Matthew Henry commented:<sup>1820</sup> "His own mind might be devoutly engaged; 'but his understanding would be unfruitful.'" For then, "he would not be understood [by others] -- nor therefore would others join with him in their devotions."

On the phrase 'my spirit' here in First Corinthians 14:14, John Wesley observed:<sup>1821</sup> "By the power of the Spirit, I understand the words -- myself." On the following phrase 'but my

mind is unfruitful' -- he added: "The knowledge I have, is [then] no benefit to others" (unless of course understandably communicated to them).

Charles Hodge too drew the correct conclusion from this.<sup>1822</sup> "The words" 'my understanding is unfruitful' "therefore, must be understood to mean 'my understanding produces no fruit' -- *i.e.*, it does not benefit others."

Sixthly. First Corinthians 14:16-19 points to the same conclusion. The 'Amen!' which listeners could give when the language of the message was translated for their benefit -- must be just as meaningful as the 'Amen!' listeners normally give either speakingly or singingly after the message. Verse 19 says: "In the church I had rather speak five words with my understanding so that I might teach others also, than ten thousand words in a language!"

Seventhly. Wesley commented<sup>1823</sup> that the phrase 'five words with my understanding' alias 'five intelligible words' means: "in a rational manner -- so as not only myself to understand, but to be understood by others." For true religious understanding alias "'knowing-religion' [or rational Christianity] was not designed to destroy any of our natural faculties, but to exalt and improve them -- our reason in particular!"

Eighthly. Paul says that in a multilingual congregation such as that at Corinth, whenever nobody was available who could translate -- a unilingual glossolalic "speaker should keep quiet in church and 'speak' to himself and to God" (*viz.* silently yet intelligently). First Corinthians 14:28. Alternatively, he should defer vocal utterances in his language until he gets home -- where his own family could understand him. Cf. First Corinthians 14:24-25.

"How," asked Budgen with regard to First Corinthians 14:28, "do we 'speak to ourselves'? Do we utter mumbo-jumbo? Do we just string together empty sounds? Of course not! The proper meaning of the words is that the speaker was addressing himself, and understood...; and that he was also 'speaking' coherently and intelligibly, to God Himself." Thus he spoke to God and at the same time to himself -- by himself addressing God silently, while at public worship.

"The speaker in other languages, in First Corinthians fourteen, understood what he was saying. This means that modern [Pentecostalistic and allegedly-Charismatic] instances of this practice, are spurious" -- at least wherever the speaker does not even claim to understand what he says.

Nay more. For Budgen rightly concluded: "The infallible but partial revelatory gifts of prophecy, other languages and knowledge -- ceased at the coming of the complete revelation of God's truth." It ceased with the completion of the sixty-sixth book of Holy Scripture. Consequently, "there can be no authentic speaking in other languages in this sense today."

#### **490. Theologians agreeing that Corinthian glossolaly was clearly linguistic**

Consider next, in the Early Church, the views of: Irenaeus, Clement of Alexandria, Origen, Eusebius, Athanasius, Gregory Nazianzen, Gregory of Nyssa, Basil, Hilary, Jerome,

Chrysostom, Epiphanius, Augustine, Theodoret, Vincent of Lirinum, Leo the Great, and Gregory the Great. In the Later Church, consider here also the similar views of: Thomas Aquinas, Martin Luther, John Calvin, all of the Westminster divines, John Owen, Matthew Poole, Matthew Henry, Charles Hodge, and A.A. Hodge. Consider also the identical views (on this point) of a whole host of lesser lights, such as: Lange, Plumptre, Meyer, Alford, Barnes, Ironside, Buswell, Lenski, Rice, Ryrie, Young, Smith, Reymond, Gaffin and Coppes. **All of these Theologians agree that the glossolaly in First Corinthians was not at all ecstatic but definitely linguistic.**<sup>1824</sup>

We give just a few proofs of the claims made in the last paragraph -- all taken from Early Church History. On First Corinthians 14:14, Basil observed:

"When the words of a prayer are unknown to those present, the understanding of the person praying is unfruitful.... The case is the same with respect to every promulgation of the Word of God." Commented Chrysostom: One person knew what he himself spoke, but was unable to interpret it to another." Added Theodoret: "I wish...to speak in a language which the church understands, so that it may...be edified -- and not by a vainglorious exhibition...to edify myself, who understands what I am saying -- when the church does not."<sup>1825</sup>

Two further examples from the period of the Protestant Reformation, also corroborate the above. On First Corinthians 14:14, Calvin commented: "It is incredible...that there were any people who spoke under the influence of the Spirit in a language they did not know themselves.... Paul thinks it a great fault, if the understanding takes no part in prayer." And when the Romanists Estius and Cajetan commended everyone ignorant of Latin who nevertheless 'piously' prayed in Latin -- the Protestant Whitby retorted: "His piety in speaking...them, could be no more than that of a parrot...; nor could any pious affections be raised in him, by words not understood" by him.<sup>1826</sup>

#### **491. (Neo-)Pentecostalistic 'tongues-speaking' is not like that of the Corinthian Christians**

All Pentecostalists, and especially Neo-Charismatics, maintain that the glossolaly in Corinth was miraculous. Indeed, many of them falsely allege it involved non-linguistic ecstatic utterances -- and not spoken languages like those previously described in Acts chapter two.

However, the Holy Bible very clearly teaches that the tongues-phenomena in Corinth -- whether always or only sometimes miraculous, whether always or only sometimes non-miraculous, or whether both (during the apostolic age) -- were indeed non-ecstatic words uttered in real languages. First Corinthians 14:21f *cf.* Isaiah 18:11f.

Now Corinth had a cosmopolitan and a multicultural and very disorderly Church -- consisting of folk from various different 'migrant languages' some of whom by and large wanted to use their individual foreign tongues not just in their homes but also in public worship.<sup>1827</sup> If (Neo-)Pentecostalists would only look at the city of Corinth on a map of ancient (or even modern) Greece, they would quickly understand the situation in that congregation at that time.

For then they would see that Corinth links Northern Greece to Southern Greece, and the Adriatic Sea to the Aegean Sea (on a small scale) -- in much the same manner as the way in which Panama City in the Republic of Panama today strategically links North America to South America, and the Pacific Ocean to the Atlantic Ocean (on a large scale). Like Panama City today, ancient Corinth too was an international and multilingual commercial centre.

The isthmus of Corinth was centrally located on a very narrow neck of land, shaped somewhat like the central waist of an hourglass, connecting Northern Greece or Achaia with Southern Greece or Peloponnesia. The city of Corinth was accordingly a great national trading metropolis at the very crossroads and in the multi-dialectal geographical centre of Greece itself.

Yet Corinth also bridged the Adriatic or Ionian Sea in the west and the Aegean Sea in the east. So Corinth was also an international clearing-house (in the very heart of the Mediterranean) -- for sea-traffic to and from Carthage and Italy and Spain to the west; to and from Albania and Illyricum (alias Serbia) to the north; to and from Asia Minor and the Levant and Arabia in the east; and to and from Egypt and Ethiopia and Libya in Africa to the south.

Consequently, there were very many resident foreign businessmen living in Corinth. Some of them, worshipping with the Corinthian congregation, wanted to use their foreign tongues even in the church gatherings. But the multilingual Paul, under the infallible inspiration of the Holy Spirit, commanded them not to do this in public -- unless they used an interpreter to translate their message into the Corinthian dialect, so that everyone present could understand it.<sup>1828</sup>

However, (Neo-)Pentecostals often disregard this inspired divine command. They do so, whenever they do not bother to see to it that all such linguistic messages get interpreted publically.

#### **492. (Neo-)Pentecostalist utterances not "heavenly" nor "angelic" tongues**

Many (Neo-)Pentecostals, referring to Paul's statements in First Corinthians 13:1 and Second Corinthians 12:1-4 -- believe that they themselves sometimes speak in 'angelic tongues' or in 'heavenly languages' not spoken by foreign nations anywhere here on earth. But the Word of God does not teach that either Paul or the Corinthians ever spoke in an 'angelic language.'<sup>1829</sup>

For, even when Paul heard the very words of paradise (Second Corinthians 12:1-4), they were not at all the human languages or tongues described back in First Corinthians 13:1a. For those tongues "shall cease." First Corinthians 13:8. No, the "unspeakable words" of "paradise" mentioned in Second Corinthians 12:4 were 'cease-less' and 'cease-less' or ever-flowing and indeed ever-flowing 'rhēmata' -- not intermittent 'glōssai' soon to "cease."

Moreover, God declares that "it is not lawful" or 'ouk exon' for "a man to utter" the "words" of "paradise" which Paul himself had only "heard." Second Corinthians 12:4. So Paul, being a lawful or law-abiding man -- **never uttered those words!** Indeed, even when the

Holy Spirit interceded through Paul, He did so "with groanings that cannot be uttered" or '*stenagmois a-lal-āois*.'<sup>1830</sup>

God's people never spoke -- without understanding what they were saying. They never went into an irrational ecstasy (or a mindless *ekstasis*). They never felt their brains being put out of gear intellectually (*existamai*). Nor did they ever irrationally put their own consciousnesses out of clutch (*existēmi*), and into freewheeling.

In one word, they never behaved like the irrational Pagans, who did not understand their own ecstatic ravings. The Apostles who miraculously spoke in languages previously unknown to themselves on Pentecost Sunday, understood what they were then saying. Cf. Acts 2:11,14,17.

As Calvin commented (on Acts 2:4-6): "The Apostles had the understanding of various tongues given to them, so that they might speak to the Greeks in Greek, and to the Italians in Latin, and thereby have true communication with their hearers." Similarly, the same applied to Acts 10:44-47 & 11:15-17.

Now it is not the Holy Spirit Who makes strange sounds through humans during modern (Neo-)Pentecostalistic "glossolaly." Yet we do need to beware of evil or "familiar spirits" that chirp or "peep and mutter" even through certain humans as their instruments -- some of whom falsely ascribe to God this work of those unholy spirits who try to imitate the Holy Spirit. Isaiah 8:19-20.

One must conclude that the ecstatic utterances some (Neo-)Pentecostalists claim are 'words of paradise' -- are nothing of the sort. Indeed, God calls them unlawful sounds -- not emanating from Heaven at all and perhaps sometimes proceeding even from the "familiar spirits" or demons of Satan himself.<sup>1831</sup>

As Calvin remarked:<sup>1832</sup> "Those who...[think they] have some peculiar way of 'penetrating to God' -- are to be deemed not so much under the influence of error, as madness.... I wish they would tell me what 'spirit' it is, whose inspiration raises them to such a sublime height.... Satan transforms himself into an angel of light!" Second Corinthians 11:14f.

For, as Paul himself declared, even if someone claiming to be "an angel [alias a messenger] from Heaven" were to come and "preach" -- to do so contrary to the true Gospel, would result in even that "angel" becoming "accursed." Galatians 1:7-9.

Indeed, it is not without reason that also the Apostle John commands us: "Believe not every spirit, but test the spirits whether they are from God! Because many false-prophets have gone forth into the world." First John 4:1f.

### **493. Biblical Spirit-ual prayers and songs were not (Neo-)Pentecostalistic**

Some Pentecostalists claim that their unusual utterances -- are simply prayers or songs 'in the Spirit.' They themselves claim that also their own understanding is 'unfruitful' (*sic!*) --

while they are making their unusual utterances. By this, they mean they themselves do not understand what they themselves are then praying or singing or saying.

However, the Word of God declares that we must indeed understand what we ourselves are praying and singing and saying -- at all times. And whenever doing so where others too are present, we must in addition also pray and sing and speak fruitfully -- so that those others too may understand what we are uttering.

To be 'fruitful' -- we may not (without an interpreter) pray or sing or proclaim publically in a 'foreign' language known to ourselves but unknown to our listeners.<sup>1834</sup> This was recognized by both Calvin and Hodge in their fine *Commentaries on First Corinthians* (14:14-17).

Said Dr. Calvin:<sup>1835</sup> "The Corinthians...were in the habit of speaking in foreign languages.... They were also using them in prayer.... The meaning of 'praying in a tongue' is clear from the preceding verses of the chapter, *viz.* to express a prayer in a foreign language....

"It is incredible...that there were any people who spoke by the influence of the Spirit in a language they did not know themselves." Such a one would then be acting sub-humanly!

"He would have been -- like the parrots, magpies and crows which men train to make human sounds.... What is plainer than this prohibition -- 'thanksgivings or prayers should not be repeated in public, except in the language everyone understands, the native tongue?'"

Said Dr. Hodge:<sup>1836</sup> "The speaker with tongues should pray for the gift of interpretation. Unless he interprets, his prayer can do no good.... What does Paul mean by saying, his 'spirit' prays?... That when a man prays in an unknown tongue, his spiritual gift is indeed exercised....

"But others are not profited. The speaker with tongues...should not exercise his gift where it can do no good to others....

"What is meant by saying, 'my understanding is unfruitful?' ... The[se] words...mean 'my understanding produces no fruit' -- *i.e.*, it does not benefit others.... The sense is, 'I will not only pray in the exercise of my spiritual gift, but so as to be understood by others [too].'"

#### **494. (Neo-)Pentecostalistic 'glōssolalia' are certainly not truly linguistic**

Perhaps the very best and indeed quite the most definitive current linguistic analysis of (Neo-)Pentecostalistic 'glōssolalia' -- is that found in Dr. William Samarin's book *Tongues of Men and Angels*. Himself a Christian, Dr. Samarin concluded from his massive research that there are no examples of modern glossolalists speaking actual foreign languages.

Wrote Samarin:<sup>1837</sup> "It has never been scientifically demonstrated that *xenoglōssia* (or the ability to speak real foreign languages) occurs among Pentecostals.... *Glōssolalia* [here

meaning the ecstatic utterances of Pentecostals and of Neo-Pentecostals so-called 'Charismatics'] is fundamentally not language."

Instead, it is a very "simplified form of extemporaneous pseudo-language.... All specimens of *glōssolia* that have ever been studied -- have produced no features that would even suggest that they reflect some kind of communication system."

Though speaking in real languages is sometimes "claimed by 'Christian charismatics' to be part of the tongue-speaking experience -- they would be unable to provide a case that would stand up to scientific investigation," wrote Dr. Samarin. "Any time one attempts to verify them, he finds that the stories have been greatly distorted or that the 'witnesses' turn out to be incompetent or unreliable from a linguistic point of view."<sup>1838</sup>

Again, anthropologist Dr. Felicitas Goodman, in his study *Phonetic Analysis of Glōssolia*, agreed with Dr. Samarin. Dr. Goodman listed six ways in which (Neo-)Pentecostals' '*glōssolia*' differs from human language.<sup>1839</sup> And Dr. Eugene Nida of the American Bible Society Translation Department, similarly concluded that "it is quite evident that this is not a language."<sup>1840</sup>

In his paper on 'Linguistic Study of Glōssolia' -- in the work *The New Testament Teaching on 'Tongues'* -- Lester Grabbe wrote that "a tape of *glōssolia* was played to several individuals claiming to have the gift of interpretation." When their interpretations were verified, only one correct conclusion could be drawn.

It is this: "Modern tongues-speech is not real language. But that of the Bible can be nothing else. Modern *glōssolia* is only a poor counterfeit of the real thing."<sup>1841</sup>

#### **495. (Neo-)Pentecostalism puts enjoyable experiences above the study of Scripture**

Many (Neo-)Pentecostals, in practice if not in theory, certainly seem to attach more importance to their own experiences than they do to the clear teachings of Scripture. Authentic Protestantism, however, operates from the centrality and finality of only the Bible (*sola Scriptura*) -- and not from the centrality and finality of often-misleading emotional experiences (whether in fact claimed to be 'miraculous' or not).

What is the greatest danger in the behaviour of many Pentecostals and especially of many Neo-Pentecostals and other miracle-claimers? It is surely their tendency often to exalt their (Neo-)Pentecostals' or other allegedly-'miraculous' experiences -- even above the teachings of Holy Scripture.

This in turn does promote an irresponsible '(Neo-)Pentecostal Ecumenism.' There, even some Evangelical Neo-Pentecostals in the mainline Protestant Churches frequently feel more at home with other (Neo-)Pentecostals who claim to have 'spoken in tongues' or to have performed other flashy alleged 'miracles' -- than they feel akin to their fellow-denominational Non-(Neo-)Pentecostals' Fellow-Evangelicals in their own mainline Protestant Churches.



This clearly shows that to such Evangelical Neo-Pentecostals, their commitment is basically to their own Neo-Pentecostalic 'experiences.' That far exceeds any commitment they might have also to their denomination's doctrinal formulations about its perceptions anent doctrinal purity based on the teachings of Scripture.

Yet such is the opposite of the object to which the earliest Christians made their own commitment -- viz. to the authority of Holy Scripture. They were warned: "Be mature in understanding.... In the Law it is written: 'With men of other tongues and other lips will I speak unto this people; and yet for all this they do not want to listen to Me,' says the Lord.... Tongues are a sign to...those who do not believe." First Corinthians 14:20-22.

"Let your women keep silence in the churches! ... They are commanded to be under obedience -- as also the Law says.... If anyone regards himself as a prophet or as a spirit-ual person -- let him acknowledge that the things I write...are the commandments of the Lord!" First Corinthians 14:34 & 14:37.

So they "searched the Scriptures daily," to see whether religious claims made -- really were so. Acts 17:11. They asked: "What does Scripture say?" Romans 4:3. For they knew: "Blessed are they that do His Commandments!... If anyone shall add unto these things -- God shall add unto him the plagues that are written in this Book." Revelation 22:14 & 22:18.

#### **496. (Neo-)Pentecostalic anti-intellectualism is un-reformatioal**

Many Pentecostals and Neo-Pentecostalic so-called 'Charismatics' -- just like the late-mediaeval Anabaptists -- are largely anti-intellectual. They base their religion on the emotions, far more than on the intellect.

However, as Rev. Professor Dr. John Calvin pointed out: "The intelligence and the reason which we have...is as it were a spark of the Spirit of God" -- and "even a mark of His image and likeness which was given to us when He Who calls us 'reasonable' creatures, made us."<sup>1842</sup> For "the mind," he commented elsewhere, "is the most excellent part of us."<sup>1843</sup>

Although Paul wrote to the Corinthians that 'knowledge puffeth up' -- he "did not mean," explained Calvin,<sup>1844</sup> "that this fault should be laid at the door of erudition.... He did not mean that learning, by its very nature, breeds arrogance....

"Certain extremists...furiously protest against all the liberal arts and sciences, as if their only function was to encourage men's pride, and has no valuable contribution to make to our everyday life. But those very people who decry them like this -- are so vociferous in their pride, that they are living exemplars of the old proverb: 'Nothing is so arrogant, as ignorance!'"

#### **497. (Neo-)Pentecostalic disdain of Theologians is altogether fanatical**

Many (Neo-)Pentecostals put such a premium on their own subjective experiences, that they greatly downgrade the objective exegesis even of godly and highly-trained Theologians. Indeed, some (Neo-)Pentecostals write off such persons as 'unspiritual' (if not even as 'unsaved').

However, as Rev. Professor Dr. John Calvin so appropriately commented: "Fanatics object that 'After the coming of Christ, everyone is to teach his neighbour. Away, then with the external ministry -- [so] that a place may be given to the internal inspiration of God!"

"But no small part of our wisdom, is a teachable spirit. And what is the way of making progress -- if we desire to be disciples of Christ? This is shown to us by Paul, when he says that Christ gave Pastors and Teachers. Ephesians 4:11. It hence appears, that nothing less was thought of by the mind of the Prophet -- than to rob the Church of such a benefit!"<sup>1845</sup>

Moreover, "whereas Scripture did not come through the private will of man, it is accordingly not fitting to INTERPRET it according to the private view of anyone. Second Peter 1:21. Yet, if there is doubt about a dark place as to the meaning to be adopted -- there is even no other BETTER way of penetrating through to the true meaning, than when devout THEOLOGIANS jointly institute an investigation into a religious discussion."

But (Neo-)Pentecostalism not only disdains Biblical Theologians. By so doing, it shows that it is akin to both Anabaptism and Romanism.

Wrote Calvin:<sup>1846</sup> "What apparent resemblance is there between the Pope and the Anabaptists? And yet, so that you may see that Satan never alters his appearance nimbly enough not to betray himself to some extent, the most important weapon with which we resist both, is one and the same.

"For when they excessively rave about the Spirit -- the meaning is certainly not anything else than that they, in suppressing and burying the Word of God, make room for their own falsehood." No wonder, then that many Non-Romanist (Neo-)Pentecostals are far more sympathetic to Romanistic Neo-Pentecostals or so-called 'Catholic Charismatics' -- than they are to Non-Pentecostalistic Protestants!

#### **498. (Neo-)Pentecostalistic rhythmic movements and dancings are un-Biblical**

It is a very far cry from praising the Lord on the Old Testament musical instruments, and especially from the Biblical 'choral dances' performed OUTSIDE of the sanctuary in non-worship activities<sup>1847</sup> -- to the modern (Neo-)Pentecostalistic electronic jazz-bands and 'Gospel Rock' blasts and 'worship-dances' now being performed as an integral part of many 'charismatic' liturgies. Sadder still, however, is the perception that these pernicious practices have already started to spread increasingly even into other congregations which are not yet 'charismatic' (*sic*).

Already the eighteenth-century syncretism between Christianity and Communism promoted by the Shakers, combined ecstatic 'tongues' and 'dancing.'<sup>1848</sup> And twentieth-century

Pentecostalist M.M. de Villiers attempted to defend "dancing in the Spirit" during liturgical worship -- in her book *True Worship Through Music*, subtitled *The Clapping of Hands and Dancing*.<sup>1849</sup>

De Villiers, following M.M. Fraser,<sup>1850</sup> here appealed to Second Samuel 6:14*f*. Yet that text describes not group-dancing but David's solo-dancing for joy, out in the open. It did not involve 'prophesying' -- nor was it part of liturgical worship inside God's tabernacle. Still less was it New Testament worship (*cf.* First Corinthians 14:14) -- as pointed out by Reformed Theologian Rev. H.C.J. Flemming in his book *Sectarian Errors in Our Land*.<sup>1851</sup>

The very-chagrined M.M. Fraser (Pentecostalistic founder of the so-called 'Latter-Rain Assemblies'), in her revealing book *The Deplorable State of Pentecostal Movements*,<sup>1852</sup> explained that in many cases "the 'dancing in the Spirit' had stopped." Why? According to Fraser, it is because "we have sinned" -- and because "the Holy Spirit has been quenched in the Pentecostal Assemblies...owing to arrogance and inflated egoism."

Yet from Fraser's viewpoint -- the Spirit must today again be 'moving'! For in 1982, during "a visit to 'Vision Centre' (at Ipswich in the Australian State of Queensland), Barry Chant, the editor of Australia's *New Day*, reported:<sup>1853</sup> "There must have been at least a dozen instruments played during congregational singing.... Twenty people were up in front, doing a structured dance.... Around and around they went.... Charismatic 'dancing before the Lord' is more like hop-scotch."

We disagree. So-called 'charismatic' dancing, 'before the Lord' -- is more like catatonic prancing, before *dementia*. Whether like non-liturgical hop-scotch or not, (Neo-)Pentecostalistic prancing is often a forerunner of being slain by an evil spirit from Satan -- and an unworthy predecessor of what we shall call the 'Toronto Cursing' of the nineteen-nineties.<sup>1854</sup>

#### **499. (Neo-)Pentecostalistic irrationality in worship is strictly forbidden**

(Neo-)Pentecostalists are frequently irrational in many of their worship practices. Compare, for example, their "dancings" and "prancings" and their "croonings" and "swoonings" and their "swayings" and "slayings" in what they call "the Spirit."

We do not deny that these actions are "in the spirit" -- whether in the spirit of the Pentecostalist himself or herself, or in the spirit of an evil demon. But we categorically deny that the actions occur "in the Spirit of God" and under His influence.

For irrationality is forbidden by the Spirit of God,<sup>1855</sup> in His Most Holy Word. God has revealed Himself through His *Logos*, by Whom all things consist or are held together.<sup>1856</sup> The character of revelation as such is therefore log-ical or rational -- as to its meaning.

However, in (Neo-)Pentecostalistic quarters, we often if not usually find many ir-rational patterns of worship and music. While ourselves naturally rejecting a cold rational-ism, we also certainly strive for rational-ity in worship -- and also in music.

For **ir**-rational modern man's rejection of the rational -- is opposed to Paul's inspired insistence on the necessity of rational agreement between the human mind and the human spirit. Paul tells us it is our "**reason**-able service" which constitutes true worship "acceptable unto God." Such "**reason**-able service" is characterized by "the renewing" of the "**mind**."<sup>1857</sup>

Paul also enjoins: "In understanding" or in the realm of **thinking** -- "be men"; that is, become mature! Further: "I will pray with the spirit" -- but "I will **also** pray with the **understanding!**"

Yet further: "I will sing with the spirit" -- but "I will sing with the UNDERSTANDING **also**." Still further: "Let all things be done unto **edifying!**" And so in conclusion: "Let all things be done decently -- and **in order!**"<sup>1858</sup>

### **500. (Neo-)Pentecostalistic phenomena are often psychologically induced**

Famous Christian Psychologist Dr. Stuart Bergsma was Superintendent of Pine Rest Christian Hospital in Grand Rapids. He made interesting observations in respect of his many 'glossolalic' patients. Then he concluded:<sup>1859</sup> "All these have left me with the conviction that '*glōssolalia*' can be especially psychologically explained -- and is not, in general, a 'spirit-ual' phenomenon" at all.

Now Dr. L.M.V.E. Vivier (M.D.) once tested a group of representative tongues-speaking (Neo-)Pentecostalists. He found them to have made, "psychologically, a poor beginning in life." Indeed, he showed that they were "characterized by insecurity, conflict, and tension."<sup>1860</sup>

Dr. Russell Hitt, Editor of *Eternity*, agreed with Vivier. Rev. Dr. Hitt concluded<sup>1861</sup> that "many 'tongues-speakers' suffer from deep personal or family problems, or are emotionally troubled about their own lives."

Dr. E. Mansell Pettison, Member of the Christian Association for Psychological Studies, and Instructor in Psychiatry at the University of Washington School of Medicine, declared:<sup>1862</sup> "Very material mechanisms...produce '*glōssolalia*'.... As a psychological phenomenon, '*glōssolalia*' is easy to produce.... When excited, we stutter [and]...we get confused and tongue-twisted, saying a garble of sounds...."

"In certain types of brain disorders resulting from strokes [and] brain tumors *etc.*, the patient is left with disruptions in his automatic physical speech circuit patterns.... We can observe the same decomposition of speech that occurs in '*glōssolalia*.'

"Similar decomposition of speech occurs in schizophrenic thought, and [in] speech patterns which are structurally the same as in '*glōssolalia*'.... '*Glōssolalia*' is a stereotyped pattern of unconsciously-controlled vocal behavior, which appears under specific emotional conditions.... '*Glōssolalia*' has no intrinsic spiritual value."

M.T. Motley at the University of Texas wrote a dissertation on *Analysis of Selected Aspects of Phonology and Morphology*. There, Motley has pointed out<sup>1863</sup> that "glossolaly has

even been typified as a fruit of religious megalomania, in which the person regards himself as an exceptional instrument of the Lord."

### **501. 'Faith-healing' very often misunderstands the whole purpose of sickness**

Many (Neo-)Pentecostals and other 'Faith-Healers' have a very defective view of the place of healing in the Christian Church -- believing most if not all sickness is sent by Satan. But the Word of God indicates many cases where God sends sickness -- to promote the expansion of His Kingdom.<sup>1864</sup>

Too, many (Neo-)Pentecostals and 'Faith-Healers' believe all sicknesses are curable. But the Word of God mentions many cases of unhealable sicknesses which (according to the will of God) finally result in death.<sup>1865</sup>

As Rev. Professor Dr. Richard Gaffin stated in his book *Perspectives on Pentecost*:<sup>1866</sup> "Facile slogans like 'healing is for today!' and 'God desires that all diseases be healed!' -- are not only superficial distortions of Biblical teaching." Also, they "can wreak havoc with the faith of those already grievously tried by pain and suffering.

"By the confusion such views create, they also deprive believers of one of the great blessings God has for His people in times of distress, including physical affliction." That is "the blessing of learning by experience what Paul discovered: 'When I am weak, then I am strong!' Second Corinthians 12:10."

### **502. 'Faith-healing' is embarrassed by healing when it occurs without 'faith'**

Many (Neo-)Pentecostals and other 'Faith-Healers' believe that all sickness can or should be healed by prayer or by laying on of hands -- and by little or nothing else. But the Word of God teaches that curable sicknesses can only be healed by God Himself, and even then only when it pleases Him to do so.

Sometimes He does so without prayer, and even without man's faith. But usually, He uses faith and prayer and medicine (such as olive oil as an ointment on wounds or as a laxative *etc.*) to effect the healing.<sup>1867</sup>

Many 'Faith-Healers' believe that if a sick person does not get well, this is because of his own lack or insufficiency of faith. But the Word of God mentions cases where believers have stayed sick in spite of earnest prayers (by and for them) to be healed.<sup>1868</sup> For the Bible teaches that God is sometimes pleased not to heal sicknesses.<sup>1869</sup>

Some 'Faith-Healers' maintain that a sick person must have saving faith in order to be able to be prayed back into health. But this cannot satisfactorily explain how even unbelievers can often be healed, and sometimes also by prayer. Indeed, even the Word of God mentions several cases of unbelievers who received healing.<sup>1870</sup>

Even the Neo-Pentecostalist Michael Harper has rightly remarked<sup>1871</sup> that "the living God is revealed to us in Scripture as the Creator and Sustainer of all things, Whose normal mode of operations is through the processes of nature and history, which He controls. We think there is need to unfold this truth more thoroughly at the present time....

"We are never in a position to demand miracles.... Over-concentration upon the miraculous, can blind people to the manifold and wonderful everyday working of God in the world in 'non-miraculous' ways. We do not therefore regard 'divine healing' as being always miraculous."

The fact is, the Bible mentions many cases where God healed both believers and unbelievers through a variety of non-miraculous means. Such include the curative application of water, ointment, plasters, poultices, medicines, balms, splints, rollers, food, tonics, leaves, bandages, oil, wine, saliva, handkerchiefs, aprons, eye-salve, diet, and even mud.<sup>1872</sup>

### **503. (Neo-)Pentecostal misappeals to Scripture for 'miraculous' healings today**

(Neo-)Pentecostalists and other 'Faith-Healers' often point to Matthew 8:17 and Mark 16:17f and John 14:12 and James 5:14f as authority for their own 'miraculous faith-healing' today. Previously above, we have already dealt with Mark sixteen<sup>1873</sup> and John fourteen.<sup>1874</sup> Elsewhere, we have dealt also in detail with Matthew eight<sup>1875</sup> and James five.<sup>1876</sup>

Here, we would simply observe that Matthew 8:5-17f is a record: only of the earlier healings; of certain people; by Christ Himself; and at Capernaum in Galilee. It is neither a record nor a prediction of His later and differ-ent work: of atonement; at Calvary; in Judea.

Matthew 8:17 no way suggests that those earlier (or even any later) healings of people from their diseases by Christ -- root in Christ's atonement. Still less does it in any way suggest that Christ's later Ministers of the Word and Sacraments down through the centuries would be able to heal at all.

Even less does Matthew 8:17 ever hint that certain theologically-bankrupt modern Pentecostalistic Leaders or their naive adulators would therefore possess powers of healing. And least of all does it give any suggestion that any God-given gifts of physical healing ever did, or ever would, derive their power from Christ's atonement for the sins of His elect. So Matthew 8:17 is in no way a mandate for anyone to seek to heal others today.

In James five, there is no hint whatsoever of either instantaneous or of miraculous healing during church meetings. Instead, the passage refers to healing in God's good time -- after the therapeutic application of medicinal oil to the sick; and subsequently to the prayers of visiting Elders in the homes and at the sickbeds of those gravely yet still not terminally ill, and who themselves sent for those Elders during apostolic times.

The passage has nothing to do with Romish Extreme Unction. Nor has it anything at all to do with (Neo-)Pentecostalistic neo-voodoo -- during modern congregational worship

services. Nor does it in any way sanction Elders applying non-curative substances (such as "anointed handkerchiefs") to bedridden patients, whether in hospital or at home.

The Anglican Canon Basil Wilberforce once declared<sup>1877</sup> he had no shadow of doubt he himself had been "healed by the Lord's blessing upon His Own Word, recorded in James 5:18f.... But, as in so many other cases, there was sufficient margin of time and possibility of change of tissue between the anointing and the recovery -- to justify the sceptic in disconnecting the two." So, Wilberforce rightly praised God for healing him -- but non-miraculously.

In his great book *Notes on the Miracles of our Lord*, the godly Archbishop Trench affirmed that oil was the universal remedy in medical practice during Biblical times. He observed<sup>1878</sup> that James five's act of anointing with oil, is referring to "the mundane and profane" -- rather than to the "sacred and religious" -- use thereof.

Rev. Professor Dr. Warfield himself, in his book *Counterfeit Miracles*, observed:<sup>1879</sup> "Oil was a remedy in constant use, notably for wounds. Isaiah 1:6 & Luke 10:34." However, oil was used "also for the most extended variety of diseases. Its medicinal qualities are commended by Philo,<sup>1880</sup> Pliny,<sup>1881</sup> and Galen."<sup>1882</sup>

The great Westminster Assembly Theologian Rev. Dr. John Lightfoot,<sup>1883</sup> referring to the practice mentioned in the Jewish *Talmud*,<sup>1884</sup> insisted that in James five "this Apostle, seeing anointing was an ordinary and good physic [or medical procedure], and the good use of it not to be extinguished because of that [Talmudic] abuse -- directs them better. Namely, to get the Elders or Ministers of the Church to come to the sick, and to add to the medicinal anointing of him, their godly and fervent prayers for him -- far more available and comforting than all charms and enchantments; as well as far more warrant-able and Christian!"

Indeed, even the Neo-Pentecostalist Michael Harper rightly admitted:<sup>1885</sup> "There are always those who see miracles as a convenient way of ignoring what the Lord might be saying about something else. There is often a narrow line between true faith which believes the miracle -- and human selfishness which demands it.

"The 'charismatic renewal' has produced a rash of 'miracle-workers' who tout their wares like travelling salesmen. There are the 'word of knowledge' performers; 'slayers in the Spirit'; leg-lengtheners; and 'charismatic dentists' -- to name just a few."

#### **504. (Neo-)Sabellian alias Unitarian or 'Jesus-only' Pentecostalism**

It is well-known that the "United Pentecostal Church" denies the Trinity; is Neo-Sabellian or Modalistic; and is therefore officially unitarian. What is not so well-known, is that it: now numbers many hundreds of thousands if not millions of followers; fanatically insists that its adherents and members be 'filled with the Spirit' (*viz.* pseudo-glossolalically); and rejects many of the trinitarian versions of Pentecostalism as being not only bogus but also thoroughly-worldly.<sup>1886</sup> Moreover, it is not at all by any means the only Neo-Sabellian denomination within modern Pentecostalism -- but merely perhaps the best-known of several such groups.

Furthermore, according to the famous Ex-(Neo-)Pentecostalist Rev. Erroll Hulse:<sup>1887</sup> "Thomas A. Smail..., the Director of the Fountain Trust" which publishes Pro-(Neo)Pentecostalist literature, "is a self-confessed Barthian" (alias a sophisticated type of Neo-Sabellian or Modalist). Indeed, insists Hulse, Smail's "doctrine of the person of Christ -- is heretical."

Moreover, in an article on the 'Church of Jesus Christ End-Time Revival Centres of Australia' -- the *Australian Beacon* reported<sup>1888</sup> in 1981: "We would issue a note of warning concerning this group of Pentecostal churches. They were previously known -- as a fellowship of 'Apostolic Faith Ministers and Churches' headquartered in Brisbane. They major on baptism in the name of 'Jesus' [only]. This is also a teaching of the followers of William Branham (a false-prophet)." He was one of the major Pentecostal healers<sup>1889</sup> -- and was still being published even in the Full Gospel International Businessmen's Fellowship's magazine *Voice*<sup>1890</sup> even as late as 1961.

"They are active in gaining converts from all churches, not the least other Pentecostal churches.... We read of a 'Christian Revival Crusade' pastor in Sale (Victoria) who was 're-baptized' in the name of 'Jesus' [only].... They are active all over Australia.... These centres -- 'Revival Centres' -- are expanding across Australia and New Zealand, and tend to an extreme Pentecostal position.... They will not fellowship with other Pentecostal groups!

"They teach that one does not receive the Holy Spirit when one believes on Christ. They state, 'What the New Testament does record -- is that when people received the Holy Spirit, they began at the same moment to speak in new languages.... This God-given ability stands today as the only Bible evidence that the Spirit of God has entered into a man or woman.... The Bible therefore offers no assurance for those who choose to remain outside this freely-offered experience."

The anti-trinitarian Pentecostalists in the U.S.A. were from their very beginning overwhelmingly Negro; and were later too still overwhelmingly Non-White. In a subsequent post-colonial age, world-wide, this not only makes them ever-increasingly attractive especially to the ever-increasing Non-White majority of the modern world's inhabitants. It also constantly enhances their growing impact on the increasingly-Nonwhite majority even among trinitarian (Neo-)Pentecostalists themselves.

As Rev. Professor Robert G. Clouse has correctly concluded in his article titled *Pentecostal Churches*:<sup>1891</sup> "The explosive growth of indigenous Pentecostal churches in Chile, Brazil and South Africa has caused some to predict that the future center of Christianity will be in the southern hemisphere -- among Non-Caucasian Pentecostals. The 'Jesus People' have also expressed interest in charismatic experiences, and the Pentecostal anti-establishment egalitarian approach to women and Blacks -- has made it especially attractive to a revolutionary age."

## **505. Modern Lutheranism on Pentecostalism and (Neo-)Pentecostalism**



In a paper titled *The Lutheran Church of Australia and Lutheran Charismatic Renewal* (adopted by the General Church Council on 1977), we read the following:<sup>1892</sup> "The 'charismatic movement' throughout the world is deeply influenced by Non-Lutheran theology.... The Lutheran character of 'charismatic' renewal is...denied when (infant) Baptism is rejected, when adults are 'rebaptized' -- and when church practice on the Lord's Supper is ignored....

"The spirit today does not work counter to the inspired Word which He gave in the past.... False also is the view -- that there is a second Spirit-baptism which must complement an earlier water-baptism....

"Being filled with the Holy Spirit, which should be the earnest desire of every Christian (Ephesians 5:18), is part of the growth in Christ.... The view that the filling with the Holy Spirit is a momentary experience..., an isolated high-point in the Christian's life, is unscriptural....

"Testing must apply the clear Word of God, and not be based on a subjective emotion.... Paul clearly points to the primacy of those gifts which are part of the Ministry of the Word, and its clear preaching and teaching....

"There should be no uncritical acceptance of all claims to the possession of a 'charismatic' gift.... We dare not interpret terms and phenomena in Scripture -- on the basis of modern experiences and events!"

#### **506. Dispensationalism opposes Pentecostalism and (Neo-)Pentecostalism**

The *Scofield Reference Bible* is the great source-book of Dispensationalism. Named after the Founder of both Dallas Theological Seminary and Moody Bible Institute, it was put together by C.I. Scofield in consultation with his fellow-dispensationalists A.C. Gaebelein, J.A. Gray, W.J. Erdman, E. Harris, W.G. Moorehead, A.T. Pierson, W.L. Pettingill and H.G. Weston.

Appearing in 1909, it cut up the Bible into seven watertight 'dispensations' (which it called respectively 'Innocency,' 'Conscience,' 'Government,' 'Promise,' 'Law,' 'Grace' and 'Kingdom'). It limited tongues-speaking just to only the beginning of the dispensation of 'Grace' (*viz.* to its inaugural period between Pentecost Sunday and the A.D. 70 Destruction of Jerusalem).<sup>1893</sup>

This emphasis was refined in the *Pilgrim Edition* alias the 'New Scofield Reference Bible' -- put out by the same publisher in 1948 under the editorships of E. Schuyler English (Editor-in-Chief), L.S. Chafer, W. Culbertson, F.E. Gaebelein, H.A. Ironside, M.D. Loizeaux, A.A. MacRae, C.E. Mason, and thirty-five others. In his 'Introduction' and his 'Concerning the New Testament' and his 'Index' -- the Editor-in-Chief began: "Those who are familiar with the plan...and doctrinal emphasis of the *Scofield Reference Bible*, will recognize immediately the great similarity between the *Pilgrim Edition* and the *Scofield Reference Edition*....

"The editors hold to the 'dispensational viewpoint' in the interpretation of Scripture.... The editors are convinced that when one has a clear understanding of God's program...and appreciates the clear distinction between His various dealings with mankind in the different dispensations...the Bible is opened up in a new way....

"The Acts of the Apostles introduces us to the advent of the Holy Spirit to dwell within the hearts of believers...during the apostolic age.... This book gives us a history of the early Church from the time of our Lord's ascension -- until a few years prior to the destruction of Jerusalem by Titus in A.D. 70....

"A Dispensation is a period of time or an age conditioning human life in the present Earth, during which God tests man by means of some specific standard of conduct in respect to man's obedience to the will of God. There are seven dispensations recorded in God's Word, and under each one man fails and God brings judgment."

The implications of this for tongues-speaking in particular were carefully worked out by the dispensationalist Robert G. Gromacki, Professor of Biblical Education in the dispensationalistic Cedarville College. He did so in his book *The Modern Tongues Movement* -- endorsed by his fellow-dispensationalists H.A. Hoyt, H.A. Kent and J.C. Whitcomb (whose "constructive suggestions" Gromacki gladly acknowledged).<sup>1895</sup> In his book itself, Gromacki himself then proceeded to argue as follows:<sup>1896</sup>

"It is admitted by all that the phenomenon of speaking in tongues did not occur in the Old Testament or Gospel periods -- and that it first happened on the Day of Pentecost (Acts 2).... There is strong indication that these divine signs were temporary, and limited to the opening decades of Church History....

"The absence of the existence or prediction of the phenomenon of speaking in tongues in the Gospel period, is significant.... Jesus outlined the relationship of the Holy Spirit to the disciples, without mentioning it.

"In fact, Jesus deprecated prayer to God that involved unknown and meaningless sounds.... For all practical purposes, the Biblical doctrine of speaking in tongues must necessarily be limited to the data in Acts and First Corinthians....

"In the Book of Acts, there are three clear cases of speaking in tongues (2:1-13 & 10:44-48 & 19:1-7). One other is possible (8:5-25).... These four accounts -- serve to introduce the Holy Spirit to four different classes of people. They were unique. They were never intended to become a permanent pattern for an experience to be sought by Christians....

"The last occurrence of tongues in Acts (19:1-7) took place during Paul's third journey in Ephesus. At this time, Paul wrote First Corinthians, from Ephesus.... If regulations were imposed, they were done so quickly....

"Study of the phenomena and their distinctive purposes in Acts and in Corinthians has shown that these purposes no longer exist. Therefore genuine tongues do not occur today.... These gifts (including tongues) were temporary, designed to be used by the infant church until

the New Testament canon and revelation were closed.... The gift of tongues would cease.... Church History revealed that it did, in the first century.... 'Tongues shall cease' (First Corinthians 13:8). They have!"

The Dispensationalist Rev. Dr. Richard DeHaan is world-famous, largely on account of his 'Radio Bible Class.' Appropriately, he issued a very important statement on the modern tongues-movement. In that, he said:<sup>1897</sup>

"The hysterical conduct...in many present-day tongues-meetings is a disgrace.... We believe all who today claim the New Testament gift of tongues for themselves, are mistaken.

"This we say, even though many testify that speaking in tongues has been a great blessing in their lives. We do not question the sincerity of these Christian people, nor would we ridicule them. However, in love we must insist that the exercise of so-called tongues-speaking has brought much confusion and harm to the Church.

"Many fine churches have been torn apart through problems arising out of it. Some people who practice 'tongues' have a tendency to look upon those who do not, as being Christians of an inferior kind. Many sincere believers, earnestly wanting God's best, but not possessing the proper emotional make-up for this kind of experience, have made themselves wretched in their efforts to speak in tongues....

"It is tragic yet true that a person may sincerely believe he is exercising a genuine gift from God -- and yet in actuality may be playing a psychological trick upon himself. Psychologists tell us that it is an emotional exercise which can be induced in various manners. Many people who have come out of the Pentecostal movement, are now convinced that they had been deceiving themselves."

### **507. Seventh-day Adventism opposes Pentecostalism and (Neo-)Pentecostalism**

Dr. Frank Holbrook, Professor of Religion at Southern Missionary College (S.D.A.) at Collegedale in Tennessee, has written an insightful article titled *Rekindling Pentecost?* There, he has argued:<sup>1898</sup> "As the spiraling sparks of the 'charismatic movement' continue to ignite new tongues-speaking groups throughout Christianity, many believe they see the rekindling of Pentecostal fires which will at last lead the Church to its final victory. Others are not so sure....

"A Protestant tongues-speaking person may feel a new love for Jesus -- but many Catholic Pentecostals experience a deeper devotion to Mary, the confessional, and the mass -- after speaking in tongues! And then, those whose religious orientation was liberal before the ecstatic experience -- often continue to remain liberal in their beliefs. Does the Holy Spirit produce such diverse fruits? We think not....

"Twenty-two years of observation and testing by the Scriptures, have deepened my conviction that it ['speaking in tongues'] is a Non-Scriptural practice -- experienced apart from

the Holy Spirit, but mingled at times with certain aspects of truth. Frankly -- I am very much afraid of any ecstatic, irrational experience that bypasses the mind."

### **508. Christian Fundamentalism opposes Pentecostalism and (Neo-)Pentecostalism**

On the whole, Christian Fundamentalists have strongly opposed Pentecostalism and Neo-Pentecostalism. Typical is Rev. Dr. Timothy Tow, Chairman of the Far Eastern Council of Christian Churches, in his article *Try the Spirits* -- subtitled *The Charismatic Movement Examined and Analysed*. The Rev. Dr. Tow is Pastor of the Calvary Pandan Bible Presbyterian Church in Singapore.

He wrote:<sup>1899</sup> "Under the 'charismatic' umbrella -- Christians and Non-Christians, Believers and Unbelievers, Protestants and Roman Catholics, declare themselves to be 'one in Christ.'" In both Japan and Thailand, the Muslims are involved in tongues and healing.<sup>1900</sup>

"One 'charismatic' chorus says: 'Jesus in me, loves you!' The words are persuasive. Hands are linked, and bodies embrace.... Hands are laid, and bodies go tumbling like ninepins, some rolling on the floor with skirts [very] indecently uplifted. And, after all is said and done, many claim to be 'healed' and to be 'feeling real good'....

"Meetings marked by mass euphoria, confused babbling of gibberish, close body contact, indecent exposure, indiscriminate joining hands of believers with unbelievers and idolators -- are part and parcel of the 'charismatic' scene. It takes a very brave if not an ignorant man -- to claim Holy Spirit authorship for it....

"There is no evidence to support the common claim that it is of the Holy Spirit. On the contrary, there is irrefutable evidence that some charismatic activities are Satanically inspired. All true Christians and believers in the Lord Jesus Christ should therefore have nothing to do with this unscriptural, erroneous, and deceptive movement."<sup>1901</sup>

### **509. Some Pentecostalists themselves on the sad state of modern Pentecostalism**

We could do no better than to quote from M.M. Fraser's booklet *The Deplorable State of Pentecostal Movements*. M.M. Fraser was the Founder of the Pentecostalist 'Latter Rain Assemblies.' And M.M. Fraser wrote<sup>1902</sup> as early as 1957:

"In recent times, the Lord has been busy revealing to me the spiritually-sunken state of Pentecostal Movements.... There are still some people in Pentecost, whose souls are in a turmoil over the sins which have so obviously stolen in.... There are people who want to go to countries across the sea; others who seek here and question there, trying to find out what is wrong -- why members of Pentecostal Movements are in such a sinful state.

"Scripture tells us the reason why the 'dancing in the Spirit' has stopped. 'Woe to us, for we have sinned!' Lamentations 5:15f. It is a fact that cannot be denied, that when a person

who has been baptized in the Holy Spirit retrogresses -- he begins to do sins which, prior to his conversion, he never would have dreamed of doing....

"The Holy Spirit has been quenched in the Pentecostal Assemblies...owing to arrogance and inflated egoism.... Pentecost is no longer Pentecost.... Where the Holy Spirit is free to work, people do not...cheat or lie....

"What do the [Non-Pentecostalistic] Church Members and sinners say about Pentecostal preachers when they discover that they are living in sin, committing adultery, and running off with the wives of others, *etc.*? All they can say is: 'You see, that is Pentecost!' What an advertisement -- for those who profess to serve God!"

Yes, and what an advertisement for the yet-later forthcoming attractions like Jim Bakker and Jimmy Swaggart -- not even to speak of the 'Gay Pentecost-alists' *etc.* Sodom and Gomorrah, here we come!

### **510. Some Ex-Pentecostalists on Pentecostalism and Neo-Pentecostalism**

The Rev. Robert Lindberg, formerly a Missionary in China, once spoke in tongues with "joy and thrill." Later, however, he solemnly stated<sup>1903</sup> that modern glossolalia is not of God, but "has at heart a false mysticism contrary to the Word of God" -- and "is the result of auto-suggestion, self-induced."

Rev. Professor Dr. Robert Strong, sometime Professor of Homiletics at Reformed Theological Seminary in Jackson Mississippi, was previously himself an ecstatic tongues-speaker. Later, in his book *The Modern Tongues Movement*, he wrote:<sup>1904</sup> "There are Pentecostalists who are essentially modalistic" and who thus maintain a heretical "view of the Trinity.... We should take account of the fact that a kind of 'speaking in tongues' has been found in Paganism...and has been observed in many places and times....

"With the death of the last Apostle (First Corinthians 4:9)...., the power to work miracles ceased in the Church (Second Corinthians 12:12). The age of miracles is over.... No one today stops a funeral procession, as Jesus did, and commands the dead to live again! No one today touches a leper -- and instantly makes him whole, as Jesus did. No one today instantly transforms six large jars of water into wine, as Jesus did....

"Now apply this line of biblical reasoning to the subject of 'speaking in tongues'.... When Apostles and apostolic men had been used by God to finish the canon of the New Testament, the need of special revelation was at an end. With the passing of the apostolic age, the gift of tongues ceased.... The gift of tongues is not to be found in the Church of today....

"What are we going to say about those who in our time claim to have the New Testament 'gift of tongues'? After close observation of the phenomenon, I have come to the conclusion that the modern so-called 'gift of tongues' is the product of suggestion....

"Conditioned by the example of a group of 'tongues-speakers' and by their urging to seek the 'blessing' -- one puts himself in an attitude of readiness to 'speak in tongues.' And lo, he begins to ejaculate strange syllables. Sometimes hysteria is at work. Sometimes it is a kind of auto-hypnotism.

"Again, it may be induced by manipulation. Recently, I was told by a young Minister of how a 'Tongues'-Leader sought to bring him into the 'Pentecostal' experience. Tarrying produced no results.

"The Leader told the young man to begin praising God out loud, to say 'Jesus!' over and over again.... Reports come in of 'Pentecostal pump-priming' by the technique of jaw relaxation and then the use of syllables uttered in staccato, or of words like 'holy,' 'hallelujah,' 'glory,' *etc.*....

"Lest I be charged with only exercising an outsider's option and of not having personal knowledge of the modern 'tongues-movement' -- permit me to testify. I have listened to people 'speaking in tongues'....

"As a seventeen-year-old high school graduate, I [myself previously] attended a Pentecostal tent revival in Long Beach, California. My father had physical ailments which he thought could be healed by prayer. Bound together by concern for him, our family attended the meetings, night after night....

"About a week later, I found myself talking in 'tongues'.... It was not very many months before we left the Pentecostal connection, and returned to our lifelong Presbyterianism. The desire to 'talk in tongues' had quickly died away.

"So, then, I was in the movement and able to observe it from the inside. No one can say to me that I am not qualified to comment upon this modern phenomenon. My self-analysis and observation of others, led me long ago to the position that this development is not a reproduction of the undoubted spirit-ual gift and miracle-sign of the first century, but a psychological effect or an attempt at imitation."

Wrote perhaps the most famous living British Baptist (Rev. Erroll Hulse): "At an early stage of my Christian life, I was sustained and strengthened by Pentecostalism..., weak in my grasp of Christian doctrine."<sup>1905</sup> Later, however, "having participated myself, and having seen and heard others in action, I could never agree that these are real languages -- or, in fact, any kind of language which has a proper grammatical construction.... It is hard to accept that the Holy Spirit is the Inspirer of gibberish!"

Similarly, 'Down Under' -- the Ex-Neo-Pentecostalist Australian Presbyterian Rev. Bruce Riding has confessed:<sup>1906</sup> "I began 'speaking in tongues'.... I too began jumping up and down...'dancing in the Spirit'.... I also 'sang in the Spirit' -- or 'sang in tongues'....

"But a few cracks soon began to appear in my dream castle.... I had to re-interpret my 'second-blessing experience' completely, in the light of God's Word....

"So, if anyone talks to me about 'Pentecostals' and 'Charismatics' -- I can say (in the words of the pop song):

"Don't tell me what it's all about;  
'cause I've been there, and I'm glad I'm out;  
out of the chains -- the chains that bind you.  
That is why I'm here -- to remind you!

"It is my prayer that God will free 'Pentecostals' from their errors. May they gain the liberty of the real 'Full Gospel!'"

Also Victor Budgen testified in his book *The Charismatics and the Word of God*:<sup>1907</sup> "I personally have witnessed people renounce tongue-speaking (even after publicly claiming great blessing in that area)... There are many Pentecostals and 'Charismatics' who have rethought the whole issue in terms of Scripture...."

"Declares one former Pentecostal Pastor [George E. Gardiner] 'I have heard hundreds of "messages in tongues" and "interpretations." Not one ever added anything of value to the meeting.'

"Another, renouncing his previous experience, wrote a book *Tongues -- to speak or not to speak*.... Yet another testified: 'My ministry has been more spiritual and fruitful since I left the Pentecostal Church -- and I have no desire to ever return.'

"One of the most moving testimonies in this regard comes from one [Ken Haarhof] who spent over twenty years in the Pentecostal atmosphere of the Apostolic Faith Mission, Full Gospel Church, and Assemblies of God -- attending and assisting in major campaigns by various Leaders. He wrote, 'I laid hands on the sick. I rebuked death. I prophesied. I spoke in tongues. I interpreted. I would say now in all sincerity that I saw and experienced nothing which would lead me to believe that Pentecostalism offers anything along the lines of the New Testament Church's experience.'"

### **511. Roman Catholic Neo-Pentecostals and the Roman Catholic Church**

Against Historic Protestantism, Rome has always insisted on continuously-occurring miracles being one of the signs of the True Church. The famous Pentecostal Ecumenist David DuPlessis (alias 'Mr. Pentecost') -- penetrated the 'World Council of Churches' in 1952. One decade later, DuPlessis "invaded" even the very Vatican itself -- as the only Pentecostal observer at the Second Ecumenical Council in Rome during the nineteen-sixties.<sup>1908</sup>

The results were dramatic. By 1967, an enthusiastic and large-scale Romish involvement in (Neo-)Pentecostalism began at Notre Dame and Duquesne Universities in the United States of America.

As the Romish Neo-Pentecostalist Cliff DeGersigny said in his article *The Catholic Pentecostal Movement*, Roman Catholic Neo-Pentecostals claim that through their 'charismatic experience' -- they "received a renewal of faith, a strengthening of loyalty to the

Church, [and] a greater love for the Mass and the Sacraments.... As the movement spreads, as it is now doing with tremendous speed throughout the world, the aim will be to foster the establishment of charismatic group prayer meetings and assemblies integrated whenever possible with the celebration of the Eucharist" -- thereby meaning the Mass.<sup>1909</sup>

No wonder, then, that on May 7th 1981, in the Vatican Gardens, Pope John Paul II told five hundred participants (from nearly one hundred countries) at the Leadership Conference of the Catholic Charismatic Renewal Movement: 'Long live the Charismatic Renewal!'<sup>1910</sup> Today, millions of Romanists hold their "charismatic prayer meetings."<sup>1911</sup>

As Peter Nichols remarked in his book *The Pope's Divisions*, subtitled *The Roman Catholic Church Today*:<sup>1912</sup> "The charismatic movement -- is distinctly Marian. This movement has grown faster than any within the Post-Conciliar Catholic Church [1965f] and is almost surely the most effective phenomenon at the popular level.... I still would not hesitate to place the charismatics on the road to [our Lady of] Fatima."

## **512. Pseudo-Protestant Pentecostal support for 'charismatic' Marian Romanism**

Kathryn Kuhlman was a very well-known 'Lady-Preacher' and 'Faith-Healer' much praised by (Neo-)Pentecostals. Her alleged healings have been accepted also by many Romanists. She married a divorced 'Travelling Evangelist' -- who was, in turn, later divorced also from Kuhlman. Yet she still went on stressing the need of being "slain in the Spirit"<sup>1913</sup> -- and continued making declarations like: "I rebuke that cancer in the mighty Name of Jesus"; or alternatively "that asthmatic condition" *etc.*<sup>1914</sup>

Kuhlman, an ardent premillennialist, has said that "miracles that will astound the world"<sup>1915</sup> are to precede an allegedly 'imminent rapture.' Very significantly, after checking out her claims to have effected miraculous cures, Dr. William Nolen M.D. discovered<sup>1916</sup> that her claims to have effected cures, evaporated when investigated -- and that many who have come to her for help, have been left in despair.

Even more significantly, Kuhlman has visited the Romish Pontiff in his Vatican. Indeed, after her private audience with Pope Paul VI in 1972, she exclaimed:<sup>1917</sup> "When I met Pope Paul, there was a oneness."

Kuhlman's "oneness" with the Pope was apparently shared also by 'Mr. Pentecost.' For David DuPlessis himself, remarked *Dunamis*,<sup>1918</sup> when asked by Romanists what one's attitude to the Virgin Mary should be -- gave them the truly incredible answer that she should be obeyed.

Methodist charismatics describing this incident even called this advice of DuPlessis a 'word of wisdom' (*cf.* First Corinthians 12:8). We ourselves are convinced that real wisdom would impel one to stop calling DuPlessis 'Mr. Pentecost' -- and instead start to call him 'Mr. Confused' if not even 'Mr. Confuser.' For a much wiser reply to his Catholic Charismatic enquirers -- would have been to have referred them to Luke 8:19-21 or 11:27-28!



Unbelievably, the Pseudo-Protestant DuPlessis has even appealed to his Romish co-pseudoglossalists to stay within the Papal Church. Indeed, the so-called "Full Gospel Businessmen's Fellowship International" has even gone and published testimonies<sup>1919</sup> of tongue-twisted papists -- despise their ongoing adherence to all of Rome's rigmarole.

### **513. Romish and Pseudo-Protestant (Neo-)Pentecostalist Ecumenism**

In Australia, on July 12th 1975, the *Adelaide Advertiser* carried an advertisement for the Pentecostalist 'Renewal Centre of Adelaide' (Assemblies of God), stating that G. Lee Thomas would speak. Thomas had just returned from Rome, where he had attended the Ninth International Conference of the Roman Catholic Charismatic Renewal movement.

Shortly thereafter, an Adelaide 'Assemblies of God' congregation had a Roman Catholic Neo-Pentecostalist testifying at one of its services. When he was subsequently asked how he could remain in the Roman Catholic Church, his reply was: The baptism of the Holy Spirit and my tongues experience gives me a deeper reverence for our Holy Mother Mary and for the Pope.<sup>1920</sup>

In 1977, the Kansas City Conference gathered together for the first time in history the various denominations in general and the various [Romish and Pentecostal and Neo-Pentecostal] 'Charismatics' in particular.<sup>1921</sup> This was a milestone in the development of what we call 'pseudo-charismatic ecumenism.'

By 1979, the well-known British Neo-Pentecostalist Michael Harper was declaring that, as a result of these 'ecumenical charismatic' contacts, "the Virgin Mary has come alive, and I feel I know her now."<sup>1922</sup> Indeed, he added that "the prevailing mood of 'Charismatic Christians' -- both Roman Catholic and Protestant -- is that to take Communion together, and to receive each other at such services, is right in God's sight -- even if it is [as yet still] prohibited by the official Church."<sup>1923</sup>

In 1982, 'Vision Ministries' scheduled a Pan-(Neo-)Pentecostalist blast in Brisbane with speakers from the Roman Catholics, Anglicans, Uniting Church, and even from at least one Evangelical Mission. Before it got started, Harry Westcott wrote of that meeting: "Urgency surrounds the great need for unity in the Body of Christ, at this crucial time in our history.... It is for charismatic believers to demonstrate to the Church, the world and the devil -- that to ignore the unity we already have in Christ, is a grievous sin."

No wonder, then, that the Pentecostalist 'Assemblies of God' covered the above event -- in its own 1982 *Mission Update*. There it reported that, at the opening of its new temple in Sao Paulo Brazil -- both the Roman Catholic Cardinal and the World Council of Churches Secretary Philip Potter (of 'Resurrection Means Insurrection' fame), joined in the celebrations.<sup>1924</sup>

### **514. Ecumenism, (Neo-)Pentecostalism, and the Uniting Church of Australia**

The 'Basis of Union' of the Uniting Church of Australia prepared the way not only for the (now accomplished) unification of Australian Methodists, Congregationalists, and ecumenizing 'Presbyterians.' In addition -- its very first paragraph also states that the Uniting Church would thereafter seek a wider unity yet! This was well pointed out in 1971 by the Rev. G. Lake in his most useful little booklet *Re-form or Renew?*

Wrote Rev. Graham Lake:<sup>1925</sup> "This will involve an approach to the Anglican Communion.... Should this quest for wider unity result in a merger with the Anglicans, what then is the next step? Most people know the answer to that question, without having it spelt out." Of course, "R-O-M-E" spells: **Rome!**

By May 23rd 1982, a Neo-Pentecostalist Liturgy would prove to be one of the chief catalysts in promoting the ongoing destruction of Protestantism and the latter's ultimate merger into and submersion under High-Church Ritualism. That would be achieved by uniting first with Canterbury and then with Rome.

Meantime, the Uniting Church of Australia first borrowed wacky whims from yesterday's vaudeville vagaries and today's television talk-shows. For the Official Programme of the 'Celebration Service for the Third Assembly of the Uniting Church in Australia' (on May 23rd 1982 in the Apollo Stadium in Adelaide) contained the following 'fruitcake':<sup>1926</sup>

"Welcome to the 'Fruit and Gifts Party'! Here is your very own spiritual fitness test! Take your soul for a jog.... The Gifts of the Spirit are: preaching, ...healing, miracles, prophecy, discernment, tongues, interpretation! And you -- you are God's gift to the Body!

"Ask Him to show you which you are! [Viz.:] Apostle, red; Prophet, brown; Evangelist, yellow; Pastor, blue; Teacher, green [LABELS]! This is your special part in the service!

"Stand up and be counted.... You are God's gift to us all! Come in.... Giddy! Come and sing: 'Keep us fresh and juicy!' ... The 'Come In' Action: Handshakes and prayer! PRAISE.... YOOHOO!"

What would a visitor from Mars think of the above? Does it evidence a mighty movement of the Spirit of the Living God -- or suggest a lunatic asylum run by the inmates?!

### **515. Rev. Professor Dr. Richard Gaffin on Romanism and (Neo-)Pentecostalism**

Declared Rev. Professor Dr. Richard Gaffin of Westminster Theological Seminary in Philadelphia:<sup>1927</sup> "The fact that the Biblical boundaries of the Spirit's present revealing work, are denied or questioned by a large number of contemporary [(Neo-)Pentecostalist] Christians -- no more proves them non-existent, than the reigning [Romish] Christianity of his day showed Luther to be wrong. Reference to Luther at this point, is anything but arbitrary.

"Developments at the time of the Reformation, contain a permanent and important lesson -- which also bears on the issues raised by the 'charismatic' movement. The extensive writings

of both Luther and Calvin, taken as a whole -- wage a two-front war. Not only are they directed against Roman Catholicism, but also against the 'left-wing'...." Luther fought against the 'enthusiasts' or the 'heavenly prophets.' Calvin fought against the 'fanatics' or the 'free spirits.'

"This 'left-wing' Anabaptist reaction, quite varied within itself in many respects, nevertheless as a whole was characterized by an emphasis on the Holy Spirit in marked continuity with today's 'charismatic movement.'

"The Reformers asserted themselves...energetically on both these fronts." Why? "They recognized that, along with all the obvious differences between the two, they posed a common threat to the supremacy of the Bible (*Scriptura sola*) -- Rome with its institutionalized, ecclesiastically-authorized body of tradition; the Anabaptists with their spontaneous, 'charismatically'-sanctioned 'revelations' -- each endangering the sole authority and sufficiency of Scripture, and so the true freedom of the Christian man. Confirmation of these observations, would seem to be found in the way contemporary Roman Catholicism has so easily accommodated the 'charismatic movement'....

"There can be no place in the Church for the doctrine of post-conversion Spirit-baptism which all too frequently functions in a way that gravely obscures or even denies the fulness and finality of the salvation in Christ received by all believers through faith, as well as the character of that faith as wrought by God's sovereign grace. And alleged prophecies that involve specific guidance and predictions, dangerously disregard and undermine the sufficiency of Scripture."

#### **516. The 'World Council of Churches' on Pentecostalism and Neo-Pentecostalism**

Especially since 1977 -- the theologically left-wing 'World Council of Churches' has been researching and cultivating (Neo-)Pentecostals all over the world. Indeed, in 1981, the 'World Council of Churches' published Rex Davis's book *Locusts and Wild Honey -- The Charismatic Renewal and the Ecumenical Movement*. Very interesting is the WCC's blurb, which stated:<sup>1928</sup>

"The writer, Canon Rex Davis, is a former staff member of the Australian Council of Churches and the World Council of Churches. He is well-qualified to write on the subject, having had extensive contacts with leading representatives and with the grassroots of the 'Charismatic Movement' in Asia, Africa, North America, Europe, and Latin America.

"He writes sympathetically...about the 'Charismatic Movement' and its influence in the Churches.... Davis's final conclusion is that the 'charismatic renewal' is part of the "Becoming Church" -- with important insights to share and a contribution to make.

"Thus, it must be welcomed by anyone who shares in the excitement of living in the 'Becoming Church.'" And by this "Becoming Church" -- Davis means that fluid entity currently epitomized in the unorthodox body which calls itself the 'World Council of Churches.'

### **517. The 'strange' phenomena of "Gay" (Lesbian and Sodomitic) Pentecostals**

The possibility of 'Gays in Jesus' (?) rather than 'Ex-Gays for Jesus' (!) -- was addressed in an article entitled *Homosexual Church Wants Membership in NCC and WCC*. There, Washington D.C.'s *Religious New Service*<sup>1929</sup> of the World Council of Churches reported on March 9th 1981: "The 'Metropolitan Community Church' -- a denomination which began as a ministry to homosexuals barred from other Churches -- has voted to apply for membership in national and worldwide ecumenical bodies...."

"The 'Universal Fellowship of Metropolitan Community Churches' was founded in 1968 by the Rev. Troy Perry, a formerly-married Pentecostal Minister who lost his church and his family after admitting publically that he was a homosexual. The [homosexuality-friendly and pro-'gay'] denomination he then went and founded believes that Biblical injunctions against homosexuality have been misunderstood historically, and that one can be both a practising homosexual and a Christian at the same time.

"However, the Church has retained aspect of the fundamentalist beliefs of its founder. Most of the Church's 25,520 Members profess to being 'born again' in the commitment to Jesus Christ."

As David Becker observed in a very important June 29th 1981 article:<sup>1930</sup> "'Charismatics' may believe that homosexuality is not necessarily sinful, if they feel God led them to that position. The predominantly-homosexual 'Metropolitan Community Church' is largely 'charismatic'" (Neo-)Pentecostalist.

The November 13th 1981 issue of *Challenge Weekly* (Auckland New Zealand) carried an article entitled *Gay Pentecostals*. There, it was reported that "an openly homosexual Howard University Professor" told "the Annual Convention of the National Organization of Women" (NOW) -- that his Pentecostal Coalition for Human Rights gives "support for Black, Hispanic, Women's and Homosexual Liberations"; and that "humanists, communists and homosexuals had become the new bogeymen for religious conservatives."

Some pentecostalistic homosexuals share the same roof -- if not the same bed -- with a very helpful and haven-providing home-owner. Thus, according to the January 1982 *Australian Beacon*, the "'Metropolitan Community Church' -- serving the 'gay community' with [its very own] male homosexual and female lesbian pastors -- meets in the Uniting Church, Dorcas St., South Melbourne."

### **518. Pentecostalism and spiritistic 'healings' and 'tongues-speakings'**

In 1966, an internationally-famous Evangelist, Rev. Roy Allan Anderson, wrote a book titled *Secrets of the Spirit World*. There, he declared:<sup>1931</sup>

"Dr. Wendell Oswalt states in his recent book *Napaskiah: An Alaskan Eskimo Community* -- that the shamans [alias the witch-doctors] among the Eskimos communicate with the spirit world." They do so, in order to try "to cure or create illness and disease -- or

prophesy the future. Their power results from association with the spirit of a 'deceased shaman'....

"According to a report in *Time* magazine, 'ten million out of the [then] sixty-one million population in Brazil -- indulge in the spiritist cults.' One demonstrator named Mirabello does the most astounding things. Normally this man can converse in two or at most three languages. But when he passes into a state of trance, he can discuss topics intelligently in as many as twenty different languages.

"In exactly twenty minutes, he once produced -- in excellent Czechoslovakian -- nine pages on *The Independence of the Czech*. On another occasion, he wrote twenty-five pages in forty-five minutes in Iranian -- on the subject of *The Instability of the Greek Empire*. On each of these occasions, he was performing under the closest public scrutiny."

Since 1966, the population of Brazil had doubled. The number of spiritists there has trebled -- if not quadrupled, counting also many of the Pentecostals there as spiritists. This, we shall now suggest, is exactly what most of them really are -- whether they realize it or not.

Johannes Greber is one of the leading modern Spiritists and so-called 'Christian Spiritualists.' Wrote Anderson:<sup>1932</sup> "While claiming that spirit[u-al]ism is a 'literal fulfillment of the promise of Christ made on the eve of his earthly death,' Johannes Greber mutilates the statement of our Lord. Here is his purported quotation [of Christ's words]: "'I shall send you spirits of truth from the Father. And they will lead you into all the truth and be with you forever'...(John 16:7,13)....

"Take another example from the same writer. Here, he claims to be quoting First Thessalonians 5:19-22. But see how he distorts the text, making Paul say things he never said. Here is Greber's version:

"Do not make it impossible for God's spirits to communicate with you! Do not disdain the utterances of spirits through mediums -- but test all that they say, and adhere to that which proves to be good!"

These spiritistic misquotations of Scripture -- are truly demonic. They are the twistings of unclean spirits through demon-possessed humans who claim to be speaking the Word of God. However, it needs to be remembered that also some allegedly-Biblical glossolalists are in fact only pseudo-glossolalists -- alias spiritists masquerading in the name of Christianity. Cf. Matthew 7:22f.

Not just some spiritists but also all Pentecostals (whether themselves spiritists or not) misinterpret Holy Scripture. They misinterpret First Corinthians 14:14f -- as if it encouraged incomprehensible prayers and songs.

They also misinterpret the word "has" in First Corinthians 14:26 -- as if it had said "*eche*" (imperatively). Yet in actual fact, it says "*echei*" (indicatively). So the meaning is not, as Pentecostals falsely allege: 'When you come together -- let every one of you have a psalm...[and] a tongue...[and] a revelation!' (as if it required a loose liturgy). No! The

correct meaning rather describes how to rectify loose worship, whenever Christians lapse into such a lack of pre-planned liturgy.

For the verse needs to be translated: "What's this, brethren? When you come together, every one of you [wrongly] has a psalm...[and] a tongue...[and] a revelation." To the contrary, however! "Let all things be done unto edifying!" And in order really to "edify" alias to promote uplift -- edification alias construction needs to proceed according to plan!

Further, (Neo-)Pentecostals misinterpret also First Corinthians 14:29 -- as if it were encouraging every Christian to prophesy, and all other Christians to judge (or to assess) such prophecies. Yet in actual fact, the verse really encourages only the Prophets to prophecy -- and the rest of only the Prophets to judge or to assess such prophecies. "Let the Prophets speak, two or three -- and let the other [Prophets] judge!"

The sad truth is, many spiritists heal and glossolize -- and some Pentecostals are in fact spiritists. Moreover, many spiritists -- disguised as (Neo-)Pentecostals alias so-called 'Charismatics' -- have today invaded even the Mainline Churches.

In other words, they are not really charismatic at all; but only pseudo-charismatics. For they either misuse real God-given gifts in an unbiblical way -- or they feign and misuse what they wrongly claim are gifts of God.

### **519. Spiritism invades the Church under the guise of (Neo-)Pentecostalism**

It was Satan, the paramount evil spirit, who entered the serpent which beguiled Eve -- and who still keeps on transforming himself into some or other deceptively 'good-looking angel' in order to mislead people, even today. Satan's "ministers" (or the misleading emissaries or 'false-apostles' whom he sends out) keep on working deceitfully, and keep on trying to transform themselves into the very emissaries of Christ Himself (if that were possible) -- in their attempts to seduce His Church. Second Corinthians 11:2f & 11:13-15.

It was not surprising that an utterance-muttering woman in Philippi possessed by a 'pythoness' "spirit of divination" frenziedly started "following Paul" for "many days." That 'python spirit' within that woman kept on trying to infiltrate the Church. Acts 16:16f. Today too!

However, exactly what was that 'python spirit'? The Missiologist, Rev. Dr. Geoffrey Parrinder, declared in his book *Witchcrafts*:<sup>1933</sup> "This was said, originally, to mean one who spoke through the power of the oracle of Delphi -- which was [believed to be or to become] embodied in a python" or some other type of snake or even in a 'prophetess' serving at that shrine. Chrysostom pointed out that the false-prophetess at Delphi would be filled "with madness" and go "into a frenzy" and "utter the words of her madness."<sup>1934</sup>

Especially in recent times, however, the historically Anti-christian Western spiritism has suddenly adopted a 'Pro-christian stance' -- under the misleading name of 'Christian Spiritualism.' As Anderson stated:<sup>1935</sup> "Healing meetings for the sick are a popular feature. Gordon Turner of the 'Greater London Healing Campaign' conducts as many as thirty-two spirit[ua]listic campaigns in that one city in a single year.

"These series, which last for a week or even longer, consist of nightly meetings. Each begins with a stirring song service, followed by prayer. At least fifteen 'healers' are usually present," and they sometimes sing "some of the same Christian hymns" which Christians themselves sing. Yet they are not Christians, but Spiritists!

Then again, as Rev. Dr. Leroy Edwin Froom (Professor of Prophetic Interpretation at the Washington Theological Seminary in D.C.) pointed out in his book *Fellow Travelers of Spiritism*,<sup>1936</sup> there is also a self-styled 'Spiritual Frontiers Fellowship.' This so-called Spiritual Frontiers Fellowship was "founded in March 1956 by...Albin Bro (Missionary and Educator), Paul Higgins (Methodist Pastor), and Arthur Ford (ordained clergyman and internationally-known medium)."

It has "Officers and an Executive Council of twenty-four (**more than half of whom are Clergymen**) of the Methodist, Presbyterian, Congregationalist, Episcopalian, Baptist, and other Christian Churches)." However, "it is really a 'front organization' or fringe movement -- for the inculcation of spiritistic principles." Wishing to contact the spirits of the human dead -- whenever its results are not just deceit or pretence, it would actually be contacting the non-human spirits of fallen angels masquerading as the humanly-uncontactable spirits of dead human beings.

Indeed, an 'Associated Church Press' article, released on July 15th 1962, even told of "sittings with Arthur Ford corroborated by two gracious Christian women sensitives." Moreover, it also further declared that the "Church itself was born at Pentecost -- in a rush of wind and flame and Spirit-filled utterances." Pentecostal Spiritism -- here we come!

## **520. The eschatological significance of Spiritism (and Pentecostal Spiritism)**

Shaw Desmond, in his book *Psychic Pitfalls*, has said<sup>1937</sup> that the Christian religion will soon be the "Religion of Psychics.... Religion and Science will not only talk, but will talk together.... The Atomic World will be rid dled with the psychic; steered by the psychic!"

According to Rev. Professor Dr. Froom:<sup>1938</sup> "Among the climactic 'last times' developments in coming events, as foretold in the New Testament, will be the appearance according to Revelation 16:13 of 'unclean spirits.'" For there in Revelation 16:12-13, the Apostle John foresaw how from across the great River Euphrates "the way of the kings of the East might be prepared -- and...three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false-prophet."

Thus, explained Froom,<sup>1939</sup> "occult forces of the East join those of the West." For "both extol Christ: the [Western Spiritists or] 'Spiritualists' regarding Him as an outstanding

'medium'; and the Orient regarding Him "as a great *avatar* [or embodiment], who has periodically appeared in India."

Claims are made of spirits "bombarding the minds of the United Nations delegates.... Spiritism is further advanced toward its goal of **universal** penetration and persuasion, than many of us realize."

Indeed, "the study of prophecy convinces us" -- wrote Anderson in his book *Secrets of the Spirit World*<sup>1940</sup> -- that "before the return of our Lord, the whole religious world will be united.... In bringing this about, Spirit-[ual]ism will play a major part...."

"Scripture says that 'spirits of devils, working miracles,' will 'go forth unto the kings of the earth and of the whole world to gather them.' Revelation 16:14.... In Revelation 18:2, God calls this coming movement 'Babylon the great.'"

In 1969, anthropologist Dr. Felicitas Goodman wrote an article titled *Phonetic Analysis of Glossolalia in Four Cultural Settings*. There, he maintained<sup>1941</sup> that glossolalic tongues-speakers actually go into a trance state.

Very significantly, Spiritist President Robert Macdonald said<sup>1942</sup> at its Seventy-Seventh Annual Meeting of the 'Spiritualistic Convention' in 1964: "One of the new phenomena in the field of religion, is the interest in *glossolalia* which...captured the interest of major Protestant sects...."

"When Modern Spirit[ual]ism came into being in 1848, a great many early mediums experienced this phenomenon. It has continued to some extent in our organization.... No doubt *glossolalia* will be of great assistance -- to the merging groups."

In the light of this amazing statement, we would concur with Anderson's evaluation. "Spirit[ual]ism," he said in his 1966 book *Secrets of the Spirit World*,<sup>1943</sup> "now seems eager to identify itself with this popular manifestation" of "glossolalia in the Church.... Whether speaking in tongues will play a vital role in assisting the merging groups (Revelation 16:12f) as this Spirit-[ual]ist leader [Macdonald] says, time alone will tell."

## **521. From 'Theosophic Spiritism' through 'Harmony' to the 'New Age Movement'**

The roots of that whole complex of modern movements loosely called 'New Age' go back through the mediaeval mysticism of Meister Eckhardt and Jan Ruysbroeck to Early-Egyptian Monasticism and the Pagan-Greek Mystery Religions in the West -- and Hinduism and Buddhism in the East.<sup>1944</sup> The first offshoots from all those roots seem to have germinated from 1875 onward in the theosophy of Annie Besant and the spiritism of Madame Blavatsky -- both of whom spent many years in India absorbing the mystique of both Hinduism and Buddhism.<sup>1945</sup>

The second offshoot seems to have been that which developed under the South African, Johanna Van Warmelo Brandt (1876-1964). According to the Canadian Scholar Irving



Hexham, she was the first person ever to give a systematic exposition of the views of 'New Age'.<sup>1946</sup>

In 1916, Brandt -- the wife of a Dutch Reformed Minister of the Nederduitsch Hervormde Kerk -- believed she saw a vision in which a messenger anointed her with the gift of prophecy. She then claimed to have seen four visions of future events, which she published under the title *The Millennium*. Needless to say, in spite of her church membership, Brandt was no Calvinist!

She then established the 'Order of Harmony' -- to promote peace on earth, regardless of gender or religion. She also developed her grape-cure -- which she added to the seven other 'natural healers' (*viz.* fasting, water-therapy, fresh air, sunbathing, spinal adaptations, fruit-diet, and "the Spirit").

Brandt claimed that the Earth passed through a new sign of the zodiac at a new speed of "vibrations" every two thousand years. She said our planet was then making a transition from Pisces into Aquarius -- and that this latter 'New Age' would be the Era of the Woman.

In 1927, she left her husband and six children for two years -- going to New York, where she established the 'Harmony Center.' After circulating her views through the *New York Evening Graphic* and receiving an honorary doctorate from the American School of Naturopathy, she went back to South Africa, where in 1936 she published her book *The Paraclete -- or Coming World-Mother*.

There, she claimed that an outpouring of the Holy Spirit especially upon women -- would usher in the 'New Age.' Montanus's World-Mother Cybele -- here we come! Montanism's Maximilla (or is it now 'Johanna?') rides again!

Brandt combined Buddhism's male and female *ying* and *yang* -- there is no positive, without the negative. Thus she believed in the Fatherhood of God the Father, in the Motherhood of the Holy Spirit, and in Their only-begotten Son (*viz.* Their eldest Child and the Representative of man's Holy Home). In the 'New Age' now dawning, all people will be peaceful children of God -- regardless of gender or religion. That will be the Age of self-development, self-control, and self-healing. Only then can mankind walk on the Way toward Deity, and demand its rights as sons and daughters of the Almighty.

The growth of the Charismatic Movement within Christianity and the blossoming of Oriental groups like Hare Krishna and Buddhism in the West -- are regarded by New Agers as signs that we are now moving into the peaceful Age of Aquarius. So too are the various practices of astrology, meditation, relaxation exercises and vegetarianism.

In her book *Gods of the New Age*<sup>1947</sup> the Ex-New-Ager convert to Christianity Caryl Matrisciana refuted New Age vegetarianism, from Genesis 1:28 onward. There -- she wrote also against New Age automatic writing, biofeedback experiments, educational methods, fantasy role-playing games (such as Dungeons and Dragons), ouija-boards, seances, Transcendental Meditation, and Yoga.

She also alerted her readers against: New-Ager Shirley MacLaine's book *Out on a Limb*; the New-Age movies *Hair* and *Indiana Jones and the Temple of Doom* and *Star Wars* and *The Empire Strikes Back*. In addition, she also recommended that people read Richard Greiner's book *The Ghandhi Nobody Knows*.

In 1987, Morag Zwartz published her book *The New Age Gospel: Christ or Counterfeit?* There, she warned<sup>1948</sup> also against various very popular New Age techniques such as acupuncture, aura analysis, Bach flower remedies, energy balancing, meditation, personal growth and awareness, polarity therapy, rebirthing, *reiki*, self-actualisation, shamanism, spiritual healing, stress control, *tai chi*, and visualization.

Such phenomena, she added, manifest themselves also in: anthroposophy, aquarianism, biogenic diet, bodywork, chromotherapy, clairvoyance, crystal therapy, deep tissue massage, dream analysis, encounter therapy, holism, homeopathy, hypnosis, *I Ching*, intuitive foot massage, iridology, Jungian psychotherapy, life skills, mind-body-spirit festivals, music therapy, natural vision education, naturopathy, Nirvana meditations, palmistry, positive thinking, psychic surgery, psychodrama, pyramid energy, rainbow therapy, reincarnation, right-brain/left-brain integration, Scientology, Tibetan meditation, wholistic awareness, and Zen Buddhism.

Zwartz warned against the dangers of syncretism. She referred:<sup>1949</sup> to the Pope's 1985 statement to Moslems and Hindus that God is "the Father of us all." She noted the United Church of Australia's Rev. Ted Noffs's Creed (I am a Catholic, but I am also a Protestant; I am a Jew, but I am also a Muslim; I am a Buddhist who happens also to be a Hindu...; I am part of all religions, past present and future, because first and foremost I AM a human being").

Specifically against the New Age Movement, Zwartz also condemned the 1986 Australian Transpersonal Conference and its theme 'Beyond Separation -- Discovering Unity.' She also warned against: the Omega Order; the Anglo/Catholic Institute's course on Anointing and Laying on of Hands; workshops on "Aboriginal spirituality"; the "mystic waffle about transcendence and contemplation" in Rowland Croucher's publication *Grid*; and Melodyland's Pentecostalist Ralph Wilkerson's book *Beyond and Back*.

On the latter, she cited Philip J. Swihart's treatise *The Edge of Death*. He stated<sup>1950</sup> that Wilkerson "majors in sensationalism" and "could serve to encourage naive Christians to experiment." For Swihart rightly concluded that in all out-of-the-body experiences, the beings who (frequently) appear as loved ones "are really demons masquerading as loved ones in order to deceive the person into believing false doctrines and discarding Biblical authority."

Finally, there have also been warnings against New Age 'Peace Poles.' A very good example of such can be found in the following few excerpts from Val Waldeck's article *Peace -- Poles Apart?* Wrote Waldeck<sup>1951</sup> in November 1989:

"Cape Town was the scene of an unusual confrontation last week -- when followers of the New Age Movement came face to face with Christians.... At the heart of the controversy, were two aluminium 'peace poles' -- one planted in St. George's Mall, the other on Table Mountain.

"The 'Table Mountain Celebration Group' claimed their poles were a symbol of peace.... The Christians protested the poles were linked to demon worship -- and objected to their presence in the city.

"The Mayor of Cape Town, Mr. Gordon Olivier, also became embroiled in the religious controversy -- by expressing his wholehearted support for the Celebration Group and the series of prayer and meditation meetings organised by the New Age Movement. Pledging his support for the New Age group's activities, Mr. Olivier expressed sadness at what he saw as Capetonians' religious intolerance."

A circular was put out by the Shekum Foundation concerning the 1989 'Table Mountain Activation Day.' Truly, it makes for very bizarre reading indeed. For it reports:

'On this day, through our dream-visualized meditations and dancing prayer-ceremonies, our thoughts can be instrumental in re-activating the Earth's ancient energy-dance -- in order to recreate the immaculate distribution of energy which once permeated the planet. The major work to be done with regard to the energy-body of Mother Africa [*'Cybele rediviva'*!], is to re-awaken the beautiful creative circle-dance of the global Energy Wheel or Earth *Chakra* [meaning Hindu sex-experience] focussed at Table Mountain. For Table Mountain -- is a major planetary focal point, for the inbeaming energies of Aquarius and New World Consciousness.'

Continued Val Waldeck: "Like the Ancient Babylonians, who attempted to use the Tower of Babel as a physical and material symbol of their unity [Genesis chapter eleven], so New Age teaching -- which is by and large a revival of Ancient-Babylonian religion -- is using the peace pole as its new symbol.... By means of New Age ecumenical peace prayer-services, people are taught to believe that through prayer we can all be one -- irrespective of truth and falsehood, good and evil -- Christian, Occultists, Animists and Satanists.

"The Age of Aquarius has arrived and all division must be done away with. God and man, saint and sinner, Christian and heathen, all will be one harmonious whole -- living in peace. This is what the peace poles symbolise....

"The leaders of the New Age Movement were recently reported to be very annoyed at the resistance experienced from Christians.... Their 13-point Plan for World Peace notes that Christians who resist the plan, will be dealt with. If necessary, they are to be 'exterminated' -- and the world 'purified'.... The peace poles -- and all they represent -- are poles apart from true Christian peace." Thus Waldeck.

## **522. Some Pentecostalist and Neo-Pentecostalist activity is demonic**

It is distressing enough when most tongues-speaking Pentecostals and pseudo-charismatic Neo-Pentecostals do not know what they are uttering -- and thus then have no idea what they are talking about. Yet it is far more distressing still, when some Evangelical Neo-Pentecostals at self-styled 'Charismatic Conventions' sometimes glossolalize together

with Non-Protestant elements -- such as the self-styled 'Catholic Charismatics' or Romish Neo-Pentecostals, and even tongues-speaking polytheistic (if not polygamous) Mormons.

For the latter, the Mormon Pentecostals, worship a plurality of different gods. The former, the Romish Neo-Pentecostals -- though indeed professing to serve the one true Triune God -- even after their glossolaly, still usually continue to observe what the *Westminster Confession of Faith*<sup>1952</sup> calls the "repugnant" and "most abominably injurious sacrifice of the Mass." And that, adds *Westminster*, "is the cause of...gross idolatries."

Such 'Mormon Charismatics' -- after their glossolalizing -- generally continue in their polytheism. And such 'Catholic Charismatics' -- after their glossolalizing -- usually also continue to call the Pope of Rome their 'Holy Father' (whom the *Westminster Confession of Faith*<sup>1953</sup> calls "that antichrist" and "that man of sin" and "son of perdition").

Yet there is something else still more distressing. For this indiscriminate 'ecumenical' glossolalizing of 'Protestants' with Non-Protestants -- paves the way for possible sympathy toward (and ultimate syncretism with?) even such homosexual 'Gay-Church Charismatics' who profess belief in the Trinity, and say that they uphold the Gospel.

One must also wonder how Trinitarian (Neo-)Pentecostals feel about relating to polytheistic (if not polygamous) 'Mormon Charismatics.' Or how do the former feel about relating even to professedly Non-Christian 'Tongues-Speakers' -- such as Islam's whirling dervishes?

The Bible warns us against all those who (whether deliberately or unwittingly) curse Jesus. That includes those who do so: in foreign languages; in unfruitful madness; in unsubjected confusion; or in undisciplined ecstasy -- through Satanic powers and signs and lying wonders; through psychic healings; through horrid blasphemies; through very great and powerful "beastly" pseudo-wonders; or through "frog-like" unclean spirits of demons proceeding out of mouths (which then perform even 'miracles' or rather pseudo-miracles).<sup>1954</sup>

So, the possibility of Satanic influences in (Neo-)Pentecostalism can by no means be discounted. For as Rev. Professor Dr. Anthony Hoekema remarked in his book *What About Tongue-Speaking?*:<sup>1955</sup> "Is it possible that the tongue-speaking we are witnessing today, has been demonically instigated? We certainly cannot rule out this possibility altogether. Satan, as Luther used to say, is 'the ape of God' -- [and especially Satan]...often tries to imitate genuine works of the Spirit."

Indeed, even the Neo-Pentecostalist Michael Harper has admitted:<sup>1956</sup> "The 'charismatic renewal' has had its fill of demon-chasers. In some ways, this has been one of the most harmful areas of the 'Renewal.' There have been scandalous examples, where the so-called 'ministry of deliverance' has actually caused deaths."

### **523. Reports today of demonic 'Ecumenical' (Neo-)Pentecostalism**

The world-famous fiery Spirit-filled Preacher and anti-occult Scholar, Rev. Dr. Kurt Koch, has documented very many modern occurrences of pseudo-glossolaly in his book *The Strife of Tongues*. Wrote Dr. Koch:<sup>1957</sup> "In America, Jesuits, Lutherans, Free Church people, modern Theologians, High-Anglicans, and [polytheistic] Mormons meet together in order to speak in tongues. They are convinced that this is true Ecumenicalism in action....

"I heard of a similar group in London. What a 'wonderful' time we live in today! All schisms, all denominational barriers, age-long divisions -- have been overcome by the new 'gift of tongues'....

"A girl who was greatly distressed, came to me for counselling. She is a student at a Bible College. One of the [female] Teachers there, is a follower of the 'New Tongues Movement.' This Teacher speaks in tongues, and has dragged a number of students into the same experience.

"On top of this, the woman has lesbian tendencies -- and commits sexual offences with some of the girl-students. The girl in question had also been seduced by her....

"The Tongues Movement is an epidemic which rages over disturbed humanity. An indication of this, is that Heathens and Christians, 'possessed' people and tribal dancers, witch-doctors and spiritists -- can all speak in tongues.

"The Tongues Movement is the expression of a delirious condition, through which a breaking-in of demonic powers manifests itself (First Timothy 4:1)." For "the Spirit speaketh expressly, that in the latter times some shall depart from the faith -- giving heed to seducing spirits and doctrines of devils." In other words, when manifesting itself in circles which claim to be Christian -- it is a mark of apostasy.

In Rev. Dr. Koch's book *Satan's Devices*,<sup>1958</sup> he even gives examples of evil spirits which sometimes enter into (Neo-)Pentecostals while they are supposedly being 'slain in the Spirit.' Those demons then impersonate the voices -- of "Jesus" and "the Holy Spirit."

In his book *The Strife of Tongues*, Koch the fiery Lutheran Evangelist-Theologian draws attention to the liturgical cacophony of much within Pentecostalism and Neo-Pentecostalism. Observes Dr. Koch:<sup>1959</sup>

"It is a mistake to think of the 'Tongues Movement' as a world-wide revival" of Christianity. "In all classical revivals, the people broke down under a conviction of their sins. True revivals are movements of repentance, where people find their way to Christ....

"The 'Tongues Movement' is all for making proselytes. Those who are already Christ's -- must be won over to the 'tongues wonder.'"

"Added to this, there is no concern for the **conversion** of the sinner -- but just that he should speak in 'new tongues'.... The new 'Tongues Movement' whips up the emotions. Rhythmical hymns are sung, hands are clapped, and in Southern countries they even jump on the chairs or roll on the ground -- until they have lost all self-control....

"In this state, the people are open to any uncontrollable experience.... The 'Tongues Movement' is an ecstatic movement -- comparable with spiritistic trance, as well as hypnosis." See too Isaiah 8:18-20 and Revelation 16:13f. It is **diametrically opposed** to "self-control" or "engkrateia" alias "temperance" as the true "fruit of the Spirit" of the Lord. Galatians 5:22f.

#### **524. The scourges unleashed in 1993f by the Hyperpentecostal Howard-Browne**

The Arminian so-called 'revivals' in Kentucky's Cane Ridge of yesteryear -- were sometimes characterized by people barking like dogs and laughing like hyenas. But the radicalization of those phenomena into the modern Toronto 'Blessing' had to await the advent of the South African Pentecostalist, Rodney Howard-Browne.

Born in 1961, Howard-Browne was Assistant Pastor in the vast Johannesburg congregation of the pentecostalistic Rhema Church. Then, in 1987 he emigrated to the U.S.A.<sup>1960</sup>

Howard-Browne was produced by the 'Faith Movement' associated with Kenneth Hagin and Kenneth Copeland. These men are closer to the New Age Movement than they are to Biblical Christianity -- and are heretical as regards the Trinity, Christology, and the character of Faith. See the Pentecostalist D.R. McConnell's book *A Different Gospel*.<sup>1961</sup>

The February 1993 issue of Kenneth Copeland's newspaper *Believer's Voice of Victory*, with which Howard-Browne was associated, reported:<sup>1962</sup> "A humourous chuckle soon overcame Bro[ther] Copeland. As he laughed and laughed, trying to regain composure, waves of joy and laughter washed over him and the congregation. Lasting half an hour, the spirit of laughter ministered deeply to the people -- who had then come there from forty-three nations" to attend that particular meeting.

Then, in March 1993, "South African Evangelist Rodney Howard-Browne came to Carpenter's Home Church in Lakeland (Florida)... He imparted the anointing -- for other believers to be able to spread the joy of the Holy Spirit. Soon after, Ken and Nancy Curtis became the first missionaries sent out from the church -- to take the Holy Spirit's joy around the world." Thus the advertisement on the cover of Ken and Nancy Curtis's video, titled: *The Laugh Heard 'Round the World*.<sup>1963</sup>

As David W. Cloud pointed out in his article *Laughing Revivals*:<sup>1964</sup> "The Curtises claim this laughter is the joy of the Holy Spirit. The video depicts people being 'slain with the Spirit' -- and falling on the floor, where they writhe in uncontrollable laughter. When many of those, so overcome, attempt to speak -- they are unable to do so.

"The people line up, and the Curtises move down the lines and touch them on the foreheads or throw their arms at them and shout, 'Receive the Spirit, Receive the Spirit, Receive the Spirit!'.... When the people have fallen to the floor, the Curtises move among them and touch many of them on their bellies. The common response, is an increase in the laughter."

In May 1993, Howard-Browne held meetings in Assemblies of God associated with Carpenter's Home Church in Florida's Lakeland. Reported the magazine *Charisma*:<sup>1965</sup> "Most people...laughed uncontrollably while the South African preacher told stories about modern-day miracles.... It wasn't long before a few folks were rolling in the aisles -- literally.... Most of them, when asked to testify, bowed over in laughter and couldn't say a word.... A Hispanic pastor...began laughing so hard, he fell on the floor. He was still lying there, when the morning session ended at 2.30 p.m.....

"More than a thousand people formed a line on the church's expansive circular lobby -- so that Howard-Browne could touch them, and impart a dose of Pentecostal joy. Few were left standing, after the evangelist passed by.

"Thousands more people arrived for an evening service -- nearly filling the main floor of the 10,000-seat facility.... The audience laughed so loud during Howard-Browne's sermon, that he finally put down his Bible and joined in the fun."

In August 1993, *Charisma* published an article with the title *Tearing down Strongholds through Praise*. This was condensed from the book *Possessing the Gates of the Enemy* -- by Cindy Jacobs. There, she wrote:<sup>1966</sup> "The weapon of laughter is extremely powerful, and even necessary as an intercessory manifestation."

In November 1993, Mona Johnian and her husband Paul -- who together co-pastored a New England 'charismatic church' in Massachusetts -- attended a revival meeting, in Georgia's Jekyll Island, led by Howard-Browne. There they claimed to have "seen healings, deliverances, salvation, baptisms in the Holy Spirit, and evangelism" -- but did not then "embrace 'the experience' when they first saw pastors laughing uncontrollably."<sup>1967</sup>

However, things changed for the Johnians when Mona's previous pastor Bill Ligon "responded to Howard-Browne's message.... When the evangelist laid his hands on Ligon, the pastor 'fell on the stage' -- as if overcome by the Holy Spirit's power....

"I thought, there's something to this -- the Spirit had to be in control,' Mona reflected.... She decided to embrace it too. 'I knew that if this was of God and I didn't enter in, our church would dry up.'"

So now, her church in Massachusetts took off: "In cold New England...it isn't typical to find a church where worshippers break out in raucous laughter during Sunday Services. But that's exactly what's been happening -- at the Christian Teaching and Worship Center (in the Boston suburb of Woburn)...since last November" -- Johnian later declared.

### **525. Howard-Browne's production of the curse of the 'Toronto Blessing'**

Also in 1993, Howard-Browne gave an 'anointing' to a Canadian Pastor of John Wimber's Vineyard Fellowship. Then, early in 1994 -- that Pastor's Toronto Airport Church experienced laughter, weepings, and even roarings like those of lions.

Thus was the so-called 'Toronto Blessing' born. Its rise and spread is documented sympathetically in Dave Roberts's *The Toronto Blessing*; in Guy Chevreau's *Catch the Fire*; in Patrick Dixon's *Signs of Revival*; and in Mike Fearon's *A Breath of Fresh Air*. It is approached critically in D.W. Cloud's *Laughing Revivals* -- and in Erroll Hulse's *'Toronto' Again!*<sup>1968</sup>

Howard-Browne's main books *Flowing in the Holy Ghost* and *The Touch of God* are vintage Pentecostalism. In the latter, he wrote:<sup>1969</sup>

"When I went to pray for a dear brother..., he stood up and hugged me. Then he told me that he had died several years ago, and had left his body for a time and was caught up into glory. He said he knew what was happening [right there and then with Howard-Browne], was real; because he had witnessed that same presence of the Holy Ghost -- the glory of God -- when he [previously] crossed over to the other side." Wow! **wow!! wow!!!**

In the Summer of 1994, the British Restorationistic Pentecostalist Bryn Jones endorsed the 'Toronto Blessing.' Declared Jones:<sup>1970</sup> "Young and old, men and women, leaders and people alike -- are getting drunk. Thousands across the churches -- are laughing, crying, praying, praising, being healed, falling asleep, going into trances, and seeing visions of God.

"People are experiencing fire in their hands, their stomachs and on their lips -- some with such intensity that they cry [out] to God, to stop. These things are happening in congregations worldwide. It is refreshing. It is festive. The cry is 'Drink, drink, drink!': and everyone is getting drunk."

Mick Brown, a secular non-evangelical journalist of *The Daily Telegraph* in England, described how he himself was 'slain in the Spirit' at Toronto. In the *Saturday Telegraph Magazine* for 3rd December 1994, he headlined his article: *Unzipper Heaven, Lord!* He subtitled it: *Ha-Ha, Ho-Ho, Hee-Hee!*

Journalist Mick Brown described the music, the prevalent uncontrollable laughter, the barkings, the sobbings -- and the prostrations. Subsequently, he told *Evangelicals Now* in February 1995 that he had then acquired a feeling of euphoria which lasted about three days -- but that his agnosticism about evangelical views of the Bible, had still not changed at all.

## **526. James's and Davies's and Cloud's critiques of the 'Toronto Blessing'**

Rev. Bill James remarked that Howard-Browne whips up the audience into a frenzy, just as techniques of mass psychology were used in Germany [*viz.* by the Nazis, before and during the Second World War]. Leading British psychiatrist Gaius Davies agreed, and added:<sup>1971</sup>

"At pop concerts [today] -- it is routine for the crowd to be deliberately whipped into a state of physical, emotional and sexual frenzy. Excesses can follow such events, and surely some of the [Howard-]Browne meetings must be in danger of leading to such scandal....



"The leaders are wicked men to abuse power in this way.... But Wimber, John White and Wayne Grudem present the 'acceptable'[?!] face of the 'Toronto Blessing' -- and attempt a reasoned defence.... It is to be regretted Inter-Varsity Fellowship published Grudem's *Systematic Theology*. Vineyard will take that as IVP's imprimatur or *nihil obstat* to their theology and methods."

David W. Cloud, in his 1994 article *Laughing Revivals*,<sup>1972</sup> rightly observed that "the opening scene in [K. & N. Curtis's video] *The Laugh Heard 'Round the World* shows Pastor Karl Strader of Carpenter's Home Church laughing uncontrollably. He tries to speak, but is unable to do so. Finally, he falls limply into the arms of 'the catchers' who are standing behind him.

"Contrast this with the instructions given by the Apostle Paul pertaining to the ministry of spiritual gifts: 'And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace -- as in all churches of the saints.' First Corinthians 14:32-33.... **For a person to be rendered unconscious -- or to lose control of his tongue, or of his limbs -- is evidence of the ministration of foreign [alias alien] spirits, not of the Holy Spirit....**

"Paul instructed, 'Let all things be done decently and in order.' First Corinthians 14:40. This is exactly what the laughing revivals are not! Most of the video on the laughing meetings, depicted women lying on the floor. Often they had items of clothing thrown over the lower portions of their bodies -- because they were **not** decent.

"The Holy Spirit has instructed women to be modest and chaste at all times [First Timothy 2:9-11 and First Peter 3:1-4]. He would never do something to women, to render them indecent. Further, for men to move around in this type of scene and touch the bellies of these women -- is not decent....

"Where in the Scriptures do we see anything like a laughing revival? Where do we see the prophets of old rolling around in fits of laughter? Where do we see Jesus Christ 'ministering laughter' to the multitudes? Where do we see the Apostles tossing the Holy Spirit upon people, and touching the bellies of their church members -- to encourage more 'holy' giggles? ... The fruit of the charismatic laughter, is not truth -- but doctrinal error.

"The spirit of the charismatic laughing revival, is utterly unconcerned about doctrinal error. He [that unholy spirit] pours himself upon Catholics and Modernists alike, without imparting to them a love for the truth and a repentance toward apostasy" -- so that they then turn away from the latter.

### **527. Howard-Browne and his 'Toronto Blessing' hit Australia in May 1995**

Howard-Browne hit Australia in May 1995. The previous month, the Morwell Assembly of God *Church Bulletin* reported<sup>1973</sup> that a man and his dog fell down on the footpath under the power of God -- when walking past Northside Assembly of God. Indeed -- "outside are the dogs." Revelation 22:15!

On May 21st 1995, Melbourne's *Herald-Sun* reported<sup>1974</sup> that Sir William Keys had been treated for cancer at the hands of a Buddhist healer in Red China. That was the very same day the Richmond Assembly of God sponsored Howard-Browne at their Sunday morning service.

Also other Assemblies of God as well as other Pentecostals promoted his Toronto Blessing.<sup>1975</sup> Howard-Browne then addressed more than three thousand people in the Melbourne Entertainment Centre [how very appropriately!], on the Monday afternoon of May 22<sup>nd</sup> -- and...seven thousand the next night -- when pandemonium broke loose.

The Presbyterian Scholar Rev. Dr. Rowland Ward was there -- but only to observe. He reported that Howard-Browne teaches a literal transference of an anointing, similar to the magical and pseudo-miraculous ex opere operato theory of Mediaeval Romanism. He added: "While stressing God does the work, it is [still] inevitable that 'gifted' individuals become key factors and attain a certain 'guru' status."<sup>1976</sup>

Ward also noted:<sup>1977</sup> "Revival is not worked up by man... When it comes, through the sovereign move of the Spirit, it is evidenced by prostration of the spirit in true repentance -- not be people lying on the floor smiling; running about on all fours like dogs; or laughing uncontrollably."

### **528. James H. Hite's very searching critique of the 'Toronto Blessing'**

This is in agreement with the observations of James Hite in his article *Holy Laughter*. There, Hite stated:<sup>1978</sup> "There is a phenomenon gaining popularity...known as 'Holy Laughter.' According to the reports, the speaker and the congregation literally roll on the floor in fits of laughter....

"It is interesting that there is not one recorded instance in Holy Scripture where Jesus Christ or the Apostles ever laughed.... We seriously question if a worship service with a circus atmosphere brings glory to God, or has His blessing upon it.

"Clown ministries, magic shows and other such entertainment have no place in the House of God. Church services that have a carnival mentality -- take away from the high views we should have of the holiness of God."

In this way, especially Pentecostalism "has lost a deep respect for the worship of God. Many worship services have been changed into games, contests, prizes and other such frivolous actions....

"True joy in the Lord includes a sorrow for our sins, a sadness for the lost, and agony over false teachings and false-prophets [*pseudoprophētas*]. Our tears of joy should be mingled with tears of sorrow. Our rejoicing should be mingled with sadness. Our praise should be mingled with agony."

## **529. 1996 Fair Dinkum Pentecostalism sees the light on the 'Toronto Blessing'**

Some excerpts from the 1996 Issue 40 of Australia's *Fair Dinkum* -- a Pentecostalist magazine -- are directed against the ongoing occurrence of 'miracles' in general. They are directed in particular -- against the many leaders in the Assemblies of God who have endorsed the so-called 'Toronto Blessing.'

The following excerpts from the above issue of *Fair Dinkum* are very sobering indeed. Remarkably, the critique itself is written by a worried Pentecostalist. Truly, this is very definitely no laughing matter!

Declared the Editor of *Fair Dinkum* in his good article *Toronto -- My Response*:<sup>1979</sup> "Some accept the Toronto Blessing. One reader testifies to receiving a blessing from the experience. Nevertheless, I believe that on the whole it is unscriptural....

"A Pentecostal for sixteen years, I have served in many roles and ministry positions. I don't speak from the perspective of one who is traditionally opposed to supposed phenomena of 'the Spirit.' I've attended Rodney Howard-Browne's Brisbane meetings for a week, and have heard numerous of his tapes and several videos.

"I have read widely on the subject. I have collected piles of material which details its dangers -- and also the traumatic experiences suffered by those exposed to this manifestation. I've also read a useful and comprehensive study of 'Slaying in the Spirit' and other 'Toronto' practices....

"Even if rat poison only contains 5% actual poison, it is lethal...and needs to be clearly labelled. It's the same with this Movement. The error in it makes the whole package dangerous....

"Sandy Miller of Holy Trinity Brompton and Bishop David Pytches, who promote the Vineyard Laughing Revival in the UK, are the same figures who promoted the Vineyard's Kansas City Phenomenon five [or six] years ago, when John Wimber...gave false-prophetic promises of the greatest revival in Britain's history -- for October, 1990. In the five years since -- we have had more mosques built in England than churches.

"In New Zealand it is the same Ian Bilby, promoting Toronto, who falsely predicted an earthquake under the influence of Gerald Coates four years ago. In Australia it is Phil Pringle - who falsely predicted on television that Jesus would return in 1988....

"Deuteronomy eighteen and Jeremiah twenty-eight make it clear that we are to avoid those who make false-prophetic predictions in the Name of the Lord. The disastrous track-record of such men, is undeniable.

"God says that to continue to follow such men -- is a form of rebellion sure to bring His judgment. Jeremiah 5:30-31....

"Paul and Moses warned, when the unsaved see this kind of excess -- they say we are mad. First Corinthians 14:23; Exodus 32:25. This is exactly what happens, when they see such chaotic meetings.

"As Scripture warns, this kind of behaviour prevents revival. It does not bring it. It resembles more the priests of Baal ranting and raving in open lunacy, louder and louder, because they are unable to make the fire fall.

"Acts two tells us that, on the Day of Pentecost, people heard the mighty deeds of God in verse 11; they did not hear slurred speech as if from intoxicated men. Peter's preaching was intelligent, coherent and convicting. It was not a human being imitating a monkey or drunken babbling."

### **530. 1996 Fair Dinkum denies "this" 'Toronto Blessing' is "that" of Acts 2:16**

*Fair Dinkum's* next article is titled *Is This That?* and subtitled *Toronto and the 'Faith Movement' Examined by the Bible*. There, the Editor of *Fair Dinkum* went on to show that the Pentecostalism of Kenneth Copeland and Benny Hinn and John Wimber and Oral Roberts and Kenneth Hagin and Rodney Howard-Browne is definitely not the "this is that" of Acts 2:16 *cf.* Joel 2:28-32!

"**Is this that?**" -- asked the Editor.<sup>1980</sup> "Toronto's 'New Wave' is closely linked with the 'Faith Movement'.... Is it Biblical? Involuntary, emotional frenzies. Chaos and confusion. Loss of consciousness. Obvious, but unrestrained, demonic manifestations. Chanting-like *mantras* -- of Transcendental Meditation! The Word of God laughed at. Uncontrollable hysteria. The appearance of insanity. Weird writhing, staggering, and shaking. Disruptive, unnatural laughter. Frivolity, showmanship, irreverence....

"**False Teachings.** Here's just a sample.... 'You don't have a God living in you -- you are one! Every Christian is a god.... You have all the capabilities of God' (Copeland).

"Hinn teaches that Christians confessing that they are 'a sinner saved by grace' -- only insult God with such 'garbage.' He calls Job 'carnal' -- and 'bad.' Compare this with Job 1:8 & 2:3!

"The Pope is...a born-again evangelical. If you read any of his texts concerning salvation, you'd know he is preaching the gospel as clear as anybody is preaching it in the world today' (Wimber).

"Oral Roberts claims he had a seven-hour conversation with a 900-foot Jesus Who told him to build the City of Faith Medical Center. This 'Jesus' made false promises, in exchange for money. There would be cures for cancer and other diseases: if Oral's 'prayer partners' would each contribute \$240!

"Simple, sincere people (who still believe him today) sent more than the \$150 million [needed] to complete the 20-storey complex. There was no miracle -- no cure for cancer or

anything else 'Jesus' promised. The hospital went bankrupt in spite of additional millions of dollars given by gullible Christians in response to further false promises. Either Oral Roberts lied, or he was lied to by a deceiving spirit...

"The believer is as much an incarnation -- as was Jesus of Nazareth' (Hagin).... 'Don't try and judge what is happening here, just drink! ... Now, just close your eyes! Don't pray!' (Howard-Browne).

**"Beware of Confusion!** 'God is not the author of confusion.... Let all things be done decently and in order.' First Corinthians 14:33,40.

**"Beware of extra-Biblical revelation!** Revelations additional to the Bible are not valid. Deuteronomy 4:2 & Revelation 22:18-19. We need no ongoing revelation. The Word of God is a completed revelation. Second Peter 1:19. We dare not add to it. Proverbs 30:5-6.

**"Beware of Deception!** 'Take heed.... Many will come and will deceive many.' Matthew 24:4-5 & Second Timothy 3:13.

**"Beware of Doctrinal Deception and Compromise!** Ephesians 4:14 & First John 2:36. 'In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.' First Timothy 4:1 and Jude 3.

"Tongues-speaking Catholics have not repented of their false religion. Second Corinthians 6:14-18 & Revelation 18:4. It is unscriptural to have unity with false cults (Amos 3:3) -- and unity based on worship, not doctrine. Acts 2:42 & Galatians 1:9....

**"Beware of False Prophets!** Matthew 24:11,24; Second Peter 2:1-3; Matthew 7:15-16; Jeremiah 5:30-31; 6:13; Deuteronomy 13:1-5; Acts 8:20. God's Prophets had to be 100% accurate at all times -- or they were sentenced to death. Deuteronomy 18:15-22 & 19:22 and Jeremiah 23:25-26. The test of a True Prophet, is 100% accuracy. People who [today] boast of titles such as 'Prophet' or 'Apostle' -- don't meet Bible standards of these ministries.

**"Beware of False Visions, and New Revelations!** Genesis 37:5-7; Matthew 1:20 & 2:12 *cf.* Jeremiah 14:14; Ephesians 5:17; Philippians 1:9-11; Second Corinthians 5:7. We need, as believers, to submit to God's will and Word (First John 5:14-15 & James 4:15) -- instead of resorting to occultic, 'New Age' visualisation methods....

**"'Slaying in the Spirit' is not Biblical.** It has absolutely no foundation in the Bible.<sup>1981</sup> Only **God's enemies** fell backwards. John 18:6 & Isaiah 28:13. True believers in the Bible, fell forward -- without trances or hysterical laughter. Genesis 17:1-3; Joshua 5:13-15; Ezekiel 1:28; 43:1-5; 44:4; Matthew 17:5-6; Revelation 1:17; 7:11; 11:16-17.

**"Loss of the power of speech, is not of God.** Second Timothy 4:2-5; Romans 10:14. [There is a] **need to apply your mind.** First Peter 1:13; Second Corinthians 10:5.

"We are not to make our minds empty or blank. God want a thinking, reasoning, rational people. Isaiah 1:18.

"The Holy Spirit accompanies an intelligent reception of the truth. John 4:24. The true Gospel informs the mind, and demands a decision of the will. Joshua 24:15. The conscious, intelligent mind is involved in all worship and spiritual experience -- not turned off...

**"Mindless hysterical laughter is not in order for God's people.** The only reference to God sending 'laughter' -- is in His judgment on the Babylonians. Jeremiah 51:38-39.

"There are only forty references to laughter in the Bible -- just six times in the New Testament. Twenty-two references speak of scornful laughter. *E.g.*: Nehemiah 2:19; Psalm 59:8; Proverbs 1:26. Of the eighteen remaining references, seven refer to Sarah's laughter of unbelief.

"Bildad falsely advises Job that if he were in right standing with God, he would be prosperous and full of laughter. Job 8:21. Psalm 126:2 talks of the rejoicing of God's people that the captivity of Zion was over -- including [the captivity of] singing; [but] not a spiritually-drunk state! Proverbs 29:9 and Ecclesiastes 7:6 talk of a fool's laughter. Solomon says, 'laughter is mad.' Ecclesiastes 2:3....

"The three New Testament Scriptures warn against laughter. Luke 6:21; 6:25; James 4:9. There is simply no Biblical precedent for so-called 'holy laughter.' Wesley describes 'a spirit of laughter' as demonic (Jer. 51:37f).

### **531. 1996 Fair Dinkum exposes the 'Bible Healing' of the 'Faith Movement'**

*Fair Dinkum's* next article titled *Bible Healing* is subtitled *The 'Faith Movement's False Teachings about Healing*. Here, *Fair Dinkum* explained:<sup>1982</sup> "The 'Faith Movement's' false teachings about healing have caused confusion and error. What does the Bible teach?

**"God does heal.** Healing is referred to over seventy times in the New Testament, essentially as a testimony to the ministry of Christ and His Apostles. Bible-believers firmly and positively believe that the Lord Jesus in His sovereign and gracious power is able to heal, and does indeed heal the sick, in answer to simple believing prayer" -- according to His holy will.

"God certainly is capable of healing today, if He pleases. God can heal through human means of doctors and medication. *E.g.*: Isaiah 1:6; 38:21; Jeremiah 8:22; 30:13; Ezekiel 27:17; 30:21; 34:4; Matthew 9:12. Or He can heal when these means are incapable. Medicines do good. Proverbs 17:22; Second Kings 20:7; Ezekiel 34:4; Jeremiah 8:22; Luke 10:34-37; James 5:14-15. Paul's constant companion, Luke -- is known as 'the beloved physician.' Colossians 4:14.

"It is right for Christians to pray for God's aid in times of physical illness. But it is wrong to demand that God heal in a specific case; or to assume that sickness is due to sin; or a lack of faith. Christ did not always require faith on the part of the sufferer. Matthew 9:22; Mark 7:35; Luke 22:51. Nor did He confine His ministry to believers. Matthew 4:4 & 8:16. In only one case out of every four, was personal faith present.

**"Godly men suffer sickness and disease.** God frequently allows very fine Christians to suffer ill health. [St.] Paul tells believers we await the future 'redemption of our body.' Romans 8:17-23 & Revelation 21:4. Job, a great man of faith, was covered with painful sores from the soles of his feet to the top of his head. Job 2:7. The Apostle Paul had a 'bodily illness.' Galatians 4:13. Elisha suffered and died a sick man. Second Kings 13:14 *cf.* 2:9. Strength of character can come through human pain and suffering. Job 42:1-17; Romans 5:3-5; James 1:25; First Peter 1:6-8.

**"Characteristics of Bible healings.** Of the forty-two occasions of New Testament healings, thirty-two are by the Lord Jesus Christ, nine through the Apostles, and one occasion reports the ministry of the seventy. In each and every occasion, total healing is effected; totally, and instantly.

**"All who came to the Lord Jesus, were healed.** Luke 4:40 & 9:11. Everyone was healed of every infirmity of every kind. Matthew 4:23-24. No one missed out. All who came to the Apostles, were healed. Acts 19:11-12.

**"Faith was not a requirement, for being healed.** The Lord Jesus healed people who had faith, as well as some who did not. Matthew 8:1,14; 9:32; 12:10; Luke 22:50-51. It was not just those who had faith. Sometimes those healed, were not even present. John 4:46-54 & Matthew 8:5-13. The Lord Jesus healed the maniac of Gadara, in spite of his protests. Mark 5:7-8....

"There are many occasions of miraculous healing, without any faith at all on the part of anyone. Fully one third of all Bible miracles recorded, make no reference to faith at all on the part of the one who was to be relieved or healed. 'Faith Teachers' tell people that if they were more spiritual; if they had more faith; if they [those who were sick] believed like they [the 'Faith Healers'] believed -- they would be well!" However: "It is not Scriptural to blame a lack of healing -- on the lack of faith in the one afflicted.

**"The Lord Jesus healed instantly and immediately.** Matthew 8:13-15. No time was needed for natural healing processes. Christ's healings were successful (Matthew 12:15) -- even on incurable diseases (Matthew 8:3). Scriptural healing is immediate. Mark 5:29; Matthew 8:14-15; Acts 3:7.

"The healings were also permanent -- not temporary. Luke 7:15. Bible healings always lasted, with no recurrence [of the sickness]. Today, people are told [by the 'Faith Movement'] that they are healed, but that the symptoms have not yet gone. This is nonsense....

**"Need of discernment.** The devil can heal. Revelation 13:3,4,12-15. Bible healing always glorified God by confirming either His nature or His Word. Hebrews 2:3-4. Jesus did not want His miracles publicised. Luke 8:56; Matthew 9:30; 12:16; Mark 7:36; 8:26. There were no theatrics or publicity. The Lord Jesus did not want His miracles to detract from His mission -- to seek and save that which was lost.

**"Is healing in the atonement?** In Matthew 8:16-17, Christ sympathetically bore in His spirit the infirmities and pains of those He healed during His lifetime. He entered into the

sufferings and sorrows of those He healed. Mark 5:30; Hebrews 4:15; Isaiah 63:9. The healing mentioned in Isaiah 53:6 was fulfilled during Christ's healing ministry, not at the cross -- because of His compassion on those who came to Him, not because He died for their sicknesses....

"All the Apostles unite in declaring that Christ atoned for sins on the cross -- not that He atoned for sicknesses. Romans 3:25; 5:6-11; Second Corinthians 5:18-21; First Peter 2:24. If healing is in the atonement, then all sickness is of the devil. It would be a sign of backsliding -- but this is not true in the case of Job. Even the very best saints of God die. If healing is in the atonement, why do Christians die?

**"Is it always God's will to heal?** We know that as He wills, God heals. Not always does He choose to. It is not always God's will to heal -- or to heal immediately. Second Corinthians 12:7-10 & Second Timothy 4:20. The sincere desire of every Christian should be, 'Not my will but Thine be done!'

"God can and does heal when it is His sovereign will to do so. The purpose of Paul's sickness was to keep him humble. Second Corinthians 12:7-10. Could God have healed Paul? Yes, certainly. God could have healed him instantaneously. Why didn't God heal Paul? It was not His will.

"God's perfect will for the individual believer may be good health, or it may be moderate or even extreme suffering. Note the physical infirmities of such saints of God as Job (Job 1:2); Timothy (First Timothy 5:23); and Epaphroditus, who was sick nigh unto death (Philippians 2:25f). In none of these is illness ascribed to sin or lack of faith....

**"Is all sickness of the devil?** Job's sickness and calamities were not punishments of sin, but rather tests of his faithfulness. Job shares of his love for God, and his faithful reliance on Him. Job 13:15. God spoke in favour of His servant Job, and against those who wrongly said his sickness and calamities were punishments for sin. The 'Faith-Healing Movement' commonly ascribes all sickness to sin or Satan.

**"Blessings from sickness.** We believe that God answers prayer for the sick. This is why we pray and ask God to heal the sick. James 5:14. Sickness does not, however, brand one as unfaithful or disobedient. Adversities, disappointments, troubles, disadvantages, and hardships -- can really be great blessings in disguise. Sometimes God teaches us through our suffering. We are exhorted to 'glory in tribulations' -- and the Apostle Paul praises 'the God of all comfort, Who comforteth us in all our tribulations.' Second Corinthians 1:3-4.

"Paul discusses the bondage of the body to the principle of decay in Second Corinthians 4:7 to 5:9. Our outward man, our body, is continually wasting away -- whilst our inward man, our spirit, is constantly being refreshed and renewed. Paul clearly says that he had a bodily illness. Galatians 4:13-14. Paul, the model Christian, gloried in his infirmities. Second Corinthians 11:30 & 12:9-10. It means sickness or disease, as used in Matthew 8:17.



"If sickness is contrary to the will of God -- then Paul gloried in being out of the will of God, and it was the grace of God which taught him how to do it [Second Corinthians 12:10]. We have faith in God, no matter what He may choose to do or allow to happen.

"Job said: 'Though He slay me, yet will I trust Him.' Job 13:15. God permitted Satan to afflict Job with disease -- not because of his sin, but because of his integrity! Job 1:6-21 & 2:1f. Job learned to know God better than ever before, as a result of his sickness.

**"Confessing healing when you are sick?** Many 'Charismatics' teach others to 'start seeing yourself healed.' This 'healing by imagination' -- is occultic and 'New Age'!

"Did the Lord Jesus or the disciples say: 'First of all, imagine that you are healed!' -- or 'See yourself in your imagination as being healed!?' No! Those who came to the Lord, threw themselves upon His grace and mercy, and He healed them instantly" -- according to His holy will. "They were not told to 'Just believe (pretend?) something has happened!' This sounds -- like 'lying signs and wonders!' Second Thessalonians 2:8-11.

**"Recognise Divine Sovereignty.** God exercises His sovereignty in healing His creatures. There were cases which God did not choose to heal. Philippians 2:25-30 & First Timothy 5:23. Believers do not have the right to perfect health. God refused to heal Paul. Second Corinthians 12:7-10.

"Did Paul have a lack of faith? Of course not! When God doesn't heal, accept it as His will. Second Corinthians 12:8. God may allow infirmities to remain with us, [so] that we might trust His grace and strength. Paul was a man rich in faith, yet his life was riddled with sufferings of every kind. Second Corinthians 11:23-30."

To all of the above remarks made by the depentecostalizing Editor of *Fair Dinkum*, we have but one thing to say. It is this. 'Thou art not far from the Reformed Faith, alias the consistent understanding of the Kingdom of God!'

### **532. 1996 Fair Dinkum exposes the 'Spiritual Gifts' of the 'Faith Movement'**

*Fair Dinkum's* final article is titled *Spiritual Gifts*. Here, its Editor explained:<sup>1983</sup> "Believers must not be ignorant of spiritual manifestations. Much that is claimed today to be 'gifts of the Spirit' -- are not!

**"The signs of an Apostle.** Mark sixteen details the signs that were to follow and authenticate the ministry of the eleven. Their healing ministry had 100% recovery -- all the time!

"Certain 'signs' particularly belong to the Apostles. Second Corinthians 12:12; Acts 5:12f ; 19:11; 2:43; Romans 15:19 [*cf.* 1:1 & 15:18f]. God endorsed and authenticated the apostolic gospel message initially with 'signs and wonders.' Hebrews 2:3-4. Mighty signs attested their unique authority and place in God's program. Matthew 19:28 & Revelation 21:4 [*cf.* 21:14]. We do not see men of equal authority to Peter and Paul alive today.

**"Foundational gifts for the Infant Church.** Apostles and Prophets are the foundation-gifts of the Church. Ephesians 2:20. They laid the foundations of the Church. That which is perfect is come (the Scriptures); and therefore that which is in part, is done away. First Corinthians 13:8-10. They belonged to the 'infant' days of the Church -- the childhood days of Christianity. First Corinthians 13:11....

**"Getting it into perspective.** Tongues were not a common occurrence. They are rare and unusual, even in apostolic times (only three incidents) -- and are mentioned in only three New Testament Books. The last historical mention of tongues is in First Corinthians, written in [probably no later than] 59 A.D. It is a witness to the unbelieving Jews of Corinth (*cf.* Acts eighteen). Early-Church writers never mention tongues.

**"Tongues are for a sign.** Five of the gifts of First Corinthians twelve, are not named in any other Epistle -- [*viz.*]...faith, healings, tongues, interpretation of tongues [*etc.*]. They are a 'sign' (First Corinthians 14:22) to Israel, especially of God's displeasure and hastening wrath [First Thessalonians 2:14-16]. They have largely fulfilled their purpose. First Corinthians 13:8-11....

"All believers have the Holy Spirit. Romans 8:9 & First Corinthians 6:19-20. But few believers spoke in tongues. The Scriptures do not state that speaking in tongues is the evidence of the baptism in the Holy Spirit. Paul teaches that tongues are not for everyone. First Corinthians 12:10-12; 12:28-30; 14:23.

**"Paul said...the gift of tongues 'will cease.'** First Corinthians 13:8. We now have 'that which is perfect' or complete -- the full Word of God.

"There is no Scriptural record of signs and wonders such as healings, but rather a revelation of the lack of them -- after Acts 28:28 when Israel as a nation was set aside. Philippians 2:27; First Timothy 5:23; Second Timothy 4:20.

**"Corinthian confusion.** This Corinthian church was a scene of disorder, disunity and excesses. Paul gives specific instructions to correct the inappropriate practice of tongues at the church of Corinth. It was not spiritual but carnal -- full of false doctrine and wrong behaviour. First Corinthians is a corrective letter, rebuking thirteen errors such as tongues -- not recommending tongues....

**"Tongues is not a prayer-language.** Prayer and praise must be 'with understanding also.' First Corinthians 14:15-17. 'Praying in the Spirit' is not in a language that you do not understand. We are to pray intelligent prayer, not continual repetition of non-words.

"It is my endeavour to preach 'Christ and Him crucified' -- and to put away childish things. I urge readers of this article to join me in declaring that 'Jesus Christ is the Lord' -- and to win the lost."

To the above, we ourselves can only say: Amen, *Fair Dinkum!* Your fine article *Spiritual Gifts* should have been subtitled: *My journey from Pentecostalism toward Presbyterianism!*

### **533. Concluding Presbyterian Postscript on pseudo-miracles and Pentecostalism**

Naturally, we ourselves would never suggest that most (often sincere) Pentecostalists and Neo-Charismatics of today are even vaguely aware that their views have been derived immediately from Irvingism -- and, by way of Anabaptism alias Neo-Montanism -- more remotely from the pagan worship of Baal and Astarte. Yet some modern Pentecostalists, such as John Thomas Nichol, are very much aware of this.<sup>1984</sup>

Consistent Presbyterians strongly believe in the full ministry of God the Spirit as the Final Person of the Divine Trinity -- and as the Great Lifegiver to the Christian Church. Matthew 28:19 *cf.* First Corinthians 2:4-16. Consequently, they very strongly desire to see the depentecostalization of misguided Pentecostalists and Neo-Charismatics -- and their embracing of Puritan Presbyterianism, in order to become Consistent Christians.

Consistent Christians thank God for His Spirit's once-and-for-all descent into His New Testament Church on Pentecost Sunday (Acts two) -- and for His indwelling power ever since. John 14:12-26 *cf.* 16:13-15. They would therefore always wish to heed the apostolic injunction to keep on being filled with the Spirit, by keeping on subjecting themselves under God to one another -- in the Church, in marriage, in the family, in business, and in the whole of their lives. Ephesians 5:18 to 6:18*f.*

Indeed, Consistent Christians would constantly keep on pleading to God -- asking Him to keep on giving them ever more of the fruit of the Spirit in all that they do. That is a plea for more and more: love, joy, peace, patience, gentleness, goodness, faithfulness, lawabidingness, and temperance alias self-control. For precisely that is what it means -- to keep on walking in the Spirit. Galatians 5:22*f.*

While certainly accepting that certain Pentecostalists are indeed true and sometimes even dedicated believers, Consistent Christians must also insist that Pentecostalists are misguided -- at least as far as their Pentecostalism is concerned. For Consistent Christians would fully agree with the statement of Pentecostalist John Thomas Nichol in his standard work *Pentecostalism*,<sup>1985</sup> that 'Pentecostalism' is epitomized by 'Montanus' -- and that it is also quite irreconcilable with many of the teachings of the Presbyterian Church as professed in the *Westminster Confession of Faith* 1:1<sup>f</sup> and 1:6<sup>m</sup> & 21:1<sup>b</sup> & 21:3<sup>m</sup>.

Thus, chapter one of the *Confession* declares as regards God's revelation that He has been pleased to "commit the same wholly unto writing, which maketh the Holy Scripture to be most necessary." Consequently, all "former ways of God's revealing His will" -- as through miraculous tongues-speakings and other wonders -- have "now ceased. Hebrews 1:1-2." To Scripture, "nothing at any time is to be added -- whether by new revelations of the Spirit or traditions of men. Second Timothy 3:15-17; Galatians 1:8-9; Second Thessalonians 2:2."

This also means, as said in chapter twenty-one, that "the true God...may not be worshipped according to the imaginations and devices of men; or the suggestions of Satan; or any other way not prescribed in the Holy Scripture. Deuteronomy 12:32; Matthew 15:9;

Colossians 2:23." Thus, "prayer...is...required..., if vocal, in a known tongue. First Corinthians 14:14." Pseudo-miraculous gobble-de-gook is therefore prohibited.

Yet Presbyterians must never over-react to the dynamic of Pentecostalism -- and retreat into a Neo-Lutheran soteriological reduction of their experience and their theology. This happens in 'justification-alone-ism.' Such is an objectivistic and Neo-Barthian staurocentrism -- quite contrary to the *Westminster Confession* 16:3<sup>m</sup> *et seq.* & 18:3<sup>l</sup> *et seq.* & 19:5-7<sup>w</sup> *et seq.*

For chapter sixteen states of Christians that "besides the graces they have already received, there is required an actual influence [or ongoing in-flow-ing] of the same Holy Spirit -- to work in them to will and to do of His good pleasure.... They ought to be diligent in stirring up the grace of God that is in them. Philippians 2:12<sup>f</sup> & 4:13; Hebrews 6:11<sup>f</sup>; Second Peter 1:3-11; Isaiah 64:7; and Second Timothy 1:6."

Chapter eighteen of the *Westminster Confession* declares that "it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance -- so far is it from inclining men to looseness! Second Peter 1:10; Romans 5:1-5; 6:1-2; 8:1,12; 14:17; 15:13; Ephesians 1:3-4; Psalm 4:6<sup>f</sup> & 119:32; Titus 2:11<sup>f</sup>; Second Corinthians 7:1; First John 1:6<sup>f</sup> & 3:2<sup>f</sup>."

Finally, chapter nineteen declares: "The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof.... Neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.... Neither are the forementioned uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it -- the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the Law requireth to be done! Romans 3:31; 13:8-10; Ephesians 6:2; First John 2:3<sup>f</sup>; Matthew 5:17<sup>f</sup>; James 2:10<sup>f</sup>; Galatians 3:21; Ezekiel 36:27; Hebrews 8:10; Jeremiah 31:33."

May Christians then reject the pseudo-miracles of Pentecostalism! But may they also reject the joyless objectivism of staurocentrism -- and the undisciplined heresy of antinomianism! In one word -- may Christians be true Calvinists, alias Consistent Christians!

#### **534. Summary: deceptive pseudo-miracles will continue till the end of history**

In this long chapter we have seen that 'lying-wonders' or pseudo-miracles -- whether supernatural or whether simply deceptions -- started right before the fall of man. Having produced the latter, the devil and his agents (such as his demons and those humans possessed by them) -- stirred up the Ancient Pagans (also unto repetitious babblings), and even deceived some of God's own Ancient Covenant People from time to time.

Christ condemned all syncretized burblings pretended as prayers, as well as all pseudo-miracles done even in His Name -- and also warned against false-prophets and anti-christs and

their lying-wonders. The New Testament and the Early Fathers warned against the sorcery of Simon and Elymas and the Pythoness -- and particularly against the pseudo-prophets in Corinth. Yet, realistically, the Bible: records such ongoing occurrences even in apostolic times; predicts their continuance thereafter too; and describes their identifying marks.

Paganism and its pseudo-miracles infiltrated even the apostolic but especially the post-apostolic Church. It is seen in Docetism, Gnosticism, Ebionism, the Elkesaites, Marcion, and many others. It is warned against in Early-Christian writings such as the *Didachē*, Clement of Rome, the *Epistle of Barnabas*, Ignatius, *Shepherd of Hermas*, Justin, Theophilus, and Athenagoras.

The above writings warned especially against the false-prophecies and the false-worship of Proto-Montanists -- with their pseudo-prophetic '*Charis*' and their pseudo-glossolalic gibberish '*Iu-Iu-Pheu-Pheu*.' We then saw that the Montanism of Montanus and his 'madwomen' Maximilla and Priscilla was rooted in Baal-worship (First Kings 18:26-29 & Matthew 6:7 & Revelation 2:20).

This was then transferred to Montanism's citadel of Phrygia -- in the cult of the Earth-goddess Cybele. Thus: Keil & Delitzsch, John Gray, Sir James Frazer, G.B.A. Gerdener, Wilhelm Bousset, E.W. Hengstenberg, Philip Schaff, Francis Nigel Lee, and many others. Indeed, Schaff even traced pseudo-glossolalic Montanism down to Neo-Montanistic Irvingism alias Proto-Pentecostalism.

The Montanists were rabid 'tongues-speaking' pseudo-prophets, visionary premillennialists, and neo-revelationists. They were firmly opposed by Church Fathers such as Zoticus, Tatian, Rhodo, Melito, Irenaeus, Caius, Tertullian I, Tertullian III (after Tertullian II's temporary lapse into Semi-Montanism), Miltiades the Anti-Montanist, Apolinarius, Apollonius, Aelius Publius Julius, Serapion, Clement Alexandrinus, Hippolytus, Asterius Urbanus, Minucius Felix, Commodian, Origen, Cyprian, Arnobius, Lactantius, Eusebius, Athanasius, Cyril, Didymus, Gregory Nazianzen, Basil the Great, Hilary, Jerome, Chrysostom, Epiphanius, Augustine of Hippo-Regius, Socrates, Vincent, Sozomen, Theodoret, Gennadius, and Gregory the Great.

The rise of neo-magic and its syncretism with Christianity in the Early-Mediaeval Church -- is seen in the apocryphal *Acts of Peter and Andrew*. It is mentioned by both Martin Luther and John Calvin, and well-described in the writings of the Puritan Dr. Isaac Taylor. It is also detailed in works by modern ecclesiastical writers such as Dr. Conyers Middleton; Archbishop Dr. Richard Trench; and Professors Philip Schaff, Benjamin B. Warfield, Robert Rainy, and Samuel Angus.

The Early-Mediaeval and Mid-Mediaeval papalized Church saw the rise of pseudo-miraculous extreme unction, the 'magical' mass, images, crucifixes, the ordeal, scapulars, shrines, the worship of dead saints and their so-called ongoing 'miracles' -- and relics. Particularly blasphemous, is the wicked and very idolatrous pseudo-miracle of transubstantiation.

'Miracles' were attributed (nearly always posthumously) also to living 'saints' such as Bernard of Clairvaux, Hildegard of Disibodenberg, Elizabeth of Schönau, Francis of Assisi, Thomas á Becket, Francis Xavier and Ignatius de Loyola. There was also a rise in demonology, Mariolatry, false-prophets, the Papal Antichrist's 'lying-wonders' and -- later -- of Anabaptist dreams and visions and sometimes even pseudo-glossolaly. All of these mediaeval pseudo-miracles were opposed by John Wycliffe, John Huss, Desiderius Erasmus, Martin Luther, and John Calvin.

The Romish Counter-Reformation re-supported such pseudo-miracles -- in Cardinal Sadoleto's *Letter to the Senate and People of Geneva*, in the *Sorbonne Articles* of Paris University's Roman Catholic Faculty of Theology, and also in the various documents produced by the Romish Council of Trent. However, especially Calvin gave comprehensive warnings against all of the above categories of pseudo-miracles in general; and the mass, relics and pseudo-glossolaly in particular.

Also the Lutheran but especially the Calvinistic wing of the Reformation emphasized the finality of revelation at the completion of the inscripturation of the Holy Bible. So: John Calvin, Theodore Beza, John Knox, Guido De Brés, Zacharias Ursinus, Caspar Olevianus, Henry Bullinger, Jerome Zanchius, Francis Junius, Gisbert Voetius, and John Wollebius. This zenithed in the *Westminster Standards* -- which condemn all ongoing pseudomiracles such as continuing prophesyings, demands for healings, ecstatic pseudo-glossolaly, and the Mass.

Genuinely-supernatural ongoing pseudo-miracles were attributed to Satan and his agents by: John Owen, John Bunyan, John Flavel and Jonathan Edwards. Examples of such are seen in the pseudo-miracles of the Shaking Quakers, Mary Campbell & James MacDonald of Port Glasgow, the Tractarian Movement of Anglo-Catholicism, the early Mormons and Adventists, and especially the Irvingite Catholic Apostolic Church.

The pseudo-miracles of the latter were stoutly opposed. Major opponents included: Thomas Carlyle; Ex-Irvingite Robert Baxter; Presbyterian Rev. Professor Dr. J.A. Alexander; the great Baptist Charles Haddon Spurgeon.

Anglo-Catholics and Romanists claimed a fresh recurrence of 'miracles' at places like Lourdes. Yet such 'pious frauds' were strongly opposed by faithful Protestants like Charles Hodge, Robert Dabney, A.A. Hodge, A.H. Strong, J.A. McCulloch, H.J. Lawlor, Abraham Kuyper Sr., and especially Benjamin B. Warfield. Milder opposition was offered later also by J.H. Bavinck, V. Hepp, and G.C. Berkouwer.

Notwithstanding all of this, Neo-Montanistic Irvingism revived in 1906 as Classic Pentecostalism -- under people like W.J. Seymour, Charles Parham, Agnes Ozman, Frank Bartleman, T.B. Barratt, Aimee Semple McPherson, G.H. Lang, Oral Roberts, and many others. Its pseudo-miraculous phenomena began to enter the Mainline Churches especially during and since the nineteen-sixties as 'The Charismatic Movement' (*sic*). There, it has been vigorously promoted by the Full Gospel Businessmen's Fellowship International -- and by men like David DuPlessis, Michael Harper, Thomas Smail, and David Watson *etc.*

Since then, Neo-Pentecostalism had been accommodated by John Stott and Jim Packer -- and strenuously pushed, within Romanism, by Papists like Kilian McDonnell, Kevin Ranaghan and Cardinal Suenens (with the approval of Paul VI and John-Paul II). It has increasingly been used as an ecumenizing catalyst, to try and syncretize not only Evangelicalism and Modernism but sometimes even Mormonism and other forms of Anti-Trinitarianism -- with Romanism!

As pointed out by Francis Pieper, Robert Reymond, Douglas Judisch, Dick Gaffin and Victor Budgen -- (Neo-)Pentecostalism is a threat not only to Protestantism but even to the Gospel itself. Yet quite apart from its misguided ecumenism, it rests on a total misunderstanding of the Bible itself -- also as regards the *charismata*, fullness of the Spirit, miracles, languages, angelic communications, groanings which cannot be uttered, praying and singing in the Spirit, and the pre-eminence of the mind above the emotions in Christianity. Its disdain of rationality and theology is exceeded only by its increasing love of dancing, swooning, and being slain and healed 'in the Spirit' (*sic*).

Such phenomena are often psychologically induced -- thus Bergsma, Vivier, Hitt, Pettison, and Motley. They are accompanied by a total misunderstanding of the nature of faith, and often even of the Trinity. Therefore (Neo-)Pentecostalism has been condemned by all other brands of what calls itself Christianity -- whether Lutheran, Dispensationalist, Adventist, Fundamentalist, or Presbyterian, *etc.*

Significantly, many Pentecostals themselves have condemned Pentecostalism. Increasing numbers of critical Ex-Pentecostals include Robert Lindberg, Dr. Robert Strong, Erroll Hulse, Bruce Riding, George E. Gardiner, and Ken Haarhof.

Yet sadly, Neo-Pentecostalism continues to expand. It is doing so especially in Romish circles -- and some Non-Romish Pentecostals like Kathleen Kuhlman and David DuPlessis have defended the ongoing adherence of Romish Pentecostals even to Classic Romish practices like Mariolatry and the Mass.

The World(ly) Council of Churches has accommodated Pentecostalism, and so too have many socialistic and sodomitic and lesbian lobbies. Anderson and Fromm have shown its affinity with spiritism. Indeed, its compatibilities even with the 'New Age Movement' is apparent from the statements of Johanna Brandt and Kurt Koch and even Rodney Howard-Browne *etc.*

The recent 'Toronto Blessing' (*sic!*) -- endorsed by the Assemblies of God and many other Pentecostals and whitewashed even by the Baptist Wayne Grudem -- seems to be a logical outcome of such pseudo-miraculous behaviour. Howard-Browne is clearly connected both to Wimber's Vineyard and Copeland's 'Faith Movement.' Toronto has rightly been criticized by Bill James and Gaius Davies and David Cloud and James Hite -- but nowhere more than by the rapidly depentecostalizing Pentecostal magazine *Fair Dinkum*.

The fact is, Pentecostals like Kenneth Hagin and Benny Hinn would be clowns -- if only they weren't trying to be so serious. However, when Hinn (while on international television) lays his hands on a big table piled up more than a foot high with prayer-request

letters for healing -- all viewers with the slightest remnant of common sense clearly see where this movement is from (and also where it is not from).

For this is surely not the wisdom that comes from above. Indeed, its next move will doubtless be to entrench the 'Electronic Church' in E-Mail -- and even on the Internet. But its ability to contact the Holy Ghost, as distinct from unholy spirits, shall remain very suspect.

In closing, then, we must agree with the Pentecostal leader John Thomas Nichol that Pentecostalism is Neo-Montanism and updated Irvingism -- totally irreconcilable with Presbyterianism (alias Consistent Christianity). More importantly, Pentecostalism is pseudo-miraculous, and in that respect has nothing in common with any of the true miracles mentioned in the Holy Bible.



**PART VII: SUMMARY OF DR. LEE'S MIRACLES -- WHAT AND WHEN AND WHY?**

**535. What are true miracles -- according to the infallible Word of God?**

Holy Scripture clearly distinguishes miracles from non-miracles. Exodus 3:2f & 4:2-9f; Judges 2:7-10 & 6:13-21; and John 2:11 *cf.* 10:41.

Yet the Bible does not provide us with an actual definition of miracles. Even the very words used to describe them -- *mōfēth, pālā<sup>ḥ</sup>, g<sup>e</sup>būrāh, 'aliy'āh, <sup>></sup>ōth, ma'aṣēh, ergon, sēmeion, dunamis, thauma, teras (etc.)* -- are also at least sometimes used in the Bible to describe clearly non-miraculous events. See: Genesis 4:15; 20:9; Exodus 32:18; Deuteronomy 22:14,17; 28:46,59; Matthew 8:10,27; Luke 1:52; Second Thessalonians 3:17.

Nevertheless, some things mentioned in the Bible are clearly miraculous. They are: spectacular; clearly to be interpreted as powerfully promoting the advance of God's Kingdom; and not explicable in terms of natural laws. Other things mentioned in Scripture and ordinarily occurring in daily life, are not miraculous -- and usually quite explicable in terms of the laws of nature.

God Himself is truly 'wonderful.' Isaiah 9:6 & 28:29. He alone has performed miracles (Psalms 72:18 & 136:4) -- even when He did so through the actions of men or angels (Deuteronomy 34:10f & Hebrew 2:4).

Satan and his demons and certain evil men have sometimes indeed performed humanly-inexplicable supernatural deeds -- and also very many deceptions and delusions. They still do -- and shall. Matthew 7:15-22; 24:5-26; Revelation 13:11-14; 16:13-14; 19:20. But such events are pseudo-miracles -- and NOT at all true miracles. Deuteronomy 13:1-3 & Second Thessalonians 2:3-9. Indeed, even non-miraculous natural events sometimes "amaze" us. *Cf.* Job 37:5,16.

At creation and during formation week, the eternally-wonderful God increasingly brought His remarkable laws into being and/or into operation -- to govern the future behaviour of His various creatures, as He made them. See: Psalms 119:89-91 & 148:4-6. Since then, He has preserved and governed His many different creatures by His various kinds of divine providence -- whether ordinary, special, or very special. *Cf.* Hebrews 1:3 & Matthew 10:29-31 & Exodus 8:19.

After God's completion of the cosmos (Genesis 2:1-3) and man's subsequent fall into sin (Genesis 3:6-19) -- the Lord has from time to time occasionally performed those 'new deeds' called mir-acles (alias such wonderful events as cause man to ad-mir-e God's acts of redemption). These mir-acles or ad-mir-able events have freed elect man and to some extent nature too from the stain and/or influence of sin and from Satan's lying-wonders or pseudo-miracles. They have moved elect mankind and nature onward, and toward their eschatological

goal: through the saving and restorative and consummatory work of Jesus Christ. Exodus 8:16f & 24:10; Numbers 16:30; John 2:11 & 11:25-47; Acts 2:22-24 & 3:6-9 & 4:2-16.

For mir-acles are a certain kind of God's very special providence, which powerfully and quite inexplicably yet ad-mir-ably exhibit to man the advance of Christ's Kingdom. They are immediate and rare physical events inscrutable to yet undeniable by their human witnesses. Furthermore, they authenticate the divine commission of important religious leaders.

Augustine was the first Theologian to seek to define miracles. To him, rightly, they centred in Christ and His incarnation/resurrection/ascension. They were not against nature as such -- but only against sin and sin-stained nature as sinful man knows it.

In the Middle Ages, however, the Romanist Thomas Aquinas improperly denied God's full presence in His Own laws of nature. Aquinas said that "a mir-acle is something out[side] of the order of nature" and against nature -- regardless as to those so-called miracles' relationship to Christ's Kingdom.

The Protestant Reformers maintained, with the Holy Bible, that the time of miracles had long since past. The remarkable ongoing occurrences that many Romanists claimed were 'miracles' -- were really false-wonders alias pseudo-miracles. Hence, the 'miracles' the papacy alleged were still occurring in circles under its control -- were and are either fraudulent or devilish (Luther). Calvin agreed -- adding that true miracles had disappeared with the demise of the apostolic age.

The great Dutch Theologian Gisbert Voetius usefully defined miracles as: "immediate works of God; above the whole of nature; evident to the senses; rare; and for the confirmation of the truth in Christ." A little later, the great British Puritan John Owen said no past event could be knowable as a divine miracle unless recorded as such in the infallible Christian Scriptures (from Genesis to Revelation).

The American Presbyterians Charles Hodge, A.A. Hodge, William Shedd and Gresham Machen -- offered comprehensive definitions of miracles. They limited them respectively only to the humanly-inexplicable and only to the Christ-centred events at the origin of redemptive revelation).

So too did the famous Swiss Reformed Theologian Frederic Louis Godet and the Dutch Reformed Theologians Abraham Kuyper Jr., William Geesink, Herman Bavinck Sr. & Valentine Hepp. They all emphasized the very strongly Christ-centred focus of true miracles.

To Kuyper, miracles were not interventions into God's "very good" natural order (Genesis 1:31). Instead, they were God's extraordinary and direct ways of advancing Christ's Kingdom in a sinful world -- harmoniously and eschatologically. Pseudo-miracles, on the other hand -- are merely rhapsodic, faddish and misdirected natural phenomena or human deceptions.

To Geesink, only God Triune performed immediate and transcendent miracles (although sometimes through angels or men). Satan alone performs mediate and immanent pseudo-miracles (although sometimes through demons or demoniacs).

To Bavinck, the normal natural order is to be distinguished from the very extraordinary deeds of God. Regeneration is not miraculous -- because it is neither physical nor rare nor revelatory. Christ is the Absolute Miracle of recreation. Miracles are thus reparative and consummative deeds of God which point forward to the wonderful world of glory at the end of all history.

Hepp, in turn, rightly limited miracles to the realm of **re**-creation. Yet he stressed their objective character as still being 'miraculous' -- even if not at the time of their occurrence being admired or observed by human beings.

Honig defined miracles not Romishly but Protestantly, *viz.* not as deeds against nature but as revelations of previously-undisclosed redemptive powers. Berkhof presented the standard Reformed doctrine on the nature and possibility and purpose of miracles.

Berkouwer maintained that miracles, even when executed through secondary causes, are not at all 'unnatural' events. They are much rather: astonishing divine deeds against sin. And Buswell not only defined miracles -- but also distinguished humanly-inexplicable pseudo-miracles from mysterious exotic occurrences.

F.J.M. Potgieter -- the author of Calvinistic books even against magical and various other occult supernatural exotic phenomena -- regarded miracles as belonging to a higher supernatural 'created order' to which we do not in this present earthly life ourselves belong (*cf.* Second Kings 6:17). Yet he also regarded pseudo-miracles as un-natural and indeed anti-natural -- because in accordance with sin.

In the light of all the above Reformed definitions, the present writer -- Francis Nigel Lee -- would offer his own view of miracles. It is as follows.

"Mir-acles are supernatural yet objectively-verifiable divine and rare external events revealed to and ad-mir-ed by man. Unexplicable according to the laws of physics, and clearly distinguishable from diabolical acts of sorcery and from other amazing events -- they powerfully and spectacularly promote the rapid expansion of the Kingdom of God in Christ."

So though miracles ceased occurring at the termination of the inscripturation of the Wonderful Bible -- non-revelatory and therefore non-miraculous amazing phenomena still continue to happen. Examples are the various non-miraculous healings -- whether immediate; or very rapid; or natural; or super-natural; whether divine, or satanic; and whether mediately and slowly (through medicine and/or surgery *etc.*).

Indeed, many amazing things are neither miraculous nor pseudo-miraculous. *Cf.* Job 37:3-22*f* and especially verses 5 & 16 with Psalm 107:8-38*f* and especially verses 29-31. Neither are non-rare and not-transformative sacraments -- "miracles." Matthew 26:27*f* &

First Peter 3:21. Yet, some things are, or rather were, miraculous -- and others not (John 2:11 & 10:41).

### **536. Miracles terminated at the inscripturation of the Bible (till Christ's return)**

It is questionable whether any true "miracles" (as distinct from wonder-ful pre-redemptive works of God such as at creation and during formation week) occurred before the time of Moses. But even if they did, it is virtually certain that no human beings performed any.

The many Mosaic miracles -- performed by God through the human being Moses -- were unprecedented and unique. Exodus 4:3f & 7:20f and Deuteronomy 34:10f. But they ceased altogether -- soon after the time of Moses' successor Joshua. Judges 2:7f *cf.* 6:13f.

Only about three centuries later, did miracles recur -- in the perilous times of Elijah and Elisha. First Kings chapter thirteen to Second Kings chapter twenty. Then they ceased again, until the exile. Daniel chapters three to six. Thereafter, they finally ceased for more than five centuries -- till the advent of the Messiah.

With the coming of Jesus, there occurred the greatest cluster of miracles the world had ever seen -- or ever would see (prior to His final coming at the very end of world history). Greater miracles than even the great Mosaic age had witnessed -- now surrounded Jesus' conception, birth, baptism, public ministry, transfiguration, death, resurrection, miraculous re-appearances, ascension, heavenly session, and the outpouring of His Spirit.

While still on Earth, Jesus had exorcised several demons, cleansed a few lepers, given sight to some of the blind, healed many of the sick from various diseases, controlled storms and waves and fish in the sea, once miraculously cursed a fig-tree, twice multiplied a few loaves of bread in order to feed thousands of people, and thrice raised people from the dead, *etc.* Yet there were also very many sick whom Jesus declined to heal. Matthew 13:58; Mark 6:5; Luke 4:25-27. Indeed, He raised but three from the dead; multiplied bread for the hungry but twice; and turned water into wine but once: according to the infallible and all-sufficient record. He performed miracles not lavishly, but economically. Each time, He always had a specific teaching purpose in view -- according to the sovereign will of His Heavenly Father.

After Jesus' heavenly session and His outpouring of His Holy Spirit which produced several miraculous happenings (Acts chapter two), He went on performing other miracles through the agency of His Spirit-filled earthly Apostles and some of their converts. Mark 16:17-20; Acts 6:8 & 8:6f; Second Corinthians 12:12; Hebrews 2:3-4 *etc.* Indeed, they were also instrumental in either personally experiencing or personally promoting miraculous tongues-speaking on several occasions. Acts 2:4f & 8:14-18 & 10:44-47 & 19:1-6.

But once again, as previously with Christ Himself, so now also with the Apostles. The latter did not miraculously heal every sick person (or even most sick people) they met. At times, even their clothes and their shadows would heal people (Acts 5:15f & 19:10f). Yet Paul did not miraculously heal the gravely-ill Epaphroditus (Philippians 2:25-27). Moreover,

he simply told the repeatedly-indisposed Timothy to use a little wine medicinally. First Timothy 5:23. Indeed, according to Second Timothy 4:20 -- Paul once left his valued helper Trophimus behind at Miletum, when the latter was sick.

At least after about 56 A.D. (Romans 12:6f & Ephesians 4:8f & First Peter 4:8f), there seems to have been a significant reduction in the occurrence of miracles. Finally, after fulfilling their witness-purpose, they disappeared altogether -- upon the completion of the Apostolic Scriptures. First Corinthians 4:6-9 & 13:8-10; Hebrews 1:1-3 & 2:3-4; Second Peter 1:16-21; and Revelation 10:9-11 & 22:18-19.

Miracles occurred only in clusters -- which clusters all ended or terminated after their occurrences. Even if one assumes that not just wonders (as is obvious) but specifically 'miracles' (invisible to and unad-mir-ed by man before he was created) indeed occurred at God's mighty exnihilation of the universe and during His subsequent formation week **before** the fall of man -- it is significant to note that God then at the end of that week "ended His work which He had made." Genesis 1:1; 1:3-31; 2:1-3.

The first clear cluster of wonders which was certainly and specifically miraculous -- is not found until B.C. 1440f. Then, God revealed many mighty miracles through the agency of Moses and Joshua -- until the miraculously-provided "manna ceased." Joshua 4:18f & 5:10-12 *cf.* Judges 2:7f & 6:13f.

After that, there was again no "open vision" for nearly three hundred years -- until the time of Samuel. First Samuel 3:1,15,19-21. After that, miracles again ceased -- until the new clusters occurred, surrounding Elijah and his student Elisha; and, later still, surrounding Daniel.

Then miracles ceased once again (*cf.* Psalm 74:1-9) -- until the predicted conception and birth of Jesus the 'Wonderful': our greater 'Second Moses.' Deuteronomy 18:15-19 & 24:10-12; Isaiah 7:14 & 9:5f; John 1:21 & 4:19,25,42,44 & 6:14; Acts 3:6,16,22-26 & 7:37,52-59; Hebrews 1:1f & 2:3f & 3:1-3f.

Subsequently to His miracle-clustered life (Matthew 11:20-23 *cf.* Acts 2:22), and just before His miraculous ascension, Jesus announced the very soon completion of the last cluster of miracles that would ever occur until His return to our Earth only at the very end of world history. That new cluster of miracles would be ad-mir-ed and witnessed, in response to the preaching of Jesus Christ's Apostles during their own earthly lifetime. *Cf.*: Mark 16:14-20; First Corinthians 4:6-9; 13:8-10; Second Corinthians 12:12; Hebrews 1:1-2 & 2:3-4. Thus: F.L. Godet; A.H. Strong; H. Bavinck, Sr.; and J.O. Buswell, Jr.

There are also many indications in the Bible itself as to when miracles would permanently cease (until the end of world history). Thus Daniel 9:24-27 shows that during the generation when the Lord Christ would be crucified (the generation terminating at the A.D. 70 destruction of the revelatory temple in Jerusalem) -- all special revelation would be sealed up. Matthew 24:1,2,15 & 24:24,34.

At that time: "all prophecies would cease" (Calvin). Then, all of the prophetic gifts -- such as miraculous healings and miraculous tongue-speakings -- would "come to an end"

(Judisch). Even the vacillating Tertullian said Daniel 9:24 predicts that miracles would cease -- not long but rather soon after Christ's death.

Similarly, Zechariah 9:9f & 10:1f & 11:3-17 & 13:2-5f -- taken together -- imply that all who after 70 A.D. even claim to have miraculous prophetic gifts, thereby automatically brand themselves as 'false-prophets.' So "it follows from Zechariah thirteen that after that initiation of the messianic era we now call 'the apostolic age' -- authentic prophecy ceased" (thus Judisch). Indeed, Christ Himself would cause 'false-prophets' to be slaughtered -- by the Roman armies -- at the A.D. 70 destruction of Jerusalem. Matthew 24:4f,10f,23-28.

After the age of His Apostles -- any new so-called 'prophet' would rightly be regarded as a "false-prophet" just because (thus Keil) "at that time there would be no more Prophets," nor could be. Zechariah chapters 9 to 13 *cf.* Second Peter 2:1f.

Coming now to the New Testament, in John 14:12 -- *cf.* 14:5-26 & 15:16-26 & 16:13 -- Jesus was directly addressing not all of His many disciples during the first century (and even less those thereafter). He was there addressing only His twelve Apostles. He was not telling them to do miracles, but He was telling them to do His "works" -- especially by speaking His WORDS, and thus (collectively) giving a VERBAL witness of and about God's Word to a "greater" extent than He had so far done. Thus: Augustine, Calvin, Warfield and Gaffin.

Similarly, Mark 16:17-20 (not found in some of the very oldest manuscript copies) predicted that miracles shall be done by those heeding the preaching of the "eleven" Apostles. Mark 16:14f. It does not teach that miracles could be done by any Christian, then or later -- and still less by all later Christians, who would live only after the death of those "eleven" Apostles.

First Corinthians 15:7-9 clearly teaches that the Apostle Paul was among "the last Apostles." First Corinthians 4:6-9 says the same also of Paul's associate the Apostle Apollos (thus Calvin and Kuyper). So, the miraculous apostolic *charismata* would disappear after those "last Apostles."

Too, First Corinthians 13:8-12 seems to be teaching that miraculous prophesyings and miraculous tongues-speakings and miraculous knowings would all disappear -- when God's complete revelation had come. That is the completed Bible -- according to Bible-believing writers like: John Owen; Jonathan Edwards; Charles Hodge; A.A. Hodge; Robert Dabney; Jamieson, Fausset & Brown; Benjamin B. Warfield; Arthur W. Pink; John Murray; Gordon H. Clark; Richard Gaffin; Robert Reymond; Merrill Unger; A.B. du Toit; Douglas Judisch, Victor Budgen, Kenneth L. Gentry, Morton H. Smith, and Francis Nigel Lee. Compare too First Corinthians 13:10's *teleion* with 14:20's *teleioi*!

Second Corinthians 11:3-5 & 11:13-15 clearly warn against the pseudo-miracles of pseudo-apostles and other 'false-prophets.' So by implication, these passages would suggest that the "signs of an Apostle" -- ceased with the Apostles. Thus: Charles Hodge; Philip Edgecumbe Hughes; Walter Chantry; and Francis Nigel Lee.

Ephesians 2:20f & 4:8-11f reveal that the offices of Apostle and Prophet were foundational. Those officers were therefore designed to terminate -- together with the miracles they performed -- upon the completion of the New Testament Scriptures. Thus Calvin and Budgen.

Hebrews 1:1-2 implies that signs and miracles were a Pre-Biblical mode of divine revelation, in vogue before the end of the era of Jesus Christ and His Apostles. Thus Calvin, the *Westminster Confession*, Owen, and Matthew Henry. Too, Hebrews 2:3-4 implies that the Apostles' signs and miracles had in principle already ceased -- even before the inscripturation of that Biblical Book. Thus Calvin, Owen, Henry, Hughes, Pink, and Judisch.

Second Peter 1:16-21 and 3:10-17 exhibit the same doctrine. Thus Calvin and Henry. Indeed, also Revelation 21:14 & 22:18f imply that no further true visions or miracles would ever occur after the inscripturation of the apocalyptic Book of Revelation as the last of the apostolic Scriptures -- until the Lord Jesus Christ's final return. Revelation 22:20f.

So: Edwards; Henry; Smeaton; Judisch; Morton H. Smith; Francis Nigel Lee; and many others. For, as the great Rev. Dr. Matthew Henry declared (of Revelation 22:18): "This sanction is like a flaming sword to guard the canon of Scripture!" Compare too Genesis 2:9f & 3:22-24 & 5:1f with Revelation 2:7 & 22:14-18f.

### **537. The apostolic offices and gifts all ceased during the apostolic age**

The word *apostolos* simply means: 'someone sent forth.' Yet the Scriptures always use this word to refer only to an officially-commissioned special believer -- such as Christ Himself or one of His special Ambassadors (such as Titus and Epaphrodotus). For the rest -- some seventy-eight times altogether in the Bible -- the standardized theological expression *hoi Apostoloi* is used only to apply to the select group of about a dozen of Christ's Ambassadors -- who alone were called "the Apostles."

All of them had witnessed the actions of Christ, "beginning from the baptism of John." Acts 1:22. All of them had seen the risen Saviour. First Corinthians 9:1 *cf.* 15:4-9. All of them were appointed to that holy Office. Acts 1:26. All of them performed miracles. Acts 14:3-14 & Second Corinthians 12:1-12. And all of them conferred miracle-working powers on at least some of their immediate converts. Mark 16:14-20 & Acts 8:18.

There is no evidence that the Apostles ever exceeded twelve in number at any one time. Acts 1:16-26 *cf.* 12:2 & 14:4-14. Indeed, they represented solely a basic or a foundational -- and not an ongoing -- office in Christ's Church. Ephesians 2:20 *cf.* Revelation 21:12-14.

The Apostles (together with their 'apostolic gifts') disappeared with the other 'apostolic age' or 'extra-ordinary' Officers such as Prophets and Miracle-workers, after the death of the last Apostle John (Revelation 22:18f). Thus: Calvin; Knox's *First Book of Discipline*; the *Second Book of Discipline*; Henry Barrow; Richard Sibbes; the *Westminster Confession* (1:1 *cf.* 30:1-4); the *Westminster Form of Presbyterian Church-Government* (paragraph 5);

Thomas Watson; Thomas Goodwin; John Bunyan; John Owen; John Flavel; John Macpherson; Dr. Abraham Kuyper Sr.; Dr. Martyn Lloyd-Jones; and Professor Douglas Judisch.

Calvin held that the Apostles and Prophets were only temporary, and that miracles ceased at the demise of those offices. Knox's *First Book of Discipline* stated that "miracle is ceased"; and that God is no longer pleased "to illuminate men miraculously...as He did the Apostles and others in the Primitive Kirk."

The *Second Book of Discipline* said that "the Office of the Apostles...and of the Prophet...now have ceased in the Church of God." Barrow showed that the expiry of the apostleship, prohibits papal supremacy. And Sibbes stated that "now we have no such rule" of "a particular revelation of God's Spirit" as "the Prophets and Apostles had."

Westminster held that the pre-inscriptural means of revelation (such as miracles *etc.*) "ceased" after the completion of the inscripturation of the Bible -- and that, contemporaneously, "extra-ordinary" offices such as those of the "Apostles" and "Prophets" have also "ceased." And Macpherson, in his book *Presbyterianism*, proved that the Apostles were altogether unique.

Kuyper established the finality of the Apostles and of their inspiration, at the time of the inscripturation of the completed Bible. Lloyd-Jones insisted that there "never can be or has been a successor to the Apostles." And Judisch has demonstrated that the Post-Pentecost miraculous gifts of the New Testament were distributed only by the (now-expired) Apostles. *Cf.* Mark 16:14-20 with Acts 8:12-18 and Romans 1:1-11.

All pre-inscription miracles were directed toward the goal of manifesting the entire body of now-inscriptured revelation. Some of the *charismata* were miraculous, but other are non-miraculous. First Peter 4:10*f.* Some, like celibacy, are retractable -- but others, like marriage, are more binding. First Corinthians 7:7*f.* Some, like marital gifts, are found even among unbelievers (First Corinthians 7:7-14). But others, like everlasting life, are found only among believers (Romans 6:23). Some, like everlasting life, are permanent; but others, like the apostleship, were only temporary. Revelation 21:14-16.

The ceased *charismata* of miraculous tongues-speaking and miraculous healing -- differed from the ongoing *charismata* of non-miraculous tongues-speaking and non-miraculous healing. Acts 2:4*f.* *cf.* First Corinthians 14:18*f.* Thus, in short, all apostolic *charismata* -- such as apostleship, revelatory prophecy, and miraculous tongues-speaking -- were temporary.

They were intended only for the apostolic age. For they were all predestinated to disappear during that apostolic age, when the whole Bible had become inscriptured (*cf.* Daniel 9:24*f.*). Indeed, they ceased precisely at the completion of Scripture itself -- which consummated and superseded them all (*cf.* First Corinthians 13:8-10*f.* with Revelation 22:18*f.*).

### **538. No patristic evidence that miracles occurred in the earliest post-apostolic age**



No Early Church Fathers -- from the first-century Clement of Rome to the fifth-century Augustine of Hippo -- are recorded personally to have witnessed **any** post-apostolic miracles. The apostolic record itself, now inscripturated, predicts no post-apostolic miracles -- and rather suggests their cessation at the very time that record finished being compiled. First Corinthians 13:8-10 *cf.* Hebrews 2:3-4 & Revelations 22:18f.

The first generation of post-apostolic theological writers was that embracing the 'Apostolic Fathers.' They were all acquainted with at least one of the Apostles personally. Yet those Apostolic Fathers knew nothing about any (sometimes-alleged) post-apostolic miracles.

Perhaps around A.D. 95, the *Didachē* alias the *Teaching of the Twelve Apostles* referred back to the apostolic-age 'Prophets.' It warned against ongoing or post-apostolic 'false-prophets.' Indeed, it especially warned against the "world-deceiver" -- who "shall" do "signs and wonders" or pseudo-miracles.

Clement of Rome, perhaps around A.D. 97, condemned all continuation of the 'post-pagan' frenzies of some of those at Corinth. It commended such Christians there for having overcome their earlier "disorder" -- both before and immediately after their being joined to the Church. Indeed, it urged them to have no confidence in their own tongues.

The *Epistle of Barnabas*, around 100 A.D., referred back to the miracles which were performed by **Christ**. Like the *Didachē*, it directed Christians to walk on the non-magical but ethical 'right way' of the **Ten Commandments**.

Around 105 A.D. Ignatius of Antioch warned Christians to stay full of the Holy Spirit. They were to avoid the "lying" and "flattering" and "rhapsodical" and "verbose" evil spirits. Indeed, they were to expect persecutions -- rather than ongoing miraculous deliverances (such as by way of tongues or so-called 'faith-healings' *etc.*).

About 110 A.D., Pliny described the Christian liturgy as being overwhelmingly ethical, and not at all magical or ecstatic (like those of the Pagans). Too, around 120f A.D., we find Polycarp trusting in the authority of the "Sacred Scriptures." Yet he was still martyred: without benefit of miracle.

In his A.D. 124f writings, Quadratus contrasted the then-ceased but true miracles performed by **Christ** (and His Apostles) -- with the yet-ongoing but deceitful tricks or pseudo-miracles still epidemic in his own time. Also in the *circa* 125 A.D. *Epistle to Diognetus*, one finds no ongoing miracles.

The A.D. 120-60f "Shepherd Hermas" opposed Proto-Pentecostalism as heretical. He warned against the "false-prophet" that "exalts himself" in a very "talkative" way. For the true "Prophets" did not "live forever" -- but, said the *Shepherd of Hermas*, had passed away with the "fathers."

The A.D. 130f orthodox Phrygian Papias -- knew of no miracles in his own day. He did hear about their existence back in the apostolic age -- having learned about them from the four

daughters of Philip (see Acts 21:9) *etc.* Indeed, also the A.D. 150-77 A.D. 'Christian Apologists' -- Justin Martyr, Tatian I, Theophilus, and Athenagoras -- knew nothing at all of any ongoing miracles in orthodox Christian circles. Yet they strongly condemned magic -- among both Pagans and syncretistic sectarians.

Around A.D. 150f, the leading Apologist Justin Martyr stated that magic and demon-possession were utilized only before one's conversion to Orthodox-Christianity. After that, God was to be worshipped 'reasonably' and without 'faith-healings' and 'tongues-speaking.' Christians now worship God according to the Scriptures, and "soberly" -- not by dancing, or as if demonized. They were through with pagan "poetry," fluting, and "madness." And they had broken with all the pagan "prophetic' ecstasy" of those who "know nothing of what they are saying" while "in a state of frenzy."

He warned against all contemporary false-prophets, and urged Christians to shun them. The ongoing Christian gifts are not miraculous -- inasmuch as only the Old Testament gifts (but not Christ's full "powers") would continue permanently after the ascension. Explained the A.D. 150f Justin: "Now it is possible to see among us, women and men who possess gifts of the Spirit of God...enumerated by Isaiah" (11:12). Yet the "powers [that]...would not continue after Him."

Instead, Christians in Justin's own day -- without benefit of miracles -- were being "thrown to wild beasts, and chains, and fire, and all other kinds of torture." That was occurring to the glory of God, Who gave them courage. Prophesying had produced Biblical inspiration, which related last to the apostolic age. So, when Justin was martyred, he asked not for miracles -- but for good doctrine.

### **539. No patristic evidence that miracles were performed by the early Montanists**

Even among the early heretics, it was (in addition to some of the Carpocratian Gnostics) chiefly the Montanists and their successors who claimed they performed all kinds of ongoing miracles. (Yet the later Novatianists, unlike the earlier Montanists, did not claim all the *charismata* were permanent.)

Montanus himself (*circa* 150 to 172f A.D.) was an ex-priest of the pagan goddess the Earth-Mother Cybele (whose worship involved ecstasy). *Cf.* First Kings 18:19-29 & Matthew 6:7 with Acts 16:16f & First Corinthians 12:1-3 & Revelation 2:20. He retained his claims to have had 'miraculous' abilities, and continued his ecstatic tongues-speaking utterances even after his baptism and subsequently to being driven from his home on account of adultery.

The noisy and pseudo-miraculous Montanists were condemned in the writings of their very many orthodox contemporaries. Such included those of: the Shepherd Hermas; Theophilus; Athenagoras; Zoticus; Tatian I; Rhodo; Melito; Irenaeus; Caius; Tertullian I; Tertullian III (after Tertullian II's temporary lapse into Semi-Montanism); the Anti-Montanist Miltiades; Apolinarius; Apollonius; Aelius Publius Julius; Serapion; Minucius Felix; Clement Alexandrinus; Hippolytus; Asterius Urbanus; Origen; Commodian; Cyprian; Arnobius; Lactantius; Eusebius; Athanasius; Cyril; Didymus; Gregory Nazianzen; Basil; Hilary; Jerome;

Chrysostom; Epiphanius; Augustine; Socrates; Vincent; Sozomen; Theodoret; Gennadius; and Gregory the Great.

Eusebius later summarized such earlier Anti-Montanist writings. He said that Montanus "became beside himself" when, "in a sort of frenzy and ecstasy," he "raved and began to babble and utter strange things...in a manner contrary to the constant custom of the Church handed down by tradition from the beginning."

Indeed, "those who heard his spurious utterances at that time, were indignant." They regarded him as "possessed and under the control of a demon" -- especially when he "stirred up besides two women, and filled them with the false spirit so that they [too] talked wildly and unreasonably and strangely."

Significantly, the Montanists were DEMONSTRATED to be false-prophets (*cf.* Deuteronomy 13:1-5 & 18:20-22) -- when their predictions that Christ's final coming would occur in Phrygia in the third century A.D., failed. Truly, our modern (Neo-)Pentecostals should totally quit extolling the Montanists!

#### **540. No patristic evidence that miracles were performed by late 2nd-century Montanists**

Too, the A.D. 110-172 Tatian in his first phase strongly opposed pseudo-miracles and demonic tongues-speakings. Admitting the incidence of "diseases" among Christians, he condemned the "medley" of those Pagans and Heretics who "shout" and "croak" like "frenzied demons." He described how a deranged "woman...gets into a frenzy, and loses her senses." For that, he then rebuked Pagans and Heretics: "And you say she has 'the gift of prophecy!'" Tatian then went on to tell those Pagans and Heretics: "Our institutions are marked by SOBERMINDEDNESS.... Yours are in close affinity with madness!"

The A.D. 115-181 Apologist Theophilus neither expected nor knew of any ongoing miracles among Christians. However, depending on Scripture, he warned people against the "deceptive" and "erring spirit[s]" of "demon[s]."

So too the A.D. 177 Athenagoras. He urged Christians to be "guided by the Spirit of God" and to heed the testimony "of the Prophets" in their Sacred Scriptures. Therefore he also warned them against demonized men, and thus to "avoid the influences of demons...supposed [!]" to utter prophecies and to heal the sick" and to transmit "empty visions."

Coming next to the Church's Anti-Gnostic Fathers (A.D. 185 to 240), there is again no clear statement that miracles were then occurring. As will be seen, this is very apparent in the writings: of Irenaeus (a disciple of the Apostolic Father Polycarp); of Caius, the Presbyter of Rome; of Minucius Felix (the Christian Lawyer); of the Carthaginian Tertullian I and Tertullian III; of Hippolytus (a disciple of Irenaeus); and of Commodian.

The A.D. 130-85f Irenaeus never claimed to be aware of any alleged occurrences of ongoing miracles. Those he described were not current -- but had been performed only

earlier, by Christ and His Apostles. Thus, on the resurrection of the dead, Irenaeus recalled how previously "the Lord rais-ed them"; and how His "Apostles did"; and how "the dead have been rais-ed up and remain-ed among us for many years" (past tenses).

Irenaeus also distinguished the miraculous gifts of the apostolic age from the ongoing gifts of the Spirit during his own day and age. About the former, he commented on First Corinthians (2:6) that when that had been written (around 53 A.D.), "Apostolus" (*viz.* "the Apostle") declared he had spoken wisdom "among them" -- namely among the A.D. 53 Members of the Church in Corinth "who through the Spirit of God" did then "speak in all languages as He [the Holy Spirit] Himself used to speak" (namely around A.D. 31f as recorded in Acts 2:1f).

So the Church in Irenaeus's own day had heard about the above incidents -- which had occurred more than a century earlier, during the apostolic age. For, added Irenaeus, "we have hear-d" or *audivimus* (past tense) about or "of many brethren in the Church possessing prophetic gifts and speaking all kinds of languages through the Spirit."

Now here, Irenaeus's original Latin reads: "Apostolus vocat..., quot et 'spirituales' *audivimus*." Here, his use of the past tense ("*audivimus*") and not of the present tense (*audimus*) is extremely significant.

The above expression therefore means Irenaeus was not stating: 'Even now we constantly hear of many brethren in the Church who still possess prophetic gifts and who still speak all kinds of languages through the Spirit.' No! Instead, Irenaeus was stating: "We have heard [*viz.* *audivimus*] of many brethren in the Church...speaking all kinds of languages through the Spirit." He is thus recording not a then-occurring but a long-past event.

Yet Irenaeus was acutely aware that pseudo-miracles were also then still occurring. But he certainly denied that pseudo-miraculous yet indeed ecstatic 'tongues-speakers'(!?) like the magician Simon had ever performed true miracles. Acts 8:9-21. He also denied that Simon's Gnostic followers the Simonites, and also the Carpocratians -- though 'tongues-speakers' -- had really performed true miracles. Indeed, according to Eusebius, Irenaeus even wrote several now-lost letters against the pseudo-miraculous 'tongues-speaking' Montanist Blastus. Irenaeus also went to Rome -- equipped with letters against the pseudo-miraculous 'tongues-speaking' Montanists there too.

#### **541. No patristic evidence that miracles were performed by third-century Montanists**

Also the A.D. 180 to 217 Caius -- Presbyter of Rome -- rejected all post-apostolic pseudo-miraculous "revelations" (*sic*). He refuted Montanists like Proclus, whom Caius wrote "pretends" to be the channel of ongoing revelations which "the Holy Scriptures in the first place contradict.... What are they, then, but demoniacs?"

On behalf of Orthodox-Christians, Caius next went on to reject also another Montanist. "Of the writings of...Miltiades, we receive nothing at all." Caius then further added: "Those

are rejected too, who wrote the new(!) 'Book of Psalms'" (sic) -- and so too Montanus himself, "the founder of the Asian Cataphrygians."

Similarly, the A.D. 210 Christian Lawyer Minucius Felix of Rome knew of no extant wonder-workers. He wrote only of non-miraculous extant exorcisms -- as distinct from and as opposed to ongoing miracles. For he recorded that true Christians, without benefit of miracles, were "in want" and "cold" and in "hunger." He added: "And God allows it!" They are "torn with pain" -- but do "not believe in any chicanery" or "crafty trickery" (as then did the magic-practising Pagans, and as now do many Pentecostalistic Leaders also today).

The *circa* A.D. 160 to 220 Tertullian went through three developmental stages. These stages comprised: a first (Orthodox) phase; a second (Semi-Montanistic) phase; and apparently also a third phase (when he is reputed again to have turned Orthodox).

In his first (Orthodox) phase, Tertullian stated that the prediction in Daniel 9:24f 'to seal up the vision and prophecy' -- namely from the Lord Jesus Christ's death till the subsequent 'death' of the Jerusalem Temple in A.D. 70 -- means that "bygone spiritual grace-gifts, ceased in Christ." Moreover, "there is no longer 'vision or Prophet'...subsequently" to that time -- nor any "visible miracles." Furthermore, Christ's "blessed Apostles" were apparently the last disciples to have "restored the dead or the debilitated to their integrity."

In his second (Semi-Montanistic) phase, although Tertullian claimed that some utterances of a "sister" were true "spiritual *charismata*" -- the alleged gifts claimed, he maintained, related to those of "discernment" rather than to those of "miraculous tongues." Indeed, although he then claimed that "these signs" of "interpretation of tongues" were "forthcoming" -- Tertullian did not then even mention, and still less himself claim to possess, the different gift of tongues-speaking (whether miraculous or not).

In his third (again Orthodox) phase, it seems Tertullian in his important work *Against the Heresies* condemned those like the "Cataphrygians" who claimed that "the Paraclete had spoken in Montanus." Augustine said Tertullian had by then repudiated his earlier Semi-Montanistic digression, before now 'anti-ecstatically' re-establishing an orthodox Bible-believing congregation.

So, Tertullian made no clear claims alleging a continuation of true miracles. In fact -- Tertullian I and Tertullian III actually opposed even the Semi-Montanism into which Tertullian II had temporarily lapsed.

Furthermore, in the writings of the Alexandrian Fathers, there is no concession at all to the theory of 'ongoing miracles.' Thus the A.D. 225 Clement of Alexandria opposed Montanism as apostasy. He insisted "the false-prophets" who "prophesied 'in an ecstasy'" -- were "the servants of the apostate."

Moreover, the A.D. 230 Origen not only condemned all ecstatic tongues-speaking as being "not the part of a divine Spirit." He also insisted that even the non-glossolalic miracles "at the beginning of Christ's teaching" became "fewer" -- and thus diminished -- "after His

ascension." So, he then concluded, "no Prophets...appeared in the time of Celsus" (A.D. 117-180).

The A.D. 230 Hippolytus was silent on ongoing miracles. Yet he was very vocal against the pagan roots of the heretical impostures of Montanism and its "reckless babbling."

Quite the fullest extant description of the Montanists, was given by the 232 A.D. Asterius Urbanus -- in his three books against Montanism. There, he called it a "false prophecy" and a "new heresy" with "novel doctrines" and a self-styled "happy" demeanour -- which was, however, in reality motivated by an "arrogant spirit" within its "loquacious prophets." Indeed, he added that many of them "hung themselves" -- after the impropriety" of "speaking in ecstasy" or muttering "spurious" utterances unlike "any of the Old Testament Prophets or any of the New."

The A.D. 240 Commodian stated that one should indeed pray that sicknesses be healed. Yet God should be expected to accomplish this not by way of miracles -- but through medical attention.

The A.D. 250 Cyprian denounced Montanism's ecstatic and pseudo-miraculous tongues-speaking as "new 'prophecies'" of "a wicked spirit." He made this denunciation, even although the Montanists sometimes accomplished "certain 'wonderful' and 'portentous' things" -- like walking "in the keen winter with bare feet over frozen snow, and not being troubled or hurt in any degree by that walking."

As the A.D. 298 Arnobius explained, Montanism was rooted partly in the 'magical' power of Paganism. This was that of the pagan goddess Cybele (and of the pagan god Adonis), originally brought to Phrygia from Phoenicia where Jezebel had ecstatically served the sex-goddess Astarte and the sex-god Baal. Cf. First Kings 16:31-33 & 18:19-29; Matthew 6:7; Acts 16:16f; First Corinthians 12:1-3f and Revelation 2:18-23 (near Phrygia).

#### **542. No patristic evidence in Eusebius that the Montanists ever performed miracles**

In his 324f A.D. *Church History*, Eusebius summarized much of the above. He mentioned how some of those healed and even raised from the dead by the Saviour and/or His Apostles, had lived on till the day of Quadratus. The latter himself wrote about these things, around 124f A.D.

Eusebius also recorded how the A.D. 150f Montanists, "like venomous reptiles, crawled over Asia and Phrygia, boasting that Priscilla and Maximilla were 'prophetesses.'" He recalled how the Orthodox-Christian Anti-Montanist Miltiades (*circa* 169 to 176 A.D.) "wrote a certain book against the above-mentioned heresy." And he chronicled how the Orthodox Anti-Montanist Theologian Apolinarius "wrote against the heresy of the Phrygians" and their "innovations" (or '*kainotomētheisēs*') concocted by "Montanus and his false-prophetesses" in their "error."

It was further related by Eusebius how (around 175 A.D.) "the followers of Montanus [the first Montanist], Alcibiades [the Montanist] and Theodotus [the Montanist] in Phrygia" --

were opposed by "the [orthodox] brethren of Gaul." Too, Eusebius told how the latter gave their own "most orthodox judgment" -- and "also recommended Irenaeus" who "wrote several letters against those who were disturbing the sound ordinance of the Church."

Those so disturbing the Church, explained Eusebius, included the Montanist "Blastus" -- with all his "innovations." So Irenaeus went to Rome, and condemned Montanism also there - - recorded Eusebius.

The latter cited also the (previously-mentioned) testimony of Asterius Urbanus against the Montanists. Asterius, wrote Eusebius, had pointed out how the Montanist "Maximilla" had "a talkative spirit."

He had related how she had falsely predicted "imminent wars" right before the thirteen years of quiet peace which actually followed (*cf.* Deuteronomy 13:1-5 & 18:15-20). He described how "Montanus and Maximilla..., incited by the spirit of frenzy," had then "both hung themselves." And he related how the Montanist Theodotus, who...fell into trances and entrusted himself to the deceitful spirit, was pitched like a quoit and died miserably."

Eusebius also recorded how -- between A.D. 180 and 190 -- "Rhodo..., who had been instructed...by Tatian," Anti-Montanistically, then went on to write "several books...against the heresy" of Montanism. Eusebius further recorded how Apollonius around A.D. 190 -- had condemned the "Phrygian heresy" for its "false-prophecies," its "new" revelations, its old immoralities (concerning "the dissolution of marriage"), and its "words of empty sound" while "pretending to prophesy."

He also mentioned the A.D. 192*f* Anti-Montanist Serapion's condemnation of "this lying band of the new 'prophecy'" as being an "abomination." Indeed, he also quoted Aelius Publius Julius's testimony that "the blessed Sotus...desired to cast the demon out of Priscilla" the Montanist.

Eusebius even disclosed how, in a misinterpretation of Acts 21:8-9, the A.D. 200*f* Montanist Proclus himself boldly replaced the Bible's own "Caesarea" (in Samaria) with his own word "Hierapolis" (in Phrygia) -- in a vain attempt to try and justify the ongoing Cata-Phrygian 'prophesyings.' For, concluded Eusebius, those Montanistic 'prophesyings' themselves were clearly "out of harmony with Apostolic Orthodoxy" and also with "the Apostles themselves and the apostolic age and...the Sacred Writings."

It will further be remembered we have already seen how Caius of Rome himself very "strongly opposed...Proclus, who contended for the Phrygian heresy." Indeed, it should be noted that Caius is the very probable author of the *Muratorian Canon* of many of the Books in the Sacred Scriptures.

#### **543. No Post-Eusebian fourth-century evidence that Montanists performed miracles**

Between A.D. 330 to 360, the great Athanasius condemned the "heresy" of the "Cataphrygians" who "know neither what they do, nor what they announce." Indeed, they

"were the first heretics who professed to prophecy -- and to introduce a new or additional revelation."

Cyril, around 350 A.D., expressed his "abhorrence" against "the Cataphrygians" in general. In particular, he condemned "Montanus their ring-leader in evil -- and his two so-called 'prophetesses' Maximilla and Prisca."

Gregory Nazianzen, around 370 A.D., called upon Christians to "despise" the "language" and "spurious...embellishments" of Phrygian Montanism. Their "ravings" -- pagan to the very root -- suggested they had been "consecrating people to Cybele, the 'mother of the gods.'" Consequently, Gregory stated Christ's true sheep "will flee...from Montanus's evil and feminine spirit."

Also the A.D. 375 Basil of Caesarea described the Montanists as "plainly heretical." He even suggested that -- with their antics -- they had "blasphemed against the Holy Spirit."

The A.D. 345 to 419 Jerome of Bethlehem insisted that a true Prophet "speaks **not** in ecstacy -- as Montanus, Prisca and Maximilla rave!" Jerome reviewed the history of true miracles -- and also that of Montanistic pseudo-miracles. Thus, he successively referred: to Philo, on the 'confusion of tongues' at the tower of Babel; to Josephus, on Christ's great and wonderful miracles; and to the A.D. 100f's Quadratus, on the miracles of Jesus and His Apostles (which latter Quadratus himself had known).

Jerome then also referred: to Apolinarius, and his book titled *Against the Cataphrygians*; to Irenaeus, and his works against the Montanists Blastus and Florinus; to Rhodo and his book titled *Against the Phrygians*; and to the Anti-Montanist Miltiades and his "considerable volume against...Montanus" and "Prisca and Maximilla." Next, Jerome referred to Apollonius and his "notable and lengthy volume" against "Montanus and his mad 'prophetesses'...Prisca and Maximilla" who "accepted bribes and dyed their hair and stained their eyelids like Jezebel" the Cybele-Astarte worshipper. First Kings 18:19-29; Second Kings 9:30; Revelation 2:18f.

Next, Jerome referred to the Anti-Montanist Serapion -- who "wrote...on the heresy of Montanus" in order properly to expose "the madness of this false doctrine...of a new 'prophecy'...reprobated by all the world." Jerome then went on to write of Caius -- who had "delivered a very notable disputation titled *Against Proclus* (a Leader of the Montanists), convicting him...in his defence of the 'new prophecy.'"

Finally, Jerome condemned Montanism in his *Forty-first Letter* (to Marcella). There, he said that "we [Orthodox-Christians] tell them [the Montanists] that we...refuse to receive 'prophets' whose utterances fail to accord with the Scriptures Old and New." Such utterances are but "the open blasphemy" of "those demented women Prisca and Maximilla." In their "infidelity" they were 'prophetesses' of "Montanus, that mouthpiece of an unclean spirit.... Heretics maintain that the Paraclete came into Montanus.... May Montanus and his madwomen perish!"

#### **544. No post-fourth-century patristic evidence that Montanists performed miracles**



Even in the fifth century A.D., Montanism and its 'miracles' were still rightly deprecated. Epiphanius, who died *circa* 403, insisted that "whatever the [Biblical] Prophets have said, they spoke with understanding" -- unlike the later uncomprehending ecstatic false-prophet Montanus and his successors.

Augustine in A.D. 428-30, wrote an important work titled *On the Heresies*. There, he condemned "the heretical doctrines of the Montanists."

Also Socrates the Scholastic -- in his A.D. 439 *Ecclesiastical History* -- condemned "Maximilla and Montanus." Further, he also warned against "the extravagant assumption of the Cataphrygians...that 'the Christian faith was first revealed to us'" (*viz.* to the Montanists).

Vincent of Lerinum, around 440 A.D., opposed "the novel furies of Montanus which arose in the Church" -- and "those mad dreams of new doctrine dreamed up by madwomen to be true 'prophecies.'" Such, he declared, were "contrary to the injunctions of Moses" -- where he warned against precisely such false-prophets. Deuteronomy 13:1-5 *cf.* 18:18-22 & 34:10-12.

The Church Historian Sozomen, around 447 A.D., condemned "the error of Montanus" and the "heretics in...Phrygia and the neighbouring regions" who had "since the time of Montanus existed in great numbers." And Gennadius, around 480 A.D., remarked that one "Macrobius...was distinguished...among the Donatians or Montanists at Rome."

Finally, Isidore of Pelusium and Gregory the Great and even Isidore of Seville all regarded true miracles as last witnessed during the apostolic age. Rome's Gregory the Great repudiated the unwanted title of 'first universal Pope' -- which others gave to him -- as a 'mark of antichrist' and his 'lying wonders.' Second Thessalonians 2:3-9*f.* Insisted Gregory himself: "Do not desire wonders! ... These signs were necessary in the first beginning of the Church.... Miracles do not manifest themselves now, as in the past!"

Summarizing: most of the Church Fathers, from the Apostles till the Post-Niceans deep in the fifth century A.D., knew nothing at all about any post-apostolic 'ongoing miracles' among Christians. Yet such claims were constantly being made by and for the Post-Christian Pagans.

Some syncretistic Gnostics -- and especially the heretical Montanists -- made (unverifiable) claims as to the occurrence of various kinds of 'miracles' within their own circles. But the Early Church-Fathers in general -- and especially Hermas, Tatian, Irenaeus, Caius, Clement of Alexandria, Hippolytus, Asterius Urbanus, Cyprian and Eusebius -- condemned them as 'false-prophets.'

The Apostolic Fathers themselves (all of whom had personally known at least one of the Apostles) indeed claimed that miraculous gifts had been exercised in the earlier times of the New Testament. But not one of them claimed that any miracle was still happening in his own time -- even though they often wrote to, and/or from, churches where Scripture says miracles had occurred in apostolic times.

There is only one acceptable explanation of this deafening silence. It is this. There was a cessation and subsequent non-occurrence of miraculous tongues-speaking and other miracles -- upon the completion of the inscripturation of the Bible, at the end of the apostolic era.

#### **545. Patristic and subsequent evidence: miracles ceased at inscripturation**

Miracles were temporary signs of establishing the foundation of Christ's Kingdom -- by Jehovah, and His agents. Since God finished committing all of His infallible special revelation "wholly into writing" at the completion of the inscripturation of the Bible, all miracles and other "former ways of God's revealing His will unto His people" have "now ceased." So, unto Holy "Scripture..., nothing at any time is to be added: whether by new revelations of the Spirit, or traditions of men." *Westminster Confession of Faith*, 1:1 & 1:6.

Furthermore, "all synods or councils since the Apostles' time...may err." This has been the case, ever since "the officers...extraordinary, [viz.] Apostles...and Prophets, ...ceased." *Westminster Confession of Faith* 31:4 -- compare *Westminster Form of Presbyterial Church-Government*, paragraph 5.

As Rev. Principal-Emeritus Norman Barker of the Queensland Presbyterian Theological College once rightly remarked, the appellation 'Prophet' was never a title "to be taken lightly. [Genesis 20:7 and] Matthew 14:5. For modern 'Charismatics' to take over this title, which is distinctive of the recipients of revelation, is most dangerous." My emphases -- F.N. Lee.

Too, the Rev. Professor Dr. Richard Trench, sometime Evangelical Anglican Archbishop of Dublin -- in his standard work on *The Miracles of Our Lord* -- denied that the post-apostolic Church "was intended to have [and thus to keep on exercising]...this gift of working miracles." He stated that the earlier 'clusters-history' of miracles were to convict un-believers at the beginning of the New Testament Church" (rather than those of later ages).

"Miracles...are the swaddling clothes of the infant churches -- and not the garments of the full-grown.... They may be likened to the temporary framework [or scaffolding] on which the arch [alias the finished Bible] is rounded -- a framework taken down as soon as that is completed."

Post-apostolic Christianity, then, was devoid of real miracles. As the Reverend Bishop Kaye stated in his book *Ecclesiastical History of the Second and Third Centuries*: "The power of working miracles, was not extended beyond the disciples upon whom the Apostles conferred it." Mark 16:14-20; Acts 8:13-18; Hebrews 2:3-4; *etc.*

Also Archbishop J.H. Bernard wrote a very important book titled *The Miracles in the Early Christian Literature*. There, he rightly stated that "there is no trace up to the end of the second century [A.D.] of any miraculous gifts still existing in the Primitive Church."

Even Rev. Professor Dr. Philip Schaff reflected on this. He rightly declared in his great work *The History of the Christian Church* that the genuine writings of the Ante-Nicene

Church (before 325) are "free from 'miraculous' superstitious elements" (unlike "the Middle Ages").

As the 230 A.D. Origen of Alexandria remarked, we believe "signs and wonders...to **have** been perform-**ed**" (past tense). "Christians...appear at first to **have** been induc-**ed** by miracles...to forsake the institutions of their [pagan fore-]fathers." But these are the miracles "record-**ed** and hand-**ed** down to us as **having** happen-**ed** among the Jews, or as **having** been perform-**ed** by Jesus and His disciples" during the apostolic age.

Note all the past tenses here -- from Origen's 230 A.D. point of view. Indeed, continued Origen, "the Holy Spirit gave signs at the **beginning** of Christ's ministry; and, after His ascension, He gave still more" -- to His Earliest Church, during the apostolic age. "But since that time, these signs have diminish-**ed**." Once again -- note the past tenses!

There is no real evidence in his own extant writings that Gregory of Neo-Caesarea -- later called '*Thaumaturgos*' alias the 'Wonder-worker' -- ever performed miracles. Yet, over a century later[!], other writers were quite 'apocryphally' attributing him with all kinds of miraculous (if not even magical) powers -- like killing a man with his own cloak, or summoning a demon with a piece of paper inscribed with his name, *etc.*

So too Martin of Tours. For, as Farrar pointed out in his book *Lives of the Fathers*: "Most if not all of the so-called 'miracles' which were supposed to surround Martin with a blaze of glory, were either absolutely and on the face of them false; or were gross exaggerations of natural events.... The 'wonderful' deeds attributed to him, are unworthy [of him] and absurd."

Indeed, Martin of Tour's more reliable contemporary -- John Chrysostom -- rightly observed just after 400 A.D.: "Miracles were done...for the aliens' sake.... Among us [New Testament Christians]..., when we had just come out of [pagan] error, many wonderful works were show-n forth. But afterwards, they stayed" or ceased. Note the past tenses, as earlier with Origen!

Continued John Chrysostom: "Signs are withholden now.... They were done...in the times of the Apostles.... Signs are not done now.... Now, they are no longer so wrought.... Miracles are not done now!"

On First Corinthians chapters twelve to fourteen, Chrysostom commented: "Miraculous '*charismata*' were given at the beginning of the New Testament Church.... For the Early Church had need of this support.... But now, these '*charismata*' are not bestowed....

"Miracles do not happen now.... There are not those now who raise the dead and perform cures.... Now He wills not that we should hang on these miracles.... If we were bidden to raise the dead or open the eyes of the blind," we would be like the Apostles. "This place [First Corinthians chapter twelve] is very obscure..., 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.... Of miraculous powers, not even a vestige is left."

Similarly, Augustine (who died in 430 A.D.) rightly stated that "in the earliest time," believers "spake with tongues" miraculously, in "signs adapt-ed to the time.... It pass-ed away" (past tense).

"The witness of...the Holy Ghost be not now given through these miracles.... Why do these things not take place now? Because they would not move [us], unless they were wonderful. And if they were customary, they would not be wonderful.... Who expects, in these days, that those on whom hands are laid...should forthwith begin to speak with tongues" miraculously?

"Our ancestors obtain-ed visible miracles" (past tense). "Those miracles have not been allowed to continue to our times...."

"May the Lord put us on our guard against wonder-workers! ... He foretold that 'false-prophets' would arise who by lying-signs and divers 'wonders' would -- if it were possible -- deceive the very elect."

It is true that Augustine did sometimes 'condone' the (420 A.D.) rising tide of semi-pagan tall stories of still-extant 'ongoing miracles' which later overwhelmed the Mediaeval Church. But, at the end of his life, in his book *Retractions*, Augustine explained he had meant that nothing was then being done as great as the miracles performed by Christ and His Apostles.

"For those that are baptized, do not now receive the Spirit at the imposition of hands so as to [be able to] speak in the tongues of all the peoples. Neither are the sick [now] healed, by the shadow of the Preachers of Christ falling on them as they pass by (*cf.* Acts 5:12-16). And such other things as were done then -- are manifestly now ceased."

Even after Augustine, many Early-Mediaeval Church Fathers still denied claims that true miracles were then occurring -- even though the volume of such claims kept on increasing, as the Church kept on deforming. Isidore of Pelusium (who died in 440 A.D.) and Gregory the Great (who wrote in 590 A.D.) and even Isidore of Seville (as late as 630 A.D.), all regarded true miracles as last having occurred in the apostolic age.

Urged Gregory: "Do not desire wonders! ... These signs were necessary in the first beginning of the Church. In order that faith might increase, it was to be nurtured by miracles - - just as when we plant shrubs. We [only] water them -- when once they are rooted."

As Dr. Schaff remarked of the Post-Nicene age, each so-called 'miraculous phenomenon' then occurring, is found to "rest on pious fraud.... The monkish 'miracles' are not so much super-natural and above reason -- as they are un-natural and against reason.... Of these kinds of monkish 'miracles' no trace [*viz.* not even any root] appears in the New Testament."

#### **546. Mediaeval and Reformational evidence: miracles ceased at inscripturation**

The noted Puritan Theologian Rev. Dr. Isaac Taylor rightly remarked in his famous book *Ancient Christianity* that after A.D. 325<sup>f</sup>, certain churchmen "in the [Post-]Nicene Church...did not scruple to take upon themselves the contrivance and execution of the most degrading impostures.... The[ir] alleged miracles...were almost in every instance wrought expressly in support of those very practices and opinions which stand forward as the points of contrast distinguishing Romanism from Protestantism."

Such, he added, included "the supernatural properties of the eucharistic elements" and "the invocation of saints or direct praying to them." Such included also "the efficacy of their relics; and the reverence or worship due to certain visible and palpable religious symbols...."

"The question before us is therefore in the strictest sense conclusive as to the modern controversy concerning church principles and the authority of tradition. If the miracles of the fourth century and those which follow in the same track, were real -- then Protestantism is altogether indefensible and ought to be denounced as an impiety of the most flagrant kind. But if these 'miracles' were wicked frauds and if they were the first series of a system of impious delusion, then not only is the modern Papacy to be condemned but...the Reformation is to be adhered to as the emancipation of Christendom from the thralldom of him who is the 'father of lies.'" Namely Satan (John 8:44)!

There is no evidence at all in Early-Mediaeval or Mid-Mediaeval or Late-Mediaeval times that Patrick, Cuthbert, Boniface, Bernard, Hildegard, Elizabeth of Schönau, Francis of Assisi, Thomas á Becket, Francis Xavier or Ignatius of Loyola ever performed miracles during their lifetimes. Yet, soon after their deaths it was claimed that they had been wonder-workers. Indeed, the 'miracles' of tongues-speaking which many (Neo-)Pentecostals often attribute to the famous Jesuits Xavier and Loyola -- have been disproved, irrefutably, even by their Romish biographers.

Yet monkish pseudo-miracles, transubstantiation, extreme unction, Mary worship, the 'lying wonders' of the papal antichrist, 'wonder-working' relics, and superstitious scapulars proliferated. The Church had lost nearly all credibility. It could be saved from oblivion only by a Protestant Reformation -- and, by way of re-action thereto, by a Romish Counter-Reformation.

As to the Protestant Reformation in Germany -- it needs clearly to be understood that Martin Luther regarded miracles as unnecessary and receded and past-tense. Because he believed that they had passed away, he attacked the Romanists as well as the Anabaptists who both agreed with one another in seeking a revelation outside of the written Word of God.

Yet there, Luther explained, "the likelihood is great that one will encounter even Satan masquerading as an Angel of Light.... Whenever man goes outside of Word-revelation, he gets onto a dark road.... Is not the seeing of visions, of all kinds of natural apparitions and great occurrences -- a revelation of...the powers of darkness?"

In his *Smalcald Articles* of 1536, Luther condemned subjectivistic 'enthusiasts' such as the Anabaptists. He denied that God ever gives the Spirit -- except through the external Word.

"We would...warn against 'enthusiasts of the Spirit'.... All this is the old devil...who also 'converted' Adam and Eve into 'enthusiasts' and led them **from** the **outward** Word of God and **into** 'spirit-ual-izing' and 'self-con-keit.'" Here, Satan was "just like our 'enthusiasts' [who] condemn the **outward** Word yet fill the world with **their** pratings" alias **talkativeness**.

In his posthumously-published *Thesaurus*, he asked: "What was the purpose of miracles?" He answered: "Such signs occurred only to establish and to inaugurate the Christian Church....

"Yet, once inaugurated and accepted -- He has also caused miracles to cease.... Miracles have rightly ceased!" Thus Luther.

In his 1530 *Augsburg Confession*, the Lutheran Philipp Schwartzerd alias Melanchthon condemned the Anabaptists and their 'internal Spirit without the external Word.' And the 1576 Lutheran *Formula of Concord* would decisively "reject the error of 'enthusiasts.'"

At the beginning of the Swiss Reformation, Ulrich Zwingli rejected the 'magical' *ex opere operato* view of the sacraments which the Romanists had standardized at their 1215 Fourth Lateran Council and which Thomas Aquinas had espoused in his 1265 *Summa Theologica*. Zwingli, who radically repudiated not only baptismal regeneration and transubstantiation but also all of the Romish relics and pseudo-miracles often associated with them, was delighted to see the city of Zurich abolish the 'magical' mass between 1519 and 1525.

Rev. Professor Dr. John Calvin, the great Presbyterian Theologian -- in commenting on Mark 16:17 -- insisted that "miracles were promised only for a time.... Certainly, we see that the use of them ceased not long afterwards."

Again, on Acts two, Calvin commented that although Christ's "Apostles suddenly began to speak in foreign tongues" at the "inauguration of His Kingdom...by these miracles, they lasted only for a time.... We do not...speak with tongues or be[come] Prophets or cure the sick [supernaturally] or work miracles!"

After Calvin commented on Hebrews 1:1-2 that we should not now "expect any new revelation," he on Hebrews 2:4 condemned "the Papist superstition by which they distort their own fictitious 'miracles' as "a peculiarity which we [Protestants] have not." The Romanists claim "constant 'miracles' down to the present day.... But...the legitimate end and use of miracles" is "that the signs that follow-ed [past tense] the preaching of the Apostles, were wrought in confirmation of it."

Papists cause Christ's Own "miracles...[to] be mocked at." True, "the Apostles healed the sick [miraculously].... But that gift was only for the beginning of the gospel age.... Afterwards, miracles ceased." For "the days of miracles," said Calvin, "are not now in use."

#### **547. The Reformed Confessions of Faith: miracles ceased at inscripturation**

The various sixteenth-century Reformed *Confessions of Faith* all agreed with Calvin on the cessation of miracles. The 1559 *French Confession* stated that only the Bible "is **the** rule of all truth," and that "it is not lawful for men or even for angels to **add** to it."

In their 1560 *Scots Confession*, Calvin's student John Knox and five other Johns (Douglas and Row and Spottiswoode and Willock and Winram) carefully professed their faith to and on behalf of the Reformed Scots. They stated that it is only "in the **written** Word of God -- that is, the Old and New Testament" -- that "the Holy Spirit speaks" after the completion of the Bible.

"If men...forge for us new articles of faith..., we must utterly deny them: as the doctrine of devils.... Order should be constituted in the Kirk" -- so it behooves or "becomes all things to be done decently and in order."

The six Johns' 1560 *First Book of Discipline* stated: "miracle is **ceased.**" For **God** now "ceases to illuminate men miraculously [by] suddenly changing them -- as He did the Apostles and others in the Primitive Kirk."

The 1561 *Belgic Confession* insisted that the "Holy Scriptures fully contain the will of God.... It is forbidden to add unto or to take away anything from the Word of God." We are to "test the spirits, whether they are of God' (First John 4:1).... We reject all human inventions which man would introduce into the worship of God." Consequently, Romanism's "false Church" as well as "the error of the Anabaptists" is detested.

The 1566 *Second Swiss Confession* warned against all revelations beyond the completed Scriptures. "Neither any other 'Word of God' is to be invented, nor is to be expected from Heaven.... Neither do we think that the outward preaching is to be thought of as fruitless [simply] because the instruction in true religion depends on the **inward** illumination of the Spirit."

In other words, the Anabaptists' assumed guidance of the Holy Spirit **outside** of the written Word of God in His Holy Scriptures -- is rejected. Furthermore: "We condemn the Anabaptists, who deny that newborn infants of the faithful are to be baptized. For, according to evangelical teaching, of such is the Kingdom of God....

"We condemn also the Anabaptists in the rest of their peculiar doctrines which they hold contrary to the Word of God.... Let all **strange tongues** keep silence in gatherings for worship; and let all things be set forth in a common language which is understood by the people gathered in that place....

"Public prayers in meetings for worship are to be made in the **common** language **known to all**.... A man is permitted to pray privately in any language that he understands." This cuts off (Neo-)Pentecostalism – also as regards its closet glossolaly -- at its very root.

Also the 1571 Anglican *Thirty-Nine Articles* declare that "Holy Scripture contains **all things necessary**" -- *cf.*, similarly, the 1784 Methodist *Twenty-Five Articles of Religion*. Indeed, even Arminius (who died in 1609) "reject-[ed] those who affirm that the Scriptures are

a dead letter and serve only to prepare a man and to render him capable of another 'inward' word."

The 1615 *Irish Articles of Religion* stated: "Nothing...is spoken under dark mysteries in one place" of Scripture, "which is not -- in other places -- spoken more familiarly and plainly." Seventeenth-century British Puritanism fully agreed. Indeed, the *Westminster Confession of Faith* was formulated by and large from the *Irish Articles*.

Stated the 1643 *Westminster Standards*: "The officers...extra-ordinary" have "ceased." Formerly, "it pleas-ed the Lord" (past tense) "at sundry times and in divers manners to reveal Himself" through theophanies, angelophanies and other miracles *etc.* But now it has pleased Him to commit His special revelation "wholly unto writing (which maketh the Holy Scripture to be most necessary) -- those former[!] ways of God's revealing His will unto His people being now ceased (Hebrews 1:1-2)."

Since then, unto God's now-completed Scripture "nothing at any time is to be added -- whether by new revelation of the Spirit or tradition of men" *etc.* See: *Westminster Form of Government* paragraph 5, and *Westminster Confession of Faith* 1:1<sup>f</sup> & 1:6<sup>m</sup>.

The 1658 *Savoy Confession* of the Congregationalists agreed with the good teaching on miracles of the Presbyterian *Westminster Confession*. So too did the 1677 *Baptist Confession*.

#### **548. The 17th and 18th-century Puritans: miracles ceased at inscripturation**

Similarly, in 1674-77, the Congregationalist Rev. Dr. John Owen commented that Hebrews 1:1-2 & 2:3-4 imply that from "of old -- there were the gifts of miracles, tongues, healings...together with the testimony of the Apostles" as "the first preachers of the Gospel."

Owen insisted, however, that it is only from Scripture that true miracles are now knowable. "Nor have we any undoubted testimony that any of those gifts which were truly miraculous...were communicated unto any, after the expiration of the generation of them who conversed with Christ in the flesh...

"All these gifts and operations ceased... Today, ordinary gifts are not communicated...by a sudden afflatus [or 'breathing on'] or extra-ordinary infusion, as were the gifts of miracles and tongues which were bestowed on the Apostles and many of the first converts. 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." For "those extra-ordinary effects...which were necessary for laying the foundation of the Church, have ceased." Past tenses, throughout!

In 1712, Rev. Dr. Matthew Henry stated that "the 'gift of tongues'...and other gifts of prophecy...have long since ceased.... We have no encouragement to expect the revival of them.... On the contrary.... Call the Scriptures the 'more sure word of prophecy'.... Second



Peter 1:19 *etc.*" Indeed, Henry commented on Hebrews 1:1 that "now we must expect no new revelation."

He also remarked on Revelation 22:18f as the very last passage of Holy Writ that "we have here a solemn ratification...of this last vision," so that thereafter nobody may "lead the people of God into mere dreams. It is confirmed by a most solemn sanction, condemning...all who should dare to corrupt or change the Word of God either by adding to it or taking from it.... The Word of God draws down...'all the plagues written in this book'.... This sanction is like a flaming sword to guard the canon of Scripture."

The great American Theologian Rev. Dr. Jonathan Edwards -- sometime President of Princeton Christian University, remarked that "since the canon of Scripture has been completed..., these extra-ordinary gifts [of miracles] have ceas-ed [past tense].... There are many false spirits, exceeding busy with men, who often transform themselves into the angels of light (Second Corinthians 11:3-14f).... The power of Satan may be...in such raptures, as the Anabaptists in Germany, and many other raving enthusiasts like them."

So too Dr. Conyers Middleton, in his famous two volumes with the short title of *Miracles*. He said, of "the 'miraculous' powers which are supposed to have subsisted in the Christian Church from the earliest ages through several successive centuries..., we have no sufficient reason to believe...that any such powers were continued...after the days of the Apostles."

Indeed, the greatest evangelist of the century, Rev. George Whitefield, likewise insisted that the *charismata* or the miraculous gifts conferred on the Primitive Church...have long since ceased." He himself "renounced all pretences to the extraordinary powers and signs of apostleship peculiar to the age of inspiration and extinct with them."

#### **549. Nineteenth-century Protestants: miracles ceased at inscripturation**

In the nineteenth century too, all leading Calvinist Theologians continued to repudiate the notion of 'ongoing miracles.' Rev. Professor James Buchanan of the Free Church College in Edinburgh, in his book on the Holy Spirit, insisted that "the miraculous gifts of the Spirit have long since been withdrawn... They were scaffolding.... The scaffolding was taken down."

Also the 1854f Free Church's Rev. Professor Dr. George Smeaton stated in his famous book *The Doctrine of the Holy Spirit*: "That rich supply of supernatural or miraculous gifts with which the apostolic churches were adorned, was a standing pledge and sign that the inward miracle of inspiration continued.... The cessation of these gifts...was a significant fact... These extraordinary gifts of the Spirit were no longer needed when the canon of Scripture was closed."

The great American Southern Presbyterian, Rev. Professor Dr. Robert Dabney said that "the apostolic office proper was necessarily temporary... The necessity of miracles was temporary" -- until "the last of the Apostles and their converts had passed [away] off the

stage of life" until "the canon of Scripture was complete.... The same necessity for supernatural 'signs' now no longer existed, and God...withdrew them.... Miracles ceased.... That all these supernatural signs would vanish while in Church was still on Earth, was clearly predicted by Paul." First Corinthians 13:8f. "In First Corinthians [chapter] fourteen..., this gift of power was dying out.... All of them [miracles as such] were destined to vanish from the Church at no remote day."

Rev. Professor Dr. J.H. Thornwell, in his *Collected Writings*, spent 55 pages defending the reality of Biblical miracles against sceptics -- followed by a further 460 pages berating Rome's superstitions. In his essay *Miracles*, he observed: "The miracle...is a specimen of inspiration" -- and hence a forerunner of the now-completed Bible. "The Fourth Council of Lateran [1215 A.D.] asserted the doctrine of a [miraculous] physical change in the eucharistic elements -- in express contradiction to the teachings of the Primitive Church and the evident declarations of the Apostles of the Lord."

Also, Rome has promoted "fabulous legends -- into history!" Yet: "The miraculous gifts...according to Paul, First Corinthians 13:8, were speedily to cease.... The extraordinary officers...did not continue to adorn the Church beyond the age of the Apostles."

The greatest Baptist Preacher of all time, Rev. Charles Haddon Spurgeon, similarly declared that the apostleship was "an office which of necessity dies out.... The miraculous power is also withdrawn.... We may not expect...the miracles.... Those earlier miraculous gifts have depart-ed from us.... The spiritual gifts...were of temporary use.... Paul could discern...when he would "put away childish things." First Corinthians 13:8-11.

Similarly, the great Princeton Presbyterian Professor, Rev. Dr. Charles Hodge, denied that "the apostolic charismata of miraculous tongues-speaking [are] still to be found in operation.... We have no longer -- Prophets, nor Workers-of-miracles, nor gifts of tongues."

Union Theological Seminary Professor Rev. Dr. William Shedd said in 1888: "The supernatural gifts of inspiration and miracles...were not continued.... Miraculous acts did not need continual repetition from age to age.... The case, once decided, is not re-opened."

## **550. Twentieth-century Protestants: miracles ceased at inscripturation**

Princeton Theologian Rev. Professor Dr. Benjamin Warfield said: "Miracles belonged therefore exclusively to the apostolic age.... Their function thus confined them to distinctively the Apostolic Church, and they necessarily passed away with it.... We may make sure...as to their cessation.... The end [that] the miracles of the apostolic age were intended to serve...[was] the authentication of the Apostles as messengers of God."

Also Princeton's Rev. Professor Dr. J. Gresham Machen, the later founder of Westminster Theological Seminary in Philadelphia, wrote that "miracles today have ceased.... They have not ceased for ever. But for the present, they have ceased" -- and will so remain, till the final coming of the Lord.

Twentieth-century Dutch Reformed Theologians have agreed. Rev. Professor Dr. Abraham Kuyper Sr. said: "The 'miraculous workings'...did not continue after the revelation [of that] of which it is the accompaniment [namely Scripture] had been completed.... Those signs and wonders...finally ceased" until "the second coming of Christ."

Rev. Professor Dr. Herman Bavinck Sr. stated: "The miraculous powers of the Apostles...ceased when Christianity became established.... Miracles ceased.... Miracles will again operate [in] the age to come.... Only at the end of the ages, according to Scripture, will there by an occurrence of the miracles of the future -- the appearance of Christ, the resurrection of the dead, the final judgment, and the New Heaven and Earth."

Theologians like Rev. Professor Dr. Brillenbug Wurth and Dr. G.A. Lindeboom denied the occurrence of miracles today. Rev. Professor Dr. Gerrit C. Berkouwer stated that the "healing power of Christ certainly does not cover all sicknesses" -- and asserted that "so-called 'prayer-healing' asks for more than Christ Himself did." Indeed, "the structure of God's works in this latter hour is different to what it was in the time of the foundation of the Church."

Other contemporary Protestant Theologians concur. Rev. Professor Dr. J. Oliver Buswell Jr. of Covenant Theological Seminary in St. Louis argued that miracles were completed by Scripture. "Miracles occurred until the church organization for this age was well established, and probably until the New Testament books were all put into circulation." God "ceased to work through 'sign' miracles -- when the New Testament was finished."

Rev. Arthur W. Pink said of Hebrews 2:4 that "these 'divers miracles and gifts of the Holy Ghost' were given by God before the New Testament was written." But now that the Scriptures are complete, they are no longer needed nor given.... A continuance was never intended for...the supernatural gifts."

Rev. Professor John Murray, formerly of Westminster Presbyterian Seminary in Philadelphia, stated that all special revelation ceased with Scripture. His other colleague, Rev. Professor Dr. Richard Gaffin, was (and is) adamant that "with the completed canon [of Scripture]...healing and related gifts...have pass-ed out of the life of the Church."

Indeed, their other colleague, Rev. Professor Dr. John Skilton, insisted that "when the Church had been planted [and] the apostolic foundation provided (Ephesians 2:20) and the New Testament had been written (Revelation 22:18f), there was no further need of the apostolic office and of the signs and gifts which had notably accompanied it."

The American Baptist Rev. Professor Dr. Robert Gromacki concluded his book on *The Modern Tongues Movement* by "quoting Paul who said: 'Tongues shall cease' (First Corinthians 13:8). They have!"

The American Lutheran Rev. Professor Dr. Douglas Judisch stated: "When the Apostles passed from the scene..., the prophetic gifts in the New Testament Church passed with them.... We should rightly expect these 'tongues' to pass away quietly, with the smoke that arose from the temple afire" at the awful destruction of Jerusalem by the Pagan Romans in 70 A.D.

Finally, the present writer, Rev. Professor-Emeritus Dr. Francis Nigel Lee, formerly of the Queensland Presbyterian Theological College, believes that "the completion of Scripture is...the last-occurred miracle" -- until "the consummation of the predictions of Scripture.... The next miraculous revelation of God will occur with the miraculous manifestation of Christ's final coming on the clouds with great power and glory" -- at the very end of world history.

### **551. No more miracles -- yet non-miraculous 'lying-wonders' still continue!**

Pseudo-miracles have been occurring quite frequently, ever since the Garden of Eden. Genesis 2:15 & 3:5 *cf.* Second Corinthians 11:3-14*f.*

Examples of ancient pagan pseudo-miracles include: the B.C. 1440 tricks of Pharaoh's magicians in Egypt; the B.C. 1100*f* ecstatic utterances of Amon-worshippers in Egypt; the B.C. 930*f* utterances and "painless"[?] wounds of the Baal-worshippers on Mt. Carmel; and the pseudo-prophecies of certain later apostate Israelites. Exodus 7:11-22*f.*; Deuteronomy 13:1-5; 18:20*f.*; First Kings 16:31*f cf.* 18:19-29 & 22:11-24*f.*

New Testament examples include those Jesus warned against -- some of whom would come even in His Own Name. Matthew 6:7; 7:21-24; 24:5-24. Also Paul and Peter warned thus. Second Thessalonians 2:3-10 and Second Peter 2:1-16.

Then there were also the false-prophecies of: the sorcerer Simon of Samaria; the Delphic pythoness; and the ecstatic tongue-speaking Sybillic priestess. *Cf.*: Acts 8:9-20; 13:4-11; 16:16; First Corinthians 12:1-3 *cf.* 14:23; Second Corinthians 11:3-16; Ephesians 4:14; and Revelation 2:18-23.

Scripture predicted that pseudo-miracles such as the above, unlike true miracles, would continue till the very end of world history. See Revelation 19:20 & 20:7*f.* Though supernatural, they all bear a non-miraculous character -- Daniel 8:24 & 11:36 *cf.* Mark 13:22 and Revelation 13:3-14 & 16:13*f.* They should automatically be rejected as false -- simply because they are post-apostolic (and occur prior to the final return of Jesus Christ). Zechariah 11:3-17; 13:1-6; Second Corinthians 2:17; 11:13-15; Galatians 1:6-12; Second Thessalonians 2:3-11; First Timothy 4:1*f.*; Second Timothy 2:15-18; 3:1*f.*; 4:2*f.*; Jude 3-21; Revelation 2:2-23; 13:3-14; 16:13*f.*; 19:10-20; 22:18-20*f.*

The course of these pseudo-miraculous heresies, was traced further by: Justin Martyr; Irenaeus; Hippolytus; Chrysostom; Augustine; Calvin; Trapp; and Isaac Taylor. In the twentieth century, they were further researched by: J.H. Srawley; Dr. P. Gardner; Professor S. Angus; Rev. Professor Dr. F.J.M. Potgieter; and the present writer (Rev. Professor Dr. Francis Nigel Lee).

More particularly there were pagan pseudo-miraculous ecstasies at ancient Corinth (thus Charles Hodge and Albert Barnes). The latter flared up again, in Phrygian Montanism. That itself, remotely, had been derived -- *via* the worship of Adonis and Cybele -- from the Phoenician ecstatic worship of Baal and Astarte indulged in by Jezebel herself. See too: the

*Didachē*; Clement of Rome; the *Epistle of Barnabas*; Ignatius; the *Shepherd of Hermas*; Justin Martyr; Tatian; Irenaeus; and Clement of Alexandria.

In the first hundred years after Calvary, the Christian Church strongly condemned all such pseudo-miracles. Admonished the Apostle Peter (II 2:1f): "There were false-prophets also among the people [of the Israelites], even as there shall be false-prophets among you -- who, secretly, shall bring in damnable heresies...and bring upon themselves swift destruction." Warned also the Apostle John: "Test the spirits, whether they are of God -- because many false-prophets have gone out into the world!" First John 4:1-6.

The A.D. 100 *Didachē* declared that true Prophets held to "the ways of the Lord" (alias the Ten Commandments) -- while "false-prophets and corrupters" like "the world-deceiver" do "signs and wonders" alias pseudo-miracles. His contemporary, Clement of Rome, condemned the previous "frenzy" and "disorder" of some of the ex-pagan Corinthian Christians (*cf.* First Corinthians 12:1-3f).

Similarly, also the *Epistle of Barnabas* condemned the unethical "way of darkness" and "deceit" and "magic" and "falsehood." For it leads to "the wicked prince" -- *viz.* Antichrist, who will likewise come with very impressive pseudo-miracles or "great signs and wonders." Second Thessalonians 2:3-11.

Indeed, very early in the second century A.D., Ignatius condemned those who have "the wicked doctrine of the strange and evil spirit" -- alias the "lying spirit" who is "rhapsodical" and "verbose" and who manifests "conjurament" and "magic." Montanus and Montanism alias Proto-Pentecostalism -- here we come!

Right after Ignatius, came the Christian Apologists. All of them condemned both the Proto-Montanists as well as the Montanists proper -- for their false-prophecies; their pseudo-miracles; and their lying tongues-speaking. On this, see: Rev. F. Crombie; Dr. Cleveland Coxe; J.E. Ryland; Victor Budgen; and many others.

## **552. Proto-Montanism and Montanism and their non-miraculous 'lying-wonders'**

So, the *Shepherd of Hermas* opposed the "talkative" and "false" spirits of the Proto-Montanists. These characteristics would become even more prominent in the Montanists themselves.

Justin Martyr said that "many false teachers" had plagued the Church with "the unclean spirit of the devil." This they received *via* "the 'prophetic' ecstasy" of those who "know nothing of what they are saying...in a state of frenzy."

Tatian in his early phase condemned "the medley" of those who "shout" and "croak." That he described as "the trickeries of frenzied demons."

Theophilus admonished Christians against the "erring spirit" of "demons." Similarly, also Athenagoras warned against demons "supposed to utter prophecies and to heal the sick" - - but which, in fact, only fill "delusive...souls" with "empty visions."

Irenaeus warned against Marcus, who was wrongly "regarded...as working miracles" and who taught his followers "to 'prophecy'...some nonsense" such as "ravings...beyond *Iu-Iu-Pheu-Pheu*." Proclaimed Irenaeus: "Such an opinion, we should detest.... We ought everywhere to flee far apart from those that hold it.... They are under the influence of wicked spirits.... Those persons who fall into a fit of frenzy -- the more they laugh and imagine themselves to be well...are only thus shown to be the more seriously diseased."

Heretical Basilidians, he added, "practise magic" and "incantations." Too, the Carpocratian heretics resorted to "dream-sending demons" -- and were "said to perform miracles." Yet "the greater the display with which they [the various heretics] are said to perform [their 'marvels'] -- the more carefully should we watch them, as having been endowed with a greater spirit of wickedness."

Now Montanism (A.D. 150f) derived its ecstatic pseudo-miracles from the mode of worshipping the pagan sex-god Baal -- *via* the Phrygian worship of Cybele, the great mother-goddess. Cf. First Kings 18:26-29; Matthew 6:7; Acts 16:16f; First Corinthians 12:1-3f; Revelation 2:20. Montanus, previously a pagan priest of Cybele, even after his baptism "became beside himself...in a sort of frenzy and ecstasy" (thus Eusebius). Montanus "raved and began to babble and utter strange things," as if "possessed and under the control of a demon" whenever he and also his followers "talked wildly and unreasonably and strangely."

Certainly Irenaeus opposed Phrygian Montanism. Very probably, so too did Hermas and Justin and Tatian and Theophilus and Athenagoras.

Tertullian denied that even the immediate successors to the Apostles -- could raise the dead. He also condemned "heretics" like the "Cataphrygians" and the "Cataproclans" for saying "the Paraclete had spoken in Montanus."

To Caius, these "heretics" were "infidel" and "demonic." To Hippolytus, these "victims of error" and their "silly women" were "addicted to reckless babbling" -- as "heresiarchs" who "imitated" the magic tricks of the Pagans. And to Clement of Alexandria, "the false-prophets" -- who "prophesied 'in an ecstasy'" -- were "the servants of the apostate."

Asterius Urbanus condemned Montanism as "false prophecy" and "new heresy" -- with "novel doctrines" of "spurious ecstasy." The latter, he said, was produced by a "loquacious" and a "maddening spirit" which "raved and began to speak and to utter strange things."

Origen condemned the condition of anyone driven "into such a state of ecstasy and madness that she loses control of herself.... Such...are fanatical and utterly unintelligible.... The Pythians' priestess is beside herself when she 'prophesies.' What spirit must that be, which fills her mind and clouds her judgment with darkness -- unless it be of the same order with those demons?"

Cyprian said the "Cataphrygians...claim to themselves new 'prophecies.'" Erroneously, "they will reply that they preach Him Who sent the Spirit that speaks by Montanus and Prisca. And in this, when we observe that there has been not the spirit of truth but of error -- we know that they who maintain their false-propheying...cannot have Christ...."

"There suddenly arose among us a certain woman who in a state of ecstasy announced herself as a 'prophetess' -- and acted as if filled with the Holy Ghost.... She was so moved by the impetus of the principal demons -- that for a long time she made the brotherhood anxious, and deceived it, accomplishing certain 'wonderful' and 'portentous' things.... A wicked spirit...would also make that woman walk in the keen winter with bare feet over frozen snow, and not to be troubled or hurt in any degree by that walking. Moreover, she would say that she was hurrying to Judea and to Jerusalem!"

Arnobius pointed to the pagan roots of Corybantic Cataphrygianism. "The Phrygians shriek aloud..., filled with furious passion -- raving frantically and tossed about." Such a 'Phrygian' then "throws himself down at last" -- in "seeming frenzy and the loss of your senses." Reacted Arnobius: ""Let the rites of the Corybantes also be consigned to oblivion!" For these are the "mysteries into which also Phrygia is initiated."

Lactantius rejected "magicians" and "enchanters" and those who "deceive in the case of oracles" -- as being involved in the work of demons. Eusebius surveyed the whole history of the Orthodox Church's opposition to Montanism. And Athanasius condemned its ecstasies. Cyril abhorred it, and added that also the Roman Antichrist of Daniel seven and Second Thessalonians two would "make false shows of signs and wonders" so that "the multitudes may think that they see a dead man raised, and lame men walking, and blind men seeing -- when the cure has not been wrought."

Didymus, who was physically blind yet spiritually perceptive, described Montanism's "frantic women" as "silly ones" in "error." Gregory Nazianzen spurned its "evil" and "spurious" nature, and its "babblings" and "language."

To Basil, Montanism was "plainly heretical" -- a "bad teaching" grounded on the "false dreams" of "dream-tellers." And Hilary saw it as the product of a "distorted mind which twists the words of Scripture" to agree with "the deception of heretics" who "wildly rave."

Jerome condemned "the madness of this false doctrine...of a 'new prophecy.'" He called "Montanus that mouthpiece of an unclean spirit." Indeed, he even expressed the wish: "May Montanus and his raving madwomen perish!"

Chrysostom condemned the Pre-Christian Corinthians as ecstatic, deranged, and demonic. Furthermore, he insisted that real miracles, as distinct from ongoing pseudomiracles, no longer took place.

Epiphanius condemned Montanism's ecstasies as deceitful, demonic -- and false. He characterized them as furious, perturbed, and uncomprehending.

Too, Augustine opposed "the heretical doctrines of the Montanists." Indeed, he urged Christians to spurn especially those demonic pseudo-miracles that "deceive them into frenzy."

Sozomen condemned "the error of Montanus"; and Socrates condemned his "extravagant assumptions." Also Theodoret complained that "every city lies open...to them that are sick with the unsoundness of Valentinus and Montanus."

Finally, Vincent of Lerinum opposed the "novel furies" of Montanism's "madwomen." He said it was "contrary to the injunction of Moses" -- where he warned against precisely such false-prophets. Deuteronomy 13:1-5 & 18:20-22.

### **553. Romanism's dreadful 'lying-wonders' during the Church's Middle Ages**

Professor Angus has well described the beginnings of the romanization of Christians during the fourth century. This is reflected in pseudo-miracles, as in the *Acts of Peter and Paul*. Sadly, after the time of Gregory the Great (who died in 604), the Church lapsed into Romanism -- where pseudo-miracles masquerading as 'ongoing miracles' more and more proliferated.

A "very large proportion...bear inward marks of spuriousness," such as "the innumerable Roman 'miracles' which attest transubstantiation" (thus the Anglican Archbishop Trench). Other mediaeval pseudo-miracles such as extreme unction -- and the use of images, crucifixes, ordeals, relics and scapulars often said to possess wonder-working powers -- quickly followed.

Yet the claims that mediaeval 'miracles' occurred, were not made by the ones who were alleged to have 'performed' them. The claims were made in eulogies written by their later biographers. Thus, the A.D. 1098-1179 Hildegard's non-miraculous alphabetical diversion was only-posthumously described as a recurrence of the miraculous tongues-speaking of New Testament times.

By the time of the 1090-1153 Bernard of Clairvaux, claims in favour of 'ongoing miracles' were dime-a-dozen in the monasteries. Indeed, the claims that Elizabeth of Schönau and Francis of Assisi had performed miracles were made only after their deaths (in 1165 and 1226).

Too, demonology then became rife. Also, allegedly-bleeding crucifixes and 'miracles' attributable to vials alleged to contain the milk of Mary *etc.* were very widely revered.

No claims were made during his 1118-70 lifetime -- that Thomas á Becket ever performed miracles. Indeed, it was only about a century after the death of Francis of Assisi -- that the Romish *Book of Conformities* started alleging he had pre-mortally "raised to life very many that were dead." Incredibly, this represented him as a greater wonder-worker than was even Jesus Himself -- Whom the infallible Bible states raised but three dead persons!

### **554. The beginning of the Reformation against Rome's 'lying-wonders'**



At the very time such absurd claims were being made, God raised up John Wycliffe (*circa* 1329-84). He denounced all papal pseudo-miracles in general and transubstantiation in particular. Also the Wycliffite John Huss showed from A.D. 1405 onward, how Romanism's shrine practices were pseudo-miraculous.

A century later, the Romanist Tetzel claimed miraculous relief in purgatory whenever the living on behalf of their dead threw coins into his begging-box. Yet even then, God was preparing the Neo-Wycliffite Luther to call the Church back to the Bible.

At the sixteenth-century Reformation of the De-form-ed Church, Dr. Luther claimed that, without the Word, that which claims to be the 'Spirit' -- is in fact Satan. For the devil urges men "to fly with the clouds and ride on the wind," rather than to heed "the preaching of the Apostles" from the written "Word" and from "the Sacrament."

Thus Luther followed Wycliffe and the Wycliffite Huss in opposing Rome's papacy, pseudomiracles, and transubstantiation. He opposed also the dreams and false-propheying of the Anabaptists. The Bible alone, stated Luther, is the rule for distinguishing the miracles of Christ from those of the devil.

On the latter basis, Luther further stated that bodily miracles were not to be perpetual -- but would, and did, cease. Yet on the same basis, he also insisted that pseudo-miracles would continue. "A new doctrine (like that of Mohammad) has been brought in, confirmed by 'signs' and 'wonders'.... Indeed -- the papacy and its monkery are thus confirmed....

"Such messengers...come with miracles and signs -- which are still the devil's lies... 'Wonders' still occur through the ungodly....

"Yet truly, they are not miracles -- but deceptions. For the devil does 'wonders' through his apostles and false-teachers -- and sometimes even in the Name of Christ. Deuteronomy 18:20 and Matthew 7:21f & 24:5-24.

Even the semi-reforming Romanist Erasmus attacked Rome's pseudo-miracles. "Fools can be found to listen to the legends of the saints.... There is not a martyr, there is not a virgin, whose biographies have not been disfigured by these monstrous absurdities.... One might fancy they were invented by knaves or unbelievers, to destroy the credibility of Christianity itself....

"What would Jerome say, could he see 'the milk of the Virgin'(!) exhibited for money...and portions of the 'true cross' enough...to freight a large ship? ... Even bishops play their part in these fantastic shows, and...dwell on them!"

Yet Rome blundered on. In the 1542 *Twenty-five Articles* of the Romish Faculty of Theology in the University of Paris, there were re-affirmations: of 'magical' baptismal regeneration; of transubstantiation; of 'miraculous' ways to reduce suffering in purgatory; of 'miracles' still being performed by the saints and the Virgin; and even of images miraculously smiling and crying. Indeed, the 1546 *Decrees of the Council of Trent* strengthened all of this -

- even though the two leading Jesuits of Rome's Counter-Reformation, Ignatius de Loyola and Francis Xavier, never themselves claimed to have performed even one single 'miracle.'

### **555. Calvin's demolition of Rome's 'lying-wonders' and other pseudo-miracles**

To Calvin, 'lying-wonders' have never ceased since Satan transformed himself into a 'angel of light' -- and "beguiled Eve." In fact, "false-teachers have a show of wisdom to persuade us...by the same methods that Satan employed to deceive Eve.... He always covers himself with some disguise.... But when the masks are removed, who and what will the Pope be discovered to be? Satan himself, his master, can scarcely outdo his most accomplished pupil."

The same is seen in the pseudo-miracles of the priests of Pharaoh. "He was deceived," wrote Calvin, "by the juggles of his own magicians.... Many nowadays among the Papists are followers of wicked superstitions.... Frivolous is that cavil which the Papists advance, that the serpent is called the rod of Moses.... The Papists will prevail nothing until they have shewn that the bread is transubstantiated."

Calvin saw Rome's "miracles" were neither Scriptural nor 'saintly' (cf. Second Corinthians 11:14 & Second Thessalonians 2:11). They are false works of "Antichrist." Matthew 24:24 & Second Thessalonians 2:9. The latter's "lying-signs" are "the kind of fraud with which the whole of the Papacy abounds.... Satan...deceived by means of his trickery, as we find in the case of Pharaoh's magicians...."

"We have a notable demonstration of this, in the Papacy. No words can express how foul is the abomination of the Papists, how massive and shameful are their nonsensical superstitions.... When the Papists would at this day allow the devilish abomination of their Mass, they will not say that men forged it.... Thus the devil will seek to cover himself under some taste of the cloak of God.... All the abominations of Papistry...are no better than Pharaoh's enchanters.

Commenting on Ephesians 4:14, Calvin declared: "Great and accursed is that wickedness of the Papacy.... They have a devilish synagogue.... The ministers of Satan are skilled in tricks.... The false-apostles...must be shunned as most injurious pests.... Papists make the same pretence...about the worship of saints."

On Second Thessalonians 2:4-9, Calvin commented: "The Pope usurps for himself.... Paul sets Antichrist in the very sanctuary of God.... It is the temple of God in which the Pope holds sway...'with signs and lying-wonders and with all deceit'.... It must consist partly of false-doctrine and deceptions, and partly of 'false-miracles'.... 'Lying-signs'...means...the kind of fraud with which the whole of the Papacy abounds."

Calvin showed how Augustine rightly warned against the 'miracle'-working Donatists also of his own day that "**God put us on our guard against wonder-workers...who by a pretence of miracles lead the world away from the unity of faith." Similarly, Calvin told King Francis that Romish 'miracles' are "frivolous and ridiculous" -- and "delusions of Satan."**

The Romish mass, held Calvin, is a pseudo-miraculous abomination. All of Rome's alleged 'miracles' were false. Her many relics were ridiculous. And her *ex opere operato* 'sacraments' were and are irrational.

However, to Calvin, the pseudo-miraculous claims also of the Anabaptists were to be rejected as the "madness" and "follies" of "babblers" and "giddy spirits." This "nefarious herd of Anabaptists" were "like reeds driven by the wind." For when they "have learned three syllables...[they] immediately swell up with an opinion of wisdom.... They with the greatest confidence, as if from a [tongues-speaking Delphic] tripod..., defend whatever they have once rashly babbled....

"Some Anabaptists...mistake some indescribable sort of frenzied excess for the regeneration of the Spirit.... He is not a spirit of giddiness who rushes rashly.... The Spirit of the Lord is not a turbulent phantom which they themselves have produced by dreaming.... There seems...something monstrous in this determination to hold converse with God in sounds which fall without meaning from the tongue.... The Holy Spirit bears testimony to us from Heaven -- while He repudiates the confused unmeaning sounds which are uttered elsewhere....

"They often use forms of speech that are absurd.... [The Anabaptistic] Quintinists possess an unbelievable tongue in which they banter.... One understands it about as little as a bird's song.... They babble.... It is a perversion of God's order to pommel the air with a confused sound that cannot be understood.... Jesus Christ...did not...babble unintelligently...after the example of their predecessors the [Montanistic] Priscillianists.... This sect is certainly different from the papists' -- inasmuch as it is a hundred times worse and more pernicious....

"Anthony Pocquet...begins to 'froth at the mouth'...as if it were the wisdom of Christians to search after new revelations.... He now calls it 'a double [portion of] spirit' to pass beyond the contents of Scripture.... His daydreams are so silly and absurd, that among sane intelligent people it is enough to have pointed them out.... He says that medicine came into the world through the suggestion of the evil spirit.... He says we are not obligated to do God's Commandments.... This loathsome teaching...is...so full of detestable errors as to make one's hair stand on end....

"Mohammad and the Pope have this religious principle in common -- that 'Scripture does not contain the perfection of doctrine'...but that 'something higher has been revealed by the Spirit.' The Anabaptists and Libertines have in our own day drawn their madness from the same ditch.... There are many fanatics who disdain outward preaching -- and sublimely breathe secret revelations and 'enthusiasms'.... We must not seek after visions and oracles from the clouds. But the Word which is near us...must keep all our senses bound and fixed on itself....

"There is the danger of fanatical men arising, and presumptuously claiming that they are endowed with the Spirit of God.... The Papists boast with professorial superciliousness that all their inventions are the oracles of the Spirit. Also Mohammed asserts that he had drawn his dreams from Heaven.... But I reply that we have the Word of the Lord.... **We must enquire from the Scriptures....**

"Many fanatics...in our own age [think] the written teaching seems...to be of the 'letter'" - so that they "make up a new theology, consisting of 'revelations'.... Hence when false spirits claim the Name of God, we must enquire from the Scriptures whether it is as they say.... The Spirit of discernment will be with us, and as a faithful Interpreter will expound what He Himself speaks in Scripture....

"We must go, I say, to the Word.... It is better to limp in the way, than to run with great swiftness out of it.... Since no daily responses are given from Heaven, and the Scriptures are the only records in which God has been pleased to consign His truth to perpetual remembrance -- the full authority which they ought to possess with the faithful is not recognized unless they are believed to have come from Heaven as directly as if God had been heard giving utterance to them."

Those who follow extra-Scriptural 'revelations' -- are "under the influence...of madness." Today, the Spirit speaks only from Scripture. For "the Author of the Scriptures cannot vary.... The Word is the instrument by which the illumination of the Spirit is dispensed." There is "no other Spirit than the One Who dwelt, and spoke, in the Apostles -- the Spirit by Whose oracles they are daily invited to the hearing of the Word."

#### **556. Wollebius and the Westminster Standards warn against 'lying-wonders'**

Calvin's own above-mentioned views against ongoing 'lying-wonders' were shared by all of the leading Calvinistic Theologians -- such as Beza, Knox, de Brés, Ursinus, Olevianus, Bullinger, Zanchius, Junius, Voetius, & Wolleb(ius). Especially the latter, Johann Wolleb(ius), condemned all pseudo-miracles such as attempts to speak in unlearned languages and to practise exorcisms.

Wolleb warned against the papal Antichrist, "seducing the inhabitants of the Earth by false-miracles. Its 'miracles' are 'lying-wonders' -- even though it does indeed work 'great signs'.... 'He makes fire descend from Heaven'...with the thunders of excommunication.... 'And he gives breath to the image of the beast, that it may speak' [Revelation chapter thirteen]....

The papists attribute laughter, weeping and speech to their idols.... "In the First Commandment, internal idolatry is forbidden -- so by the Second, external idolatry is overthrown.... Images that the papists make of Christ, the angels, Mary and the [saints]...are made for purposes of religious worship.... The papist images are adored....

"The adoration of the consecrated host is of similar nature to the cult of idols.... The same is true of the adoration of the image of the cross.... The relics of saints are honoured among the papists not only with great idolatry, but with the highest degree of deception.... Calvin's admonition concerning relics, should receive attention."

Against the Third Commandment, "the papists...swear by the saints.... The adjuration of devils (which they call exorcism) is magical, and does not in the least correspond to the deeds of the Apostles.... The virtues and works connected with the Ninth Commandment" prohibit

"a lie, if one utters falsehood for the purpose of deceiving, whether by word or by a nod or in any other way."

The *Westminster Standards* agree. They too are utterly at variance with the peculiarities of modern [Neo-]Pentecostals and also with many of the practices of other 'wonder-workers' too. The orderly *Westminster Directory for Publick Worship* opposes "the suggestions of Satan" in public worship. The *Directory* further enjoins that during "public worship," there is to be an "abstaining" from all "salutations" and "indecent behaviour which may disturb the Minister or people or hinder themselves or others in the service of God."

Accordingly, also the *Westminster Confession* requires that even "prayer," if public or "vocal," is to be "in a known tongue." Indeed, it also requires public worship to be in "the vulgar language" alias the common dialect of the place concerned -- in that regard referring to "First Corinthians 14:6-28."

Moreover, the *Westminster Directory for Publick Worship* too insists that "all the canonical books...shall be **publicly** read in the **vulgar** tongue..., [so] that **all** may hear and **understand.**" Indeed, as the *Westminster Larger Catechism* says, while referring to "First Corinthians 14:19" -- "the Word of God is to be proclaimed **plainly.**"

This, adds the *Westminster Directory*, requires "**abstaining** also from an unprofitable use of **unknown** tongues, **strange** phrases, and **cadences** of sounds." Pentecostals, note well!

Too, both the *Westminster Confession* and the *Westminster Directory* insist on the "singing of **Psalms** (Colossians 3:16 & Ephesians 5:19 & James 5:13)." And then, adds the *Directory*, "the **voice** is to be tunably and **gravely** ordered" -- while "the **chief** care must be to try to sing with **understanding.**"

The *Westminster Larger Catechism* (Questions 105 to 112) warns against worshipping God 'in vain' -- viz.: by "idolatry"; "false opinions"; "bold and curious searching into His secrets"; "vain credulity"; "heresy"; "presumption"; "tempting of God"; "indiscreet zeal"; or by "corrupting the worship of God, adding to it, or taking from it"; or by not insisting that the name of God "be holily and reverently used in thought, meditation, word."

Nor may prayers, public or private, **demand** healings! For, as the *Westminster Confession* explains, "the **prayer**...by God required...that it may be **accepted**..., is to be made...according to His **will.**"

Similarly, the *Westminster Larger Catechism* refers to "Matthew 26:29"(!), and says "we are to pray with humble **submission** to His **will.**" And the *Westminster Shorter Catechism*, referring to "First John 5:14," states that "prayer is an offering up of our desires unto God for things **agreeable** to **His** will."

### **557. Post-Westminster Calvinistic Theologians warn against 'lying-wonders'**

Soon after the Westminster Assembly, the Rev. Dr. John Owen condemned the papal "agents of that wonder-working 'man of sin'" (cf. Second Thessalonians 2:3-9). For, he explained, they continue "the superstition and folly of some ensuing ages...and innumerable 'miracles' false and foolish" which are alleged to have occurred precisely after "the expiration of the generation of them who conversed with Christ."

Owen added: "There have been Simon Maguses (cf. Acts 8:9-19), and there are Antichrists (Revelation 13:3-14)... I mean the juggling priests and Jesuits -- pretending falsely by their impostures to the power of miracle-working...to corrupt the worship of God." Yet in point of fact, all such are only pseudo-miracles alias Satanic delusions -- and not at all acts of God.

Also the great John Bunyan insisted that "the devil" had acted upon "sundry of the Quakers." They had only been "pretending unto supernatural agitations from God." Indeed, it is the devil who "pretends to lead...up into some higher light, mysteries and revelations of the Spirit into which few have attained or can attain."

Likewise, John Flavel said that "extraordinary ways are ceased (Hebrews 1:1-2)... We are no more to expect them. We may sooner meet with satanical delusions, than divine illuminations in this way.... As for visions and revelations...I neither regard nor desire them.... Consider how...impossible it is for a man to determine that such a voice, vision, or revelation is of God.... Satan can transform himself into an angel of light.... The Scripture is sufficient!"

Jonathan Edwards warned against the ways of Satan also "with respect to the Romish Church. It was foretold that he should perform pretended miracles and lying-wonders. Second Thessalonians 2:9...[and] Revelation 13:13-14.... This also came to pass in the Church of Rome."

Edwards also warned against religious pseudo-affections or 'enthusiasm.' "It is no sign that affections are truly affections...[when] they cause those who have them to be fluent, fervent, and abundant in talking of the things of religion.... Many...are very ignorantly and imprudently forward at...making their own notions their rule, instead of the Holy Scripture....

"There are other spirits who have influence on the minds of men, besides the Holy Ghost.... There are many false spirits exceeding[ly] busy with men, who often transform themselves into the angels of light.... The power of Satan may be...in such raptures -- as the Anabaptists in Germany, and many other raving enthusiasts like them."

Good examples of the latter, are: the "Shaking Quakers" alias the dancing and laughing Shakers; the pseudo-glossolalies of Mary Campbell and the MacDonalds of Port Glasgow; the ecstasies of the Irvingites; the tongues-claims of the early Mormons; the 'prophecies' of the Seventh-day Adventists' Mrs. Ellen G. White; and all kinds of 'Faith-Healers' and allegedly 'charismatic' Pentecostals and Neo-Pentecostalists.

In that regard, the famous *literatus* Thomas Carlyle has given us his own ear- and eye-witness description of a "*lah-lall-ing* hysterical madwoman" at an Irvingite meeting. Similarly, the famous Presbyterian Theologian Rev. Professor Dr. J.A. Alexander. Wrote he:

"Just as Irving...was explaining the 'ouches' [in Exodus 39:13f], this 'Elder' burst out in a sort of wild ejaculation thus: '*Taranti-hoiti-faragmi-santi*'.... 'O ye people -- ye people of the Lord, ye have not the ouches -- ye have not the ouches -- *ha-a-a!* Ye must have them -- ye must have them -- *ha-a-a!* Ye cannot hear! Ye cannot hear!'"

As the leading Ex-Irvingite 'tongues-speaker' Robert Baxter himself later admitted: "We had all been speaking by a lying-spirit, and not by the Spirit of the Lord!" Cf. First Kings 18:26f; Isaiah 28:7; Jeremiah 29:26; and Matthew 6:7; *etc.*

Concluded the great Baptist Preacher Charles Haddon Spurgeon: "A bottomless pit of fanaticism is yawning.... Some woman turns 'prophetess' -- and raves. Or some lunatic gets the idea God has inspired him. And there are always fools ready to follow any impostor."

Even John Henry Newman, who moved from Evangelical Anglicanism all the way to becoming a Romish Cardinal, admitted that post-apostolic alleged 'miracles' were "often scarcely more than extraordinary accidents or coincidences...which seem to betray exaggerations or errors." And even Percy Dearmer, another famous High-Churchman, admitted that cures were effected in at the most 1% of all the healings claimed at Lourdes!

As the great Presbyterian Theologian Rev. Professor Dr. Charles Hodge insisted: "Those who now claim to be 'Apostles'...are false-apostles.... The fundamental idea of Romanism is the perpetuity of the apostolic office.... Protestants give themselves so little concern about the pretended 'miracles' of the Romish Church.... Not one in a thousand of them could stand the test.... Most of them...are barefaced impostures" or "pious frauds...wrought in support of an antichrist-ian system" -- and "a complicated mass of deceit and evil."

Wrote Rev. Professor Dr. Robert Dabney: "Rome claims, from her prelatric false premises, that the Church still enjoys these *charismata* of miracles. The intelligent reader is familiar with her 'lying-wonders' (Second Thessalonians 2:3-9 cf. Revelation 13:3-14) to this day." Dabney also condemned the High-Anglican pseudo-miracles of 'baptismal regeneration' -- and that of making "a divine sacrifice out of the piece of bread every Sunday."

Similarly, also Rev. Professor Dr. A.A. Hodge restricted miracles to the very origin of the Hebrew and Christian religion. He denied that any subsequent "unparalleled wonders" (never before experienced in all the history of a particular land) are truly 'miracles.' "Look along the tedious course of the history of the Christian Church since the advent of Christ -- and learn the lesson of God's methods by His use of second causes, by His slow following of the lines of natural law in the development of His Kingdom."

On the other hand, added Hodge, pseudo-miracles continue. "The coming of the 'man of sin'...is predicted in Second Thessalonians 2:3-4" -- 'even him whose coming is after the working of Satan with all power and signs and lying-wonders and with all deceivableness' (Second Thessalonians 2:9f).... The papal system is in spirit...wholly antichristian.... Their doctrine of transubstantiation...is false."

## **558. Pentecostal and Neo-Pentecostal 'lying-wonders' or pseudo-charismata**

Growing forth from the roots of Montanism and the trunk of Romanism and the various neo-apostolic branches of the Irvingites, Pentecostalism put forth its twigs -- from the beginning of the twentieth-century onward. Agnes Ozman sought 'Spirit-baptism' in 1906 -- and declared: "I talked several languages." Then Frank Bartleman, an eye-witness, himself proceeded to "cast...down reasonings." He "reached the climax in abandonment" when he too started "speak-ing in tongues."

T.B. Barratt wrote: "My being was filled with light and an indescribable power.... I began to speak in a foreign language as loudly as I could.... I was lying upon my back on the floor, speaking.... I am sure I spoke seven or eight different languages... It seemed as if an iron hand laid over my jaws. Both jaws and tongue were worked by this unseen power." Demonic?!

Wrote Aimee McPherson, founder of her own so-called 'Foursquare Gospel': "The cords of my throat began to twitch...and then to shake violently.... My tongue began to move up and down and sideways in my mouth. Unintelligible sounds of stammering lips and another tongue...began to issue from my lips."

As Pro-Pentecostalist G.H. Lang wrote in his book *The Earlier History of the Tongues Movement*, there was "public weeping, shouting, dancing, leaping, and lying in a heap on the rostrum before the congregation; falling backward across steps; constant speaking in tongues often simultaneously -- and tongues which usually no one understood, and which mostly were not 'interpreted.'" Indeed, people were "rolling and kicking, bellowing, rattling, cackling, singing, shouting in tongues -- with words, and without words."

The great Baptist Theologian Rev. Professor Dr. Augustus H. Strong now called suchlike phenomena "lying-wonders...as in modern spiritualism...[and] 'Faith-cure'.... In every age -- fakirs, mesmerists and quacks..., by inducing expectancy..., have indirectly caused bodily changes, which have been mistaken for 'miracle'.... We must class them with the 'lying-wonders' of which we are warned in Second Thessalonians 2:9."

The great Presbyterian Theologian Rev. Professor Dr. Benjamin B. Warfield had branded mediaeval 'miracles' as being rooted in pagan magic. Consistently, he regarded also the alleged healings at Lourdes as "silly" -- and the Proto-Pentecostalism of the Irvingites (alias the 'Catholic Apostolic Church') as a gross perversion of Protestantism toward Romanism.

Already Warfield contrasted the true fire of Pentecost Sunday with the "strange fire" of Nadab and Abihu. Acts 2:1-4*f*, *per contra* Leviticus 10:1-2. "This [latter] was the particular kind of fire Irving chose to play with.... He burned his fingers." The "strange fire" of Nadab and Abihu was rekindled. For Irving's apostles were acolytes of Abihu -- and the Neo-Pentecostalists are Neo-Nadabites.

Also Rev. Professor Dr. Abraham Kuyper Sr. admitted that even post-apostolic false-prophets indeed perform pseudo-miracles. He said in First John 2:20*f* that "John is warning against the heresy of the Gnostics and the Montanists."



Moreover, he added that in the *Dordt Dutch Bible* of 1637 -- "if we consult the marginal notes in Revelation: we note that they refer...to...various heresies like that of Arius, of Mohammed, of the Pope at Rome, *etc.*....

"Antichrist concentrates all cosmic powers in himself -- but outside of God.... Our Theologians -- even á Marck, de Moor, and others -- have constantly pointed to the pope of Rome.... Our *Belgic Confession* [ch. 29] has called Rome...a false, a pseudo-church.... [And in their famous 'Preamble' the *Decrees of Dordt* denounce "the tyranny of the Romish Antichrist and the terrible idolatry of the papacy."]

"Paul likewise...in his *Epistle to the Thessalonians* [2:3f]...emphatically refers to the satanic attacks against the Kingdom of Christ.... He places in the foreground...the manifestation of the man of sin.... The Apostle clarifies this, by adding: 'I see him whose future is according to the working of Satan -- in all power, and signs and lying-wonders, and in all deception.... God shall send them strong delusion, so that they will believe the lie.'"

Kuyper's successor, Rev. Professor Dr. Valentine Hepp, insisted "Christ predicted that false-Christs and false-prophets would arise and that they would do great signs and wonders.... The pope is at the head....

"Antichrist would then be a master-sorcerer, and deprive people of the normal use of their eyes and ears and touch and scent and taste.... The second beast does great signs, and causes even fire from the sky to fall down in front of men. Many are misled thereby (Revelation 13:13f).... We no longer need to deny that...this refers...to wonder-working' images of Mary."

Rev. Professor Dr. Herman Bavinck Sr. placed God's ceased miracles -- over against man's ongoing pseudo-miracles. "It is only the God of Israel Who performs miracles.... The appearing of Christ aroused the antichristian principle. Jesus spoke of *pseudoprophētai* and *pseudochristoi* who oppose Him....

"Paul pointed out in Second Thessalonians two that the Day of Christ will not come until the apostasy has arrived -- and the man of sin has been manifested.... The antichristian principle can advance only among those nations which have known the Gospel -- and which have finally rejected it in conscious and deliberate enmity."

Rev. Professor Dr. Gerrit C. Berkouwer declared: "What people are asking for in so-called 'faith-healing' -- is...more than what Christ Himself did.... The Church...has no interest (whenever she is protected from deception) in the conspicuous 'falling of fire upon the Earth' as suggesting the 'miraculous' (*cf.* Revelation 13:13f). But she has indeed an interest in the fire which Christ has throw-n [past tense] upon the Earth (Luke 12:49)." *Cf.* Acts two.

Reformed Presbyterian Rev. Professor Dr. Robert Reymond rejected the "mediaeval heathen superstitions" of Romanism. Indeed, he did not for a moment hesitate to liken them to modern (Neo-)Pentecostalistic phenomena -- which he also rejected. And conservative modern Lutheran Theologian Rev. Professor Dr. Francis Pieper warned against "the often very

boisterous meetings" of noisy modern revivalism as being largely "self-deception" -- in spite of the sincerity of many of those involved.

As Pieper's colleague Rev. Professor Dr. Douglas Judisch rightly remarked: "Most claims to the possession of prophetic gifts today, can be explained as instances of self-deception by well-meaning Christians.... It is possible however...that there occur some...that are attributable to Satan.... Malachi Martin...described cases in which demons had spoken in Hebrew and quoted mediaeval Latin texts through people who had never heard either language....

"Not all utterances represented as being words taught by God, actually are such. Jeremiah 14:13-15 & 23:9-40.... Such demand from us rejection. Deuteronomy 18:20f & Jeremiah 23:16-40 & Second Thessalonians 2:2f.... It is therefore essential to test carefully all utterances that are represented as being words taught by God, accepting and obeying those that pass the test, and rejecting those that do not. First Thessalonians 5:20f & First John 4:1f....

"It by no means follows...that an utterance is divine if it speaks well of Christ. Matthew 8:29; Mark 1:24; 3:11; 5:7; Luke 4:34,42; Acts 16:17.... Well-meaning Christians can often imagine they possess gifts the Holy Spirit has not given them. First Kings 13:11-12.... Far from constituting an authentication of prophetic gifts during the tribulation in which we are now living, the performance of supernatural signs serves to point out doctrinal deviations from the faith (*cf.* Zechariah 13:1-3).... Any utterance of post-apostolic times represented as being prophecy or utterance in unlearned tongues by the power of the Spirit, must be rejected."

### **559. The birth and growth and nature of pseudo-charismatic Neo-Pentecostalism**

From the nineteen-sixties onward, the world has witnessed the birth and growth of Neo-Pentecostalism within the Mainline Churches (both 'Protestant' and Romish). Private pseudoglossolaly of 'closet charismatics' has mushroomed up from nowhere. All kinds of new pentecostal sects have shot up, too.

However, this revival of religion is thoroughly ecumenistic -- and often also syncretistic. Classic-Pentecostalist Oral Roberts has gone and joined the apostate United Methodist Church. Neo-Pentecostalists like Michael Harper have been promoting 'pan-charismatic' conferences between Anglicans, Modernists, and even Romanists.

Two popes have blessed the 'Catholic Charismatics' -- in spite of their liaison with Neo-Marxists in places like South America. Suddenly the papal Antichrist has become "a sincere Christian" -- in the opinion of many deranged pseudo-charismatic Neo-Pentecostalists. Yet the modern pseudo-charismatic movement is not only patently false, but also thoroughly irrational and anti-theological. The 'Toronto Blessing' is the curse -- at the end of the line.

An analysis of (Neo)Pentecostalism confirms the above impression. For this modern Charismatic Movement incorrectly restricts this word *charisma* only to the miraculous -- against First Corinthians 7:7 *etc.*

Again, many truly-Biblical *charismata* (such as celibacy and government and teaching and discernment) are not strongly represented in the Movement. Indeed most Spirit-filled Christians over the past thirty-four centuries (from Moses and Bezaleel through to Andrew Murray and Cornelius van Til) have not been (Neo-)Pentecostalist.

Those in the Movement do not themselves really practise the teaching of Mark 16:17f (*cf.* John 14:12) to which they appeal. For that passage refers not to the possibility of the occurrence of language- and healing-miracles during all ages -- but to the certainty of the occurrence especially of the work of preaching, and in particular during the apostolic age.

Similarly, the Movement's appeal to Acts two is misguided. For there – only the Apostles then spoke miraculously in real languages and amid singular cosmic signs. And in any case, none of this is happening today.

Again, the further (Neo-)Pentecostalist appeal to Acts ten and nineteen as justification for its own practices -- cannot stand. It misacknowledges the unique and irrepeatable first-fruit character of those ingraftings of the earliest-gentile and the earliest-sectarian converts into the New Testament Church Visible. In these matters, many modern Christians are being deluded!

Nor is non-linguistic (Neo-)Pentecostalist 'tongues-speaking' akin to the linguistic tongues-speaking of the Christians at Corinth during the apostolic age. For the linguistic tongues-speakers at Corinth were not at all ecstatic, but in spoken languages (as in Acts 2:4-11 *etc.*). See First Corinthians 14:21f *cf.* Isaiah 28:11f, according to almost all Theologians from Irenaeus through to Gaffin.

The 'tongues at Corinth' were the languages of resident migrant converts living in a cosmopolitan and internationally-important multicultural trading-city. If ever used in public worship, those languages were always to be interpreted into the Corinthian dialect -- unless so used in a 'ghetto church' devoid of native speakers of Corinthian, and limited only to those capable of understanding the foreign language concerned.

Again, the (Neo-)Pentecostalist tongues are neither "heavenly" nor "angelic." For in First Corinthians 13:1 and Second Corinthians 12:1-4, Paul never uttered an 'angelic tongue.' Nor did he even hear at Corinth any of those tongues which First Corinthians 13:8 stated "shall cease." Even the Holy Spirit -- when interceding through Paul (in Romans 8:26) -- did so "with groanings that cannot be uttered." Indeed, it is not the Holy Spirit but unholy spirits or demons "that peep and mutter" and utter. Isaiah 8:19-20.

Nor were also the Biblical Spirit-prayings and Spirit-sings of First Corinthians 14:15, (Neo-)Pentecostalist. For the Bible (thus Calvin and Hodge) says we must at all times understand what we ourselves are praying and saying and singing. *Cf.* First Corinthians 14:15 with verses 19a and 20. Indeed, when praying and saying and singing publically, we must also do so fruitfully -- so that others too may understand our words. First Corinthians 14:16-24.

However, Christian Linguist Dr. William Samarin (in his book *Tongues of Men and Angels*) has found that (Neo-)Pentecostalist "glossolalia is fundamentally not language." Anthropologist Dr. Felicitas Goodman (in his study *Phonetic Analysis of Glossolalia*) listed six differences between (Neo-)Pentecostalist *glossolalia* and human language. The American Bible Society's Translation Department's Dr. Eugene Nida said of modern 'glossolalia' (*sic*) that "it is quite evident that this is not a language." And Lester Grabbe (in his paper *Linguistic Study of Glossolalia*) concluded that "modern *glossolalia* is only a poor counterfeit of the real thing." (Indeed, counterfeits can confuse even Christians!)

Other objections to the behaviour of many (Neo-)Pentecostalists, could include: their stress on experience rather than on Scripture; their very un-reformation-al anti-intellectualism; their often-fanatical disdain of Theologians; their often-closer kinship to the Anabaptists and to the Romanists than to Biblical Protestants; their unbiblical 'rhythmic movements' and sometimes even 'dancings'; and their forbidden irrationality in worship services. Note too that very many (Neo-)Pentecostalist phenomena are often artificially induced.

### **560. Calvinistic critique of Pentecostalism and explanation of its phenomena**

Christian Psychologist Dr. Stuart Bergsma concluded "that *glossolalia* can be especially psychologically explained -- and is not in general a 'spiritual' phenomenon." Physician Dr. L.M.V.E. Vivier, in his university dissertation on *Glossolalia*, found that (Neo-)Pentecostalists have made "psychologically, a poor beginning in life -- characterized by insecurity, conflict, and tension." And Dr. Russell Hitt, sometime Editor of *Eternity*, concluded: "Many 'tongues-speakers'...are emotionally troubled."

Another Christian Psychologist, Dr. E. Mansell Pettison, stated that "in certain types of brain disorder...we can observe the same decomposition of speech that occurs in *glossolalia*" - - and that it also "occurs in schizophrenic thought and speech patterns which are structurally the same as in *glossolalia*." And M.T. Motley, in his Texas University dissertation titled *Analysis of Selected Aspects of Phonology and Morphology*, pointed out that "glossolalia has even been typified as a fruit of religious megalomania." Of course, even such 'tongues-speakers' may yet be sincere Christians -- notwithstanding!

Even Non-Pentecostalist varieties of 'faith-healing' very often misunderstand the divine purpose of sickness, which is not always curable -- and which is sometimes indeed terminal. As Rev. Professor Dr. Gaffin stated in his book *Perspectives on Pentecost*: "Facile slogans like 'healing is for today!' and 'God desires that all diseases be healed!' are...distortions of Biblical teaching which can wreak havoc." Too, 'faith-healing' has no adequate explanation of healing without saving faith on the part of either the healer or the healed. See: Matthew 9:2; 13:43-45; Acts 5:16; Revelation 13:3.

The much-misused Matthew 8:17 is not a recipe for faith-healing today on the basis of a universalistic theory of atonement not just for sins but also for diseases, but an accurate record of Christ's personal healing of the sicknesses of only some people before Calvary. The correct interpretations of the texts Mark 16:17f and John 14:12, likewise focus on the apostolic age.

Indeed, the equally-misunderstood James 5:14<sup>f</sup> does not authorize instantaneous miraculous healings in church meetings. It describes healing in God's good time -- after the prayers of visiting Elders, and in addition to therapeutically using medicinal oil at the seriously-ill person's own sickbed.

As even the Neo-Pentecostalist Michael Harper rightly admitted: "There is often a narrow line between true faith which believes the 'miracle' -- and human selfishness which demands it. The 'charismatic renewal' has produced a rash of 'miracle-workers' -- who tout their wares like travelling salesmen."

There are also very strong doctrinal objections to (Neo-)Pentecostalism and its 'miracles.' The "United Pentecostal Church" denies the Trinity, yet 'speaks in tongues.'

Rev. Mr. Thomas Smail was sometime Director of the Fountain Trust -- which publishes (Neo-)Pentecostal literature. He is said by the famous Ex-Neo-Pentecostalist Rev. Erroll Hulse in fact to be a "self-confessed Barthian" -- whose "doctrine of the person of Christ is heretical."

### **561. Broader-Christian critique and explanation of Pentecostalism**

The 'Church of Jesus Christ End-Time Revival Centres of Australia' alias the 'Apostolic Faith Ministers and Churches' (headquartered in Brisbane), are reportedly not only unitarian. They also refuse to fellowship even with other groups of Pentecostalists.

The Lutheran Churches of Australia have rightly stated that "being filled with the Holy Spirit...should be the earnest desire of every Christian...as part of the growth in Christ" (Ephesians 5:18). Yet they have also rightly observed -- sadly -- that "the 'Charismatic Movement' throughout the world is deeply influenced by Non-Lutheran theology."

Indeed, the "false" (Neo-)Pentecostalist view that "there is a second Spirit-baptism which must complement an earlier water-baptism" -- is to be rejected. For "the view that the filling with the Holy Spirit is a momentary experience...is unscriptural."

Similarly, the Premillennialist Rev. Dr. Richard DeHaan has stated that "the hysterical conduct...in many present-day tongues-meetings is a disgrace." Indeed, "many people who have come out of the Pentecostal Movement -- are now convinced that they had been deceiving themselves."

Too, Seventh-day Adventist Professor Rev. Dr. Frank Holbrook noted that "many Catholic Pentecostalists experience a deeper devotion to Mary, the Confessional, and the Mass -- after 'speaking in tongues,'" Others, "whose religious orientation was liberal before the ecstatic experience -- often continue to remain liberal." Such things should not be!

Fundamentalist Leader Rev. Dr. Timothy Tow, Chairman of the Far Eastern Council of Christian Churches, has noted that even Muslims are involved in 'tongues' and 'healing' in Japan

and Thailand. Accordingly, he could only conclude that "some 'charismatic' [*sic*] activities are Satanically inspired."

Even (Neo-)Pentecostals themselves have criticized (Neo-)Pentecostalism. We have already referred (above) to the testimony of the Neo-Pentecostalist Michael Harper. Yet also some even in the way-out Pentecostal Churches, have severely criticized the Movement.

Thus, M.M. Fraser -- the Founder of the Pentecostalist 'Latter Rain Assemblies' -- has referred to "the spiritually-sunken state of Pentecostal Movements...in such a sinful state.... The Holy Spirit has been quenched in the Pentecostal Assemblies...owing to arrogance, and inflated egoism..., and running off with the wives of others."

Ex-Pentecostal Missionary Rev. Robert Lindberg, who once spoke in tongues with "joy and thrill," later warned that modern *glossolalia* "has at heart a false mysticism contrary to the Word of God." And the late Rev. Professor Dr. Robert Strong, who in his youth found himself "talking in tongues" -- later ascribed it to "a psychological effect or an attempt at imitation."

The well-known British Baptist Rev. Erroll Hulse was first "sustained and strengthened by Pentecostalism" -- while still "weak" in his "grasp of Christian doctrine." However, "having participated" -- he came to deny "that these are real languages," and to state that they were mere "gibberish." So too -- Ken Haarhof, and George E. Gardiner.

Also Australian Presbyterian Rev. Bruce Riding formerly experienced the full range of "speaking in tongues" and "jumping up and down" and "dancing in the Spirit" -- when he "sang in the Spirit, or sang in tongues." Later, however, he was to testify: "Don't tell me what it's all about; 'cause I've been there, and I'm glad I'm out!" The fact is, as the great Anti-Cultist Rev. Dr. Kurt Koch has pointed out, demons impersonate both Christ and His Spirit.

## **562. The ecumenizing outreach of Pentecostals and 'Catholic Charismatics'**

There is also the problem of Romish and Ecumenical Neo-Pentecostalism. Rome has always, against Biblical Protestantism, insisted on continuously-occurring miracles as one of the signs of the True Church. No 'wonder' then that Romish Neo-Pentecostalist Cliff DeGesigny claimed that 'tongues-speaking' Romanists receive "a greater love for the Mass": which the Biblical *Westminster Confession* 29:2 calls the "most abominably injurious...Popish sacrifice."

The Pentecostal Ecumenist David DuPlessis (alias 'Mr. Pentecost') penetrated the 'World Council of Churches' in 1952, and the Vatican itself one decade later. The famous 'Lady-Preacher' and Spirit-slain 'Faith-Healer' Kathryn Kuhlman too met with Pope VI in 1972, with whom (she later said) she experienced a "oneness."

It was therefore not surprising when Pope John Paul II told the Leaders of the 1981 Conference of the Catholic Charismatic Renewal Movement: "Long live the Charismatic

Renewal!" Indeed, that massive 'Catholic Charismatic Movement' -- just like the Pope -- is distinctly Marian.

Even Classic-Pentecostal "Assemblies of God" have sponsored 'Catholic Charismatic' speakers who say they have received "a deeper reverence for our Holy Mother Mary and for the Pope." By 1979, as a result of increasing Pan-Neo-Pentecostalist Ecumenical Conventions, even Evangelical Anglican Neo-Pentecostalist Michael Harper was claiming that for him "the Virgin Mary has come alive" -- and that "the prevailing mood of 'Charismatic Christians' both Roman Catholic and Protestant is...to take Communion together." Alas!

In 1982, the Pentecostalist "Assemblies of God" reported that its new temple in Sao Paulo Brazil had been opened by the Roman Catholic Cardinal. Also officiating there, was the World Council of Churches' Secretary-General Philip Potter -- the 'Liberation-Theologian' who formulated the Neo-Marxist motto: "Resurrection Means Insurrection."

Rev. Professor Dr. Richard Gaffin warned against Neo-Pentecostalist Ecumenism. But the World Council of Church's Canon Rex Davis has called the 'Charismatic Renewal' part of the "Becoming Church." He stated it "must be welcomed."

Indeed, Barthians too constantly advocate 'ongoing miracles.' The Official Programme of the May 1982 Third Assembly of the Uniting Church in Australia's "Celebration Service" asked participants to take their "soul for a jog" through "healing, miracles, prophecy, discernment, tongues" -- with "hand-shakes" and "PRAISE...YOOHOO!" So, weirdos of the world -- unite!

Another very major concern, is that of the so-called "Gay Pentecostals." We observe in passing that the 'Universal Fellowship of Metropolitan Community Churches' (described by David Becker in a Lutheran *Christian News* article as "predominantly-homosexual" and "largely 'charismatic'") applied for membership in the World Council of Churches.

Indeed, the *Australian Beacon* reported that this 'metropolitan' body -- "serving the 'gay community' with male homosexual and female lesbian pastors -- meets in the Uniting Church, Dorcas St., South Melbourne." Further, yet another newspaper, *Challenge Weekly*, observed that the 'Pentecostal Coalition for Human Rights' gives support for "Homosexual Liberations"; and that "homosexuals had become the new bogeymen for religious conservatives."

### **563. The scourge of an ecumenizing Spiritism within (Neo-)Pentecostalism**

The influence of often supernatural and always pseudo-miraculous Spiritism in Pentecostal Ecumenism, must also be mentioned. Dr. Wendell Oswalt stated that Eskimo witch-doctors communicate with spirits to cure disease and to make predictions. And *Time* reported that the Brazilian Spiritist Mirabello can -- when once in a trance -- (pseudo-miraculously) truly converse in twenty languages not previously learned by him.

The leading Spiritist Johannes Greber sought to justify his own actions, by misapplying John 16:7-13 and First Thessalonians 5:19-22. But in Genesis three (*cf.* Second Corinthians

11:3-14) and in Acts 16:16f -- one already sees evil spirits trying to infiltrate Christ's Church. So from the beginning, evil spirit have tries to enter the Church by impersonating the Holy Spirit.

More recently, the many-centuries-long Anti-Christian stance of Western Spiritism suddenly turned Pro-Christian under the weird name of 'Christian Spiritualism' (*sic*). Its endless 'healing meetings' started off with well-known Christian hymns, and were followed by prayer-sessions. Indeed, the seance-conductor Rev. Arthur Ford of the "Spiritual Frontiers Fellowship" of spiritistic 'clergymen' -- has dangerously declared that "the Church itself was born at Pentecost in...Spirit-filled utterances."

As Rev. Professor Dr. Leroy Edwin Froom suggested, the mention of 'unclean spirits' from across the "Euphrates River" in Revelation 16:13 -- means that "occult forces of the East join those of the West.... Both extol Christ -- the 'Spiritualists' regarding Him as an outstanding 'medium'; and "the Orient regarding Him as a great *avatar* [or 'embodiment'] who has periodically appeared in India."

The internationally-famous Evangelist Rev. Roy Allan Anderson has said in his book *Secrets of the Spirit World*: "Spiritualism will play a major part" in "seeking to unite the world.... The Scriptures say that 'spirits of devils, working miracles,' will 'go forth unto the kings of the Earth and of the whole world -- to gather them (Revelation 16:14)."

Significantly, Anthropologist Dr. Felicitas Goodman wrote a book titled *Phonetic Analysis of Glossolalia*. There, he said that glossolalic tongues-speakers actually go into a trance state.

Also Robert Macdonald, President of the 'Spiritualistic Convention,' has claimed that "a great many early mediums experienced this phenomenon [of *glossolalia*].... It has continued in our organization, and no doubt...will be of great assistance to the merging groups."

S-o-o-o-o-o-o-o. 'New Age' -- here we come! From 'Theosophic Spiritism' through the 'Harmony Center' and *via* the United Nations' Organization -- right into the age of Aquarius!

Thus one need now hardly dwell on the dangers of pseudo-miraculous Ecumenical Pentecostalism. It helps bring more and more 'tongues-speakers' all under the same umbrella - - whether they are Evangelical Neo-Pentecostalists; 'Catholic Charismatics'; polytheistic if not polygamous Mormon Glossolalists; 'Gay Charismatics'; or glossolalic Mohammanadan 'whirling dervishes' *etc.*

Indeed, the Holy Scriptures have abundantly warned us against all of this. Second Corinthians 6:14f and Revelation 13:3-14 & 16:13-14 *etc.* See too Rev. Professor Dr. Anthony Hoekema's 1966 book *What About Tongue-Speaking?*

Nor need we cite the many example of impersonations of Jesus and of the Holy Spirit, documented by the fiery Lutheran Evangelist Rev. Dr. Kurt Koch in his book *Satan's Devices*.



Nor need we dwell on the Jesuit tongue-speakers and the Lesbian 'charismatic' seductresses -- documented by Koch in his other book *The Strife of Tongues*.

Yet we would concur with his observations that "the tongues movement is an epidemic which rages over disturbed humanity" -- and is "the expression of a delirious condition through which a breaking-in of demonic powers manifests itself (First Timothy 4:1).... It is a mistake to think of the 'tongues-movement' as a world-wide revival" of Christianity.

In these allegedly 'charismatic' phenomena, there is no real preaching of repentance. "Rhythmical hymns are sung; hands are clapped.... They even jump on the chairs -- or roll on the ground, until they have lost all self-control.... The 'tongues-movement' is an ecstatic movement comparable with spirit-istic trance, as well as hypnosis."

This has led to the curse of the 'Toronto Blessing' (*sic*). Indeed, that sick 'blessing' is no laughing matter.

Yet, in the words of the Apostle Paul in Ephesians 6:12-14 -- "we wrestle not against flesh and blood, but against principalities...of the darkness.... Therefore take unto yourself the whole armour of God, so that you may be able to withstand in the evil day and, having done all, to keep on standing" -- and not to keep on falling down backwards, 'slain by the spirit' of seduction!

#### **564. Conclusions: what are true miracles -- and what are pseudo-miracles?**

First, we again ask: what are true miracles? Although Scripture does not define them, it does very clearly distinguish miracles from non-miracles. Exodus 3:2f & 4:2-9f; Judges 2:7-10 & 6:13-21; and John 2:11 *cf.* 10:41.

Since creation, God has regularly governed His creatures by natural laws. But occasionally, He has also advanced the unfolding of His Kingdom toward its eschatological goal through His acts of miracles. See: Numbers 16:30; Psalm 72:18; Matthew 8:28f.

God is 'wonderful.' He alone has performed miracles -- though sometimes mediately, through the agency of a creature. But Satan and his agents are able to perform only pseudo-miracles -- and, even then, only when God so permits them. Second Thessalonians 2:9f and Revelation 4:11 & 13:3-14 & 16:13f.

Augustine rightly saw miracles centre in Christ's incarnation, resurrection and ascension. They are not against nature but only against sin-stained nature as sinful man knows it. The Protestant Reformers, like the Ante-Nicene Early Church Fathers before them, restricted miracles to the past.

John Owen observed that no past event could now be known to be a miracle, unless recorded in infallible Scripture. Voetius called miracles rare and immediate works of God evident to the senses. A.A. Hodge and William Shedd limited them only to humanly-inexplicable events at the origin of revealed religion.

So too did Godet, Kuyper, Geesink, Bavinck and Hepp -- who also stressed the Christ-centred focus of all true miracles (as distinct from the 'rhapsodical' character of pseudo-miracles). And the 'anti-sin' character of true miracles (but the 'anti-natural' character of pseudo-miracles) was also noted by Honig, Berkhof, Berkouwer, Buswell and F.J.M. Potgieter.

In light of all the above, the present writer (Francis Nigel Lee) would accordingly offer the following definition: "Miracles are supernatural yet objectively-verifiable divine and rare and revelatory external events which -- inexplicable by the regular laws of physics and clearly distinguishable from both diabolical acts of sorcery as well as from other amazing phenomena not revealing God's saving actions -- powerfully and spectacularly promote the rapid expansion of the Kingdom of God-in-Christ."

True miracles ceased at the inscripturation of the Bible. Yet there are many non-revelatory and therefore non-miraculous amazing phenomena which still happen. Here are four examples of the latter. 1, various non-miraculous healings, whether mediate or whether immediate (*i.e.*) without medicine or diet or surgery *etc.* 2, supernatural but non-rare and non-external regenerations (John 3:3-8 & Titus 3:5-7). 3, non-transubstantiative sacraments -- Matthew 26:27f & First Peter 3:21. 4, natural yet amazing matters neither miraculous nor pseudo-miraculous (Job 37:3-22 & especially verses 5 & 16; Psalm 107:8-38f, especially verses 29f; Psalm 139:6-14f; John 3:3-8).

#### **565. Conclusions: true miracles terminated at inscripturation of the Bible**

Second, miracles terminated at the inscripturation of the Bible -- until their first subsequent recurrence only at the final return of Christ. No man before the time of Moses is said to have performed miracles. Then they ceased after the time of Joshua (Judges 2:7f & 6:13f). They recurred only with Elijah-Elisha (First Kings 13:3f). They ceased again till the exile (from Daniel onwards). Then they ceased altogether -- for more than five hundred years -- until the advent of the Messiah (Matthew chapter one).

With the coming of Christ, came too the greatest cluster of miracles ever seen. This was so, even though He too declined to heal many, and raised but three from the dead *etc.*

After His miraculous ascension, He continued His (diminishing) miracles from Heaven, through His earthly Apostles and through only some of their contemporaries. Then those miracles ceased altogether, at the completing of the inscripturation of God's "Wonder-ful" Word, toward the end of the apostolic age. That marked the end of the last cluster of miracles -- until the final coming of Christ on the clouds, from Heaven back to our Earth, with power and great glory.

Daniel 9:24-27 had predicted that by approximately 70 A.D., all prophecy and miracles would cease. Thus Tertullian, Calvin and Judisch *etc.* After about 70 A.D., imply Zechariah 11:3-17 & 13:1-3, all who lay claim to miraculous gifts, precisely by so doing brand themselves as 'false-prophets' (thus Keil & Judisch).

In John 14:12, Christ assured not all of His many disciples but precisely His twelve Apostles not that they would do more miracles but that they would do "greater works" than He had done. This especially means: speak 'greater words' (*cf.* John 14:10-15; 14:23-26; 15:20; 15:26; 16:13). For Paul indeed resuscitated the just-fallen Eutychus. However, the "greater" Jesus had resurrected the four-days-dead and decomposing Lazarus (John 11:14,17,39 & Acts 20:9*f*). See too, on this point: Augustine; Calvin; Stier; Zöckler; Warfield; and Gaffin.

In Mark 16:14-20, Jesus did not predict that all kinds of miracles could be performed by all Christians till the very end of world history. Instead, He there predicted that some miracles would be performed by (some of) those who believed the personal preaching of all or even any of the Apostles.

First Corinthians 4:6-9's word "last" identifies Paul as one of the "last Apostles." Thus Calvin and Kuyper, and compare too First Corinthians 15:7-8.

Indeed, the Apostle Paul's First Corinthians 13:8-12 seems to be teaching that miracles would disappear -- when God's complete revelation had come. That is the Holy Bible -- so Bunyan, Jonathan Edwards, Pink, Unger, Reymond, Du Toit, Gaffin, Judisch, Ken Gentry, Morton H. Smith, and Francis Nigel Lee.

Too, the Apostle Paul, in Second Corinthians 11:13-15 & 12:1-12, after mentioning "visions and revelations of the Lord," describes such true miracles as "the signs of an Apostle." He warns against the pseudo-miracles of pseudo-apostles and post-apostolic 'false-prophets' (thus Hodge, Hughes, & Chantry).

Again, it would seem that the Apostles' miracles had already ceased even before the inscripturation of the biblical book of Hebrews. See the *Westminster Confession of Faith* on Hebrews 1:1-2 -- and Calvin, Owen, Hughes, Pink and Judisch on Hebrews 2:3-4.

Finally, from Ephesians 2:20 and Revelation 21:12-14*f*, it seems the deeds of the Apostles were the foundational revelation for the Christian Church. Hence Revelation 22:14-21 implies that no further miracles would occur after the apostolic inscripturation of that revelation, until the final return of Christ. Thus Matthew Henry and Judisch, *etc.*

## **566. Conclusions: apostolic offices and gifts ceased in the apostolic age**

Third, we note that the apostolic offices and gifts ceased during the apostolic age. Only about a dozen of Christ's Ambassadors were ever called "the Apostles." All of them had witnessed Christ's actions "beginning from the baptism of John" the baptizer (Acts 1:22). All of them physically saw the risen Saviour (First Corinthians 9:1 *cf.* 15:4-9). And all of them were appointed as Apostles (Acts 1:26).

All of them had performed miracles (Acts 14:3,4,14 & Second Corinthians 12:1,12). All of them conferred miracle-working powers on at least some of their immediate converts (Mark 16:14*f* & Acts 8:12*f*). They apparently never exceeded twelve in number at any one

time (Acts 1:16-26 *cf.* 12:2 & 14:4-14 & Revelation 21:14). And they all represented a foundational not an ongoing office in Christ's Church (Ephesians 2:20 *cf.* Revelation 21:12f).

The Apostles and their gifts disappeared together with the other extra-ordinary offices of Prophets and Miracle-workers *etc.*, at the death of "Last Apostles" such as Paul and John (First Corinthians 4:6-9 & 15:7-8 and Revelation 1:9f & 22:18f). Thus: Calvin; Henry Barrow; *Westminster Form of Presbyterian Church Government* paragraph 5; *Westminster Confession of Faith* 1:1 & 31:4; John Macpherson; Abraham Kuyper Sr.; and Judisch.

All pre-inscription miracles were directed toward the great goal of manifesting God's now-inscriptured revelation. It was never the ongoing non-miraculous *charismata* such as First Corinthians 7:7's marriage and celibacy which would then terminate.

Yet terminate indeed would all of the apostolic miracle-*charismata*: such as apostleship, (revelatory) prophesying, and miraculous tongues-speaking. For they were temporary, and were intended only for the apostolic age (First Corinthians 13:8f and Second Corinthians 12:1-12). They were all predestinated to disappear at the completion of Scripture itself -- which consummated and superseded them all (*cf.* Revelation 22:18f).

#### **567. Conclusions: no patristic evidence that miracles continued post-apostolically**

Fourth, we see no patristic evidence suggesting that miracles continued in the post-apostolic age. Holy Scripture itself predicts no post-apostolic miracles -- but only post-apostolic pseudo-miracles (until the second coming of Jesus). No Early Church Fathers, from the first century's Clement of Rome down till the fifth century's Augustine of Hippo, are recorded personally to have witnessed any post-apostolic miracles.

The 'Apostolic Fathers' -- who all knew at least one of the Apostles personally -- indeed warned against heeding ongoing signs and wonders. But (like their contemporary Pliny too) they knew nothing of any post-apostolic miracles among Christians.

Thus the *Didachē* Clement of Rome, the *Epistle of Barnabas*, Ignatius, Poly-carp, the *Shepherd of Hermas*, the *Epistle to Diognetus*, and Papias. Nor did the Christian Apologists (Justin Martyr, Tatian, Theophilus and Athenagoras): even though they too condemned the pseudo-miracles of Pagans and of Heretics.

Ongoing miracles are also foreign to the extant writings of Anti-Gnostic Fathers. Such include: Irenaeus, Caius, Minucius Felix, Tertullian in the first and in the last of his three phases, Hippolytus, Asterius Urbanus, Commodian, and Cyprian.

Now each and all of the above -- severely condemned the pseudo-miraculous tongues-ecstasies and false-prophecies of the Montanists. Tertullian himself believed in his first phase -- that "visible miracles" and "bygone grace-gifts ceased in Christ" (Daniel 9:24f). Also after his second or semi-montanizing phase, he is said (by Augustine) to have anti-ecstatically established an orthodox Bible-believing Church -- and also to have written in his *Against the*

*Heresies* that the "Cataphrygians" wrongly said that "the Paraclete had spoken to Montanus." Pentecostals, note well!

Clement of Alexandria called "false-prophets...who prophesied 'in an ecstasy'...the servants of the apostate." Origen of Alexandria wrote that the miracles "at the beginning of Christ's teaching" became "fewer...after His ascension"; and that "no Prophets...appeared in the time of Celsus" (117-180 A.D.).

Arnobius severely castigated Montanism's pagan roots. Eusebius copiously traced the historical development and the pseudo-miraculous claims of the Montanist heresy. Athanasius condemned their pseudo-miraculous ecstasies. So did Cyril, Gregory Nazianzen, and Basil. So too did Jerome (who also retraced their history). They were condemned also by Epiphanius, Augustine, Socrates, Sozomen, Vincent of Lerinum, Gennadius, and Gregory the Great.

So, then, most of the Church Fathers prior to 480 A.D. knew nothing about (and none of them it seems personally witnessed) any post-apostolic 'ongoing miracles' among Christians. Yet almost all the Fathers condemned the ongoing pseudo-miracles indeed being wrought by Pagans and Heretics.

#### **568. Conclusions: patristic and subsequent evidence shows that miracles had ceased**

Fifth, we note that all patristic and subsequent evidence indicates that miracles ceased at the completion of the inscripturation of the Bible. Miracles, were, in fact, **targeted** thereon.

The *Westminster Confession of Faith* (1:1 & 1:6) rightly states that since the time God finished putting His special revelation "wholly into writing" -- all miracles and other "former ways of God revealing His will to His people" have "now ceased." So, to Holy Scripture, "nothing is at any time to be added; whether by new revelation of the Spirit, or tradition of men."

Indeed, one encounters the same doctrine also in the *Westminster Form of Presbyterian Church-Government*. For there, its fifth paragraph explains: "The officers...extra-ordinary, ...as Apostles...and Prophets, ...**ceased.**"

For, as the A.D. 230 Origen had said, "miracles" had "diminished" (past tense) after Christ's "ascension" -- with the result that "no Prophets...appeared in the (A.D. 117-180) time of Celsus." Rightly, then, did Queensland Presbyterian Theological College Principal-Emeritus Rev. Professor Norman Barker say that it is "most dangerous" for modern Charismatics to take over the title of 'Prophet.'

The Rev. Professor Dr. Archbishop Richard Trench rightly denied the post-apostolic Church "was intended to have...the gift of working miracles." Also the Rev. Bishop Kaye said "the power of working miracles was not extended beyond the disciples upon whom the Apostles conferred it."

Too, Rev. Dr. Archbishop H.F. Bernard's book, *The Miracles in the Early Christian Literature*, explained "there is no trace up to the end of the second century of any miraculous gifts still existing." Indeed, Rev. Professor Dr. Philip Schaff says that the genuine writings of the Ante-Nicene Church -- are "free from 'miraculous' superstitious elements."

Also, the 'miracles' ascribed to Gregory of Neo-Caesarea (*'Thaumaturgos'*) and to Martin of Tours and to St. Patrick of Ireland were not so ascribed until posthumously -- till after respectively 370 and 430 A.D. Indeed, even about 400 A.D., Chrysostom rightly said that "signs...were done in the times of the Apostles" -- but "miracles are not done now"; and "there are not those now who raise the dead and perform cures" miraculously.

Indeed, before his death in 430 A.D., Augustine -- while timeously warning "against wonder-workers" alias purveyors of pseudo-miracles -- stated that true "miracles have not been allowed to continue to our times." And in his final *Retractions*, he corrected the false impression to the contrary that some of his earlier statements might perhaps have conveyed.

Even after Augustine -- Isidore of Pelusium (440 A.D.), Gregory the Great (in 590) and Isidore of Seville (in 630) all rightly regarded true miracles as last having occurred in the apostolic age. Yet, even during their lifetimes, the Mediaeval Church was already becoming swamped by an ever-increasing influx of pagan and heretical pseudo-miracles -- and by the "pious fraud" of "monkish 'miracles'" (thus Schaff). Just witness all of the many 'wonders' posthumously attributed to Francis of Assisi, to Hildegard, and even to the Jesuits Francis Xavier and Ignatius de Loyola.

At the Protestant Reformation, Luther regarded miracles as unneded -- and warned about, and indeed "against, 'enthusiasts of the Spirit' who "fill the world with their pratings." He stated that "the old devil...'converted' Adam and Eve into 'enthusiasts' and led them from the outward Word of God."

Calvin stated "miracles were promised only for a time," and had "ceased." For "the days of miracles...are not now in use"; "miracles had ceased"; and such "healing was not perpetual." With this compare the Calvinistic *French, Scots, Belgic, and Swiss Confession(s)* -- and especially the *Westminster Standards* (see above).

Hence also the famous Puritan Rev. Dr. John Owen said of miracles: "All these gifts and operations ceased.... Today, ordinary gifts are not communicated...by a sudden *afflatus* [or 'inbreathing'] or extra-ordinary infusion, as were the gifts of miracles...which were bestowed on the Apostles and many of the first converts."

Rev. Dr. Matthew Henry said the purpose of Revelation 22:18 is "to guard the canon of Scripture" -- and that "the 'gift of tongues'...and other gifts of prophecy...have long since ceased." Rev. Dr. Jonathan Edwards said: "Since the canon of Scripture has been completed..., these extra-ordinary gifts [of miracles] have ceas-ed." Rev. Dr. Conyers Middleton's two volumes *Concerning the 'Miraculous' Powers*, denied "that any such powers were continued...after the days of the Apostles." And Britain's greatest Evangelist, Rev. George Whitefield, insisted that "the miraculous gifts conferred on the Primitive Church...have long since ceased."

Also during the last century or so, all leading Protestants have repudiated the teaching of 'ongoing miracles.' Rev. Professor Dr. James Buchanan said that the miraculous gifts...have long since been withdrawn." Rev. Professor Dr. Robert Dabney said they ceased with the expiry of "the last of the Apostles" when "the canon of Scripture was complete." And the great Baptist Preacher Rev. Charles Haddon Spurgeon said "the miraculous power is also withdrawn."

Rev. Professor Dr. Charles Hodge said "we have no longer...workers of miracles." Rev. Professor Dr. W.G.T. Shedd said "miracles...were not continued." Rev. Professor Dr. Benjamin B. Warfield added that "miracles belonged therefore exclusively to the apostolic age." And Rev. Professor Dr. Abraham Kuyper Sr. stated that "the 'miraculous workings'...did not continue after Revelation had been completed."

Rev. Professor Dr. Herman Bavinck said that "the miraculous powers of the Apostles...ceased." Rev. Professor Dr. G. Brillenburg Wurth and Dr. Lindeboom denied the ongoing occurrences of miracles (in their book *Faith Healing and Prayer Healing*). And Rev. Professor Dr. Gerrit C. Berkouwer stated that the "healing power of Christ certainly does not cover all sicknesses."

Rev. Professor Dr. J. Oliver Buswell Jr. stated that "miracles occurred until...the New Testament books were all put into circulation...when the New Testament was finished." Rev. Professor John Murray said all special revelation ceased with Scripture. And Rev. Professor Dr. John Skilton said that when "the New Testament had been written, there was no further need of the apostolic office and of the signs and gifts which had so notably accompanied it."

Rev. Professor Dr. Richard Gaffin wrote that "with the completed canon [of Scripture]...healing and related gifts...have passed out of the life of the Church." Rev. Arthur W. Pink said that the "divine miracles" of Hebrews 2:4 "are no longer needed nor given." And Rev. Professor Dr. Douglas Judisch stated that "when the Apostles passed from the scene...the prophetic gifts in the New Testament Church passed with them."

Rev. Professor Dr. Francis Pieper has warned against noisy modern revivalism. And Rev. Professor Dr. Robert Gromacki has observed anent First Corinthians 13:8's statement that 'tongues shall cease': "They have!"

Also Rev. Professor Dr. Robert Reymond condemned "heathen superstitions"; and warned that modern 'Charismatics' are "moving away from Pure Reformation Theology." Finally, Rev. Professor Dr. Francis Nigel Lee has stated that "the completion of Scripture...is the last-occurred miracle until...Christ's second coming."

## **569. Conclusions: non-miraculous 'lying-wonders' continue till the end of history**

Sixth, we note that non-miraculous 'lying-wonders' still continue. Indeed, there were false-prophecies and pseudo-miracles ever since the Garden of Eden. Genesis 2:15 & 3:5 cf. Second Corinthians 11:3f.

They also occurred much among the pagan Ancient Egyptians (Exodus 7:11-22 *cf.* 8:7). Indeed, those of the pagan Ancient Phoenicians -- *via* those of the pagan Ancient Greeks -- later infiltrated even Christian circles, in the ecstatic pseudo-miracles of Phrygian Montanism. First Kings 16:31*f* & 18:19-29; Matthew 6:7; Acts 16:16*f*; First Corinthians 12:1-3*f*; and Revelation 2:18-23.

It should be noted that the "Thyatira" mentioned in Acts 16:14-20*f* and Revelation 2:18-20 actually borders on Phrygia. Furthermore, very much sea-traffic from Ancient Phrygia to Ancient Rome passed specifically through the Isthmus of Corinth (*cf.* First Corinthians 12:1-3).

Now Holy Scripture predicted the ongoing post-apostolic occurrence of pseudo-miracles. Second Thessalonians 2:3-9; Revelation 13:3-14; 16:13-14; 19:20. In fact, it urges their rejection -- simply because they are indeed post-apostolic. Zechariah 11:3-17 & 13:1-6 *cf.* Galatians 1:6-12.

Christians were and are enjoined to reject such pseudo-miracles. Deuteronomy 13:1-5; 18:20; Matthew 7:21-24; 24:4*f*; 24:23-24; Acts 8:11-23; Ephesians 4:14; Second Timothy 3:8; Second Peter 2:1-3; First John 4:1-6.

Thus, the *Didachē* and the *Epistle of Barnabas* called for the repudiation of all Commandment-breaking self-styled 'prophets' -- in spite of their alleged 'wonder-working.' Ignatius and the *Shepherd of Hermas* and Justin Martyr and Tatian warned especially against ecstatic 'wonder-workers.'

Theophilus warned against every "erring...demon" which might work through those either demon-oppressed or demon-possessed. Athenagoras warned against those who "utter 'prophecies' and 'heal' the sick" (*viz.* pseudo-miraculously). And Irenaeus warned against heretics "regarded...as working miracles" -- who "'prophecy'...nonsense" and who "fall into a fit of frenzy."

Such warnings were directed especially against the Montanists, who were false-prophets and workers of pseudo-miracles (like walking barefoot in the snow without getting harmed). Too, they were avid practitioners of ecstatic tongues-speaking (like "babbling" with "frenzy").

Later, specifically Montanism was condemned as "demonic" by Orthodox-Christian writers like: Caius, Hippolytus, Asterius Urbanus, Cyprian, Arnobius, Eusebius, Athanasius, Cyril, Gregory Nazianzen, Basil, Jerome, Epiphanius, Augustine, and Socrates Scholasticus. Indeed, Vincent of Lerinum opposed its "mad furies" as being "contrary to the injunction of Moses" against such false-prophecy (*cf.* Deuteronomy 13:1-5 and 18:20-22).

'False-healings' were opposed by Athenagoras, Irenaeus, Tertullian, Origen, Lactantius, and Cyril. "Dream-tellers" were opposed especially by Basil. And "wonder-workers" were opposed especially by Augustine.



Yet especially in Post-Augustinian times, these pseudo-miracles inundated even the Mainline Church. This resulted in the "legends...which attest transubstantiation" (thus Archbishop Richard Trench) and also in the "wicked frauds...of...the modern Papacy" (thus Rev. Dr. Isaac Taylor).

Crucifixes and statues of Mary and alleged relics of dead saints were falsely alleged to possess miracle-working powers. Mediaeval 'saints' themselves like Francis of Assisi and Hildegard and Thomas á Becket and even the first Jesuits Francis Xavier and Ignatius de Loyola, were apocryphally invested with the performance of 'miracles' -- only by their later biographers.

At the Protestant Reformation, Luther said Satan urges man "to fly with the clouds and ride on the wind." Calvin wrote off the Romish "pretence of miracles" -- as false works of the "Antichrist."

Also the Anabaptists were condemned with "Münzer and the fanatics" (Luther). Indeed, Calvin described them as those who "babble unintelligently...after the example of their predecessors the Priscillianists" alias the Montanists.

The *Westminster Standards* are utterly at variance with pseudo-miracles. They are also irreconcilable with the peculiarities of modern (Neo-)Pentecostals and other 'wonder-workers': especially as regards prayer, worship, tongues, music, healings, and indiscreet zeal.

Dr. John Owen condemned the papal "agents of that wonder-working 'man of sin'" (the Pope of Rome), and the "impostures to the power of miracle-working" after "the expiration of the generation of them who conversed with Christ." Second Thessalonians 2:3-9. Indeed, even Rome herself does not claim more than a 10% success-rate for her alleged 'miracles' at Lourdes.

Non-Romish pseudo-miracles have not been any more successful. In fact, the shoutings and dancings and 'tongue-speakings' of the communistic Shakers; the 'prophecyings' of Seventh-day Adventism's Mrs. Ellen G. White; the pseudo-glossolalic ecstasies of early Mormons and of heretical Irvingites and of many 'Faith-Healers' -- were followed by the fanaticism of Classic Pentecostalism and all its pseudo-charismatic or Neo-Pentecostalist offshoots.

Doubtless, most had been very sincere. But all had been deluded. As the Ex-Irvingite 'tongues-speaker' Robert Baxter later honestly admitted: "We had all been speaking by a lying-spirit, and not by the Spirit of the Lord!"

Rev. Professor Dr. Charles Hodge condemned "the pretended 'miracles' of the Romish Church" as either "barefaced impostures" or "pious frauds...in support of an antichrist-ian system." Rev. Professor Dr. Robert Dabney wrote off Rome's "*charismata* of 'miracles'" as "lying-wonders" -- and also condemned the High-Anglican doctrine of baptismal regeneration as essentially 'magical.'

The Baptist Rev. Professor Dr. A.H. Strong condemned the "lying-wonders" of "modern spirit[ual]ism" and "the cases of 'Faith-cure' and of Mrs. Mary Baker Eddy's 'Christian Science'" So too did the Presbyterian Rev. Professor Dr. B.B. Warfield -- who further remarked that "the best that can be said" about the 'miracles' of Lourdes, "is that they are silly."

Rev. Professor Dr. G. Berkouwer warned against Romish and also Faith-Healing "miracles." And Rev. Professor Dr. Robert L. Reymond -- in his book *What About Continuing Revelations and Miracles in the Presbyterian Church Today?* -- has rejected all the "mediaeval heathen superstitions" of Roman Catholicism, and meaningfully compared them with modern (Neo-)Pentecostalist phenomena in that same broad non-reformed tradition.

The Lutheran Rev. Professor Dr. Francis Pieper warned against "the often very boisterous meetings" of modern revivalists as being largely "self-deception." And his Fellow-Lutheran Rev. Professor Dr. Douglas Judisch added that "any utterance of post-apostolic times represented as being prophecy or utterance in unlearned tongues by the power of the Spirit, must be rejected."

(Neo-)Pentecostalism -- like certain other modern movements claiming the occurrence of 'ongoing miracles' in their midst -- thus merits rejection. Most Spirit-filled believers and leaders (from the time of Adam and the Mosaic age, to the greater-than-Moses Second Adam Jesus Christ, and thereafter right down to the modern age) -- have never 'spoken in tongues' miraculously.

By and large, (Neo-)Pentecostals: misunderstand true *charisma*; often lack many of the Biblical *charismata*; follow neither Mark 16:17f nor John 14:12 in the way those texts teach; and misacknowledge the significance of the miraculous language-speakings in Acts chapters two and ten and eleven and nineteen. They misconstrue the truly-linguistic nature of all the 'tongues' in First Corinthians chapters twelve to fourteen; and they misuse texts like First Corinthians 13:1 & 14:14f, Second Corinthians 12:1-4, and Romans 8:26.

Extremely significantly, the Christian Linguist Dr. William Samarin has established that (Neo-)Pentecostalist "*glossolalia* is fundamentally not language." Indeed, the Anthropologist Dr. Felicitas Goodman has noted at least six differences between modern (Neo-)Pentecostalist *glossolalia* and human language.

The American Bible Society's Christian Translation Expert Dr. Eugene Nida has said of the modern allegedly-charismatic *glossolalia* "that this is not a language." And Lester Grabbe, in his *Linguistic Study of Glossolalia*, has concluded it "is only a poor counterfeit of the real thing." Yet even true Christians can -- often unknowingly -- circulate counterfeit money!

Other objections to (Neo-)Pentecostalism include: its overstress on experience; its anti-intellectualistic disdain of theology; its anti-historical Non-Protestantism; its freewheeling liturgy; and its irrationality. Christian Psychologist Dr. Stuart Bergsma said *glossolalia* is especially psychological and not generally spiritual. Indeed, Christian Physician Dr. L.M.V.E. Vivier has written that modern (Neo-)Pentecostalists are generally "characterized by insecurity, conflict, and tension."

Christian Editor Dr. Russell Hitt declared that "many 'tongues-speakers' are emotionally troubled." Christian Psychologist Dr. E. Mansell Pettison opined that *glossolalia* is akin to the speech decomposition evident in "brain disorders" and in "schizophrenic thought and speech." And Dr. M.T. Motley's Texas University dissertation suggests that pseudo-glossolalia may be "a fruit of religious megalomania."

Even Non-Pentecostalist kinds of 'faith-healing' -- often misunderstand the purpose of illness, which is not always curable and indeed sometimes terminal. These 'faith-healing' views are "distortions of Biblical teaching" -- thus Rev. Professor Dr. Richard Gaffin. Matthew 8:17 is a statement of Christ's own healings performed before Calvary. It is thus not rooted in His later atonement for the sins of the elect -- and therefore cannot properly function as a recipe today for the faith-healing of "whosoever will."

Mark 16:17-20 and John 14:12 apply specifically to the apostolic age. And James 5:14f describes healing in God's good time -- after the prayers of visiting Elders at sickbeds, in conjunction with the medicinal use of oil.

So, passages such as the above are not in any sense proper mandates for conducting 'miraculous healing meetings' like Brisbane's January 1998 'Miracle Crusade' (alias the 'Benny Hinn Show'). Indeed, even the Neo-Pentecostalist Leader Michael Harper has condemned the modern "rash of 'miracle-workers' who tout their wares like travelling salesmen." Ironically, God usually heals without them!

There are also doctrinal objections to numerous kinds of (Neo-)Pentecostalism. This requires our rejection of those which are: Unitarian; Barthian; immersionistic; ultra-critical; momentistic; spiritistic; hysterical; arrogant; homosexual; ecumenistic; romanistic; liberalistic; and syncretistic not just with pseudo-glossolalic Romanists and Modernists but sometimes even with pseudo-glossolalic Buddhists, Mormons and Mohammadans.

Even Pentecostalists and Neo-Pentecostalists and Ex-Pentecostalists and Ex-Neopentecostalists have criticized the so-called Modern 'Charismatic' Movement. Thus: Michael Harper, Erroll Hulse, M.M. Fraser, Robert Lindberg, Dr. Robert Strong, George E. Gardiner, Ken Haarhof, and Bruce Riding.

Too, 'Catholic Charismatics' often profess that their ecstasies give them a greater devotion to Mary and to the Pope (thus DeGesigny and G.L. Thomas). 'Gay Charismatics' (*sic*) have applied for membership in the World Council of Churches, and give support to "homosexual liberations." And the so-called 'Christian Spiritualism' movement has its many hymn-singing 'healing services' -- and professes ongoing glossolalies in its own ranks.

Dr. Felicitas Goodman has noted the trance state of modern glossolalists. Spiritist Convention President Macdonald has welcomed (Neo-)Pentecostalism, and predicted it "will be of great assistance to the merging groups" on the way to producing a new spiritistic World Order (in the new 'Age of Aquarius').

Ecumenistic 'Charismatic Conventions' promote this very syncretism. The fiery Evangelicals, Rev. Professor Dr. A.A. Hoekema and Rev. Dr. Kurt Koch, have warned against

a demonic form of glossolaly. Thus Koch wrote that demons often impersonate Christ and His Spirit. So too does the Word of God. Matthew 6:7; Ephesians 6:12; First John 2:18f & 4:1-6 and Second John 7f.

For Christ Himself has warned us: "Beware of false-prophets who come to you in sheep's clothing, but inwardly they are ravening wolves.... Many will say to Me in that day -- 'Lord, Lord, have we not prophesied in Your Name? And, in Your Name, have we not cast out demons? And, in Your Name, have we not done many wonder-ful works?' But then I will declare to them, 'I never knew you! Depart from Me, you who work iniquity!'" Matthew 7:15 & 7:22f.

"For many shall come in My Name, saying -- 'I am Christ!' [probably meaning: 'I represent Christ!']; and shall deceive many.... If any man shall say to you -- 'Look, here is Christ!' or 'There!' -- don't believe it! For there shall arise false-christs and false-prophets, and shall show great signs and wonders, inasmuch that if it were possible they shall deceive the very elect!" See Matthew 24:5f & 24:23f.

Or, as Christ's Apostle John has warned us (in Revelation 16:13-14): "I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false-prophet. For they are the spirits of devils [or demons], working 'miracles' -- which go forth unto the kings of the Earth and of the whole World, to gather them." Here, our enemies are the demons -- rather than their human dupes.

## **570. Conclusions: no more miracles but only pseudo-miracles until history ends**

Seventh and last and summarily, it should be noted in closing that all miracles ceased with the Apostolic Scriptures -- and too that all subsequent 'wonders' are only pseudo-miracles. For miracles are divine and rare and revelatory events distinct from ongoing non-revelatory amazing phenomena of an often pseudo-miraculous nature. Cf. Psalms 72:18 & 136:4; *per contra* Matthew 24:5 & 24:24 and Exodus 7:10,11,22f.

Miracles terminated at the inscripturation of the Bible, when the apostolic offices and gifts ceased during the apostolic age. Cf. Daniel 9:24-27 and First Corinthians 4:6-9 & 13:8-12 and Revelation 21:14f & 22:18f.

There is no patristic evidence that any miracles continued in the post-apostolic age. Indeed, all patristic and subsequent evidence indicates that miracles ceased at the completion of the inscripturation of the Bible -- until Christ's final return at the end of World History. Thus Clement of Rome and every Patristic Father till Gregory the Great -- and thus too every Protestant Reformer, and every Calvinist down to our contemporary Biblical Theologians.

However, non-miraculous 'lying-wonders' still continue right down to our present day. Indeed, the Bible itself clearly predicts this. Cf. Zechariah 13:1-6; Second Thessalonians 2:3-9; Revelation 13:3-14; 16:13-14; 19:30. So too do "amazing" natural events. Job 37:5f & Psalm 107:8-31. And so too do the 'wonder-ful' but non-transubstantiationistic sacramental "signs." Matthew 26:27-29 and First Peter 3:21.

What are miracles? They are supernatural yet objectively-verifiable divine and rare and revelatory external events which -- inexplicable according to the laws of physics, and clearly distinguishable from diabolical acts of sorcery and from other amazing events neither miraculous nor pseudo-miraculous -- powerfully and spectacularly promote the rapid expansion of the Kingdom of God in Christ.

When were miracles? They occurred in clusters from time to time after the fall, until the completion of the inscripturation of God's saving revelation to man in the Holy Bible. They will not resume, until the final coming of Christ.

Why were miracles? They were given to strengthen elect mankind's faith and to damn the reprobates' lack of faith in those deeds of saving revelation.

"Behold!" said Jesus. "I, and the children whom the Lord hath given Me, are for signs and for wonders... But when they shall say unto you: 'Seek unto them that have familiar spirits, and unto wizards that chirp and that mutter!' -- should not a people seek unto their God? ... To the Law and to the testimony! If they speak not according to this Word -- it is because there is no light in them!" Isaiah 8:18-20 *cf.* Hebrews 2:10-13.

Accordingly, the *Westminster Confession of Faith* (1:1-6) rightly insists that God has now committed all special revelation "wholly unto writing" within "Holy Scripture" -- and none in any continuing miracles, "those former ways of God's revealing His will unto His people being now ceased." Hence now, unto Holy "Scripture...nothing at any time is to be added, whether by new revelation of the Spirit or traditions of men. Second Timothy 3:15-17 & Galatians 1:8-9." For, as the *Westminster Form of Presbyterian Government* (paragraph five) so correctly declares, the Christian Church's "officers extraordinary (as Apostles...and Prophets) are ceased!"

## ENDNOTES

- 1) C. Hodge: *Systematic Theology*, Nelson, London, 1873, I:617.
- 2) J.O. Buswell, Jr.: *A Systematic Theology of the Christian Religion*, Zondervan, Grand Rapids, 1961, I:176.
- 3) Thomas Aquinas: *Summa Theologiae* 1 Quest. cv. Art. vii: "*Miraculi nomen ab admiratione sumitur.*"
- 4) J. Calvin (as cited in H. Dooyeweerd's *New Critique of Theoretical Thought*, Presbyterian & Reformed Pub. Co., Philadelphia, 1952, I-III, *in loco*).
- 5) A.A. Hodge: *Outlines of Theology*, Nelson, London, 1879, pp. 278f.
- 6) F.J.M. Potgieter: *Classnotes on Reformed Dogmatics*, unpub., Faculty of Theology, University of Stellenbosch, 1960-63.
- 7) Augustine: *On the Usefulness of Belief*, 16:34. Augustine's Latin, as given by J.P. Migne in his *Patrologia Latina*, Paris, 1841, Aug. 8, p. 89, reads in part as follows: "*Miraculum voco quidquid arduum aut insolitum supra spem vel facultatem mirantis apparent. In quo genera nihil est populis aptius et omnino stultis hominibus, quam id quod sensibus admovetur.... Haec in duo dividuntur...solam faciunt admirationem. Alteri conciliant gratiam benevolentiamque. Cum ea res nihil spectatori afferat commodi praeter ipsum spectaculum.... Miratur tantummodo.... Mox ut jussum fuerit convalescat, admirationem sanitatus suae sanantis etiam charitate superbit.... Talia facta sunt illo tempore.... Sanati languidi.... Illius temporis.... Cur, inquis, ista modo non fiunt? ... Nisi mira essent...si solita esset.... Da qui primum videat atque sentiat, cum quo tamen loqui possimus; hebescit obruiturque 'miraculis.'*"
- 8) Augustine, as cited in A.G. Honig's art. *Miracles* (in *Christian Encyclopaedia*, Kok, Kampen, 1929, V:750f).
- 9) Augustine: *City of God*, 22:9-10. 10) *Ib.*, 21:1-3,8 & 22:8-10.
- 11) Augustine: *Reply to Faustus the Manichaeon*, 16:1-2. 12) *Ib.*, 26:3. 13) See sections 279f, 384 & 424f.
- 14) J. Köstlin's art. *Miracles* (in Schaff-Herzog *Encyclopaedia of Religious Knowledge*, Funk & Wagnall, New York, 1883, III:1525f).
- 15) Thomas Aquinas: *Summa*, P. 1, Qu. cx, Art. 4. 16) *Ib.*, P. 1, Quest. cv, Art. vii.
- 17) Cf. in F.J.M. Potgieter: *op. cit.* 18) Cf. at n. 8 above. 19) Cf. J. Köstlin's *op. cit.*
- 20) J. Calvin: *Institutes of Christian Religion*, II:2:13-16. 21) *Ib.* II:3:3-4. 22) *Ib.* III:2:9.
- 23) *West. Conf.* 4:1<sup>c</sup>. 24) *Ib.* 1:1<sup>ac</sup>. 25) *Ib.* 5:3<sup>k-n</sup>. 26) *Ib.* 8:2-7. 27) *Ib.* 10:4.
- 28) See at paragraph 263f below. 29) See at paragraphs 443 to 450 and 550f below.
- 30) *Op. cit.*, 1:1 & 3:3. 31) J. Owen: *Works*, Banner of Truth, London, 1966 rep., XVI:330f.
- 32) *Ib.*, III:15. 33) *Ib.*, IV:466-68. 34) G. Voetius: *Disputationes Selectae*, II:973.
- 35) *Ib.*, II:965. 36) *Op. cit.*, I:618-32.

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41) R.L. Dabney: *Lectures in Systematic Theology* (1878), Zondervan, Grand Rapids, 1976 rep., p. 283.

42) R.L. Dabney: *Discussions: Evangelical and Theological* (1890), Banner of Truth, London, 1967 rep., I:484,673.

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44) B.B. Warfield: *Counterfeit Miracles*, Scribner's, New York. 1918.

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46) See sections 468f below. 47) See sections 371 & 398f below. 48) See sections 468f below.

49) *Heidelberg Catechism*, Lord's Day 10, QQ. & AA. 27 & 28.

50) A. Kuyper Sr.: *E Voto Dordraceno*, Wormser, Amsterdam, 1892, I:210,238-41.

51) A. Kuyper Sr.: *Principles of Sacred Theology* (1898), E.T., Baker, Grand Rapids, 1980 rep., p. 414. Because this Baker translation into English from the Dutch original is sometimes rather defective, we have amended several of its words so as better to render the Dutch original into smoother and more accurate English -- F.N. Lee.

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53) *Ib.*, II:1:156-60. 54) *Ib.*, II:2:113-21.

55) A. Kuyper Sr.: *Locus de Providentia*, in his *Dogmatic Dictations*, III:206,208f,218f,221f.

56) A. Kuyper Sr.: *Encyclopaedia of Sacred Theology*, E.T., p. 414 *cf.* 420-28 (as cited in *Selected Shorter Works of Benjamin B. Warfield*, II:193f).

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58) H. Bavinck: *Reformed Dogmatics*, Kok, Kampen, 4th ed., 1928, I:307-11,326f,338-41,344-46,388; II:570; III:318f.

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- 62) A.G. Honig: *Reformed Dogmatics*, Kok, Kampen, 1938, p. 376. 63) See n. 8 above.
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- 65) J. Murray: *Collected Writings*, Banner of Truth, Edinburgh, 1982, III:347f.
- 66) G.C. Berkouwer: *God's Providence*, Kok, Kampen, 1950, pp. 248-59 & 366f.
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- 71) *Cf.* in Potgieter: *op. cit.*, *in loco*. 72) J. Heyns: *Dogmatics*, D.R.C. Bookroom, Pretoria, 1978, pp. 100f & 301f.
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- 79) See sections 6 and 7 above.
- 80) F.N. Lee: *I Believe in the Holy Ghost!*, Jesus Saves, Brisbane, 1981, unpub., section 251a.
- 81) *Cf.* Job 37:5,16 & 37:3-22f.
- 82) J. Bannerman: *Inspiration* (as cited in *Selected Shorter Writings of Benjamin B. Warfield*, II:200).
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- 85) J. Calvin: *Instit. Christ. Relig.*, III:2:9. 86) *Op. cit.*, I:309f. 87) *Op. cit.*, p. 68. 88) *Op. cit.*, pp. 177f.
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104) C.F. Keil: *Biblical Commentary on the Twelve Minor Prophets* [on Zech. 13:3f], Dörffling & Franke, Leipzig, 3rd. improved ed., 1888, p. 658.

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107) John 14:11-16,23,26. Cf. too I John 2:20's and I John 2:27's use of the plural word "ye" (which is not the singular word "thou"). Also, in John ch. 14, note the following points.

First, Christ was speaking locally and directly to His twelve Apostles in particular -- rather than (and only very obliquely) also to all of His disciples in general. Cf. John 14:5a,8a,11,13 with 13:1-26 esp. v. 16 & 6:67-71 & 20:24 and particularly 13:1-2 with Luke 22:14f.

Second, Christ was speaking to all of His Apostles collectively rather than to each one individually. Compare the plurals: "believe ye Me" or *pisteu-ete* *Moi* in John 14:11a; "believe ye" or *pisteuete* in John 14:11b; and "I say unto you" or *humin* or "to y'all" and NOT "to thee" in John 14:12a; and "whatsoever ye shall ask" or *auteesete* in John 14:13a -- in spite of the minor emphasis too on each Apostle singularly in John 14:12's "he that believeth" or *hos pisteuōn* and "he shall do" or *poiēsei*.

Third, Christ did not state that it was possible that each individual Christian could do greater works than He had done, but He stated that it was certain that ALL of the Apostles (and, by ultimate and indirect implication, probably all of the believers in all ages cumulatively too) would jointly do even greater works than He had done. For "the works that I do, shall he do also. John 14:12b, *ta erga ha Egō poiō kakeinos POIĒSAI*.

Fourth, in John 14:12c, Christ does not say that His Apostles or even all His believers together would do dunatera THAUMATA or dunatera TERATA or more powerful WONDERS or more powerful MIRACLES than He had ever done. No. He says that they would do meizona ERGA or greater WORKS than He had done.

Fifth, the "greater works" of John 14:12c, relate to those great "works" done by Jesus Himself just mentioned in verses 10-11. They clearly refer immediately to "the WORDS" which Jesus was speaking to His Apostles (in verse 10), and less immediately ALSO to the "works" of believing in Christ unto forgiveness of sin. John 14:1,4,6,7b,9a,10a,10b,11a,11b,12a,12b,13a,14a cf. 15:7,16b and also 16:23-24.

Sixth, *meizona erga* or "greater works" in John 5:20 apparently refers to the "works" of spiritually enlivening those dead in sin -- by enjoining them to believe in Christ through the proclamation of the Gospel (5:20-25). Such are clearly "GREATER works" than the physical MIRACLES of healing infirm bodies -- as described in John 5:1-20.

Seventh, just as Christ was "greater" than His Apostles -- "the servant [alias each Apostle] is not greater (*meizōn*) than his Lord. Neither is he that is sent (*apostolos*), greater (*meizōn*) than He Who sent him." John 13:16. So too, the works of Christ's Apostles are not QUALITATIVELY greater than the works of Christ Himself. John 14:12.

Eighth, as the great conservative nineteenth-century Lutheran Theologian Rev. Dr. Rudolph Stier has commented in his great volumes *The Words of the Lord Jesus* (Clark, Edinburgh, 1867, VI:210-12): "When we think of the resurrection [of Jesus] in His Own power, the Jonah-sign which first seals all the rest -- who can perform greater, or so great? And is not every miracle of the Apostles, however relatively greater in appearance, yet in reality less -- insofar as it was performed in the name of Jesus alone and not by their own power or holiness?"

Ninth, the Apostles' "greater works" of John 14:12 were not qualitatively but really only QUANTITATIVELY greater than those which Christ Himself had performed. For as Stier again observed: "It remains impossible that according to any meaning, a believer in Christ should perform of himself any greater works than Christ. For Christ has simply finished the work, and all His deeds are alone and supreme, by reason of His Person and His essential independent power. We are consequently driven, with many in all ages -- to refer the greater to the RESULT. And this is perfectly suitable, for works will and must have effect. A WIDER, more energetic, and successfully active working may in human language -- on that account -- be termed a 'greater.'"

Tenth, Luther too (according to Stier) grasped the worldwide scope of the "greater works" of John 14:12. Said the great German Protestant Reformer: "Here I take the common understanding of this declaration.... Greater works are said to be done by His Apostles and Christians -- because His Apostles and Christians go further with their INFLUENCE than He did, and bring MORE to Him than He Himself did while bodily upon Earth."

Eleventh, it is Jesus Christ Who continues to "work" even in and through the "greater works" of His Apostles and even of all His believers. For Christ says: "he that believeth on Me, the works that I DO (or *ta erga ha EGŌ POIO*), shall he DO also (*kakeinos POIESEI*)...and whatsoever ye shall ask in My Name, that will I do (*touto POIESŌ*)." John 14:12-13.

Twelfth, as Stier once again rightly comments, in the words *ha Egō POIŌ*, "the Present [tense] is significant as intimating that Christ does not Himself cease to work.... The disciples carry on and extend what He did, BECAUSE He CONTINUES to WORK in them.... He goes [to the grave on Easter Friday], indeed; but He also remains [here on Earth]. He comes again [on Easter Sunday] -- and dwells in them [from Pentecost Sunday onward in the Person of His Holy Spirit]. Thus comes the harvest of His Own invisible seed, bringing the GREATER results to light....

"He sowed; we reap. And the harvest is indeed greater than the seed. He bore the first conflict, and triumphed unto victory. We manifest and extend that victory, which we ourselves partake of, in the rich blessing shed upon our activity. Therefore the Pentecost sermon of Peter converted more in one day than the Lord in three years.... Faith in the Lord's victory, becomes also our victory -- to the overcoming of the World."

108) See sections 483f below. 109) Augustine: *Tractates 71-72 on the Gospel of John* (at 14:10-14).

110) J. Calvin: *The Gospel according to John* [14:12], Eerdmans: Grand Rapids, 1961, II:80f.

111) B.B. Warfield: *Counter. Miracles*, p. 174.

112) R. Gaffin: *Perspectives on Pentecost*, Presb. & Ref. Pub. Co., Phillipsburg, N.J., 1980, pp. 113f.

113) M.H. Smith: *Systematic Theology*, II:591. 114) Cf. Mark 16:17-18.

115) Compare especially sections 483f below. 116) *Op. cit.*, 5:328-29. 117) See sections 152-58.

118) Acts 10:34-46 & esp. vv. 44f & 11:15f & 19:4-6 cf. 2:1-4,11. 119) See sections 483-95.

120) A. Kuyper Sr.: *The Work of the Holy Spirit*, E.T., American ed., Eerdmans, Grand Rapids, 1941, pp. 39-41.

121) *Op. cit.*, 6:1039. 122) *Op. cit.*, 6:1060.

123) J. Calvin: *The First Epistle of Paul the Apostle to the Corinthians*, Eerdmans, Grand Rapids, 1968, pp. 7-8.

124) Eusebius: *Church History* (300f A.D.) III:39:15 (on I Pet. 5:13).

125) W. Grudem: *Syst. Theol.*, pp. 905-12 & 1019 n. 6. 126) *Ib.*, p. 1027. 127) *Ib.*, p. 1080f & 1082 n. 62.

128) *Ib.*, p. 1025. 129) *Ib.*, p. 1069. 130) *Ib.*, p. 1070f. 131) *Ib.*, p. 1071 n. 42. 132) *Ib.*, p. 1072.

133) *Ib.*, p. 1073 n. 45. 134) *Ib.*, p. 1073. 135) *Ib.*, p. 1073-74. 136) *Ib.*, p. 1074 & n. 47, and p. 1075.

137) *Ib.*, p. 1076 & n. 50. 138) *Ib.*, pp. 1076 & 1078. 139) *Ib.*, p. 371. 140) *Ib.*, p. 1050.

141) *Ib.*, pp. 1052 & 1054 & 1056. 142) *Ib.*, pp. 1056 & 1059f & n. 21.

143) K.L. Gentry, Jr.: *Charism. Gift of Proph.*, pp. 4 & 9f & 42f.

144) See too the statement by Kuyper in section 183 below. 145) See sections 88-137 below.

146) See section 96 below. 147) See section 97 below.

148) J. Bunyan: *Works*, Baker, Grand Rapids, 1977 ed., III p. 231. 149) *Ib.*, p. 551.

150) M. Henry: *op. cit.*, 6:1055. 151) See sections 107 & 315 below. 152) *Cf.* sections 110 & 320-23.

153) See sections 116 & 157 below. 154) See section 127 below. 155) See section 120 below.

156) See sections 121f & 165 below.

157) M. Unger: *The Baptism and Gifts of the Spirit*, Moody, Chicago, 1974, p. 143.

158) Observe, however, that the cessation of (miraculous) 'languages' and the inactivation of (miraculous) 'knowledge' referred to here -- even if thought to take place at the second coming rather than at the inscripturation of the whole Bible -- does not involve the abolition of 'languages' and 'knowledge' as such, but merely their consummation and perpetuation at a higher level. *Cf.* I Cor. 13:12's "later shall I know" (and thus still have 'know-ledge').

See too Rev. 21:24-26's "the kings of the Earth do bring the glory and honour [and therefore also the languages] of the nations" even into the 'New Jerusalem' both here and now as well as in the age yet to come. *Cf.* too: Rev. 5:9; 7:9; 10:11; 14:13; 15:4; 21:26; & 22:3. See too at n. 165 below.

159) W. Grudem: *Syst. Theol.*, p. 1032. 160) *Id.* 161) *Ib.*, p. 1033.

162) *Ib.*, pp. 1034 & 1038. 163) *Id.* 164) See sections 89-162 & 323 below.

165) See I Cor. 13:8-13. For the references to "completely inactivate" (*katērgē* in 13:8-11, see in sections 83 & 84 above. So too as regards the idea of "maturity" or *teleion* in 13:10 & 14:20. Accordingly, also in 13:11, we would render *anēr* : "a mature adult."

Also in I Cor. 13:11, we would render *katērgēka*: "I completely inactivated" (the things of a baby). In I Cor. 13:12c, we would render *epignōstomai*: "I fully shall know for myself -- [namely] with the full development of the charismatic gifts of human 'knowledge' or *gnōsis* (mentioned in 12:8), similarly to the way in which I fully have been known (*epegnōsthēn*)" by God.

This simply means that saved man (who when First Corinthians was being written down around A.D. 53 yet had his insight obscured "through a glass darkly") would later have unobscured insight "face to face." Such would be realized at and by the completion of the inscripturation of the Holy Bible.

Of course, this does not mean that those A.D. 53 Corinthians would either soon or later or ever -- know anything either quantitatively or qualitatively in the very way in which God always has known everything. For man will never understand even the simplest thing in the way in which or to the extent to which God has always understood everything.

So the text simply means that saved man -- whose sinful vision was then obscured (namely prior to the completion of the Bible) would later, yet soon, understand matters unobscuredly -- in a way analogous (but merely analogous) to the manner in which God has always unobscuredly understood everything. See too n. 371 below.

In I Cor. 13:13a, we render *nuni de menei*: "even now at the moment, we already have" -- instead of the KJV's literalistic: "And now abideth" or "now however there remains" (faith & hope & tender loving care). For the KJV obscures the context's contrast between the "now" (*arti* twice in 13:12 and *nuni* once in 13:13); and the "later" (*hotan* in 13:10) and *tote* (twice in 13:12); and further obscures the contrast also between the "now" as well as the "later" on the one hand, and the "never" (*oudepote* in 13:8) on the other.

So, then: when the FULL Bible comes as 'the complete thing' or *teleion* -- the miracle-revelations then cease. I Cor. 13:8-13 *cf.* sections 83 & 84 above.

166) A.B. du Toit: *The Charismata*, Presb. & Ref. Pub. Co, Philipsburg, N.J., 1980, p. 197.

167) Further on "face to face" in I Cor. 13:12 *etc.*, see too in sections 122 & 125-37 & 132-36 below.

168) Justin Martyr: *Dialogue with the Jew Trypho*, chs. 7 & 9.

169) Irenaeus: *Against Heresies*, IV:33:6-8 and II:28:2-3,7 and V:30:1.

170) Irenaeus: *De Ogdoad* (as cited in Eusebius's *Ch. Hist.* V:20).

171) See (ed.) Rev. Dr. T.W. Chambers's footnote 1 in J. Chrysostom's *Homily XXXV on First Corinthians* (14:15), in *Nicene and Post-Nicene Fathers* (1st Series), Eerdmans, Grand Rapids, 1969, XII p. 211.

172) See too section 86 above.

173) J. Chrysostom: *Homilies XXIX XXXIV & XXXV on First Corinthians* 12:1f 13:8 to 14:4f.

174) Augustine: *Homily on the Epistle of St. John*, VI:10. 175) Augustine: *City of God*, XIX:18.

176) Augustine: *Reply to Faustus the Manichaean*, XI:8 & XII:2.

177) In *Works of Martin Luther*, Holman, Philadelphia, 1915, II:74 & 79 & 139.

178) In *Luther's Works*, Holman, III:352f.

179) J. Calvin: *Comm. on First Corin.* [12:10], Eerdmans, Grand Rapids, 1968, pp. 262f.

180) *Ib.* at 12:27-28. 181) *Op. cit.*, at I Cor. 13:8-11. 182) J. Calvin's *Inst.* IV:3:4.

183) Calvin's *Comm. on First Corin.* (14:6), p. 288. 184) *Ib.* (14:29), pp. 301f. 185) *Ib.* (14:31), p. 303.

- 186) *Ib.* (14:37), pp. 308f.      187) J. Calvin: *The Acts of the Apostles* (11:27f), Eerdmans, Grand Rapids, 1966, I:333.
- 188) *Ib.* (15:32), II:58.      189) *Ib.* (21:9f), II:194f.      190) *Westminster Confession of Faith*, I:1.
- 191) *Ib.*, VII:5.      192) *Ib.*, I:1.      193) *Ib.*, I:2.      194) *Ib.*, I:6.      195) *Ib.*, I:9-10.      196) *Ib.*, XIX:4.
- 197) *Westminster Form of Presbyterian Church Government*, 3rd section: "Of the Officers of the Church."
- 198) Westminster Assembly Commissioner Edward Reynolds, as cited in B.B. Warfield's book *The Westminster Assembly and its Work*, Mack, Cherry Hill N.J., 1972 rep., p. 232.
- 199) The Westminster Divine Rev. Dr. John Lightfoot, in *ib.* p. 232.
- 200) J. Owen: *A Defence of Sacred Scripture Against Modern Fanaticism* (1659), translated into English and reprinted in 1994 at the end of Owen's more major work *Biblical Theology* by ed. S. Westcott (Soli Deo Gloria, Pittsburgh, 1994, pp. 777 & 792 & 813 & 815f & 824-35).
- 201) J. Owen: *Works*, 15:489f & 492f & 511.      202) *Ib.*, 4:36 & 438f & 446-48 & 450-53 & 474f & 518.
- 203) *Ib.*, 7:337.      204) *Op. cit.*, 6:1055.      205) M. Henry: *op. cit.*, IV:1281.
- 206) J. Edwards: *Charity and its Fruits*, Banner of Truth, London, 1959 rep., pp. 29f.
- 207) J. Edwards: *The Marks of a Work of the Spirit of God* (in *Works*, Banner of Truth, London, 1974 II:274f).
- 208) J. Edwards: *Notes on the Bible* (as cited in V. Budgen's *The Charismatics and the Word of God*, Evangelical Press, Welwyn, Herts., 1985, p. 181).
- 209) C. Hodge: *Commentary on the First Epistle to the Corinthians*, Banner of Truth, London, 1964 ed., pp. 246f & 262f & 271-74.
- 210) A.A. Hodge: *Confession of Faith: A Handbook of Christian Doctrine Expounding The Westminster Confession*, Banner of Truth Trust, London, 1958, pp. 25f & 29 & 37f.
- 211) R.L. Dabney: *Discussions: Evang. & Theol.*, I:484 & I:673.      212) *Ib.*, II:26f.
- 213) *Westmin. Form Presb. Church Gov.*, third section titled: "Of the Officers of the Church."
- 214) J.H. Thornwell: 'The Call to the Minister' (in his *Coll. Writ.*, 4:17).
- 215) F.L. Godet: *op. cit.* (in Schaff-Herzog's *Enc.* III:145).
- 216) T.C.F. Stunt: 'Catholic Apostolic Church' (in ed. J.D. Douglas's *New International Dictionary of the Christian Church*, Zondervan, Grand Rapids, 1924, pp. 203f).
- 217) Jamieson, Fausset & Brown: *Commentary on the Whole Bible*, Zondervan, Grand Rapids, 1978, p. 1217.
- 218) B.B. Warfield: *op. cit.*, pp. 4-6,15-16,21,23,25f.
- 219) A. Kuyper Sr.: *Work of the Holy Spirit*, pp. 146 & 149 & 158 & 160f & 169.

- 220) A. Kuyper Sr.: *Dict. Dogm.*, I:2:172; II:2:113,122; III:3:14.    221) H. Bavinck: *Magn. Dei*, p. 68.
- 222) H. Bavinck: *Ref. Dogm.*, I pp. 319 & 342 & 354f & 356f.
- 223) H. Bavinck: *Manual for Instruction in the Christian Religion*, Kok, Kampen, 1932, pp. 200f.
- 224) J.G. Machen: *The Christian View of Man*, pp. 102f & 117.
- 225) J.G. Machen: *Christian Faith in the Modern World*, Eerdmans, Grand Rapids, 1947, p. 29.
- 226) A.W. Pink: *Divine Healing*, Evangelical Press, Welwyn, Herts, n.d., p. 21.
- 227) J. Murray: *op. cit.* III:347f & I:186f.
- 228) J. Murray: *Epistle to the Romans*, Eerdmans, Grand Rapids, 1965, 2:122.
- 229) G.H. Clark: *What Do Presbyterians Believe?*, Presb. & Ref. Pub. Co.: Philadelphia, 1965, pp. 16-18.
- 230) G.H. Clark: *First Corinthians: A Contemporary Commentary*, Nutley, N.J.: Presbyterian and Reformed Publishing Company, 1975, pp. 200 & 242.
- 231) J. Heyns: *op. cit.*, pp. 100f & 301f.    232) R. Gaffin: *op. cit.*, pp. 111-13.
- 233) D. Judisch: *op. cit.*, pp. 45-53 & 82f.    234) J.A. Boice: *Foundations of the Christian Faith*, IV:121-25f.
- 235) V. Budgen: *Charis. and the Word*, pp. 76f.    236) V. Budgen: Letter in *Evangelical Times*, Oct. 1983 p. 14.
- 237) V. Budgen: *Charism. and the Word*, pp. 55 & 54 & 259f.
- 238) K.L. Gentry Jr.: *Charism. Gift of Proph.*, pp. 53f.
- 239) R.L. Reymond: *What About Continuing Revelations and Miracles in the Presbyterian Church Today?*, Presb. & Ref. Pub. Co., Philadelphia, 1977, p. 35 n. 12 & pp. 34f. See too n. 371 below.
- 240) R.L. Reymond: *Study Committee on Speaking in Tongues Report*, in ed. P.T. Gilchrist's *Documents of Synod*, Lookout Mountain Tenn., Reformed Presbytery Church Evangelical Synod, 1982, p. 367.
- 241) F.N. Lee's *The Ministry of the Word* (in 1978 General Assembly *Commissioners' Handbook*), Presbyterian Church in America, Atlanta, 1978, pp. 2142-46 & 2170-75 at its several nn. 41-258.
- 242) M.H. Smith: *Syst. Theol.*, II pp. 591f.    243) M.H. Smith: *ib.*, II:584f.
- 244) M.H. Smith: *Transcript of The Presbyterian Church in America Versus The Reverend Mr. George Stulac*, Sept. 20th & 21st & 27th, 1985, St. Louis: Missouri Presbytery PCA, pp. 20f.
- 245) M.H. Smith: *Syst. Theol.*, I:575f.    246) M.H. Smith: *ib.*, I:67; II:224.    247) M. Henry: *op. cit.*, 6:1091-92.
- 248) J. Calvin: *The Second Epistle of Paul to the Corinthians, and the Epistles to Timothy, Titus and Philemon*, Eerdmans, Grand Rapids, 1964 rep., pp. 163f (on II Cor, 12:12).
- 249) M. Henry: *op. cit.*, 6:1094-95.

- 250) C. Hodge: *A Commentary on the Second Epistle to the Corinthians*, Banner of Truth, London, 1963 rep., pp. 290f.
- 251) P.E. Hughes: *Commentary on the Second Epistle to the Corinthians*, Eerdmans, Grand Rapids, 1975 rep., pp. 456-58.
- 252) W. Chantry: *Signs of the Apostles*, Banner of Truth, London, 1973, pp. 21-25.
- 253) W. Grudem: *Syst. Theol.*, p. 362. 254) *Ib.*, p. 365.
- 255) J. Calvin: *The Epistles of Paul The Apostle to the Galatians, Ephesians, Philippians and Colossians*, Eerdmans, Grand Rapids, 1965 rep., pp. 154-60 & 178-80, at Eph. 2:20 & 3:3-6 & 4:10f.
- 256) J. Calvin: *Sermons on the Epistle to the Ephesians*, Banner of Truth, Edinburgh, 1973, pp. 215-23.
- 257) *Ib.*, pp. 362-66 & 371f. 258) J. Calvin: *Inst. Chr. Relig.*, IV:3:4-5.
- 259) Budgen: *op. cit.*, p. 87. 260) Grudem: *op. cit.*, p. 1051 n. 4.
- 261) J. Calvin: *The Epistle of Paul The Apostle to the Hebrews and The First and Second Epistles of St. Peter*, Eerdmans, Grand Rapids, rep. 1963, pp. 5f.
- 262) *Westmin. Conf. Faith*, I:1f.
- 263) J. Owen: *Expos. Ep. Heb.*, Baker, Grand Rapids, 1980 rep., III:20,63f. 264) M. Henry: *op. cit.*, 6:1241.
- 265) Heb. 1:1-3; 2:1-4; 3:1-6; 9:12-14,28; 10:10-14; 13:22; *cf.* II Cor. 12:12.
- 266) J. Calvin: *Ep. Paul The Ap. to the Heb.* (2:4), p. 20.
- 267) J. Calvin: *Inst. Chr. Relig.* (Prefatory Address to King Francis, para. 17).
- 268) J. Owen: *Expos. Ep. Heb.*, Banner, Edinburgh, 1991 rep., III:279f.
- 269) J. Owen: *Discourse on the Holy Spirit* (in *Works*, III:122f). 270) M. Henry: *Op. cit.*, 6:1244-45.
- 271) P.E. Hughes: *Commentary on the Epistle to the Hebrews*, Baker, Grand Rapids, 1977, p. 81 n. 58.
- 272) A.W. Pink: *Exposition of Hebrews*, Baker, Grand Rapids, 1970, pp. 91f.
- 273) D. Judisch: *op. cit.*, pp. 36-39. 274) W. Grudem: *Syst. Theol.*, p. 367 and nn. 28 & 29.
- 275) J. Calvin: *The Epistle of Paul The Apostle to the Hebrews and The First and Second Epistles of St. Peter*, Eerdmans, Grand Rapids, 1963 rep., pp. 337-39 & 342-44 & 367.
- 276) M. Henry: *Op. cit.*, 6:1331f & 1336f & 1340. 277) Cited in Budgen's *op. cit.*, p. 87.
- 278) J. Edwards: *Works*, Banner of Truth, London, 1974 ed., II p. 86.
- 279) Cited in Budgen's *op. cit.* p. 87, *cf.* Chantry's *op. cit.* p. 36. 280) M. Henry: *Op. cit.*, 6:1416f.
- 281) G. Smeaton: *The Doctrine of the Holy Spirit*, Banner of Truth, London, 1958 ed., p. 140.
- 282) D. Judisch: *op. cit.*, pp. 36-39. 283) Rev. 22:7 *cf.* 1:3. 284) Rev. 22:16 *cf.* 2:1,7, etc. 285) Rev. 22:18.

286) Rev. 22:19 *cf.* F.N. Lee's *The Chief Characters and Events Mentioned in Scripture* (in *Herald of His Covenant*, Houston, Miss., March 24th 1978).

287) Rev. 15:4. 288) Mark 4:29 & John 9:7. 289) Heb. 1:14. 290) Matt. 2:16. 291) Luke 1:53.

292) Luke 4:18; John 20:21; I John 4:9. 293) Matt. 10:5,1.

294) II Cor. 12:18, *sunapesteila ton adelphon*; II Tim. 4:12, *apesteila*. 295) Heb. 3:1.

296) II Cor. 8:16,18,23 (*Titou...sunepempsamen...apostoloi ekklēsiōn*).

297) Phil. 2:23 (*Epaphroditon...humōn de apostolon kai leitourgon tēs chreias mou pempasai pros humas*). As Calvin rightly observed (*Inst.* IV:3:5): "For although from the nature of the case and the etymology of the word all ecclesiastical officers may properly be called 'apostles' because they are all sent by the Lord and are His messengers, yet as it was of great importance that a sure attestation should be given to the mission of those who delivered a new and extraordinary message, it was right that the twelve (to the number of whom Paul was afterwards added) should be distinguished from others by a peculiar title."

298) II Cor. 11:13. 299) Rev. 2:2. 300) Acts 1:25 *cf.* Rom. 1:5 & I Cor. 9:1-2 & Gal. 2:8.

301) Acts 1:17,20,22,25,26.

302) Acts 2:43; 4:13-16; 5:12-16; 14:3-14f; 19:6-12; Rom. 1:1 *cf.* 15:17-19; II Cor. 1:1 *cf.* 12:12; Heb. 2:2-4.

303) Mark 16:14-20; John 17:6,8,12,18,20; Acts 1:2,8,13,16-26; 2:14,37-43; 4:13,16,33; 8:12-18; 10:26-44;13:2-4,31-33,36; 14:1-4,14; 15:2,4,6,17-22f; 19:6-15; 22:6-21; 23:6-8; 24:14-21; 25:5-16; Rom. 1:1-11; 15:18-20; I Cor. 4:6-9; 9:1-6; 12:29; 13:8-12; 15:4-9; II Cor. 11:13-15; 12:1,11-12; Gal. 1:1,8-12; 2:1-2,8-9; Eph. 2:20; I Tim. 4:14; II Tim. 1:6; Heb. 1:1-2; 2:3f; 3:1f; II Pet. 1:15-19f; 3:2,15f; Rev. 2:2,20; 21:14; 22:14-19f (*q.v.*).

304) Matt. 10:2; 19:27-28; 28:16-20; Mark 6:30; 3:14-19; 16:14f; Luke 6:13; 9:10; 11:49; 17:5; 22:14; 24:10,33,44f; John 20:21-24; Acts 1:1-2,3,5,12-15,26f.

305) Acts 1:2,26; 2:37,42f; 4:33-37; 5:2,12,18,29,34,40; 6:6; 8:1,18. 306) Acts 6:5; 8:1,5,14,18,26; 21:8.

307) Acts 9:26f; 14:14a; 15:6a,12; I Cor. 9:1; 15:8f; Gal. 1:1,17-19; 2:7f. 308) Acts 1:17-26. 309) Acts 12:2f.

310) Acts 4:36f; 9:27; 11:22-25,30; 13:1-4; 14:14a; 15:6a,12; I Cor. 9:1-6; Gal. 1:17-19; 2:1,9.

311) II Cor. 8:16,18,23. See n. 296 above.

312) Phil. 2:25. See too the Apostle "James the Lord's brother," Acts 12:7; 15:6,13; Gal. 1:19. Note too that it is quite possible that Apollos may have been regarded as an Apostle (I Cor. 4:1-9). However, the notion that Andronicus and Junias were Apostles, is not well-founded -- inasmuch as Rom.16:7 does not state that they were "of the Apostles" or *tōn Apostolōn* (partitive genitive), but merely that they were known to, and were also of note, "among the Apostles" or *tois Apostolois* (locative dative). See too at n. 297 above.

313) Matt. 10:1,5; 29:16f; Acts 1:26; Rev. 21:12-16. 314) V. Budgen: *op. cit.*, p. 98. 315) *Ib.*, pp. 99-101.

316) *Ib.*, pp. 101-102. 17) Acts 1:2,3,5,12-15,26; 11:30 *cf.* 14:3-14; 15:2,4,6,22,23,33; 16:4; Rom. 1:1; 11:13; 16:7.



318) I Cor. 12:28a,29a; Eph. 4:11a. 319) Acts 1:17-26; 9:27; I Cor. 9:1-6; 15:3-9.

320) Matt. 10:1,5,8; Mark 16:14f; Acts 2:43; 5:12; 15:12; II Cor. 12:12; Heb. 2:1-4.

321) Matt. 28:16f; Mark 16:14f; Acts 1:26; Eph. 2:20; Rev. 21:12-16.

322) Matt. 19:28; Eph. 2:20; Rev. 4:8; 5:8; 7:5-8,13; 14:3; 19:4; 21:12-16; 22:18-19.

323) V. Budgen: *op. cit.*, p. 96. 324) Rom. 12:3-4,6a,7b; I Cor. 12:28a,29a; Eph. 4:11.

325) II Tim. 3:15 to 4:2f; II Pet. 3:15-16f. 326) II Pet. 1:19-21.

327) M. Harper: *This Is the Day*, Hodder & Stoughton, London, 1979, p. 145.

328) J. Calvin: *Inst.*, IV:3:4-8. Calvin expresses himself somewhat imprecisely about 'Apostles' and 'Prophets' elsewhere in this passage, but the above elided excerpt does indeed fairly present the gist of his views on these concepts.

329) J. Calvin: *First Ep. of Paul the Ap. to the Corinth.*, (12:28). See too n. 324 above.

330) J. Calvin: *Eps. of Paul The Ap. to the Gal., Eph., Phil. and Col.* (on Eph. 4:11). See n. 328.

331) J. Knox and others: *The First Book of Discipline or the Policie and Discipline of the Church*, IV:iv (3) 10, (in F.M. Bradshaw's *Basic Documents on Presbyterian Polity*, Christian Education Committee, Presbyterian Church of Australia, Mission Publications of Australia, Lawson NSW, 1984, p. 16).

332) *Ib.*, VII:v (5) 1 (in Bradshaw's *op cit.* p. 25).

333) A. Melville and others: *The Second Book of Discipline or Heads and Conclusions of the Polity the Church agreed upon in the General Assembly 1578*, II:5-8 (in F.M. Bradshaw's *op. cit.* p. 55). More fully, the passage reads in part: "There are three extraordinary functions, the Office of the Apostle, of the Evangelist, and of the Prophet -- which are not perpetual and now have ceased in the Church of God, except when it pleased God extraordinarily for a time to stir up some of them again."

The last or 'exceptional' clause, does not change the sense of the entire paragraph. For even in the 'exceptional' clause, it is not all but only some of the "three extraordinary functions" (*viz.* those of Evangelist and Prophet) which are said to be capable of ever being stirred up again. Indeed, even if and when that might occur, it is not said then to be done ordinarily but only "extraordinarily" – and not permanently, but only "for a time."

334) I Cor. 4:9; 12:28f; 13:8-10; Eph. 2:20; 4:11.

335) I Cor. 12:28f (*prōton Apostolous, deuteron Prophētas*); *cf.* Eph. 2:20 & 4:11 (*tous me Apostolous, tous de Prophētas*).

336) See sections 170-75 above. 337) Luke 6:13 & Gal. 1:1. 338) John 16:13.

339) *Westmin. Form Presb. Church Gov.*, third section titled: "Of the Officers of the Church."

340) F.N. Lee's 'The Minister of the Word' (in 1978 General Assembly Commissioners' Handbook), Presbyterian Church in America, 1978, pp. 2146-49 & 2175-79.

341) See too Part IV below. 342) H. Barrow: *Treatise of the Pope's Supremacy*, in his *Works*, I p. 74.

343) R. Sibbes: *Works*, Banner of Truth, London, 1977 ed., V:129.

- 344) T. Watson: *A Body of Divinity*, Banner of Truth, London, 1960 ed., p. 21.
- 345) T. Goodwin: *Works*, James Nichol, Edinburgh, I:10. 346) J. Bunyan: *op. cit.*, III:467.
- 347) J. Owen: *Works*, IV:439 & XVI:34f. 348) J. Flavel: *Works*, Banner of Truth, London, 1982 ed., I:507,482.
- 349) J. Macpherson: *Presbyterianism*, Clark, Edinburgh, 1949 ed., p. 77.
- 350) A. Kuyper Sr.: *The Work of the Holy Spirit*, pp. 139-61.
- 351) D. Martyn Lloyd-Jones: *Christian Unity -- An Expositions of Ephesians 4:1 to 16*, Banner of Truth Trust, London, 1980, title on the book advertising his tape ministry.
- 352) *Ib.*, p. 186. 353) D. Judisch: *op. cit.*, pp. 27-33.
- 354) Similarly, compare too Professor R.L. Dabney (at sections 320-23 below).
- 355) Acts 2:22; Heb. 2:3-4; II Pet. 1:16-21; I Cor. 13:8-10; Rev. 22:7,18-19 *cf.* n. 165 & section 165 above and n. 271 below.
- 356) Given by Prof. N.T. Barker to Prof. F.N. Lee, and incorporated by the latter into Section 74 of his original 1988 152-page manuscript *Miracles -- What and When?*
- 357) Rom. 6:23; 12:6f; I Cor. 1:5-7; II Cor. 1:11; I Tim. 4:14-16; II Tim. 1:6-8; I Pet. 4:9-11; *etc.* Compare Gaffin's *op. cit.*, pp. 47f.
- 358) Rom. 11:29; I Cor. 7:7,12-14; *cf.* Gen. 4:13-22. 359) J. Calvin: *The Gosp. accord. to John* [1:5], I:13.
- 360) J. Calvin: *Commentaries on the First Book of Moses called Genesis* [4:20], Eerdmans, Grand Rapids, 1948, I:217f.
- 361) J. Calvin: *Inst.*, II:2:16 & II:2:15. 362) I Cor. 7:7,12-14. 363) Rom. 6:23 & 11:29.
- 364) I Cor. 7:7,11a,15,27,28,34a,39,40. 365) I Cor. 7:7; 13:2,13. *Cf.* Gaffin's *op. cit.*, pp. 46 & 38.
- 366) Acts 2:4-11; 10:44-47 & 11:15-20; 19:6; I Cor. 12:10d; 12:30c.
- 367) Luke 6:13f; Rom. 1:1; I Cor. 12:28a,29a; I Tim. 2:7a.
- 368) Acts 11:27f; 13:1; 21:9-11; Rom. 12:6; I Cor. 12:10a; 12:28b,29b; 13:8f; 14:1-32.
- 369) Acts 3:6; 5:15f; 9:17f,33,40f; 14:8f; 15:12; I Cor. 12:9,28; Heb. 2:3f.
- 370) Acts 2:4-11; 10:44-47 & 11:15-20; 19:6; I Cor. 12:10d; 12:30c; 13:8f.
- 371) I Cor. 12:28a ("Apostles") & 12:28b ("Prophets") *cf.* 13:8-12 -- in contrast to I Cor. 12:28c ("Teachers") *etc.* The I Cor. 12:28a apostleship and the 12:28b prophethood were not teleological, because they were not to continue after the completion of the inscripturation of the Bible. The Rom. 6:23 *charisma* of everlasting life is, however, obviously permanent and never-ending. *Cf.* too the text and the footnote at n. 1779 below.
- 372) *Cf.* I Cor. 12:28; I Tim. 4:13-16; II Tim. 3:15-16; 4:2-3; Gen. 11:1-9; Acts 21:37 to 22:3; I Cor. 9:20-22; 14:5,10,11,13,18,27; Rev. 7:9; 10:11.

- 373) Rom. 12:7b; I Cor. 12:28c; I Tim. 2:7b; 4:14 (*charismatos*); 5:17; II Tim. 1:6 (*charisma*); 4:2.
- 374) Acts 14:11; 21:37 to 22:2f; I Cor. 14:18,21.
- 375) Mark 5:41; 15:34; Luke 23:38; I Cor. 12:30c; 14:13,27c; I Pet 5:13 (*cf.* n. 124 above).
- 376) Acts 2:11 and I Cor. 14:7-10,21 *cf.* Isa. 28:11-17.
- 377) *Cf.* II Cor. 12:4's "*ouk...lalēsai*" and perhaps too Rom. 8:26's "*stenagmois alalētois*."
- 378) Acts 2:4-17f; 10:46; 11:15; I Cor. 14:2,4,9,11,13,16,21,28,32,34,35.
- 379) Acts 2:1-4; 10:44f; 19:6. 380) Acts 2:11 & 10:46f & 11:15.
- 381) I Cor. 14:2,4,9,11,13,16,21,28,32,34,35. 382) I Cor. 14:2,4,5c,6a,9,11,13,14-16,19,26,27,28,40.
- 383) I Cor. 12:10g,30c & 14:5d,13c,26c,27d,28a. 384) I Cor. 14:4-6,9,13,16-19,23,26-28.
- 385) See section 492 below.
- 386) I Cor. 4:9 & 13:8-12 *cf.* II Cor. 12:12 & Eph. 2:20 & Heb. 2:1-4 & Rev. 21:12-14 & 22:18f.
- 387) Acts 1:2,13,20-26; I Cor. 9:1; 12:28; 15:7-10; Eph. 2:20; Rev. 21:14. *Cf.* too n. 371 above. See too: Prov. 30:5-6; II Tim. 3:15-17; I Pet. 1:10-12,23-25; II Pet. 1:18-21; 3:15-18; Rev. 22:18f.
- 388) See sections 191-339 below. 389) See n. 387 above, and *cf.* Isa. 8:18-20. 390) Eph. 2:20; Heb. 2:2-4.
- 391) Acts 1:2-8,16f,22-26; 2:1-4,14; 10:40-42f; 11:1,17,27f; 15:5f; 19:1-4; I Cor. 4:9; 9:1; 15:9f; II Cor. 12:12; Gal. 1:1,17-19; 2:8-9; Eph. 2:20; 4:11; Heb. 2:2-4; I Pet. 1:10-12; Rev. 4:4,10; 5:8,14; 7:4-8; 21:12-14,18f.
- 392) Gen. 11:1-9; Deut. 32:8; Acts 2:1-4. *Cf.* too our sections 190-93. 393) I Cor. chs. 12 to 14.
- 394) Acts 21:40 to 22:2f; I Cor. 14:10-11,18,21. 395) I Cor. 13:8-12 & Eph. 2:20 *cf.* n. 391 above.
- 396) G. Smeaton: *op. cit.*, p. 51. 397) Heb. 1:1-21 2:3-4; 8:10-13; 9:10,26.
- 398) *Cf.* Ps. 139:14-17; II Cor. 11:32f; Eph. 6:18f; II Tim. 4:17f; *etc.* 399) Rev. 22:18.
- 400) See John Owen's *Exp. of the Ep. to the Hebrews*. See too F.N. Lee's *Mount Sinai and the Sermon on the Mount*, Jesus Lives, Tallahassee, 1979, pp. 3 & 8-12 & its nn. 39-49. See too F.N. Lee's *John's Revelation Inscripturated Between 65 and 70 A.D.*, Jesus Lives, Brisbane, 1981.
- 401) Dan. 9:14-17; 11:31; 12:11; Matt. 24:15; Heb. 8:13; 10:11,27,37; 13:10-14.
- 402) Heb. 1:1-2; 2:2-4; 8:13; 10:11,27,37; 13:10-14; I Cor. 4:6-9 & 13:8-12 & 15:5f; II Cor. 12:12.
- 403) Acts 13:50 to 14:4 & II Cor. 12:12 *cf.* Rev. 22:18f. 404) See Parts IV to VI below.
- 405) See: II Cor. 12:12; Heb. 2:2-4; II Pet. 1:14-21; 3:15f; Acts 13:50 to 14:4; Rev. 1:11-19 & 22:16-20a.
- 406) I Cor. 13:8-12. 407) Heb. 1:1-2 & 2:1-4 & 8:13.
- 408) II Pet. 2:16-21; 2:1,11; 3:15-16; I Pet. 1:10-12,23 to 2:2; 3:1,15; 4:11 *cf.* Rev. 22:18.

- 409) Rev. 22:18-19. 410) II Cor. 12:12.
- 411) John 14:12-16,26; 15:26-27; 16:13-15; Acts 1:2-8,13,16-26 *cf.* n. 412 below.
- 412) John 20:30-31; 21:17-25; Heb. 1:1-2; 2:1-4; 3:1; 13:20-22; II Pet. 1:12b; I Cor. 4:9 & 15:5-9.
- 413) II Pet. 1:12-21; 3:15-17; Rev. 1:1-19; 22:7-19. 414) See sections 197 to 262 below.
- 415) See main text at n. 414. 416) B.B. Warfield: *op. cit.*, p. 10. 417) See sections 62-66.
- 418) See sections 67-70. 419) See section 76f. 420) See Luke's Acts chs. 8 and 10 and 19.
- 421) *Cf.* Acts 19:6 with I Cor. 12:8-28f. 422) See sections 80 to 136. 423) Sections 137-43.
- 424) See sections 148-61. 425) See Part III above. 426) John 20:30f & 21:24f *cf.* Rev. 1:1-19 & 22:16-19f.
- 427) I Cor. 4:9 *cf.* Phil. 4:3 (Clement) and Rom. 16:14a (Hermas).
- 428) *Didachē* ch. 7; *Epistle of Barnabas* ch. 14; Clement's *First Epistle to the Corinthians* chs. 18 & 20f & 27f & 33 & 42f; Ignatius's *To the Philadelphians* chs. 3 & 6 & 9, *To the Ephesians* chs. 9 & 18, *To the Smyrnaeans* ch. 12; and Pseudo?-Ign. *To the Philippians* chs. 2f.
- 429) Clement of Rome: *1st Ep. to Cor.* chs. 20 & 23.
- 430) *Did.* chs. 1 to 5; 1st Clem. chs. 2 & 21; *Ep. Barn.* chs. 1f, 10, 14-20; Ign. *To the Trallians* chs. 6f, *To Philad.* ch. 4, *To Smyrn.* ch. 5, *To Polycarp* chs. 3-5; and Ps.-Ign. *To the Tarsians* chs. 7f, *To the Antiochians* chs. 9f; *To Hero* chs. 2; *To Philipp.* chs. 13.
- 431) All of the Apostolic Fathers, without exception, constantly quote from the Holy Scriptures as authority for their teachings.
- 432) *Did.* chs. 1f; 1st Clem. chs. 36f; Barn. ch. 5f & 8 & 11f & 14; Ign. *To the Magnesians* ch. 6, *To Trall.* chs. 9f, *To Philad.* chs. 6 & 8, *To Smyrn.* chs. 1f.
- 433) *Did.* ch. 11; 1st Clem. chs. 18 & 21 & 32; Ign. *To Eph.* chs. 8 & 15, *To Philad.* ch. 6.
- 434) *Did.* ch. 7; Barn. chs. 9 & 11; Ign. *To Philad.* ch. 4, *To Polyc.* ch. 6.
- 435) *Did.* ch. 14; Barn. ch. 15; Ign. *To Magn.* ch. 9. 436) *Did.* ch. 8. 437) *Did.* ch. 9; Ign. *To Philad.* ch. 4.
- 438) *Did.* ch. 10; 1st Clem. ch. 50; Barn. ch. 7; Ign. *To Magn.* ch. 14, *To the Romans* ch. 9, *To Phil.* ch. 5.
- 439) 1st Clem. chs. 33f. 440) 1st Clem. ch. 8.
- 441) *Did.* chs. 1-6 & 14 & 16; 1st Clem. chs. 9-13 & 16-19 & 28-31 & 45 & 53f; Barn. ch. 4; Ign. *To Smyrn.* ch. 7, *To Polyc.* ch. 1.
- 442) *Did.* chs. 11 & 13 & 15; 1st Clem. chs. 40-44; Ign. *To Eph.* ch. 6, *To Magn.* chs. 3f & 7 & 9, *To Trall.* chs. 2f & 7, *To Philad.* chs. 1f, *To Smyrn.* chs. 8f.
- 443) *Did.* ch. 12. 444) 1st Clem. chs. 1 & 3; Ign. *To Philad.* ch. 3.

445) *Did.* chs. 6 & 16; *Barn.* chs. 4; *Ign. To Eph.* chs. 7-9 & 16f & 19, *To Trall.* chs. 6f & 10, *To Philad.* ch. 6, *To Smyrn.* chs. 4f.

446) 1st Clem. chs. 5 & 6; *Ign. To Rom.*, chs. 2-8, *To Smyrn.* chs. 4-7; and *The Martyrdom of Ignatius* chs. 1-7.

447) *Did.* chs. 15 & 16; *Ign. To Eph.* ch. 11. 448) 1st Clem. chs. 23-17; *Ign. To Smyrn.* chs. 3.

449) *Did.* chs. 16; 1st Clem. chs. 23f; *Barn.* ch. 21.

450) Cf. Rev. Prof. Dr. M.B. Riddle, in *Ante-Nicene Fathers*, Eerdmans, Grand Rapids, 1970 rep., VII:372-74.

451) Eusebius: *Ch. Hist.*, III:25. 452) Athanasius: *Festival Epistle*, 39.

453) M.B. Riddle, in *Ante-Nic. Fath.* VII:372-74. 454) *Idem.* 455) *Did.*, 11:4. 456) *Did.*, 11:1-4.

457) *Did.*, 11:4. 458) *Did.* chs. 1 to 5 and *Ep. Barn.* chs. 1f & 10 & 14-20. 459) *Did.*, 11:3-8.

460) *Did.* chs. 1 to 6. 461) *Did.* chs. 6 to 14. 462) *Did.*, 5:1-2. 463) *Did.*, 16:3-4. 464) *Did.* chs. 1 to 6.

465) *Did.* chs. 7 to 11. 466) *Did.*, 16:3-4. 467) Cf. *Phil.* 4:3. 468) Thus *Ante-Nic. Fath.*, I:1.

469) I Cor. chs. 12 to 14.

470) It is generally believed that the other later works (180 to 400f A.D.) previously attributed to Clement -- works such as "Clement's *Second Epistle to the Corinthians*" and the "*Clementine Decretals*" etc. -- are really post-lementinian and therefore only pseudo-Clementinian. See Prof. M.B. Riddle in *Ante-Nic. Fath.* VII:513f, and even Dr. B. Schmid's *Manual of Patrology*, Herder, Freiburg-im-Bresgau, 1899, pp. 72f.

471) Cf. the reference to the just-past (A.D. 63 to 69 or A.D. 91 to 96) persecution -- in Clement's *Ist Ep. to Cor.* 1:2. See too *Ante-Nic. Fath.* I:2-5.

472) Clem.: *Ist Ep. to Cor.* 1:2. 473) I Cor. 14:9-21. 474) Clem.: *Ist Ep. to Cor.* 1:1. 475) *Ib.* 1:2.

476) I Cor. chs. 11 to 14, cf. Clement's *Ist Ep. to Cor.* 1:3.

477) Cf. I Cor. 10:7-22 & 11:21-32 & 12:1-3f & 14:7-9,19-20,23. 478) Clem.: *Ist Ep. to Cor.* 1:8.

479) *Ib.*; and cf. I Cor. 1:31. 480) Clem.: *Ist Ep. to Cor.* chs. 13 & 16 & 22. 481) *Ib.* ch. 18 cf. Ps. 51.

482) Clem.: *Ist Ep. to Cor.* ch. 21 cf. Prov. 20:27; I Cor. 2:10; Col. ch. 3.

483) Clem.: *Ist Ep. to Cor.* chs. 22 & esp. 30 cf. Ps. 34:11-17 & Lev. 17:10 etc.

484) Clem.: *Ist Ep. to Cor.* ch. 14 cf. Ps. 139:7-10. 485) I Cor. chs. 11 to 14, cf. Clement's *Ist Ep. to Cor.* 1:3.

486) Clem.: *Ist Ep. to Cor.* ch. 42. 487) *Ib.* ch. 47.

488) Cf. I Cor. 5:1 to 7:7 & 12:1-3 & 14:22f & 14:34f & 15:29 etc., with Clement's *Ist Ep. to Cor.* chs. 6 & 11 & 30 & 35 etc.

489) Clem.: *1st Ep. to Cor.* ch. 66, *cf.* Job 5:17-26. 490) Clem.: *1st Ep. to Cor.* ch. 67.

491) *Id.*, *cf.* Prov. 1:23-31. 492) Clem.: *1st Ep. to Cor.* ch. 67. 493) Thus *Ante-Nic. Fath.*, I:133.

494) Clement of Alexandria: *Stromata* II:6-7 *etc.*

495) Origen: *Against Celsus* I:63 and *Commentary on Romans* 1:24 (*etc.*). 496) Acts chs. 4 & 5 & 14 & 15.

497) *Ante-Nic. Fath.*, I:134. 498) *Id.*

499) F.N. Lee: *Revel. & Jerus. -- John's Apoc. Written Before 70 A.D.* 500) *Ep. Barn.* ch. 16. 501) *Ib.* ch. 5.

502) *Ib.* chs. 6 & 13. 503) *Ib.* ch. 1. 504) *Ib.* ch. 19, *cf.* in the *Ante-Nic. Fath.* I:149 n. 14.

505) Thus the version of the *Epistle of Barnabas* found in the *Codex Sinaiticus*.

506) *Ep. Barn.* ch. 4, *cf.* Rev. ch. 13. 507) *Ib.* ch. 19, *cf.* in the *Ante-Nic. Fath.* I:149 n. 14. 508) *Ib.* ch. 20.

509) *Cf.* Ignatius's *Second Epistle to John* and his *Epistle to the Virgin Mary* and the *Mart. Ign.* 3.

510) *Ante-Nic. Fath.* I:45.

511) The famed Daillé and Whiston too both championed the Longer Recension (L.R.) against the Shorter Recension (S.R.) of the seven Ignatian epistles acknowledged by Eusebius in his *Ch. Hist.* III:26.

512) *Id.*; *cf.* Ign. *To Eph.* ch. 8 (L.R.). 513) Ign. *To Eph.* ch. 9 (L.R.). 514) *Ib.* ch. 16 (L.R.).

515) *Ib.* ch. 19 (L.R.). 516) *Id.*; *cf.* (Ps.?)Ign. *To Ant.* ch. 11. 517) Ign. *To Philad.* ch. 2.

518) Ign. *To Polyc.* ch. 2 (S.R. & L.R.). 519) Ign. *To Smyrn.* chs. 4 & 6 (S.R.). 520) *Ib.* (Conclusion).

521) *Id.* (L.R.). 522) (Ps.?)Ign. *To Tars.* ch. 1. 523) Compare *Mart. Ign.* chs. 5 & 6.

524) Ign. *To Rom.* chs. 4 & 5.

525) Ignatius declared to his contemporaries: "I do not lay injunctions on you, as did Peter and Paul; they were Apostles." Cited in Budgen's *op. cit.* pp. 94f & 267 at its n. 12.

526) Ign. *To Magn.* ch. 8. 527) Ign. *To Eph.* chs. 12 & 13 (S.R.). 528) Ign. *To Magn.* chs. 7-8 (S.R.).

529) Ign. *To Eph.* ch. 9 (L.R.).

530) See F.N. Lee: *The Covenantal Sabbath*, Lord's Day Observance Society, London, 1972, p. 310 n. 761.

531) *Ib.*, n. 762. 532) *Cf.* I Pet. 1:1 & 2:6 with Acts 2:9 & 4:10f & 16:7. 533) Pliny: *Letter to Trajan* X:96(97).

534) *Nicene and Post-Nicene Fathers*, Eerdmans, Grand Rapids, 1971 rep., Second Series, I:45. 535) *Ib.* p. 175 n. 2.

- 536) Eusebius: *Ch. Hist.* IV:3:1f (in *Nic. & Post-Nic. Fath.* 2nd Ser. I:175).
- 537) A.C. McGiffert (ed.): *The Church History of Eusebius* (in *Nic. & Post-Nic. Fath.* 2nd Ser. I:175 n. 5).
- 538) Eus.: *Ch. Hist.* IV:3:2. 539) *Ante-Nic. Fath.* I:31.
- 540) Thus the preamble to Polycarp's *Epistle to the Philippians*, and the preamble of the *Encyclical Epistle of the Church of Smyrna Concerning the Martyrdom of Polycarp*.
- 541) *Mart. Ign.* 3; Irenaeus's *Against Heresies* III:3; Eusebius's *Ch. Hist.* IV:4 & V:20. 542) *Ante-Nic. Fath.* I:31.
- 543) Polycarp's *Ep. to Philipp.* 1:1, cf. Eusebius's *Ch. Hist.* IV:4 & IV:26.
- 544) Polycarp's *Ep. to Philipp.* chs. 2 & 4. 545) *Ib.* ch. 9. 546) *Ib.* ch. 12. 547) *Ib.* ch. 13.
- 548) *Martyrdom of Polycarp*, ch. 8. 549) *Ib.* ch. 14. 550) *Ib.* chs. 15 & 16.
- 551) Eusebius: *Ch. Hist.* IV:15. 552) *Ante-Nic. Fath.* I:42 n. 9. 553) *Ib.* I:38.
- 554) Thus the 'Introduction' to *Mart. Polyc.*, in *Ante-Nic. Fath.* I:37f. 555) Mathētēs: *Epistle to Diognetus* 1.
- 556) Compare the description of Christianity as a "new" thing -- in *Diog.* 1 & 2 & 9.
- 557) *Ante-Nic. Fath.* I:23. 558) *Diog.* 11. 559) *Ante-Nic. Fath.* I:23. 560) *Cf. Diog.* 1.
- 561) *Ib.* 3. 562) *Ib.* 5. 563) *Ib.* 7. 564) *Id.*
- 565) Compare Eusebius's *Ch. Hist.* V:16:7. See too F.N. Lee's *Pentecostalism -- New Outpouring or Ancient Heresy?*, Commonwealth Pub., Rowlett Tx., 1989, pp. x & 68f.
- 566) See sections 248-61 & 355-79 & 383-85. 567) *Ante-Nic. Fath.* II:3-7. 568) *Cf. Rom.* 16:14.
- 569) The example of Jesus Sirach shows just how fashionable it was in very ancient times for a grandson to be given the same name as his grandfather. Cf. the grandson's *Prologue* to his grandfather's book of *Ecclesiasticus* or *Jesus Sirach* in the Old Testament Apocrypha. About himself, that grandson there wrote: "This Jesus was the son of Sirach and grandchild to Jesus of the same name with him." *Ecclus. Prolog.*
- One also reads at the end of the grandfather's actual text itself: "I, Jesus son of Sirach..., have written in this book sagacious and intelligent doctrine." *Ecclesiasticus* or *Jesus Sirach* 50:27. This is a very significant statement.
- The renowned commentator Rev. Dr. E.C. Bissell has remarked: "The author names himself (50:27) simply 'Jesus, Son of Sirach of Jerusalem' -- and his grandson, in his prologue, says of him that he was a zealous student....
- [Also] Christian tradition...names him like his grandfather, Jesus the Son of Sirach.... It was undoubtedly true that in Jewish usage a grandson often received the name of the grandfather." E.C. Bissell: *The Apocrypha of the Old Testament, with Historical Introductions. A Revised Translation, and Notes Critical and Explanatory*, T. & T. Clark, Edinburgh, 1880, pp. 274f & 286 & 405.
- 570) Cf. the approximately 270 A.D. *Muratorian Fragment*, which attributes these *Books of Hermas* to Hermas the brother of Pius Bishop of Rome (A.D. 160).
- 571) *Shepherd of Hermas* I-III cf. I:1. 572) Irenaeus: *Ag. Her.* IV:20:2.
- 573) Clement of Alexandria: *Strom.* I:21. 574) Origen: *Commentary on Romans* (16:14), X:31.

- 575) Eusebius: *Ch. Hist.* III:3. 576) Jerome/Gennadius: *Lives of Illustrious Men*, ch. 10.
- 577) *Ante-Nic. Fath.* II:3-5. 578) *Ib.* pp. iii & 56f. 579) *Shep. Herm.* I:1:1 & I:2:1 *etc.* 580) *Ib.* II:11.
- 581) *Ante-Nic. Fath.* II:6. 582) *Shep. Herm.* I:3:3.
- 583) *Ante-Nic. Fath.* I:151 gives the dates for Papias's life as "A.D. 70-155." We ourselves assume he became Overseer alias Bishop of the important city of Hierapolis when about sixty years of age. Cf. perhaps I Tim. 5:"22" with Col. 4:13.
- 584) *Ante-Nic. Fath.* I:151. 585) See section 215. 586) Eusebius: *Ch. Hist.*, III:39.
- 587) *Mart. Ign.* 3; Irenaeus's *Against Heresies* III:3; Eusebius's *Ch. Hist.* IV:4 & V:20.
- 588) Irenaeus: *Ag. Her.*, V:33. 589) *Ante-Nic. Fath.* I:151; cf. Papias's *Fragments* 4.
- 590) *Ante-Nic. Fath.* I:151. 591) Eusebius: *Ch. Hist.*, III:39. 592) *Ante-Nic. Fath.* I:152.
- 593) See the paragraph immediately after this footnote reference in our main text.
- 594) Eusebius: *Ch. Hist.*, III:39:1. 595) *Ib.*, III:39:6. 596) *Ib.*, III:39:6-12.
- 597) *Ib.*, III:31:25 cf. n. 598 below. 598) Cf. Acts 21:8-9.
- 599) Compare *Nic. & Post-Nic. Fath.* (2nd Series), I:172 n. 16: "That is, in the time of Philip." See too *Ante-Nic. Fath.* I:154 n. 12 (on the Papias fragment concerned): "It is...likely that Philip's days are meant."
- 600) Acts 1:23-26. 601) Mark 16:16-20. 602) *Ante-Nic. Fath.* I:160. 603) *Idem.*
- 604) Thus the *Encyclopaedia Britannica*, New York, 14th ed., art. 'Justin Martyr.' It must be noted that Emperor Antoninus Pius (to whom Justin wrote his *First Apology*) reigned from A.D. 138 to 161.
- 605) Justin Martyr: *First Apology* 13. 606) *Ib.*, 14. 607) *Ib.*, 26; cf. Acts 8:9f.
- 608) Justin Martyr: *Second Apology*, 15. 609) Justin Martyr: *Ist Apol.*, 26. 610) *Ib.*, 30. 611) *Ib.*, 31-46.
- 612) *Ib.*, 47 (cf. Matt. 24:24) & 52 & esp. 56. 613) *Ib.*, 30. 614) *Ib.*, 67. 615) Justin Martyr: *2nd Apol.*, 15.
- 616) Justin Martyr: *Dialogue with Trypho*, ch. 9. 617) *Ib.*, ch. 8. 618) *Ib.*, ch. 9. 619) *Ib.*, ch. 30.
- 620) *Ib.*, ch. 35. 621) *Ib.*, ch. 78. 622) *Ib.*, ch. 76.
- 623) *Id.* Compare also ch. 85 -- where the Christian Justin told the Judaist Trypho: "Every demon, when exorcised in the Name of this very Son of God..., is overcome and subdued [and then made subject to Jesus].... If any of you [Judaists, however,] exorcise it in [the Name of] the God of Abraham and the God of Isaac and the God of Jacob -- it will perhaps be subject to you!"
- 624) Justin Martyr: *Dial Tryph.*, ch. 82. 625) *Ib.*, ch. 87. 626) *Ib.*, ch. 82. 627) *Ib.*, ch. 87. 628) *Idem.*
- 629) *Idem.* 630) *Ib.*, ch. 88, cf. chs. 82 & 87. 631) *Idem.* 632) *Ib.* chs. 82 & 88.



633) As Rev. Professor Dr. B.B. Warfield pointed out in his famous book *Counterfeit Miracles* (p. 25): "Justin and Irenaeus and their contemporaries allude to miracle-working as a thing which had to their knowledge existed..., and yet with which they seem to have little personal acquaintance" -- if indeed any at all. On the other hand, it is just possible that "Justin may easily have known of, if not even witnessed, miracles wrought by apostolically-trained men." See Mark 16:14-18.

634) *Ib.* ch. 81 *cf.* 82. 635) Rev. 20:4-5 & Matt. 22:28-30. 636) Justin Martyr: *Dial. Tryph.* ch. 87 *cf.* 88.

637) *Ib.*, chs. 7-9. 638) *Ib.*, ch. 35. 639) *Ib.*, chs. 87f & 110 & 139f.

640) Justin Martyr: *Fragment 19* (in *Ante-Nic. Fath.* II:302, XIX).

641) Justin Martyr: *Hortatory Address to the Greeks* chs. 1-33 & 37. 642) *Ib.* chs. 9 & 11f & 26f

643) *Ib.* chs. 9 & 11f & 26-30 & 34 & 37. 644) Justin Martyr: *In the Resurrection* chs. 2 & 3 & 10.

645) *Ib.*, chs. 5-6. 646) *Ib.*, chs. 2-4 & 7. 647) *Ib.*, chs. 4-6.

648) Justin Martyr: *1st Apol.* chs. 31f & 36 & 39 & 44f. 649) *Ib.* ch. 67.

650) Justin Martyr: *1st Apol.* chs. 1-2 & 3 & 11f & 15.

651) *The Martyrdom of the Holy Martyrs* chs. 4-5, in *Ante-Nic. Fath.* I:306.

652) Justin Martyr: *Dial. Tryph.* ch. 110. 653) Justin Martyr: *Discourse to the Greeks* ch. 1. 654) *Ib.* ch. 3.

655) *Ib.* ch. 5. 656) Justin Martyr: *Hortatory Address to the Greeks* chs. 16 & 27.

657) Justin Martyr: *Fragment 19* (in *Ante-Nic. Fath.* II:302, XIX). 658) *Ante-Nic. Fath.* I:160.

659) *Ib.* p. 161. 660) *Ib.* p. 162. 661) Tatian: *Diatessaron* 55:1-10.

662) G.L. Carey: *Tatian* (c. 110-172), in J.D. Douglas's *op. cit.* pp. vii & 952.

663) Tatian: *Address to the Greeks* ch. 1. 664) *Ib.* ch. 12. 665) *Ib.* ch. 15. 666) *Ib.* ch. 16.

667) *Ib.* chs. 17-19. 668) *Idem.* 669) *Ib.* ch. 32. 670) *Ante-Nic. Fath.* II:79n.

671) Tatian: *Add. to Greeks* ch. 32. 672) *Fragment VI* (in Clement of Alexandria), in *Ante-Nic. Fath.* II:82.

673) Theophilus: *To Autolytus* I:1. 674) *Ib.* I:8. 675) *Ib.* I:12. 676) *Ib.* I:13. 677) *Ib.* I:14. 678) *Ib.* II:8.

679) *Ib.* II:33. 680) *Ib.* III:10,15. 681) Athenagoras: *Plea for the Christians*, chs. 7 & 9. 682) *Ib.* ch. 25f.

683) *Ib.* ch. 26. 684) *Ib.* ch. 27. 685) Eusebius: *Ch. Hist.* V:20:1. 686) *Ante-Nic. Fath.*, I:309.

687) Irenaeus: *Ag. Her.* III:11:9. 688) *Ib.* I:23:1 & I:24:5 & I:25:3 (*cf.* Acts 8:9-23). 689) *Ib.* II:31:2f.

690) *Ib.* II:32:4. 691) Warfield: *Counter. Mir.* p. 25. 692) Irenaeus: *Ag. Her.* II:32:4.

693) See nn. 689 & 690 above. 694) *Idem.*

695) Irenaeus: *Ag. Her.* V:6:1. Note that here "the old Latin has *audivimus*, [alias] 'HAVE heard'" -- and not *audimus*, alias 'DO hear.' Thus Editor Rev. Dr. A. Cleveland Coxe in his footnote at this place. *Ante-Nic. Fath.* I:iii & I:531.

696) Warfield: *Counter. Mir.* p. 25. 697) Irenaeus: *Ag. Her.* V:6:1. 698) Sections 356 & 371.

699) *Ante-Nic. Fath.* V:599. 700) *Ib.* V:601 n. 1. 701) *Ib.* V:601-4.

702) Minucius Felix: *Octavius* 11 & 20 & 23 *cf.* 8 & 12. 703) *Ib.* 16 & 27 & 36f.

704) Tertullian: *Answ. to Jews*, ch. 9. Section 64 above. 705) Tertullian: *On Mod.* ch. 21.

706) Tertullian: *On the Soul* ch. 9. Tertullian had, however, already developed a 'Semi-Montanistic' ecstasy-theory of prophesying. See his *On the Soul* chs. 21 & 45, and his *Against Marcion* V:8.

707) Tertullian: *Ag. Marc.* V:8. 708) Tertullian: *Apology* ch. 22.

709) See our section 360. 710) (Pseudo?-)Tertullian: *Against All Heresies* ch. 7.

711) Augustine: *On Heresy*. See P. Schaff's *History of the Christian Church*, Eerdmans, Grand Rapids, 1976 ed., II:421 & n. 1. Also see R.G. Gromacki: *The Modern Tongues Movement*, Presb. & Ref. Pub. Co., Philadelphia, 1967, p. 14.

712) For whom see our sections 252 & 368. 713) Clement of Alexandria: *Strom.* I:17. 714) *Ib.* VII:18, last para.

715) Origen: *Ag. Cels.* Preface:2 & I:2 & VIII:45-47. 716) See section 271.

717) Origen: *Ag. Cels.* Preface:2 & I:2 & VII:3f & VII:8 & VII:11 & VIII:3-4 & VIII:45-47.

718) *Cf.* G.T.D. Angel's art. *Celsus* in ed. J.D. Douglas's *op. cit.* pp. 206f. 719) *Ante-Nic. Fath.* V:6.

720) Hippolytus: *Refutation of All Heresies* V:3. 721) *Ib.* V:4. 722) *Ib.* VIII:12. 723) *Ib.* X:22-23.

724) *Ante-Nic. Fath.* VII:333 & VII:335 n. 1. 725) *Ib.* VII:335 n. 3 (I *Exordium*). 726) See section 244.

727) *Ante-Nic. Fath.* VII:335 (from Book I). 728) *Ib.* VII:336 (from Book II).

729) *Ib.* VII:337 (from Books VII to IX). 730) *Ante-Nic. Fath.* IV:201.

731) Commodian: *Instructions* chs. 47 & 61 & 71 & 73. 732) *Ante-Nic. Fath.* V:264.

733) Cyprian: *Epistle* 74:7 & 74:10. 734) *Ante-Nic. Fath.* VI:305.

735) Arnobius: *Against the Heathen* II:75 & V:7. 736) *Ib.* V:19. 737) *Ib.* V:20.

738) *Nic. & Post-Nic. Fath.* 2nd Ser. I:45. 739) Eusebius: *Ch. Hist.* V:14:1.

740) *Nic. & Post-Nic. Fath.* 2nd Ser. I:233f n. 1. 741) Eusebius: *Ch. Hist.* V:17:1-5 *cf.* V:16:3.

742) *Nic. & Post-Nic. Fath.* 2nd Ser. I:206. 743) Eusebius: *Ch. Hist.* IV:27:1.

744) *Nic. & Post-Nic. Fath.* 2nd Ser. I:206. 745) Eusebius: *Ch. Hist.* IV:27:1.

- 746) *Ib.* V:16:1. 747) *Ib.* V:3:4. 748) *Ib.* V:4:1f. 749) *Nic. & Post-Nic. Fath.* 2nd Ser. I:219f.
- 750) See sections 242f and 256. 751) Eusebius: *Ch. Hist.* V:20:1 & n. 752) *Ib.* V:14:1 to 15:1 & n.
- 753) *Ib.* V:16:13. 754) *Ib.* V:16:14f. 755) *Ib.* V:13:1. 756) See section 237.
- 757) *Nic. & Post-Nic. Fath.* 2nd Ser. I:227 n. 1. 758) *Ib.* I:235 n. 3.
- 759) Eusebius: *Ch. Hist.* V:18:1-5 & V:18:12. 760) *Nic. & Post-Nic. Fath.* 2nd Ser. I:237 n. 1.
- 761) Eusebius: *Ch. Hist.* V:19:1-3. 762) *Nic. & Post-Nic. Fath.* 2nd Ser. I:130 n. 12.
- 763) Eusebius: *Ch. Hist.* VI:20:3. 764) *Ib.* III:31:4f. 765) *Ib.* III:25:7.
- 766) See R.P. Martin's *Muratorian Canon*, in ed. J.D. Douglas's *op cit.* pp. 684f. Compare too at the end of our section 244.
- 767) *Ante-Nic. Fath.* V:601-4. 768) Eusebius: *Ch. Hist.* II:15:6. 769) *Ib.* V:16:17f.
- 770) See section 249. 771) Eusebius: *Ch. Hist.* V:16:17f. 772) *Ante-Nic. Fath.* VII:336.
- 773) Eusebius: *Ch. Hist.* V:16:18f. 774) Athanasius: *Discourses* I:3 & II:43.
- 775) Dr. Henry Wise, in *Nic. & Post-Nic. Fath.* 2nd Ser. IV:419 n. 3, *cf.* p. 451.
- 776) Athanasius: *On the Councils of Arimium and Seleucia* 4.
- 777) Cyril of Jerusalem: *Catechetical Lectures* 16:8 & 15:13-17.
- 778) Gregory of Nazianzen: *Fourth Theological Oration* ch. 20.
- 779) Gregory of Nazianzen: *Introduction to Oration Sixteen* (12).
- 780) Gregory of Nazianzen: *Oration Thirty-Nine* (39:4f).
- 781) Gregory of Nazianzen: *Oration Thirty-Three* (33:16).
- 782) *Nic. & Post-Nic. Fath.* 2nd Ser. VII:353 n. *gamma*. 783) Basil the Great: *Epistle* 188:1.
- 784) Jerome: *Preface to Nahum* (see *Nic. & Post-Nic. Fath.* 2nd Ser. IV:419 n. 3 & VI:501 n. 3).
- 785) Jerome: *Preface to Isaiah* (see in *Nic. & Post-Nic. Fath.* 2nd Ser. VI:498). "*Neque vero ut Montanus cum insanis faeminis somniat, prophetae in exstasi locuti sunt, ut nescirent quid loquerentur, et cum alios erudirent, ipsi ignorarent quid dicerent.*" (See in *Nic. & Post-Nic. Fath.* 1st Ser. XI:143 n.1).
- 786) Jerome/Gennadius: *Lives of Illust. Men* ch. 135. 787) *Ib.* ch. 11. 788) *Ib.* ch. 13. 789) *Ib.* ch. 19.
- 790) See Section 212 above at its nn. 534 to 539. 791) Jerome/Gennadius: *Lives Illust. Men* ch. 26.
- 792) *Ib.* ch. 35. 793) *Ib.* ch. 37. 794) *Ib.* ch. 38. 795) *Ib.* chs. 39-40. 796) *Ib.* ch. 41. 797) *Ib.* ch. 59.
- 798) Jerome: *Epistle* 41:1-2f. 799) *Ib.* 41:3-4.

800) Jerome: *Epistle* 133:4; cf. too his *Against Vigilantius* (Introd. 8); *To Pammachius*; and *Against John of Jerusalem* (Introd. 2).

801) Epiphanius: *Heresies* chs. 38f. Cf.: *Nic. & Post-Nic. Fath.* 2nd Ser. I:230 n. 2 & I:231 n. 12 and IV:419 n. 3.

802) Augustine: *On the Heresies* chs. 26 & 28. See too his *De Bono Viduitatis* (alias *Concerning the Virtue of Widowhood*) 6 -- and *Nic. & Post-Nic. Fath.* 1st Ser. I:15 & I:18 and 2nd Ser. VIII:25 & n.

803) See sections 279-90 and 383f.

804) Socrates: *Ecclesiastical History*, in *Nic. & Post-Nic. Fath.* 2nd Ser. II:iii & II:ix.

805) Socrates: *Eccl. Hist.* II:37. 806) *Nic. & Post-Nic. Fath.* 2nd Ser. XI:127.

807) Vincent: *Commonitions* ch. 18. 808) *Nic. & Post-Nic. Fath.* 2nd Ser. II:200f.

809) Sozomen: *Ecclesiastical History* II:18 & II:32. 810) Jerome/Gennadius: *Lives Illust. Men* III ch. 5.

811) *Nic. & Post-Nic. Fath.* 2nd Ser. III:353.

812) See R. Gromacki's *op. cit.* pp. 17f, where he similarly paraphrases Cleon Rogers. 813) Eph. 2:20.

814) II Cor. 12:1 & 12:12. 815) *West. Conf.* I:1 & I:6.

816) *West. Assembly's Form of Presbyt. Church-Government* para. 5.

817) *Ordination Vow* of the Presbyterian Church of Australia. See *Presbyterian Church of Australia Constitution, Procedure and Practice*, Code Committee of the General Assembly of Australia, P.C.A.Church Offices, Sydney, Australia, 1993, Basis of Union VI, p. 8.

818) *White Book*, Presbyterian Church of Queensland, Church Offices, Brisbane, 1982, pp. 125f.

819) R. Trench: *Notes on the Miracles of the Lord* (1846), Kegan Paul, Trench, Truebner & Co., London, 1908, pp. 48f.

820) *Ib.* pp. 49 & 38 & 50. 821) *Ib.* p. 50. 822) *Ib.* pp. 51-52.

823) Bp. Kaye: *The Ecclesiastical History of the Second and Third Centuries*, 3rd ed., 1845, pp. 98f. Cited in Warfield's *Counterf. Mir.* pp. 23f & 245 n. 51.

824) J.H. Bernard: *The Miraculous in Early Christian Literature*, Pott, New York, 1892, pp. 117f. Also cited in Warfield's *Counterf. Mir.* p. 238 n. 20.

825) P. Schaff: *Hist. Chr. Ch.* II:117f. Also cited in Warfield's *Counterf. Mir.* p. 239 n. 22.

826) Origen: *Ag. Cels.* I:2. 827) *Ib.* VIII:47 & VIII:45. 828) *Ib.* VII:8.

829) See R. Gromacki's *op. cit.* p. 15. 830) *Ante-Nic. Fath.* VI:3-6.

831) *Nic. & Post-Nic. Fath.* 2nd Ser. XI:1. 832) Sulpicius Severus: *Life of St. Martin* ch. 1.

833) Sulpicius Severus: *Dialogues Concerning the Virtues of St. Martin* III:13.

- 834) Sulpicius Severus: *Letter to Bassula* III.
- 835) F.W. Farrar: *Lives of the Fathers*. In *Nic. & Post-Nic. Fath.* 2nd Ser. XI:4 n. 1.
- 836) J. Chrysostom: *Homily IV* on Matt. 1:17. 837) J. Chrysostom: *Homily XXIV* on Heb. 11:13-16.
- 838) J. Chrysostom: *Homilies on the Acts of the Apostles*, in *Nic. & Post-Nic. Fath.* 1st Ser. XI:ix.
- 839) *Ib.* III:65, as cited in Budgen's *op. cit.* pp. 120f & 268 (n. 30).
- 840) J. Chrysostom: *Homily XIX*, in *Nic. & Post-Nic. Fath.* 1st Ser. XI:120-25.
- 841) J. Chrysostom: *Homily XXXI*, in *Nic. & Post-Nic. Fath.* 1st Ser. XI:195f.
- 842) J. Chrysostom: *Homily VI*, in *Nic. & Post-Nic. Fath.* 1st Ser. XII:29-31.
- 843) J. Chrysostom: *Homily XXIX*, in *Nic. & Post-Nic. Fath.* 1st Ser. XII:168f.
- 844) Chrysostom's Greek here reads, in part: "*touto gar manteōn idion, to exestēkenai.*" See *Nic. & Post-Nic. Fath.* 1st Ser. XI:143 n. 1.
- 845) J. Chrysostom: *Homily XXIX*, in *Nic. & Post-Nic. Fath.* 1st Ser. XII:170f & 168f.
- 846) J. Chrysostom: *Homily XXIV*, in *Nic. & Post-Nic. Fath.* 1st Ser. XII:201f.
- 847) J. Chrysostom: *Homily XXXV*, in *Nic. & Post-Nic. Fath.* 1st Ser. XII:208f.
- 848) J. Chrysostom: *Homily XXXVII*, in *Nic. & Post-Nic. Fath.* 1st Ser. XII:222.
- 849) J. Chrysostom: *Homily XXVII*, in *Nic. & Post-Nic. Fath.* 1st Ser. XII:404.
- 850) J. Chrysostom: *Homily XXIX*, in *Nic. & Post-Nic. Fath.* 1st Ser. XII:414.
- 851) J. Chrysostom: *Treatise Concerning the Christian Presbytership* (IV:6), in *Nic. & Post-Nic. Fath.* 1st Ser. IX:66f.
- 852) J. Chrysostom: *First Homily Concerning the Statues* (2 & 5 & 7 & 11 & 15-17), in *Nic. & Post-Nic. Fath.* 1st Ser. IX:332-38.
- 853) J. Chrysostom: *Tenth Homily Concerning the Statues* (7), in *Nic. & Post-Nic. Fath.* 1st Ser. IX:409.
- 854) J. Chrysostom: *Nineteenth Homily Concerning the Statues* (14), in *Nic. & Post-Nic. Fath.* 1st Ser. IX:470.
- 855) J. Chrysostom: *Eighth Homily on Colossians*, in *Nic. & Post-Nic. Fath.* 1st Ser. IX:298f.
- 856) Cf. J. Chrysostom's *Homily in Iscr. Act*, III:60. See to *Homily 19*:1.
- 857) See sections 8 & 9. 858) See sections 384 & 425.
- 859) Thus J.H.S. Burleigh: *Augustine: Earlier Writings*, Westminster Press, Philadelphia, 1953, p. 222: "The *De Vera Religione* [alias *On the True Religion*] is dedicated to Romanianus, and was sent to him with a brief epistle (*Epistle 15*) in 390" A.D. Burleigh was Dean of the Faculty of Divinity in the University of Edinburgh.

860) Augustine: *On the True Religion* 25:47 (cf. too 50:98).

861) *majores nostros*. Augustine's Latin words here and in what follows, are taken from J.P. Migne's *Pat. Lat.*, 34, Aug. 3 p. 142.

862) *fundata sit*. 863) *nec MIRACULA illa in NOSTRA tempora DURARE* permissa sunt.

864) *praedicarent*. 865) *assequuntur*. 866) *antequam*. 867) *rationa*.

868) Augustine: *Tractates on the Gospel According to John* (14:17), in *Nic. & Post-Nic. Fath.* 1st Ser. VII:93.

869) Thus Burleigh: *op. cit.* p. 287.

870) Augustine: *On the Usefulness of Believing* 31-34, *Nic. & Post-Nic. Fath.* 1st Ser. III:362-64. Even in his *Retractions* I:13(14):5f, Augustine again emphasized that events reportedly or even actually occurring in his own day and age, were "not so great" as and were qualitatively different to the miracles of Christ and His Apostles.

871) *Miraculum* voco quidquid. The Latin text here and hereafter is from J.P. Migne's *Pat. Lat.*, Aug. 8, p. 89.

872) *arduum aut insolitum*. 873) *supra spem vel facultatem mirantis apparet*. 874) *In quo genere*.

875) *nihil est populis aptius*. 876) *et omnino stultis hominibus*. 877) *quam id quod sensibus admovetur*.

878) *mox ut jussum fuerit conualescat*. 879) *admirationem sanitatus suae sanantis etiam charitate superbit*.

880) *talia FACTA sunt*. 881) *illo tempore*. 882) *sanati languidi*. 883) *illius tempore*.

884) *Cur, inquis, ista modo NON fiunt?* 885) *nisi mira essent*. 886) *si solita esset*.

887) J.H.S. Burleigh: *Augustine: Earl. Writ.*, pp. 13f. 888) *Nic. & Post-Nic. Fath.* 1st Ser. IV:411.

889) Augustine: *On Baptism Against the Donatists* III:16-21, in *Nic. & Post-Nic. Fath.* 1st Ser. IV:442f.

890) *Ib.*, p. 443.

891) Augustine: *Concerning the Faith in Things Not Seen* (10), in *Nic. & Post-Nic. Fath.*, 1st Ser. III:342f.

892) *Nic. & Post-Nic. Fath.* 1st Ser. II:v.

893) Augustine: *The City of God* XX:8, in *Nic. & Post-Nic. Fath.* 1st Ser. II:428.

894) *Ib.* XXI:5f & XXII:8, in *Nic. & Post-Nic. Fath.* 1st Ser. II:455f.

895) *Nunc illa miracula quae praedicatis facta esse non fiunt*. The Latin text here and hereafter is from J.P. Migne's *Pat. Lat.*

896) *necessaria fuisse priusquam*. 897) *Quisvis adhuc prodigia ut credat inquirat, magnum est ipse prodigium*.

- 898) *ut tanta quanta illa gloria diffamentur.*
- 899) *Non tanta ea commendat auctoritas, ut sine difficultate vel dubitatione credantur.*
- 900) I. Taylor: *Ancient Christianity*, London, 1644, II:242 (cited in *Nic. & Post-Nic. Fath.* 1st Ser. II:485 n.).
- 901) Augustine: *The City of God* XXII:8, in *Nic. & Post-Nic. Fath.* 1st Ser. II:485. See too Augustine's *Retractions*, I:13(14):7.
- 902) Augustine: *The City of God* XXII:8. See too I. Taylor's *op. cit.* II:316-350.
- 903) See I. Taylor's *op. cit.* II:242f and Schaff's *Ch. Hist.* III:457f & n. 6f.
- 904) Schaff: *Ch. Hist.* III:457. 905) *Ib.*, p. 458.
- 906) See Augustine's *Confessions* IX:7:15; his *City of God* XXII:8; his *Sermon* 286(:4); and his *Retractions* I:13(14):7.
- 907) Augustine: *Sermon 317* and *Sermon 318*. 908) Augustine: *The Work of Monks* ch. 28.
- 909) Augustine: *City of God* 22:8f. See too Assembly of God Minister S.D. Gear's article on Augustine misleadingly titled *The Man Who Dared to Change His Mind About Divine Healing*, in a very influential and leading Pentecostalist magazine, Sept. 11th 1983, p. 19 col. 2.
- 910) See at sections 286-90. 911) *Nic. & Post-Nic. Fath.* 1st Ser. VII:iii.
- 912) Augustine: *Lectures or Tractates on the Gospel According to St. John* (3:22-29), Tractate XIII:17, in *Nic. & Post-Nic. Fath.* 1st Ser. VII:93.
- 913) *Nic. & Post-Nic. Fath.* 1st Ser. VII:iii-iv.
- 914) Augustine: *Commentary on First John, Homily VI:10*, in *Nic. & Post-Nic. Fath.* 1st Ser. VII:497f.
- 915) Augustine died in 430 A.D. He wrote his *Retractions* "about four years before his death." Thus even the Pentecostalist (Assemblies of God) Minister Spencer D. Gear's *op. cit.* pp. 18-20 (see n. 909).
- 916) Augustine: *Retractions* I:14(14):5f -- "However, I said that such great and numerous things [as one finds in the Bible] no longer take place, not that no such things occur in our times." Augustine's Latin according to J.P. Migne's *Pat. Lat.* (Aug. 1 pp. 6-7) as too in the following footnotes, makes this clear -- "*hoc autem dixi, quia non tanta nec omnia modo, non quia nulla fiunt etiam modo.*"
- 917) *Ib.* I:13 (12):7. 918) "Dixi" -- viz. in *On the True Religion* 25:47. 919) Verum est quidem.
- 920) nunc. 921) sic. 922) aut nunc usque. 923) talia tunc facta sunt.
- 924) *postea CESSASSE.* To the above, illustrating the constant pressure of reports of (syncretistic) 'ongoing miracles' upon the then-aged 72-year-old Church Father, Augustine immediately added: "But I should not be understood to mean that today no such things (*sic nulla*) are to be believed (*credantur*) to happen in the Name of Christ. For when I wrote that book [*On the True Religion*], I myself had heard [but not seen!] that a blind man in Milan had received his sight anew (*illuminatum fuisse jam noveram*) alongside the bodies of the Milanese martyrs Protasius and Gervasius." Augustine's above Latin words are taken from J.P. Migne's *Pat. Lat.*, 32 Aug. 1 pp. 603f. Augustine's reference to the corpses of Protasius and Gervasius is described further in his A.D. 397 *Confessions* IX:7:16 (in *Nic. & Post-Nic. Fath.* 1st Ser. I:134); in his *City of God* XXII:8 (in *Nic. & Post-Nic. Fath.* 1st Ser. II:485); and in his *Sermon* 286:5 (as well as in Ambrose's *Epistle* 22).

925) *West. Conf. Faith* I:1. 926) S.D. Gear: *op. cit.*, p. 18 col. 1 (bottom). 927) See at n. 909 above.

928) See our main text above at its notes 901 to 905. 929) Gear: *op. cit.*, p. 19, col. 1 (bottom) to col. 2 (top).

930) *Idem* p. 19 nn. 3-6 *cf.* p. 20 nn. 3-6, where n. 3 is "Quoting from Augustine's *On the True Religion* chapter 25:47" and where nn. 4 & 6 are quoting from Augustine's *Retractions* thereanent "as translated by Sister Mary Inez Bogan."

931) Gear's *op. cit.* p. 19 col. 2 at its nn. 4 & 6, and p. 20 nn. 4 & 6.

932) Here we present our own translation of J.P. Migne's Latin text from Augustine's *Retractions* I:13(14):5f -- Migne's *Pat. Lat. (Aug. 32 pp. 603-607f)* -- *cf.* Burleigh's *op. cit.* at p. 220. Our subsequent footnotes highlight certain key Latin phrases. For fuller treatment, see too our main text above at its nn. 917 to 924 (together with those footnotes).

933) "Dixi" -- *viz.* in *On the True Religion* 25:47. 934) *sic nulla*. 935) *credantur*.

936) *illuminatum fuisse jam noveram*. 937) *ut nec omnia cognoscere*. 938) *nec ea quae cognoscimus*.

939) *Hoc autem dixi*. 940) *non tanta...fiunt*. 941) *non quia nulla fiunt etiam modo*.

942) Gear: *op. cit.* p. 19 col. 2 at n. 4 (*cf.* p. 20 at n. 4). 943) *Nic. & Post-Nic. Fath.* 1st Ser. I:25.

944) Augustine: *Confessions* IX:7:16. 945) Augustine: *City of God* XXII:8.

946) Gear: *op. cit.* p. 19 col. 1 at n. 3 (& p. 20 at its n. 3).

947) Augustine: *On the True Religion* 25:47 (*cf.* too 50:98). 948) *majores nostros*. 949) *fundata sit*.

950) *nec MIRACULA illa in NOSTRA tempora DURARE permissa sunt*. 951) Gear: *op. cit.* pp. 18f *cf.* p. 20 at n. 1.

952) Augustine: *City of God* XXII:8. 953) Gear: *op. cit.* p. 19 col. 1 para. 2.

954) *Ib.* p. 19 nn. 8-10 *cf.* p. 20 at its nn. 8-10. 955) Augustine: *City of God* XXII:8.

956) After rightly citing Augustine's *City of God* XXII:10 at his own n. 15 in Gear's *op. cit.* (on "p. 456" of Bogan's edition of the *City of God*), Gear goes on at his own n. 16 purportedly to cited from the same *City of God* (on "p. 513" of that edition). The problem, however, is that there are only about 20 pp. left after "p. 456" in any comparable edition of the *City of God*. See *Nic. & Post-Nic. Fath.* 1st Ser. II:491 *cf.* II:511. So it is not clear which work of Augustine's Gear is citing from, allegedly, at his own n. 16 -- which he there attributes to the *City of God*.

957) Gear: *op. cit.* pp. 19-20 at n. 17. 958) Augustine: *City of God* XXII:8.

959) Gear: *op. cit.* p. 20 right after its reference to n. 17. 960) Augustine: *City of God* XXII:8.

961) P. Schaff: *Ch. Hist.* III:459-460 & n. 1 and pp. 464-65 & n. 2.

962) Augustine: *On Christian Doctrine* II:23 and *City of God* X:9.



5. 963) J.G. Pilkington: *The Confessions of St. Augustine* in *Nic. & Post-Nic. Fath.* 1st Ser. I:27 & I:69 n.
- 964) Gregory the Great: *Opera VII and Epistles 7* (cf. Calvin's *Inst.* 4:7:4 & 4:7:25).
- 965) Gregory the Great: *Homily 29 on the Gospel*, cited in Trench's *op. cit.* pp. 60n. & 58n.
- 966) Gregory the Great: *Dialogues I:12* (cited in Warfield's *Count. Mir.* p. 251).
- 967) P. Schaff: *Ch. Hist.* III:459f. 968) *Ib.* IV:64 & IV:676 & IV:73.
- 969) H.J. Blair: *Patrick of Ireland*, in ed. J.D. Douglas's *New International Dictionary of the Christian Church*, pp. vii & 752.
- 970) P. Schaff: *Ch. Hist.* V:343-55. 971) Bernard: *Sermon on the Ascension*, 2.
- 972) *Idem*, in Warfield's *Count. Mir.* p. 48.
- 973) E. Gibbon: *The History of the Decline and Fall of the Roman Empire*, ed. Smith, 1887, II:180f.
- 974) B.B. Warfield: *Count. Mir.*, pp. 48f. 975) *Ib.* V:343-55.
- 976) B.B. Warfield's *Count. Mir.* pp. 248f, citing H. Delehaye's 1905 *Hagiographical Legends* p. 101 and referring to G. Hüffer's 1886 *St. Bernard of Clairvaux I:92 & I:182* (Münster).
- 977) P. Schaff: *Ch. Hist.*, I:240f. 978) *Ib.* V:371-73.
- 979) G.B. Cutten: *Speaking With Tongues: Historically and Psychologically*, Yale University Press, New Haven, 1927, pp. 42-46.
- 980) G. Broderick: *St. Francis Xavier*, Burnes & Oates, London, 1952. See too T.H. Horne's *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, Cadell, London, 1825, I:308 n. 2.
- 981) P. Schaff: *Ch. Hist.*, I:240f. 982) G. Broderick: *op. cit.* p. 457.
- 983) *Ib.* pp. 15 & 85 cf. pp. 77 & 84.
- 984) *Ib.* pp. 15 & 131-38 & 142-43. 985) *Ib.* pp. 267 & 284f & 396f. 986) *Ib.* p. 491.
- 987) L. Boettner: *Roman Catholicism*, Presb. & Reformed Pub. Co., 1962, pp. 8f.
- 988) K. Dijk: *God's Providence*, Standaard, Amsterdam, 1927, p. 42. 989) J. Köstlin: *op. cit.*, p. 1526.
- 990) M. Luther: *Sermon on Matthew 18:19-20* (in *Works*, Irmischer, 1850, 33:110).
- 991) M. Luther: *Sermon on Psalm 110:2* (in *Works*, 40:95).
- 992) M. Luther: *Deutscher Thesaurus*, Frankfurt-am-Main, 1570, pp. 396 & 396A & 397 (rep. Christlicher Verlag Johann Berg, Lüdenscheid, 1983).
- 993) "*hat Er auch auffgehöret mit Wunderzeichen.*" 994) "*höret dasselb auff.*"
- 995) "*hetten die Wunderzeichen auch das jre volthan.*" 996) "*Mirakel under Zeichen nicht ewig.*"
- 997) "*thut sie allein umb unser willen das Christenheit anfahe zu gleuben.*"

- 998) "Nu aber Christus...angenomen ist...höret Er auff mit Wunderzeichen so zuvor geschehen waren."
- 999) "Darumb darff man jetzt nicht fragen warumb nicht mehr solche Wunderwerck geschehen."
- 1000) "Denn warumb oder wozu solten sie geschehen -- weill die Lehre nu gewis und bestetigt ist?"
- 1001) "Uund so man jetzt wolt mehr solche Zeichen fordern."
- 1002) "das were soviel gesagt, ich zweiffle ob...alle Lehre des Euangelli recht sey die doch nu lengest angenomen und so gewaltiglich bestetiget ist das billich solche Wunderzeichen auffgehöret haben."
- 1003) "Zu dieser Zeit sind die Wunderwerck die Lere zu bestetigen nicht nötig."
- 1004) P. Melancthon: *Augsburg Confession* (1530), p. 11. See too G.B. Winer: *Creeeds of Christendom*, Clarke, Edinburgh, 1973, p. 223.
- 1005) See F. Pieper: *Christian Dogmatics*, Concordia, St. Louis, 1980, I:65f & III:133.
- 1006) *Ib.* III:130-33, compare his *Smalcald Articles* (1536) III:8:5-6.
- 1007) *Formula of Concord* (1576), *Solemn Declaration (in Conc. Trig.)* p. 851.
- 1008) *Ib.* p. 581f (in G.B. Winer's *op. cit.* p. 224).
- 1009) U. Zwingli: *On the True and the False Religion* (in his *Opera* III:263). See too his *Epistle to the Leaders of Germany* (in his *Opera* II:545b). The original Latin of both the works is cited in G.B. Winer's *op. cit.* pp. 269f.
- 1010) L. Boettner: *op. cit.* p. 190.
- 1011) *Trent Catechism*: V:1 cf. VII:1-14 & XXI:4. See too the various citations from the *Catechismus Romanus*, as given in G. Kramer's great work *The Connection Between Baptism and Regeneration*, De Veicht, Breukelen, 1877, pp. 19-36 (for which Rev. Prof. Dr. A. Kuyper Sr. himself wrote the highly commendatory forward).
- 1012) P. Schaff: *Ch. Hist.* VIII:59f.
- 1013) U. Zwingli: *Works*, ed, Schuler & Schulthess, Tiguri, 1828f ed., IIA. 17-19. 1014) P. Schaff: *ib.* VIII:89f.
- 1015) E.G.A. Böckel: *The Confessional Writings of the Evangelical-Reformed Church*, Brockhaus, Leipzig, 1847, pp. XI f.
- 1016) U. Zwingli: *Christian Instruction of the Council in Zurich* (1525), in Böckel's *op. cit.* pp. 26 & 29f & 32f.
- 1017) U. Zwingli: *Berne Disputes* (1538), in Boeckel's *op. cit.* pp. 38f, theses 2-5 & 8.
- 1018) U. Zwingli: *Confession of Faith* (1530), in Böckel's *op. cit.* pp. 50f.
- 1019) *Ib.* pp. 52 & 56 & 58 (points 19 & 22 & 39f & 46).
- 1020) U. Zwingli: *Declaration of Christian Faith* (1531), in Böckel's *op. cit.* pp. 95 & 98 & 106f (points 139 & 153 & 182f).
- 1021) J. Calvin: *Inst.* II:15:1-2.

- 1022) J. Calvin: *Comment. on Mark* (at 16:17) -- in his *Harmony of the Gospels*, Eerdmans, Grand Rapids, 1965, III:389f.
- 1023) J. Calvin: *The Acts of the Apostles* (at 2:37), I:81. 1024) *Ib.* (at 2:38), I:82.
- 1025) J. Calvin: *The Ep. of Paul the Ap. to the Heb.* (at 1:1-2). 1026) *Ib.* (at 2:4).
- 1027) J. Calvin: *Inst. (Prefatory Address to the King of France* para. 17).
- 1028) See the *West. Conf.* as cited in our section 263.
- 1029) J. Calvin and P. Chandieu: *Gallic Confession* (1559) art. 5 (in P. Schaff's *Confessions of Christendom*, Baker, Grand Rapids, 1983 ed., III:356 & III:362).
- 1030) *Ib.* arts. 24f, in P. Schaff's *Conf. of Christ.* III:373f.
- 1031) J. Calvin: *Confession of Faith in Name of the Reformed Churches of France* (art. 25), in J. Calvin's *Tracts & Treat.* II:137 & II:153.
- 1032) J. Calvin: *Commentaries on the Epistle of James* (5:14). 1033) J. Calvin: *Inst.* IV:19:19.
- 1034) J. Calvin: *Inst.* IV:3:4.
- 1035) J. Calvin: *True Method of Giving Peace and of Reforming the Church* (1547), in his *Tracts and Treatises*, Eerdmans, Grand Rapids, 1958 ed., III:287-89f.
- 1036) For the Roman perversion known as 'extreme unction' -- see at sections 387 & 429.
- 1037) J. Calvin: *Sermon on Deuteronomy 27:1-10* (in *Calvin Speaks*, III:1, Geneva Divinity School, Tyler Tx., June 1982).
- 1038) J. Knox: *The History of the Reformation in Scotland*, Banner of Truth, London, 1982 ed., p. 277 (cf. too pp. 251-57).
- 1039) J. Knox: *First Scots Confession* (1560) ch. 18. 1040) *Ib.* ch. 20.
- 1041) J. Knox & J. Douglass & J. Row & J. Spottiswood & J. Willock & J. Winham (the 'six Johns'): *The First Book of Discipline or the Policie and Discipline of the Church*, IV:iv(3)10 & VII:v(5)1. See in F.M. Bradshaw: *Basic Documents on Presbyterian Polity*, Christian Education Committee of the Presb. Church of Australia, Missions Publications of Australia, Lawson NSW, 1984, pp. 5 & 16 & 25.
- 1042) *Belgic Confession* art. 2. 1043) *Ib.* art. 7. 1044) *Ib.* art. 32. 1045) *Ib.* art. 34. 1046) *Ib.* art. 36.
- 1047) *Second Helvetic Confession* (1566) ch. I. 1048) *Ib.* ch. XIX. 1049) *Ib.* ch. XX.
- 1050) *Ib.* chs. XXII-XXIII. 1051) See the *West. Conf.*, as cited in our section 263.
- 1052) The Westminster Assembly's *Form for Presbyterian Church-Government*, para. 5.
- 1053) *Westmin. Conf.* V:3. 1054) *Ib.* V:7. 1055) *Ib.* I:1. 1056) *Ib.* I:6. 1057) *Ib.* I:1. 1058) *Ib.* XXXII:1.
- 1059) *Ib.* XXXII:2. 1060) Westminster Assembly's *Form of Presbyterian Church-Government* para. 5.
- 1061) J. Owen: *External Arguments for Divine Revelation* (1677), in *Works* IV:36).

1062) J. Owen: *Works* IV:453 & 474f. 1063) J. Owen: *Discourse on the Holy Spirit* (in *Works*, III:122f).

1064) J. Owen: *Discourse on the Holy Spirit* (1674), Kregel, Grand Rapids, 1960 rep., p. 86.

1065) J. Owen: *Expos. Ep. Heb.*, Baker, Grand Rapids, 1980 rep., III:20,63f.

1066) J. Owen: *Expos. Ep. Heb.*, Banner, Edinburgh, 1991 rep., III:279f.

1067) *The Thirty-nine Articles* (1571) art. 6. 1068) *Irish Articles* (1615) art. 6. 1069) *Ib.* art. 5.

1070) J. Harmen: *The Efficacy of the Scriptures* (in *Arminius's Writings*, Baker, Grand Rapids, 1977 ed., II:24f).

1071) M. Henry: *Exposition of the Old and the New Testament*, Preface to Vol. IV p. vii.

1072) M. Henry: *op. cit.*, 6:1055. 1073) M. Henry: *op. cit.*, 6:1241. 1074) M. Henry: *Op. cit.*, 6:1416f.

1075) J. Edwards: *Works*, Banner of Truth, London, 1974 ed., II:274.

1076) J. Edwards: *Charity and its Fruits*, Banner of Truth, London, 1959 rep., pp. 29f.

1077) J. Edwards: *The Marks of a Work of the Spirit of God* (in *Works*, Banner of Truth, London, 1974 II:274f).

1078) J. Edwards: *Notes on the Bible* (as cited in V. Budgen's *The Charismatics and the Word of God*, Evangelical Press, Welwyn, Herts., 1985, p. 181).

1079) J. Edwards: *Works*, Banner of Truth, London, 1974 ed., II p. 86.

1080) These words are taken from the title of Conyers Middleton's *Introductory Discourse to a large work designed hereafter to be published concerning the Miraculous Powers which are supposed to have subsisted in the Christian Church from the Earliest Ages through several successive centuries: tending to show that we have no sufficient reason to believe upon the authority of the Primitive Fathers that any such powers were continued to the Church after the days of the Apostles, with a Postscript....* (London 1747). This 'Introductory Discourse' formed the basis of his famous book which appeared the following year under a similar title (*A Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church from the Earliest Ages through several successive centuries. By which it is shown that we have no sufficient reason to believe upon the authority of the Primitive Fathers that any such powers were continued to the Church after the days of the Apostles*).

1081) *Ib.* p. 9. 1082) *Ib.* p. 167. 1083) *Idem.*

1084) J. Smith's *Preface* to G. Whitefield's *Sermons on Important Subjects*, 1825, p. xxv.

1085) J. Buchanan: *The Office and Work of the Holy Spirit* (1843), Banner of Truth, London, 1966 rep., pp. 33f.

1086) G. Smeaton: *The Doctrine of the Holy Spirit* (1854), Banner of Truth, London, 1958 ed., p. 140.

1087) R.L. Dabney: *Disc. Evang. & Theol.* II:232-35. 1088) *Ib.* II:235f. 1089) *Ib.* II:236f.

1090) *Ib.* II:238-41 & II:245-51. 1091) J.H. Thornwell: *Miracles* (in *Coll. Writ.* 3:221-76).

1092) *Ib.* 4:282-742. 1093) *Ib.* 4:238f & 4:249f.

- 1094) J.H. Thornwell: *Romanist Arguments for the Apocrypha Discussed* (in *Coll. Writ.* 3:413-742).
- 1095) *Ib.* 4:280. 1096) *Ib.*, 3:468f. 1097) *Ib.*, 3:487f.
- 1098) Clement of Alexandria: *Admonition to the Heathen*. 1099) Cyprian: *Epistle 74* (to Pompeius), sect. 2 & 3.
- 1100) Basil: *Morals*, rule 72. 1101) J. Chrysostom: *Third Homily on Lazarus*.
- 1102) J.H. Thornwell: *Roman. Arg. for Apoc. Discussed* (in *Coll. Writ.* 3:488 n. 1).
- 1103) *Ib.* 3:517-22. 1104) J.H. Thornwell: *The Ruling Elder a Presbyter* (in *Coll. Writ.* 4:118).
- 1105) C.H. Spurgeon: *Metropolitan Tabernacle Pulpit* 1871 XVII:178; 1881 XXVII:521; 1884 XXX:386f.
- 1106) C.H. Spurgeon: *The Treasury of the New Testament*, Marshall, Morgan & Scott, London/Edinburgh, n.d., III:195f.
- 1107) C. Hodge: *Comment. First Ep. Corinth.* (12:28).
- 1108) C. Hodge: *Church Polity*, Nelson, London, 1879, p. 349. 1109) W.G.T. Shedd: *Dogmatic Theology* II:369.
- 1110) B.B. Warfield: *op. cit.* pp. 5f & 15f & 21 & 23.
- 1111) A. Kuyper Sr.: *Encyc. Sac. Theol.* pp. 368 & 355f. Cf. his *Dogm. Dict.* II (*Loc. de Sac. Script. Pars Prima* pp. 55f & *Pars Secunda* pp. 119f & 238f). See too B.B. Warfield's *op. cit.* pp. 26f & 246 n. 53.
- 1112) A. Kuyper Sr.: *Concerning the Consummation*, Kok, Kampen, 1929, II:311f.
- 1113) H. Bavinck: *Ref. Dog.* I:310f. 1114) *Ib.* I:311 & I:319f. 1115) H. Bavinck: *Magn. Dei*, p. 68.
- 1116) J.G. Machen: *The Christian View of Man*, pp. 102f & 117.
- 1117) G.C. Berkouwer: *Divine Providence* (1950), pp. 269-73. 1118) J.O. Buswell Jr.: *op. cit.* I:178-81.
- 1119) J. Murray: *Coll. Writ.*, I, Appendices A-C.
- 1120) J. Skilton: *Special Gifts for a Special Age*, p. 3. Cited in R.L. Reymond's *op. cit.* pp. 46f.
- 1121) A.W. Pink: *The Holy Spirit*, 1970 ed., p. 179. 1122) D. Judisch: *op. cit.* pp. 35-43.
- 1123) *Book of Adam and Eve* ch. 9.
- 1124) *First Adam and Eve* 27:1-4 & 33:4-6 & 51:5-6. In *The Lost Books of the Bible and the Forgotten Books of Eden*, Fontana, Collins/World, 1976 ed., II:19,23,34.
- 1125) *Apocalypse of Moses* ch. 17.
- 1126) H. Farmer: *A Dissertation on Miracles, designed to shew that they are Arguments of a Divine Interposition and absolute Proofs of the Mission and Doctrine of a Prophet*, London, 1771, ch. IV section pp. 449-72.
- 1127) R. Gromacki: *op. cit.* pp. 6-9.

- 1128) F.N. Lee: *Pentecostalism: New Outpouring or Ancient Heresy?*, pp. i-vii & 68 + 2.
- 1129) See sections 215 to 261 and 355 to 355.
- 1130) J. Chrysostom: *Homily XIX on Gospel of St. Matthew (6:7)*, in *Nic. & Post-Nic. Fath.* 1st Ser. X:133 col. 2.
- 1131) Augustine: *Our Lord's Sermon on the Mount II:3:11* (in *Nic. & Post-Nic. Fath.* 1st Ser. VI:37f). See too Augustine's *Sermons on New Testament Lessons XXX:2* (in *Nic. & Post-Nic. Fath.* 1st Ser. VI:349).
- 1132) J. Calvin: *Harmony of the Evangelists*, Eerdmans, Grand Rapids, n.d, I:313f (on Matt. 6:7f).
- 1133) J. Trapp: *Commentary on the New Testament*, Sovereign Grace Book Club, Evansville Ind., 1958 ed., pp. iii-xi.
- 1134) *Ib.* pp. 88-91.
- 1135) J. Chrysostom: *Homily XXIV on the Gospel of St. Matthew (7:21f)*, in *Nic. & Post-Nic. Fath.* 1st Ser. X:167f.
- 1136) Augustine: *Lord's Sermon on Mt. II:25:84f* (in *Nic. & Post-Nic. Fath.* 1st Ser. VI:62).
- 1137) Augustine: *Serm. on New Test. Less. LXXXVII:9 & XCII* (in *Nic. & Post-Nic. Fath.* 1st Ser. VI:521 & VI:535).
- 1138) J. Trapp: *op. cit.* p. 134.
- 1139) J. Chrysostom: *Homily LXXVI on the Gospel of St. Matthew (24:18-24)*, in *Nic. & Post-Nic. Fath.* 1st Ser. X:458f.
- 1140) *Westmin. Conf.* 25:6 & 29:6. 1141) J. Trapp: *op. cit.* pp. 245-48.
- 1142) Justin Martyr: *1st Ap.* chs. 26 & 66. See too his *2nd Ap.* ch. 15.
- 1143) Irenaeus: *Ag. Her.* I:23:1-4. See too Hippolytus: *Refut. All Her.* VI:1-15.
- 1144) J. Calvin: *Acts of Ap.* (8:9-24) I:231-42. 1145) J. Trapp: *op. cit.* pp. 437f.
- 1146) Hippolytus: *Refut. All Her.* IV:18f. 1147) *Ib.* IV:42.
- 1148) J. Chrysostom: *Homily XXVIII on the Acts of the Apostles (13:4f)*, in *Nic. & Post-Nic. Fath.* 1st Ser. XI:178f.
- 1149) J. Calvin: *Acts of Ap.* (13:6-12) I:357-61.
- 1150) J. Chrysostom: *Homily XXXV on the Acts of the Apostles (16:16f)*, in *Nic. & Post-Nic. Fath.* 1st Ser. XI:221.
- 1151) J. Calvin: *Acts of Ap.* (16:16f) II:75-78.
- 1152) J. Chrysostom: *Homily XXIX on First Corinthians (12:1-4)*, in *Nic. & Post-Nic. Fath.* 1st Ser. XII:169f.
- 1153) C. Hodge: *Comment. 1st Ep. to Corinth.* (12:2), pp. 239f

1154) A. Barnes: *Notes on the New Testament Explanatory and Practical: First Corinthians*, Baker, Grand Rapids, 1972 rep., pp. 225f.

1155) "Disguised" here better translates the Greek words *metaschēmātizomenoi* and *metaschēmātizei* and *metaschēmātizontai* than does the word "transformed" (which wrongly suggests something akin to transubstantiation!

1156) J. Calvin: *The Second Epistle of Paul the Apostle to the Corinthians [11:3f] and the Epistles to Timothy, Titus and Philemon*, Eerdmans, Grand Rapids, 1964 ed., pp. 141-47.

1157) J. Calvin: *Ep....to the Heb. and 1st & 2nd Ep. of St. Peter*, pp. 345.

1158) F.N. Lee: *Antichrist in Scripture*, Focus, Lewes, Sussex, 1992.

1159) J. Calvin: *The Epistles of Paul to the Romans and Thessalonians (2:3-12)*, Eerdmans, Grand Rapids, 1961 ed., pp. 386 & 401-408.

1160) Matt. 7:21-23 & 24:5,11,23. 1161) II Cor. 11:3-15 & Eph. 4:14 & II Thess. 2:3-11.

1162) II Pet. 2:1-20 & 3:3f cf. the parallel Jude 4-8. 1163) I John 2:18 & 4:1-6 and Rev. 13:11-18 & 16:13-14.

1164) *Op. cit.* pp. 6-9.

1165) H.A.A. Kennedy: *Mystery Religions* -- in ed. J. Hastings's *Encyclopaedia of Religion and Ethics* (hereinafter termed *E.R.E.*), 1917 ed., 9:74.

1166) J.H. Srawley: *Eucharist* (in Hastings' *E.R.E.*, 1912 ed., V:543f).

1167) P. Gardner: *Mystery Religions* (in Hastings' *E.R.E.*, 1917 ed., 9:82).

1168) S. Angus: *The Religious Quests of the Graeco-Roman World -- A Study in the Historical Background of Early Christianity*, John Murray, London, 1929, pp. ii-iii.

1169) *Ib.* pp. 40 & 83. 1170) Matt. 24:5,24; II Th. 2:3-11; Rev. 13:3,13-14; 16:13f; 19:20.

1171) I Cor. 15:22-28; Phil. 2:5-11; Col. 1:13-22 & 2:8-19f; I Jh. 4:1-6; II Jh. 7.

1172) G.W. Grogan: *Docetism* (in ed. Douglas's *op. cit.* p. 305).

1173) G.L. Carey: *Cerinthus* (in ed. Douglas's *op. cit.* p. 207).

1174) J.G.G. Norman: *Marcus* (in ed. Douglas's *op. cit.* p. 630).

1175) H.L. Ellison: *Ebionites and Elkasaites* (in ed. Douglas's *op. cit.* pp. 326 & 339).

1176) Irenaeus: *Ag. Her.* I:27:3 & IV:33:6 & IV:34:1.

1177) Tertullian: *Ag. Marc.* I:1f & IV:7f, and (Pseudo?-)Tertullian's *Ag. All Her.* ch. 6 (in *Ante-Nic. Fath.* III).

1178) Chrysostom: *Catechism* 310 (cited in S. Angus's *Quests* p. 170). 1179) *Did.*, 11:4.

1180) *Did.* chs. 1 to 5 and *Ep. Barn.*, chs. 1f & 10 & 14-20. 1181) *Did.*, 11:3-8. 1182) *Did.* chs. 1 to 6.

- 1183) *Did.* 11:11. 1184) *Did.* 11:2. 1185) *Did.* 11:5f,12. 1186) *Did.* 11:10. 1187) *Did.* 11:8.
- 1188) *Did.* 1:1-20 & 2:1-3 & 3:1-7. 1189) *Did.* 11:11.
- 1190) *Cf.* I Cor. 12:10b & 14:29 & I Th. 5:19-21 & I John 4:1-6.
- 1191) *Did.* 11:3-7 *cf.* Gal. 1:1-9 & Acts 17:10-12. 1192) *Did.* chs. 5:1-2 & 6:1f & 11:5-12 & 16:3-4.
- 1193) Clement of Rome: *Ist Ep. to Cor.* 1:1. 1194) *Ib.* 1:2. 1195) *Ib.* 1:3. 1196) *Ib.* ch. 66.
- 1197) *Ib.* ch. 67. 1198) *Ep. Barn.* chs. 4 & 11 (*Codex Sinaiticus*) -- *cf.* Rev. ch. 13.
- 1199) *Ep. Barn.* ch. 19, *cf.* in the *Ante-Nic. Fath.* I:149 n. 14. 1200) Ign. *To Eph.* ch. 9 (L.R.).
- 1201) See sections 215f. 1202) *Shep. Herm.* II:11 *cf.* I:3:3. 1203) V. Budgen: *op. cit.*, p. 114.
- 1204) *Ante-Nic. Fath.* II:3-5. 1205) *Ib.* pp. iii & 56f. 1206) Justin Martyr: *First Apology* 14.
- 1207) *Ib.*, 26; *cf.* Acts 8:9f. 1208) Justin Martyr: *Second Apology*, 15. 1209) Justin Martyr: *Ist Apol.*, 26.
- 1210) Justin Martyr: *Dialogue with Trypho*, ch. 35. 1211) *Ib.*, ch. 87 & 82.
- 1212) Tatian: *Address to the Greeks* ch. 1. 1213) *Ib.* ch. 12. 1214) *Ib.* ch. 16. 1215) *Ib.* chs. 17-19.
- 1216) *Idem.* 1217) *Ib.* ch. 32. 1218) *Ante-Nic. Fath.* II:79n. 1219) *Ante-Nic. Fath.* I:162.
- 1220) Athenagoras: *Plea for the Christians*, chs. 7 & 9.
- 1221) *Ib.* IV:26:1 (in *Nic. & Post-Nic. Fath.* 2nd Ser. I:203 n.1) *cf.* Jerome/Gennadius's *Lives of Illust. Men* 24 (in *Nic. & Post-Nic. Fath.* 2nd Ser. III:369).
- 1222) Irenaeus: *Ag. Her.* I:13:1-7. 1223) *Ib.* I:14:7f & 15:4 & 16:3. 1224) *Ib.* I:24:3f.
- 1225) *Ib.* I:23:5 to 25:3 *cf.* II:31:1 & 32:5. 1226) *Ib.* I:24:5. 1227) See sections 241f. 1228) *Ib.* I:24:3.
- 1229) *Ib.* II:31:2f. 1230) *Ib.* III:11:9 (in *Ante-Nic. Fath.* I:429). 1231) F.N. Lee: *Pentecostalism* pp. 4 & 10f.
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- 1234) J.G. Frazer: *The Golden Bough*, Macmillan, New York, 1983 rep., pp. 403-5 & 407-14 & 117.
- 1235) G.B.A. Gerdener: *Commentary on Matthew* (6:7), South African Bible Assoc., Cape Town, n.d., p. 37.
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- 1237) A. Harnack: *Acts of Carpus* V:433f.



- 1238) E.W. Hengstenberg: *The Revelation of St. John* [1851], Mack, Cherry Hill N.J., 1972 rep., I:157f.
- 1239) P. Schaff: *Ch. Hist.*, II:418-25. 1240) G.N. Bonwetsch: *The History of Montanism*, Erlangen, 1881, p. 149.
- 1241) M. Rissi: *Baptism for the Dead*, Zwingli Publishers, Zurich, 1962, pp. 62 & 90.
- 1242) Philastrius: *Heresies* 49 (cited in S. Angus's *Quests* p. 171).
- 1243) *Nic. & Post-Nic. Fath.* 2nd Ser. I:229f n. 1. 1244) *Ib.*, I:231 n. 12. 1245) Epiphanius: *Heresies* ch. 48.
- 1246) Eusebius: *Ch. Hist.* V:16.
- 1247) See the Pentecostalist J.T. Nichols's book *Pentecostalism*, Harper & Row, New York, 1966, frontispiece & pp. 20-24.
- 1248) On Montanism in general, see too sections 249 & 246 & 253 & 359-63. 1249) See section 215.
- 1250) See sections 217 and 237. 1251) See sections 218f. 1252) See section 238. 1253) See section 239.
- 1254) See our text at n. 1221 above. 1255) See sections 241f. 1256) See sections 244. 1257) See section 246.
- 1258) See sections 247f & n. 713. 1259) See section 248. 1260) See section 249.
- 1261) See sections 247 & nn. 715-17. 1262) See section 252. 1263) See section 252.
- 1264) Caius: *Fragments* (in *Ante-Nic. Fath.* V:599f & V:601 n. 1). 1265) See section 244 & 363.
- 1266) *Ante-Nic. Fath.* V:601-4. 1267) Tertullian: *On Modesty* ch. 21. 1268) Tertullian: *Apol.* ch. 22.
- 1269) Tertullian: *Ag. Her.* ch. 7
- 1269) J. Neander pointed to the connection of Montanism with Phrygia. Ernest Renan rightly declared: "Phrygia is one of the lands of antiquity most tilted toward religious raving. In general, the Phrygians pass as being foolish and simple. Among them Christianity had, from its origin, an essentially mystical character." See Schaff's *Ch. Hist.* II:417 n. 1.
- 1270) P. Schaff: *Ch. Hist.* II:417-21. 1271) Tertullian: *On Fasting* ch. 11. 1272) Tertullian: *On the Soul* 9.
- 1273) Augustine: *On Heresy*. See P. Schaff's *History of the Christian Church*, Eerdmans, Grand Rapids, 1976 ed., II:421 & n. 1. Also see R. Gromacki: *The Modern Tongues Movement*, Presb. & Ref. Pub. Co., Philadelphia, 1967, p. 14.
- 1274) (Pseudo?-)Tertullian: *Ag. All Her.* ch. 7. 1275) Clement of Alexandria: *Strom.* I:16f & VII:18 (end).
- 1276) Hippolytus: *Refut. All Her.* IV:18f & V:3f & VIII:12 & X:22f (and *Ante-Nic. Fath.* V:6).
- 1277) *Ante-Nic. Fath.* VII:333 & VII:335 n. 1. 1278) *Ib.* VII:335 n. 3 (I *Exordium*).

1279) See sections 244 & 359. 1280) *Ante-Nic. Fath.* VII:335 (from Book I) & VII:336 (from Book II).

1281) *Ib.* VII:337 (from Books VII to IX). 1282) Origen: *Ag. Cels.* VII:3f & VII:8. 1283) *Ib.* VII:8 & VII:11.

1284) *Ib.* VIII:48. 1285) *Ib.* III:24. 1286) *Ib.* VII:3-4. 1287) *Ib.* VIII:48.

1288) See in *Nic. & Post-Nic. Fath.* 2nd Ser. I:275 n. 5. 1289) Eusebius: *Ch. Hist.* VI:19:1-4.

1290) *Nic. & Post-Nic. Fath.* 2nd Ser. I:45. 1291) Greek: "*phasi.*"

1292) See J. Faà di Bruno: *Catholic Belief or a Short and Simple Exposition of Catholic Doctrine*, Burns & Oates, London, 1884, pp. xi & 164-65: "List of Sovereign Pontiffs who, in a Direct Line, have Succeeded St. Peter in the See of Rome. No. 1. Saint Peter.... No. 2. St. Linus.... No. 3. St. Cletus.... 4. St. Clement.... 5. St. Anacletus.... 6. St. Evaristus.... 7. St. Alexander I.... 8. St. Sixtus I.... 9. St. Telesphorus.... 10. St. Hyginus.... 11. St. Pius I.... 12. St. Anicetus.... 13. St. Soter.... 14. St. Eleutherius.... 15. St. Victor I.... 16. St. Zephyrinus.... 17. St. Calistus.... 18. St. Urban I.... 19. St. Pontianus.... 20. St. Anterus.... 21. St. Fabian, Rome, M[artyr] (at his election a dove rested on his head).... 22. St. Cornelius" *etc.* (Emphases ours -- F.N. Lee.)

1293) *Ante-Nic. Fath.* V:264. 1294) Cyprian: *Epistle* 74:7 & 74:10. 1295) See the end of n. 1292 above.

1296) H.D. McDonald: *Novatianism*, in Douglas's *op. cit.* p. 717. 1297) Novatian: *On the Trinity*, ch. 29.

1298) *Ante-Nic. Fath.* VI:305. 1299) Arnobius: *Against the Heathen* II:73 & V:5-9 & VII:49.

1300) *Ib.* II:75 & V:7. 1301) See n. 1299 above.

1302) Arnobius: *op. cit.* V:5 and *Ante-Nic. Fath.* VI:491 & n. 1303) See n. 1299.

1304) Arnobius: *op. cit.* V:19 & II:73 & V:7. 1305) *Ib.* V:19f. 1306) See our text at n. 1314.

1307) See sections 370f. 1308) See sections 373. 1309) See section 374.

1310) See section 375. 1311) See section 376. 1312) See section 377. 1313) See section 379.

1314) Lactantius: *Divine Institutes* II:17f. 1315) Eusebius: *Ch. Hist.* V:14:1.

1316) *Nic. & Post-Nic. Fath.* 2nd Ser. I:233f n. 1. 1317) Eusebius: *Ch. Hist.* V:17:1-5 *cf.* V:16:3.

1318) *Nic. & Post-Nic. Fath.* 2nd Ser. I:206. 1319) Eusebius: *Ch. Hist.* IV:27:1.

1320) *Nic. & Post-Nic. Fath.* 2nd Ser. I:206. 1321) Eusebius: *Ch. Hist.* IV:27:1. 1322) *Ib.* V:16:1.

1323) *Ib.* V:3:4. 1324) *Nic. & Post-Nic. Fath.* 2nd Ser. I:219f.

1325) Irenaeus: *Ag. Her.* V:20:1 *cf.* I:13:1f & I:14:7f & III:11:9, *cf.* Eusebius's *Ch. Hist.* I:13:1-7 & 14:7f & 15:4 & 16:3.

1326) Eusebius: *Ch. Hist.* V:20:1 & n. 1327) *Ib.* V:14:1 to V:15:1 & n. 1328) *Ib.* V:13:1.

1329) *Nic. & Post-Nic. Fath.* 2nd Ser. I:227 n.1. 1330) *Ib.* 2nd Ser. I:235 n.3.

- 1331) *Ib.* V:18:1-5 & V:18:12, *cf.* too *Nic. & Post-Nic. Fath.* 2nd Ser. I:227 n. 1.
- 1332) *Nic. & Post-Nic. Fath.* 2nd Ser. I:237 n. 1. 1333) Eusebius: *Ch. Hist.* V:19:1-3.
- 1334) *Nic. & Post-Nic. Fath.* 2nd Ser. I:130 n. 12. 1335) Eusebius: *Ch. Hist.* VI:20:3. 1336) *Ib.* III:25:7.
- 1337) *Ib.* III:31:4f. 1338) *Ante-Nic. Fath.* V:599f. 1339) *Ib.* V:601-604. 1340) Eusebius: *Ch. Hist.* II:15:6.
- 1341) See our text at nn. 1278 to 1281. 1342) Eusebius: *op. cit.* V:16:17f. 1343) *Ante-Nic. Fath.* VII:336.
- 1344) Eusebius: *op. cit.* V:16:18f. 1345) Athanasius: *Discourses* I:3 & II:43.
- 1346) *N.P.N.F.* 2nd Ser. IV:419 n. 3, *cf.* p. 451. 1347) Athanasius: *On the Councils of Ariminum and Seleucia* 4.
- 1348) Cyril of Jerusalem: *Catechetical Lectures* 16:8.
- 1349) P. Toon: *Cyril of Jerusalem (c. 310-386)*, in ed. Douglas's *op. cit.* p. 278.
- 1350) D.J. Williams: *Didymus the Blind (309/314 to 398)*, in ed. Douglas's *op. cit.* p. 398.
- 1351) *Nic. & Post-Nic. Fath.* 1st Ser. XI:143 n.1. 1352) Gregory of Nazianzen: *Fourth Theological Oration* ch. 20.
- 1353) Gregory of Nazianzen: *Introduction to Oration Sixteen* (12).
- 1354) Gregory of Nazianzen: *Oration Thirty-Nine* (39:4f). 1355) *Nic. & Post-Nic. Fath.* 2nd Ser. VII:353 n. *gamma*.
- 1356) Gregory of Nazianzen: *Oration Thirty-Three* (33:16). 1357) Basil the Great: *Epistle* 188:1.
- 1358) Basil: *Commentary on Isaiah*, cited in Budgen's *op. cit.* p. 122 (and in W. Goode: *The Modern Claims to the Possession of the Extraordinary Gifts of the Spirit stated and examined and compared with the most remarkable cases of similar kind that have occurred in the Christian Church: with some general observations on the subject*, J. Hatchard & Son, 1834, p. 129 & *cf.* too pp. 139-43).
- 1359) Basil: *Letters* 210:6. 1360) Hilary: *On the Trinity* II:2-4 & VII:4 & VIII:26f.
- 1361) Sanday: *The Theology of St. Hilary of Poitiers* p. lxxxiv n. 3.
- 1362) Jerome: *Preface to Nahum*. See *N.P.N.F.* 1st Ser. VI:419 n.3 & XI:143 n.1.
- 1363) Jerome/Gennadius: *Lives of Illustrious Men* ch. 26. 1364) *Ib.* ch. 35. 1365) *Ib.* ch. 37. 1366) *Ib.* ch. 38.
- 1367) *Ib.* chs. 39-40. 1368) *Ib.* ch. 41. 1369) *Ib.* ch. 59. 1370) Jerome: *Epistle 41* (1-4).
- 1371) Jerome: *Epistle 133* (4). *Cf.* too his *Against Vigilium* Introd. 8, and also his *On Pammachius to John of Jerusalem* Introd. 2.
- 1372) S. Angus: *op. cit.* pp. 106 & 135f & 150f & 152f. 1373) *Ib.* pp. 166f & 170f & 245 & 435-37.
- 1374) Rev. Prof. M.B. Riddle, in his *Introductory Notice to Apocrypha of the New Testament* (see in *Ante-Nic. Fath.* VIII:449 & VIII:356) states regarding the "*Acts of Andrew*" that the "authorship generally is

attributed to Leucius." Regarding the "*Acts of Andrew and Matthias*," he adds that "Thilo assigns the authorship of these Acts also to Leucius" -- and also that "the *Acts of Peter and Andrew*, from the Bodleian Manuscript, are inserted as an appendix to the *Acts of Andrew and Matthias*."

1375) *Ante-Nic. Fath.* VIII:526f. 1376) B.B. Warfield: *Count. Mir.* pp. 255f. 1377) *Ib.* pp. 61 & 63f.

1378) Chrysostom: *29th Hom. on 1st. Cor.* (12:1-2). See too his *Exposition of Psalm Forty-four*, 44:(45):1. *N.P.N.F.* 1st Ser. XI:143 n.1.

1379) '*manteōn' idion 'to exestēkenai.*' 1380) Plato: *Apology for Socrates* ch. 7.

1381) P. Toon: *Epiphanius (315-403)*, in ed. Douglas's *op. cit.* p. 346.

1382) Epiphanius: *Against the Montanistic Heresy*. The original Greek here reads: "*Hosa gar hoi Prophētai eirēkasi meta suneseōs parakolouthentes ephthengonto.*" See *N.P.N.F.*, 2nd Ser. XI:143 n.1.

1383) Epiphanius: *Heresies* chs. 38f. See *N.P.N.F.* 2nd Ser. I:230 n. 2 and I:231 n. 12 and IV:419 n. 3.

1384) Epiphanius: *Her.* 28(48):1. 1385) *Ib.* 28(48):2. 1386) *Ib.* 28(48):3.

1387) See P. Schaff: *op. cit.* II:418. 1388) Epiphanius, as cited in R.M. Grant's *op. cit.* p. 159.

1389) R.M. Grant: *Augustus to Constantine*, Collins, 1970, p. 160. Cited in V. Budgen: *The Charismatics and the Word of God*, Evangelical Press, Welwyn, Herts, 1985, pp. 116f & 268.

1390) Epiphanius: *Her.* 28:(48):4-5. 1391) *Ib.* 28(48):7-8. 1392) *Ib.* 29(49):1-3.

1393) On Montanism further, see too *N.P.N.F.* 2nd Ser. I:230 n. 2 and I:231 n. 12 and IV:419 n. 3.

1394) Augustine: *City of God*, X:8f. 1395) *Ib.* XXI:6. 1396) Augustine: *On. Chr. Doct.* 2:23.

1397) Augustine: *On the Trinity*, IV:11:14.

1398) Augustine: *On the Heresies* chs. 26 & 28. See too his *De Bono Viduitatis* (alias *Concerning the Virtue of Widowhood*) 6 -- and *N.P.N.F.* 1st Ser. I:15 & I:18 and 2nd Ser. VIII:25 & n.

1399) Augustine: *Tracts on the Gospel of John* (3:22-29 & 14:10-14), *Tracts* 13:17f.

1400) Cf. Calvin's citation of Augustine on Psalm 113, in Calvin's *Antidote to Article XVI of the 1542 Romish Articles of the Paris Theological Faculty*.

1401) As in n. 1399. See too section 345. 1402) Augustine: *Commentary on First John* (Homily VI:10).

1403) Augustine: *On Baptism against the Donatists* III:16-21. 1404) Augustine: *On the True Religion* XXV:47.

1405) Augustine: *City of God* (XXI:7f & XXII:8). 1406) First Council of Constantinople: Canon 7.

1407) Socrates: *Ecclesiastical History*, in *Nic. & Post-Nic. Fath.* 2nd Ser. II:iii & II:ix.

1408) Socrates: *Eccl. Hist.* II:37. 1409) *N.P.N.F.* 2nd Ser. XI:127. 1410) Vincent: *Commonitions* ch. 18.

- 1411) *Nic. & Post-Nic. Fath.* 2nd Ser. II:200f. 1412) Sozomen: *Ecclesiastical History* II:18 & II:32.
- 1413) Theodoret: *Epistle 81*. 1414) Gennadius: *Lives Illust. Men*, III ch. 5.
- 1415) *Nic. & Post-Nic. Fath.* 2nd Ser. III:353. 1416) I. Taylor: *op. cit.*, II:235-39.
- 1417) P. Schaff: *Ch. Hist.*, III:461 n. 2. 1418) R. Rainy: *The Ancient Catholic Church*, 1902, pp. 302f.
- 1419) R. Trench: *op. cit.*, pp. 49f, 52f & 61. 1420) See sections 294-97 above.
- 1421) *Acts of the Council of Trent*, XIV:9:1. See too J.P. Arendzen: *Extreme Unction*, Vol. XXVIII in the Roman Catholic 'Treasury of the Faith' series (Burns Oates & Washbourne, London, 1930), p. 9 n. 1.
- 1422) J.P. Arendzen: *op. cit.* pp. 18-33.
- 1423) P. Blanshard: *American Freedom and Catholic Power*, Beacon Press, Boston, 1958, p. 248.
- 1424) L. Boettner: *op. cit.* p. 288. 1425) P. Blanchard: *op. cit.* p. 248. 1426) L. Boettner: *op. cit.* p. 289.
- 1427) J. Faà di Bruno: *op. cit.* pp. v & 208 & 212. 1428) L. Boettner: *op. cit.* pp. 294f.
- 1429) H.C. Lea: *Superstition and Force*, Philadelphia, 1966, pp. 175-280. 1430) P. Schaff: *Ch. Hist.* IV:341-48.
- 1431) *Ib.* IV:438 & IV:442-48 & IV:453. 1432) *Ib.* IV:546-52. 1433) B.B. Warfield: *Count. Mir.* p. 257.
- 1434) See J.G. Pilkington: *The Conf. of St. Aug.*, in *Nic. & Post-Nic. Fath.* 1st Ser. I:69 n. 5.
- 1435) Schaff's *Ch. Hist.* V:145.
- 1436) John of Salisbury: *Life of Saint Thomas [a Becket]*, as cited in Schaff's *Ch. Hist.* V:145.
- 1437) *Ib.*, V:145 & n. 3. 1438) *Ib.* V:317f & V:333f. 1439) *Ib.* V:343-55. 1440) *Ib.* V:371f.
- 1441) See section 396. 1442) P. Schaff: *op. cit.* V:373. 1443) *Ib.* V:879-85.
- 1444) T. Aquinas: *Summa Theol.* I:51:3, "*idem daemon qui est succubus ad virum fit incubus ad mulierem.*" In Schaff's *Ch. Hist.* V:886.
- 1445) Schaff's *Ch. Hist.* V:887. 1446) Gregory IX: *Bull of June 1233*. In Schaff's *Ch. Hist.* V:887 & n. 4.
- 1447) Schaff's *Ch. Hist.* V:91f. 1448) Schaff's *Ch. Hist.* V:510f. 1449) *Ib.* V:542. 1450) *Ib.* V:736.
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- 1453) B.B. Warfield: *op. cit.* pp. 84 & 261f n. 32. 1454) R.G. Clouse's *Francis*, in ed. J.D. Douglas's *op. cit.* p. 387.
- 1455) L. Feehan: *Elias of Cortona (c. 1180-1253)*, in ed. J.D. Douglas's *op. cit.* p. 337.
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- 1457) *Ib.* pp. 85 & 265 n. 38. See too Ribadeneira's *Life of Ignatius de Loyola* V:10.
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- 1461) F. di Bruno: *op. cit.* pp. 201f. 1462) (Ed.) J. Hastings's *op. cit.*, 1917, VIII:v.
- 1463) G.A. Barton: *Milk* (in ed. J. Hastings's: *op. cit.*, 1917, VIII:637). 1464) B.B. Warfield: *op. cit.* pp. 94f.
- 1465) *Ib.* p. 269 n. 68. P. Parfait: *La Foire aux Reliques*, pp. 137f.
- 1466) *Op. cit.* pp. 95f & 269 n. 76. 1467) Warfield: *op. cit.* pp. 269f n. 76. 1468) *Ib.* pp. 67f & 269 n. 66.
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- 1491) *Ib.* 32:3,56,71 (M. Luther: *Letter to Spalatin*, Feb. 1520).
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- 1493) M. Luther: *Defence and Explanation of all the Articles*, 1525. In *Luther's Works*, Amer. ed., 32:74f.
- 1494) *Ib.* 32:82f. 1495) *Ib.* 34:9,50f. 1496) *Ib.* 34:34.104.
- 1497) M. Luther: *To the Christian Nobility of the German Nation*, 1520. In *Luther's Works*, Holman ed., II:79.
- 1498) Cf. P. Schaff: *op. cit.* VII:213f & VII:487f & VII:614.
- 1499) See M. Luther: *Struggle Against Ambrosius Catherinus*. In *M. Luther's Collected Works*, St. Louis, Concordia, 1881f, ed. Walch, XVIII, pp. 1510f, 1506f, pp. 1514f, pp. 1517f, pp. 1542f & 1553f; Holman's ed. of the *Works of Martin Luther*, Philadelphia, 1915, II, p. 369; Luther's *Werke, Deutsche Bibel*, Weimer, Böhlhaus, 1900 rep., pp. 72-85; Luther's *Works* (American edition), Philadelphia, Muhlenberg Press, 1960, 24:34,104; and Luther's *Coll. Works*, ed. Walch, XVIII, pp. 1573 & 1488f.
- 1500) M. Luther: *Works*, Fortress, Philadelphia, 24:64. 1501) *Ib.*, 24:74.
- 1502) M. Luther: *Works*, Fortress, 25V:366f, as cited in Budgen's *op. cit.* p. 123 n. 41 & p. 269 n. 41.
- 1503) M. Luther: *Table Talk* (as cited in M. Luther's *Letters of Spiritual Counsel*, in the *Library of Christian Classics*, S.C.M., London, 1955, XIII:308).
- 1504) M. Luther: *Preface to the Revelation of St. John* (at Rev. 8:7f), in *M. Luther's Works*, Muhlenberg, Philadelphia, 1932, VI:482.
- 1505) M. Luther: *Works*, Fortress, 48:365f. 1506) W. Goode: *op. cit.*, pp. 157f.
- 1507) M. Luther: *Letter to the Princes of Saxony concerning the Rebellious Spirit* (1524). In *Luther's Works*, Fortress, 40:50,53,55,59.
- 1508) M. Luther: *Letter to the Christians at Strassburg in opposition to the Fanatic Spirit* (1524). In *Luther's Works*, Fortress, 40:70.
- 1509) M. Luther: *Against the 'Heavenly Prophets.'* In *Luther's Works*, Fortress, 40:83.
- 1510) *Spiritual and Anabaptist Writers*, Library of Christian Classics, S.C.M. London, 1957, XXV:210.
- 1511) *Ib.*, p. 212. 1512) J.M. Stayer: *Anabaptists and the Sword*, Coronado Press, 1973, p. 223.

1513) *Spiritual and Anabaptist Writers*, XXV:216.

1514) M. Luther: *Coll. Writ.*, St. Louis ed., n.d., VII:2389 & 2388; XX:203; & VIII:829f.

1515) M. Luther: *Smalcald Articles* III:8:10. 1516) See too in F. Pieper: *op. cit.* III:186f & n.

1517) M. Luther: *Thesaurus*, pp. 396 & 396A: "Regel zu unterscheiden die Wunderzeichen usw. Diese Regel hat auch Gott selbs in Mose gestellt. Deut. 13. Wenn ein 'Prophet' oder 'Trewmer' under euch word auffstehen, unnd gibt dir ein Zeichen oder Wunder, und das Zeichen oder Wunder kompt dauon er dir gesagt hat, und spricht: 'Kompt, lasset uns andern Göttern nachwandeln (die ihr nich kennet) und inen diene' -- so soltu nicht gehorchen den worten solchs 'Propheten' oder 'Trewmers' usw. Da hat er auch die causam finalem gesetzt, dabei man sie erkennen, und recht faren sol.

"Wenn sie dahin wöllen, das du ander Gottesdienst auffrichten solt, das ist nich bei der einigen reinen Lehre bleiben, sondern was anders daneben anfahen -- da sol man nicht glauben, wenn es gleich schneiet mit Wunderzeichen, und deutet es selbs weiter, und spricht: 'Denn der HERR ewer Gott versucht euch also'....

"Summa, Es heisst, Wider die bestetigte Lere so man kein Wunder noch Zeichen annemen, wie gros unde viel sie imer geschehen mügen. Denn wir haben Gottes Gebot, der da von Himel geboten hat: Hunc audite, den Christum solt ir allein hören! Dazu haben wir auch diese Warnung, das falsche Propheten komen werden, und grosse Zeichen thun....

1518) *Ib.*, pp. 397 & 397A: "Leibliche Wunderwerck sind nicht ewig, sondern hören auff... Nu aber Christus mit seiner Tauff angenommen ist...höret er auff mit Wunderzeichen....

"Zu dieser Zeit sind die Wunderwerck, die Lere zu bestetigen, nicht nötig.... Dieselbigen sind erstlich darumb gegeben, das durch solche mitfolgende Zeichen (wie S. Marcus am letzten sagt) die newe Predigt der Apostlen bestetigt würde.

"Wir aber haben diese Predigt nicht new gemacht, sondern ebe dieselbige alte bestetigte Lere der Apostel wider herfür bracht, wie wir auch keine newe Tauffe...gemacht, ja nichts neues in der Christenheit wissen noch haben wöllen, sondern allein ob dem alten...streiten un halten.

"Aber das haben wir gethan, da wir solches alles erfunden durch den Bapst mit seiner Menschenlehr vertunckelt, ja mit dickem staub und spinneweben und allerlei unzifers geschmeis behenget, dazu in kot geworffen unnd vertreten, haben wir es durch Gottes gnade wider herfür gezogen, von solchem geschmeis gereiniget, den staub abgewischet, gefegt unnd ans Liecht bracht, das es wider rein glentzet, und jederman sehen kan, was das Euangelium, Tauffe, Sacrament, Schlüssel, Gebet, un alles sei, was uns Christus gegeben haben, und wie man des seliglich brauchen sol....

"Wo aber ein new Lere auffbracht würde (als des Mahomets gewest) die so man durch Zeichen und Wunder bestetigen (wie Deut. 18 geboten ist), Und zwar das Baptsthum und seine Müncherei, also bestetiget sind, aber durch den Teufel, wie S. Paulus zuvor von dem Antichrist geweissaget hat, 2 Thes. 2. Das Gott inen würde schicken krefftige irrthum....

"Solche Prediger, die da mit Wunder und Zeichen komen (die doch des Teufels lügen gewest sind) unnd wie Christus selbs sagt, solche Wunder und Zeichen geben, dadurch auch die Auserwehlten (wo es müglich were) möchten verführet werden, wie die gewesen sind, damit die Seelmessen, Fegfeuer, Walfarten, unnd Heiligen Abgötterei bestetiget sind, das war ein newe Lere (aber wider das Euangelium Christi) darumb must der Teufel hie auch starck sein mit seinem Zeichen, das Euangelium zu undertrücken, und solche seine Lügen zu erhalten.

"Aber hiewider haben uns beide Christus unnd die Apostel trewlich gewarnet, und zuvor geweissaget -- das wir uns solches nicht solten ergern lassen, und keinen Wunderzeichen glauben noch annemen wider diese Lere, wenn auch ein Engel von Himel solche Lere und Wunder sichtiglich brechte. Also hat Gott auch im alten Testament ernstlich verbote das man keinen Propheten solt hören noch anneme wider die Lere die er inen durch Mosen gegeben. Deut. 13.

1519) *Ib.*, pp. 397A & 398 & 398A: "Wunder geschehen zu weilen durch Gottlose.... Nicht zu wundern ist, ob zu weile durch Gottlose Zeichen geschehen, und der Teufel die Leute damit betöret, wie er bisher bei den Walfarten im Namen Marie und der verstorbenen Heiligen. Item mit erscheinung und poltern der Todten, die Welt betrogen hat.... Der Teufel sol durch den Endechrist in der Christenheit gewaltiglich regieren.



"Denn es ist ein gar schlechte Kunst, Zeichen un Wunder thun, wen im Gott raum lesset, wiewol es warhafftig nicht Wunderwerck sondern betrug is. Denn er kan der Leute augen und sinne also gefangen nemen und bezeugern, das die darauff schweren müssen es seien rechte Zeichen.... Also schreibt die Legend S. Martin [Tours] von einem seiner Discipel der dafür gehalten ward das er reglich mit Christo redete....

"Mit solchem Gespenst und Lügen hat der Geist auch viel grosser Leute betrogen, also S. Gregorium und andere...und der Teufel durch einen falschen Heiligen anfinge Zeichen zu thun un etwan einen Krancken gesund machet.... Bei solchen sol der Teufel gewaltig un starck sein (sagt S. Paulus)....

"Das der H. Geist sol in verkleren gehet, sol mans nicht achten noch anneme, ob es gleich täglich schneit mit Wunderzeichen. Denn was wider diese Lere is -- das ist gewis erlogen und vom Teuffel auffgebracht die Seelen zu verführen....

"Darumb lasset uns bleiben bei dieser Offenbarung oder Verkündigung des H. Geistes, der es allein sol sagen was wir wissen sollen...wie Christus bis ans ende regieren und seine Christenheit erhalten und endlich des Endechrists und...des Teuffels Regiment verstören wird. Diese Weissagung ist uns gewisser denn alle Zeichen und Wunder. Denn diese sol bestehe, ob sich gleich der Teuffel noch so feindlich dawider sperret."

1520) *Ib.*, pp. 398A & 399 & 399A: "Der Teufel kan auch Wunder thun durch seine Apostel unnd falsche Lerer, und wie sie zu prüffen...."

"Aber kan doch auch wol der Teufel Mirackel und Wunder thun? ... Er kan wol die Leute plagen, das sie danider ligen; oder ein zeitlang blenden; [oder] ein Glied lemen (wie er offt gethan hat, durch seine Heren und Teuffels Huren) und darnach wider gesund machen.

"Nicht das sie recht blind oder lam gewesen (den solchen könt er nicht das Gesicht oder Glied wider geben) sondern also, das er die Leute bezeugert und die fünff Sinne betreugt, das der Mensch nicht anders weis und alle Eid darauff thete, es were warhafftig also....

"Das thut er alles seine Lügen und Triegerei zu bestetigen und in die Leute zu bilden, das sie dadurch also drch sonderliche Mirackel verführt werden in Abgötterei, wie er bisher gethan hat mit den Walfahrten und der heiligen Abgötterei -- hie zum heiligen Blut, dort zu dieser und jener Maria usw. Und mit der schendlichen Triegerei alle Land gefüllet hat, hat man mit hauffen dahin gelauffen und alle Welt sich dahin gelobet und ir vertragen von Gott auff seine Lügen gesetzt hat....

"Ja er kan auch wol machen das ein Mensch der da verwundet, geschossen, oder sonst beschediget is -- gar für tod liegt, unnd ein zeitlang also auffgehalten das er nichts fühlet, und jederman wehnet er sei warhafftig tod -- doch darnach wider zu sich selbs kompt unnd lebendig wird, das man darnach sage, es sei durch diesen oder jene Heiligen geschehen usw.

"Also habe ich von einem Knaben gehöret der zween tage unter einem Wasser gelegen -- und dar er durch seine Eltern zu Sanct Hanna gelobt, und dahin bracht, sei er wider lebendig worden. Sind das nicht auch Mirackel und Wunder? Nein, denn solche sind gewislich nit recht tod gewesen -- sondern der Teufel hat also der Leute Sinne betrogen, das man sie für tod gehalten hat bis er sie wider zu sich selbs hat kome lassen.

"Also lieset man auch...von S. Macario, wie zwei Eheleut zu im kame die hatten eine schöne Tochter welche der Teufel also bezaubert hatte, das sie und jederman ire Tochter für eine Kue ansahen.... Da sprach er...: Sehe ich doch nichts anders denn eine schöne gesunde Jungfraw! Darumb mus es ein lauter Gespenst sein, das der Teufel euch bethöret, un die fünff Sinne betreuet. Zu letzt sprach er ein Gebet uber sie, und lies die Eltern auch beten. Da höret solch Gespenst auff, das sie und ander ire Tochter wider sahen wie zuvor.

"Das sage ich darumb das man nicht mus allerlei Mirackel und Wunder glauben. Denn auch Moses Deuteronom 13 zuvor gesagt hat, das auch falsche Propheten wurden Zeichen und Wunder thun. Unnd S. Paulus klar geweissaget hat von des Endechrist Regiment 2 Thes. 2 das er werde komen mit allerlei Wundern unnd Zeichen durch Wirckung des Teuffels. Darumb mus man alle Wunder und Mirackel richten und halten gegen Gottes Wort....

"So magstu frei schliessen das es des Teuffels Werck und falsche Lügenzeichen sei, damit er dich betreugt und verführet. Wie er bisher gethan under dem Namen Marie un der Heilige das man Christum nie recht erkandt noch geleret hat. So lest auch Gott solchs geschehen, die falschen Christen zu versuchen, das sie müssen wie S. Paul. sagt 2 Thes. 2 der Lügen glauben, weil sie der warheit nicht glauben wolten....

"Darumb solle wir klug sein solche Zeichen zu prüffen un zurichten, weil uns Gott gewarnet hat das solche Zeichen geschehen sollen.... Wir sehen das sie ausser und on Christo, ja wider sein Wort und Glauben geschehen -- das es gewislich eitel falsche Teuffels Zeichen sind. Denn er kan auch nicht rechtschaffene

Wunder oder Mirackel thun, sondern wie er von anfang ein Lügner und Mörder is. Also sind seine Werck nichts denn die Leute verführen und schaden thun."

1521) *Ib.*, pp. 399A & 400 & 400A & 401: "Wie das solle zugehen das falsch Propheten oder Lerer sollen Zeichen thun dazu in Christus Namen und gleichwol falsche Christen sein.... 'Es werden viel zu Mir sagen an jenem tage, "HERR, HERR! Haben wir nicht in Deinem Namen geweissaget? Haben wir nicht in Deinem Namen Teufel ausgetrieben? Haben wir nicht in Deinem Namen viel Thaten gethan?"' ... Auch Moses Deu. 18 saget: 'Wenn ein Prophet vermessen ist in Meinem Namen zu reden, das ich in nicht geboten habe'....

"Auch Matt. 24 saget: 'Es werden falsche Christen und falsche Propheten auffstehen, unnd grosse Zeichen unnd Wunder thun, das verführet werde in den irrthum (wo es müglich were) auch die Auserweleten. Und S. Paulus, 2 Thes. 2. Von dem Widerchrist welcher komet mit allerlei lügenhafftigen Krefften und Zeichen und Wundern unnd mit allerlei Verführung zur Ungerechtigkeit usw. Dafür, das die die Liebe zur Warheit nich haben angenommen, das sie selig würden, also, das gewislich in der Christenheit müssen falsche Zeichen geschehen, und die falschen Christe die selbige müssen für rechte warhafftige Zeichen halten.

"Das ist nu sonderlich im Baptsthum mit gewalt gangen, wiewol auch in der Türcke solcher Pfaffen unnd sonderlicher Heiligen viel sind, davon lese man nu ire Bücher unnd Legenden, sonderlich was die Münche geschrieben haben, welch ein geschwürm es ist, vol von eitel Wunderzeichen, das doch alles Lügen und Büberei ist gewesen. Wie hat man bei unsern zeiten die Leute geefftet mit so viel Wahlfarten zum Grimmerthal, zur Eichen, zu Trier, usw. Unnd ich selbs hab etliche Münche gesehen, schendliche böse Buben, und wilde Menschen, die doch den Teufel austrieben, und mit im spieleten gerade als mit einem Kinde.

"Wer köndte aber die Büberei erzelen, was man für Teufels Gespenst getrieben hat unter dem H. Namen Christ, Marie, des Heilig Creutz, S. Cyriax, usw. Das alles die Müncke mit Gewalt getrieben haben, un alle Welt darauff gefallen ist, und niemand hat dürffen dagegen mucke.... Mit solche Gespenst is nu auffkomen und bestetiget das Fegfeuer, Seelmessen, Aller Heiligen dienst, Walfart, Klöster, Kirchen und Capellen. Ja es haben auch viel geweissaget von zukünftigen zeiten.... Ist aber alles geschehen durch den Teufel, das er seine Grewel und Lügen bestetigte, un die Leute bezeuberte, unnd im Irrthum gefangen hielte, da im niemand entlauffen möchte....

"Wir nu solche gesehen, und leider allzuviel erfare haben wie grossen schaden der Teufel gethan hat durch solche Lügen-geister und falsche Zeichen...und Wundern die Maria und ander Heiligen gethan haben und dieselbigen trefflich auffnutzet damit uns von dem Wort zuführen.... Denn er hat ja trewlich und ernstlich gewarnet, also er von solchen Wunderzeichen redet.

"Matth. 24. 'Sihe, Ich habs euch zuvor gesagt' -- als solt er sagen 'Sehet eben zu, unnd halt euch an meine Warnung! Wo nit, so werdet ir gewuslich verführet. Denn ir habt mein Wort, das ir wisset was der Wille meines Vaters ist.'

"Die zwei haltet gegen einander.... So wil ich vor zusehen, wo die Zeichen hinaus wöllen, unnd fassen an dem Wort.... So finde ich das Widerspiel das sie...Lauff zu diesem oder jenem heiligen....

"Darumb wil ichs nicht hören noch wissen, wenn auch ein Engel vom Himel kome und für meinen augen Todten auferweckete. Denn Christus hat mich so geleret und gewarnet, 'Halt du zu meinem Wort!'... Was leuffest du denn noch, als ein unsinniger Mensch, zum Stock unnd Stein, da kein Gottes Wort geprediget wird? Und doch durch des Teufels Zeichen die Augen aufsperrten, als were Christus da, da sein Wort nicht ist.

"Sihe, so solt man die Papisten zu rück schlagen, die mit irer Gewonheit, Vetern, Consilien, und so viel Zeichen und Mirackeln herschwermen, dadurch sie ir ding wöllen bestetigt haben, und nur kurtz geantwortet: Wolan, las uns beiderlei gegen einander halten.

"Da hab ich Christi Wort, des ich gewis bin.... So zeigestu mir dagegen ewer Lehre und Zeichen -- die mich auff Rosenkrentz, Walfart, Heiligen dienst, Messe, Müncherei unnd ander sonderliche erwehlete Werck führen. Da ists nichts von Christo....

"Also köndten wir fein all falsche Zeichen kennen und Urtheilen, und sagen: Zeichen hin, Zeichen her, so kere ich mich nicht dran, ob du gleich für meinen Augen Todten auferweckest. Denn das kan alles triegen. Aber Gottes Wort trägt mir nicht."

1522) "Gottes Wort allein soll Artikel des Glaubens stellen -- und sonst nie, auch kein Engel!" Thus T.N. Hanekom: *General Church History Notes*, Stellenbosch University, 1959f, *in loco*.

1523) See V. Budgen: *op. cit.* p. 127.

1524) D. Erasmus: *Epistle 475*, citing Lucian's *Philopseudes* (or 'Love of a Lie'), as quoted in and condensed by J.A. Froude's *Life and Letters of Erasmus*, 1894, pp. 301 & 351 & 121f. See too B.B. Warfield: *Count. Mir.*, pp. 259f.

1525) P. Toon: *Counter-Reformation* (in ed. J.D. Douglas's *op cit.* pp. 265f).

1526) See in Calvin's *Tracts & Treat.* I:1.

1527) J. Sadoletto: *Letter to the Senate and People of Geneva* (1539), in Calvin's *Tracts & Treat.* I:4f.

1528) *Ib.* pp. 8 & 10f. 1529) *Ib.* pp. 13f.

1530) *Articles Agreed Upon by the Faculty of Sacred Theology of Paris*, in Calvin's *Tracts & Treat.* I:69.

1531) *Ib.* p. 73. 1532) *Ib.* pp. 82f. 1533) *Ib.* p. 85. 1534) *Ib.* p. 88. 1535) *Ib.* p. 92. 1536) *Ib.* p. 97.

1537) *Ib.* pp. 98f.

1538) *Admonition and Exhortation of the Legates of the Apostolic See to the Fathers in the Council of Trent* (1546), in Calvin's *Tracts & Treat.* III:19f & 29.

1539) *Ib.* p. 65. 1540) *Ib.* p. 80. 1541) *Ib.* pp. 163f. 1542) *Ib.* p. 164.

1543) R. Schnucker: *Trent, Council of (1545-63)*, in ed. J.D. Douglas's *op. cit.* p. 985.

1544) See n. 1457. 1545) See n. 1525. 1546) *First Vatican Council* (1870), *Of faith*, can. 4.

1547) G.D. Smith: *Faith and Revealed Truth*, in *The Treasury of the Faith* (Burnes, Oates & Washbourne Ltd., 1929, 1:30-31).

1548) W.M. Abbott, S.J.: *The Documents of Vatican II*, Guild, America Press, New York, 4th print., 1966, p. 170.

1549) *Idem.* For it then goes on to say: "Lest the feasts of the saints, however, take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular church or nation or religious community. Only those should be extended to the Universal Church, which commemorate saints who are truly of universal significance."

1550) J. Calvin: *Commentaries on the First Book of Moses called Genesis* (1564), Eerdmans, Grand Rapids, 1948 rep., I:139f (on Gen. 3:1).

1551) *Ib.* pp. 151f (on Gen. 3:6).

1552) J. Calvin: *The Second Epistle of Paul to the Corinthians, and the Epistles to Timothy, Titus and Philemon*, Eerdmans, Grand Rapids, 1964 ed., pp. 141 & 146 (on I Cor. 11:3 & 11:13f).

1553) *Ib.*, p. 218 (on I Tim. 2:14). 1554) Ex. 7:10f; 7:22; 8:7; 8:18f; 9:11; II Th. 2:9; II Tim. 3:8f.

1555) J. Calvin: *Harm. of Pent.* I:87 (on Ex. 4:3f). 1556) *Ib.* I:145f (on Ex. 7:10).

1557) *Ib.* I:147f (on Ex. 7:11-13). 1558) J. Calvin: *Inst.* IV:17:14f.

1559) *Ib.*, Beveridge ed. (Clarke, London, 1957), II:568 n. 1. 1560) J. Calvin: *Inst.* IV:17:15.

- 1561) J. Calvin: *Harm. of Pent. I:153f* (on Ex. 7:19f). 1562) *Ib. I:165f* (on Ex. 8:18f).
- 1563) *Ib. I:180* (on Ex. 9:11). 1564) See our main text above between its references to nn. 1556-57 & 1561-62.
- 1565) J. Calvin: *The Epistles of Paul to the Romans and Thessalonians*, Eerdmans, Grand Rapids, 1961, pp. 406f (on II Th. 2:9-11).
- 1566) J. Calvin: *The Second Epistle of Paul to the Corinthians, and the Epistles to Timothy, Titus and Philemon*, Eerdmans, Grand Rapids, 1964, pp. 325f (on II Tim. 3:8f).
- 1567) J. Calvin: *Sermons on Timothy and Titus*, pp. 875,880f,895f,898f.
- 1568) J. Calvin: *Sermons on Deuteronomy* (1555-56), Banner of Truth, Edinburgh, 1987 rep., pp. 530-39, 661f & 684.
- 1569) J. Calvin: *Commentary on a Harmony of the Evangelists Matthew, Mark and Luke* (1563), Eerdmans, Grand Rapids, rep., n.d. (1948f), I:367f (on Mt. 7:21f).
- 1570) *Ib. III:119f* (on Mt. 24:4f). 1571) *Ib. III:139f* (on Mt. 24:23). 1572) *Ib. III:383* (on Mt. 28:19).
- 1573) *Ib. III:389* (on Mk. 16:17).
- 1574) J. Calvin: *The Acts of the Apostles* (1554), Eerdmans, Grand Rapids, 1966 rep., II:152 (on Acts 19:6f).
- 1575) J. Calvin: *The Epistles of Paul The Apostle to the Galatians, Ephesians, Philippians and Colossians*, Eerdmans, Grand Rapids, 1965 rep., pp. 183f & 338.
- 1576) J. Calvin: *The Epistles of Paul to the Romans and Thessalonians*, Eerdmans, Grand Rapids, 1961, pp. 401-6 (on II Th. 2:4-9).
- 1577) J. Calvin: *The True Method of Giving Peace & Reforming the Church* (in his *Tracts & Treat. III:331*).
- 1578) *Ib. III:337*. 1579) *Ib. III:339*. 1580) J. Calvin: *Inst.*, Clarke, London, 1957 rep., I:8f.
- 1581) J. Calvin: *On Shunning the Unlawful Rites of the Ungodly and Preserving the Purity of the Christian Religion* (1537), in his *Tracts & Treat. III:259f & 378f & 382f & 385f*.
- 1582) See our text at n. 1527.
- 1583) J. Calvin: *Reply to Cardinal Sadoletto's Letter to the Senate and People of Geneva* (1539), in *Tracts & Treat. III:1,34-39,46,50f,57*.
- 1584) See our text at nn. 1530f.
- 1585) J. Calvin: *Articles Agreed Upon by the Faculty of Sacred Theology of Paris with the Antidote*, in *Tracts & Treat. I:83f & I:90*.
- 1586) Irenaeus: *Ag. Her. III:18*, and *IV Against Valentine*. 1587) Cyprian: *Epistle to Magnus*.
- 1588) Fulgentius: *Epistle to Momy*. 1589) Augustine: *Epistle to Dardanus 7*.

- 1590) J. Calvin: *Articles Agreed Upon by the Faculty of Sacred Theology of Paris with the Antidote*, in *Tracts & Treat.* I:85f.
- 1591) *Ib.* I:92f.      1592) Augustine: *On the Unity of the Church*, ch. 119.
- 1593) J. Calvin: *Articles Agreed Upon by the Faculty of Sacred Theology of Paris with the Antidote*, in *Tracts & Treat.* I:98.
- 1594) *Ib.* I:117f.
- 1595) *Ib.* VIII:605-9, cf. J. Calvin's *Inventory of Relics* (in his *Tracts and Treatises*, Eerdmans, Grand Rapids, 1958 ed., I:289-341).
- 1596) J. Calvin: *Acts of the Council of Trent with The Antidote* (1547), in *Tracts & Treat.* III:17.  
1597) *Ib.* p. 68.
- 1598) *Ib.* p. 106:XXIII.    1599) *Ib.* p. 157f:XXIII.    1600) *Ib.* p. 164:VIII.    1601) *Ib.* p. 165:V.
- 1602) *Ib.* p. 174:V.    1603) *Ib.* p. 180:V.    1604) *Ib.* p. 183:I.    1605) *Ib.* p. 184:II f.    1606) *Ib.* p. 187.
- 1607) J. Calvin: *Dedication to the Catholic Epistles*, in J. Calvin's *The Epistle of Paul The Apostle to the Hebrews and The First and Second Epistles of St. Peter* (1551), Eerdmans, Grand Rapids, 1963 rep., pp. 219-23.
- 1608) *Ib.* pp. 224-26.
- 1609) J. Calvin: *True Method of Giving Peace to Christendom and Reforming the Church* (in J. Calvin's *Tracts & Treat.* III:189 & III:291).
- 1610) J. Calvin: *On Shunning the Unlawful Rites of the Ungodly and Preserving the Purity of the Christian Religion* (in J. Calvin's *Tracts & Treat.* III:359 & III:378f).
- 1611) *Interim Declaration of Religion*, in Calvin's *Tracts & Treat.* III:189f.    1612) *Ib.* p. 235.
- 1613) J. Calvin: *The Adultero-German Interim to which is added The True Method of Giving Peace to Christendom and of Reforming the Church*, in Calvin's *Tracts & Treat.* III:276f & III:289.
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- 1622) *Ib.* III:3:14.    1623) *Ib.* IV:16:1 (English and French).
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- 1626) J. Calvin: *The Necessity of Reforming the Church*, in his *Tracts & Treat.* I:158f & 190.

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1631) *Ib.* (on John 16:8,12,14). 1632) J. Calvin: *Commentary on the First Epistle of John* (4:1 & 4:6).

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1652) *Ib.* Q. & A. 113. 1653) *Ib.* Q. & A. 145.

1654) *Subordinate Standards and other Authoritative Documents of the Free Church of Scotland*, Church Offices, Edinburgh, 1933, p. 267.

1655) *Constitution and Procedure and Practice of the Presbyterian Church of Australia*, Board of Religious Education of the General Assembly of Australia, 1950. p. viii.

1656) *West. Conf.* 21:3m. 1657) In the *Subord. Stand. & Oth. Authorit. Docts. of the Free Ch. of Scot.* p. 289.

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1661) *Westminster Larger Catechism*, Q. & A. 159. 1662) *Ib.* Q. & A. 159p.

1663) Westminster Assembly: *Directory for the Publick Worship of God*, 'Preaching of the Word,' concluding point no. 2.

1664) See *Second Swiss Confession* (at our section 306). 1665) *West. Conf.* 21:5. 1666) Ex. 20:4-7.

1667) *West. Larg. Cat.*, QQ. & AA. 105-112. 1668) *West. Conf.* 21:3.

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1680) J. Flavel: *Works*, II:308 cf. V:434. 1681) *Ib.* III:76 & III:482. 1682) *Ib.* III:484.

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1685) J. Edwards: *Man's Natural Blindness in the Things of Religion*, in *The Works of Jonathan Edwards*, Banner of Truth, London, 1999 rep., II:247-51.

1686) R.D. Linder: *Lee, Ann (c. 1736-1784)*, in ed. J.D. Douglas: *op. cit.* p. 588.

1687) R.D. Linder: *Shakers*, in ed. J.D. Douglas: *op. cit.* pp. 900f.

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1689) G. Dollar, in his *Church History and the Tongues Movement* (in *Bibliotheca Sacra*, CXX, Oct.-Dec. 1963, p. 320).

1690) T. Erskine: *On the Gifts of the Spirit* (1830), p. 392. Cited in B.B. Warfield's *Count. Mir.* pp. 148b. 55 & 295 n. 55.

1691) See M.O.W. Oliphant's book: *The Life of Edward Irving*, New York, 1862, p. 430.

1692) B.B. Warfield's *Count. Mir.* p. 148. 1693) Oliphant: *Life of Edw. Irv.*, p. 431.

1694) E. Irving, as cited by his biographer Mrs. Oliphant in her *Life of Edw. Irv.*, pp. 363 & 379.

1695) See B.B. Warfield's *Count. Mir.* p. 296 n. 56 (end).

1696) *Ib.* pp. 139f. Cf. too D. MacPherson's *The Unbelievable Pre-Trib Origin* (Heart of America, Kansas City, 1975).

1697) T. Erskine: *On the Gifts of the Spirit* (1830) and *The Brazen Serpent or Life Coming through Death* (1830). Cited in W. Hanna: *Letters of Thomas Erskine of Linlathen from 1800 till 1840*, 1877, pp. 183 & 204 & 209 & 218 & 220 & 233.

1698) *Ib.* pp. 131 and 142f and 149 and 288 n. 10 and 291f nn. 34f & 39 and 296 n. 61. Cf. also E. Irving's papers 'The Church with her Endowment of Holiness and Power' and his 'The Gifts of the Holy Ghost commonly called Supernatural' (at the end of ed. G. Carlyle's *The Collected Writings of Edward Irving*, London, 1866, I-V).

1699) See too especially our own paragraph 466 below.

1700) *The Articles of Faith of The Church of Jesus Christ of Latter-day Saints*, Latter-day Saints' Temple, Salt Lake City, n.d. This was supplied to the writer as a book-mark by the Mormon who gave him a copy of *The Book of Mormon* (The Church of Jesus Christ of Latter-day Saints, Salt Lake City, 1961).

1701) See B.B. Warfield's *Count. Mir.* pp. 157-230 & 301-27.

1702) F.D. Bruner: *Theology of the Holy Spirit*, Eerdmans, Grand Rapids, 1970, p. 46 n. 32. See too A. Barkley's *Glossolalia in Church History* (in *Vox Reformata*, Reformed Theological College, Geelong, Australia, May 1965, pp. 33f).

1703) So-called (late-19th and 20th-century) 'Pentecostals' in sects outside of the Historic Christian Churches would include leaders like Spurling, Parham, Osman, Sizelove, Mason, Durham, Cashwell, Fischer, Seymour, Barratt, Branham, Burton, Roberts, Gee, and DuPlessis *etc.* See R. Gromacki's *op. cit.* pp. 25-27.

1704) So-called 'Neo-Pentecostals' (in the Historic Christian Churches since the 1960s) would include leaders like Bennett, Kuhlman, Marshall, Sherrill, Schep, Frost, Christensen, Kelsey, Martin Luther King and Mother Theresa *etc.* See: S. McPheat's four articles on *Pentecostalism* (St. Andrew's Uniting Church in Brisbane); the Anglican Commission on the Neo-Pentecostal Movement's *Both Sides of the Question* (Synod of the Church of England, Diocese of Sydney, 1973); and Crawford's *Baptized With the Holy Spirit and Spiritual Gifts* (Printatone, Rydalmere NSW, 1974).

1705) See our main-text at its nn. 1668f.

1706) T. Carlyle: *Reminiscences*, p. 252. See too R. Baxter's *Narrative of Facts Characterizing the Supernatural Manifestations in Members of Mr. Irving's Congregation and other Individuals in England and Scotland and formerly in the Writer Himself*, London, ed. 1893, p. 118. Cited in B.B. Warfield's *Count. Mir.* pp. 143f and 149 and 291f nn. 34f & 39 and 296 n. 61.

1707) R. Baxter's *op. cit.*, ed. 1833, p. xxviii. 1708) C. Kegan Paul: *Biographical Sketches*, 1883, pp. 29f.

1709) See R. Baxter's *op. cit.* (2nd. ed. 1893), and Oliphant's *Life of Irv.* pp. 448f and 562ff.

1710) R. Baxter: *op. cit.* p. 118.

1711) Mrs. Gordon: *Christopher North, A Memoir of John Wilson, by his daughter, Mrs. Gordon* (Amer. ed., New York, 1863, p. 271).

1712) H.C. Alexander: *The Life of Joseph Addison Alexander, D.D.*, New York, 1870, I:289f. See too B.B. Warfield: *Count. Mir.*, pp. 153 & 297f.

1713) C.H. Spurgeon: *Metropolitan Tabernacle*, I:363.

1714) *Ib.* XVIII:185 cf. X:542 & XVII:178 & XVIII:626 & XXIII:471 & L:195. 1715) *Ib.* XXX:11 & XXX:225.

1716) *Ib.* I:369. 1717) *Ib.* XII:692f. 1718) *Ib.* XI:32f. 1719) *Ib.* XXXVII:45.

1720) See B.B. Warfield: *op. cit.* pp. 53-55.



1721) J.H. Newman: *The Miracles of Ecclesiastical History compared with those of Scripture as regards their Credibility and Evidence*, pp. 99 & 115f.

1722) B.B. Warfield: *op. cit.* p. 55.

1723) *Ib.*, pp. 103-24 & 280 at n. 120. Warfield states that various "estimates of the proportion of the cured to patients, may be found."

1724) M. Rouby: *La Verité sur Lourdes*, 1910, p. 272. 1725) P. Dearmer: *Body and Soul*, 1912, p. 315.

1726) C. Hodge: *A Commentary on the Second Epistle to the Corinthians* 11:3 & 11:13, Banner of Truth, London, 1963 ed, pp. 253 & 263. The latter page in that edition, possibly misprinted, cites "Matt. 11,15" (where clearly meaning: "Matthew 7:15"). We have corrected this, in our own main text above.

1727) C. Hodge: *Syst. Theol.*, I:632f. 1728) *Ib.* I:52-55. 1729) R.L. Dabney: *op. cit.* II:238 & II:258f.

1730) A.A. Hodge: *Evang. Theol.* pp. 46f. 1731) *Ib.* pp. 86f. 1732) *Ib.* p. 50.

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1734) V. Budgen: *op. cit.* p. 184; F.D. Bruner: *op. cit.*, pp. 48f; A.G. Kornet, *The Pentecostal Movement and the Bible*, Kok, Kampen, 1963, p. 10 ("In 1906 wonderful things occurred in Los Angeles. In a Negro Methodist Church, believers received the so-called 'baptism of the Spirit'").

1735) K. Kendrick: *The Promise Fulfilled -- A History of the Modern Pentecostal Movement*, Gospel Publishing House, Springfield Mo., 1961, pp. 48f & 52f.

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1737) T.B. Barratt: *When the Fire Fell and An Outline of My Life*, Alfons Hansen and Spenner, Oslo, 1927, pp. 103 & 109f & 112-16 & 120-30.

1738) V. Budgen: *op. cit.* p. 186.

1739) A.S. McPherson: *In the Service of the King*, Boni & Liveright, New York, 1927, pp. 83 & 87f.

1740) A.S. McPherson: *This Is That -- Personal Experiences, Sermons, and Writings*, Echo Park Evangelistic Association Inc., Los Angeles, 1923, pp. 44f.

1741) E.E. Cairns: *Aimee Semple McPherson (1890-1944)*, in ed. J.D. Douglas: *op. cit.* p. 620.

1742) G.H. Lang: *The Earlier History of the Tongues Movement*, Raven Publishing Co., n.d., pp. 10 & 44.

1743) A.H. Strong: *Syst. Theol.*, pp. 132f.

1744) J.A. McCulloch: *Miracles* (in Hastings' *ERE*, 1910 ed., 8:x & 8:676f).

1745) H.J. Lawlor: *Montanism* (in Hastings' *ERE*, 1910 ed., 8:x & 8:828).

1746) Eusebius: *Ch. Hist.* V:16:7 & V:16:14. 1747) B.B. Warfield: *op. cit.* pp. 16f & 73f.

- 1748) *Ib.* chs. II-IV. 1749) *Ib.* pp. 94-96, 100 & 269-73f. 1750) *Ib.* p. 165. 1751) *Ib.* p. 196.
- 1752) A. Kuyper Sr.: *Dog. Dict., Loc. de Sac. Script.*, Kok, Kampen, n.d., 2nd ed., II:112.
- 1753) A. Kuyper Sr.: *Dog. Dict., Loc. de Consummatione Saeculi*, Kok, Kampen, n.d., 2nd ed., V:2:210,216,220f,232f.
- 1754) A. Kuyper Sr.: *On the Consummation*, Kok, Kampen, 1931, I:42 & I:359f.
- 1755) V. Hepp: *The Antichrist*, Kok, Kampen, 1919, pp. 94 & 101 & 131f.
- 1756) *Ib.* pp. 134-40 & p. 271 n. 138. 1757) *Ib.* p. 269f n. 117. 1758) *Ib.* pp. 188 & 222.
- 1759) *Ib.* pp. 223f. 1760) H. Bavinck: *Ref. Dog.* I:308 & IV:658f.
- 1761) G.C. Berkouwer: *op. cit.* pp. 15-26. 1762) *Ib.* pp. 272-74.
- 1763) M. Harper: *This is the Day -- A Fresh Look at Christian Unity*, Hodder & Stoughton, London, 1979, pp. 15f,118f,126 & 128.
- 1764) *Ib.* pp. 16 & 139f. 1765) *Ib.* pp. 17 & 153f & 24. 1766) *Ib.* pp. 28-31 & 39f. 1767) *Ib.* pp. 40f.
- 1768) V. Budgen: *op. cit.* pp. 207-212 & 277 n. 26. There, Budgen also cites: K. & D. Ranaghan: *Catholic Pentecostals*, Paulist Press, Deus Books, 1969, pp. 68 & 87; T. Flynn: *The Charismatic Renewal and the Irish Experience*, Hodder, London, 1974, p. 92; and E.D. O'Connor: *The Pentecostal Movement in the Catholic Church*, Ave Maria Press, 1971, p. 128.
- 1769) F.D. Bruner: *A Theology of the Holy Spirit. The Pentecostal Experience and the New Testament Witness*, Hodder & Stoughton, London, 1971, p. 36.
- 1770) *Encyclopaedia Britannica*, Chicago, 1974, *Micropaedia* VI:1012f (arts. Montanus and Montanism) and *Macropaedia* XV:666.
- 1771) *Enc. Brit.* 1974 ed., *Propaedia*, Part II, p. 62.
- 1772) J.T. Nichol: *Pentecostal Churches*, in *Enc. Brit.*, 1973 ed., *Macropaedia* 14:31 & 33f.
- 1773) J.T. Nichol: *Pentecostalism*, Harper & Row, New York, 1966, frontispiece. 1774) *Ib.* pp. 20-24.
- 1775) F. Pieper: *op. cit.* III:159f.
- 1776) D. Bridge and D. Phypers: *Spiritual Gifts and the Church*, Inter-Varsity Press, Downers Grove, Ill., p. 30.
- 1777) R.L. Reymond: *What About Cont. Rev. and Mir. in the Presb. Church Today?*, Philadelphia, 1977, p. 49.
- 1778) D. Judisch: *An Evaluation of Claims to the Charismatic Gifts*, pp. 15-26.
- 1779) Rom. 12:1-4; 6:13f,23; Jas. 1:17. See too at n. 371.
- 1780) See *West. Conf.* 10:4q, quoting Matt. 7:22 & Heb. 6:4f etc. (q.v.). 1781) Rom. 6:23.
- 1782) I Cor. 10:31 cf. 12:1-4 & 12:28f. 1783) I Cor. 14:21-23 cf. Isa. 28:11,24-29.

- 1784) Matt. 3:16; Luke 1:15,35,41,67; 2:25; 4:2; Acts 7:55; 13:9; I Cor. 12:3-11,19-30.
- 1785) See Parts V & VI above. 1786) Eccl. 5:3; I Kgs. 18:23-26; Matt. 6:7. 1787) Mk. 16:17-18.
- 1788) *Idem*, noting that the Greek reads *kalōs hexousin*.
- 1789) *Glōssais lalēsousin* (future tense), and not *hina...lalein dunōntai* (present subjunctive)!
- 1790) Acts 10:24-26 & esp. vv. 44f & 11:15f & 19:4-6 *cf.* 2:1-4,11.
- 1791) Mark 16:17f, *glōssais...kainais* (some manuscripts have *heterais*).
- 1792) See n. 1790. 1793) See sections 72-75 & 76-77.
- 1794) Acts 1:26 to 2:4 *cf.* 2:6b & 2:7b & 2:11b & 2:13b & 2:14a & 2:15a, as distinct from Acts 1:15 and Acts 2:5 & 2:6a & 2:7a & 2:9-11a & 2:12-13a & 2:14b.
- 1795) Acts 2:6-11. 1796) Acts 1:16 to 2:4,11,22-33,38-39.
- 1797) II Kgs. 17:24-34; Ezra 4:10; Matt. 10:5; John 4:9 & 4:19-23. 1798) Acts 8:14-18.
- 1799) At Acts 8:39, the *Codex Alexandrinus* (together with certain other manuscripts) reads: "*Hote de anebēsan ek tou hudatos, Pneuma [Hagion epepesen epi ton eunouchon, angelos de] Kuriou hērpassen ton Philippon*" *etc.* This can perhaps best be translated: ""When they were come up from the water, the Spirit of [Holiness fell upon the eunuch. However,] the Lord caught away Philip, so that the eunuch saw him no more" *etc.* Here, the words inside the square brackets [], both in the Greek and in the English, are found neither in the *Textus Receptus* nor in the Uncials but only in the *Codex Alexandrinus* and certain other minor manuscripts in the various Greek texts.
- 1800) Gen. 9:26 to 10:6f *cf.* Acts 2:5f & 8:27f & 10:1. 1801) W. Grudem: *op. cit.* pp. 1078f & n. 57.
- 1802) V. Budgen: *op. cit.* pp. 46f. 1803) M. Harper: *Life in the Holy Spirit*, Fountain Trust, 1973, p. 9.
- 1804) L. Christensen: *Speaking in Tongues a Gift for the Body of Christ*, Fountain Trust, 1970, p. 12.
- 1805) D. Watson, p. 93 (according to Budgen). Here, Budgen does not clarify whether he is referring to Watson's *One in the Spirit* (Hodder 1973) or to his *Fear No Evil* (Hodder 1984).
- 1806) V. Budgen: *op. cit.*, p. 47. 1807) *Ib.*, pp. 47-55.
- 1808) M. Henry: *One-Volume Commentary*, Broad Oak Edition, II:438.
- 1809) C. Hodge: *A Commentary on First and Second Corinthians*, Banner of Truth, 1978 ed., p. 280.
- 1810) M. Poole: *A Commentary on the Holy Bible*, Banner of Truth, 1979 rep. ed., III:587.
- 1811) M. Henry: *One-Volume Commentary*, II:619.
- 1812) C. Hodge: *Commentary on First and Second Corinthians*, p. 249.
- 1813) Jamiesson, Fausset and Brown: *Commentary on the Whole Bible*, Zondervan, Grand Rapids, 1978, p. 1218.
- 1814) W.G. Putman: *New Bible Dictionary*, Inter-Varsity Press, 1962, p. 1287.

- 1815) J.F. MacArthur: *The Charismatics*, Lamp Press, 1979, p. 160.
- 1816) M. Griffiths: *Cinderella's Betrothal Gifts*, O.M.F., 1979, p. 64.
- 1817) V. Budgen: *op. cit.* pp. 51f & 264 n. 19, *cf.* too W. Goode's *op. cit.* p. 60.
- 1818) G.H. Clark: *First Corinthians -- A Contemporary Commentary*, Presb. & Ref. Pub. Co., Philadelphia, 1975.
- 1819) M. Poole: *Commentary on the Holy Bible* III:589. 1820) M. Henry: *One-Volume Commentary*, II:619.
- 1821) J. Wesley: *Explanatory Notes on the New Testament*, Epworth Press, 1958 ed., p. 629.
- 1822) C. Hodge: *Commentary on First and Second Corinthians*, p. 288.
- 1823) J. Wesley: *Explanatory Notes*, pp. 629f.
- 1824) F.N. Lee: *Languages -- Not Ecstasies! Tongues in Cosmopolitan Corinth (and in Multilingual Panama)*, Brisbane, 1997 ed. See too: I Cor. 12:1,4,28 *cf.* 14:4,19,26,34f.
- 1825) Cited from Goode in Budgen's *op. cit.* p. 121. 1826) *Ib.* pp. 128f.
- 1827) I Cor. 14:10,21 (*cf.* Isa. 28:11,15); I Cor. 1:3-5,10-13; 2:1-3; 5:1-6; 6:1-5; 21:17-22; 14:40; 15:12; 16:3-19.
- 1828) I Cor. 14:3-28 (esp. vv. 10 & 21); Isa. 28:11,15. 1829) See at section 188.
- 1830) Rom. 8:26. *Cf.* too at our sections 118 and 487 above.
- 1831) II Cor. 11:14; Col. 2:18-23; II Th. 2:9f; Rev. 13:6-15 & 16:13f. 1832) J. Calvin: *Inst.* I:9:1-2.
- 1833) I Cor. 13:11 & 14:15,19a,20. *Cf.* too the words "reasonable" and "mind" in Rom. 12:1-2, with the "grace given" (or *charitos dotheisēs*) immediately thereafter in Rom. 12:3, and the *charismata* listed soon thereafter in 12:3f.
- 1834) I Cor. 14:11,13-19. 1835) J. Calvin: *First Epistle of Paul to the Corinthians*, pp. 291-94.
- 1836) C. Hodge: *First Corinthians* pp. 286-89.
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- 1841) L. Grabbe: *The New Testament Teaching on 'Tongues'* (in *Good News*, Feb. 1975, p. 13).
- 1842) J. Calvin: *Sermon on Second Samuel Chapter One*. 1843) J. Calvin: *Commentary on Romans* (12:2a).

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1847) Ex. 15:20f; Judg. 21:21; Ps. 149:3 & 150:4.

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1851) H.C.J. Flemming: *Sectarian Errors in Our Land*, D.R.C. Publishers, Bloemfontein, South African, n.d., pp. 43f.

1852) M.M. Fraser: *The Deplorable State of Pentecostal Movements*, Latter Rain Assemblies, Benoni, South Africa, May 1957, pp. 3,5-7,12.

1853) B. Chant, as cited in *Australian Beacon*, Para Hills, S.A., Australia, 1982, p. 10. 1854) See at sections 534-30f.

1855) I Kgs. 19:26-29; Eccl. 5:2; Matt. 6:5-7; Rom. 12:1-2; I Cor. 14:15,20,26,32,40.

1856) John 1:1-14 *cf.* Col. 1:13f. 1857) I Cor. 14:20,15,26,40. 1858) *Idem*.

1859) S. Bergsma, M.D.: *Speaking With Tongues*, II (in *Torch and Trumpet* XIV:10, Dec. 1964, p. 10).

1860) L.M.V.E. Vivier, M.D.: *Glossolalia*, University of Witwatersrand, Johannesburg (cited in Farrell's *Outburst of Tongues*, in *Christianity Today*, VII, No. 24, Sept. 13th 1963, p. 6).

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 Daniel -- 55,**61-66**,224,226,231,383,471f,536.  
 Dardanus -- 368.  
 David -- 2f,70,176,231,276,482,498.  
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 Dearmer, P. -- 460,557.  
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 DeHaan, Rev. Dr. R. -- 506,561.  
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 De Moor, Rev. Prof. Dr. B. -- 470,558.  
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 Dollar, Rev. Dr. G. -- 455.  
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 Dorcas -- 54,173.  
 Douglas, Rev. J. -- 547.  
 Dowie, J.A. -- 469.  
 Druthmar, C. -- 297,393.  
 DuPlessis, D. -- 474f,488,511f,534,561.  
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 Eldad -- 84.  
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 Elijah -- 17,24,35,38,42,44,**49**,52f,57,59,61,71f,84,111,130,162,167,181,224,226,266,343,405,  
 482,536,565.  
 Elisha -- 17,24,35,38,42,44,**49**,52f,57,61,84,111,162,167,266,302,430,482,534,536,565.  
 Elisabeth (wife of Zacharias) -- 50,482.  
 Elizabeth of Schönau -- **396**,534,546,553..  
 Elymas -- 54,173,**346**,534.  
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 Epaphroditus -- 169,171,277,337,531,536f.  
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 Epiphanius -- 237,260,262,270,358,381,**383**,386,490,534,539,544,552,567,569.  
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 Eugenius III -- 295,396.  
 Eusebius -- 80,154,199,206,212f,215f,241,**253-55**,262,270,358f,363,365,369,**370-72**,386,421,  
 467,490,534,539f,**542**,544,552,567.  
 Eutyches of Troas -- 54,72,173,565.  
 Eve -- 70,143,299,340,349,383,414,461,518,546,555,568.  
 Ezekiel -- 84,274a,383,471,482.  
  
 Faà di Bruno, Rev. Dr. J. -- 390,399.  
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 Ford, A. -- 519,563.  
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 Francis of Assisi -- 295,297,338,412,534,546,553,568f.  
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 Fraser, M.M. -- 498,509,561,569.  
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 Graham, Rev. Dr. B. -- 482,559.  
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 Gregory of Nazianze -- **258**,262,270,369,**376**,386,390,534,539,543,552,567,569.  
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 Gregory the Great -- 196,270,292,297,339,397,428,490,534,539,544*f*,554,567*f*,568,570.  
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 Gromacki, Rev. Prof. Dr. R.G. -- 196,341,350,506,550,568.  
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 Harmen, J. -- 313,547.  
 Harper, M. -- 177,474,488,502f,513,522,534,539f,562,569.  
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 Henry, Rev. Dr. M. -- **65**,76,79f,86,**106**,128,**137**,**139**,**155**,**161**,**163f**,167,196,264,**314**,339,482,  
 489f,536,548,565,568.  
 Hepp, Rev. Prof. Dr. V. -- **30**,38,**471f**,534f,558,564.  
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 Hinn, B. -- 530,534,569.  
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 Hippolytus -- **248**,240,262,270,346,358f,**362**,386,482f,534,539f,541,544,551f,567,569.  
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 Hitt, Rev. Dr. R.T. -- 500,534,560,569.  
 Hodge, Rev. Prof. Dr. A.A. -- **5**,**15f**,80,167,**109**,264,339,**463**,482,490,534f,536,551,557,564.  
 Hodge, Rev. Prof. Dr. C. -- **Introd.**,**14**,80,**108**,**140**,167,264,**326**,339,348,**461**,482,489f,493,534f,  
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 Ignatius of Loyola -- 296f,339,398,413,534,546,554,568f.  
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 Ironside, Rev. Dr. H.A. -- 490,506.  
 Irving, Rev. E. -- 78,112,**455-59**,476,557f.  
 Isaac -- 25,384,427.  
 Isaiah -- 55,84,224-26,230f,232,260,337,405,471,538.  
 Isidore of Pelusium -- 292,339,544f,568.  
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Jackson, Rev. J. -- 450.  
 Jacob -- 47,232,427.  
 Jacobs, C. -- 524.  
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 James, Apostle (brother of John) -- 78,122,143,161,171.  
 James, Apostle (half-brother of the Lord Jesus) -- 70,176,503.  
 James, Apostle (son of Alphaeus) -- 78,122,143.  
 James, B. -- **526**,534.  
 Jamieson, R. -- 112,489,536.  
 Jannes -- 340,415,418.  
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 Jezebel (I & II) -- 36,58,202,215,237,347,357,368,376,379,541,543,551.  
 Job -- 397,530f.  
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 Jonah -- 49,61,168,231,274f.

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 Joshua -- 17,46,48,55,61,111,242,266,482,536,564.  
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 Judas, Apostle (brother of James) -- 78.  
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 Judas (Prophet) -- 101,176.  
 Jude (Epistle-writer) -- 84,435.  
 Judisch, Rev. Prof. Dr. D. -- **66**,80,86,**121f**,**158**,**165**,167,**185**,194,196,**337**,339,**479**,534,536f,550,  
 558,565f,568f.  
 Junius, Rev. Prof. Dr. F. -- 442,534,556.  
 Justin Martyr -- 76,**95**,**218-36f**,154,196,217,242,244,262,264,270,345,352,355,359,386,482,534,  
 538,551f,567,569.  
 Justus Barsab[b]as -- 78,170,216.

Kaye, Rev. Bp. B. -- 545,568.  
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 Lang, G.H. -- 464,534,558.  
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 Lawlor, Rev. Prof. Dr. H.J. -- **467**,534.  
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 Lee, Rev. Prof. Dr. S. -- 455.  
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 McDonnell, K. -- 474,534.  
 McGiffert, Rev. Prof. Dr. A.C. -- 212,254f,358,372.  
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 MacLaine, S. -- 521.  
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 Marcella -- 260,379,543.  
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 Marcion -- 219,246,256,352,373.  
 Marck(ius), Rev. Prof. Dr. J. á -- 68,470f,558.  
 Marcus (the Gnosticist) -- 352,256,552.  
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 Mark, Evangelist -- 80,84,424,483.  
 Marshall, Rev. S. -- 450.  
 Martial, St. -- 422.  
 Martin, M. -- 479,558.  
 Martin of Tours -- **272**,339,409,545,568.  
 Mary -- 50,297,200,339,390,396,**399f**,409-12,427f,442,471,473-75,482,507,511-13,561f,569.  
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 Maximilla -- 232,**253-55**,257,260f,358,362,370-74,379,383,385,405,467,521,534,542-44.  
 Meander -- 219,345,355.

Medad -- 84.  
 Melanchthon, P. -- 299,339,405,546.  
 Melito -- 270,355,359,534,539.  
 Melville, Rev. Prof. Dr. A. -- 179,194.  
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 Meyer, Rev. Prof. Dr. G.A.W. -- 490.  
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 Minucius Felix -- 195,240, **245**,262,270,534,539-41,567.  
 Mirabello -- 518,563.  
 Moffat, Rev. Dr. J. -- 125.  
 Mohammad -- 408,436,438,442,470.  
 Montanus -- 195,246,**248*f***,**253*f***,257,259-61,**269*f***,**355-66**,**368-83**,**385*f***,405,421,467,**476**,533*f*,  
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 Moses -- **3**,17,35,44,46*f*,**48**,53,55,61,70,84,103,108,111,125,136,151,162,167,181,224,226,231*f*,  
 242,260*f*,266,340,379,384*f*,410*f*,415-19,425,435,482,529,535,544,552,555,559,564,569.  
 Mosheim, Rev. Prof. Dr. J.L. -- 282.  
 Motley, M.T. -- 500,534,560,569.  
 Münzer, T. -- 405,569.  
 Muirchu -- 293,339.  
 Mumford, B. -- 474.  
 Murray, Rev. Dr. A. -- 482,559.  
 Murray, Rev. I.H. -- 482.  
 Murray, Rev. Prof. J. -- **34**,**117**,167,196,264,**334**,339,482,536,550,568.

Nadab -- 458,558.  
 Nahum -- 231,260,379.  
 Neander, Rev. Prof. Dr. A. -- 360.  
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 Nestle, Rev. Prof. Dr. E. -- 165.  
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 Newman, Cardinal J.H. -- 400,**460**,557.  
 Nicephorus -- 363.  
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 Nida, Dr. E. -- 494,559,569.  
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 Novat(ian)us -- 215,256,**367**,373.  
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 Olivier, G. -- 521.  
 Olevianus, C. -- 442,534,556.

Onesiphorus -- 381.  
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 Oswald, Dr. W. -- 518,563.  
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 Owen, Rev. Dr. J. -- **12**,63,80,**103f**,**154**,167,181,194,196,264,**310f**,339,**451f**,482,490,534-37,  
 548,557,564f,568f.  
 Ozman, A.H. -- 464,476,534,558.

Packer, Rev. Prof. Dr. J. -- 474,534.  
 Papias -- 195,198,**216f**,262,264,270,339,538,567.  
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 Parham, C. -- 464.  
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 Paris, A. -- 466,534.  
 Parrinder, Rev. Prof. Dr. G. -- 519.  
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### ABOUT THE AUTHOR

Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Though Dr. Lee's father was an Atheist, he married a Roman Catholic who raised her son in that faith.

At the onset of the Second World War, Dr. Lee's father was appointed by the Royal Navy as Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There Dr. Lee became a Calvinist; had the great joy of leading both of his parents to Christ; and became Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal.

Emigrating to the U.S.A., he attended the very first General Assembly of the Presbyterian Church in America; transferred his previous ministerial credentials to that denomination, and pastored congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in New Jersey; Research Scholar-in-Residence at the Christian Studies Center in Memphis; and Academic Dean of Graham Bible College in Bristol Tennessee. He was then the only person in the World serving on the Executives of both the British Lord's Day Observance Society (headquartered in London) and the Lord's Day Alliance of the United States (headquartered in Atlanta).

Preacher, theologian, lawyer, educationist, historian, philosopher and author, Lee has produced more than 325 publications (including many books) -- and also a multitude of long unpublished manuscripts. In addition to an honorary LL.D., he has twenty earned degrees -- including

some ten earned doctorates\* awarded for dissertations in law, literature, philosophy and theology. This, his latest major work, is a dissertation of more than 800 pages. It carefully examines the *What* and *When* and *Why* -- of *Miracles*.

Dr. Lee rises early; reads God's Word in eight languages; then walks a couple of miles before breakfast. He has been round the World some six or seven times; has visited eighty-eight countries (several repeatedly); and has visited every Continent. He is in demand as a promoter of doctoral students in Australia, Britain, Germany, South Africa, and the United States.

A diehard predestinarian and unreconstructed Southerner, Dr. Lee is affectionately nicknamed "General Lee" by his closest friends. Now in Australia, he is the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological Hall.

His wife Nellie is in Fulltime Christian Service as a godly Homemaker. Their elder daughter Johanna teaches English, German and Modern History in Brisbane, at Parkridge High School. Their younger daughter Annamarie (whom Dr. Lee baptized as a baby in 1970) was Secretary/Librarian at the Queensland Presbyterian Theological Hall, Brisbane, Australia -- and later retrained to become a school-teacher.

- \* Th.D.: *The Covenantal Sabbath*
- Ph.D.: *Communist Eschatology*
- D.Min.: *Daily Family Worship*
- D.Ed.: *Catechism Before Communion!*
- S.T.D.: *Rebaptism Impossible!*
- D.R.E.: *Baby Belief Before Baptism!*
- D.Jur.: *Women Ministers & Australian Litigation*
- D.Litt.: *Holinshed on the Ancient British Isles*
- D.C.L.: *The Roots and Fruits of the Common Law*
- D.Hum.: *Tiny Human Life -- Abortion and IVF*