

IN MY DEFENSE AGAINST TODAY'S  
SO-CALLED MIRACLES

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*Isa 28:9-13 Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.*

*2 Tim 2:15-16 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness.*

Before anyone can accuse me of leaving what they deem as orthodox doctrine and plunging off into something they deem as heretical, I would like to make my defense.

For years I have held doctrines, not knowing where they originated, yet thinking they were orthodox. It has been, in the past few years, that I have really been searching. I have not learned anything that seems unorthodox through my college course. I have only studied the Bible and Apologetics so far in my college course. However, I wondered why I believed what I did. Is this doctrine Biblical or is that doctrine Biblical? A thought, belief, or concept of which we hold to be true had to originate somewhere. All the philosophical beliefs today originated through one man or another throughout history.

I am a seeker of truth, as I know many men are. Therefore, I have the past few years been seeking truth through the history of what the Church taught and measuring what is taught today with the Word of God first. So I have vowed to teach nothing except I can prove it with the Word of God. Secondly I have also judged what is taught today by experience. In other words, do the

doctrines, of which the majority of the western Church of today confesses, do they hold up to the test of scripture and can they also hold up to the test of experience?

As an example: for years I defended men such as T. L. Osborne, Benny Hinn, etc . . .; thinking that what they were doing was genuine. Yet, that was the problem, I was looking at what they were doing, instead of judging what they were saying, by the Word of God and by experience.

Now when I said I judged by experience, I mean I looked around and asked myself: Do you know anyone with the gift of miracles or with the gift of healing? I had to honestly answer myself: No! I read years ago thru the Assemblies of God that the modern day Pentecostal movement originated in 1901, but that did not click. I was too busy wanting and looking for signs and wonders.

I now realize that God has in these last days spoken to us by His Son and I do not need as the Jews did, to see a sign; for they sought a sign and I do not need as the Greeks did, to have wisdom of this world; for they sought wisdom. No, I preach Christ and Him crucified, to the Jews a stumbling block, to the Greeks foolishness, but to us who are called, both Jews and Greeks, Christ the Power of God, and the wisdom of God.

Now coming to this understanding, I have realized that no man has these gifts. Yet, if God chooses to heal then so be it; not my will be done, but His. But I will not worry about those things, nor try to convince men of this aspect; no I will let them know that they are sinners and must be saved by the atoning work of Christ on the cross. I will teach them that God is sovereign and he works all things according to his own will and purposes.

The doctrine that healing is wrapped up in the atonement came about when the Pentecostal church sprung up in 1901. This doctrine is unscriptural. If one would take and read the scriptures without trying to force a presupposition upon them, then they would see this. Let's examine two scriptures:

*Matt 8:16-17 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*

Matthew as he wrote his gospel was showing how Jesus fulfilled the Old Testament prophecies. He quoted from the Old Testament probably more than any other gospel writer. The Messiah was to be recognized as healing the sick.

*Isa 35:4-6 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.*

Matthew said in 8:17 that when it was evening Jesus healed all that were sick so that it might be fulfilled; “Himself took our infirmities and bare our sicknesses.” Matthew did not say this was fulfilled as He hung on the cross, but as He healed the sick. Matthew is proving that Christ is this very Messiah.

Let's examine another scripture:

*1 Pet 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

This sounds as if the cross included our healing, but if we would take the next scripture with this one, then we would not get this doctrine. Here it says that Christ bore our sins in His body on the tree . . ., by whose stripes ye were healed . . . how were we healed? Jesus reconciled us to God and healed us. Am I forcing on this scripture a wrong interpretation? No! Let's look at the next scripture.

*1 Pet 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.*

He bare our sins on the tree and healed us by His stripes, by reconciling us to God because we were as sheep going stray; but now are returned unto the Shepherd and Bishop of our souls. It does not say that He healed our bodies, but healed us by returning us to Himself.

Jesus died for our sins:

*Rom 4:25 Who was delivered for our offences, and was raised again*

*for our justification.*

*1 Cor 15:1-4 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:*

Paul said, Brethren, I declare unto you the gospel which I preached to you. What was that Gospel? That Jesus died for our sins, was buried and rose again from the dead. This is the Gospel. Jesus never preached a message on how to be healed. Search the book of Acts. Even though the Apostles healed, they never preached one message on healing. But they opened and closed the Old Testament, everywhere they went, alleging that Christ should suffer and rise again from the dead Acts 17:3.

Let's center our attention on today's Pentecostal movement.

First and foremost, today's Pentecostal church was founded upon the heresy Arminianism. I quote from the Microsoft Encarta Encyclopedia on the Church of God in North America:

“Christian Denomination in the United States that generally agrees in doctrine with Arminianism.”

I quote from the Assemblies of God perspectives manual in my possession:

“The Assemblies of God leans towards Arminianism.”

All of today's Pentecostal churches came out of John Wesley's Arminian, Methodist, Holiness Churches. I quote from the History of Christian doctrine by David K. Bernard:

“The distinctive doctrine of the holiness movement was Wesley's teaching of entire sanctification, which the Methodists had largely abandoned at this time. According to this doctrine, when a sinner first believes on Jesus he is converted and justified and receives forgiveness of all sins. He still is dominated by his sinful nature, however, until he receives entire sanctification or Christian perfection. This divine work purifies his motives, desires and thoughts. He still has the ability to sin,

but his inward nature [the sinful nature inherited from Adam] is no longer a source of temptation. Wesley emphasized an ongoing process of sanctification with the goal of Christian perfection, but the later Holiness movement emphasized sanctification as a crisis experience. In essence the Holiness groups taught that everyone should seek two distinct experiences with God, or works of grace: conversion and sanctification.”

The Pentecostals have picked up on what I stated Wesley taught and have made two different Christians. One that is Spirit filled and one who is not. This heresy stems all the way back to Montanus of the second century. He claimed to be the Holy Spirit. He also claimed that there was a fresh outpouring of the Spirit in his days. He claimed that those who had the Spirit would go in the rapture and those who did not have the Spirit would be left behind. He also surrounded himself with women. A distinct mark of an occult is that women are the dominant influence.

To get a better understanding of Pentecostal’s underlying heresy let’s examine some beliefs of certain individuals in the early church:

The first heresy of which I stated Pentecostals adhere to is Arminianism. Arminianism is the doctrine known as semi-Pelagianism. Pelagianism started or originated by a man known as Pelagius who lived from 360?-420? A.D. He taught that if God asks you to do something then you have the ability to do it. Or You could sum up his teaching like most believe today, that salvation is by character.

In other words, men by faith, before God actually affects a change in the nature, must exercise their will towards that which is good and believe the promises of God without coercion, because they are able to do so. He taught that no one fell in Adam, but actually are born into this world without sin and fall when they decide to sin. He also taught that man does not need the grace of God to get to heaven nor to keep God’s commandments. Basically he was stating that man is unfallen until he decides to fall, yet even after he falls he has enough righteousness in him to do God’s will and earn his way to heaven.

Arminianism on the other hand teaches that all men fell in Adam, yet they are not totally depraved, but have enough righteousness left in them to reach out and accept the gospel if it is presented to them and they so desire. Arminianism teaches that God elects conditioned upon the fact that one

reaches out and accepts Christ. Therefore Christ's sacrifice was not limited to an elect, but Jesus died for everyone, in the fact that He just made a way of salvation. His death was not a substitutionary sacrifice for anyone in particular, but just a general sacrifice for everyone in the world.

Therefore this doctrine teaches that if God draws you by His Spirit, then He can be frustrated in His plans by your resistance of His drawing. Also that if one sins enough he can lose his salvation.

Arminianism is simply put, a branch off of Pelagianism. Therefore it has been deemed semi-Pelagianism.

The Roman Catholic Church rejected Pelagianism, but instead of admitting the Reformers were right and they were wrong, they just retreated into semi-Pelagianism. They believe that man isn't totally depraved or that sin does not permeate the very core of man. Man still has a little island of righteousness left in him, whereby he can reach out and accept God anytime he wants. Also the Roman Catholic Church believes that Christ died for everyone in general, but no one in particular. They believe that men can resist the effectual drawing of God's Spirit and that mortal sin will destroy the grace of justification in you and you end up losing your salvation. They distinguish between venial sin and mortal sin. Venial sins are small sins. Mortal sin are sins such as adultery, murder, etc . . .

Pelagianism was condemned at the Council of Carthage 418 A.D. and at the Council of Ephesus 431 A.D. Semi-Pelagianism was condemned at the Council of Orange 529 A. D. and at a Protestant Council, the Council of Dort or Synod of Dort, in 1618-1619 A.D.

Jacobus Arminius's real name was Harmen. Arminius was a Latinization of it. Some authors mention him as Jacob or James. Therefore we see where the term Arminianism originates. It comes off of the name of Jacobus Arminius. Arminianism teaches the same thing that Roman Catholicism teaches. It is semi-Pelagianism. August Toplady the man who wrote "Rock of Ages" called Arminianism the road back to Rome. This is because Jacobus taught exactly what Rome teaches.

Though Jacobus was a Protestant in outward profession, he nevertheless did what Pelagius did. He went around secretly teaching his doctrines. Neither man would come right out and teach openly, what they believed. This was



unlike the Reformers. They were willing, if need be, to not only preach their doctrines publicly, but also to die for what they believed.

The Reformed Faith teaches exactly what the scriptures do. The first man, Adam, in his disobedience to God, plunged all of humanity into sin and corruption. Adam, through his fall, inherited a sin nature. When we come out of the womb we are alienated from God. We are dead Eph. 2:1; ignorant and blind Eph. 4:18; and we do not seek God Rom. 3:11. We might seek religion, but it will always be from a selfish stand point. Man by his fall has become totally depraved. This does not mean that man is as bad as he could be, but that sin has permeated his very core. Everything man does has sinful motives behind it.

In order to save men from this fall God made a covenant with His Son. His Son agreed to come and die for a certain people, therefore God unconditionally elected those to salvation for whom Christ was to die. Christ death was a real sacrifice. It was a substitutionary sacrifice. Jesus actually died in place of those for whom he came to save. Jesus's sacrifice not only propitiated for our sins, but also expiated our sins. The two goats in the Old Testament were representative of Christ. One died for the sins of the people, while the Priest confessed the sins of the people over the other and let it go into the wilderness. This represented Christ dying for the sins of His people and then putting them away never to remember them anymore.

So since man could not save himself and God unconditionally elects some to salvation and sent His Son to die for them, then God will effectually bring them to salvation. Those who are brought effectually to salvation persevere to the end.

In the end there are two forms of Christianity: one, in which man saves himself [Pelagianism, semi-Pelagianism, Roman Catholicism, and Arminianism] and the other, in which God saves him [Augustinianism or Calvinism]. Augustinianism or Calvinism teaches that God does the saving as Psalms 3:8 states, "Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah."

Now as I was noting this Pentecostal movement of today actually came out of and is rooted in the heresy Arminianism. The Pentecostal movement came out of John Wesley's Arminian, Holiness, Methodist movement. John Wesley developed a doctrine of sanctification and went on to teach that sanctification

was a second work of grace.

When today's Pentecostal movement began in 1901 in the Asuza Street Revival, then strange doctrines such as a third work of grace came out of this movement. Some even taught that the baptism of water had been done away with. For the most part, many recanted of this, having realized that Peter said to the Jews in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Also they realized that the same method was used on the Gentiles in Acts 10:47 "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Other doctrines also came forth, in which it is held by some, that if you receive the Holy Ghost you go to heaven, but if you only receive Christ you will go through the tribulation. There are primarily three main branches of Pentecostalism today and one of them, the UPC or United Pentecostal Church teaches that if you do not speak in tongues then you are not saved, thus leaving multitudes who believe in Christ, to face judgment without Him. The majority of the Pentecostal Churches today deny the Trinity. The UPC is one of the branches that denies the Trinity. This was settled in the first Council of Nicaea. It was concluded that if you do not believe in the Trinity then you are a heretic.

If we would examine all the healing ministries, for the past 100 years, with the Word of God, then we would find that they all fall short. There were teachings such as: Eve's sin was that she committed a sexual act with Satan, annihilationism or the wicked will be annihilated, some of these faith healers claimed that they were becoming gods, or others claimed that they were God and they all taught prosperity doctrines and loved wealth. 2 Peter 2:3 "And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Had we lived one hundred and six years ago, there would have been no emphasis on speaking in tongues, nor receiving a third work of grace such as the baptism of the Holy Spirit. All recognized up to this point that every Christian receives the Spirit upon regeneration. Also we are to grow in the knowledge of our Lord and Saviour Jesus Christ 2 Peter 3:18, not in the knowledge of the Spirit, for when He comes He will not speak of Himself

John 16:13. Our focus should always be on Jesus. Paul said, “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;” Phil. 3:10.

The last thing I want to deal with is the concept that God would pour out His Spirit in the Last of the Last days. The Last days began at Pentecost and not in 1901. Acts 2:17 “And it shall come to pass in the last days, saith God I will pour out of my Spirit upon all flesh:” there is no Latter Day rain ever mentioned in scripture. We have been in the last days since Pentecost. Many today claim that there is a new outpouring of the Holy Spirit today. Do you remember Montanus? He was a man in the second century A.D. Who went around preaching that there was a fresh out pouring of the Holy Spirit. His movement was known as “The New Prophecy” movement. He was condemned as a heretic. Why? Because the Spirit has never left since Pentecost.

Let’s examine the Church fathers.

Irenaeus said that there were some traces still of miracles in 180 A.D:

“Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God . . .” Irenaeus 180 A.D., 1.409.

But Irenaeus also said that the Gnostics were also performing miracles and they did not even believe that Christ came in the flesh and taught that in order for one to know sin, he must indulge in it:

“It behooves us to flee from them [the Gnostics] as we would from him; and 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.” Irenaeus 180 A.D., 1.407.

Tertullian said that some were still performing miracles:

“What nobler than to tread under foot the gods of the nations — to exorcise evil spirits — to perform cures — to seek divine revealings — to live to God? These are the pleasures, these the spectacles that befit Christian men” Tertullian 197 A.D., 3.91.

“How many men of rank (to say nothing of common people) have been delivered from devils, and healed of diseases!” Tertullian 212 A.D., 3.107.

“They will, besides, add a good deal respecting the high authority of each doctor of heresy, — how that these mightily strengthened belief in their own doctrine; how that they raised the dead, restored the sick, foretold the future, that so they might deservedly be regarded as apostles. As if this caution were not also in the written record: that many should come who were to work even the greatest miracles, in defense of the deceit of their corrupt preaching.” Tertullian 197 A.D., 3.264, 265.

“[Paul’s] reason for saying so was, that he might reassert for himself apostolic dignity. For apostles have the Holy Spirit properly, who have Him fully, in the operations of prophecy, and the efficacy of (healing) virtues, and the evidences of tongues; not partially, as all others have.” Tertullian 212 A.D., 4.53.

Yet Tertullian said it was rash to look for signs and wonders, because even false Christ could perform them:

“He Himself afterwards deprived it of its authority, because when He declared that many would come and “show great signs and wonders,” so as to turn aside the very elect, and yet for all that were not to be received, He showed how rash was belief in signs and wonders, which were so very easy of accomplishment by even false Christ.” Tertullian 207 A.D., 3.322.

Origen even said there were traces of miracles in his time:

“And there are still preserved among Christians traces of that Holy

Spirit which appeared in the form of a dove. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the Logos.” Origen 248 A.D., 4.397, 398.

“And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases; and produce a marvelous meekness of spirit and complete change of character.” Origen 248 A.D., 4.427.

“And this feature evinces the nobility of the work of Jesus, that, down to the present time, those whom God wills are healed by His name.” Origen 248 A.D., 4.445.

Origen goes on to say that the signs have diminished:

“Moreover, the Holy Spirit gave signs of His presence at the beginning of Christ’s ministry, and after His ascension He gave still more; but since that time these signs have diminished, although there are still traces of His presence in a few who have had their souls purified by the Gospel, and their actions regulated by its influence.” Origen 248 A.D., 4.614.

The Disputation of Archelaus and Manes states:

“None of your party O Manes, will you make a Galatian; neither will you in this fashion divert us from the faith of Christ. Yea, even although you were to work signs and wonders, although you were to raise the dead, although you were to present to us the very image of Paul himself, you would remain accursed still. For we have been instructed beforehand with regard to you: we have been both warned and armed against you by the Holy Scriptures.” Disputation of Archelaus and Manes 320 A.D., 6.209, 210.

The Apostolic Constitution states:

“that if you have the gift of healing then everyone would know it.”

“For he who has received the gift of healing is declared by revelation from God, the grace which is in him being manifest to all.” Apostolic Constitutions 390 A.D., 7.493.

The Apostolic Constitutions states that everyone does not need to speak in tongues 390 A.D.:

“It is not therefore necessary that every one of the faithful should cast out demons, or raise the dead, or speak with tongues; but such a one only who is vouchsafed this gift, for some cause which may be advantage to the salvation of the unbelievers, who are often put to shame, not with the demonstration of the world, but by the power of the signs; that is, such as are worthy of salvation: for all the ungodly are not affected by wonders; and hereof God Himself is a witness, as when He says in the law: 'With other tongues will I speak to this people, and with other lips, and yet will they by no means believe.' For neither did the Egyptians believe in God, when Moses had done so many signs and wonders; nor did the multitude of the Jews believe in Christ, as they believed Moses, who yet had healed every sickness and every disease among them. Nor were the former shamed by the rod which was turned into a living serpent, nor by the hand which was made white with leprosy, nor by the river Nile turned into blood; nor the latter by the blind who recovered their sight, nor by the lame who walked, nor by the dead who were raised.” The one was resisted by Jannes and Jambres, the other by Annas and Caiaphas. Thus signs do not shame all into belief, but only those of a good disposition; for whose sake also it is that God is pleased, as a wise steward of a family, to appoint miracles to be wrought, not by the power of men, but by His own will.”

“Now we say these things, that those who have received such gifts may not exalt themselves against those who have not received them; such gifts, we mean, as are for the working of miracles. For otherwise there is no man who has believed in God through Christ, that has not received some spiritual gift: for this very thing, having been delivered from the impiety of polytheism, and having believed in God the Father through Christ, this is a gift of God. And the having cast off the veil of Judaism, and having believed that, by the good pleasure of God, His only begotten Son, who was before all ages, was in the last time born of a virgin, without the company of a man, and that He lived as a man, yet without sin, and fulfilled all that righteousness which is of the law; and that, by the permission of God, He who was God the Word endured the cross, and despised the shame; and that He died, and was buried, and rose within three days; and that after His resurrection, having continued forty days with His apostles, and completed His whole constitutions, He

was taken up in their sight to His God and Father, who sent Him: he who has believed these things, not at random and irrationally, but with judgment and full assurance, has received the gift of God. So also has He who is delivered from every heresy.”

“Let not, therefore, any one that works signs and wonders judge any one of the faithful who is not vouchsafed the same: for the gifts of God which are bestowed by Him through Christ are various; and one man receives one gift, and another man another. For perhaps one has the word of wisdom, and another the word of knowledge; another, discerning of spirits; another, foreknowledge of things to come; another, the word of teaching; another, long-suffering; another, continence according to the law: for even Moses, the man of God, when he wrought signs in Egypt, did not exalt himself against his equals: and when he was called a God, he did not arrogantly despise his own prophet Aaron. Nor did Joshua the son of Nun, who was the leader of the people after him, though in the war with the Jebusites he had made the sun stand still over against Gibeon, and the moon over against the valley of Ajalon because the day was not long enough for their victory, insult over Phineas or Caleb. Nor did Samuel, who had done so many surprising things, disregard David the beloved of God: yet they were both prophets, and the one was high priest, and the other was king. And when there were only seven thousand holy men in Israel who had not bowed the knee to Baal, Elijah alone among them, and his disciple Elisha, were workers of miracles. Yet neither did Elijah despise Obadiah the steward, who feared God, but wrought no signs; nor did Elisha despise his own disciple when he trembled at the enemies. Moreover, neither did the wise Daniel who was twice delivered from the mouths of the lions, nor the three children who were delivered from the furnace of fire, despise the rest of their fellow-Israelites: for they knew that they had not escaped these terrible miseries by their own might; but by the power of God did they both work miracles, and were delivered from miseries.”

“Wherefore let none of you exalt himself against his brother, though he be a prophet, or though he be a worker of miracles: for if it happens that there be no longer an unbeliever, all the power of signs will thence forwards be superfluous. For to be pious is from any one’s good

disposition; but to work wonders is from the power of Him that works them by us: the first of which respects ourselves; but the second respects God that works them, for the reasons which we have already mentioned. Wherefore neither let a king despise his officers that are under him, nor the rulers those who are subject. For where there are none to be ruled over, rulers are superfluous; and where there are no officers, the kingdom will not stand. Moreover, let not a bishop be exalted against his deacons and presbyters, nor the presbyters against the people: for the subsistence of the congregation depends on each other. For the bishops and the presbyters are the priests with relation to the people; and the laity are the laity with relation to the clergy.”

“And to be a Christian is in our own power; but to be an apostle, or a bishop, or in any other such office, is not in our own power, but at the disposal of God, who bestows the gifts. And thus much concerning those who are vouchsafed gifts and dignities.”

“We add, in the next place, that neither is every one that prophesies holy, nor every one that casts out devils religious: for even Balaam the son of Beor the prophet did prophesy, though he was himself ungodly; as also did Caiaphas, the falsely-named high priest. Nay, the devil foretells many things, and the demons, about Him; and yet for all that, there is not a spark of piety in them.”

“It is manifest, therefore, that the ungodly, although they prophesy, do not by their prophesying cover their own impiety; nor will those who cast out demons be sanctified by the demons being made subject to them.” Apostolic Constitutions compiled 390 A.D., 7.479-7.481; extended discussion: 7.479-7.481.

The Old Testament was confirmed by signs and wonders. When God brought Israel out of Egypt He brought them out with a high hand. There were traces of signs through men like Elijah, Elisha, then finally Isaiah. After this God ceased with signs. There was a four hundred year period of silence after Malachi.

So it is with the New Testament. Every where the Gospel went, it was confirmed with signs and wonders.

**Heb 2:3-4** *How shall we escape, if we neglect so great salvation; which*



*at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

Yet once the Gospel is established, there is no more need for individuals to have the gifts of the Spirit such as healing or miracles. This being the case, it was recognized by the church up to the twentieth century, that the apostolic gifts ceased when the apostles died out.

Do I believe in miracles and healing, absolutely. Yet if God chooses not to heal, then I still have got to give Him praise. Even in James where it says that we should call the elders of the church and pray, it mentions the suffering of Job first and how that God was pitiful and of tender mercy. Then it goes on afterwards to mention that Elijah prayed earnestly and the heavens were shut and later he prayed earnestly and they were opened. The prayer of faith that saves the sinner is right in the middle of these two examples. If God chooses to leave one in his sickness then he should glorify God in his infirmities, yet if God chooses to heal him, then he can thank God for that also.

Yes, I believe in miracles and healing. Yet, there is no man today that has this gift. I believe however, that my God can do anything. He has power to heal, convert, deliver, strengthen and a multitude of other things.

What I will seek to do is to let men know that Christ is the one they need and you are complete in Him. You do not need a second experience or some manifestation of something more in your life. All you need is the new birth. Without the new birth men will go to Hell.

Once someone receives this new birth he is sealed with the Spirit, he is indwelt with the Spirit and receives nine fruits of the Spirit (Galatians 5:22, 23). If God can give nine fruits of the Spirit without a second or third work of grace, then He can give gifts of the Spirit without some kind of experience.

Today's Pentecostal church claims that the evidence of receiving the holy Ghost is speaking in tongues, yet Paul ask the question: Do all speak in tongues?

*1 Cor 12:28-30 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles?*

*Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?*

It is said today in the Pentecostal church that someone can't receive the Holy Spirit and not speak in tongues. Yet, if we will realize what Paul says in 1 Corinthians 12, then it will all make sense. Paul begins the chapter with: "I would not have you ignorant concerning spiritual gifts." During this time the Corinthian church wrote Paul and said, tell us about these gifts, that we are receiving. Paul explained that to some were given gifts so that unbelievers might believe. But while he explained this he told them that they all had been baptized into one body by the Holy Spirit. At this time there were not many written letters (epistles), as of yet, explaining New Testament Doctrine. The gift signs helped spread the Gospel, by authenticating the message they preached.

*1 Cor 12:7 But the manifestation of the Spirit is given to every man to profit withal.*

Paul said that the manifestation of the Spirit was given to every man. We either have got to conclude that those who do not believe in today's so called manifestations of these gifts are not saved or we have to believe that even to them is given the manifestation of the Spirit.

Paul went on to say 1 Cor. 12:31 "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." The best gifts are not the gifts that raise the dead, heal the sick or even to speak in tongues. The best gift is found in 1 Cor. 14:39 "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues."

Paul said to covet the best gifts. He goes on to say that we should covet to prophesy. Why? 1 Cor. 14:3 "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." I would rather edify my brother than myself.

The fact that today's Pentecostal church started in 1901 and nothing new is true and the fact that it is rooted in the biggest heresy in the church and this being Arminianism, makes me reject it. Had it been centered in orthodoxy and all the doctrines that came out of it were orthodox, then I would embrace it.

I will close here. I hope and pray that this study of the scriptures, history and

also a look at experience has helped. Even as the Apostolic Constitutions said, “ that if a man has the gifts of healing, then it will be manifest to all.”

God bless,

Hershel