



school of



& impartation

COMPILED BY

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INTRODUCTION

1 CORINTHIANS 4:20

“For the kingdom of God is not in word [logos] but in power [dunamis].” (NKJV)

Today a wide gap exists between theology (what we read in the Bible) and what so many believers actually experience. Many believers are trapped in a “vicious downward spiral.” Every time expectation based on theology is not met, disappointment sets in, and the level of expectation for the unseen abates slowly and imperceptibly until it reaches a point where most of the real expectation for the supernatural is lost. As a result, it causes a believer to lose faith and live far below the authority and power that God has promised.

The purpose of this Healing School is to model, impart, and empower believers from all levels by equipping them to reproduce the supernatural work of the Holy Spirit in the area of healing. It is designed to help people understand what God is doing in our time and encourage them to become God’s vessels who invade earth with heaven’s realities.

Over the next four days we are excited about your actively receiving three things:

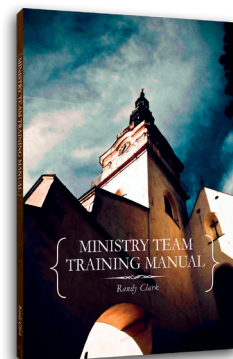
1. Revelation – Allowing your mind and heart to be renewed of the Word of God.
2. Impartation – Receiving the anointing and presence of the Holy Spirit for empowerment.
3. Activation – Stepping out in faith during the practicum sessions to DO what you have been learning and are being empowered for.

The Healing School lesson notes in this workbook* are divided into several sections:

1. Lesson Goals – A bullet list of what we desire to accomplish in that lesson.
2. Introduction – This section contains a brief introduction to the lesson topic.
3. Key Insights – This section contains the main body of notes for the lesson topic.
4. Activation/Impartation – Some Healing School lessons will include times of impartation and/or activation! We will give you a “heads up” so you can come prepared to jump in when it’s time to swim! Be ready during evening sessions in case you are called upon to share words of knowledge or to participate in prayer ministry using the five-step model
5. Personal Reflection – We have found in sessions such as you are about to experience, that SO MUCH can happen with God over the course of just a few days! This notes section is provided for you to conveniently journal your thoughts, ponderings, and experiences as you learn, receive, and walk into what the Holy Spirit has for your life and destiny in Him!

**This workbook is a course guide, not a replacement for the Ministry Training Manual. For more comprehensive training we encourage you to utilize this and other Global Awakening resources available from our ministry, along with others’ materials made available at the book table.*

If you obtained this workbook apart from the Healing School, to get the most out of it, we suggest you attend a Healing School.





CHAPTER 1

THE THRILL OF VICTORY

LESSON GOALS

Examine key Biblical principles in Scripture for experiencing success in healing:

The Principle of Faith

The Principle of Sin in Their Lives

The Principle of the Anointed Person

The Principle of Feeling the Anointing

The Principle of Compassion

Examine what happens when we treat these PRINCIPLES as LAWS.

Hear testimonies that illustrate how NOT to let these PRINCIPLES limit our expectations and opportunities when praying for the sick.

INTRODUCTION

In this lesson we will be looking at some Biblical principles related to healing that are essential for us to understand in praying for the sick. These principles are essential for experiencing the “thrill of victory” as we minister, BUT...

PROBLEMS arise if we began to treat these Biblical healing PRINCIPLES as LAWS. So we shall also be looking at how to avoid turning these principles into faith stealers that can hinder or destroy our ability to storm the enemy’s gates in praying for the sick.



KEY INSIGHTS

THE PRINCIPLE OF FAITH

The principle of faith is such an IMPORTANT principle. In a place where there is more faith and expectation more happens! One of my greatest prayers is, "God, I want to be a MAN of FAITH! I want to move in FAITH!" God LOOKS for faith!

Let's look at some Scriptures concerning this:

MATTHEW 9:22

Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed from that moment.

MATTHEW 9:29

Then he touched their eyes and said, "According to your faith will it be done to you"

MATTHEW 13:58

And he did not do many miracles there because of their lack of faith.

MATTHEW 11:21-24

"Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. 23And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day. 24But I tell you that it will be more bearable for Sodom on the day of judgment than for you."

MATTHEW 21:21

Jesus replied, "I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done.

HEBREWS 11:6

And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

But if we turn the PRINCIPLE of faith into LAW—where God is bound by a LAW—what happens if you...

...had a "bad-hair day"?

...didn't have good devotions that day?

...had an argument with a family member or friend?

Then you feel Guilty! "Oh God can't use me!"

AND THEN SOMEONE COMES TO YOU WITH A NEED! IF You Turn The Principle Into A LAW, IT BOOMERANGS ON YOU!

You say, "I don't have any faith right now!"

INSTEAD OF EXPECTATION, YOU FEEL DISQUALIFIED! And the ENEMY comes and says to you, "God won't use you today!" How you FEEL wins over what you KNOW Jesus wants to do!



There can be a variety of reasons that we don't have a sufficient level of faith in praying for the sick, yet this SHOULDN'T stop us from praying. Turning the true PRINCIPLE of faith into a LAW can hinder us or stop us from praying altogether. If we remember this, there will be healings that occur regardless of the condition of our own faith! God LOVES to use the weak, insignificant, and disqualified to bring Glory to Himself!

1 CORINTHIANS 1:26-28

Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are....

God heals...

...even in moments when our own faith is weak or overwhelmed by the severity of the symptoms:

Randy Ostrander – disabled with fused vertebra, and severe pain.

...when we struggle with our own past prejudices or skepticisms:

The woman who wanted her leg lengthened in Southern Illinois.

...in response to SOMEONE ELSE'S faith, and NOT our own:

Anne Harrison, 49, of Hendersonville, Tennessee, in the final stages of Parkinson's disease.

...when—persevering beyond the agony of defeat—we continue to pray for the sick in areas where we do not exercise much faith or have had few results in the past:

Tony Ellis, 23, of Louisville, Kentucky, was a male nurse who had just a few weeks to live because of pancreatic cancer. Weighing 80 pounds, he had no hair, had dark circles around his eyes, and looked like he already had "one foot in the grave".

THE PRINCIPLE OF SIN IN THEIR LIVES

Sickness can be related to sin. This is a true principle. Here are two examples from Scripture:

The paralytic let down through the roof

MARK 2:3-11

Some men came, bringing to him a paralytic, carried by four of them. Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on. When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." Now some teachers of the law were sitting there, thinking to themselves, "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?" Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things? Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'? But that you may know that the Son of Man has authority on earth to forgive sins...." He said to the paralytic, "I tell you, get up, take your mat and go home."

The man at the pool of Bethesda

JOHN 5:1-14

Some time later, Jesus went up to Jerusalem for a feast of the Jews. Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colon-

nades. Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. One who was there had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, “Do you want to get well?” “Sir,” the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.” Then Jesus said to him, “Get up! Pick up your mat and walk.” At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath, and so the Jews said to the man who had been healed, “It is the Sabbath; the law forbids you to carry your mat.” But he replied, “The man who made me well said to me, ‘Pick up your mat and walk.’” So they asked him, “Who is this fellow who told you to pick it up and walk?” The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there. Later Jesus found him at the temple and said to him, “See, you are well again. Stop sinning or something worse may happen to you.”

While sin may be an open door or root for sickness or infirmity, it is important to NEVER tell people they didn't get healed because they didn't have enough faith or they have sin their life. The only two times that I see Jesus angry about doubt and lack of faith in the context of healing in the Scriptures, the anger is not toward the person that is sick, but toward the disciples who were praying for the sick. And yet, many times, we who do the praying place the onus of the burden on the sick.

It is important to NEVER approach the sick and say something like, “Well, you must have sin in your life!” If that is true, let the Holy Spirit tell you what the sin is. Satan is the accuser of the brethren and likes to bring guilt and condemnation. You don't want people who are sick to be afraid to come to church, and afraid to be honest about their need, but to be free to receive ministry. You don't want them to feel beat up, but to feel loved. It doesn't do any good if somebody fails to be healed when you pray to make yourself feel better by putting all the blame on them.

Instead, it is acceptable to gently, respectfully ask someone, “Do you have any unconfessed sin in your life?” Many times, someone may say, “Yes.” And then when they confess it and you then pray for them, healing will come. God may even show you specifically by a word of knowledge what it is, but don't assume or accuse.

Sickness can affect healing, but...

DON'T turn the PRINCIPLE into LAW. Why?

If you turn this principle into law, how much faith, how much expectation would you have when you are praying for someone that:

Is really carnal

Is backslidden

Has never been saved

Is living in sin

If you turn this PRINCIPLE -which is TRUE - into a LAW, how much faith would you have to pray for someone whose life is messed up? Not much!

When God gave me this message I felt like he said, “Sin can affect healing, but I, God, am BIGGER than their sin!”

Examples:

John and Maureen, missionaries to India, would ask the people when they came up, “Do you believe in Jesus? Are you a Christian?” before they would pray for them. But, they learned that God can't



be put in a box. He spoke to them to just pray without asking! The results brought glory to God, and healing and salvation to the people!

Terry, 25 years old, was dying of an inoperable brain tumor. She had two daughters that were five and seven years old. The doctor said, "You're going to die, so make out your will." Even though she was an unbeliever, and had been living in sin, God said to me, "This one's on me, nothing she can do can mess it up!" God brought healing!

Charlie, 29 years old, had an old severe spinal injury of seven years duration. Charlie had just recently been justified, but in his life, he needed a whole lot more sanctifying! Yet, God sovereignly healed him during worship with a fireball from heaven!

To summarize, if you turn the PRINCIPLE into LAW you will NOT have much expectation when you pray for those who are not the pillars of the church. If they believe that they will not be healed because of their imperfection, and we believe that they will not be healed because of their imperfection, we won't have a lot of expectation. Healing is an act of grace.

THE PRINCIPLE OF THE ANOINTED PERSON

There have been and are today God's men and women who are more anointed in one area than others. They may be more highly anointed in, say, the prophetic realm or in the area of healing. (There is a parallel in the kingdom of darkness. We call them witches, warlocks, sorcerers, occultists, spiritists, etc. The Bible calls them the "strongman." See Matthew 12:29 and Mark 3:27. An example is Simon the magician. See Acts 8:9 below.)

We see examples of this principle illustrated in Scripture:

Peter and Paul seemed to have more anointing than the other Apostles.

1 CORINTHIANS 12:28-29

And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

ACTS 5:12, 15

The apostles performed many miraculous signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade....As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by.

ACTS 19:11-12

God did extraordinary miracles through Paul, so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

Philip and Steven seemed to have more anointing than the other deacons.

ACTS 6:2-3, 5

So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom..." They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.

ACTS 6:8

Now Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people.

ACTS 8:6, 9, 12-13

⁶When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said.... ⁹Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great... ¹²But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. ¹³Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

We also see examples of this in our own era:

Benny Hinn and Oral Roberts seem to have more anointing than the average pastor or evangelist in the area of healing.

Others in recent history with strong healing anointing include Maria Woodworth-Etter and Aimee Semple McPherson and Kathryn Kuhlman.

So the PRINCIPLE is this: There are anointed people. But if we turn the principle into a law, we overlook or ignore the fact that God wants to use the "little ol' mes".

To illustrate, think about Billy Graham. He is highly anointed for evangelism. But, because we don't have his high-level of anointing do we then NOT reach out to the lost? Of course not! Do we teach about evangelism? Yes. Do we reach out to the unsaved! Certainly! The principle is the same for healing. Just because we aren't a Stephen or an Aimee should not keep us from praying for the sick. It's all GOD! We don't SAVE anybody, and neither do we HEAL anybody! The Holy Spirit wants to use ALL of us. It's in the great commission:

MARK 16:15, 17

And He said to them, "Go into all the world and preach the gospel to all creation...." "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."

It is common to teach and disciple how to reach out evangelistically, how to work with the Holy Spirit to reach the lost, how to sow the seed of the Word in peoples lives, and how to recognize by the Holy Spirit when the catch is ready to be pulled in. The effective evangelist learns to see the work of the Spirit in a life, and knows how to discern the spiritual, emotional, and physical signs of conviction and readiness to receive Jesus as Lord. In the same way, we can learn how to work with the Holy Spirit in the area of healing.

This is not a formula, this is learning to recognize and bless what the Father is doing. It is a dependent blessing. John 5:19. Out of intimacy with the Father we can discern the movement of the Father. When we are close to the Father, we can much more easily sense what Daddy is doing and follow. He leads by His Holy Spirit, and WE follow HIM! It's much more effective than asking God to bless what WE want to do.

Here are some illustrations from my own life:

The coal miner woman in Herrin, Illinois with a spinal injury who turned the principle of the "anointed person" into a law



She had been in a mining accident, had had a leg amputated, and had a severe back injury. Our conversation went something like this:

"Hi, I'm Randy. I heard you over here in this hospital room moaning. May I pray for you for healing?"

"Won't do any good!"

"How can you be sure?"

"I went to Tulsa and was sure that if Kenneth Hagin prayed for me I would be healed. I went, and I wasn't."

If I didn't get healed when Kenneth Hagin prayed for me, I'm sure not going to get healed when you pray for me!"

This reflects nothing negative on Kenneth Hagin. The point is that she had turned the "anointed person" into a LAW. I told her that she had nothing to lose, so she let me pray. After what she had just said, it wasn't like I had this huge amount of expectation. But I began to pray, and we were both "pleasantly surprised" as the Lord came and healed her! Now, she didn't grow out a leg, but the pain in the back stopped!

Crohn's woman in Slough, England:

A woman was in the church where I was teaching. During the meeting the Holy Spirit fell on her with fire in her stomach area and she went down. Now she wasn't sick, but her sister had Crohn's disease. She got up and called her mother who then brought the sister for prayer.

She later wrote me that when I was praying I just skipped right by her sister. She related, "I wanted to yell, 'Randy, Come back! You need to be the one to pray for her!' But I felt the Holy Spirit say, 'Don't look to the man. Look to me! Don't call him back.' Then a young teenage girl came up and said, 'Is something wrong with you?' I said to myself, 'God, if it is not going to be Randy, let it at LEAST be a PASTOR or somebody on the STAFF, NOT a teenage girl!' But I said nothing."

The girl began to pray and INSTANTLY her sister was healed! Do not hear me say that there are NOT some people more anointed than others. Do not hear me say that I believe in the egalitarian view of the church, that everyone is equal in giftings, callings, and anointings. I believe in the five-fold ministry. But I believe the five-fold ministry is to equip the saints for the work of the ministry. If we are gifted and graced with a ministry position, I believe the grace that came to us can come to the people, and we're to give it away!

If it's got to be Randy, or Benny, or Kenneth, or somebody else, you'll have absolutely no expectation when a little ol' me comes up to you!

It behooves us not only to honor the anointing on men and women in five-fold ministry, but it behooves us to honor the Christ in the little ol' me! HONOR the HOLY SPIRIT. Let's take the LIMITATIONS off of the HOLY SPIRIT and let the church awake to God releasing power through all of God's people.

THE PRINCIPLE OF FEELING THE ANOINTING

We now turn to the principle of feeling the anointing. As we pray for someone we may feel the anointing, the power of God. Jesus experienced this:

- The woman healed of an issue of blood



MARK 5:30

At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?"

- The crowds from Judea, Jerusalem, and Tyre and Sidon

LUKE 6:19

and the people all tried to touch him, because power was coming from him and healing them all.

Some people feel the anointing more than others. People ask, "Randy what does the anointing feel like?" It may be like electricity, tingling, fire, vibration, a weight of glory or just a strong awareness of His Presence in our inner man. Yet we cannot rely on feeling the anointing. Our faith is NOT based on feeling the anointing, but on the PROMISES in the Word of God and the character of God.

Do you want me to tell you what it feels like when I prayed for all these people who were healed? Would you like for me to tell you what it feels like? Many, if not most times, I feel NOTHING!

If you turn feeling the anointing into a LAW, and no feeling comes, what will your level of faith and expectation be? Many times we will have opportunities to pray when we may feel absolutely nothing, yet our promise is in the provision and promises of Jesus Christ!

THE PRINCIPLE OF COMPASSION

The principle of compassion, the release of the Father's tender mercy, was evidently manifest in the life and ministry of Jesus Christ. This compassion moved Jesus, to action—to teach, to feed, and to heal and raise the dead—as illustrated in the following verses:

MARK 6:34

When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

MATTHEW 15:32, 36, 37A

Jesus called his disciples to him and said, "I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way." ...Then he took the seven loaves and the fish, and when he had given thanks, he broke them and gave them to the disciples, and they in turn to the people. They all ate and were satisfied.

MATTHEW 14:14

When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.

MATTHEW 20:34

Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.

MARK 1:41

Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!"

LUKE 7:13-15

When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. (NKJV)



We are commanded to clothe ourselves with this same compassion as we minister:

COLOSSIANS 3:12

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

The same Holy Spirit that anointed Jesus can and will move through us with the same compassion as we pray for the sick. Yet this cannot be turned into a LAW. Many times we may be called to be ready "out of season" to minister, when we feel tired and exhausted. We may be exhausted from already praying faithfully for hours for people who have come for healing, and the fatigue has already drained us of any feeling of compassion. If we take the PRINCIPLE of Compassion, turn it into a LAW, and minister only when we feel compassion, we will miss opportunities that the Father has for us to pray for the sick! What happens when you don't feel compassion? The enemy wants to stop you from praying.

The situation in the following testimony illustrates why we cannot turn principles of feeling the anointing and compassion into a LAW:

Big Toes and 28 Tumors:

In the summer of 1994 I was in St. Paul, Minnesota. A group of churches had rented a large meeting place that held around 2,000 people. I had a meeting that was NOT conducive to my feeling compassion. I had been ministering solidly for about 28 days and was exhausted, and I was missing my wife and small children. I wanted to go home! But this was not all!

While trying to help prevent a plumbing problem, I broke it and water gushed out all over!

On top of this, it had been a "weird" meeting! In the midst of the Holy Spirit moving with drunkenness and laughter and joy that was from God, a woman dressed in black was sneaking up behind people and dumping 32 ounce cups of cold water on their heads—and we couldn't catch her! Another couple with alcohol on their breath would run up to empty microphones and start cursing.

I was not in a compassionate mood! This was not a good day! I was ready to go home! At the end of the service I asked for a call for those who wanted to receive the anointing! 1500 people went to my left, along with 75 of the 100 ministry team. The other 25 of us were left to pray for 500 people for healing! I wanted to be with the 75 and do the fun "Fill!" "Fill!" "Fill!" stuff!

I was compassion-fatigued, and I felt NO anointing! But God came through! I obeyed him! In spite of how I felt, God came through when I was faced with praying for Big Toes and 28 Tumors!!! (Just wait till you hear the outcome of this story live!)

ACTIVATION

Be prepared for Words of Knowledge or Prayer Ministry calls.





CHAPTER 2

THE AGONY OF DEFEAT

LESSON GOALS

- 1) To understand what “The Agony of Defeat” in healing is.
- 2) To look at the question, “Why doesn’t everyone I pray for get healed?”
- 3) To understand the place of humility and love in dealing with the “Why?” question.
- 4) To look at the question, “Why don’t more Christians pray for healing?”
- 5) To examine the impact of “failure” in the ministry of healing.
- 6) To receive impartation for the call to take up the cross in healing ministry.

INTRODUCTION

Years ago television’s ABC Wide World of Sports opened with dramatic sports video footage displaying the jubilation of triumph and the humiliation of failure as the announcer intoned, “The Thrill of Victory...and the Agony of Defeat!”

It is wonderful to experience the “thrill of victory” in healing ministry: the signs and wonders, the miracles, and the healings. Yet, there is a cost to be paid to press into greater anointing in healing ministry: facing the “agony of defeat” and learning to press ahead despite the failures, disappointments, and pain of the healing ministry. It is in this context that the mettle of our commitment to healing ministry is tested and proven. This is the vital topic of this lesson.

FACING THE “AGONY OF DEFEAT”

MATTHEW 13:58

And He did not do many miracles there because of their unbelief. (NASB 95)

2 TIMOTHY 4:20

Erastus stayed in Corinth, and I left Trophimus sick in Miletus.

MARK 9:28

After Jesus had gone indoors, his disciples asked him privately, “Why couldn’t we drive it out?”

The three verses above—which speak of moments in the ministries of Jesus, His disciples, and the apostle Paul—have a common element, the failure to be able to minister healing and deliverance to those in need. Notice the response of the disciples. They asked the question, “Why couldn’t we drive it out?” In this case the disciples had the benefit of an answer from Jesus, but many times we do not. As one enters in to the ministry of healing, he or she will face the “Why?” question many times.

ASKING THE “WHY?” QUESTION

Many of us probably know of some brother or sister in a tragic health situation for which fervent prayer went forth, but who died instead of receiving healing.

Sooner or later all who pray for healing face the “agony of defeat”.

It is very natural to ask questions such as:

“Why did Paul have to leave Trophimus sick in Miletus?”

“Why did that girl come out of the wheelchair after one hour of prayer, but the crippled man next to her received nothing after prayer over two days?”

“Why do some cancers fall to faith and prayer, and others take the lives of their victims?”

“Why isn’t everyone we pray for healed?”

How Do We Respond to the “Why?” Question?

The apostle Paul, through whom extraordinary miracles were done (Acts 19:11), yet who left Trophimus sick in Miletus, wrote the following to the Corinthians:

1 CORINTHIANS 8:2-3

The man who thinks he knows something does not yet know as he ought to know. But the man who loves God is known by God.

1 CORINTHIANS 13:8-9, 12

Love never fails.... where there is knowledge, it will pass away. For we know in part and we prophesy in part,...Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

An answer to the “Why?” question is contained in these verses.

HUMILITY: WE KNOW IN PART

When faced with the “agony of defeat” we must be able to humble ourselves and respond to the “Why?” question with the answer, “I don’t know.”

Paul makes it very clear that in this life, we will only “know in part.” We will “know fully” only when we are full in the presence of Christ.

Humility and the willingness to say “I don’t know” prevent us from letting our “failure” experiences define our beliefs, heading us into the downward spiral of unbelief.

LOVE: THE HIGHER WAY

“Love never fails.” The higher way of love is the answer. If we minister in love, even if no healing manifests, we will have brought His life to those in need. It is more important to “love God and be known by God” than to “have the answers when ‘failure’ in healing comes our way.”

FACING “BELIEF WITHOUT PRACTICE”

Why Don’t More Christians Pray for the Sick?

There are two potential groups I could address:

Pastors and leaders teaching cessationism.

Pentecostals, Charismatics, etc., who believe, but don’t get much result.

It is this second group that I want to address. So, let’s restate the question...

Why Don’t More Christians Who Believe in Healing Pray for the Sick?

Among the many Christians who profess a belief in praying for the sick, how many rarely or never act on that belief, and why? Every Christian is supposed to pray for the sick, and is given reassurance in Scripture that God wants to answer united prayer asking according to His will.

MATTHEW 18:19-20

“Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. ²⁰For where two or three come together in my name, there am I with them.”

Let’s consider some possible reasons:

Lack of knowledge: Probably not, as teaching and books abounds within this group about healing and deliverance.

Pride: Maybe for some who are scared away by the question of why some are healed and others not. Also, none of us wants to “fail” and “look stupid” to others.

Theological: There have been differing views held within this group over whether or not healing is in the cross, i.e., in the atonement of Christ.

Healing is in the cross, in the atonement of Christ

I believe healing is in the atonement, along with such men as:

A.J. Gordon (Pastor of Clarendon Baptist Church in Boston)

A.B. Simpson (Founder of Christian Missionary Alliance)

R.A. Torrey (President of Moody Bible Institute and a famous evangelist)

Andrew Murray (Minister in the South African Dutch Reformed Church)

R.L. Stanton (Moderator for the General Assembly of the Presbyterian Church and former President of Miami University from 1866-1871)

Healing is in the Message of the Kingdom, but not in the cross.

Others have held that healing was not in the atonement. But they have believed that healing is for today, because it is in the message of the Kingdom, and is to be part of our message as we continue to preach the "gospel of the Kingdom" which was Jesus and Paul's message.

John Wimber is an example from this group.

Regardless of what you believe about whether or not healing is in the cross of Isaiah 53, it IS in the cross of Luke 9:23:

LUKE 9:23

Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me.

Therefore I do not believe this to be the primary reason.

Emotional - I believe the emotional impact of "failure" to be the primary reason why Christians who believe in healing don't pray for the sick more?

It is the EMOTIONAL PAIN of seeing those who ARE NOT healed. Study the history of the great healing evangelists. It is a theme common to their lives and ministries.

HEALING AND "FAILURE"

My 1984 Experience with Wimber: A Turning Point

In 1984, I was with John Wimber at a Methodist Church in Texas.

On the first night many were healed as I followed him and watched. But on the next night NOT ONE was healed.

John Wimber said to me, "You don't get it do you Randy? I had no more faith last night than tonight, and no more sin in my life tonight than last night. I just stick my fat hand out and say, 'Come Holy Spirit.' I know it isn't me, so I don't get proud when they're healed and I don't blame myself or feel I failed if they don't."

This night of seeing him fail gave me great encouragement. This was the night I understood I could do this! I could stick my hand out and say "Come Holy Spirit!"

FACING FAILURE IN HEALING MINISTRY

In light of this experience I want to talk about what seems to be "failure" to me in the realm of "healing."

At the conclusion of this message I am going to invite the power of the Holy Spirit to come and anoint us to be WILLING to take up our cross and FOLLOW Him in the ministry of healing!

I want to identify with the pain, to count the cost before battle. Before every culture goes to war, they have a party. In healing we are entering into a warfare dimension of the cross. We must prepare ourselves in the power of God.

Personal Illustrations:

1) Grace, the blue-eyed, blond-haired, 12 year old in High Point, N.C.

2) Little boy few years old born with only brain stem in New Jersey

I never knew from a mother what it is like to raise a child with only a brain stem—the pain and suffering involved.

3) The little boy in the wheel chair at the Faith Church in New Jersey

He had a rare muscular disease, and looked like a skeleton wrapped in skin. The meeting was filled with those who had brought institutionalized children. I spent the whole worship time praying for him.

4) Teen age boy on gurney at same church in New Jersey

It was the same meeting as in 3) above. During the invitation I saw him coming, and it hit me—the agony of this family. He's thrashing and crying out. This mother lives with this. Born with spina bifida, a shunt that had been put in had collapsed and he had massive brain damage

From this I began to see how much more we need this anointing for creative miracles. The defeat caused a cry in our heart for more. God wants to take us in WAY over our heads.

5) The 12-14 year old boy in wheel chair with spina bifida in Knoxville, Tennessee

God said, "Don't neglect those in wheelchairs". There was an overwhelming smell of urine. He needed the diaper changed. It was late at night.

6) His sister in a wheel chair – cerebral palsy in Knoxville, Tennessee

She walked dragging her right toe behind her left heel. She sat down exhausted. Scores were healed, but I remember only those two young people.

7) The young man's bride in Anderson, Indiana – in wheel chair, post cancer surgery

She had a concave hole in head where tumor had been removed. She desperately needed a creative miracle.

8) 12 year old, blond girl in northern Indiana with Parkinson's

9) Marta Cabrera in Buenos Aires, Argentina (Omar's wife – post brain tumor surgery)

THE CALL TO TAKE UP THE CROSS IN HEALING

What I have just shared is the side of the healing ministry that the healing evangelists don't talk about. This caused me to go on my second 40 day fast, for the specific purpose of seeing not just the healings, but creative miracles.

We need MORE of the Holy Spirit anointing, NOT to have a good experience, but to give us MORE VICTORIES.

Healing is in the cross of Luke 9:23 "Then he said to the all; 'If anyone would come after me, he must deny himself and take up his cross daily and follow me.'" THIS IS NOT ADDRESSED ONLY TO THE 12 DISCIPLES.

The cross was understood as an instrument of suffering.

The reason we need the baptism of the Holy Spirit is to give us the STRENGTH to KEEP ON MINISTERING to the sick and infirm through those times of the "agony of defeat", or when we are facing fatigue and self-sacrifice to keep praying. We need to be empowered by God to be able to keep persevering in the ministry of healing.

IMPARTATION

For this lesson, please prepare your heart, as we are going to end this session by inviting the power of the Holy Spirit to come and anoint those to be WILLING to take up the cross and FOLLOW Jesus in the ministry of healing.

The Holy Spirit gives invitations by the tangible manifest presence or burden of God's heart. It might be physical or emotional in nature.

As a principle, it is those crying out to God who will receive impartation, but God also sovereignly picks out some. It is not a LAW.



CHAPTER 3

HEALING AND THE KINGDOM OF GOD

LESSON GOALS

- 1) To understand the centrality of the Kingdom Message to healing and the Gospel.
- 2) To understand the impact of the “Kingdom now, not yet” on a theology of healing.
- 3) To understand the need for an integrated model of healing.
- 4) To consider what we can learn from former teachings within Protestantism.

LUKE 9:1-2

When Jesus had called the Twelve together, He gave them power and authority to drive out all demons and to cure diseases, and He sent them out to preach the Kingdom of God and to heal the sick.

INTRODUCTION

In this passage in Luke’s gospel, Jesus sent out the twelve to preach the kingdom of God and to heal the sick. In Matthew 6:10, He taught us to pray, “...your Kingdom come, your will be done on earth as it is in heaven.” If we truly desire to “invade earth with heaven’s realities” in the area of healing-or any other area, for that matter - then our understanding of the Kingdom, and a revelation of its nature, is crucial. In this session we want to take some time to ponder our perception, our view of the Kingdom of God and that view’s influence on our faith for healing.

THE KINGDOM MESSAGE IS CENTRAL TO THE GOSPEL

John the Baptist preached that the kingdom of heaven was at hand:

MATTHEW 3:1-2

In those days John the Baptist came, preaching in the Desert of Judea and saying, "Repent, for the kingdom of heaven is near."

Jesus message was centered on the Kingdom:

MARK 1:14-15

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!"

LUKE 17:20-21

Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, "The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."

LUKE 18:17

"I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it."

MATTHEW 24:14

And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

Paul argued for and preached the Kingdom:

ACTS 19:8

And he entered the synagogue and for three months spoke boldly, arguing and pleading about the kingdom of God; (RSV)

ACTS 28:30-31

And he lived there two whole years at his own expense, and welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered. (RSV)

Philip preached the good news of the Kingdom of God:

ACTS 8:12

But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. (RSV)

HEALING AND THE KINGDOM OF GOD MESSAGE

This is not to be confused with Rushdooney's usage of the words "Kingdom now". It is grounded initially in the work of Baptist theologian George Eldon Ladd and popularized by professors at Fuller Theological Seminary.

The basic understanding of "Third Wave" proponents.

Popularized most by John Wimber and the Vineyard.

Other proponents: Dr. Charles Kraft, Dr. Derek Morphew, Dr. Don Williams, etc.

Basic Understanding of the "Kingdom Now- Not Yet", and its impact upon a theology of healing.

This is the explanation for the question raised when some are healed and others are not. It has been my position for the last 20 years and I have taught it in my meetings. During 2005 I seriously began to question this position as far as its implications regarding healing. My concern was:

In application it seems to be just one-half step behind seeing the healings as due to the sovereignty of God. God chooses to heal some and not others thereby leaving the onus of the problem on God, not man.

This position seems to mitigate against:

Praying through

Contending in prayer

Praying fervently on behalf of the sick

In the circle of my experience at the Vineyard, there seemed to be little true expectation where:

there were no "words of knowledge" received.

there were no manifestations in the body of the person receiving prayer.

Faith expectation seemed to be based more upon a personal "word" than upon the promises of God in the Word of God. As I studied the writings and read the history of "healing movements" and the primary "healers" of those movements, I realized that their understanding of healing was:

Word based

Cross based

Gift/Anointing based

I also noticed that both the magnitude of the healings and the kinds of things healed were greater than in my own movement. Several years earlier I discovered that the truth was that everyone could move in the gifts and that everyone could receive words of knowledge and pray for the sick.

I have said this was a weakness and in the same sentence that this was a truth:

The weakness was that there was such emphasis upon everyone receiving and the potentiality of being used for healing that there was little or perhaps no emphasis on the other scriptural truth that there are some in the Body of Christ that are "healers" and "workers of miracles". To say it another way, we allowed the pendulum to swing too far to one side, emphasis upon the situational gifting, in order to address an emphasis on the other side, the constituted gifting of those who had the calling as a "healer" or "worker of miracles."

As I traveled the world, I was meeting people who had been saved by their application of the teaching of the Faith Camp. I was made aware of pastors who were seeing major healings in their churches who had instructed their people in more of a "Faith Camp" position. In my reading I realized I had allowed Hank Hannagraaf to influence some of my opinions regarding faith camp leaders, especially E.W. Kenyon, and that Hank Hannagraaf had greatly misrepresented Kenyon. This was especially true in his connecting Kenyon to the "New Thought" influence from his training at Emerson College. I also came to see that E.W. Kenyon was influenced not by the "cults", but by the Holiness movement and by great Evangelical preachers like:

Baptist A. J. Gordon

A.B. Simpson- founder of the Christian Missionary Alliance and former Presbyterian minister

Andrew Murray – Dutch Reformed preacher and writer from South Africa whose books are still popular today

R. L. Stanton – former moderator of the Presbyterian Church

D. L. Moody, R. A. Torrey, and other great evangelical preachers of Kenyon's day

I noticed that Kenyon was credited as the major source for the understanding of healing for T.L. Osborne, who probably saw more people led to Christ and more healings than any other of the great healing revivalists of the famous 1948 healing revival.

The Need for another Emerging Integrated Model for Healing.

Drawing upon insights from the "situational" gifting emphasis of the Vineyard, and its corresponding emphasis to train all the saints to pray for the sick.

Drawing upon the older Pentecostal models of the constituted gifts of healing or the offices of "healers" and "miracle workers"

Drawing upon the Latter Rain movement regarding the restoration of all the offices of the Apostolic Era and its emphasis upon training and releasing for healing and ministry within the local church.

Drawing upon the emphasis of the Faith Camp in emphasizing the relationship between the Word of God and Faith. The Faith Camp today regarding healing is very similar to the "Faith Cure" movement of the late 1800's.

What can we learn from the former teachings that were positive regarding healing within Protestantism?

Personal faith is important to the healing process.

The Word of God is important for healthy faith.

Avoid the negative view of medical healing.

A lack of faith may not be the only reason someone is not healed. We must learn from others that there can be root issues that are holding back the healing other than "lack of faith" or "sin in their lives."

There is too much of an emphasis in the Church today upon the sovereignty of God which explains the lack of healings we do see.

Our understanding of the authority delegated to believers needs to be stronger.

What does, "... and the forceful lay hold of it by force," or "the Kingdom of God suffers violence and the violent lay hold of it" mean?



CHAPTER 4

PRESSING IN

SESSION GOALS

- 1) Discover what it means to “press in” to God, to move from KNOWING ABOUT to EXPERIENCING life in the Spirit’s presence and power.
- 2) Look at the Biblical teaching of “The Laying on of Hands” for impartation.
- 3) Understanding the place of “The Laying on of Hands” in receiving impartation for today.
- 4) Discover the place of ACTIVE spiritual hunger in receiving impartation from the Holy Spirit.
- 5) Receive impartation of the Holy Spirit in the areas of HOLINESS, POWER, and HEALING.

INTRODUCTION

MATTHEW 11:12

From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it.

2 CHRONICLES 16:9A

For the eyes of the Lord run to and fro throughout the whole earth, to show his might in behalf of those whose heart is blameless toward him.” (RSV)

Have you ever seen the presence and power of the Holy Spirit operating in another’s life, and desired that you were there also? Have you ever asked yourself “Why them and not me?” Have you ever tasted this life, but it has faded? You wonder, “How can I, a disciple of Jesus Christ, learn to live there, and to delight in intimacy, power, and the fruit of such a life?”

During this session we are going to be looking at the importance of pressing into Jesus! As believers we must see the absolute necessity of:

NOT becoming discouraged

NOT giving up

Crying out, "I'm NOT going to give up UNTIL I get touched by God!"

We're talking here about RECEIVING an impartation from God, and GIVING it away to others! God does not want to just impart his presence and power to YOU. God wants you to receive from Him so that you can give it away to OTHERS, so it can MULTIPLY!

KEY INSIGHTS

Over and over in Scripture we see the importance of the principle of impartation in action.

TRANSFERENCE OF ANOINTING THROUGH THE LAYING ON OF HANDS IS BIBLICAL

Laying on of hands is an elementary teaching

HEBREWS 6:1-2

Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment.

Laying on of hands is used to impart the Holy Spirit Himself

ACTS 19:6

When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.

ACTS 8:18

When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money.

Laying on of hands is used to impart and stir up the Spirit's giftings

2 TIMOTHY 1:6

For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

1 TIMOTHY 4:14

Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.

Laying on of hands is used to anoint with callings, wisdom and authority for leadership

ACTS 13:2-3

While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and

Saul for the work to which I have called them.” So after they had fasted and prayed, they placed their hands on them and sent them off.

NUMBERS 11:17

I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you carry the burden of the people so that you will not have to carry it alone.

DEUTERONOMY 34:9

Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses.

TRANSFERENCE OF ANOINTING THROUGH THE LAYING ON OF HANDS HAPPENS TODAY

Today, the Holy Spirit still uses the laying on of hands for transference of anointing. I would like to share some testimonies of those who have received powerful anointings this way. In the first section, notice the correlation of receiving powerful impartation with fasting and intense seeking.

Testimonies related to fasting

1984 –A vineyard pastor receives impartation after 20 and 40 day fast

A Vineyard pastor heard the story of Richard Ngidi, a Zulu evangelist, who fasted 40 days after which there was an outbreak of extraordinary healings and miracles in his ministry. He also heard the story of another man with a similar testimony after a 40 day fast.

He went on a fast for more anointing. After twenty days, the Lord impressed him to break the fast to celebrate his anniversary.

One year later the Lord reminded him, “Remember Richard Ngidi!” He replied, “Lord, if you will enable me, I want to fast 40 days.”

The night after the 40th day, the most powerful prayer meeting he had ever been in occurred. He entered into a realm of signs and wonders for a period of time, an ability to impart powerfully, and then it ended for a long time.

Steve Nicholson (Prophecy) 1995

After my first 40 day fast, I prophesied over Steve Nicholson, saying, “I release in you all gifts commensurate to apostolic ministry!” He was knocked to the floor by the power of the Holy Spirit and shook violently. The immediate affects on his ministry were amazing!

Randy and fasting for breakthrough

In 1995, I went on one 40-day, one 21-day, and two 14-day fasts specifically for breakthrough. I was pressing in for an outbreak of miracles. God saw my desperation and answered!

Testimonies of powerful impartations and their fruit

1993 – Randy and Rodney Howard-Browne

1994 – Randy and Benny Hinn

1995 – Randy and Leif Hetland in Norway (Prophecy)

1995 – Randy and the Missionary to Honduras in the Oklahoma City Prophecy (Prophecy)

1996 – Randy and the Russian Stutterer at Catch the Fire Moscow and the following year (Prophecies)

1997 – October, Randy and Heidi Baker (Prophecy)

TRANSFERENCE OF ANOINTING OCCURS TO THOSE HUNGRY AND THIRSTY FOR MORE

Intimacy with God goes hand-in-hand with receiving power and anointing and healing from God. How hungry are you to receive from God? How desperate are you for the relationship, presence and anointing of His Spirit? To what sacrifice will you go to receive? Are you willing to overcome any obstacle to receive?

IMPARTATION OF HOLINESS

Jacob's wrestling for God's blessing

GENESIS 32:24-30

So Jacob was left alone, and a man wrestled with him till daybreak. When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. Then the man said, "Let me go, for it is daybreak." But Jacob replied, "I will not let you go unless you bless me." The man asked him, "What is your name?" "Jacob," he answered. Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome." Jacob said, "Please tell me your name." But he replied, "Why do you ask my name?" Then he blessed him there. So Jacob called the place Peniel, saying, "It is because I saw God face to face, and yet my life was spared."

HOSEA 12:3-4

In the womb he grasped his brother's heel; as a man he struggled with God. He struggled with the angel and overcame him; he wept and begged for his favor. He found him at Bethel and talked with him there—

Randy: My 1989 Experience – Simultaneous Baptism of the Holy Spirit and Deliverance

IMPARTATION OF POWER

Elisha and the double portion

2 KINGS 2:8-15

Elijah took his cloak, rolled it up and struck the water with it. The water divided to the right and to the left, and the two of them crossed over on dry ground. When they had crossed, Elijah said to Elisha, "Tell me, what can I do for you before I am taken from you?" "Let me inherit a double portion of your spirit," Elisha replied. "You have asked a difficult thing," Elijah said, "yet if you see me when I am taken from you, it will be yours—otherwise not." As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind. Elisha saw this and cried out, "My father! My father! The chariots and horsemen of Israel!" And Elisha saw him no more. Then he took hold of his own clothes and tore them apart. He picked up the cloak that had fallen from Elijah and went back and stood on the bank of the Jordan. Then he took the cloak that had fallen from him and struck the water with it. "Where now is the Lord, the God

of Elijah?" he asked. When he struck the water, it divided to the right and to the left, and he crossed over. The company of the prophets from Jericho, who were watching, said, "The spirit of Elijah is resting on Elisha." And they went to meet him and bowed to the ground before him.

Modern "Elisha's and their "Elijah's"

William Branham and T.L. Osborn and Oral Roberts

Brazilian Evangelist and his "catcher" Carlos Annacondia

IMPARTATION FOR HEALING

The woman with the issue of blood

MARK 5:25-34

And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, "If I just touch his clothes, I will be healed." Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?'" But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

MARK 10:46-52

Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (that is, the Son of Timaeus), was sitting by the roadside begging. When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!" Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!" Jesus stopped and said, "Call him." So they called to the blind man, "Cheer up! On your feet! He's calling you." Throwing his cloak aside, he jumped to his feet and came to Jesus. "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see." "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.



CHAPTER 5

THE HISTORY OF HEALING WITHIN CHRISTIANITY

LESSON GOALS

- 1) To understand that God has continued to bless the Church with healing and deliverance in every century.
- 2) To understand that though God used the Apostles in an unusual manner, He also used deacons, evangelists, and other unnamed Christians who were not in a 5 fold office – Apostles, Prophets, Evangelists, Pastors and Teachers – they were just Christians – little ole me’s.
- 3) To understand the causes for the decrease in healing from the 4th to the 19th Centuries.
- 4) To understand what God did to reestablish the ministry within the Church.
- 5) To have a better appreciation of the wonderful place in Church history that we live in today and to have a greater hunger and expectation for the supernatural power of God’s presence in your lives.

INTRODUCTION

Most Protestants have little, if any, understanding of church history, of what God has done in the past, or how doctrines developed within the history of the Church. This is especially true of the doctrine of Cessationism in regard to healing. It is also true of the beliefs of Dispensationalism, and whole segments of the church which adhere to an “unbelieving” interpretation of miracles, signs and wonders. These viewpoints and others will be considered, including how they affected the ministry of healing within the Church in very negative ways.

KEY INSIGHTS

THERE IS A CONTINUOUS MINISTRY OF HEALING THROUGHOUT THE CHURCH'S HISTORY.

There has never been a time when healings were not occurring somewhere within the Church. The greatest periods of healing have occurred in the first 300 years of the Church and the last 100 years of the Church. The last 100 years have eclipsed the first 300 years mainly due to large numbers of Christians involved in the ministry of healing. In the last 10 years there has been an outbreak of greater kinds of healings or at least a noticeable increase of them (here I am referring to raising the dead).

CONSIDERING THE FACTORS THAT LED TO A DEMISE OF HEALING THROUGH THE CHURCH.

SOCIOLOGICAL FACTORS

Constantine conversion and the Edict of Milan, (313 A.D.) Persecution had kept Christianity pure with few hypocrites and nominal Christians.

Christianity becoming the official religion of the Roman Empire. (380 A.D.) The Church became flooded with nominal members, and was worse off, as many weren't truly converted to Christ.

The fall of the Roman Empire (476 A.D.) and the terrible living conditions of the Dark Ages caused the people to focus on the next life rather than healing for this life. (Fall was 476 A.D.) (Dark Ages - 400-1400 A.D.)

Scientific Rationalism – denies miracles and healings (Late 17th - 18th centuries)

The soul of the human is rejected and we become the result of chemical impulses in our bodies. Humankind is dehumanized by the humanist movement.

Result: Modern medicine treats patient's symptoms with medicines more than treating the underlying causes of sickness because the unity of body, soul, and spirit is denied. This begins to change with the field of psychosomatic medicine which is rediscovering and affirming, though often unaware of the Biblical view of a person as a whole and if one part becomes ill it can affect the other two. It also is discovering the spiritual aspects of disease, i.e. the soul is the seat of will and emotions. When the principles of Scripture are not followed the soul becomes sick. I.e.: unforgiveness, bitterness, cynical, judgmental.

THEOLOGICAL OR HERMENEUTICAL FACTORS

Roman Catholic

Augustine's moving from Warfare World View to Blueprint World View – early 300's

Jerome's mistranslation of James 5:14-15

Thomas Aquinas' synthesis of Christian Theology and Aristotelian Philosophy in Summa Theologica-

Yet at the end of his life Aquinas had changed. St. Thomas Aquinas, Dec. 6th 1273: "I can write no more. All I have written seems so much straw compared with what I have seen and what has been revealed to me." Three months later he died on a mission trip for the Pope. Others had to finish his famous Summa Theologica and we never knew how his experience would have changed his theology had he lived long enough to process the experience into his theology.

Changing anointing for healing to "Extreme Unction." (8th – 10th Century, various estimates on the date.)

Removing supernatural dimension of the "gifts of the Spirit" to natural dimension – see Gregory the Great's (Papacy 590 - 604) list of spiritual gifts.

The Gifts of the Holy Spirit are now viewed as:

1. Wisdom
2. Science
3. Understanding
4. Counsel
5. Fortitude
6. Piety
7. Fear

Pope Gregory X: "No longer can the Church say, "Silver and Gold, have I none.""

Thomas Aquinas: "Yes, but neither can it any longer say, "Rise and Walk.""

Utilizing healings, miracles, dead raisings as evidence of true doctrine or deity of Christ instead of the demonstration of the gospel and the goodness of God as the primary purpose, and evidential as secondary purpose.

Not distinguishing the context of Paul's and Jesus' references to suffering. Mistakenly seeing suffering in sickness as carrying our cross and glorifying Jesus in our suffering, instead of persecution and suffering for the gospel.

Protestant

Cessationism – to deal with evidentialism of Roman Catholicism on the one hand and on the other hand the subjective prophetic authority of the Anabaptist on the radical side of the Reformation– Authority to be found in the Scriptures alone - Calvin and Luther and other major reformers. Ironically Luther prayed for Melancthon's healing when he was near death and he was healed. Luther also had a gift of faith that resulted in a friend and colleague being healed. In 1540, Lutheran reformer Friedrich Myconius (1490-1546) was sick and about to die. He was so weak he could not speak, but he wrote a farewell letter to his good friend Martin Luther (1483-1546) . . . Luther sent back this response. "I command you in the name of God to The Lord will never let me hear that you are dead, but will permit you to survive me. For this I am praying, this is my will, and may my will be done, because I seek only to glorify the name of God." Myconius lived and outlived Luther by two months.

Dispensationalism – 1830 John Darby – Plymouth Brethren – not only cessationist, but also had view of end-time church being very weak. This view is ultra pessimistic and has no place for an end-time victorious church or an end-time revival. Ironically, this understanding was based upon a “revelation” Margaret MacDonald received in 1830 in a very esoteric experience. This view was never heard of before 1830. Darby notes thereby popularized in the United States in the Scofield Bible.

Neo-orthodoxy of Barth and Brunner. Like the reformed tradition Barth was cessationist.

Liberalism – demythologizing of Rudolph Bultmann, and Paul Tillich.

Fundamentalism and B.B. Warfield’s Counterfeit Miracles

Negative view of medicine by leaders of the Faith Cure Movement of last quarter century of 19th century. This led to people and missionaries dying needlessly. Many positive attributes with this movement, but this was a negative position that hurt the healing movement.

Heresies

Gnosticism devalues the flesh and has no place for healing of the body. The human body was evil. God is only concerned with the soul, the good part of the human. (Was already a threat while the last books of the New Testament were being written ca. 90-95 A.D. also major threat to Christianity which Irenaeus fought 125-200, wrote Against Heresies 175-185. This was his major work against Gnosticism.

Montanism’s abuses of Prophecies regarding the end-times and asceticism. Began prophesying 165-177 A.D.

Apocalyptic-prophetic time setting in Montanism and in other groups – this usually happens in renewal or revival movements. I think as heaven comes near, closer, the natural tendency is to read into this experience the fervent expectation of the second coming (Parousia) of Jesus. However, because these views are rejected as heretical the renewal, revival, or rediscovery of the gifts are deemed heretical as well, unfairly. However, this is because of the evidential understanding of the purpose of the gifts. Both Roman Catholics and Protestants have been guilty of this.

Mother Baker Eddy – Christian Science, which is neither Christian nor Science. In 1875 she published her book “Science and Health”

Latter-Rain Revival (1947)– manifest sons of God, saints won’t die.

Key leaders going into heresy in latter part of their lives; Alexander Dowie (1847 - 1907) and William Branham (1909 - 1965) both thought they were the Prophet Elijah.

Liberalism – I believe liberalism is a heresy which denies the historic understanding of the theology of the Church by its denial of the supernatural aspects of Christianity, and the Kingdom of God.

CHURCH FACTORS

Roman Catholic

Middle Age period of moral corruption and failure to correct it.

Relegating healings and miracles to the “saints” and accusing common people who moved in power to be involved in witchcraft.

Accommodating the charismatic pastors and people by allowing charismatic small groups and fellowships within the Roman Catholic Church and the local church, but not allowing the worship services or the liturgies to be charismatic in expression. - Roman Catholic Pentecostal Outpouring (1967, USA)

21st Century scandal of pedophile priests not corrected brings distrust among people

Protestant

Restricting the ministry of Johann Blumhardt (1805 - 1880) in Germany, a Reformed pastor with a powerful healing ministry at Bad Boll, Germany.

Excommunicating London Presbyterian pastor Edward Irving (1792 - 1834) in 1830.

Violent rejection of the Pentecostal Movement - 1901-1906, Topeka, KS to Azusa St. Los Angeles, CA

Bible Colleges and Seminaries discriminating against Pentecostals and Charismatics, not allowed to attend if one spoke in tongues. i.e. Asbury Theological Seminary.

Protestant Mission Board firing missionaries who speak in tongues or teach that healing gifts are available for ministry today. Southern Baptist Mission Board adopted this position in 2007.

Denominations disfellowshipping churches if they begin to have charismatic experiences such as: speaking in tongues, falling under the power, healing ministries, prophecies.

Accommodating the charismatic pastors and people by allowing charismatic small groups and fellowships within the denomination and the local church, but not allowing the worship services or the liturgies to be charismatic in expression.

Moral failures of high visibility leaders: Swaggart, Baker, others.

CONSIDERING THE FACTORS THAT LED TO THE REDISCOVERY OF THE HEALING MINISTRY FOR THE CHURCH.

Roman Catholic

Roman Catholic Church never totally embraced Cessationism.

Healing happened through the Desert Fathers ca. 300 A.D.

Healing happened through some of the newly founded Orders, especially those with more missionary focus.

Pope Leo XIII at the end of the 19th century calls for a Novena to the Holy Spirit.

Pope John XXIII (1942 - 1965) at the Vatican II prays with emphasis upon the Church experiencing a new Pentecost. Vatican II was closed by Pope Paul 6th in 1965.

Protestant

Commentary author, Vincent Synan, explaining the French Revolution in 1789 as the fulfillment of the 1,260 days of the book of Revelation with the installation of a prostitute as the goddess of Reason in the Notre Dame church in France, and the Pope sent into exile from Rome. Many Protestants believed we were in the last days and expected a great outpouring of the Holy Spirit and restoration of the gifts.¹

Prophecies made by men like Spurgeon (1834-1892) increased this expectation. His 1857 proph-

ecy came two years before the 1859 Revival in Ireland and one year before the great 1858 Prayer Revival in America. Spurgeon said:

“Another great work of the Holy Spirit, which is not accomplished is the bringing on of the latter-day glory. [Italics Synan’s] In a few more years—I know not when, I know not how—the Holy Spirit will be poured out in far different style from the present. There are diversities of operations; and during the last few years it has been the case that the diversified operations have consisted of very little pouring out of the Spirit. Ministers have gone on in dull routine, continually preaching—preaching—preaching, and little good has been done. I do hope that a fresh era has dawned upon us, and that there is a better pouring out of the Spirit even now. For the hour is coming, and it may be even now, when the Holy Ghost will be poured out again in such a wonderful manner, that many will run to and fro and knowledge shall be increased—the knowledge of the Lord shall cover the earth as the waters cover the surface of the great deep; when His Kingdom shall come, and His will shall be done on earth as it is in heavenMy eyes flash with the thought that very likely I shall live to see the out-pouring of the Spirit; when “the sons and the daughters of God shall prophesy, and the young men shall see visions, and the old men shall dream dreams.”²

Germany, Switzerland, and England

Johann Blumhardt (1805-1880) – German Reformed pastor

Dorthea Trudell (Ministry began in 1851)–Switzerland - 10,000 healed through her ministry - started hospitals.

George Mueller (1805-1895) - living by faith, trusting God to supply your needs.

America

Dr. Cullis (1833-1892), Homeopathic Doctor with Hospice-type ministry. Pioneer in healing ministry.

Carrie Judd Montgomery (1848-1946)

D.L. Moody’s (1837-1899) Northfield Conferences in Massachusetts

Faith Cure Movement

A.J. Gordon (1836-1895) – Baptist, Boston leading proponent of healing ministry.

A.B. Simpson (1843-1919) – Presbyterian, CMA Founder

Andrew Murray (1828-1917) – Dutch Reformed pastor, devotional author

The Pentecostal Movement – emphasis upon the belief that God was restoring all the gifts to the Church. (1901-1906 key dates for beginning of the movement.

Alexander Dowie (1847-1907) - began well but ended poorly

Maria Woodworth-Etter (1844-1924) - Methodist - Holiness - Pentecostal

Dr. Charles Price (1887-1947) – Baptist - Pentecostal

F. F. Bosworth (1877-1958) – not a Pentecostal

E.W. Kenyon (1867-1948) (major influence in his life was A.J. Gordon, not influenced by New Thought as supposed and reported.)

Birth of Pentecostalism – Parham (1873-1929) Jan. 1901

Azusa St. Revival (began 1906) - W. J. Seymour (1870-1922) (not so much tongues as the restoration of the gifts of the Spirit for power evangelism is what I believe has contributed to the phenomenal growth within the Pentecostal/Charismatic movements.)

Aimee Simple-McPherson (1890-1944)

John G. Lake (1870-1935) - 100,000 healings in Spokane, WA - Trained healing technicians

Smith Wigglesworth (1859-1947)

1947 Latter Rain Revival

1948 Healing Revival

William Branham (1909-1965) - Key - Angelic Visitations - Began well but ended poorly

Oral Roberts (1915-present)

Jack Coe (1918-1956)

T.L. Osborne (1923-present)

many others

1954 Tommy Hicks – Argentina

1960's Charismatic Renewal

1968-1972 Jesus Movement

1982-1996 John Wimber (1934-1997) – Vineyard, 3rd wave

1994 Toronto Blessing

Mission work of Rolland and Heidi Baker

Leif Hetland (1966 –present)

Steve Stewart (1952-present)

Randy Clark (1952-present)

missions, renewal meetings, Schools of Healing and Impartation and School of Missions, Church Planting, and Supernatural Ministry

Che Ahn (1956-present)

Bill Johnson (1951-present)

Schools of Supernatural Ministry

Todd Bentley – especially the Lakeland Florida Healing Outpouring



CHAPTER 6

HEALING ENERGY - WHOSE ENERGY IS IT?

LESSON GOALS

1. To make clear the different meanings of the term “energy” from a Theistic and a Pantheistic philosophy/theology.
2. To make clear the different schools of thought, religions, and/or groups that have a pantheistic and a theistic understanding of healing.
3. To distinguish between the theistic religions and the uniqueness of the Christian perspective in relationship to Jesus, His work (atonement), His continued work (present intercession), and the energy of the Holy Spirit in Jesus’ name for miracles, not just healing. (Judaism and Islam are also theistic religions)
4. To point out the difference in the quantity and quality of the testimonies to healing and miracles in these religions and belief systems.

INTRODUCTION

There are many healing practices which use the word “energy” in their vocabulary. Those who come from a Christian healing perspective realize that this energy is coming from sources other than the Holy Spirit. As we delve into this discussion of energy, we will be comparing and contrasting Theistic and Pantheistic philosophies of healing and showing the uniqueness of the Christian perspective. We will come to understand that there are various types of energy both good and bad: natural energy in the creation, normal human energy and energy from angelic and demonic beings. There is nothing which can compare, however, to the power and energy of the Holy Spirit working in and through us.

KEY INSIGHTS

UNIVERSAL LIFE FORCE

Universal Soul – Platonism

Basic Belief of Pre-Christian era Paganism

Basic Understanding of Hinduism

Basic Understanding of Buddhism

Basic Understanding of Neo-Paganism (New Age)

Basic Understanding of Theosophy

Basic Understanding of Palmer (founder of Chiropractic in the West – already existed in China and East years before)

The Understanding of the human being's soul

The Understanding of the human being's energy

The Understanding of other spiritual beings

Angels

Demons

Emanations or incarnations from Ultimate Reality

SECULAR – MECHANISTIC – ATHEISTIC

THEISTIC

Muslim

Jewish

Christian

Differences between Theism and Monism or Pantheism

DEVELOPING A 21ST CENTURY CHRISTIAN THEOLOGY OF HEALING RELATED TO THE ISSUE OF ENERGY OR POWER

Jesus' Understanding of Healing

How it related Power

How it related to Authority

Paul's Understanding of Healing

How it related Power

How it related to Authority

The Biblical Understanding of the Human Being

The Human Being's Soul and Spirit – the "image of God"

Eradicated by the Fall (Within Protestantism Emil Brunner)

Marred by the Fall, but not Eradicated or Destroyed

(Traditional view of Protestantism and upheld by Barth, but rejected by Liberalism which saw such potential in humankind.)

The Human Being's energy

Yes, if Marred

Question regarding human capacity to receive energy from outside oneself

Question of channeling one's own energy

Question of channeling energy from other spiritual realities/beings

Question of channeling energy from the Universe

Question of carrying or being used by the energy of the Holy Spirit

The Biblical Understanding of other Spiritual Beings

Angels – didn't fall

Demons – fallen angels - traditional - most common view

Demons – disembodied spirits of the dead - non-traditional - ministry view

Possible Sources of Energy

Energy Omnipresent in Creation - Natural

Human Energy – Human

Spiritual Beings Energy (angels and demons)

Holy Spirit's Energy

Ability of Humans to work with Spiritual Beings (good and bad)

Ability of Humans to work with Energy from Holy Spirit

Natural or Normal, psychic or paranormal, spiritual beings, Spirit of God

DEMONSTRATIONS OF ENERGY FOR HEALING AND OTHER MIRACULOUS OR SUPER-EMPIRICAL EVENTS

New Age

Theosophy

Hindu

Buddhist

Islamic

Jewish

Christian



CHAPTER 7

FOUR KINDS OF FAITH FOR HEALING

LESSON GOALS

- 1) Identify FOUR KINDS OF FAITH for healing seen in Scripture.
- 2) Study events in the ministry of Jesus Christ which illustrate the four kinds of faith for healing.
- 3) See what common theme consistently undergirds Jesus' response to all four kinds of faith
- 4) Consider how we take and apply what we have learned to activate and walk in an ever-increasing faith in healing ministry.

INTRODUCTION

In this lesson we are going to examine FOUR KINDS OF FAITH for healing. We will be examining a number of events in the life of Jesus Christ as He ministered to those in need.

As we look at these texts, we want to:

Examine characteristics of each kind of faith and notice the contexts in which each operates.

Notice at how Jesus responds and answers the concern underlying each kind of faith.

Consider how Jesus' response reveals the heart and will of the Father concerning healing.

Observe the increasing nature of these four kinds of faith.

Understand the place of "presence" in receiving healing from God.

AS ALWAYS our GOAL is NOT academic knowledge, but an ACTIVE faith, one that glorifies God by growing into greater levels of faith for ministering healing.

KEY INSIGHTS

“IF YOU CAN...”: THE FATHER WITH THE DEMONIZED SON (VERY WEAK FAITH)

MARK 9:17-29

A man in the crowd answered, “Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.” “O unbelieving generation,” Jesus replied, “how long shall I stay with you? How long shall I put up with you? Bring the boy to me.” So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth. Jesus asked the boy’s father, “How long has he been like this?” “From childhood,” he answered. “It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us.” “If you can’t?” said Jesus. “Everything is possible for him who believes.” Immediately the boy’s father exclaimed, “I do believe; help me overcome my unbelief!” When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. “You deaf and mute spirit,” he said, “I command you, come out of him and never enter him again.” The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, “He’s dead.” But Jesus took him by the hand and lifted him to his feet, and he stood up. After Jesus had gone indoors, his disciples asked him privately, “Why couldn’t we drive it out?” He replied, “This kind can come out only by prayer.”

This, the first of our four cases, illustrates the issue that many, many people must overcome in their journey in faith as it relates to healing. This is probably the first “bump in the road” of faith that many need to overcome if they are going to be able to move ahead in receiving and ministering healing.

THE NATURE OF THE FATHER’S “IF YOU CAN FAITH”

Reasons that might have contributed to his weak faith:

The seriousness of the condition.

It was a long standing illness.

The disciples had failed to heal/deliver his son.

The man was honest, and did NOT pretend what was NOT true:

He wasn’t even sure Jesus COULD heal his son, let alone would.

But, he believed enough to bring his son to Jesus.

This belief was probably due to the stories he had heard.

What supported his “if you can” faith?

Persistence, he didn’t give up when the disciples failed, but...

...he saw the opportunity to be near Jesus and drew near with his request.

It appears he sensed the compassion of Jesus, for he said, “...take pity* on us and help us.”

*Note: "pity" can also be translated "to have, be moved with, or be filled with compassion", as in Mark 1:42.

Why did he approach Jesus?

He had heard the testimony of what Jesus was doing!! (A deduction)

Jesus' response to "if you can" faith: "Everything is possible..."

Jesus immediately answered the father's primary faith issue:

MARK 9:23

"If you can?" said Jesus. "Everything is possible for him who believes."

Jesus was UNEQUIVOCAL. NOTHING was beyond His (God's) ability—NOTHING was IMPOSSIBLE to those who come in faith.

Jesus did NOT rebuke his weak faith, but ENCOURAGED it.

This is still Jesus' answer to those who are not sure whether God CAN heal them, for the condition stated was "for him who believes".

THE MAN WITH LEPROSY "IF YOU ARE WILLING...": (SOME FAITH)

MARK 1:40-42

A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean." Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" 42Immediately the leprosy left him and he was cured.

MATTHEW 4:23

Now Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

MATTHEW 10:1, 5, 7-8

And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease... These twelve Jesus sent out and commanded them, saying, "... as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give."

LUKE 10:1-2, 9

After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. Then He said to them, "...And heal the sick who are there, and say to them, 'The kingdom of God has come near to you.'"

This is the second type of person that we see in our meetings. This one doesn't question whether or not Jesus can heal, instead the big question is, "Is it His will to heal me?" Instead, these come to our meetings thinking, "If He is willing He can make me whole." Is this any of YOU?

MARK 16:15-18

And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

THE NATURE OF THE LEPER'S "IF YOU ARE WILLING" FAITH

He expressed NO doubt about Jesus ABILITY to heal

Notice the last part of the leper's appeal to Jesus: "...you can make me clean."

But, he questioned Jesus WILLINGNESS to heal

What supported his "if you are willing" faith

Persistence, for the man was begging Jesus! It was not a casual request!

...he saw the opportunity to be near Jesus and drew near with his request.

As the leper approached, he must have felt Jesus' compassion, for verse 41 states, "Filled with compassion, Jesus reached out his hand and touched the man."

He approached Jesus because he had heard the testimony of what Jesus was doing!! (A deduction)

Jesus' response to "if you can" faith: "I am willing..."

MARK 1:41

41 Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!"

Jesus immediately and directly answered the leper's KEY question

Jesus was UNEQUIVOCAL. HE WAS WILLING!

Jesus did NOT rebuke his faith, but REAFFIRMED it

"I AM WILLING!" is still Jesus' answer to those who are not sure whether God WILL heal them

In 2001, as I traveled to Brazil, the Holy Spirit impressed upon me, "Tell them, 'I am willing!' My CHURCH doesn't believe I AM WILLING!" His message is the same for us here today!

THE WOMAN WITH THE ISSUE OF BLOOD "IF I CAN...": (GREAT FAITH)

MARK 5:24-34

So Jesus went with him. A large crowd followed and pressed around him. And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, "If I just touch his clothes, I will be healed." Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?'" But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

Let's consider her condition:

It made her socially an outcast, by religious tradition

It was a long-standing condition - 12 years. v. 25

She had suffered a great deal v. 26a

She had been to many doctors v. 26b

She had "spent all she had" v. 26c

Her condition was getting worse v. 26d

The nature of the woman's "if I can" faith

She approached Jesus with knowledge of who He was and what He did v. 27a

She approached Jesus with disregard for her religious tradition that required her to stay away, and out of the public, especially from holy people

She risked all to approach Jesus, including the threat of stoning

She approached Jesus with persistent, determined faith - perhaps a gift of faith

She approached Jesus because she had heard the testimony of what Jesus was doing!! v.27

What happened because of her "if I can" faith

She was immediately healed

She felt in her body that she was healed

Jesus was aware of power going from His body

Not need, but faith drew on the anointing

Jesus' interpretation, "...your faith has healed you...."

BLIND BARTIMAEUS "I CAN'T, BUT HE CAN...": (RECKLESS FAITH)

MARK 10:46-52

Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (that is, the Son of Timaeus), was sitting by the roadside begging. When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!" Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!" Jesus stopped and said, "Call him." So they called to the blind man, "Cheer up! On your feet! He's calling you." Throwing his cloak aside, he jumped to his feet and came to Jesus. "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see." "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.

What was his condition?

He was blind, we are not told how long or the reason

He was reduced to being a beggar v. 46b

His only possession was his cloak

The nature of the Bartimaeus' "I can't, but He can" faith

He began to shout v. 47a

His shout revealed respect and faith in Jesus as the Messiah, "Son of David" v. 47b

His shout was specific, "have mercy on me" v. 47c

Persistence, he didn't give up when rebuked and hushed! v. 48

MARK 16:17-18

In my name ... they will lay hands on the sick, and they will recover.

COLOSSIANS 3:17

And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

He threw aside his cloak!

He approached Jesus presence because he had heard the testimony of what Jesus was doing!! v.47

How did the people respond to the man?

"Many rebuked him and told him to be quiet" v.48

The many who rebuked him were most probably believers or followers of Jesus! This is still true today.

Jesus' response to "I can't, but He can" faith:

"Call him!" Who is calling the people in need of healing to Jesus today?

Jesus asks him, "What do you want me to do for you?" - This is an IMPORTANT question.

Jesus told him to "Go" and that his faith had healed him. And, immediately the man received his sight, and followed Jesus... v. 52

I thought the message was to be about FAITH when God gave me the inspiration and the texts, but the texts DIDN'T support the theme, because EVERYONE received a healing. Then I understood that the other thing they all had in common was they had the opportunity to be near Jesus. The message is about "PRESENCE" rather than faith. Faith was important, but bringing the need to Jesus, being in His Presence with your need and requesting healing was the issue. Whether they had little, some, great or reckless faith they all received their healing!

ACTIVATION

Be prepared for Words of Knowledge or Prayer Ministry calls.



CHAPTER 8

HEALING AND THE GLORY OF GOD

LESSON GOALS

- 1) To gain a Biblical understanding of the Glory of God
- 2) To examine the Glory of God as it relates to signs and wonders, miracles and healing.
- 3) To look at how Jesus Glorified the Father, and manifested the Father's Glory.
- 4) To consider the place of the Glory of God for today as it relates to our own walks.

INTRODUCTION

In this session we will be discussing the Glory of God as it relates to moving in signs, wonders, the miraculous, and healing. To emphasize the reality and significance of what we are going to discuss, I would like to share some current testimonies from ministries experiencing the Glory of God and the miraculous.

Illustrations:

- Heidi and Mark in Mozambique: the Shamans and the Muslim cleric's conversion
- Doug Oss in Utah: the instantaneous healings
- Raleigh, North Carolina: The Glory Cloud

THE "GLORY": GAINING A BIBLICAL UNDERSTANDING

O. T. WORD STUDY OF THE HEBREW WORD FOR GLORY

This word study is condensed from Brown-Driver-Briggs Hebrew and English Lexicon, Hendrickson Publishing, 1996.

- **כְּבוֹד** (*kabōd*): adjective, glorious, noun, abundance, honor, glory

abundance, riches Gn 31:1, Is 10:3; 61:6; 66:11, 12 Na 2:10 Psalm 49:17, 18.

honour, splendour, glory

of God, glory, in historic theophanies: to Moses Ex 33:18, 22;

for theophanies of the Exodus Ex 16:7, 10; 24:16, 17; 40:34, 35 Lv 9:6, 23 Nu 14:10; 16:19; 17:7; 2:6, cf. 2 Ch 5:14 = 1 K 8:11, 2 Ch 7:1, 2, 3; so Ezek., Ez 1:28; 3:12, 23

Ez 3:23; the sacred tent was sanctified by the Glory Ex 29:43, and the temple was the place where His Glory dwells, Psalm 26:8; when the ark was captured, the Glory went into exile from Israel 1 S 4:21, 22.

His eyes, eyes of glory Is 3:8; in the temple his glory is seen Psalm 63:3

The whole earth is full of it Is 6:3; the heavens are declaring the glory of God, Psalm 19:2;

He is the King of Glory Psalm 24:7, 8, 9, 10; he will appear in his glory Psalm 102:17, his glory will be revealed in a march through the wilderness to the holy land Is 40:5, the land will see it Is 35:2, shine with it Ez 43:2, and it will dwell in the land Psalm 85:10; it will be to the rearward of Israel Is 58:8; it will arise and be seen upon Jerusalem Is 60:1, 2; Yahweh will be the glory in the midst of her Zc 2:9; the temple will be filled with it Hg 2:7; the earth will be filled with a knowledge of it Hb 2:14, and with it Nu 14:21, Psalm 72:19; it will be declared among the nations and all will see it Is 66:18, 19 Psalm 97:6 and peoples and kings revere it Psalm 102:16 Is 59:19

N. T. WORD STUDY OF THE GREEK WORD FOR GLORY

Note this word study was condensed from a Greek-English Lexicon of the New Testament and other Early Christian Literature by Bauer, Arndt and Gingrich, Edited by Danker, University of Chicago Press, 2001.

Noun: *δόξα, ης, (doxa)*:

- The condition of being bright or shining, brightness, splendor, radiance (a distinctive aspect of Hebrew *Kabod* (**כְּבוֹד**): I could not see because of the brightness of the light Acts 22:11; see the radiance Lk 9:32
- Everything in heaven has this radiance: the radiant bodies in the sky 1 Cor 15:40f
- Of humans involved in transcendent circumstances, and also transcendent beings:

Cherubim Hb 9:5;

Angels Lk 2:9; Rv 18:1.

Especially of God's self (Ex 24:17; 40:34; Num 14:10 Ac 7:2 (Ps 28:3); cp. J 12:41 (Is 6:1); Ac 7:55; 2 Th 1:9; 2 Pt 1:17b; Rv 15:8; 19:1; 21:11, 23, (the Father of Glory) Eph 1:17

- The state of being in the next life is thus described as participation in the radiance or glory
- A state of being magnificent, greatness, splendor,
- A transcendent being deserving of honor, majestic being,

Verb: *δοξάζω (doxazo)* to cause to have splendid greatness, clothe in splendor, glorify

- It is a favorite term in John in which the whole life of Jesus is depicted as a glorifying of the Son by the Father: J 8:54; 12:28; 13:31; 17:1, 4 and, at the same time, of the Father by the Son: 13:31f; 14:13; 17:1. The glorifying of the Son is brought about by the miracles which the Father has him perform [Emphasis added]

18 ASSOCIATIONS WITH GLORY IN THE BIBLE – NOT EXHAUSTIVE STUDY, BUT SELECTIVE

- 1) Glory associated with a cloud – Reference(s): 23
- 2) Glory associated with fire – Reference(s): 11
- 3) Glory connected to healings – Reference(s): 16 (including implications)
- 4) Glory connected with miracles – Reference(s): 14 (including implications)
- 5) Glory used as a synonym for power – Reference(s): 9
- 6) Glory associated with future state of existence in presence of God – Reference(s): 12
- 7) Glory connected to Judgment – Reference(s): 5
- 8) Glory associated with ministry to the poor – Reference(s): 1
- 9) Glory associated with revelation of God's name – Reference(s): 1
- 10) Glory caused things to be consecrated – Reference(s): 1
- 11) Glory connected to God's house – Reference(s): 3
- 12) God receives Glory through the worship of all nations or all nations shall see his glory–Reference(s):8
- 13) God's glory associated with Angels – Reference(s): 7 (N.T. only)
- 14) What God told Moses to do in order to see His glory. – Reference(s): 1 (Lev. 9:6-7)
- 15) God gained glory for himself by extending the borders of Israel. – Reference(s): 1
- 16) Glory appeared like illuminated rainbow – Reference(s): 1
- 17) Glory appeared as light, radiance – Reference(s): 8
- 18) Glory associated with suffering – Reference(s): 8
- 19) Glory too deep to comprehend – Reference(s): 1

FOCUSING ON THE RELATIONSHIP OF GLORY TO HEALING AND MIRACLES

We now want to take a brief survey in Scripture on the relationship of glory to healing and miracles through the writings of Moses, the prophet Isaiah, and the apostles John, Paul, and Peter. It is "Christ in you, the hope of glory" which empowers for healing and miracles.

THE PROPHET AND LAWGIVER MOSES

Miraculous provision of quail.

Miraculous supply of water from a rock.

EXODUS 16:4-14

Then the Lord said to Moses, "I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions. On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days." So Moses and Aaron said to all the Israelites, "In the evening you will know that it was the Lord who brought you out of Egypt, and in the morning you will see the glory of the Lord, because he has heard your grumbling against him. Who are we, that you should grumble against us?" Moses also said, "You will know that it was the Lord when he gives you meat to eat in the evening and all the bread you want in the morning, because he has heard your grumbling against him. Who are we? You are not grumbling against us, but against the Lord." Then Moses told Aaron, "Say to the entire Israelite community, 'Come before the Lord, for he has heard your grumbling.'" While Aaron was speaking to the whole Israelite community, they looked toward the desert, and there was the glory of the Lord appearing in the cloud. The Lord said to Moses, "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.'" That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. When the dew was gone, thin flakes like frost on the ground appeared on the desert floor.

NUMBERS 20:6-12

Moses and Aaron went from the assembly to the entrance to the Tent of Meeting and fell facedown, and the glory of the Lord appeared to them. The Lord said to Moses, "Take the staff, and you and your brother Aaron gather the assembly together. Speak to that rock before their eyes and it will pour out its water. You will bring water out of the rock for the community so they and their livestock can drink." So Moses took the staff from the Lord's presence, just as he commanded him. He and Aaron gathered the assembly together in front of the rock and Moses said to them, "Listen, you rebels, must we bring you water out of this rock?" Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank. But the Lord said to Moses and Aaron, "Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them."

Illustrations:

- Heidi and Rolland Baker and the multiplication of bread for refugees.
- William Branham who had to obey what he saw in the vision EXACTLY as seen for Betty Daugherty's healing to occur.³

The Prophet Isaiah – Ministry to the Poor, Glory, and Healing.

There is a connection between ministering to the poor and glory and healing:

ISAIAH 58:6-12

“Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter— when you see the naked, to clothe him, and not to turn away from your own flesh and blood? 8Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the Lord will be your rear guard. Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I. “If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. 11The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail. 12Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings.

Illustration:

- The greatest miracle stories occur while working among the poor. As an example, Heidi and Rolland Baker working among the poor in Mozambique, Africa have seen the blind see, the deaf hear, the lame walk, the dead raised, a plague of cholera stopped, food multiplied and other supernatural provision.

THE APOSTLE JOHN – GOD THE FATHER AND THE SON ARE GLORIFIED THROUGH MIRACLES AND HEALINGS

His glory revealed: Jesus turns the water into wine

JOHN 2:11

This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.

Illustration:

Mel Tari, in *Like a Mighty Wind*, relates how this happened in the Indonesian revival. Many criticized the claims of this book. However, Mel Tari is a personal friend of Rolland Baker, and was in his wedding. He told Rolland, that instead of exaggeration, the accounts actually played down the supernatural because they knew the West couldn't accept them. They didn't tell all.

GLORIFICATION: REVELATION AND FAITH TO DO THE WORKS OF THE FATHER

It is implied here about the Father's glorification of Jesus that he was glorified by the words and works the Father gave him. He was glorified not just with words to speak to the people, but with the words about what to do, that is, with the revelation that creates the faith which produces the miraculous.

JOHN 8:54

Jesus replied, “If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me.

Jesus raises Lazarus from the dead

JOHN 11:4

When he heard this, Jesus said, “This sickness will not end in death. No, it is for God's glory so that God's

Son may be glorified through it.”

At the report that Lazarus was sick, looking forward to the miracle.

JOHN 11:40

Then Jesus said, “Did I not tell you that if you believed, you would see the glory of God?”

At the funeral of Lazarus after he died.

People’s unbelief after seeing Jesus doing miracles prophetically fulfills Isaiah seeing Jesus glory amidst Israel’s hardness of heart.

JOHN 12:37-41

Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him. This was to fulfill the word of Isaiah the prophet: “Lord, who has believed our message and to whom has the arm of the Lord been revealed?” For this reason they could not believe, because, as Isaiah says elsewhere: “He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them.” Isaiah said this because he saw Jesus’ glory and spoke about him.

SUPERNATURAL DEEDS BRING GLORY TO THE FATHER

Believers doing the works in the name of Jesus.

JOHN 14:13-14

And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.

By bearing much fruit.

We are so concerned in North America about fruit, usually the fruit of the Spirit listed in Galatians 5, but what about the fruit of John 15?

JOHN 15:8

This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

Revelation is the source of faith for the miraculous and healing.

JOHN 16:14

He will bring glory to me by taking from what is mine and making it known to you.

Jesus brought glory to the Father by completing the works given Him.

JOHN 17:4-5

I have brought you glory on earth by completing the work you gave me to do. 5And now, Father, glorify me in your presence with the glory I had with you before the world began.

1 JOHN 3:8B

...The reason the Son of God appeared was to destroy the devil’s work.

Implied, but strong in light of John 9:3, where Jesus healed the man born blind.

JOHN 17:10

All I have is yours, and all you have is mine. And glory has come to me through them.

JOHN 9:2-3

"Neither this man nor his parents sinned," said Jesus, "but this happened so that the works of God might be displayed in his life.

Implied: the glory is the power to work miracles, heal, and deliver.

JOHN 17:20 & 22

I do not ask on behalf of these alone, but for those also who believe in Me through their word; I have given them the glory that you gave me, that they may be one as we are one:

Adam Clarke: And the glory which thou gavest me I have given them—That is, the power to work miracles, and to preach unadulterated truth, say some; but [Clarke's reasoning for the "but" in verse 20 is not having a view that God wanted all the saints to have access to this authority and power rather than just the disciples and apostles.] as our Lord is not here praying for the disciples, but for all those who should believe on him through their word, John 17:20, it is more natural to understand the passage thus. As Christ, according to his human nature, is termed the Son of God, he may be understood as saying: "I have communicated to all those who believe, or shall believe in me, the glorious privilege of becoming sons of God; that, being all adopted children of the same Father, they may abide in peace, love, and unity." For this reason it is said, Hebrews 2:11, Christ is not ashamed to call them brethren. However, our Lord may here, as in several other places, be using the past for the future; and the words may therefore be understood of the glory which they were to share with him in heaven.

THE APOSTLE PAUL – "CHRIST IN YOU, THE HOPE OF GLORY" EMPOWERS FOR MIRACLES

Paul speaks of the glory given to us through Christ Jesus to live a new life.

By strong inference, glory and power are used synonymously here by Paul.

COLOSSIANS 1:27

To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

By weak inference, but not if "glory" and "power" are used synonymously by Paul.

ROMANS 5:2

through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.

ROMANS 6:4

We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Adam Clarke, in his commentary wrote:

Raised up from the dead by the glory of the Father—From this we learn, that as it required the glory of the Father, that is, his glorious energy, to raise up from the grave the dead body of Christ, so it requires the same glorious energy to quicken the dead soul of a sinner, and enable him to walk in newness of life. [Emphasis mine]

This newness of life is NOT just for better morals. It is also a new power we have within us for doing the works of God. We have traditionally focused the redemption we have in Christ totally in the future, with only moral changes in this present life. I contend that this was not the understanding of the Early Church, It believed in a present power not only for moral change, but also for authority over demons, power over sickness and disease, and experiencing the reality of the spiritual gifts in their lives, and especially in the corporate life of the gathered congregations that made up the Church.

GOD CALLS US INTO HIS KINGDOM AND GLORY.

God calls us (present tense) now, not will call (future tense) us into His kingdom and glory.

1 THESSALONIANS 2:12

encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.

God through the gospel to share in the glory of Christ.

2 THESSALONIANS 2:14

He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.

Jesus, crowned with glory and honor, brings many sons to glory

HEBREWS 2:7-10

*You made him a little lower than the angels; you crowned him with glory and honor and put everything under his feet." In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. In bringing many sons to glory**, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.*

**Concerning the reference to our "glorified" bodies. Glorified bodies have been touched or produced by His glory, and have been changed, made fit for living in the presence of his glory. If that is what shall happen in the future, what will happen in the present if our bodies are touched by His glory? - Healing and restoration.

Matthew Henry: (1.) In the choice of the end; and that was to bring many sons to glory in enjoying the glorious privileges of the gospel, and to future glory in heaven, which will be glory indeed, an exceeding eternal weight of glory

The Bible Knowledge Commentary: 2:10. The author here continued to think of Psalm 8, as his reference to "everything" reveals (cf. Heb. 2:8). Thus the glory he mentioned here is also the glory referred to in the psalm, that is, the glory of dominion over the created order [emphasis mine] (cf. Heb. 2:7-8). Even the expression many sons is inspired by the psalmist's mention of "the Son of Man" and suggests that for the writer of Hebrews the messianic title Son of Man probably had a corporate aspect.

The Apostle Peter – The Spirit of Glory and Suffering

MATTHEW 17:1-5

After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus. Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah." 5While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

Peter, Jesus' Transfiguration and the Cloud of Glory.

2 PETER 1:16-18

We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, "This is my Son, whom I love; with him I am well pleased." We ourselves heard this voice that came from heaven when we were with him on the sacred mountain.

Jesus' experience of manifested glory in his body that Peter witnessed was to prepare him for the agony of the cross. Glory is not just for healing, but also to prepare for difficult times of persecution and suffering related to the mission of God, not suffering from disease and sickness.

The Spirit of Glory and of God rests on the persecuted.

1 PETER 4:13-14

But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. 14If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.

"Overjoyed when his glory is revealed." Why limit this to only a future meaning, when it could also have a present meaning or a "soon meaning" in this life for the hearers of Peter's letter; especially, if they understood the connection between suffering persecution and moving in the power of His glory?

Closing Illustrations:

- Jamie Galloway in Curitiba, Brazil in the summer of 2003 was taken up to the third heaven and saw the glory cloud. Afterwards that evening, his body was seen glowing with a glow about 2 inches around him, during which he experienced great power for healing.
- Gary Oates saw the glory of the Lord, and afterwards entered into a much greater anointing for healing. This happened on one of our trips to Volta Redonda, Brazil.



CHAPTER 9

THE BIBLICAL BASIS FOR HEALING

SESSION GOALS

- 1) To gain a solid Biblical Basis for the Ministry of Healing as it relates to:
The Nature of God.
Messianic prophecy
Covenant, the Atonement, and the Kingdom.
The Scope of Healing
- 2) To understand the Commission of healing to all believers.
- 3) To understand The Model of Humility, The Mystery and the Motivation of Healing as it relates to our moving in healing.

TO RECEIVE FAITH FOR HEALING AS THIS MESSAGE IS TAUGHT AND TO RESPOND TO THE ANOINTING OF GOD!

INTRODUCTION

In this session we make a brief journey through key Scriptures on the Biblical Basis of Healing. It is important in the ministry of healing to have a rock-solid foundation as to the Father's will to heal. In this way, no matter what we are faced with, we can move forward with full confidence that the Father desires to **RELEASE HEALING** through the **NAME** of Jesus, and in the **POWER** and **ANOINTING** of the Holy Spirit.

A WORD OF PREPARATION FROM RANDY:

Today, while I am preaching the Word of God, God will heal people as they listen to the Word of God. I WANT YOU EXPECTING TO RECEIVE!

WHAT I WANT YOU TO DO:

When you FEEL the anointing, STAND to your feet and REMAIN standing until I SEE you and say, "God bless you in the name of Jesus." Then, you may be seated.

KEY INSIGHTS

THE SELF-REVELATION OF GOD – GOD IS "THE LORD THAT HEALS"

In the book of Exodus, God reveals himself as Jehovah-Rapha, "the Lord who heals you" This name indicates the healing flows out from the nature of God.

EXODUS 15:26

He said, "If you listen carefully to the voice of the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord, who heals you."

Healing Would Be the Prophetic Indication for Recognizing the Messiah

Jesus confirms this by quoting Messianic prophecies in Isaiah chapters 35 and 61 in relationship to Himself and His ministry to the sick and demonized.

ISAIAH 35:3-6

Strengthen the feeble hands, steady the knees that give way; say to those with fearful hearts, "Be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you." Then will the eyes of the blind be opened and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert.

ISAIAH 61:1-2A

The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor...

LUKE 4:18-19

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor."

LUKE 7:20-23

When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we expect someone else?'" At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of me."

EVERY CHRISTIAN HAS BEEN COMMISSIONED TO HEAL

Jesus very clearly stated that we as believers are commissioned to heal the sick. He taught and commanded his disciples to do so, and commanded them to pass it on to all believers.

MATTHEW 10:8

Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.

MARK 6:7, 12-13

Calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits....They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them.

MATTHEW 28:19-20

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

THE SCOPE OF HEALING

PSALM 103:2-3

Praise the Lord, O my soul, and forget not all his benefits— who forgives all your sins and heals all your diseases,

THE BASIS FOR HEALING

THE COVENANT

In the old and new covenants, signs and wonders are part of each covenant.

EXODUS 34:10

Then the Lord said: "I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the Lord, will do for you."

HEBREWS 2:3-4

how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

The Atonement

Matthew 8:17 and I Peter 2:24 clearly relate the healing to the blood atonement of Jesus as prophesied in Isaiah 53.

ISAIAH 53:4-5

Surely he took up our infirmities [sicknesses, Hebrew: choli – sickness, disease (noun form of chalah, to be sick or ill)] and carried our sorrows [pains, Hebrew: makov – pain], yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

MATTHEW 8:16-17

he drove out the spirits with a word and healed all the sick. This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases."

1 PETER 2:24

He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

ACTS 4:10

then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed.

THE KINGDOM

The Bible clearly relates the kingdom to healing.

LUKE 10:9

Heal the sick who are there and tell them, 'The kingdom of God is near you.'

LUKE 17:21

nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."

The Model for how to respond to Healing

– Peter's humility.

Peter was the first "non-stick, Teflon Christian" who let all praise "slide off" and gave all honor to the name of Jesus Christ for the healings.

ACTS 4:9-10

If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed.

THE MYSTERY OF HEALING

Greater and Lesser Degrees of Healing Anointing

Those in healing ministry must recognize that there will be times of greater and lesser degrees of anointing for healing.

At times the anointing is greater for healing

The ministry of Jesus

LUKE 5:17

One day as he was teaching, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present for him to heal the sick.

The ministry of Paul

ACTS 19:11

God did extraordinary miracles through Paul...

At times the anointing is lower for healing:

The ministry of Jesus

MARK 6:4-6

Jesus said to them, "Only in his hometown, among his relatives and in his own house is a prophet without honor." He could not do any miracles there, except lay his hands on a few sick people and heal them. And he was amazed at their lack of faith.

(Note: This is NOT meant as an encouragement to pass judgment when someone is not healed or the anointing is lower. This is to be discouraged (as discussed in the sessions The Five-Step Prayer Model and the Agony of Defeat.). Our job is to press in for more! This just further illustrates that Jesus also operated in varying levels of anointing.)

The ministry of Paul

2 TIMOTHY 4:20

Erastus stayed in Corinth, and I left Trophimus sick in Miletus.

It is natural to want to ask why Paul who "did extraordinary miracles" had not only little anointing, but apparently no anointing for the healing of Trophimus in Miletus. This illustrates our next point:

Not everyone is healed when you pray for healing

As discussed in the session The Agony of Defeat, we must be able to say, "I don't know why some are healed and others are not."

In the face of defeat we must press on without blaming ourselves or the faith of those we minister to.

THE MOTIVATION FOR HEALING - THE HONOR OF THE NAME OF JESUS!

In Ephesus, Paul stayed for two years and did extraordinary miracles in the name of Jesus. (Acts 19:11) The Jewish exorcists using the name of Jesus, were attacked and fled bleeding and naked after the demon had answered them, "Jesus I know, and I know about Paul, but who are you?" (Acts 19:15) As a result the people were seized with fear, "and the name of the Lord Jesus was held in high honor." (Acts 19:17b)

Our motive must ALWAYS be to honor the name of Jesus Christ. We also must be humble "Teflon" Christians following the example of Peter as stated in IV) above, who let glory from man "slide off" giving all glory to the name of Jesus Christ.

ACTIVATION

ACTS 4:30

Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus."

Be prepared to give a word of knowledge or to participate in prayer ministry.



CHAPTER 10

WORDS OF KNOWLEDGE

LESSON GOALS

- 1) To answer the question "What is a word of knowledge?"
- 2) To learn how to minister words of knowledge for healing.
- 3) To learn how to recognize when we are receiving words of knowledge, that is, how they may come to us or in what form we may receive them.
- 4) To examine some practical insights for growing in the use of words of knowledge for healing.
- 5) TO BE ACTIVATED IN WORDS OF KNOWLEDGE FOR HEALING!

INTRODUCTION

1 CORINTHIANS 12:1,7-8

Now concerning spiritual gifts, brethren, I do not want you to be unaware....But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; (NASB95)

Our Heavenly Father, after the resurrection of Jesus Christ, sent to His children the person of the Holy Spirit with all of His fruit and gifts made available to us. In 1 Corinthians 12:7, Paul wrote that the manifestation of the Spirit is given for the common good.

In this lesson, we want to look at receiving words of knowledge for the release of healing. Notice this is an activation clinic session. At the end of the session, you will be given the opportunity to step out in faith to receive a word of knowledge for healing. This will be followed by the opportunity to then

pray for the individual that has the condition described in the word of knowledge you received. In your ministry to that person, you will use the Five-Step Prayer Model discussed in the previous lesson.

KEY INSIGHTS

What is a Word of Knowledge?

Simply, a word of knowledge is a supernatural revelation of information received through the Holy Spirit. It is knowledge received apart from natural analysis or human means.

1 CORINTHIANS 2:12-13

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches... (NKJV)

RECOGNIZING AND RECEIVING A WORD OF KNOWLEDGE FOR HEALING

How Does God Give A Word of Knowledge for Healing?

God gives His revelations in different ways, and that is true of words of knowledge for healing as well as for other kinds of revelation. Some of the more common ways He gives words of knowledge for healing are: Feel It, See It, Read It, Think It, Say It, Dream It, Experience It

Let's now look at each of these in detail.

FEEL IT

You may have

a sharp pain in some part of your body,

a throbbing sensation,

some other sensation,

a strong emotion such as fear or panic.

Be careful that your feeling is not caused by a condition in your own body. For instance, if you often have pain in your left ear, you would not give that as a word of knowledge even if you get that pain during a meeting.

SEE IT

You may get a mental picture, such as

a body part: perhaps a heart, a foot, an eye, a head,

a person with a certain condition such as a limp,

a person carefully holding his arm,

a crutch, eye-glasses, a person walking with a cane,

a water bottle, a barbed wire fence, an auto accident.

READ IT

You may see in your mind:

a person with a word written across his front or back, or over his head,

a word written on a wall or on a carpet,

something like a newspaper headline, or a banner.

THINK IT

You may sense in your mind that someone has a particular condition, or that the Holy Spirit has spoken the word to you. It is a mental impression.

SAY IT

While talking or praying or standing with someone, unpremeditated words may tumble out of your mouth relating to a physical condition you were not aware of.

DREAM IT

While sleeping, you may have a vivid dream in which:

you have a new health problem,

you see someone with a health problem,

you hear someone talking about a health problem,

you see an event acted out before you like a movie, such as a hospital scene or an accident.

EXPERIENCE IT

Similar to dreaming it, you may have a vivid vision while awake. It may be so strong that you are actually a part of what is happening, not just an observer.

Sometimes these categories blend together. Is it a mental picture or a vision? Vision could be likened to a "3D Technicolor movie" -something given by the Holy Spirit that is beyond a mental picture in intensity and vividness.

MINISTERING A WORD OF KNOWLEDGE FOR HEALING

The Holy Spirit Gives a Word of Knowledge for a Specific Need

The Holy Spirit often gives a revelatory word of knowledge concerning the need of a person (or persons) for healing. This is an indication that God wishes to heal the person or those who have the condition revealed in the word of knowledge, and usually that He wishes to heal at the time the word is given.

When understood in this way, a word of knowledge builds faith in the person who needs the healing, and also in the person who received the word of knowledge. Accordingly, the person who receives the word:

Should usually speak it out at that time or at the next appropriate time.

Should see if it applies to someone present, and if so, offer to pray at once for that person's healing.

THE CONTEXT FOR RECEIVING A WORD OF KNOWLEDGE

You may receive a word of knowledge any time or anywhere

You might get a word during a prayer meeting, a cell group meeting, walking past someone in church or in the supermarket, or while washing dishes at home.

You may or may not know for whom the revelation has been given

Most often, the word of knowledge is given for someone present. However, it may not be for someone present, but for a person whom someone present knows about. Or it can be for someone you will see in the near future.

SPECIFICITY IN EXPRESSING A WORD OF KNOWLEDGE FOR HEALING AND THE EFFECT ON FAITH

The more specific the word of knowledge is, the more faith it builds in the people involved. If the word is received through feeling a pain, it is helpful if the kind of pain and its exact location is stated.

For example, it is better to say, "A shooting pain on the left side of the neck just below the ear", or to point to the exact location, than to say merely, "A pain in the neck," or, "Does someone's neck hurt?"

EXPRESSING A WORD OF KNOWLEDGE ONLY AS RECEIVED

The person receiving the word should be careful not to change it, and not to add to it. When shared it should not be exaggerated, nor any detail left out of it that seems unimportant. Changes or additions cause confusion.

Personal Illustration: Randy: the man and the green hose. I once had a mental picture of someone being injured by tripping over a green hose. The only green hoses I had seen were garden hoses. So I said I had a picture of a person injured by tripping over a green garden hose. There was a man in the meeting who had been injured by tripping over a green pressure hose at work. He did not respond to my word at first, because the hose he tripped on wasn't a garden hose. He would have responded more quickly if I had not assumed that the green hose was a garden hose and had given it just as I had seen it.

HOW TO DELIVER A WORD OF KNOWLEDGE FOR HEALING

It is generally wise to be tentative in speaking out the word you have received

For example, you might say, "Does anyone have a sharp pain in his left elbow just now?" If no one responds, don't be concerned. If someone responds you could say, "Well, I just had a sharp pain in my left elbow, which may be a word of knowledge indicating that God would like to heal you now. Since you have that condition, would you like for me (or us) to pray for you now?"

If the person is open to receiving prayer, pray for him

If he wants prayer later, pray for him later. If he doesn't want prayer due to embarrassment, lovingly encourage him to receive. But if he refuses, don't pressure him in any way to receive prayer.

Practical Insights for Growing in the Use of a Word of Knowledge for Healing

A word of knowledge may come quickly

Words of knowledge may come flitting through your mind more like a bird or dancing butterfly than like a stationary billboard.

A word of knowledge may be rather vague, tempting you to screen it out or to ignore it.

Practice "tuning in" to these revelations and speaking them out. If you are tentative and humble, not arrogant or presumptuous, no one will be offended if you seem to have heard amiss.

Resist the thought that a word you have received is not important, or that it is "just you"

Remember, it builds faith in the other person to know that God has revealed that person's condition to you. What seems like a vague impression to you may be a shout to the other person! However, don't be presumptuous. Don't say, "God just told me you have an earache." Instead, say, "Does your left ear ever bother you? I have an impression of a problem in a left ear. Does this mean anything to you?"

Unpretentious honesty is the best policy!

It's perfectly okay:

to admit that you're nervous,

to say that you have only a vague impression,

to say that you have never had a word for someone before,

to say that praying for sick people is new to you.

Don't let fear rob you and the person who might have been healed

Someone has said that "faith" is spelled "r-i-s-k". Be patient, but step out! Be humble, but step out! Be tentative, but STEP OUT! God is giving you words of knowledge because He wants you to use them! He wants you to use them wisely and prudently and humbly, but He DOES want you to use them!

ACTIVATION

We now get to the fun part! Again, if you have NEVER received a word of knowledge, don't be afraid! Step out on the FAITHFULNESS of God and into the REVELATION of the Holy Spirit.

Remember:

Gifts are given to us in the "Finished Work of Jesus Christ" in His atonement.

Gifts are received by asking.

Gifts are drawn to those who hunger and thirst for spiritual things.

Gifts are received through faith, like everything else in the Kingdom

My Personal History

I had been in the ministry 14 years without ever recognizing a word of knowledge.

I had both a B.S. degree in Religious Studies and a Master of Divinity degree from the School of Theology, but had no understanding of how to move in the gift of word of knowledge.

The very week I was told five ways you could have a word of knowledge I began having them.

One week later I taught on words of knowledge for the first time in my life. That very evening a woman had a word that led to a healing!

Ever since then every time I have taught on this subject, and given God the opportunity, there have always been people who receive their first words of knowledge. I have taught this teaching hundreds of times.

Today we shall see God be faithful once again, and at least 10% of this crowd who have never had a word of Knowledge will have their first word of knowledge. In a brief period of time I am going to pray and wait for 2 minutes during which time some of you who have never had a word of knowledge will have your first word of knowledge. I have never taught this when God didn't give people words of knowledge.

Of the ministry team on the bus in Brazil, one-half had NEVER had a word of knowledge or seen anyone healed. I told them that before 2 days were over they would all have a word of knowledge and pray for someone who would be healed. It happened then and has continued to happen!

SO, GET READY TO BE ACTIVATED!



CHAPTER 10

A FIVE STEP PRAYER MODEL

THE COMMISSION

Healing was Central to the Ministry of Jesus

Healing the sick was an integral part of the ministry of Jesus. In most places where the gospel speaks generally about His ministry, healing is mentioned. Matthew 4:23 is one example:

MATTHEW 4:23

Now Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Healing was part of Jesus' assignment to the twelve disciples:

MATTHEW 10:1, 5, 7-8

And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease... These twelve Jesus sent out and commanded them, saying, "... as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give."

and to the seventy:

LUKE 10:1-2, 9

After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. Then He said to them, "...And heal the sick who are there, and say to them, 'The kingdom of God has come near to you.'"

Healing is part of the great commission assigned now to all believers:

MARK 16:15-18

And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Therefore, ministering in the name of Jesus to the sick, with laying on of hands, is for "those who believe". This includes every member of the body of Christ!

YOUR PREPARATION

Preparation for ministry for the healing of others is very important.

Be a clean, clear channel for God to use!

Be "prayed up"! Pray a lot in tongues both before and during ministry time. If you don't pray in tongues, ask God fervently and specifically to be with you and to help you. He is the healer. If He doesn't come, the person you pray for won't get healed.

Take a moment to ask the Holy Spirit if there is anyone you need to forgive. If there is, forgive him or her at once from your heart. See Matthew 6:14-15.

Ask the Holy Spirit to show you any unconfessed sin in your life. If He does, repent sincerely at once and ask God's forgiveness for it. See Luke 13:2-5.

Ask God to give you His love for each person you pray for. A loving ministry will impact the sick person for good, whether or not his body is healed. He may not really know that God loves him. Your ministry may be his first experience of God's love.

Be aware that physical healing may take different routes. It may be instantaneous. It may come gradually in stages as you pray. It may come after repeated times of ministry. Or it may not come at all. God is sovereign. He heals when, how and whom He chooses in His own wisdom. Do not be put off if God does not heal someone you minister to. Our job is to pray. God is responsible for what does or does not happen.

Do not worry if the sick person does not seem to have faith for his healing. Faith helps. But God sometimes heals sick people who don't believe He can or will heal them. (And sometimes when the one who prays does not have much faith either!)

Be flexible. There is no universal rule about how to pray that will apply to all cases. There is nothing special in particular words. The Holy Spirit is the only sure guide. He may lead you differently from time to time. Practice listening to Him and following His leading.

The Holy Spirit may ask you to pray for something the person has not mentioned to you. In that case, include it in your prayer. But be clear, careful and tactful!

A FIVE-STEP PRAYER MODEL FOR HEALING

There are different ways of praying for the sick. The following Five-Step Prayer model is not the only one. If you have found one that is effective for you, use it in your own personal ministry.

This Five-Step Prayer model is used by Randy Clark and ministry teams at Global Awakening crusades and events. It is quiet, loving and effective. It can be used by anyone.

The five steps are:

1. The Interview
2. Prayer Selection
3. Prayer Ministry
4. Stop and Re-interview
5. Post-prayer Suggestions

STEP ONE: THE INTERVIEW

Briefly interview the person requesting prayer. Be attentive and gentle. A loving attitude on your part will do much to reassure the person that he is in good hands. Ask him or her what the physical need is, but do not go into lengthy detail. For example:

“What is your name?” (A question or two to put the person at ease.)

“What would you like prayer for?”

“How long have you had this condition?”

“Do you know what the cause is?”

“Have you seen a doctor?”... “What does he say is the matter?”

“Do you remember what was happening in your life when this condition started?”

“Did anything traumatic happen to you about the time your condition began, or within a few months prior to it starting?”

[You may need to explain to the prayee why you are asking these last two questions.]

This is often sufficient for the initial interview. You may now know the nature and cause of the condition. In some cases you won't know and must ask additional questions, or simply ask the Holy Spirit for His leading. If His leading isn't clear to you, you must make an educated guess as to the nature and cause of the condition.

For example:

Perhaps there was an accident, which would usually suggest a natural cause. (But, he may need to forgive the person who caused the accident. This could mean himself, if he caused it.)

Perhaps he was born with the condition, which would often suggest a natural cause, or possibly a generational curse.

The condition may be partly or totally caused by emotional stress. Perhaps the person has had headaches ever since he lost a job. Maybe his back has hurt ever since someone cheated him. Or perhaps cancer was discovered a few months after a divorce, or after the death of a parent or child.

The cause might be spiritual. Perhaps the person has had nightmares since an occult experience he

had. Maybe his condition is the result of a habitual sin, or perhaps the effect of a curse of some kind.

As noted above, if the cause is not known, ask the Holy Spirit for His leading as to the nature and possible cause of the condition. However, during your prayer for healing you may want to consider possible other causes of the condition than the one you first considered, or you may want to go back to the interview stage and ask further questions. (See the comments under Step Four on re-interviewing the person.)

STEP TWO: PRAYER SELECTION

In the prayer selection, one must decide on the appropriate type of prayer ministry.

Types of prayer ministry:

Petition: A request to heal, addressed to God, to Jesus, or to the Holy Spirit.

"Father, in the name of Jesus I ask you to restore sight to this eye."

"Father, I pray in Jesus' name, come and straighten this spine."

"Father, release Your power to heal, in Jim's body, in the name of Jesus."

"Come, Holy Spirit. Release your power. Touch Jim's back, in Jesus' name."

Command: A command addressed to a condition of the body, or to a part of the body, or to a troubling spirit such as a spirit of pain, or infirmity, or of affliction.

"In the name of Jesus, I command this tumor to shrivel up and dissolve."

"In the name of Jesus, spine, be straight! Be healed!"

"In Jesus' name, I command every afflicting spirit; get out of Jim's body."

"In the name of Jesus, I command all pain and swelling to leave this ankle."

A command is appropriate:

As your initial step, unless you are led otherwise by the Holy Spirit.

When there has been a word of knowledge for healing or some other indication that God wants to heal the person at this time.

When petition prayers have been tried and progress has stopped.

When casting out an afflicting spirit or any other spirit.

When a curse or vow is broken.

Whenever you are so led by the Holy Spirit.

As preliminaries to praying for healing.

Step Three: Prayer Ministry

First, audibly ask the Holy Spirit to come. You can say simply, "Come, Holy Spirit!" Or, "Come, Holy Spirit, with Your healing power." Or you may prefer a longer prayer. Then wait on Him for a minute or two.

Tell the person receiving ministry that you will be quiet for a minute or two, so that he doesn't become confused about what is going on.

AN ATTITUDE OF RECEIVING

Ask the person not to pray while you are praying for him. Here again, be gentle and loving. Say something like: "I know this means a lot to you, and you have probably prayed a lot about your condition. But for now I need you to focus on your body. I want you to just relax and to let me know if anything begins to happen in your body, like heat, tingling, electricity, a change in the amount or location of the pain, etc. If you are praying in English, or in tongues or thanking Jesus, or saying 'Yes, Yes!', it is harder for you to focus on your body. It is harder for you to receive healing."

Sometimes a person may find it very hard not to pray. Don't be hung up on this. Pray for him anyway.

If the presence of the Holy Spirit becomes evident, as by the person feeling heat or tingling or some other manifestation, continue waiting on Him until He finishes what He wishes to do at that time. When the manifestation has ebbed, check to see if healing is complete. If it is not complete, continue your ministry.

Remember: always pray or command in the name of Jesus!

MARK 16:17-18

In my name ... they will lay hands on the sick, and they will recover.

COLOSSIANS 3:17

And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

You cannot use the name of Jesus too much! The power is in His name. Some who have anointed healing ministries sometimes simply repeat "In the name of Jesus", over and over as their prayer for healing.

Thank God for whatever He does. You cannot thank God too much!

When you minister healing, seek to deal with the cause of the condition if you know the cause, as well as with the symptoms. For example:

"Father, in Jesus' name I ask you to heal the cones and rods in the retina of this eye. Father, in the name of Jesus, cause the scar tissue to dissolve and leave this eye. Oh God, restore the sight in this eye, in the name of Jesus."

"In the name of Jesus, I command this ruptured disc to be healed and filled with fluid, and every pinched nerve to be released and soothed. In the name of Jesus, I command the pain to leave Joe's back."

"In the name of Jesus, dear God, I ask You to heal this pancreas. Father, in the name of Jesus I ask You to touch this pancreas with your healing power and cause it to function normally. Cause it to produce insulin as needed and cause all diabetes to be cured and complete health restored. Release Your healing in the name of Jesus."

"In the name of Jesus, I command every afflicting spirit and every spirit of infirmity, leave Joe's body, now!"

"In Jesus' name I command all stiffness to leave this joint, all pain to leave and all swelling to subside.

I command all calcium deposits and all scar tissue to dissolve in Jesus' name."

"In Jesus' name, I command all chemical imbalances in Joe's body to be healed.

I command every organ furnishing chemicals or other signals to his organs to function normally in Jesus' name."

FORGIVENESS OF ANOTHER'S WRONG CONDUCT

If it appears that someone else caused the condition or that someone wronged the person about the time the condition started, find out if the sick person has forgiven the other. If not, forgiveness should precede your prayer for healing. Unforgiveness can be a major obstacle to healing.

If you think forgiveness is called for, ask the sick person to forgive the other, even if the sick person is not aware of any resentment toward that person.

Examples:

A woman has had arthritis in her spine for five years, ever since her husband ran off with another woman. Has she forgiven her husband and the woman? Jesus said we must forgive, not we ought to. Emotional stress can cause illness, pre-vent healing. Sometimes one can be angry at God and must forgive Him.

A pastor has had back pain for ten years. Ten years ago there was a split in his church and some of his closest friends turned against him. Has he forgiven the ringleaders of the split, his former friends, and all others involved?

(Note: Sometimes a person is healed before you even begin to pray for healing, just by forgiving the person who caused the hurt, or just by repenting and asking God's forgiveness for his own sin of resentment and anger. The pastor noted above was healed by forgiving without any prayer for healing.)

REPENTANCE FOR ONE'S OWN WRONG CONDUCT AND ASKING FORGIVENESS FOR IT

If it appears that the condition was brought on by sin, very gently inquire if the person agrees that this might be so. If he does, encourage him to repent and ask God's forgiveness. This should precede your prayer for healing. Sin that is not repented for can impede healing. Anger can contribute to back pain and some depressions. AIDS may result from a wrong lifestyle. Lung cancer might have been caused by smoking.

But, be tender. Ask if perhaps the condition could be related to his lifestyle. Perhaps say, "I wonder if this condition could be related to things you have done in the past." Never accuse the person confrontationally of causing his condition by his sin. It is seldom helpful and you may be wrong.

A caution: If this leading is of the Holy Spirit, the Holy Spirit will usually indicate the specific sin which is the problem, not sin in general. General accusations of sin are often destructive and probably are from the enemy.

A person may need to forgive himself. He may have caused his own injury or sickness. This may seem unnecessary but it sometimes releases healing.

SOME PRACTICAL SUGGESTIONS ON HOW TO MINISTER

If changes in the seeker's condition can be readily determined, it is appropriate and often helpful to pray short prayers or give brief commands interspersed with re-interviewing at frequent intervals to

see if progress is being made.

“What has happened to the pain now?”

“See if you can read the sign now.”

“Do you still feel heat in your stomach?”

“Try moving your knee now.”

(A person may be partly or completely healed without feeling anything. He may not realize that healing has taken place until he uses the affected part. If he does something he could not do before or that caused pain before, he can see if the prayer thus far has made a difference.)

When a prayer or command results in a partial healing, continue to use it until you find that it no longer produces further healing.

Two examples of short prayers with frequent interviews, in actual situations, are set out in Examples 1 and 2 at the end of this section.

Note that many of the prayers or commands for healing set out in scripture are very short.

“I am willing. Be cleansed.” (Mark 1:41)

“Little girl, I say to you ‘Arise.’” (Mark 5:41)

“God, be merciful to me, a sinner!” (Luke 18:13)

“Please heal her, O God, I pray!” (Num. 12:13)

“In the name of Jesus Christ of Nazareth, rise up and walk!” (Acts 3:6)

“Jesus the Christ heals you. Arise and make your bed.” (Acts 9:34)

“Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.” (Acts 9:17)

If a long prayer is followed by partial healing, it is hard to know what part of the prayer or command was effective. Then if it is to be repeated, the entire prayer may have to be repeated.

However, short prayers are not always called for. Where progress cannot readily be determined, such as with diabetes, frequent interviewing is not useful unless there are manifestations which help you to know what is going on. For example, if there is heat and the heat intensifies with certain prayers, then short prayers with frequent interviews may be appropriate.

Even if short prayers are appropriate, healing may not come after the short prayers. But healing will sometimes come after an extended time of prayer or after many prayers or after several times of praying.

BE PERSISTENT

If you try one kind of prayer or command and get results but not complete healing, continue. Explain why you are continuing to the person receiving prayer or he may wonder about the repetition. Be persistent!

If you try one kind of prayer or command and get no result after a few times, try another kind! Be persistent!

Sometimes a person expects you to pray only once for his condition and then stop. So if he is not healed promptly, he may expect you to stop praying and he may start to leave. Encourage him to stay and let you pray more. Continue praying as long as God seems to be making any further change in his condition or as long as you are given different ways to pray for him. Be persistent!

If healing has partially come and then seems to stop, wait a bit. Continue praying for a time to see whether another wave of healing will come. Be persistent!

YOUR MANNER

You need not necessarily pray aloud all the time. If you wish, tell the person that you may pray silently at times. As long as you have your hand on his arm you are praying, even if not aloud. And do pray silently. Listen to the Holy Spirit. He may give you some guidance you would otherwise miss.

It is often very helpful to pray with your eyes open, and observe the person you are praying for. Look for signs that God is at work in his body: fluttering eyelids, trembling, perspiration. If you see something happening or if the person reports a change in the pain or increased sight or other progress, thank God for what He is doing and bless it. Continue to pray in the manner that led to the progress.

If you are not accustomed to praying with your eyes open, this will require practice! However, it is worth the practice as it sometimes helps you see what God is doing.

Use your normal tone of voice. Shouting or praying loudly in tongues will not increase your effectiveness.

Don't preach, don't give advice and don't prophesy.

STEP FOUR: STOP AND RE-INTERVIEW

If after a time you are making no progress, consider interviewing the person further.

Possible questions might be:

"Would you try again to remember whether anything significant happened within six months or so of the beginning of this condition?" (Some event may require forgiveness that the person may have forgotten or may have been unwilling to disclose.)

"Do any other members of your family have this condition?" (If so, perhaps there is a generational spirit affecting several members of the family.)

"Do you have a strong fear of anything?" (Fear can be a cause of many physical and spiritual problems, and it sometimes interferes with healing.)

"Is anyone in your family a member of the Freemasons or Eastern Star?" (Association with Masonic or other occult organizations is particularly likely to impede healing.)

"Has anyone ever cursed you or your family that you know of?"

"Have you had other accidents?" (If the person is accident-prone, consider whether he is under a curse.)

"Have you ever participated in any kind of occult game or practice?"

CONSIDER WHETHER A WRONG SPIRIT MAY BE PRESENT

If the person reports that the pain has moved or has increased, it signals the likely presence of an afflicting spirit. Simply command the afflicting spirit to leave in the name of Jesus. You might pray with more intensity, but not louder. "In the name of Jesus, I break the power of this afflicting spirit and command it to leave Joe's body!" Or an equivalent prayer.

If the condition has existed a long time or if it is a condition that resists medical treatment such as cancer, diabetes, Parkinson's, AIDS, etc. Consider that there is likely to be a spirit causing the condition or resisting healing and command it to leave. "In the name of Jesus, I command any spirit of arthritis to leave this woman!"

(When expelling a spirit of infirmity or an afflicting spirit or a spirit of a particular condition, a simple prayer may be enough. But see section on "Deliverance" for help in cases where expelling a spirit seems more difficult.)

INNER HEALING

Very often a person who requests prayer for a physical problem is also in need of emotional healing from hurts and wounds suffered as a result of trauma, physical or emotional abuse, perceived or real rejection, disappointments, fears, perceived or real inadequacies, and so on. These hurts and wounds may have accumulated over a long period of years.

Sometimes the physical healing of such a person cannot be fully realized unless and until his inner wounds and hurts have been healed or a process of healing begun.

Sometimes, even if a person seems to receive physical healing it may be apparent that emotional healing is also needed.

Sometimes the person thinks his problem is physical, or sometimes you or he may think he needs deliverance. However, what he really needs is inner healing.

In these cases, you should by all means take time to pray for the person's inner healing. Follow the leading of the Holy Spirit. Pray for the healing of hurts that have become apparent in your conversation with the sick person. If you are so led, inquire gently about the causes of the inner hurts. If circumstances permit, take time to understand the situations at least in general. If time is limited, consider scheduling another session with the sick person.

Pray for the healing of each specific hurt just as you would for each specific physical ailment.¹ It is appropriate to inquire from time to time whether the Holy Spirit has put additional specific needs on the person's mind that you might pray for.

Allow the prayee to weep. Encourage it if he begins to cry. Let God love, comfort and console the person through you. When emotions are very strong, it is often helpful to ask Jesus to speak to the person or to show him how Jesus sees his situation. You may know other effective methods of praying for inner healing.

MINISTRY TO A PERSON WHO IS UNDER MEDICAL CARE

You will have occasion to minister to people who are consulting with a counselor or psychiatrist. This probably is not a problem if your ministry is for a physical ailment such as a broken limb or back pain. However, if healing for emotional problems is indicated, you should ask the prayee to get the approval of his doctor or counselor for his seeking prayer. This is especially important if the prayee

¹ Francis McNutt says specificity is particularly important in prayer for inner healing.

is under medication.

Sometimes a person under medication, such as for diabetes, asthma, arthritis, heart disease, etc., believes he has been healed when you pray for him. He may think he can discontinue his medication. You must instruct him to continue his medication after your ministry to him; even if he believes and even if you believe he has been healed. He must return to his doctor and let the doctor change his medication if the doctor considers it appropriate to do so.

MINISTRY TO A PERSON WITH MULTIPLE PROBLEMS

As a general rule, it is better to finish praying for one condition before starting to pray for another unless the Holy Spirit directs you differently. Flitting from one problem to another is distracting. The person's faith will be built up for successive problems if one healing is completed.

The sick person may ask you to pray for a second problem as soon as you finish your first prayer for one condition. He may not understand that you will pray further for the first condition. Tell him gently that you will pray for the second condition. But first you wish to finish praying for the first condition.

Follow the leading of the Holy Spirit! If you are praying for a person's sinus infection and his bad foot begins to tingle, stop praying for the sinus condition and pray for the foot. Bless what God is doing and pray in cooperation with what He is doing. Go back to the sinus only when you have finished praying for the foot or when the sinus begins to manifest the presence of God at work there.

OTHER

Ask the Holy Spirit for His leading and expect to receive it.

Don't cause guilt in the person you are ministering to. Don't make him feel guilty if he does not get healed. Don't tell him it is his fault even if you think it is!

If you think you may have made a mistake don't fret over it. The Holy Spirit is bigger than your mistakes!

If possible, always use a catcher. A person may fall even though you are praying only for his physical healing. If you don't have a catcher, have the prayee sit down or stand against a wall so that he cannot fall or have the person stand in front of a chair so that if he becomes weak he can settle into the chair.

If the prayee falls, pray for him a few moments longer and then see if he has been healed ("How is the pain now?" "Try moving your neck now." etc.). Ask if he senses that the Holy Spirit is still touching him. If he senses that God is still at work in him, pray further for him. If nothing seems to be happening, ask the Holy Spirit whether you are through praying for him and continue as long as the Holy Spirit wants you to.

WHEN TO STOP PRAYING

Stop praying when:

The person is completely healed.

The person wants you to stop. He may be tired or simply feel you should stop.

The Holy Spirit tells you it is time to stop.

You are not given any other way to pray and you are not gaining ground.

STEP FIVE: POST-PRAYER SUGGESTIONS

After praying, consider the following:

Encourage the prayee's walk with the Lord.

You might share a scripture verse. For some people, scriptural passages are extremely meaningful and encouraging.

If a condition resulted from occult experiences or habitual sin, suggest tactfully that a change in life-style may well be needed to avoid a recurrence of his condition.

If he is not healed or not completely healed, don't accuse him of lack of faith for healing or of sin in his life as the cause.

Encourage the person to get prayer from others if there is little or no evidence of healing, or if his healing has not been completed. Encourage him to come back again for more prayer after the next meeting, etc. Sometimes healing is progressive and sometimes it occurs only after a number of prayers for healing have been made.

Tell the prayee not to be surprised if he experiences a spiritual attack after a healing. Help him to be prepared to resist it. If a symptom starts to recur, he can command it to leave in Jesus' name. If a bad habit is involved, he may be tempted for a short time to re-commence the habit. If he does yield, quick repentance is needed and asking God's help to overcome.

Love! Love! Love!

1 CORINTHIANS 16:14

Let all that you do be done with love.

1 CORINTHIANS 13:4 RSV

Love is patient... kind... not jealous...not arrogant or rude.

1 CORINTHIANS 13:4-5 PHILLIPS

Love is not anxious to impress... not touchy.

As a minister of healing, do everything in love.

AN OBSERVATION

If you pray for more people, you will see more people healed!



CHAPTER 11

DELIVERANCE: A TEN-STEP MINISTRY MODEL

LESSON GOALS

- 1) To understand the Pablo Bottari Ten-Step deliverance model, to be a peaceful and loving participant in the ministry of deliverance (liberation).

INTRODUCTION

MATTHEW 4:24

So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he healed them. (ESV)

MARK 16:17

And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; (ESV)

In this session we will take what we have already learned about the New Testament reality of deliverance and build on it by discussing specifics for moving in deliverance ministry. We want to emphasize that “seeing a demon under every bush” or behind every problem is not Biblical. Then again, neither is the denial of their existence or operation. Sadly, many who could be helped, especially in Western societies, are denied assistance because of the lack of practical instruction or by theologies which deny their need. It is not unusual to read accounts of western missionaries who have quickly changed their theology when confronted openly with demonic activity of the field in Asia, Africa and South America.

To review, deliverance is setting a person free from the oppression of a demonic spirit.

Note: the term “oppression” is used here, rather than “possession”, because “possession” implies ownership and complete control. Since a believer has been purchased by the Lord Jesus Christ he cannot be “possessed” by Satan or his emissaries. However, many believers have been host to demonic presences in their years before conversion, and these evil spirits do not always cease operation against them when their host is converted.

For years, Pablo Bottari supervised the deliverance tent at evangelist Carlos Anacondia’s crusades in Argentina. There he supervised deliverance ministry to many thousands, and personally participated in the deliverance of many hundreds of people, mostly believers. He felt that the deliverance ministry he saw at first was noisy, difficult, lengthy and often humiliating to the person being ministered to.

He developed a ten-step model for deliverance which is quietly effective. The model discussed in this session is based on his. It is quiet, pastoral, loving, non-humiliating and very effective. It is followed in all Global Awakening crusades, conferences, international trips and in many churches.

KEY INSIGHTS

The Pablo Bottari Deliverance Model.

Presuppositions:

We’re ministering to the person, not the demon.

Authority, not wrestling, is the focus.

Counseling, bringing the truth, is key; quietness is better than flamboyant demonstrations of warfare.

It is extremely important to find out the entry points, the “open doors” and how to close those doors.

They don’t have to “throw up” or be torn or tormented to be delivered. Satan loves to make a scene. We want to rob him of that opportunity.

The Model’s Ten Steps:

The following ten steps are followed in a session where the minister does not know the host person well, such as in a crusade or other public meeting setting. In some settings, some of these steps might be omitted. For example, where the minister knows the prayee is a believer and really wants to be set free, steps 4 and 5 would be omitted. If there is no manifestation during the ministry, step 2 and probably step 3 would be omitted. Remember: These steps are a model, a guide. Pray for the guidance of the Holy Spirit at all times!

1. GIVE THE INDIVIDUAL PRIORITY.

Keep a loving attitude, not a militant attitude.

Firmness is necessary in casting out a demon, but in the meantime, the prayee needs to feel loved and accepted.

Be encouraging. Raise hope. Emphasize to the prayee that Jesus can bring them freedom.

Don’t emphasize the power of the demon; it is subject to you in the name of Jesus.

Remember that the prayee may have been in bondage for years, and perhaps has received many prayers that were not completely effective.

2. IF A SPIRIT MANIFESTS, BRING IT UNDER SUBMISSION, IN THE NAME OF JESUS.

Take authority over the spirit.

Tell it, "Submit, in the name of Jesus!", or "Be quiet, in Jesus' name!" or similar commands. It is best to let the prayee know that you are not speaking to them, but to the demon.

Repeat such commands until the spirit is quiet.

Don't be surprised if this takes time. Be persistent.

You may have to command the spirit several times – or even many times – to submit. It will come under submission.

If others gather while you are quieting the spirit, ask them not to touch the prayee, and not to speak or pray loudly.

Your objective is not to keep the spirit stirred up, but to get the spirit to be quiet so that you can talk to the prayee.

3. ESTABLISH AND MAINTAIN COMMUNICATION WITH THE PRAYEE.

You must be able to talk with the person receiving ministry, because you must have his cooperation if the deliverance is to be successful.

MARK 16:17

And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; (ESV)

If you are not sure the prayee can hear you, ask - even if the person's eyes are closed.

Maintaining communication may require additional commands to the spirit to submit, during ministry.

The prayee may drop his head, close his eyes, or let his eyes may wander. Ask him to hold his head up, to open his eyes, to look at you. If the person cannot do these things, a spirit is involved and you should order the spirit to submit.

4. ASK THE PRAYEE WHAT S/HE WANTS TO BE FREE FROM, AND TRY TO MAKE SURE S/HE REALLY WANTS TO GET FREE.

In a crusade situation, ask the person receiving ministry what he wants to be freed from.

If the prayee is uncertain, ask them what the speaker was praying about when the spirit started to manifest.

Other helpful initial questions are whether he is trying to break any habit without success, or whether he has any conduct he considers odd or unusual.

In private ministry, the prayee probably will know what the bondages are that he or she wants to be set free from.

This can include one or two specific bondages, or it may involve a broader ministry – a thorough

housecleaning. The prayee may have communicated this information in advance to the person who will be ministering.

If the prayee indicates that he does not want ministry even though a spirit has manifested, abide by that decision.

If the prayee wants to leave after partial ministry, allow the person to leave.

You may encounter attitudes that indicate lack of desire for complete freedom.

Do not try to detain the prayee or to minister against his or her will.

5. MAKE SURE THE PRAYEE UNDERSTANDS TO MAKE JESUS CHRIST LORD AND SAVIOUR.

The ministry recipient will need the help of the Holy Spirit to stay free.

If he is not a Christian, he probably will be back in bondage shortly, even if he is delivered. This should be explained to him. It isn't wise to try to deliver him in the hope that he will become a believer as a result of getting free.

If you can lead the person to Christ, do. If you can't, pray for him; bless him.

Pray for the healing of his hurts and wounds. Let him know by your attitude that you are not offended. Be loving, but don't cast out any spirits. Explain why that you won't, because he won't be able to stay free. Encourage him to take the step of making Jesus his Lord and then return for deliverance.

MATTHEW 12:43-45A

When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' When it arrives, it finds the house unoccupied, swept clean and put in order. Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first..."

6. INTERVIEW THE PRAYEE TO DISCOVER THE EVENT OR EVENTS, THE CONDUCT OR THE RELATIONSHIP SITUATIONS THAT HAVE LED TO HIS OR HER BONDAGE OR BONDAGES.

The purpose is to expose where forgiveness is required and where healing, repentance and breaking of bondages are needed.

Find all open doors. If there is no obvious place to start, begin with his parental relationships, then move to other areas. Be thorough, don't rush.

Do not stir up demons, keep them quiet. List the spirits encountered and areas requiring forgiveness of others or repentance.

Consider a curse if the person has persistent difficulty in an area of life.

Fear is an entry point for many different spirits (and a problem in many illnesses).

7. LEAD THE PRAYEE IN "CLOSING" THESE "DOORS" TO THE ADMISSION OF SPIRITS.

Forgive whoever caused the hurt or led him into wrong conduct.

Repent and ask forgiveness for specific sins.

It is important to be specific, such as, "Father, forgive me for ___ (hate, bitterness, sharing my body with ____, reading horoscopes, etc.)."

Renounce all sins or spirits involved in the name of Jesus.

Renunciation should be audible and firm.

Renunciation is not a prayer to God. It is spoken to the spirit involved, who is an enemy. It should be spoken as a command to an enemy, not a petition to God.

Spirits taken in without the sin of the prayee need to be renounced the same as those that entered through his wrong attitudes or other fault. For example, if a child witnesses his parents fighting (verbally or physically), he may take in spirits of confusion, anxiety, fear, insecurity and others.

Renounce all spirits involved, in the name of Jesus. In the case of sex outside marriage, the person should renounce spirits taken in from every partner he can recall, individually, by first names if possible.

Pacts with Satan and inner vows must be renounced and curses broken, such as "In the name of Jesus I renounce the spirits of ___ and ____" or "In the name of Jesus, I renounce the vow I made never/always to ____."

The minister should break the yoke of bondage and the power of any spirit.

This closes the door. You or the seeker can do this:

"In the name of Jesus I break the power of the spirit(s) of ___ over (person's name) so that when they are cast out, they will not come back."

"In the name of Jesus I break the power of every curse over (person's name) from _____ (father's careless critical words, mother's rejection, etc.)."

8. WHEN ALL DOORS ARE CLOSED, CAST OUT THE UNCLEAN SPIRIT OR SPIRITS.

With all doors closed, the spirits will leave quickly and quietly.

If they don't leave promptly, go back to Step 6. Tell the person there may be other spirits to deal with. Re-interview. Ask the Holy Spirit to show you or the seeker or a team member what He wants to do next.

9. LEAD THE PRAYEE IN A PRAYER OF PRAISE AND THANKSGIVING TO JESUS FOR HIS OR HER DELIVERANCE.

If the person cannot speak, or if spirits manifest, more doors need to be closed.

10. HAVE THE PRAYEE ASK THE HOLY SPIRIT TO FILL HIM/HER, TO FILL UP EVERY SPACE FORMALLY OCCUPIED BY AN EVIL SPIRIT.

We don't want to leave the house swept clean and empty! Spend time praying for an infilling of the Holy Spirit! You want them to leave in love with Jesus and rejoicing in His strength, power, and love!

POST MINISTRY SUGGESTIONS:

1) Walking in forgiveness as a lifestyle.

Explain that forgiveness is a decision, not a feeling, and that he can forgive a person even if he doesn't feel like it. He can choose to forgive. His spirit can have the rule over his emotions, and it is important to forgive for his own best interest.

The prayee needs to know that the forgiveness process – of needing to forgive the same person more than once (sometimes many times) – is normal and not a sign that the deliverance ministry was a failure.

2) Asking the Lord for healing quickly after being hurt.

3) Instruct them to commit to accountability, such as in an accountability/cell home group in the person's local fellowship.

4) Suggesting ways to change crucial habit patterns. Some possibilities are:

Praise God, singing or listening to praise songs, reading Psalms.

Pray in tongues.

Take authority over tempting spirits in the name of Jesus and send them away.

Thank God for having been set free. This is very important!

If he falls, he can repent quickly and get the door closed again.

If Satan accuses him of being a sinner, he can say: "You're right, Satan. Just look at what Jesus has forgiven me for!"

He can look for ways to remind himself that Jesus is his Lord. You can tell him that a number one priority should be to make Jesus the Lord over every area of his life.

Ask daily for infilling of the Holy Spirit.

5) Taking authority over any spirits that may try to attack or torment him or her again in the future.

6) Praying in tongues.

7) Daily Bible reading, having intimate quiet time with God.

8) Things that the Holy Spirit may prompt concerning walking in the light.

The following chart can be used as a guideline for common things to be "tuned in" for as you minister:

Body	Soul			Spirit
Sexual sin of any kind	Resentment/ Anger	Despair/ Hopelessness	Hatred in all forms	Any occult experience
Uninvited sexual relationship	Trauma and its effects	Pride/Arrogance	Criticism/Gossip	Witchcraft/ Manipulation
Long Illness/ General Weakness	Rejection/ Loneliness	Rebellion/ Vengeance	Envy in all forms	Satanism/ Freemasonry
All Addictions	Unforgiveness/ Bitterness	Fear in all forms	Greed	Curses/Inner vows



ADDENDUM



CESSATIONISM: PART 1

LESSON GOALS

- 1) Introduce the topic of Cessationism and understand the relevance today of evaluating B.B. Warfield's Counterfeit Miracles.
- 2) Define Cessationism and its key tenets.
- 3) Review a brief history of Cessationism's development in Church history.
- 4) Understand the stage of development of cessationism as defined in Calvinism.

Lesson Glossary:

apologist: one who speaks or writes in defense of someone or something

glossolalia: speaking in tongues

hermeneutics: the study of the methodological principles of interpretation (as of the Bible)

polemic: an aggressive attack on or refutation of the opinions or principles of another

presupposition: a conditional element in logic or fact

INTRODUCTION

MATTHEW 9:35

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.

MATTHEW 10:7-8

As you go, preach this message: 'The kingdom of heaven is near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.

1 CORINTHIANS 4:20

For the kingdom of God is not a matter of talk but of power.

1 THESSALONIANS 1:5A

Because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction.

MATTHEW 24:14

And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

To begin, let us look at a quote from Jon Ruthven in his book *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles*:

Historically, Pentecostalism has provoked controversy at almost every stage of its development. This has been true not merely because of its tradition-breaking forms of worship and practice, but, significantly for the purposes of this essay, because the emergence of Pentecostalism was a tangible challenge to a theological position maintained in the church for centuries: that the miraculous gifts of the Holy Spirit had ceased. Against this, the salient characteristic of Pentecostalism is its belief in the present-day manifestation of spiritual gifts, such as miraculous healing, prophecy and, most distinctively, glossolalia. Pentecostals affirmed that these spiritual gifts (charismata) are granted by the Holy Spirit and are normative in contemporary church life and ministry.¹

As described in Vinson Synan's book, *In the Latter Days*, the Pentecostal fire that broke out at the beginning of the 20th century and spread literally around the world is indeed a formidable "tangible challenge" to the cessationist position that the miraculous charismata have ceased. During the 1960s and 1970s it set ablaze believers within mainline Protestantism and Roman Catholicism in the Neo-Pentecostal/Charismatic renewal. In the 1980s its flames ignited Evangelicalism and other mainline groups in the Third Wave movement. Synan describes this last development's effects:

The coming together of evangelicals and charismatics in the 1980s presaged other changes in American church life. Although little had been said by mission boards of the mainline churches, Pentecostalism had long since swept into the mission fields of other denominations. Southern Baptists whispered the rumor that an estimated 75 percent of their missionaries had spoken in tongues in the various "renovation" and charismatic movements in the third world during the 1970s. Large numbers of Methodists, Presbyterians, Anglicans, and Lutheran missionaries had become practicing Pentecostals on the field – a fact they did not broadcast back home.

The latter rain was also falling in the major independent seminaries of the nation as well as in many of the denominational schools. This led to a fever of research and writing on the doctoral level on all things pertaining to Pentecostalism.

A sign of the times in the academic world was the development of the most popular course ever offered at Fuller Theological Seminary. Taught by professors John Wimber and Peter Wagner, "Signs, Wonders and Church Growth" attracted some 100 students to study the use of the gifts of the Spirit in the churches. Wimber's classes often ended with prayer for the sick, tongues, and prophecies. Wimber put his theories into practice in his "Vineyard Christian Fellowship" congregation in Yorba

Linda, California, where 4000 persons attended Sunday worship services in a church that by 1982 was only five years old.

As large numbers of young converts from the "Jesus movement" felt the call to preach, they increasingly entered seminaries and schools of theology to prepare for the ministry. By 1983, about one third of the student bodies of Fuller and Gordon Conwell seminaries were made up of Pentecostals or charismatics. Many of these graduates were called to serve traditional mainline congregations as pastors, musicians, and ministers of Christian education. By the 1980s they were being welcomed with open arms and with few questions asked about their charismatic experiences.²

According to Synan, "While few mainline theologians would accept the Pentecostal theory of initial evidence, there was a tendency after 1970 to accept the premise that the gifts of the Spirit were operative in modern times, and to reject the old theory of the cessation of the charismata."³ Yet, according to Ruthven the growth of the Pentecostal-charismatic movement "did not occur without opposition"⁴:

The cessationist polemic, which was often directed against persons or groups claiming religious authority via any exhibition of divine healings, prophecies or miracles, recurs consistently from within such conflict settings throughout the history of the church and even within rabbinic Judaism. But it emerged in its modern form most prominently in the conflict between Rome and the Protestant reformers, notably Calvin, then again during the Enlightenment in '[sic] the 'great debate on miracles', and presently in the twentieth-century opposition to the Pentecostal-charismatic movement. In recent years the advancing front of charismatic growth has precipitated showers of polemical books and tracks, virtually all reiterating the cessationist premise.⁵

In a footnote reference to the "showers of polemical books and tracks" Ruthven lists over 25 books and articles dealing with the "cessationist polemic" response to the Pentecostal/Charismatic/Third Wave movement.⁶ Possibly one of the most well-known, highly available works listed - clearly a modern representative of the cessationist polemic - is *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992) by John F. MacArthur, Jr. In his introduction, Dr. MacArthur acknowledges what Synan documents—the rapid spread of this "tangible challenge" to cessationism:

Through modern communication media – especially television – the charismatic movement has swept the globe and is expanding at a rapid pace. Charismatic teaching has now reached beyond the United States and Europe to the remotest parts of South America, the Orient, Africa, India, the South Pacific, Eastern Europe, and the Soviet Union – nearly everywhere the name of Christ is known. Literally millions worldwide believe God is giving people signs, wonders, and miracles on a scale unprecedented since Biblical times. These claims continue to multiply at a rate so prolific that they can hardly be cataloged, let alone verified.⁷

MacArthur also expresses disconcert at its further spread to the "formerly wary" through their attraction to the Signs and Wonders movement and its "notion":

Some even go so far as to deny the effectiveness of evangelism without such miracles. They argue that the gospel message is weakened or nullified if not accompanied by great signs and wonders. They believe some people need to see signs and wonders before they will believe. That notion has spawned a whole new movement, grandiosely tagged "the Third Wave of the Holy Spirit," also known as the Signs and Wonders movement....This recent variation on the old charismatic theme is attracting many evangelicals and others from mainline denominations who were formerly wary of Pentecostal and charismatic influences.⁸

Ruthven, introducing the purpose of his book's study, makes an interesting observation concerning the response to the cessationist polemic as represented by books such as MacArthur's *Charismatic Chaos*:

Many political and theological works either express directly or presuppose the position that the miraculous gifts of the Holy Spirit had ceased. In response, some defenders of present-day charismata established their case of historical studies which endeavor to show a more or less continuous line of charismatic activity throughout the centuries.

Despite the relatively large size of the Pentecostal charismatic constituency, there has been – with a small, but growing, number of exceptions – little scholarly effort to trace and evaluate the cessationist position, including its historical and Biblical aspects, from a perspective of systematic theology.⁹

In Ruthven's book - which is just such a scholarly response to the cessationist position - he explains his focus on analyzing the cessationist polemic writings of B.B. Warfield:

The doctrine that miraculous gifts of the Holy Spirit ceased around the apostolic age has evolved over the long expanse of church history, and has found expression in various religious persuasions and philosophical convictions. This study evaluates the historical levels of influence from John Calvin to Warfield and the rationale for this cessationist polemic. It focuses in particular upon B.B. Warfield's thought because this represents the historical culmination of the cessationist tradition and because Warfield was the most prominent modern evangelical advocate for the position. His thought is singled out here because he stands at or near the end of the evolution of cessationism, works within Calvinism, the dominant religious tradition espousing this position, and is steeped in the modern philosophical presuppositions which undergird the recent expressions of cessationism.¹⁰

He further explains Warfield's immense theological influence even today:

To most theological leaders of millions of evangelicals and fundamentalists in North America, the collection of Warfield's work in *The Inspiration and Authority of the Bible* stands as the definitive statement on the nature of biblical revelation... He also produced a definitive statement for evangelicals on another issue: the occurrence of modern-day miracles. In the evangelical debates over the continuation of charismatic gifts, Warfield's *Counterfeit Miracles* remains, after seven decades, the major starting point for this discussion as well. Accordingly, this study treats Warfield's *Counterfeit Miracles* as the final, authoritative and representative expression of cessationism for conservative American evangelicalism.¹¹

Ruthven cites numerous to support his assessment of the centrality of Warfield's influence.¹²

It is our goal in this six-part series of lessons entitled "B.B. Warfield, His Counterfeit Miracles, and Today's Echoes" - using Ruthven's analysis as a framework - to show the failure of the cessationist polemic of B.B. Warfield, and to validate what we believe to be the biblical understanding for the function and duration of the charismata.

KEY INSIGHTS

To avoid getting lost in the details, let's start out by getting a framework of the basic concepts and issues of this study and our plan of analysis.

CESSATIONISM DEFINED

Cessationism is, simply stated, the doctrine that revelatory and miraculous charismata¹³ passed away with the apostolic age. What is telling is the great inconsistency among cessationists as to what "passed away with the apostolic age" really means. Ruthven says of R.W. Graves, author of *Tongues Shall Cease: A Critical Survey of the Supposed Cessation of the Charismata*, Paraclete 17 (Fall 1983).

He notes in cessationist writings the bewildering and imprecise variety of points at which the charismata are believed to have ceased, for example, after the writing of 1 Corinthians, the book of Hebrews, or the last New Testament book; at the closing of the canon of Scripture; when the New Testament was 'accepted' or 'circulated'; at the death of the last apostle; the death of the last disciple on whom the apostles confirmed a charism; when the apostolic age passed; at the destruction of Jerusalem; when the Church matured in 'love' or in 'doctrine'; until faith was established; ' when the whole knowledge of God designed for the saving the health of the world had been incorporated into the living body of the world's thought'.¹⁴

Is it possible that this confusion is evidence of inconsistencies and contradictions intrinsic to the cessationist polemic? We believe so, and will later examine why.

CESSATIONISM AS EXPRESSED IN WARFIELD'S POLEMIC

According to Ruthven, Warfield's polemic is an expression of the traditional, Protestant cessationist propositions of classic, post-Reformation Calvinism which can be summarized as follows:

The essential role of miraculous charismata is to accredit "normative" or "true" Christian doctrine and its bearers. While God may providentially act in unusual or striking ways, true miracles are limited to epochs of special divine revelation, i.e., those of the Biblical period. Miracles are judged by the doctrines they purport to accredit. Therefore, if doctrines are false or alter orthodox doctrines, then the accompanying miracles are necessarily counterfeit.¹⁵

WARFIELD'S CESSATIONISM: ITS CENTRAL FAILURE

In the Scripture verses at the beginning of this lesson the Gospel of the Kingdom - as proclaimed and demonstrated by Jesus Christ, his disciples and the apostle Paul - is presented to be one not just of words, but also of power. Warfield, a staunch defender of the miraculous (as he defines it) within the Biblical period, vehemently denies and discredits their operation in the post-biblical period. Why the contradiction? Where is the failure?

We strongly agree with Ruthven's assessment:

The central failure of Warfield's cessationism is the confusion of the sufficiency of revelation, that is, in the unique historical manifestation of Christ and apostolic doctrine as finally revealed in Scripture, with the procedural means of communicating, expressing and applying that revelation, that is, via the charismata, including gifts of prophecy and miracles. In other words, the charismata do not accredit the Gospel; they express the Gospel.¹⁶

A central goal in this study - through an analysis of Warfield's cessationist polemic - is to show just how untenable his position, and to demonstrate that the charismata are indeed a valid, continuing expression of the Gospel of the Kingdom for the present time.

EVALUATING WARFIELD'S CESSATIONIST POLEMIC

In his book's introduction, Ruthven states:

Warfield's polemic—the culmination of a historically evolving argument directed against certain threats to institutional religion—fails because of internal inconsistencies with respect to its concept of miracle, its historical method and its biblical hermeneutics. Insofar as these errors are characteristic of more contemporary forms of cessationism, the latter also fail.¹⁷

Ruthven describes Warfield's polemic as "the culmination of a historically evolving argument" directed against certain threats to institutional religion". He attributes its failure to internal inconsistencies with respect to its:

concept of miracle

historical method

biblical hermeneutics

A BRIEF HISTORY OF CESSATIONISM'S DEVELOPMENT

We now move on to look at a brief history of cessationism. As Ruthven notes:

Warfield's cessationism did not, of course, suddenly appear in its highly evolved form at the beginning of the twentieth century. Cessationism developed from a complex stew of post-biblical theologies and philosophies that had long been simmering in their polemical cauldron...Cessationism did not originate within orthodox Christianity but within normative Judaism and in Christian sects during the first three centuries of the Common Era. ¹⁸

We will begin our overview by examining the development of cessationism in Judaism and the early period of Christian History. This will be followed a look at cessationism's development in the Protestant Reformation and the Enlightenment.

CESSATIONISM AND JUDAISM

According to Ruthven, there emerged three major cessationist elements within Judaism.¹⁹ A developing ambivalence about prophecy and miracles in the "post-biblical (Old Testament) period:

...from the outset of the Maccabean Judaism harbored an ambivalence about prophecy and miracles: lamenting, on the one hand, the loss of prophets and God's miraculous interventions, and on the other, a readiness to accept reports of such activity when it appeared.²⁰

This led to a tendency to view prophecy and miracles on a two-tier level, the top tier being the classical prophets and miraculous events described in Scripture and the lower tier being the attenuated forms of prophecy and miracles, such as:

bot qol, literally, "daughter of a voice," suggesting an inner voice or revelatory impression²¹

MIRACLE ACCOUNTS OF EARLY RABBIS

As we shall discover, Warfield echoes a similar two-tier view when evaluating his "concept of miracle" in order to delineate what constitutes a "true" miracle in the biblical versus post-biblical periods. The view that the Spirit's activity had already peaked:

...the feeling nonetheless persisted that the highest level of the Spirit's activity had ended [Emphasis added], so that by the end of the first century CE, an unusually pious rabbi might 'merit' the Holy Spirit (that is, the gifts of prophecy and miracles), but not receive it because post-biblical (OT) generations are not worthy.²²

Note three things:

The quasi-cessation delineation between the biblical and post-biblical (Old Testament) periods.

The idea of individual 'merit'—where the reception of gifts of prophecy and miracles accredited 'pious' individuals operating in those gifts.

The implied overriding qualitative difference between the biblical and post-biblical periods, which, as we shall see, is similar to the "Golden Age" ideas prevalent in Enlightenment thinking.

The reaction of religious authorities to the charismatics:

...the issue of religious authority between charismatics who...may have wished to use prophecy and miracle to establish their doctrinal credibility, increasingly lost out to those who relied on the interpretive skill and consensus of the academy. Prophecy and miracle working were replaced by study of the Torah and its scholarly interpretations.²³

ACCORDING TO RUTHVEN, JUDAISM REACTED TO TWO ELEMENTS:

Radical charismatic messianic pretenders revolting against Roman rule. The rapidly growing charismatic Christian movement. Judaism became a religion based on the one true God, the written Torah and its scholastic interpretation. Because of that miracles and prophecies, perforce, had ceased.²⁴

As we shall observe, a similar pattern of cessationism developed within Christian History.

CESSATIONISM IN THE EARLY CHURCH

Ruthven documents a number of sources in the development of cessationist thinking in the first several centuries of Church history. We review these now to gain an understanding of the gradual early cessationist transition where "miracles and prophecy" are "replaced by piety and the study of Scripture."²⁵

EARLY CHRISTIAN APOLOGISTS

Early Christian apologists such as Justin (c. 100-c. 165), Origen (c. 185-c.254) and Cyril (315-386) used the Jewish admission that prophecy and miracles had ceased among them to argue that God had transferred them to the church as proof of God's favor. For example, Origen wrote:

God's care of the Jew was transferred to those Gentiles who believe in him. Accordingly [they] have not even any vestige of divine power among them. They no longer have any prophets or wonders, though traces of these are to be found to a considerable extent among Christians. Indeed, some works are even greater; and if our word may be trusted, we also have seen them.' (Contra Celsum 2.8)²⁶

Since the coming of Christ no prophets have arisen among the Jews, who have admittedly been abandoned by the Holy Spirit.²⁷ Ruthven explains:

Thus the church moved toward evidentialism, the view that the primary, if not exclusive, function of miracles is to accredit and vindicate a doctrinal system or its bearers.

IN REFERENCE TO THE FOLLOWING COMMENTARY BY E. SJÖBERT:

At the beginning, however, the Gentiles too could receive the Holy Spirit, and there could thus be prophets among them. But after Balaam misused his prophetic gift, the Holy Spirit was taken from the Gentiles and reserved for Israel.²⁸

Ruthven points that the very cessationist evidential argument the Jewish apologists had once argued was now used on them:

This whole line of argument must have been ironically familiar to Jews who had often argued that at one time Gentiles had experienced the Holy Spirit, but...the Spirit was totally transferred from any Gentile participation to the Jews alone.²⁹

A MONTANIST PROPHETESS (C. END OF 2ND CENTURY)

Near the end of the second century with Montanism there arose a prophetess named Maximilla. She is alleged to have made the cessationist claim, "After me there will be no more prophecy, but the end[*]" probably referring to Jesus statement in Matthew 28:20b, "...I am with you always, to the very end[*] of the age." Ruthven explains:

Against this hint of cessationism some appealed to 1 Cor. 13.10 ["but when the perfect comes, the partial will be done away." (NASB)]. For example Eusebius records that Miltiades does so against Maximilla and concludes: 'it is necessary that the prophetic charisma be in all the church until the final coming'.³⁰

The irony here is that the verse used by Miltiades to counter Maximilla's [cessationist] claim is used by later cessationists to argue AGAINST the continuation of the charismata. According to Gordon Fee:

Others see "the perfect" as referring to the full revelation given in the NT itself, which when it would come to completion would do away with the "partial" forms of charismatic revelation. Given its classical exposition by B. B. Warfield, this view has been taken over in a variety of ways by contemporary Reformed and Dispensationalist theologies.³¹

*Greek *sunteleía* (συντελεία), meaning "a point of time marking completion of a duration, completion, close, end"³²

Victorinus of Petau (d.c. 304)

In a commentary on the Apocalypse Victorinus writes: "The apostles through signs, wonders and mighty deeds overcame the unbelievers. After this the faith of the Church was given the comfort of the interpreted prophetic Scriptures."³³ Ruthven comments that, "This seems to be the only clear connection between the cessation of the charismata and the replacement by Scripture among the church fathers."³⁴

Chrysostom (347-407)

Chrysostom's "several dozen references to miracles are associated with arguments against seeking them"³⁵ which Ruthven summarizes as follows:

Miracles were once required for weak faith; Powerful miracles would perniciously allow weak faith among observers.

When 'true religion took root' in all the world, miracles ceased.

To suffer for Christ is much greater than to experience miracles delivering us from that suffering.

No one should 'wait for miracles' today because the 'sign greater than all signs' is deliverance from sin.

If we choose Christian love as the best spiritual gift, 'we shall have no need of signs.'³⁶

Isidore of Pelusium (d. c. 450)

Isidore "follows this latter line somewhat idealistically: 'Perhaps miracles would take place now, too, if the lives of the teachers rivaled the bearing of the apostles.'"³⁷

Ambrosiaster (d. 384)

Ruthven describes how Ambrosiaster taught a proto-cessationist theory of charismatic entropy, that is, the weakening in both frequency and level of power of the miraculous:³⁸

Level 1: Only the apostles (as promised in John 14:12) would perform 'greater works.'

Level 2: John 20:22 denoted an impartation of the spirit for conferring ecclesiastical power which enabled the successive transfer of the spirit throughout history via the imposition of hands.

Level 3: In Acts 2 the Spirit was bestowed on the laity 'whence arises the preaching of the church'.

Augustine (354-430)

Augustine began with strong cessationist sentiments:

We have heard that our predecessors, at a stage of faith on the way from temporal things up to eternal things, followed visible miracles...When the Catholic Church had been founded and diffused throughout the whole world on the one hand miracles were not allowed to continue till our time, lest the mind should always seek things visible and the human race should grow cold by becoming accustomed to things, which, when they were novelties kindled its faith...At that time the problem was to get people to believe before anyone was fit to reason about divine and invisible things.³⁹

Notice the weak faith /strong faith cessationist theme (similar to those expressed by Chrysostom):

Weak, 'temporal' faith of the early church required the 'visible' miraculous 'novelties' 'to get people to believe.' is, to 'kindle' faith.

Once the Church was established miracles 'were not allowed to continue' lest they undermine the maintenance of a mature faith 'fit to reason about divine and invisible things'.

Yet near the end of his life Augustine in Chapter 22 of City of God repudiated his earlier position and provided accounts of over seventy miracles.⁴⁰

One more point is in order. Another corollary argument of cessationism, of which Augustine is an example, is the "common tendency to transmute the 'miraculous' charismata of earlier times into the more 'ordinary' expressions of church ministry;"⁴¹ Augustine wrote in Sermons On the Selected Lessons of the New Testament:

The blind body does not now open its eyes by a miracle of the Lord, but the blinded heart opens its eyes to the world of the Lord. The physical corpse does not now rise again, but the soul rises again which lies dead in a living body. The deaf ears of the bodies are not now opened; but how many who have the ears of their hearts closed, let them fly open at the penetrating word of God.⁴²

This argument gave "the ecclesiastical hierarchy with a ready rationale against complaints of diminished charismatic activity within their churches"⁴³

Gregory the Great (540-604)

Gregory was "a prolific recorder of contemporary miracles" and "wrote (c. 590) what was to become a highly influential metaphor on the cessation of miracles."⁴⁴ To Gregory, at the Church's beginning miracles "...were necessary...for in order that faith might grow, it had to be nourished by miracles; for we, too, when we plant shrubs, pour water on them till we see that they have gotten a strong hold on the ground; and when once they are firmly rooted, we stop the watering. For this reason Paul says: 'tongues are for a sign, not to believers, but to unbelievers.'"⁴⁵

Thomas Aquinas (1225-74)

Ruthven describes the centrality of Aquinas in cessationist thought:

[Aquinas] ordered the pattern of cessationist tenets which dominated the church until the 20th century. His major new contribution to cessationism was the metaphysics of miracle based on Aristotelian philosophy. A true miracle, Aquinas said, expresses itself beyond any 'means' of nature, absolute and above the power of the created order: it must be purely 'super-natural'. Therefore, starting with the 'facts' of a miracle, an observer can reason to its divine source. While one can never know how God performed a miracle, one can certainly know that he did. Miracles, then, include such events as instantaneous healings of visibly diseased or broken bodies, the revelation through a prophesy of something impossible for anyone to know, or the bestowal of the gift of the Holy Spirit by the laying on of hands.

According to Aquinas, the central function of miracles was to serve as a *signum sensibile*, a testimony to guarantee the divine source and truth of Christian doctrines, particularly the deity of Christ. To explain the lack of visible miracles in his day, Aquinas asserted that Christ and his disciples had worked miracles sufficient to prove the faith once and for all; this having been done, no further miraculous proof of doctrines could be required.⁴⁶

Interestingly, Aquinas, in contrast, allowed for the operation of miracles under certain circumstances:

To confirm preaching and in the bringing of salvation to souls.⁴⁷

Believers of great sanctity may operate in miraculous gifts of the Holy Spirit (which doctrine ironically "strengthened the veneration of shrines and canonization of saints via miracles...which essentially contradicted cessationism, [and] resulted in the excesses surrounding miracles which precipitated the Reformation.")⁴⁸

In summary, we see developing significant Christian cessationist tenets during this period. As Ruthven points out, in the basics, they parallel those of the Jewish Rabbis:

Spiritual power is normatively apportioned in descending tiers, at the idealized level of the biblical canon versus the present time. The apostolic level of spiritual power could not, and likely should not, again be approached.⁴⁹

Only in a return to the (impossibly?) idealized righteousness of the New Testament could the church merit the *charismata*.⁵⁰

Miracles were once required as scaffolding for the church, which, once established (that is, in Scripture, tradition and institution), no longer required such support...Miracles and prophecy were replaced by piety and the study of Scripture.⁵¹

CESSATIONISM AND CALVINISM

As we noted in the last section, the Roman Catholic Church had developed a heavily cessationist view in doctrine and practice, yet allowed that those of great sanctity could still operate in the miraculous, a view which, again, led to the veneration of shrines and the canonization of saints.

The Protestant reformers, in their quest to undermine the claims (based in the miraculous) of the Roman Catholic hierarchy, used that cessationist polemic against them. They also aimed it at “radical reformers” whose claims to the miraculous in establishing their own authority the Protestant reformers also sought to undermine.⁵²

Chief among the reformers and significant to us is John Calvin. To better understand Calvin’s effect on the development of Warfield’s Polemic, we now want to focus on a brief summary of the key points of his cessationist doctrine in their historical context. Ruthven points out four significant aspects of the cessationist polemic of Calvinism which we quote and annotated with comments:⁵³

God’s purpose for miracles was to accredit the word, that is, the Scripture, its doctrines and its first proclaimers. This proposition had the effect of restricting the power of accreditation by miracles to the major Protestant basis of religious authority: Scripture. This limitation to scripture and the original apostles of accrediting miracles was presented to undercut the religious authority of contemporary miracles thought to accredit the evolving doctrines and the contemporary leadership, derived from ‘apostolic succession’, of the Roman Church, as well as the ‘Spirit-inspired’ (and hence, religiously authoritative) teachings of the radical reformation.

Ruthven notes a quotation from Calvin which well illustrates the evidential argument of ‘miracle’ as authority on both sides:

In demanding miracles of us they act dishonestly. For we are not forging some new gospel, but are retaining that very gospel whose truth all the miracles that Jesus Christ and his disciples ever run serve to confirm. But, compared with us, they have strange power: even to this day they can confirm their faith by continual miracles. Instead they allege miracles which can disturb a mind otherwise at rest—they are so foolish and ridiculous, so vain and false!⁵⁴

Calvin uses the cessation evidential argument of ‘miracle’ to accredit his authority against the continuation evidential argument of ‘miracle’ by the Catholic leaders to accredit their authority.

Counterfeit miracles are discerned by their association with false doctrines; hence, when miracles were claimed by the Catholics or the radical reformation as accrediting their unscriptural doctrines, such miracles were self-evidently false.

Comment: Observe the following portion from the previous quote which illustrates this point:

‘...they have strange power...they allege miracles which can disturb a mind otherwise at rest—they are so foolish and ridiculous, so vain and false!’⁵⁵

While ‘visible’, ‘miraculous’, ‘extraordinary’ or ‘temporary’ spiritual gifts ceased with the apostles, there is a possibility they may recur if conditions requiring their manifestation warrant. However, these types of spiritual gifts are more likely transmuted into the ‘permanent’ gifts and offices of contemporary Christian ministry or employed as metaphors for faith in the Gospel.

Comment: Note that his cessationism is not as strict in this as other reformers. He essentially agrees with one of Aquinas’ tenets for recurrence, to confirm preaching and in the bringing of salvation to souls.

What proof, other than his a priori association of miraculous charismata with accreditation of Scripture, does Calvin offer for their cessation? Surprisingly little: he appeals only superficially to Scripture and to the testimony of historical 'experience'. But in the main Calvin assumes the traditions enshrined in Aquinas, rather than attempt systematically to prove his contention.

Comment: It is ironic that, according to Ruthven's study, Calvin (along with his "a priori association of miraculous charismata with the accreditation of Scripture") "appeals only superficially to Scripture and to the testimony of historical 'experience'" to prove his cessationist position. One of today's leading cessationist, Reformed voices, John F. MacArthur, in his book *Charismatic Chaos*, makes the following statement in reference to the "historical, objective" vs. "[charismatic] personal, subjective" "approach to biblical truth"⁵⁶:

Objective, historic theology is Reformation theology. It is historical evangelicalism. It is historical orthodoxy. We begin with Scripture. Our thoughts, ideas, or experiences are validated or invalidated on the basis of how they compare with the Word.⁵⁷

His statements echo B. B. Warfield, who "defines Calvinism as the teachings of John Calvin, the Doctrinal System of the Reformed Churches"⁵⁸:

There is no true religion in the world...which is not Calvinistic - Calvinistic in its essence, Calvinistic in its implication... in proportion as we are religious, in that proportion, then, are we Calvinistic; and when religion comes fully to its rights in our thinking, and feeling, and doing them shall we be truly Calvinistic...it is not merely the hope of true religion in the world: it is true religion in the world—as far as true religion is in the world at all.⁵⁹

Is it possible that Warfield's (and his echoes') Calvinistic, Reformed cessationist foundation of "true religion" does not all "begin with Scripture," that the "thoughts, ideas, or experiences" behind the cessationist position that are supposedly "validated or invalidated on the basis of how they compare with the Word" are not actually so validated?

In our next session we will begin our examination of Warfield's work in the context of his times and begin our evaluation of his Cessationism in *Counterfeit Miracles*.

ENDNOTES

1 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* *Journal of Pentecostal Theology Supplement Series 3* (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) p. 14

2 Vinson Synan, *In the Latter Days* (Fairfax, VA: Xulon Press, 2001) pp. 134-135

3 *Ibid.* p. 82

4 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* *Journal of Pentecostal Theology Supplement Series 3* (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) p. 14

5 *Ibid.* p. 15

6 *Ibid.* pp. 15-16, footnote 3

7 John F. MacArthur, Jr., *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992) p. 18

- 8 Ibid. p. 19
- 9 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* *Journal of Pentecostal Theology Supplement Series 3* (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) pp. 18-20
- 10 Ibid. p. 20
- 11 Ibid. pp. 21-20
- 12 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* *Journal of Pentecostal Theology Supplement Series 3* (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) pp 22-23, footnote 1
- 13 plural of cha•ris•ma [Greek charisma favor, gift, from charizesthai to favor, from charis grace, an extraordinary power (as of healing) given a Christian by the Holy Spirit for the good of the church, from Merriam-Webster's Collegiate Dictionary, 10th edition (Springfield, MA: Merriam-Webster, 1996)]
- 14 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* *Journal of Pentecostal Theology Supplement Series 3* (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) p.16, the continuation of footnote 3, p. 15
- 15 Ibid. pp. 23, 189
- 16 Ibid. p. 23
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- 18 Ibid. p. 24
- 19 Ibid. pp. 24-25
- 20 Ibid.
- 21 Ibid. p. 25, footnote 1
- 22 Ibid. p. 25
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- 24 Ibid. p. 26
- 25 Ibid. p. 31
- 26 Ibid. p. 27, the continuation of footnote 4, p. 26
- 27 Ibid.
- 28 *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (Vol. 6, Page 383). Grand Rapids, MI: Eerdmans.7276 Str.-B., II, 130. 8277 Tanch. 23 1a; Nu. r., 20, 1 on 22:2 (Str.-B., II, 130). Acc. to other sayings it took place when Israel had received the Torah, Seder Olam Rabba, 21 (Str.-B., II, 130) or after the completion of the tabernacle, Cant. r., 2:3 R. Jishaq.

- 29 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* Journal of Pentecostal Theology Supplement Series 3 (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) p. 27, the continuation of footnote 4, p. 26
- 30 Ibid. p. 27
- 31 Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids, MI: Eerdmans, 1987), p. 645, footnote 23, (2)
- 32 Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur*, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (Page 974). Chicago: University of Chicago Press.
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- 34 Ibid. p. 28, footnote 1
- 35 Ibid. p. 29
- 36 Ibid.
- 37 Ibid.
- 38 Ibid.
- 39 Ibid. pp. 29-30.
- 40 Ibid. p 30
- 41 Ibid. p. 31
- 42 Ibid. p. 31, footnote 1
- 43 Ibid. p. 31
- 44 Ibid.
- 45 Ibid.
- 46 Ibid. pp. 32-33
- 47 Ibid. p. 33
- 48 Ibid. p. 33
- 49 Ibid. p. 30
- 50 Ibid. pp. 30-31
- 51 Ibid. p. 31
- 52 Ibid. p. 33
- 53 Ibid. pp. 34-35

54 Ibid. p 35, footnote 1, cited from Institutes, Prefatory Address. 3 (16)

55 Ibid.

56 John F. MacArthur, Jr., Charismatic Chaos (Grand Rapids, MI: Zondervan, 1992) p. 36

57 Ibid.

58 Jon Ruthven, On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles Journal of Pentecostal Theology Supplement Series 3 (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) pp. 39-40, footnote 2



CESSATIONISM: PART 2

LESSON GOALS

- 1) Briefly review the historical, philosophical, and theological traditions which shaped Warfield's cessationist arguments as expressed in his work *Counterfeit Miracles*.
- 2) Understand the setting and events giving rise to his writing *Counterfeit Miracles*.
- 3) Overview the basic components of Warfield's cessationist argument in preparation for analyzing his polemic's methodologies, arguments, and conclusion.
- 4) Investigate Warfield's foundational concept of miracle, its characteristics, and its integrity in preparation for evaluating the historical and biblical methodologies of his polemic.

LESSON GLOSSARY:

a priori: [from before] relating to or derived by reasoning from self-evident propositions

a posteriori: [from after] relating to or derived by reasoning from observed facts

cosmology: a theory or doctrine describing the natural order of the universe

dogmatism: a viewpoint or system of ideas based on insufficiently examined premises

dichotomy: something with seemingly contradictory qualities

epistemological: adj. form of epistemology: the study or a theory of the nature and grounds of knowledge especially with reference to its limits and validity

excoriate: to censure scathingly

irruption: to rush or break in forcibly or violently

INTRODUCTION

In this lesson we continue our analysis of B.B. Warfield and his cessationist polemic *Counterfeit Miracles*. After surveying the traditions and historical setting affecting his polemic, and then examining the key elements of his polemic, we will analyze his polemic's foundational concept of miracle.

KEY INSIGHTS

Traditions Which Shaped Warfield's Cessationist Polemic

As covered in previously, Warfield was a staunch Calvinist and his cessationism draws heavily from Calvin's doctrinal influence. To quote Ruthven, "Calvin had established a theological rationale for the polemic based on a few, but important, scriptural proof-texts, but primarily on an evolved and internally inconsistent role of miracles."¹ Yet his views were also formed by other influences, to which we now turn our consideration.

The Enlightenment era (c.1650-1790) set the stage for further development of Warfield's cessationism. Two catalytic issues occurred during this period²:

The basis of religious authority changed dramatically from the biblical basis of Protestantism to the human authority based in perception and reason."

A 'great debate' raged in England concerning the place of miracles in accrediting religious truth.

We now examine some key Enlightenment developments that occurred in this context. With the Enlightenment came an interest in the scientific study of the natural world "with the presupposition that God providentially ordered nature subject to fixed laws."³

God's providential, 'laws of nature' and a 'Closed' Cosmology

This scientific worldview brought with it a closed system of cosmology ruled by objective cause and effect 'laws of nature'. As we shall see in more detail, miracles then became, "divine irruptions into the natural order."⁴

AN EMPIRICAL BASIS FOR APOLOGETICS

This added "an empirical basis for apologetics....Proof of Christianity via miracles was available to any human mind in the same way that all knowledge is excessive, not by revelation, but by 'common sense.'"⁵

RATIONALISM AND SKEPTICISM

In reaction to religious dogmatism the Deistic and other Enlightenment polemicists created a "dogmatism of their own."⁶ As Ruthven describes:

Extreme skepticism and rationalism shaped the anti-miracle polemic which arrogantly admitted of no facts beyond one's own experience and preconceptions about nature...The phrase 'law of nature',

then, moved illogically from describing ones consistent but limited understanding of natural phenomena to expressing a dogma prescribing what must always happen to everyone under all circumstances. Hence, if this skeptic does not experience miracles, then no one can experience miracles.

The idea that Revelation flows from history was regarded with suspicion.

This development was a reaction to several things:⁷

Protestant suspicion of 'enthusiasm' (an experience-based religious outlook in contrast to the rationalistic non-experiential outlook) and its associated claims to unverifiable revelations.

The Deistic desire for a 'natural religion' - one to be appropriated through reason and 'common sense' - that was equally available to all apart from revelation.

Protestant suspicion of Roman Catholicism's authority and dogmatic traditions developed over time from the 'dubious testimony' of the Church Fathers.

ENLIGHTENMENT HISTORICAL-CRITICAL METHODOLOGY

Illustrative of the above is the historical-critical work by Conyers Middleton which sought to undermine the use of the miracle accounts of the church fathers to accredit Catholic post-apostolic dogmas. The full title is revealing; A Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian church from the earliest ages three 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.⁸

By his own admission, Warfield adopted Middleton's methodology as his own.⁹ Middleton's position was so extreme that while he aimed his polemic at Romanists, most "contemporary observers, including John Wesley...were convinced there was another motive: 'to overthrow the whole Christian system'."¹⁰ Here is Middleton's summary of the main points of his Free Inquiry's theses:

That they (miracles) were all of such a nature, and performed in such a manner, as would necessarily inject a suspicion of fraud and delusion.

That the cures and beneficial effects of them, were either false, or imaginary or accidental.

That they tend to confirm the idlest of all errors and superstitions.

That the integrity of the witnesses is either highly questionable, or their credulity at least so gross, as to render them unworthy of any credit.

That they were not only vain and unnecessary, but generally speaking, so trifling also, as to excite nothing but contempt.

And lastly, that the belief and defense of them are the only means in the world that can possibly support, or that does in fact give any sort of countenance, to the modern impostures in the Romish Church.¹¹

SCOTTISH COMMON-SENSE PHILOSOPHY

We now switch our attention to Scottish common-sense philosophy (SCSP), its setting, tenets, and adoption by Warfield.

SCSP's roots developed during the Enlightenment by rationalistic English philosophers in search for a way to attain peace in an atmosphere of religious intolerance amidst competing religious dogmas. For example, English philosopher John Locke:

...insisted that the human capacity for knowledge was limited to fairly reliable probabilities based on sensory input and experiment. He held that through the correct use of this intellectual capacity, which was common to all, reasonable people could see the truth and settle differences.¹²

With the formation of the United Kingdom in 1707 English rationalism spread into Scotland creating conflict among Presbyterians. According to Ruthven, the major Scottish universities reacted quickly to these rationalistic notions about religion, revelation and innate human capacities, resulting in Scottish common-sense philosophy "which propelled its adherence to the center stage of his European thought."¹³

A central figure in SCSP was Thomas Reid (1710-96) professor of moral philosophy at Glasgow University who succeeded Adam Smith. Reid and Smith were friends of David Hume, "whose epistemological¹⁴ skepticism precipitated the defensive reaction of Scottish common-sense philosophy."¹⁵

Reid's goal, in reaction to both idealism's and skepticism's damage to traditional apologetics - especially the argument for God's existence based on evidences of his design in nature - was to rebuild "...for theology a solid foundation of epistemological certainty, on which the structure of Christian apologetic could securely rest."¹⁶

ACCORDING TO VANDER STELT IN PHILOSOPHY AND SCRIPTURE:

Reid's "common sense" was not used "to indicate a power of general knowledge based on ordinary development and opportunities, but to mean a faculty of reason, a source of principles, the light of nature, the capacity for certain original and intuitive judgments which may be used as foundation for deductive reasoning."¹⁷

To summarize Reid's expression of SCSP tenets:

God created within man 'instinctive presuppositions' of self evident principles or propositions.

Mankind, based on these intuitive, innate propositions, is an active, judging perceiver.

This rational 'common sense' both characterizes and validates knowledge.

This intuitive knowledge based on 'common sense' requires no other proof.

Perception involves three things: the act of perceiving, the object perceived and the conviction that the object really exists in the external world.

Truth cannot be established by mere ideas, but is static and open to investigation irrespective of time and place. If the evidence for Christianity is properly gathered, its reality or truth is inescapable.¹⁸

From the late 1700s to mid 1800s, SCSP had an extensive impact on American thought and culture. According to Vander Stelt, "[Scottish common-sense philosophy] permeated almost every faculty of the academy, institution of society, and activity in culture."¹⁹

In 1768 the Rev. John Witherspoon came from Scotland to become the first president of Princeton College. The Scottish common-sense philosophy became the basis of theological instruction at Princeton College, and later Princeton Seminary, until Warfield died in 1921.

In 1868 - the year Warfield entered Princeton College - James McCosh, the last prominent defender of SCSP, became college president. Warfield became his disciple. Adopting SCSP, Warfield viewed theology in the same empirical sense as the 'hard sciences' and his view of theology was a developed expression of SCSP:

If theology be a science at all, there is involved in that fact, as in the case of all other sciences, at least three things: the reality of its subject matter, the capacity of the human mind to receive into itself and rationally to reflect this subject-matter, the existence of media of communication between the subject-matter and the percipient and the understanding mind.²

Following from SCSP, Warfield viewed Christianity as 'the Apologetical religion':

It is the distinction of Christianity that it has come into the world clothed with the mission to reason its way to its dominion...It is solely by reasoning that it has come thus far on its way to its kingship. And it is solely by reasoning that it will put all its enemies under its feet.

COUNTERFEIT MIRACLES: ITS SETTING

Several contemporary groups challenged Warfield's cessationist view by their claims to contemporary miraculous power. All were targets of his cessationist polemic in *Counterfeit Miracles*:

THE ROMAN CATHOLIC CHURCH

Roman Catholicism's traditional claim to authority through the miraculous was particularly active at this period of history.²¹ Also, particularly significant was the threat of its influence growing out of extensive immigration between 1830 and 1900. As noted by Ruthven from the 1987 *Catholic Almanac*:

In the first two decades of the twentieth century, Catholic immigration was at its peak, a trend that may have alarmed Warfield and may have contributed to the urgency and relevance of his treatment of medieval and Roman Catholic miracles in *Counterfeit Miracles*.²²

THE IRVINGITES AND (INDIRECTLY, THE METHODISTS)

The Irvingites grew out of the preaching of a Presbyterian Englishman, Edward Irving, who spoke often on the renewal of the apostolic gifts, especially the gift of tongues and healing. In October 1831, tongues broke out in his church through a woman, Mary Campbell who Irving viewed as a prophetess. Eventually Irving was tried by the London Presbytery and found guilty of heresy. He started his own church, the Apostolic Catholic church. By 1900 it was dying out, but it was characteristic of the building expectation in Britain, and later the United States, for a 'New Pentecost'. According to Vinson Synan, in 1857:

...a British Methodist preacher, William Arthur, published his influential, *The Tongue of Fire*. This book, which has remained in print for over a century, dismissed the traditional view of the cessation and withdrawal of the charismata²³...The language of Pentecost that Arthur popularized became even stronger in America. The Methodists had always strongly emphasized the second blessing after conversion²⁴...In 1839, Asa Mahan, president of Oberlin college, published a book entitled the *Scripture Doctrine of Christian Perfection*...By 1870, Mahan published a revision of the same book under the title *The Baptism of the Holy Ghost*...The second-blessing experiences of the Wesleys, Madame Guyon, Finney, and Mahan himself were described as "Baptism in the Holy Spirit."²⁵...This Pentecostal emphasis which developed in the holiness movement after 1867 also found expression in the various

offshoots of the movement in England and America. This is best seen in the development of the famous Keswick "Higher life" conferences in England and the Northfield conferences in Massachusetts conducted by the D. L. Moody.²⁶

THE FAITH CURE MOVEMENT

Warfield noted in *Counterfeit Miracles* that by 1887 there were more than thirty "Faith Homes" established in the United States, and many more in Europe for the treatment of the sick through prayer alone. He also refers to healing conferences and conventions of 'adherents in every church'.²⁷

CHRISTIAN SCIENCE

Christian Science was a religion based on science and health, *With a Key to the Scriptures* by Mary Baker Eddy, claimed by her to have been divinely dictated, thus a supplement to Scripture. Christian Science claimed miraculous power that overcame the "illusion" of sickness. Thus Christian Science was a two-fold threat challenging the authority of Scripture and contradicting the cessationist position that the miraculous had passed with the Apostolic age.

LIBERALISM

Princeton Seminary was a bastion holding out against the higher criticism of Scripture adopted by most major American theological seminaries. According to Ruthven:

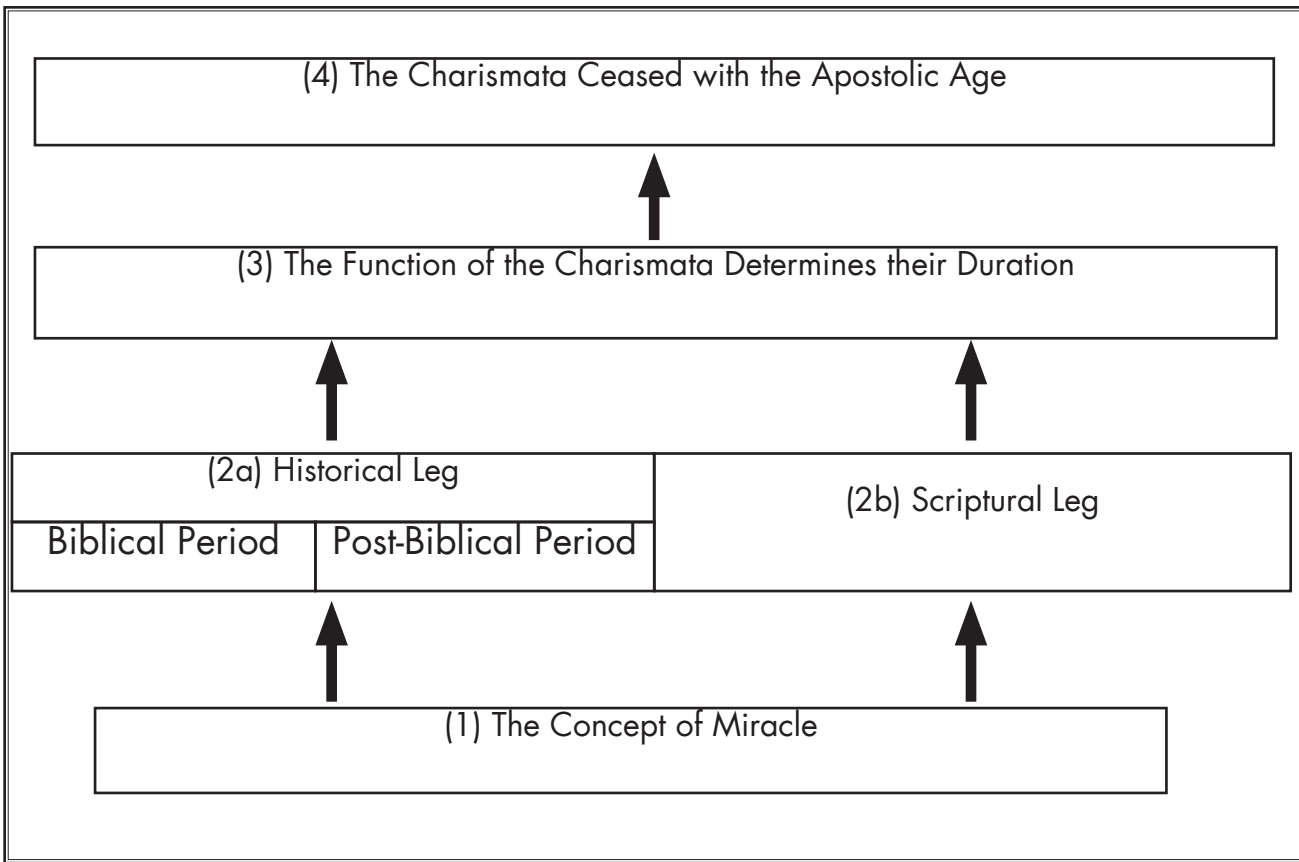
...whole religious denominations no longer preached the Gospel as traditionally understood. Those who oppose such modernism found themselves increasingly shunted aside from what came to be regarded as mainstream American Christianity...The general theological climate of liberalism was particularly odious to Warfield in its treatment of miracles. Liberal theologians typically attempted to explain the presence of miracles in the Bible either by providing naturalistic interpretations or by seeking analogies with contemporary psychological or faith healings...For liberals, the sharp distinction between 'natural' and 'supernatural' had blurred, and with it the effectiveness of any Christian apologetic...based on proof from miracles.²⁸

So we see that Liberalism's threat challenged both the authority of Scripture's inspiration and the cessationist view of the miraculous as accreditation of the Gospel.

Counterfeit Miracles was written just after the death of his invalid wife. Caught in a lightning storm during their honeymoon in Europe many years before, she had contracted a severe nervous disorder. He devotedly attended to her throughout their marriage. One wonders how her long-term illness may have colored Warfield's perspective on miracles and on healing.²⁹

WARFIELD'S POLEMIC IN COUNTERFEIT MIRACLES

To keep from getting lost in the trees of the proverbial forest, let's step back and get the big picture in our evaluation of Warfield's cessationist polemic in *Counterfeit Miracles*. To make this easier we will start with his conclusion and work back to identify the elements of his argument and their inter-relationships.



The above figure is a diagram outlining the structure of the key elements of his cessationist argument and their interrelationships. Let's briefly review them:

- (4) Warfield contends that the charismata ceased (approximately) with the "apostolic age."
- (3) Warfield's conclusion in (4) is based on the underlying argument that the evidential function of the charismata (to accredit the Gospel and its bearers) determines their duration.
- (2) Warfield claims two "legs" in support of (3) :
 - (2a) Historical: His historical methodology and its application to the biblical and post-biblical periods.
 - (2b) Scriptural: The application of his biblical hermeneutical method to the function of the charismata.
- (1) The underlying foundation for (2) (and, therefore, all of the elements of Warfield's cessationist argument) is his evidential concept of miracle.

We will analyze Warfield's cessationist polemic as expressed in *Counterfeit Miracles* with reference to the elements and interrelationships described above. Note that the validity of Warfield's cessationist argument is dependent on several conditions:

Each element of his argument must be internally self-consistent (that is, NOT self-contradictory) to be a valid element of the argument.

Each element of his argument must be externally applied in a consistent, uniform manner across all of the test cases to which it applies.

If either or both of the above violations occur anywhere in Warfield's polemic, the integrity of the whole breaks down and his cessationist conclusion is shown to be invalid.

We now have in hand everything both necessary and sufficient to analyze the validity of Warfield's polemic. We will work our way up from the bottom of the diagram. In the remainder of this lesson we will examine (1) Warfield's concept of miracle.

WARFIELD'S CONCEPT OF MIRACLES

As we proceed in our analysis of Warfield's concept of miracle it is helpful to keep in mind the two simultaneous threats (real or perceived) that he was confronting - as these motivated his need to define a concept of miracle and the accompanying criteria for evaluating claims of miracles:

The threat of those claiming miracles as a basis for their religious authority.

The threat of those challenging the 'traditional' understanding of miracles and the miraculous charismata.³⁰

Warfield defines a miracle as follows: "A miracle is specifically an effect in the external world produced by the immediate efficiency of God."³¹ Ruthven offers this about Warfield's characterization of miracle:

... First, that a miracle is not merely subjective, but that it is 'objectively real' and not a function only within the mind, and secondly, that its cause 'is a new supernatural force, intruded into the complex of nature, and not a natural force under whatever wise and powerful manipulation.'³²

Warfield's characterization of miracle as 'objectively real' is taken directly from Scottish common-sense philosophy, and, as we shall see, is crucial to his criteria for evaluating claims of miracle accounts.

Warfield's characterization of miracle as a 'new supernatural force' which intrudes into the complex of nature was necessary for his defense against both the natural explanation of miracle on one side and the claims of true contemporary miracles - for example, by the faith cure movement - on the other side. This clear delineation in Warfield's concept of miracle is critical to his polemic. A miracle, then, is the:

product of a force outside of nature, and specifically above nature, intruding into the complex of natural forces and producing, therefore, in that complex, effects which could not be produced by the natural forces themselves. These effects reveal themselves, therefore, as 'new' - but not as neo-natural but rather as extra-natural and specifically as super-natural.³³

THIS IS A DIRECT ECHO OF AQUINAS:

For a miracle is required that it be against the order of the whole created nature. But God alone can do this, because, whatever an angel or any other creature does by its own power is according to the order of created nature; and thus is not a miracle. Hence God alone can work miracles'³⁴

Notice that Aquinas also states that if "an angel" or "other" creature operates in "its own power" it is still operating "according to the order or created nature" and that its activity is not a miracle. This implies the possibility of "non-miraculous" yet, extraordinary activities which can manipulate the natural world. Warfield echoes this same distinction from miracle as "Divine Providence."

Ruthven succinctly summarizes Warfield's distinction between 'miracle' and 'providence':

[The forces of nature] 'under whatever guidance, can produce nothing but natural effects', in which case such events must be classified as 'special providence's'. 'Providential' works of God involve the use of means', or 'second causes' within nature which God uses to produce effects above their 'natural working'. Miracles cannot be viewed as 'extraordinary events performed through the medium of natural forces, but as the immediate products of the energy of God'. Hence an event may be supernatural even to the extent that it is 'startling' or 'remarkable', but it is not necessarily miraculous."³⁵

Very simply, Warfield, through Calvin, adopted Aquinas cessationist view that the central function of miracles is evidential: to confirm the "message" and messengers and is at the root of his entire polemic. Ruthven documents how Warfield in *Counterfeit Miracles*:

"Approvingly" cites Bishop Kaye's account in *Ecclesiastical History of the Second and Third Centuries of the gradual cessation of the charismata which "ceased entirely at the death of the last individual on whom the hands of the Apostles had been laid."³⁶*

Speaks of "the inseparable connection of miracles with revelation, as its mark and credential" stating that they "appear only when God is speaking to His people through an accredited messenger declaring His gracious purpose."³⁷

Lists four periods of revelation accompanied by confirming miracles, the Exodus and conquest of Canaan, the "life-and-death" struggle of "true religion" vs. heathenism under Elijah and Elisha, Daniel and his companions during the Exile, and the establishment of Christianity when "miracles attested the person of Christ and his doctrine, where "Outside these periods miracles are rare indeed."

It is significant how this evidential view of the function of miracle - along with its other characteristics - contributes to Warfield's criteria for evaluating biblical and post-biblical miracle accounts.

THE INCONSISTENCIES WITHIN WARFIELD'S CONCEPT OF MIRACLE

The Dichotomy of Scottish Common Sense Philosophy and Faith

One key difficulty, an intrinsic inconsistency in Warfield's cessationism derives from his adherence to Scottish common sense philosophy and must be noted to understand his cessationist arguments and their weaknesses. Warfield writes:

We believe in Christ because it is rational to believe in Him...Of course mere reasoning cannot make a Christian; but that is not because faith is not the result of evidence, but because a dead soul cannot respond to the evidence. The action of the Holy Spirit and giving faith is not apart from evidence, but along with evidence.³⁸

Since Warfield's common sense is by nature common and obvious to all reasoning persons, he must come up with an explanation for the many who, for example, do not embrace the "evidence" of Christianity. His argument that "mere reasoning cannot make a Christian" and that "a dead soul" requires the "action of the Holy Spirit" to be able to "respond to the evidence" is in itself inconsistent with his own common sense view of the nature of reality, and is, as we shall see, akin to the subjective mysticism he so vehemently attacks in his cessationist arguments. His effort to reconcile this issue rears itself in of many of his cessationist arguments. As Ruthven observes, "once the 'common' of the common sense is surrendered, the epistemological ground of Warfield's apologetics has been washed away."³⁹

THE INTERNAL INCONSISTENCY

This intrinsic inconsistency carries over into Warfield's concept of miracle and is the seedbed of the contradictions inherent in the cessationist arguments that derive from his concept of miracle.

Warfield "attempts to combine two incompatible a priori beliefs into one notion of miracle: naturalism and faith. On the one hand, Warfield's common sense philosophy provided him with the confidence that one could, by sifting the facts, determine if an event was miraculous or merely providential, supernatural or natural. He understands the discernment of miracles in terms of their objectivity and evidence, and from the perspective of naturalistic a priori beliefs. On the other hand, Warfield finally must admit that a prior faith commitment determines one's judgment on miracles."⁴⁰

To Warfield, his common sense dictated that anyone, shown the "evidence for a miracle" would accept that evidence and its conclusion of miracle: "Why such an event should be incapable of proof... is not immediately obvious. If that occurs, it ought to be capable of being shown to have occurred."⁴¹ To his critics these extraordinary events could "fall into one of two categories: a false report, or an event which can be explained, at least ultimately, within the naturalistic worldview."

Yet his philosophical opponents, such as Hume and Huxley, presented him with a big problem, for not only did they not accept the evidence of miracle, they also claimed a priori that miracles were unprovable.⁴²

When the evidence for a miracle presents itself before their minds it scarcely finds a hospitable reception, and when that evidence is exceptionally abundant and cogent, they are compelled to face the question - what kind and amount of evidence would convince them of the real occurrence of such an event? They thus discover their real position to be that a miraculous event is, as such, incapable of proof.⁴³

Thus, Warfield admits that the acceptance or rejection of miracles based on common sense evidence depends on that person's a priori assumptions - which, by definition, contradicts the common sense nature intrinsic to his concept of miracle. Warfield's concept of miracle is internally inconsistent. Again, as Ruthven so accurately observes, "once the 'common' of the common sense is surrendered, the epistemological ground of Warfield's apologetics has been washed away."⁴⁴

THE INCONSISTENCY OF APPLICATION

As Ruthven explains:

Warfield excoriates those who claim to examine carefully nature and history, declaring on a posteriori grounds that biblical miracles do not happen when in fact these doubters have already begun their investigation guided by the a priori belief that miracles are impossible. Nevertheless, when attacking the occurrence of postbiblical miracles, Warfield is not above an appeal to an identical naturalistic a priori belief.⁴⁵

While Warfield admits theoretically to the possibility of genuine miracles such as "the restoration of an amputated hand, the sudden healing of a broken bone, or the replacement of lost feet," His "naturalistic a priori belief shows through when he insists that 'bare inexplicability' or 'inscrutability' would prove insufficient grounds for the assertion of a miracle..."⁴⁶

A clear illustration is his response to the account of the instantaneous healing of the badly broken legs of Pierre de Rudder at the shrine of Lourdes. After expressing his skepticism concerning the report, he wrote:

We are only beginning to learn the marvelous behavior of which living tissue is capable, and it may well be that, after a while, it may seem very natural that Pierre their readers' case happened just as it is said to have happened...Nature was made by God, not man, and there may be forces working in nature not only which have not yet been dreamed of in our philosophy, but which are beyond human comprehension altogether...We do not busy ourselves, therefore, with conjecturing how Pierre De Rudder's cure may have happened...we are content to know that in no case was it a miracle.⁴⁷

What we shall see here is Warfield's attempt to "ride" two intrinsically divergent and mutually incompatible "horses": a common sense oriented, naturalistic, objective, scientifically-analyzed world-view and a faith-oriented, super-naturalistic, subjective, spiritually-discerned world-view.

This dichotomy is essential to his polemic, for when defending against the onslaught of liberals who would naturalize, mythologize or allegorize away biblical miracles he valiantly rides the steed of Biblical faith, but when charging out against those who would threaten with religious authority based on claims of the miraculous, he mounts the steed of common sense - ALL THE TIME CONVINCED THAT THEY ARE REALLY THE SAME HORSE!

WARFIELD'S STANDARDS OF EVALUATION FOR A GENUINE MIRACLE

To complete our discussion concerning his concept of miracle we look at "tests" Warfield published for evaluating the occurrence of a genuine miracle. His tests - based in his Calvinistic, a priori beliefs in the existence and activity of God and the historical reliability of inspired Scripture to attest to miracles - are primarily a reflection of the evidential function central to his concept of miracle.⁴⁹ The fourth is the exception, and is one that he uses extensively to discredit those who claim miracles in the post-biblical period.

This list is quoted from the article "Miracle" by Warfield:

- 1) "True miracles exhibit the character of God and teach truths concerning God."
- 2) "They are in harmony with the established truths of religion...If a wonder is worked which contradicts the doctrines of the Bible, it is a lying wonder..."
- 3) "There is an adequate occasion for them. God does not work them except for great cause and for a religious purpose. They belong to the history of redemption, and there is no genuine miracle without an adequate occasion for it in God's redemptive revelation of himself."
- 4) "They are established, not by the number of witnesses, but by the character and qualification of the witnesses."⁵⁰

SUMMARY

In this lesson we looked in depth at Warfield's concept of miracle, the underpinning for his entire cessationist argument. We have established its flawed inconsistent, self-contradictory nature and effect in application. In the next session we continue by analyzing the historical and Scriptural "legs" of his polemic by examining his historical methodology and hermeneutical system for interpreting Scripture based on his concept of miracle.

ENDNOTES

- 1 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* Journal of Pentecostal Theology Supplement Series 3 (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) pp. 39-40, footnote 2
- 2 Ibid.
- 3 Ibid. pp. 35-36
- 4 Ibid. p. 36
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- 6 Ibid. p. 38
- 7 Ibid.
- 8 Ibid. p. 39, footnote 2
- 9 Ibid., referenced in footnote 3
- 10 Ibid. p. 40, footnote 2 references Wesley, V, p. 426 (entry for January 28, 1749)
- 11 Ibid. p. 45
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- 13 Ibid.
- 14 *epistemological* adjective, from *epistemology* noun : the study or a theory of the nature and grounds of knowledge especially with reference to its limits and validity from Merriam-Webster's Collegiate Dictionary, 10th edition (Springfield, MA: Merriam-Webster, 1996)
- 15 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* Journal of Pentecostal Theology Supplement Series 3 (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) p. 45
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- 19 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* Journal of Pentecostal Theology Supplement Series 3 (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) p. 47, footnote 3 citation: Vander Stelt, *Philosophy and Scripture*, pp. 61-62
- 20 Ibid. p. 49, footnote 3 citation: Warfield, *Studies in Theology*, p. 11
- 21 Ibid. p. 54, footnote 3
- 22 Ibid.
- 23 Vinson Synan, *In the Latter Days* (Fairfax, VA: Xulon Press, 2001) p. 35
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- 26 Ibid. p. 39
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- 28 Ibid. p. 55
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- 30 Ibid. p. 58
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- 33 Ibid.
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- 35 Ibid. pp. 59-60
- 36 Ibid. p. 72, quoted in text, and cited in footnote 3
- 37 Ibid. p. 72
- 38 Ibid. p. 51, footnote 3 citation: Warfield, 'Apologetics', *WBBW*, IX, p. 15
- 39 Ibid. p. 52
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- 42 Ibid. p. 65
- 43 Ibid.
- 44 Ibid. p. 52
- 45 Ibid. p. 65
- 46 Ibid.
- 47 Ibid. p. 71
- 48 Ibid. p. 69
- 49 Ibid., footnote 1 citation: *DDB*, p. 299
- 50 Ibid. page 61, footnote 2, citing: B.B. Warfield, *Counterfeit Miracles*, p. 3



CESSATIONISM: PART 3

LESSON GOALS

- 1) Examine Warfield's historical methodology, its integrity, and its use in his evaluation of biblical and post-biblical miracles
- 2) Examine Warfield's principles of biblical interpretation
- 3) Examine example weaknesses both in substance and neglect of Warfield's biblical interpretation
- 4) Summarize and conclude our analysis of Warfield's cessationist polemic

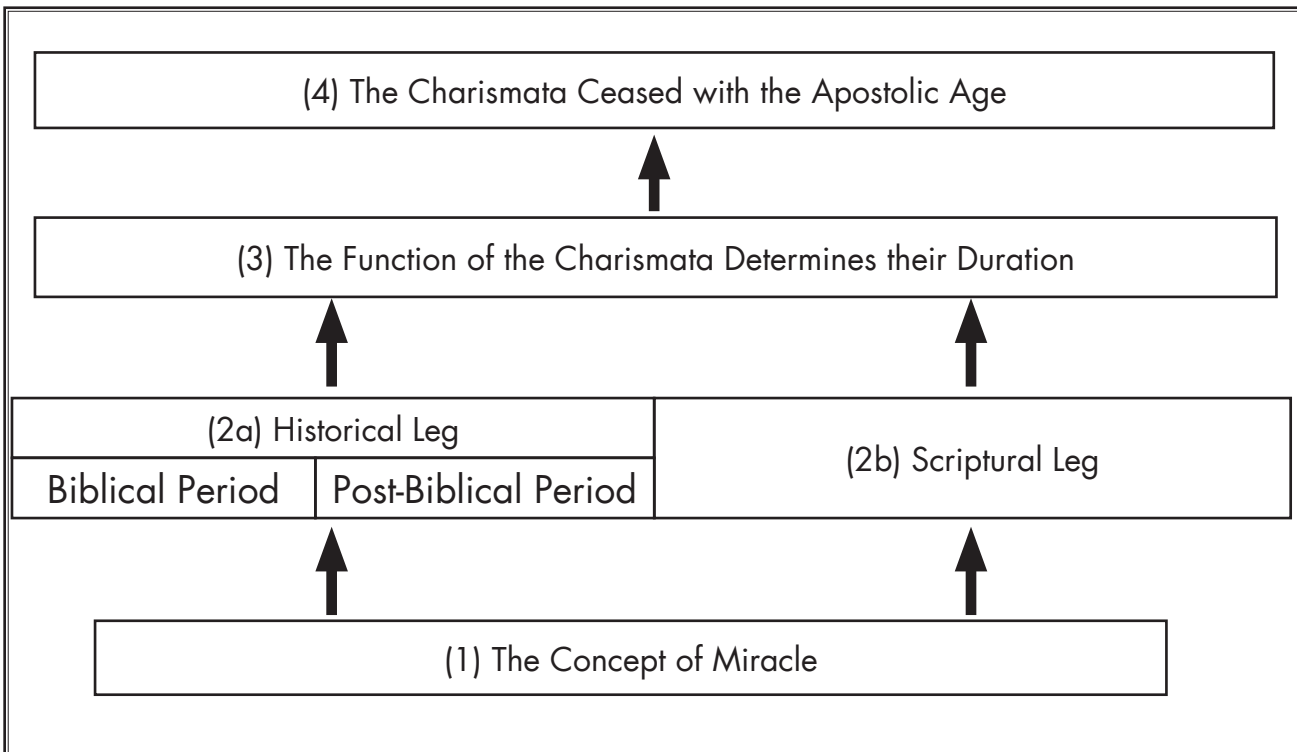
LESSON GLOSSARY

ad hominem: [at the man] marked by an attack on an opponent's character rather than by an answer to the contentions made or appealing to personal prejudice rather than reason

soteriology: the theology of salvation, particularly as effected by Jesus Christ

eschatology: the theology of the final events in the history of the world and of mankind

INTRODUCTION



In our last lesson we looked in depth at Warfield’s concept of miracle, the underpinning for his entire cessationist argument. In this session we continue by analyzing the Historical and Scriptural “legs” of his polemic. We will examine Warfield’s (2a) historical methodology and (2b) biblical hermeneutics - their integrity, characteristics and his application of them - with the goal of assessing the validity of his evidential function argument (3) and therefore the validity of his cessationist conclusion (4).

KEY INSIGHTS

We begin our analysis of Warfield’s historical methodology by examining its chief characteristics, for both the Biblical and post-Biblical eras. We will then examine his use of that methodology.

WARFIELD’S HISTORICAL METHODOLOGY: ITS INTERNAL INCONSISTENCY

The contradictory, dual nature of Warfield’s concept of miracle is significant to the historical methodology he applies to biblical and post-biblical miracle accounts. His historical methodology follows suit and is internally inconsistent in its assumptions for the biblical period vs. the post-biblical period. The following is a summary of his historical criteria for evaluating reports of miracles and the charismata.

Characteristics of His Methodology for the Biblical Period

A priori, unquestioned acceptance of the miracle accounts.

Enlightenment, idealistic, “Golden Age” evaluation of miracle events.

Testimonies in biblical accounts assumed inerrant.

Historical-critical methods rejected for evaluating miracle accounts.

Characteristics of His Methodology for the Post-Biblical Period

A priori, skepticism of miracle accounts.

Naturalistic, rationalistic evaluation of miracle events.

Ad hominem attacks in the evaluation of Post-biblical Testimonies

Human misperception attributed to miracles included superstition, mental imbalance/emotional stress - such as "blinding excitement", "brutal persecution" or "inflamed with passion" - and a suspect world-view of Christians from their absorption of the pagan culture's modes of communication.

Vacillation, as with the church fathers.

Historical-critical methods used to evaluate miracle accounts.

Reductionism, i.e. the attempt to explain away the miraculous by the physical laws applied to inanimate matter.

Rudimentary literary form criticism, i.e. "myths" and "wonder tales."

Warfield's Historical Methodology: Its Contradictory Evaluation of Miracles in the Biblical vs. Post-Biblical Periods.

Following are examples of Warfield's contradictory, inconsistent conclusions about miracles and the charismata in the Biblical vs. Post-biblical periods resulting from his defective Historical methodology. They illustrate the invalidity of yet another component of his cessationist polemic.

Biblical Period Examples:

Warfield not only fully accepted the testimony of Scripture concerning Christ's miracles, but he exaggerated them from his Enlightenment "Golden Age" historical view of the Biblical period:

"[Christ's miracles] were but the trailing clouds of glory which He brought from heaven, which is His home"¹

"The number of miracles which He wrought may easily be underrated."²

"In effect he banished disease and death from Palestine for the three years of his ministry."

"[The hem of his garment] could medicine whole countries of their pain. One touch of that pale hand could life restore" [Note: Warfield referred to this as a 'pardonable exaggeration']³

[It is] characteristic of the Apostolic churches that such miraculous gifts should be displayed in them. The exception would be, not a church with, but a church without such gifts. Everywhere, the Apostolic Church was marked out as itself a gift from God, by showing forth the possession of the Spirit in appropriate works of the Spirit - miracles of healing and miracles of power, miracles of knowledge, whether in the form of prophecy or of the discerning of spirits, miracles of speech, whether the gifts of tongues were of their interpretation. The Apostolic Church was characteristically a miracle-working church.

To quote commentary by Ruthven:

In 'A Question of Miracles', p. 202, Warfield makes a special plea to view exorcism as strictly a clash of spiritual powers, an activity 'which can scarcely be subsumed under the operation of natural forces'. He compares exorcism to the resurrection of Jesus from whom 'both the divine Spirit and the human soul...departed into "the other world"', and returned him to life - activity 'over which "natural

forces" could have no control' (p. 201) Warfield's view of the miraculous nature of New Testament exorcism here lies in sharp contrast to his reaction to nearly identical reports occurring in later church history.⁴

Post-Biblical Period Examples:

Warfield's handling of the accounts miracles and charismata during the first fifty post-apostolic years:

When responding to statements of the general activity of miracles or charismata he says that there is "no opportunity of applying those tests by which the credibility of miracles must be tried."

When responding to specific or compelling accounts, such as one by Irenaeus of one being raised from the dead, he relegates them back to the Apostolic age.

Some cases regarded seriously by contemporaries he dismisses as "not esteemed [by them as] a very great thing."

Warfield relegated post-biblical period reports of exorcism to "wonder tales" and "superstition" or demythologized them. Speaking of the abundance of allusions to exorcists and exorcisms in Christian literature beginning with Justin, Warfield comments in *Counterfeit Miracles*, "But this is no proof that miracles were wrought, except this great miracle, that [the Church won] its struggle against deeply-rooted and absolutely pervasive superstition"⁵

In another passage of *Counterfeit Miracles* he comments:

Something new entered Christianity in these wonder-tales; something unknown to the Christianity of the Apostles, unknown to the Apostolic churches, and unknown to their sober successors; and it entered Christianity from without, not through the door, climbing up some other way. It brought an abundance of miracle-working with it; and unfortunately, it brought it to stay.⁶

It is possible that we very commonly underestimate the marvelous rest of the world with which the heathen imagination surrounded itself, crippled as it was by its ignorance of natural law, and inflamed by the most incredible superstition.⁷

Even 'Augustine the truthful' in 'a case of marvelous happenings... shows himself quite unreliable... a child of his times'.⁸

Warfield's describes his rationalist, skeptical approach (with ad hominem inferences) to investigating healings recounted by his contemporary, A. J. Gordon, in Gordon's *The Ministry of Healing and Miracles of Cure in All Ages*:

The testimony of theologians is...a matter of opinion...and of the healed themselves is only a record of facts... which constitute in their totality the whole evidence before us. What now are the facts? What is their nature? And what are we to think of them? The first thing that strikes the observer... is that they stand sadly in need of careful sifting. What we're looking for is such facts as necessitate or at least suggest the assumption, in order to account for them, of the 'immediate action of God, as distinguished from his immediate action through natural laws'.⁹

SUMMARY

In conclusion let's listen to Ruthven:

It is ironic that Benjamin Warfield, who to so many was a rock of orthodox stability in a time of dramatic theological change, used many of the same critical techniques on historical miracles that his liberal opponents had used on Scripture. In dealing with miracle accounts through the centuries, Warfield appears to be employing at least rudimentary kinds of literary form criticism; he cites approvingly Adolph von Harnack's rationalization of exorcisms in the early church, and dismisses every claim to miracles as human misperception, be it superstition, mental imbalance or mendacity. The very essence of Warfield's argument against postbiblical miracles seems formed from a template of Harnack's rationalistic liberalism, but also from Hume's Enquiry. All have their presuppositions: that miracles cannot happen (for Warfield after the Apostolic age, for Hume, at all); a highly critical evaluation of witnesses to miracles; and a preordained analysis of the improbability of miracle occurrences on a case by case basis.¹⁰

We have completed our evaluation of Warfield's historical methodology and his application of it. We have established its inconsistent, contradictory nature and effect - resulting from Warfield's underlying flawed concept of miracle - and established the invalidity of (2a) the Historical "leg" of his polemic. We now turn to our examination of Warfield's Hermeneutics, (2b) the Scriptural "leg" of Warfield's cessationist polemic.

WARFIELD'S BIBLICAL HERMENEUTIC METHODOLOGY

Hermeneutics is defined as "the study of the methodological principles of interpretation (as of the Bible)"¹¹ In this section we want to examine Warfield's methodology for interpreting Scripture.

ITS CHARACTERISTICS

As he does with his historical and theological method generally, Warfield shapes his specifically Biblical hermeneutic according to the common sense traditions, that the Bible should first be approached, without any presuppositions, 'as any other book.'¹² Concerning common sense and interpretation he says:

It is as old as the Bible itself, and has been unconsciously used by everyone who has tried in a simple-hearted way to understand its words. A man does not need to know logic to reason correctly. When the argument is in him, it will come out; nor has it been necessary for everyone who has interpreted correctly to know he was interpreting after a scientific faction. All the same, logic and hermeneutics are true sciences; and a knowledge of them will enable many a man to reason and interpret correctly who never could have done so without them.¹³

Yet, he references the need for revelation to understand the Scripture:

to understand the meaning when arrived at, requires other graces: humility, docility... and above all... spiritual discernment before we can feel the full sense of the Word, which can be inspired into the heart only by the same Spirit which inspired the words themselves.¹⁴

And that the infallible inspiration by the Holy Spirit through human writers:

brings the whole book under the authorship of a single Mind; the words of Peter or the words of Paul are alike the words of God.¹⁵

Which,

...puts the chief instrument of interpretation in the hands of every Bible reader, by declaring that

Scripture is its own interpreter, and that more obscured scriptures are to be explained by plainer Scriptures.¹⁶

Notice the internal inconsistencies derived from the self-contradictions of the Biblical faith model vs. common sense model:

Concept of Scripture: Self-Interpreting vs. Interpreted as any book

Source of Interpretation: Illumination vs. Scientific Investigation

Basis of Rules of Interpretation: Common sense vs. Science and Logic

Its Rules of Interpretation

The goal in analyzing his methodology is to examine the validity of his biblical arguments for cessationism against the backdrop of his own professed interpretive methodology. We include now a summary from Ruthven quoting the essentials of Warfield's rules of interpretation:¹⁷

1. "Base one's exegesis upon an accurate text."¹⁸
2. "Obtain the exact sense of every word."¹⁹
3. "Construe the words according to the strictest rules of grammar."²⁰
4. "Interpret the reference to the historical setting of a passage."²¹
5. "'Interpret contextually', keeping in mind the immediate context which 'must be put in harmony' with the 'broad context' which is the 'the object, argument and general contents of the entire book'"²²

Warfield's rules of interpretation are not in themselves inappropriate - it is his underlying a priori cessationist assumptions which affect the consistency with which he applies them - sometimes causing him to completely contradict their usage.

WARFIELD'S BIBLICAL DEFENSE FOR CESSATIONISM

Warfield asserted that his polemic was supported by the clear teaching of Scripture. Ironically, though Warfield claims that his argument stands on firm biblical ground, "hardly more than a half dozen pages of over three hundred are devoted to this scriptural grounding, and of this, almost nothing in specific exegesis of texts."²³

A number of successors to Warfield acknowledge thoroughly the weakness of the cessationist biblical position.²⁴ For example G. Aiken Taylor, the editor of a conservative Presbyterian periodical for which Warfield had once written, states:

It can be rather categorically stated that the New Testament simply does not affirm that the Church should expect God to stop working miracles among his people. To take that position is to come perilously close to the approach which is anathema to Reformed hermeneutics, namely, conclusions based on what is said to be the experience of the Church rather than the clear teaching of Scripture...We have no biblical warrant to restrict the gifts to the early Church, nor to outlaw any specific gift today.²⁵

We now want to examine the Warfield's biblical arguments in defense of cessationism.

Positive: Proof texts

In this section we briefly examine the positive aspect of Warfield's biblical argument for cessationism

by looking at key points and his supporting passages. The charismata of 1 Corinthians 12-14 are divided into two groups:

Warfield divides the Charismata into the 'ordinary', that is 'distinctly gracious' gifts - 'the more excellent way' - that continue into the Post-apostolic age, and the 'extraordinary', that is, 'miraculous' gifts that are restricted to the Apostolic age. Of the miraculous gifts, he reduces prophecy to simply a 'gift of exhortation and teaching' that was divinely inspired.

Warfield cites two primary scriptures for their evidential nature:

2 CORINTHIANS 12:12

The things that mark an apostle—signs, wonders and miracles—were done among you with great perseverance. (NIV)

HEBREWS 2:3B-4

How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it [i.e., "this salvation"] by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will. (NIV)

Notice that the accrediting, even in our Lord's case, was focused on the message, that is, the Gospel of Salvation. Note in Hebrews 2:3b-4 that "this salvation" was announced by Jesus, confirmed by those who heard Jesus, and testified to by God. The theme is the biblical requirement of multiple witness or testimony to establish a fact. It was an accrediting of what the Father was doing, even through Jesus to demonstrate the Gospel of the Kingdom.

ACTS 2:22-24

Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. (NIV)

DEUTERONOMY 19:15B

...A matter must be established by the testimony of two or three witnesses. (NIV)

JOHN 8:17-18

In your own Law it is written that the testimony of two men is valid. I am one who testifies for myself; my other witness is the Father, who sent me." (NIV)

2 CORINTHIANS 13:1

This will be my third visit to you. "Every matter must be established by the testimony of two or three witnesses." (NIV)

HEBREWS 10:28

Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. (NIV)

1 TIMOTHY 5:19

Do not entertain an accusation against an elder unless it is brought by two or three witnesses. (NIV)

JOHN 14:10-11

Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. (NIV)

And after Jesus' ascension, he confirmed the gospel message by signs. The accrediting was focused on the message of the Gospel of the Kingdom, the salvation message in word and power. Warfield totally missed the New Testament view of the miracles and the charismata as a part of the normative expression of the gospel in both word and power:

MARK 16:20

Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it. (NIV)

ACTS 26:17B-18

...I am sending you to them 18to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.' (NIV)

1 CORINTHIANS 2:4

and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, (NASB95)

ROMANS 15:18-19

I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done— by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. (NIV)

The gifts were conferred through the laying on of hands only by the Apostles:

For this argument Warfield uses the Acts 8, where those in Samaria receive the Holy Spirit. "The source of the gifts of power, in the Apostles, apart from whom they were not conferred; as also their function, to authenticate the Apostles as the authoritative founders of the church."²⁶

Warfield further states, "There is no instance on record of their conference by the laying on of hands by any one else than an Apostle."²⁷

ACTS 8:4-24

Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Christ there. When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. So there was great joy in that city. Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great, and all the people, both high and low, gave him their attention and exclaimed, "This man is the divine power known as the Great Power." They followed him because he had amazed them for a long time with his magic. But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw. When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit. When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit." Peter answered: "May your money perish with you, because you thought you could buy

the gift of God with money! You have no part or share in this ministry, because your heart is not right before God. Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart. For I see that you are full of bitterness and captive to sin.” Then Simon answered, “Pray to the Lord for me so that nothing you have said may happen to me.” (NIV)

Yet, Warfield’s argument breaks down in Paul’s case:

ACTS 9:1-19

Meanwhile, Saul was still breathing out murderous threats against the Lord’s disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem. As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, “Saul, Saul, why do you persecute me?” “Who are you, Lord?” Saul asked. “I am Jesus, whom you are persecuting,” he replied. “Now get up and go into the city, and you will be told what you must do.”

It is recorded nowhere that an apostle laid hands on Paul. Warfield classifies Paul as an exception who received the Charismata directly from Jesus. He states that this “is no exception as is sometimes said; Ananias worked a miracle on Paul but did not confer miracle-working powers.” Then, without any basis, he claims that Paul’s miracle-working power was “original with him as an Apostle, and not conferred by any one”²⁸ contradicting his own position, as seen above.

ACTS 9:1-19 (CONT.)

The men traveling with Saul stood there speechless; they heard the sound but did not see anyone. Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus. For three days he was blind, and did not eat or drink anything. In Damascus there was a disciple named Ananias. The Lord called to him in a vision, “Ananias!” “Yes, Lord,” he answered. The Lord told him, “Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.” “Lord,” Ananias answered, “I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. And he has come here with authority from the chief priests to arrest all who call on your name.” But the Lord said to Ananias, “Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name.” Then Ananias went to the house and entered it. Placing his hands on Saul, he said, “Brother Saul, the Lord - Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.” Immediately, something like scales fell from Saul’s eyes, and he could see again. He got up and was baptized, and after taking some food, he regained his strength.

Negative: Attacks on A.J. Gordon

We list passages A.J. Gordon cited in biblical support of contemporary healings and miracles and highlight Warfield’s arguments dismissing them. As can be seen, his arguments against the faith-cure movement’s positions are not based on a careful, complete biblical analysis of all relevant passages based on his rules of interpretation, but draw from the cessationist presuppositions already in place.

Warfield:

MATTHEW 8:17

This was to fulfill what was spoken through the prophet Isaiah: “He took up our infirmities and carried our diseases.”

Countered that a miracle is strictly an object lesson for a spiritual truth.²⁹

Held that this passage does not promise “relief from every human ill” and stated that we “live in a complex of forces out of which we cannot escape”; and “Are we... to demand that the laws of nature

be suspended in our case?"³⁰ He held that "Our Lord never permitted it for a moment to be imagined that the salvation He brought was fundamentally for this life. His was emphatically an other-world religion."³¹

Denied the 'entire sanctification' by faith notion of the holiness movement from which the faith-cure movement developed.³²

Compared our struggle with sickness to the constant life-long struggle with 'indwelling sin'.³³ (This argument would have supported the position for healing if not for his polemic's foundation of the dramatic, instantaneous nature of his concept of miracle. Just as we progressively win over sin, we could progressively win over sickness).

Warfield's arguments here just do not hold up against biblical scrutiny using his own rules of interpretation. They flow from cessationist presuppositions based on his evidential concept of miracle, and are largely analyzed from the perspective of his Scottish common sense philosophy and closed cosmological view of reality.

MARK 16:17-18

And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; 18they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well."

As a text critic, Warfield denied the validity of this passage's assertion on the grounds that this passage was "spurious".³⁴

Even if it were a valid text he said, "I should not like to have the genuineness of my faith made dependent upon my ability to speak with new tongues, to drink poison innocuously, and to heal the sick with a 'touch'."³⁵

Comment: Ruthven points out how Warfield's remark fails to delineate the difference between saving faith and a faith which results in miracles, even as expressed by his own mentors:

Apparently Warfield either overlooks or does not subscribe to Calvin's distinction between 'saving faith'... and 'miraculous faith', described in 1 Cor. 12.9, by which 'miracles are performed in [Christ's] name'. Calvin also notes that 'Judas had faith like that, and even he carried out miracles by it'. Warfield's mentor, Charles Hodge, and Hodge's son Archibald Alexander both make analogous distinctions, so it is odd that Warfield frames his objection to faith for miracles in such a manner.³⁶

JAMES 5:14-15

Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.

Sees "no indication" that miraculous faith or healing is intended.³⁷

Anointing oil is strictly medicinal in value and is not symbolic of the power of the Holy Spirit for healing.³⁸

In violation of his Rule 5, Warfield does not accept the precedent of anointing for supernatural healing by the disciples acting on the commission from Jesus to preach and healing:

MARK 6:12-13

They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them.

JOHN 14:12

Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

Faith healers have yet to produce the 'greater works' of Jesus: raising the dead, and doing natural miracles³⁹.

Defined the 'greater works' as 'spiritual works' referring to the propagation of the gospel around the world.⁴⁰

These conclusions are self-contradictory. On the one hand, Warfield acknowledges the supernatural character of Jesus' healings and miracles when claiming that the faith healers have not duplicated all of Jesus works. Yet he spiritualizes away the miraculous nature of these works of Jesus when referring to the greater works as simply the preaching of the gospel. This, again, is a violation of Warfield's Rule 5.

To introduce our next section we want to ask ourselves a question:

If Warfield's principles of interpretation are applied —consistently and without his a priori cessationist assumptions—to Scripture, to what conclusions do they lead concerning the function of the Charismata?

BIBLICAL ASSESSMENT OF WARFIELD'S POLEMIC

This section draws from selected highlights of chapter 3 from John Ruthven's book, *On the Cessation of the Charismata: "Theological and Biblical Critique of Benjamin Warfield's Cessationism"*⁴¹. First, we review two key biblical doctrines that Warfield totally fails to address in his polemic, and which are of significant importance in honestly and biblically examining the function of the Charismata.

In the second part we review Scriptures passages which demonstrating the continuation of the Charismata until the "Parousia" [appearing] of Christ. Our focus is not to debate end-time doctrine, but to simply demonstrate that Scripture is clear concerning the continuation of the charismata until we meet Jesus "face to face" - however it unfolds!

Our goal from this review is to illustrate that Warfield's own principles of interpretation - minus his cessationist presuppositions - when honestly and consistently applied to Scripture lead to this conclusion - that the function of the charismata is to express the Gospel of the Kingdom and that their continued operation is intrinsic to its full and complete proclamation until Christ returns.

BIBLICAL DOCTRINES CONTRARY TO THE DOCTRINE OF CESSATIONISM

Ruthven identifies two biblical doctrines which are contradictory to his cessation position, the doctrine of the Holy Spirit and the doctrine of the Kingdom of God.

THE DOCTRINE OF THE HOLY SPIRIT

Warfield's cessationist view of the post-canonical activity of the Holy Spirit being limited to the "Calvinistic concepts of regeneration and sanctification" is in keeping with Calvinistic view of the exalted Christ.⁴²

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...Christ has come, His work has been done, and His word is complete.⁴³

God the Holy Spirit has made it his subsequent work, not to introduce new and unneeded revelations into the world, but to defuse this one complete revelation to the world and to bring mankind into saving knowledge of it.⁴⁴

As Ruthven observes:

The exalted Christ seems presently inactive, waiting, it appears, for the preaching of Calvinistic soteriology to accomplish its task in the world...These representative statements of theological doctrine seem to reflect more of an urgency to protect the authority of Scripture than to describe carefully its teaching."⁴⁵ Warfield failed "to grasp the characteristic biblical activity of the Spirit that is so inimical [contrary] to cessationism" and "the fact that Scripture repeatedly emphasizes the promise of the universal outpouring of this Spirit of prophecy and miracle on 'all people'...not simply to accredit apostles and those 'upon whom apostolic hands were laid', but to all future generations, conditional only upon repentance and faith. The Bible sees the outpouring of the Spirit and his gifts upon the church as characteristic of the age of the messiah and his reign in the kingdom of God."⁴⁶

Ruthven reports how he followed the steps of Warfield's principles of interpretation, classifying every biblical reference to the Holy Spirit according to "any contextual description". In the Old Testament, "of the 128 appearances, 76 primarily described prophetic or revelatory activities of the Spirit; 18 were charismatic leadership; 14 were divine (miraculous) power; and 18 were the sustenance of life;" He reports finding similar proportions in the more numerous references to the Spirit in the New Testament.⁴⁷

THE DOCTRINE OF THE KINGDOM OF GOD

In his research, Ruthven identified "several key theological aspects of the kingdom of God" for which Warfield failed "to grasp the charismatic significance"⁴⁸:

His "picture of Jesus' earthly and exalted mission...fails to show Christ as the continuing source of the charismata among those who would receive them."⁴⁹

His Calvinistic soteriology "is limited to the problem of sin" and "fails to grasp the holistic nature of salvation, including healing, revelation and deliverance from demonic power."⁵⁰

His eschatology "is flawed" because Warfield "fails to see the work of the kingdom of God (alternatively, the Spirit of God) as biblically described, that is, that the exalted Christ bestows charismata provisionally in this age as a 'down payment', the 'first fruits', or a 'taste of the powers of the age to come'."⁵¹

Ruthven contrasts, the former "two-part schema shared by the Old Testament and the rabbis, which divided history into...this present age (from creation to the coming of the messiah), and the age to come (the coming of the messiah onward)"⁵² with the Church age:

The New Testament saw the two ages as overlapping: the coming of the messiah, Jesus inaugurated the time of the kingdom and Spirit in the opening victories over the kingdom of Satan....[Christ's exaltation and the outpouring of the Spirit] expanded this conflict, through the ministry of the church, a conflict characterized by the restoration of hearts, souls and bodies from the control of the kingdom of darkness-, via the preaching of the word and through healings and miracles."⁵³

He adds further:

The New Testament expressly ties the presence of the charismata to the exalted Lordship of Jesus... God, through his exalted Christ in his church, continues his earthly ministry of deliverance through the church (John 7.39; 16.7, 17). The 'greater works' of those who believe in him can be performed only because Jesus goes to his Father (Jn 14.12, cf. Acts 2.33, 36b, 38-39)."⁵⁴

Finally, Ruthven says of Raymond Brown:

[He] represents the consensus of modern biblical scholarship when he writes: 'Jesus' miracles were not only primarily external confirmation of his message; rather than miracle was the vehicle of the message. Side by side, word and miraculous deed gave expression to the entrance of God's kingly power into time."⁵⁵

BIBLICAL PASSAGES DEMONSTRATING THE CONTINUATION OF THE CHARISMATA

In his analyses of these passages, Ruthven step-by-step applies Warfield's principles of interpretation to exegete them, provides in his summary paraphrases based on his exegesis. While an in-depth study is beyond our means in this course, we will highlight common themes and encourage you to investigate it further on your own.

Common Themes

The Charismata are Christ "centric"

They are given by God through the exalted Christ Jesus, continuously to confirm the 'testimony of Christ', until the Lord Jesus Christ is revealed, in the 'day of the Lord Jesus Christ'.⁵⁶

The Charismata are "not granted to exalt the self-centered"

"The abundance of charismata serve usefully to promote maturity in believers throughout the present age, but these gifts will be overwhelmed and replaced by the consummation of the age, the 'and', the kingdom in its fullness, that is, the revelation of our Lord Jesus Christ in the 'day' of his glory."

The Charismata are eschatological

"Spiritual gifts express the contemporary presence of the future kingdom of God."

They are not earned, but are God's "grace" and "graces"

They are for the purpose of confirming/strengthening believers ⁵⁷

KEY PASSAGES

Chart from of Ruthven's analysis of this passage showing the contrasting aspects of the present and future age:⁵⁸

1 CORINTHIANS 13:8-12

Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. For we know in part and we prophesy in part; but when the perfect comes, the partial will be done away. When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. (NASB95)

Verses: 9-10 (Now our) Knowledge is imperfect prophecy is imperfect	11 I used to speak as a child, think as a child, reason as a child	12 Now I see dimly, indirectly	Now I know in part
when the perfect comes the imperfect will be ended	when I became a man I gave up infantile things	then I shall know see face to face	then I shall know as fully as I am know

Auxiliary Passages which reiterate the key passage

Even a basic perusal of the following passages reveals exhortation and expectation to seek for, pray for, live in, and operate in kingdom power dynamics until Christ’s return. These verses are filled with themes such as:

1 CORINTHIANS 1:4-8

I thank my God always concerning you for the grace of God which was given you in Christ Jesus, that in everything you were [past] enriched in Him, in all speech [verbal charismata] and all knowledge [revelatory charismata], even as the testimony concerning Christ was confirmed in you, so that you are [present] not lacking in any gift [charisma], awaiting eagerly the revelation of our Lord Jesus Christ, who will [future] also confirm you to the end [completion of the age], blameless in the day of our Lord Jesus Christ. (NASB95)

EPHESIANS 4:7-13

But to each one of us grace was given according to the measure of Christ’s gift. Therefore it says, “When He ascended on high, He led captive a host of captives, And He gave gifts to men.” (Now this expression, “He ascended,” what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. (NASB95)

Receiving his grace and power and glory, being filled up to all the fullness of God, being clothed with power, having power together with all the saints, praying for all wisdom and spiritual understanding, being empowered, the gifts (charismata) and calling of God are irrevocable, the proclamation of the Gospel in word and deed, don’t quench the Spirit, do works of faith in power, preserved by the power of God, Be prepared for Christ’s return in power and glory.

FINAL REMARKS

An excellent closing summary to this portion of our study is an astute, articulate analysis by Southern

ROMANS 11:29

for God's gifts [charismata] and his call are irrevocable.

EPHESIANS 1: 13-14, 17-21

And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession - to the praise of his glory.

EPHESIANS 1:17-21

I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

EPHESIANS 3:14-21

For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

EPHESIANS 4:30

And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. (NIV)

EPHESIANS 5:15-19

Be very careful, then, how you live—not as unwise but as wise, ¹⁶making the most of every opportunity, because the days are evil. ¹⁷Therefore do not be foolish, but understand what the Lord's will is. ¹⁸Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. ¹⁹Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord.

EPHESIANS 6:10-20

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

PHILIPPIANS 1:9-10

And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ.

COLOSSIANS 1:9-12

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.

1 THESSALONIANS 1:5-8

because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake. You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. And so you became a model to all the believers in Macedonia and Achaia. The Lord's message rang out from you not only in Macedonia and Achaia—your faith in God has become known everywhere. Therefore we do not need to say anything about it.

1 THESSALONIANS 5:11-23

Therefore encourage one another and build each other up, just as in fact you are doing. Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other. And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone. Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else. Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus. Do not put out the Spirit's fire; do not treat prophecies with contempt. Test everything. Hold on to the good. Avoid every kind of evil. May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.

2 THESSALONIANS 1:11-12

With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith. We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

1 PETER 1:5

who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.

1 PETER 4:7-12

The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen. Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you.

1 JOHN 2:26-28

I am writing these things to you about those who are trying to lead you astray. As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him. And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.

JUDE 18-21

They said to you, "In the last times there will be scoffers who will follow their own ungodly desires." These are the men who divide you, who follow mere natural instincts and do not have the Spirit. But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

Baptist scholar Dr. Robert H. Culpepper from his work *Evaluating the Charismatic Movement: A Theological and Biblical Appraisal*:

The first task is that of seeking to discover if there is any sound basis for distinguishing some gifts as temporary and others as permanent. We should note that this type of thinking has never been a part of Catholic thought. Indeed, one of the prerequisites for the canonization of a saint in Catholic life is that there must be strong attestation that the person so canonized has worked miracles. Catholics, they, have not ordinarily rejected offhand the possibility of contemporary miracles. Rather, they have tended to think of the medium through which they operate as being not ordinary Christians, but "saints" in their special understanding of the word.

When we come to Protestantism, however, we find a different picture. There is a tendency to stress the temporary character of some of the gifts. One view is that the purpose of the miracle or sign gifts was to authenticate the Christian message in the days before the completion of Scripture. Now that the canon of Scripture has been completed, there is no longer a need for further display of the miraculous gifts. In the Pauline sense, they say, we no longer have apostles and prophets in our day. Neither are the gifts of miracles, healing, tongues, interpretation of tongues, and discerning of spirits in evidence. All these were temporary gifts never intended for the permanent life of the church. Those who take this view usually cite 1 Corinthians 13:8-9 in its support. Here it is said that Paul maintains that tongues and prophecy will pass away when the perfect is come. They usually interpret "that which is perfect" as referring to the Bible.

Another view is that the purpose of the special supernatural gifts was the authentication of the apostles. Thus, we are told, some of those upon whom the apostles laid their hands received miracle-working power, but they were not able to pass this along to others. Miracles then inevitably passed from the scene with the death of the apostles and their disciples. In support of this view passages that emphasize miracles as authenticating the apostles are cited (Acts 14:3; Romans 15:18-19; 2 Corinthians 12:12; Hebrews 2:3-4). Those who take this view sometimes assert that nowhere does the New Testament tell us that we are to continue to manifest the miraculous gifts. Sometimes the proponents of this theory fuse it with the first view in saying that the disappearance of the miraculous gifts is not great loss to the church, because we now have the complete Bible. To insist that the church still needs miraculous signs today, they say, is to overlook the finality of the Scriptures.

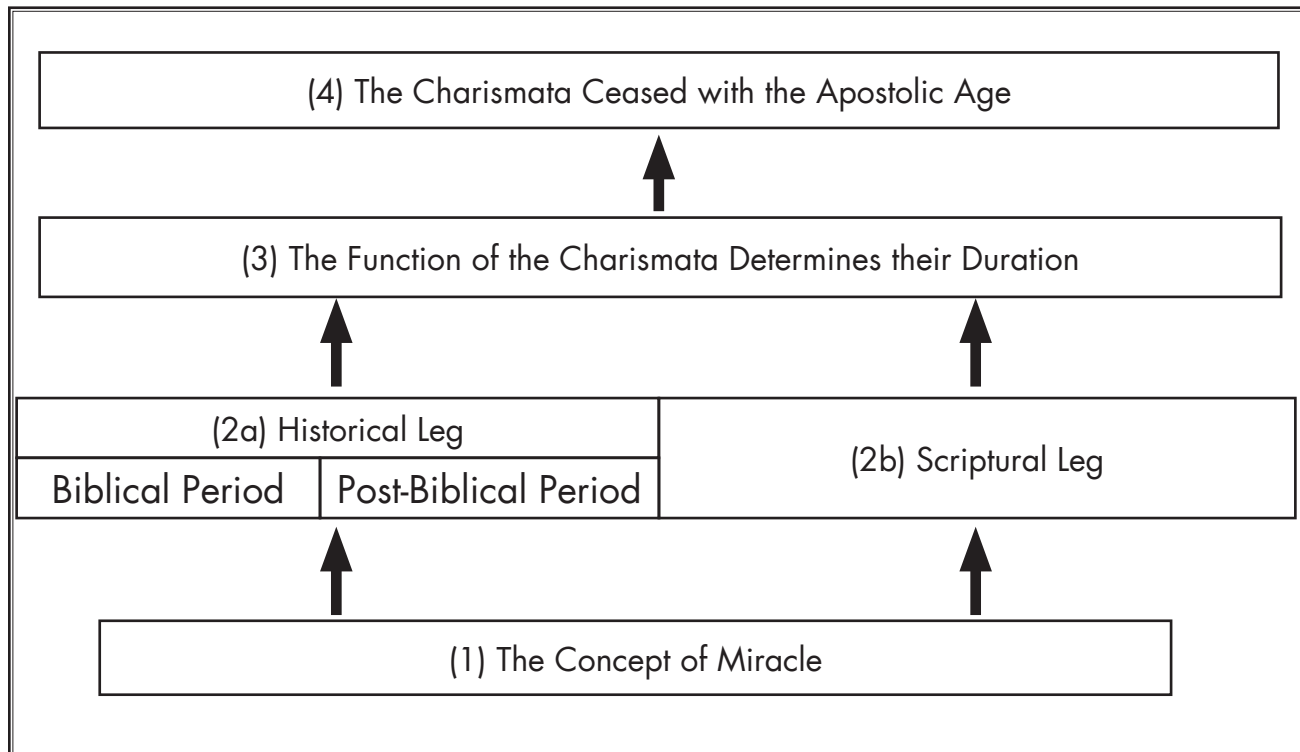
In at least one of these gifts the distinction between the temporary and the permanent is valid. We no longer have apostles today in the sense of those who as witnesses to the resurrection and the recipients of God's primal revelation laid the foundation for the Christian church for all ages (Acts 1:22; Ephesians 2:20). The recognition of this fact, however, does not provide a solid basis for making the

type of broad distinction between the so-called miraculous and nonmiraculous gifts that is outlined in the theories described above. [Author's note: I agree there are not to be Apostles who have the authority to write new Scripture or who are on a standing with the 12, but there is another class, order, type of apostle in the Bible that seems to be similar to a church planting missionary who moves in powerful gifts of the Holy Spirit. This type of apostle still exists today in the church and has never dropped out of the existence of the Church.]

It seems to me that these theories will not stand for two reasons. First, they are not well grounded biblically. It is poor exegesis to appeal to 1 Corinthians 13:8-9 in support of the idea that tongues and prophecy are temporary, for in the context of that passage "that which is perfect" refers not to the completed Scriptures, but to the complete revelation of Christ which will come when we see him "face to face." [Author's note: F.F. Bruce, a famous Evangelical scholar makes the exact point in his commentary on 1 Corinthians.] A misunderstanding is manifest also in the interpretation of the purpose of miracles and spiritual gifts that is expressed. Not only did the miracles of Jesus bear witness to the fact that he was the Christ, the bearer of the kingdom, but also they gave expression to the compassion of Jesus. Such compassion was manifest also in most of the miracles performed by the apostles through the Spirit. [Emphasis added] The New Testament affirms that the new age has dawned, that the kingdom is a present reality. If that is true today, we have no basis for dismissing miracles out of court. Paul speaks of the spiritual gifts that are in dispute as having been given by the Spirit for edification of the body of Christ. If those gifts served to edify the body then, what basis do we have for thinking they could not bring edification in our day? Some interpreters who insist on the temporary character of the miraculous gifts say that the New Testament nowhere promises that these gifts will continue. This argument can be turned around. Nowhere does it say that they will not continue. Rather, the implication is that they will, for, according to John 14:12, Jesus promised that his disciples would continue his works and do even greater ones, and Hebrews 13:8 says that "Jesus Christ is the same yesterday and today and forever."

A second reason for rejecting the theory of the temporary nature of the gifts is that there is good evidence for believing that the Holy Spirit still bestows his gifts upon his people when there is an attitude of openness and expectancy. I once viewed the miraculous manifestations of the Spirit as temporary in design and expressed this view in an article on "The Problem of Miracles" in the April 1956, issue of the Review and Expositor. [Author's note: This is the scholarly publication of Southern Baptist Theological Seminary, Louisville, Ky.] However, what I have seen, heard, read, though, felt and experienced since then has convinced me that I was wrong. When fact and theory collide, the better part of wisdom is to revise or discard the theory in the light of the facts rather than stubbornly to hold to the theory in defiance of the facts. In my judgment, views of the temporary nature of the gifts should be buried.⁵⁹

SUMMARY



In this section we have examined the (2b) Scriptural “leg” of Warfield’s cessationist polemic by analyzing the nature and application of his methodology of biblical interpretation. It joins his concept of miracle (1) and historical methodology (2a) in being flawed.

We conclude that the evidence is clear that B.B. Warfield’s, cessationist, evidential view of the Charismata is fatally flawed, and that the Charismata did not cease with the Apostolic age.

In addition, we have shown strong evidence that Warfield’s own principles of interpretation - minus his cessationist presuppositions - when honestly and consistently applied to Scripture lead to this conclusion - that the function of the charismata is to express the Gospel of the Kingdom and that their continued operation is intrinsic to its full and complete proclamation until Christ returns.

In the remaining lessons of this series, we will survey a history of the operation of the charismata throughout Church history which bear testimony to the conclusion that the gifts have ceased, but continue as an expression of the Kingdom of God on earth.

ENDNOTES

- 1 Ibid. footnote 3, citing: B.B. Warfield, *Counterfeit Miracles*, p. 3
- 2 Ibid. footnote 5, citing: B.B. Warfield, *Counterfeit Miracles*, p. 3
- 3 Ibid. footnote 4.
- 4 Ibid. p. 88, footnote 4, quoting and citing: B.B. Warfield, *Counterfeit Miracles*, p. 239, n. 21
- 5 Ibid. p. 87, footnote 5, quoting and citing: B.B. Warfield, *Counterfeit Miracles*, p. 20
- 6 Ibid. p. 84

- 7 Ibid.
- 8 Ibid. p. 89, footnote 2 citing: B.B. Warfield, *Counterfeit Miracles*, p. 185
- 9 Ibid. p. 91
- 10 Ibid.
- 11 Merriam-Webster's Collegiate Dictionary, 10th edition (Springfield, MA: Merriam-Webster, 1996)
- 12 Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* Journal of Pentecostal Theology Supplement Series 3 (Sheffield, England: Sheffield Academic Press Ltd, 1993, 1997) p. 93
- 13 Ibid. p. 95, citing B.B. Warfield, "The True Method of Procedure in the Interpretation of the New Testament", contained in a folio, MSS Material on the New Testament, from an address to the incoming students of Western Seminary for the year 1880-81, Alumni Alcove of Speer Library, Princeton Theological Seminary, p. 34
- 14 Ibid. p 94, footnote 3 citing: 'True Method', p. 19
- 15 Ibid. p 93, footnote 3 citing: 'True Method', pl 10
- 16 Ibid. p. 97.
- 17 Ibid. p. 95-96, with quotations cited in footnotes on pp. 95-96 by Ruthven referencing B.B. Warfield, "The True Method of Procedure in the Interpretation of the New Testament", contained in a folio, MSS Material on the New Testament, from an address to the incoming students of Western Seminary for the year 1880-81, Alumni Alcove of Speer Library, Princeton Theological Seminary.
- 18 Ibid. p. 95, footnote 3 citing: 'True Method', p.19-22
- 19 Ibid. footnote 6 citing: 'True Method', p.20
- 20 Ibid. p. 96. footnote 2 citing: 'True Method', p.26
- 21 Ibid. footnote 4 citing: 'True Method', p.29
- 22 Ibid. footnote 5 citing: 'True Method', p. 30
- 23 Ibid. p. 92
- 24 Ibid. p. 99, footnote 4.
- 25 Ibid. pp. 99-100, footnote 4, citing G. Aiken Taylor, 'Miracles—Yes or No?', PJ 33.16 [14 August 1974], p. 9)
- 26 Ibid. p.101, footnote 3 citation: Warfield, *Counterfeit Miracles*, p. 23 27Ibid. p. 99, footnote 4.
- 28 Ibid. pp. 99-100, footnote 4, citing G. Aiken Taylor, 'Miracles—Yes or No?', PJ 33.16 [14 August 1974], p. 9)
- 29 Ibid. p. 101, footnote 3 citation: Warfield, *Counterfeit Miracles*, p. 23
- 30 Ibid. p. 100, footnote 1 citation: Warfield, *Counterfeit Miracles*, p. 22

- 31 Ibid. p. 100, footnote 2 citation: Warfield, Counterfeit Miracles, p. 245, note 48
- 32 Ibid. p. 106
- 33 Ibid p. 106, footnote 3 citation: Warfield, Counterfeit Miracles, p. 179
- 34 Ibid., quoted in footnote 3 with citation: Warfield, Counterfeit Miracles, p. 177
- 35 Ibid. p. 106
- 36 Ibid. footnote 4 citation: Warfield, Counterfeit Miracles, p. 177-178
- 37 Ibid. p 107
- 38 Ibid.
- 39 Ibid.
- 40 Ibid. p. 108
- 41 Ibid.
- 42 Ibid. p. 109
- 43 Ibid. p. 109
- 44 Ibid. p. 112-188
- 45 Ibid. p. 114
- 46 Ibid. p. 113, footnote 1 citation: Warfield, Counterfeit Miracles, p. 28
- 47 Ibid. pp. 112-113, footnote 1 citation: Warfield, Counterfeit Miracles, p. 26
- 48 Ibid. p. 113
- 49 Ibid. p. 115
- 50 Ibid. pp. 114-115, footnote 2
- 51 Ibid. p. 119
- 52 Ibid.
- 53 Ibid.
- 54 Ibid.
- 55 Ibid.
- 56 Ibid. p 121
- 57 Ibid.
- 58 Ibid p. 116, footnote 2.
- 59 Ibid. p. 125

