

# WHAT ABOUT THE HOLY SPIRIT?

- **Tongues?**
- **Healing?**
- **The Charismatic Renewal?**
- **How can I be filled with the Spirit?**

(Revised Edition)

Bible Study Notes

by

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N.Z. Evangelist

(Please note that this book has long been out of print)

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## ABOUT THE AUTHOR

Colin Graham has been actively, engaged in Evangelism for the past 25 years, conducting fruitful Crusades throughout New Zealand and Australia. He trained at the N.Z. Bible Training Institute (now the Bible College of N.Z.). In 1966 he was invited to attend the World Congress on Evangelism in Berlin and in 1968 the Asia, South Pacific Congress on Evangelism in Singapore. He attended both as an observer. He has also visited U.S.A., Great Britain, Rome, the Holy Land and India, preaching in each country. Mr Graham is married with a family of four, the older members being actively involved in

Christian youth activities. In addition to Crusade work Mr Graham is engaged in Youth Camps, Conventions and lectures on Evangelism at the N.Z. Assembly Bible School, Auckland. He fellowships and works with Christian Brethren Assemblies (Open Brethren). He is an Elder in his own local Church at Marton, N.Z.

Mr Graham has many friends in the Charismatic movement but feels they are mistaken in their views. He writes in a charitable way to help them and the Christian public at large. His motive is not controversy but clarity concerning what he feels the Bible teaches about the Holy Spirit, Tongues, Healing and the Spirit-filled life.

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# **PREFACE TO SECOND EDITION**

NOVEMBER 1974

We have been very encouraged by the response to our first printing of 6,000 copies. Letters on our files tell of help and blessing to God's people everywhere. Current orders and requests make it imperative for us to reprint the booklet. Some additions and slight alterations have been made.

We repeat that the booklet exists to teach the truths of God's Word in a day when confusion abounds. Every week we still hear from young Christians many led to Christ in our Crusades - wanting help on this subject because of approaches being made to them by those propagating the charismatic viewpoint.

We feel obligated to help all such, and it is largely for their sakes that there exists a continuous need for a booklet written in plain language for all to understand. This is our motive. We have no desire to attack or hurt any of our Christian friends in the charismatic movement. A glance at the list of books recommended on the back page will show that the views of the author are upheld by many recognised Bible teachers from various denominations and Christian groups.

# FOREWORD

These notes were written originally for group studies at the Marton Easter Camp Convention, New Zealand, 1972. They were studied by some 800 campers and day visitors. A panel discussed various points and questions arising from the notes. Since then requests have come from all over the country and from overseas to have the notes printed in booklet form. Many wish to use them in Bible Classes and Camps - others as a basis for group discussions or private study.

They are not intended as a personal attack on any group of Christians. They were written because of the confusion that abounds, and because many believers have asked for help on this subject.

Many converts won for Christ in our Gospel Crusades, have in recent times been subjected to strong pressures from people in the Charismatic movement. They have been given literature of a certain type, urged to attend meetings, tarry for the "baptism", go in for the "experience", speak in tongues, get anointed, etc. They have been told to pray for their elders and friends, that they may also get the "blessing". They have listened to words of pity and disparagement concerning those who do not go along with tongues, etc. All of this can be most upsetting to young Christians who want the best God has for them. The excitement and apparent "life" in the meetings as well as the personal testimonies have in some cases made an appeal to those who deplore the deadness and formality in some church gatherings. Naturally enough they have wondered if this movement has the answer to their own sense of defeat or ineffectiveness. It is largely for their benefit that these notes have been prepared. I have no desire to hurt anyone or to enter into controversy - I am too busy for that - but I feel I would be failing in my responsibility if I refused or neglected to give what to me is the plain teaching of the Bible on this subject. I have aimed to do so in a positive way, though sometimes it has been necessary to expose what I feel to be error. However it is apparent that Paul did the same in his writings, e.g. Galatians and Colossians.

The Charismatic movement which embraces all the different Pentecostal groups, and individuals with various Pentecostal beliefs within the established churches is NOT new. I have watched its sad history for 35 years. I know something of the division caused by it, in families and Evangelical Churches. I have attended meetings of various types, including a healing mission conducted by a world leader in this field. As a young Christian I was given a book on the "Baptism of the Spirit" which disturbed me. Fortunately I

had a Godly, well-taught Bible Class leader, in whom I could confide. He was wise in his dealings with me. I still have his letter dated 6th April, 1937. It is a lengthy type-written document that analyses the error of the book, in the light of the Scriptures. The sound doctrine imparted to me at that time has stood me in good stead and kept me from being influenced by a movement which is now sweeping the world. Some of my unhappy experiences touching the movement, are recorded in the appendix of this booklet. Sufficient here to say, that what we are seeing today is **not** new. These people have always taught that the Baptism in the Spirit is an "experience" to be sought, and that tongues, healings, prophecies, etc., are for today. One has only to read Sir Robert Anderson's book, "[Spirit Manifestations and the Gift of Tongues](#)", to realise that 140 years ago, when the Assemblies known as Open or Christian Brethren commenced their witness, the Irvingite tongues visitation was in full force in London. Although it bore many marks of being inspired by the Holy Spirit, it disappeared in ignominy 10 years later, leaving its most ardent adherents completely disillusioned. The main difference today seems to be that members of the various groups are divided as to whether the tongue is a language or that of an angel. Also today it is customary, not to leave one's denomination in favour of a recognised Pentecostal group, but to remain within it and proselytise by meetings, literature and personal witnessing to the "experience" then say you are not "Pentecostal" but belong to such and such a Church. Resulting from this new practise, almost every denomination, Evangelical, Liberal and Roman Catholic alike has become infiltrated with divisive groups all contained within the broad scope of the Charismatic movement. These events have strong prophetic significance as will be seen in the Appendix.

Twenty years ago, the confusion of today was not experienced. Neither the Evangelical nor the Conformist Churches would countenance the phenomena. People who embraced these views left their Denomination and joined a Pentecostal group. People belonged where they believed - which surely is a right and honest principle to follow at all times.

In today's bewildering situation it is imperative that every Christian knows for himself what the Bible teaches about the Holy Spirit - and indeed all the great fundamental Doctrines of the faith. As an Evangelist my heart goes out to young people facing the present dilemma and I pray that these notes written in simple, non Theological language will assist them and Christians everywhere to discern the mind of God on this subject. I trust they will also help Christian workers and elders whose task it is to teach and shepherd the flock, remembering that a Shepherd has a duty both to **protect** the sheep and to **provide** good pasture for them. The answer to this and every other problem facing the Church lies in the clear unfolding of positive truth from the Word of God.

In conclusion, may I ask you the reader to approach these notes prayerfully, in humble dependence on God that He may teach you His truth as you "search the Scriptures" with the aid of the verses given to you in each section. May the Holy Spirit Himself use the studies to the blessing of all who read them - saving some from the errors that abound today and leading all into a fruitful Spirit filled life is my earnest and expectant prayer.

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# INTRODUCTION:

We live in a day of confusion regarding the Person and Work of the Holy Spirit. The purpose of these studies will be to ask and answer some important questions from the Scriptures so that we will all be informed and be able to live a spirit filled life to the glory of God.

## 1. IS THE HOLY SPIRIT A PERSON OR AN INFLUENCE?

The answer is seen in the following verses which show that the Holy Spirit possesses the component parts of personality; namely intellect, emotion, will.

- Romans 8 v. 27 - "The **mind** of the Spirit" (intellect).
- Romans 15 v. 30 - "The **love** of the Spirit" (emotion).
- 1 Cor. 12 v. 11 - "Divides to every man, as He **wills**" (will).

Moreover the Holy Spirit can be:

- grieved - Ephesians 4 v. 30.
- lied unto - Acts 5 v. 3.
- blasphemed - Mark 3 v. 29.

You cannot do these things to a mere influence. Because the Holy Spirit is a personality, we should never insult Him by referring to Him as "IT". Please let this sink in. You would not like to be called "IT" - neither does He!

## 2. IS HE GOD?

### (a) HE IS CALLED GOD.

Compare 2 Cor. 3 v. 17 - "The Lord that Spirit."

Matthew 3 v. 16 - "The Spirit of God."

Acts 5 v. 3, 4 - "Lied unto God."

### (b) HE POSSESSES THE ATTRIBUTES OF DEITY:

i. **ETERNITY**: Hebrews 9 v. 14 - This belongs to God alone.

ii. **LIFE**: Romans 8 v. 2; **TRUTH**: John 16 v. 13; **HOLINESS**: 1 Thess. 4 v. 8.

iii. **OMNIPRESENCE**: Present everywhere - Psalm 139 v. 7-13. John 14 v. 16-17 - He will be with all the Lord's people, simultaneously.

iv. **OMNISCIENCE**: All knowledge - 1 Cor. 2 v. 10.

v. **OMNIPOTENCE**: All Power - Genesis 1 v. 2, Luke 1 v. 35, Romans 15 v. 19.

(c) **HE IS EQUAL WITH THE FATHER AND THE SON**, and is joined with them in these verses:

Matthew 28 v. 19; 2 Cor. 13 v. 14.

### (d) HE DOES THE THINGS THAT ONLY GOD CAN DO:

(1) Creates - Job 33 v. 4.

(2) Regenerates - John 3 v. 5, Titus 3 v. 5.

(e) **BLASPHEMY AGAINST HIM** can never be forgiven: Matthew 12 v. 32.

## 3. WHAT ARE SOME OF HIS NAMES?

They are many and indicate His character and the nature of His work, e.g.

- Spirit of Truth - John 14 v. 17, 15 v. 26, 1 John 4 v. 6.
- Spirit of Life - Romans 8 v. 2.
- Spirit of Holiness - Romans 1 v. 4.

- Spirit of Wisdom - Isaiah 11 v. 2.
- Spirit of Grace - Hebrews 10 v. 29.
- Spirit of Glory - 1 Peter 4 v. 14.
- Spirit of God - 1 Cor. 3 v. 16.
- Spirit of Christ - Romans 8 v. 9.

## 4. WHAT DOES THE HOLY SPIRIT DO?

### 1. IN RELATION TO THE SCRIPTURES:

- (a) He is the author. Holy men of God spoke as they were moved by the Holy Spirit. 2 Peter 1 v. 20, 21. The Scriptures came by the inbreathing of God. 2 Tim. 3 v. 16.
- (b) He is the Interpreter. 1 Cor. 2 v. 9 -14; John 16 v. 14, 15.

### 2. IN RELATION TO CHRIST:

- (a) He was conceived by the Holy Spirit. Matthew 1 v. 18.
- (b) He was led by the Spirit. Matthew 4 v. 1.
- (c) He was anointed by the Spirit for service. Acts 10 v. 38.
- (d) He was crucified in the power of the Spirit. Hebrews 9 v. 14.
- (e) He was raised by the power of the Spirit. Romans 8 v. 11.

### 3. IN RELATION TO THE WORLD:

Convicts of sin. John 16 v. 8-11.

### 4. IN RELATION TO THE BELIEVER:

- (a) **REGENERATES**: John 3 v. 3-5.
- (b) **INDWELLS**: 1 Cor. 6 v. 19. True of every believer however weak or imperfect. If any man have not the Spirit of Christ, he is none of His. Romans 8 v. 9.
- (c) **SEALS**: Eph. 1 v. 13, 14; Eph. 4 v. 30. This sealing stands for three things: A finished transaction, ownership and likeness to Christ! 2 Tim. 2 v. 19-21.
- (d) **INFILLS**: Acts 2 v. 4; 4 v. 31; Eph. 5 v. 18. More about this later in our studies.
- (e) **EMPOWERS** for service. Romans 8 v. 2.
- (f) **GUIDES**: Acts 8 v. 26-29; 16 v. 6; 13 v. 2-4.
- (g) **ANOINTS** - for knowledge and teaching. 1 John 2 v. 20, 27; 1 Cor. 2 v. 9-14; John 14 v. 26.

Note the anointing is spoken of as an accomplished fact to be enjoyed rather than something to be sought in Prayer.

## 5. WHAT DO WE MEAN BY THE TERM "THE BAPTISM OF THE SPIRIT"?

Actually the Scriptures never use this term. Look it up in a concordance and see! Neither has anyone ever been commanded or expected to seek any such baptism. This is truly amazing in view of the abuse given to the subject today. What the Bible does teach is a baptism "with the Spirit" or more correctly "in the Spirit". (The Greek "EN" is translated "IN" 1863 times in the N.T.)

There are **seven** references to the Baptism in the N.T. **Four of them are parallel statements in the Gospels.** (See Matthew 3 v. 11, Mark 1 v. 8, Luke 3 v. 16, John 1 v. 33). They refer to the prediction of John the Baptist concerning the promised Messiah and the fact that He would one day baptise believers in the Holy Spirit, e.g. MATTHEW 3 v. 11 "I indeed baptise you with (or in) water unto repentance, but He that cometh after me is mightier than I . . . He shall baptise you with (in) the Holy Ghost".

NOTE, the baptiser is the Lord Jesus. The element into which He baptises is the Holy Spirit. In the case of John the Baptist, he was the baptiser and the element into which he baptised was water. Baptism in water, fire or the Spirit always requires four parts - a subject, an object, an element and a purpose. John was the subject, the people of Jerusalem and all Judea and all the region about Jordon were the objects. The River Jordan was the element - the purpose was repentance.

With regard to the Holy Spirit Baptism, the subject is "Christ" - "He shall baptise", the object is "You", the element is the Holy Spirit, the purpose is the placing of believers in the one Body (the Church). 1 Cor. 12 v. 13: By (in) one Spirit have we all been baptised (IMMERSED) into one Body.

The baptism in the Spirit therefore has primarily to do with **unity**. The fullness which we shall discuss later, has to do with power - fruit in character, Galatians 5 v. 22, and fruit in service, Acts 1 v. 8.

## 6. WHEN DID THE BAPTISM IN THE HOLY SPIRIT TAKE PLACE?

Following the announcement above by John the Baptist, the Messiah appeared but at no time during His life did He fulfill John's prophecy about the promised baptism, nor did He do so during His post-resurrection stay on the earth. However He did confirm the words of John and gave the promise of the "Comforter whom I will send unto you from the Father." John 15 v. 26. "He dwelleth **with** you and shall be **in** you." John 14 v. 16, 17. See also John 7 v. 37-39. ". . . thus spake He of the Spirit, which they that believe on Him **should** (in the future) receive, for the **Holy Spirit was not yet given**, because, that Jesus was not yet glorified."

## STUDY THAT!

The Holy Spirit was not yet given - Christ had not ascended - been glorified. It was therefore expedient for them that He go away, otherwise the Holy Spirit would not have come. JOHN 16 v. 7.

In the O.T. and right until the day of Pentecost, the Holy Spirit came upon certain people for certain work, e.g. Samson - JUDGES 14 v. 6 - but He had not come to dwell within believers and certainly the Church or "one body", 1 Cor. 12 v. 13, had not been formed. The Church was **future** when Christ spoke in MATTHEW 16 v. 18 - "Upon this Rock I **will** build my Church" - not **I have** built or **I am** building.

Joel prophesied "It shall come to pass **afterward**, that I will pour out my Spirit upon all flesh."

Leaving the four references to the baptism, in the Gospels mentioned above, we come now to the **5th MENTION** in Acts 1 v. 5. Read verses 1-9. Compare Luke 24 v. 45-53. Ten days later, on the day of Pentecost, the promise was fulfilled and the baptism took place. Acts 2 v. 1-4 (Note verses 16 and 17, Peter quoting from Joel's prophecy). This is the only day upon which the Holy Spirit could be given because it had been thus decreed as far back as Leviticus 23, where we find the meaning of "PENTECOST". In that chapter instructions are given regarding the seven annual festivals occurring at three times of the years. The first is the PASSOVER on 14 Abib, the first month of the Sacred Year. On this day the lamb was slain and on this day the crucifixion of Christ took place - it could occur on no other! Then followed the Feast of Unleavened Bread on 15 Abib (This represents obedience to God) - putting sin out of our lives - communion with Christ - a holy walk. The third feast was that of First Fruits, verses 10-14, typifying the Resurrection. The next feast of the Wave loaves was observed on the 50th day - Pentecost - for that is what the word 50th means. So when the Lord said, on the day of His ascension, "Ye shall be baptised in the Holy Ghost not many days hence", He meant in 10 days' time - 50 days after His resurrection. It could occur on no other, and it could never be repeated.

The **SIXTH** mention of the baptism is in Acts 11 v. 16. Here Peter quotes Christ's words of Acts 1 v. 5 and relates them to what happened at the conversion of Cornelius. He says (v. 15) the Holy Ghost fell on them (the Gentiles) as on us (the Jews) at the beginning. So this event had brought the Gentiles as well as the Jews into the Church. Read again 1 Cor. 12 v. 13. For by (in) one Spirit are we all baptised into one body, whether we be Jews or Gentiles.

The **SEVENTH** reference to the Baptism is 1 Cor. 12 v. 13, 14. This time we will quote the R.V. and note a number of things. "For **in** one Spirit **were** (past tense) we **all** baptised into one body (carnal and spiritual) whether Jews or Greeks (Gentiles), whether bond (slaves) or free; and were all made to drink of one Spirit, for the body is not one member but many." Paul did not tell the carnal, sinful troublesome members of this church - nor us - to "seek" a baptism in the Spirit or to "tarry" for same. Rather does he put this event in the past as **Historical Fact**.

Dr Graham Scroggie in referring to the above seven references to the baptism, points out that they may be grouped as follows:

- **PROPHETICALLY:** Matthew 3 v. 11, Mark 1 v. 8, Luke 3 v. 16, John 1 v. 33, Acts 1 v. 5.
- **HISTORICALLY:** Acts 2 v. 1-4, 11 v. 15-17.
- **DOCTRINALLY** in retrospect: 1 Cor. 12 v. 13.

Another has put it this way. Baptism is the **HISTORICAL EVENT**. Filling is the **HUMAN EXPERIENCE**. On the day of Pentecost, both took place simultaneously. In present day experience it can be the same or the fullness may follow the placing of the convert into the one body at conversion.

Our Christian faith rests on two historical facts, namely the atoning work of Christ on the Passover day and the outpouring of the Spirit on the day of Pentecost. These were **foreshadowed** in type (Lev 23), **foretold** in prophecy (Isaiah 53, Joel 2 v. 28, Matthew 3 v. 11), **fulfilled** in the N.T. (1 Peter 1 v. 18-20, 1 Cor. 12 v 13). They can **never** be repeated, Romans 6 v. 3, 4 teaches that every believer was united with Christ in His death on Calvary. It does not need the Crucifixion to be repeated for each believer to say "I have been crucified with Christ", Galatians 2 v. 20. Likewise each believer was potentially baptised into the body of Christ on the day of Pentecost. 1 Cor. 12 v. 13. It does not need the baptism to be repeated for the individual believer to affirm "I have been baptised into the one body of Christ". This leads us on to the next question.

## 7. IS IT SCRIPTURAL TO SEEK A BAPTISM IN THE SPIRIT TODAY?

Search where you will in the Acts or the Epistles and you will **never** find an exhortation or command to be baptised in the Spirit subsequent to conversion. **Nor do the Scriptures anywhere make a distinction between believers who have the baptism and those who have not the baptism.**

Before leaving this section we will make brief reference to the four groups in the Acts, who participated in the baptism. **NOTE** the baptism was always associated with **groups** and not individuals.

(1) The **Jewish** believers at Pentecost, Acts 2.

(2) The **Gentile** believers in the house of Cornelius, Acts 10. Because of the prejudice against the Gentiles on the part of the Jews, who regarded them as "dogs", God in His sovereignty bestowed on the Gentiles the same hallowed gift as the Jews had received at Pentecost, causing Peter to exclaim, "As I began to speak the Holy Ghost fell on them, **as on us**, at the beginning . . . For as much as God gave

them the like gift as He did unto us . . . What was I that I could withstand God." Acts 11 v. 15-18. This was one of the great mysteries entrusted to Paul for explanation - that henceforth the Gentiles would be fellow heirs with the Jews. Ephesians 3 v. 1-11.

(3) The **Samaritan** believers in Acts 8. The Jews had no dealings with the Samaritans. They held them in contempt. The only way to show that the old enmity was gone, and that they enjoyed equal standing in the Church with the Jews, was for the Apostles themselves to approve them. They did this by the laying on of hands (identification) whereupon "they received the Holy Ghost".

(4) **John's Disciples**, Acts 19 v. 1-7. They knew only the baptism of John - were not on Christian ground - had never heard of the Holy Spirit. They were disciples of John. Certainly their condition was different from the average Christian believer today and cannot be accepted as the pattern for us in regard to the receiving of the Holy Spirit. Paul had to tell them about believing in Christ Jesus, about being baptised in the name of the Lord Jesus and about the coming of the Holy Ghost. When Paul laid his hands upon them, the Holy Ghost came on them and they were incorporated into the "one body" of Christ.

These four classes embrace all the human race - there can be no others. They are unique and none matches believers today. Our experience is not that of those who lived in the **transitional** period of the Acts, but of those who lived later - who received Christ as we do, after the Holy Spirit was given. **None of these received the Holy Spirit by the laying on of hands**, tarrying, or praying for the Spirit, but "having **believed**, ye were **sealed** with the Holy Spirit of promise", Ephesians 1 v. 13 R.V.; "**Born** of the Spirit", John 3 v. 5; "You hath He quickened, who were dead", Eph. 2 v. 1; "It is the Spirit who quickeneth", John 6 v. 63; "Now He which . . . hath **anointed** us is **God**, who hath also **sealed** us and given us the earnest of the Spirit", 1 Cor. 1 v. 21, 22.

In addition the believer is **indwelt** by the Spirit, 1 Cor. 6 v. 19; **baptised** in the Spirit, 1 Cor. 12 v. 13. Note also, "If any man have not the Spirit of Christ he is none of His", Romans 8 v. 9.

The above is what Paul taught his converts - even the carnal Corinthians - and this is his teaching for us today.

## 8. WHAT IS THE FULLNESS OF THE SPIRIT?

The word "baptism" and "filling" are opposite in meaning. By the baptism we are put into the element. By the filling the element is put into us. On the day of Pentecost, God "poured out" or gave the gift of the Holy Spirit to the 120 and later to the 3,000. The result of this baptism was that they were all filled with the Holy Spirit. Acts 2 v. 4. The baptism is what the Lord did, the fullness is what they received. The baptism was unique and initiatory, the fullness was **intended to be** the continuing permanent result - normal Christian experience. It is for this reason that the command "to be filled with the Spirit", Ephesians 5 v. 18, is written in the imperative, present continuous tense, and may be translated this way,

"Be ye constantly being filled with the Spirit". It is imperative - a command or obligation. We have no option in the matter.

Whilst the baptism cannot be lost and is never repeated, the fullness can be lost and needs repeating. One baptism but many fillings is the teaching of Scripture. Thus we read of Peter being again filled in Acts 4 v. 8 following the experience of Acts 2 v. 4 and in Acts 4 v. 31 the whole company being again filled. Paul had similar experiences in Acts 9 v. 17, 13 v. 9. The fullness can be lost if we "grieve" the Spirit by unjudged sin in the life. Eph. 4 v. 30. Things like disobedience, telling lies, Eph. 4 v. 25, anger v. 26, stealing v. 28, bad language or careless use of slang v. 29, evil speaking, bitterness, wrath v. 31 - in fact anything of the flesh as mentioned in Galatians 5 v. 19-21 - immorality and uncleanness in thought and deed, drunkenness (including its seeds, moderate drinking), revellings and such like.

Again we are warned "Quench not the Spirit". 1 Thess. 5 v. 19. The thought is that of "putting out a fire". It is used this way in other connections. See Matt. 12 v. 20. Mark 9 v. 48. He is called the Spirit of Burning in Isaiah 4 v. 4. To quench the Spirit means to put out the Divine flame in our hearts, to grow cold - plain lukewarmness. This sin affects not only ourselves but others with whom we worship or do service. The opposite is Godly enthusiasm which is also contagious. The corporate actions of an Assembly through criticisms, divisions, formalism, worldly methods, can easily quench the Holy Spirit.

## 9. WHAT IS THE WAY BACK TO A SPIRIT-FILLED LIFE?

(a) **CONFESSION** of sin - what I or we know to be wrong. 1 John 1 v. 7-9. When this is done in honesty and sincerity, sin is cleansed, forgiven and forgotten. The Holy Spirit fills the life with His presence and power - fellowship with God is restored and the joy of the Lord is experienced. See Psalm 51 v. 3, 4, 10-13.

(b) **COMMITMENT** to Christ as Lord. Romans 12 v. 1, 2; 1 Cor. 6 v. 19; 1 Peter 3 v. 15; John 20 v. 28. This means:

(i) **Lord of my heart** or the unseen part of me. Intellect - my thinking and reading. Emotion - my moods, feelings, loving, hating, etc. Will - my choices and decisions. Is He Lord of these realms?

(ii) **Lord of my body** or the seen part of me. Eyes - what I look at. Hearing - what I listen to. Lips - what I say. Hands - what I do. Feet - where I go. Is He Lord of these? Is He Lord of my friendships, my habits, my time, my career, my money? Is there a rival to His Lordship?

(c) **CLAIM** the promises of His Word. 1 John 5 v. 14, 15.

The Christian life is the life of faith and faith is simply taking God at His Word. If I have honestly met God's conditions for a Spirit-filled life, the responsibility rests not with me but with God. I can with confidence rest on Him to do what He has promised.

W. P. Nicholson, the Irish Evangelist, tells how he once went for special electrical treatment. He was asked to sit on a chair while the Practitioner read the paper. After a while Mr Nicholson asked for the treatment to begin and was told he was being treated at that moment. He said he felt nothing, whereupon the doctor took a board with electric bulbs and placed it on Mr Nicholson's chest. Immediately the bulbs glowed with light and the doctor stated that there was enough power passing through Mr Nicholson's body to run a tram car on the street.

When using this story by way of illustration, the Evangelist would say, "You have all the power of God's Spirit in you but are unconscious of it, until a need arises and then it will be manifest for it is there all right."

That is why Paul was able to say, "I can do all things through Christ who strengtheneth me." It is right and proper to seek His power and infilling for special tasks, crises and service. Acts 4 v. 31, 33; Acts 7 v. 55-60.

## 10. WHAT ARE THE RESULTS OF A SPIRIT-FILLED LIFE?

In the context of Eph. 5 v. 18 where we are commanded to be filled with the Spirit is seen a very practical Godly life, **namely . . .**

**Melody in the Heart:** V. 19, 20. Read it. If you are disgruntled and complaining you are not living the spirit-filled life. On the other hand the experience of this verse does not indicate the surrender of self-control and the indulgence of unintelligible rhapsodies.

**Melody in the Church:** V. 21. Submitting yourselves one to another.

**Melody in the Home:** V. 24, 25. Submissive wives and loving husbands. Obedient children, Eph. 6 v. 1; wise parents, Eph. 6 v. 4.

**Melody in the Business:** Obedient, loyal servants, Eph. 6 v. 5; considerate masters, Eph. 6 v. 9.

**Victory in the Battle:** Eph. 6 v. 10- 18. Note the armour I must take (not make) and the things I must put on and do. The fruit of the Spirit is nine fold. Galatians 5 v. 22.

The spirit-filled life is one that is prayerful, practical, powerful. It can be mine **IF** I really want it, **go in** for it and meet with God's conditions.

# 11. TONGUES - ARE THEY FOR TODAY?

## NOTE THESE FACTS

- (1) In 2 Timothy 2 v. 15 we are exhorted to **rightly divide the Word of Truth**.
- (2) **God has divided time into seven periods or dispensations**. In each He deals in a special way with people for a special purpose. Usually there is an overlapping as the dispensations change.
- (3) **In the case before us, we must distinguish between the Apostolic period and the Post-Apostolic period**. The apostolic period is not the norm for Christian experience today, e.g. the dead were raised to life, prison doors miraculously opened, the shadow of an apostle falling on the sick healed them. These things do not happen today. Why not? Because the dispensation like previous ones was ushered in by miraculous but temporary signs. When the Canon of Holy Writ was completed, the need for Apostles, Prophets and miraculous attestations to the prophetic utterances ceased. The silence of the Epistles to same, proves this to be the case. Ephesians 2 v. 20 makes the definite statement that the Apostles and Prophets were in the **Foundation** of the Church - not in its superstructure. No foundation doctrine remained to be added.
- (4) **Miraculous signs were:**
  - (a) Promised in Mark 16.
  - (b) Fulfilled and historically recorded in the Acts, and in Mark 16 v. 20.
  - (c) Regulated in 1 Corinthians.
  - (d) Not mentioned in the later Epistles.
- (5) **The signs or miracles of Mark 16, Acts and 1 Corinthians, all apply to the Apostolic period**, as the dates of writings show.
- (6) **In 1 Corinthians at least five miraculous spectacular sign gifts were in operation**; namely prophecy, miracles, healing, tongues, interpretation of tongues.
- (7) **In contrast to the above we have in Ephesians 4 God's complete provision for the Post-Apostolic period of the last 1900 years**. These are:
  - (a) The inspired record of all the teaching of the Apostles and Prophets as contained in the Scriptures.
  - (b) Evangelists, Pastors and Teachers - the permanent gifts. With the Ministry of the Apostles and Prophets in the foundation of the Church completed and preserved for us in the N.T. they were no longer necessary and therefore passed away. There have been no Apostles or Prophets in the N.T. sense, since its completion (except false ones - see Rev. 2 v. 2).

**The Apostles of Christ had to have these credentials:**

(a) Be a witness to the resurrection to give first hand evidence of same. Acts 1 v. 22; Acts 10 v. 39-41; 1 Cor. 15 v. 7-10.

(b) Be able to work miracles to show Christ had sent them. 2 Cor. 12 v. 12.

(c) Be directly chosen by the Lord Himself as the 12 were. Luke 6 v. 13. No modern Apostle can possibly have these qualifications. The words of the Apostles were authoritative and binding upon the Church for all time. See 2 Peter 3 v. 1-2, 1 Thess. 4 v. 8. All that was communicated to them by direct revelation and through their oral testimony in the Churches during their life was recorded in the written Word of God. No further legislation is required, no fuller instructions need be given - the Church is completely furnished till He come. It is fitting that ere the last Apostle (John) passed off the scene, the final message (the Book of Revelation) was given through him to the Churches of Christ, and how fitting his warning not to "add unto these things or take away from the words of this Book". Rev. 22 v. 18, 19.

A **Prophet** was one who received direct revelation of truth apart from the written word of Scripture. The solemn warning of Revelation 22 v. 18 shows God has revealed in the Scriptures all He will give in this dispensation. Every generation of Christians since the Apostles and Prophets has been given by the Risen Head of the Church, Evangelists to preach the Gospel, Pastors to shepherd the flock, Teachers to expound the word. These are the permanent gifts to the Church. Apostles and Prophets, in the "foundation", were temporary and belonged only to a limited period of Church history.

(8) **The five references to tongues all occur in the Apostolic period**, namely Acts 2, Acts 10, Acts 19, Mark 16, 1 Cor. 14, written A.D. 59. (Their purpose was to confirm the spoken word and claims of the Apostles. Read Heb. 2 v. 3, 4, Mark 16 v. 20. Note the word "confirming".) They do not occur in the great Doctrinal Epistles written later, Romans A.D. 60, Ephesians A.D. 64, Hebrews A.D. 64. Paul in his instruction to Timothy and Titus concerning the formation and function of the Churches, never mentions the gift, neither does he mention it as a provision for the "last days" in the same epistles.

(9) **To understand why God ever gave the gift of Tongues**, one must read carefully Isaiah 28 v. 11, "With men of other (R.V. STRANGE) tongues and other lips will I speak unto 'this people' (the Jews) and yet, for all that, will they not hear me, saith the Lord." Also Isaiah 6 v. 9, 10, and 1 Cor. 1 v. 22, "The Jews require a sign."

When Christ claimed to be the Messiah they asked for signs. John 6 v. 30, Matthew 12 v. 38-41. Signs were given them in the O.T. - they rejected God. Signs were given them in the Gospels - they rejected Christ. Signs (tongues and healing) were given them in the Acts - they rejected the Holy Spirit. God confirmed the Word with signs and wonders until Acts 28 A.D. 63, when finally He turned to the Gentiles (read Acts 28 v. 25-29 where Isaiah 6 v. 9, 10, is quoted). Prior to this the message was "to the Jew first", e.g. Romans 1 v. 17 written A.D. 60, but after Acts 28, A.D. 63, Jew and Gentile were treated alike and believers from both had been baptised into the one body.

1 Corinthians was written **prior** to Acts 28 and it was for the sake of the unbelieving Jews who visited that seaport city (Corinth), that tongues were given.

NOTE 1 Cor. 14 v. 21, 22 where Isaiah 28 v. 11, 12 is quoted as an explanation of tongues, "In the law it is written, with men of other tongues (STRANGE TONGUES R.V.) and other lips will I speak unto this people and yet for all that will they not hear me, saith the Lord, wherefore **tongues are for a sign, not** to them that believe but to them that believe not" (the Jew). Today the "tongues" movement has reversed God's order and treats what they think is the gift of tongues as a sign to **believers** and urge believers to seek same!

The purpose of signs in the case of both Christ and His Apostles was always to confirm the spoken word or claims made. See Mark 2 v. 5-12. NOTE the claim was to forgive sins v. 5 and 10, "But that ye may know that the Son of man hath power on earth to forgive sins, He saith to the sick of the palsy, I say unto thee, arise..."

Now read again Hebrews 2 v. 3, 4, "How shall we escape if we neglect so great Salvation which **at the first** (note when) began to be spoken by the Lord and **was confirmed** unto us by them that heard Him, God, also bearing them witness both with **signs** and **wonders** and with divers (many) miracles, and gifts of the Holy Ghost, according to His own will" (Sovereignty). Mark 16 v. 20. "And they (the eleven, see v. 14) went forth and preached everywhere (past tense), the Lord working with them and **confirming** the Word with signs following ('By the signs that followed' R.V.). This is an historical record of what happened **there and then** in A.D. 33 to fulfill the Divine Plan and promise to "this people" Israel.

Are we to suppose now, that when an R.C. Priest speaks in tongues that God is confirming his doctrine (prayers to Mary, the Mass, a fresh sacrifice for sins, purgatory, penance, priest craft, etc.) - or when the Modernist speaks in tongues must we believe God is confirming his disbelief of the Virgin Birth, Blood Atonement, Bodily Resurrection and Bible Inspiration? RIDICULOUS! Surely this is proof that the whole thing is a delusion.

(10) **Tongues are not the sign of a Spirit-filled life.** They are not mentioned in those passages where the Spirit-filled life is described. Gal 5 v. 22, Eph. 5 v. 18, 6 v. 20. The Corinthians who had the gift were "carnal" - not spiritual! 1 Cor. 3 v. 3.

(11) **We have shown above that tongues are not for today, but even in Apostolic times they had very limited use, e.g.**

(a) They were the last and least of the gifts.

(b) Given to a limited number of people as is implied in Paul's question "Do all speak with tongues?" 1 Cor. 12 v. 30. Note the significant omissions. The 3,000 filled with the Spirit on the day of Pentecost - No Mention. The 5,000 later added to the Church, Stephen, Barnabas, the Lord Jesus Himself, John the Baptist.

(c) Given by the sovereign act of God, "dividing to every man (gifts) severally **as He will.**" 1 Cor. 12 v. 11. At Pentecost the giving of the gift had nothing to do with the **subjective** attitude of the disciples, but had all to do with the **sovereignty** of God.

(d) The tongue used on the day of Pentecost was a known language intelligent, understandable, translatable - not a meaningless repetition of sounds and noises; c.f. Acts 2 v. 4 with verses 6, 8, 11 where the words "tongue" and "language" are used interchangeably. At least 15 nationalities were represented and said, "We do hear them speak in our own tongues (languages), the wonderful works of God. In the House of Cornelius the tongue was exactly the same as at Pentecost because Peter who was present on both occasions said so. Acts 10:44, 45. "The Holy Ghost fell on them (Gentiles) **as on us** (Jews) . . . God gave them the **like gift as He did unto us.**" Acts 11:15, 17. The same language is also used to describe the tongue used by **John's Disciples.** c.f. Acts 19:6 with Acts 10:44, 45. In every case it was a language readily identified - a clear form of communication.

In Mark 16 they are referred to as "new" tongues (i.e. not known before to the speaker). In Acts 2 v. 4 as "other" tongues (i.e. different languages). In 1 Cor. 12 v. 12 as "divers kinds" of tongues and in v. 28 as "diversities of tongues". The use of the word "unknown" throughout Chapter 14 is not in the Greek N.T. nor the R.V. and should be omitted when reading the chapter.

In 1 Cor. 14 v. 19 Paul says, "I had rather speak five **words** with my understanding than 10,000 **words** (not gibberish) in a tongue." An interpreter was required. Jamieson, Faucett & Brown say, "Tongues must therefore mean languages, not ecstatic unintelligible rhapsodies." Dr Harry IRONSIDE believes the same in "What's The Answer", pages 102-103. On verse 18 J.F.B. says, "The oldest manuscripts have the singular 'in a tongue' (foreign)."

When God spoke from Heaven at the baptism of Jesus, it was in a language understood by all. He is not the author of confusion.

(e) There is no record of the gift having been given to women in Corinth. **There are prophets, but no prophetess in this Church.** In 1 Cor. 14 the chapter that deals with tongues, it states, v. 34, "Let your women keep silence in the Churches, for it is not permitted unto them to speak . . . it is a **shame** for women to speak in the Church."

It is foolish to argue that "speak" here means "chatter". That would suggest that men could chatter but not the women! But try substituting "chatter" for "speak" in verses 6, 18, 21, 23, 27, 28, 29 and you will see how foolish is this contention.

(f) No one was exhorted to seek this gift but they were told to desire other spiritual gifts, V5.

(g) In our day, those who seek the so-called gift of tongues seem to become occupied with it. They speak much of their "experience" and their "feelings". The results are usually subjective and often have very sad endings. Those who go in for the manifestations cannot be said to be more spiritual or more used of

God than those who shun the phenomena. The world's greatest Christian leaders have been opposed to this movement which is a staggering thing, if as some say, speaking in tongues is the hallmark of the Spirit's fullness. However the important thing to remember is that "tongues" belonged to the Apostolic, transitional period and have since been withdrawn. Paul said they would **cease**. 1 Cor. 13 v. 8.

**Remember also that certain events in God's calendar can never be repeated**, e.g. the Flood, the giving of the Law, the Birth of Christ, His three years of Public Ministry, the Cross, the three days in the Tomb, the 40 days of the Post Resurrection period, the day of Pentecost, the Baptism in the Spirit, tarrying for same; in fact the entire Apostolic period to Acts 28 and the miraculous events that happened therein. **It is not that God hasn't the power to repeat these events, but that in His sovereignty He is pleased not to do so, because His plans and purposes for the past era have been fulfilled and those for today are different.**

**Satan can counterfeit the gift of tongues.** The Corinthians in their unsaved days were "swept along by impulses beyond (their) control in the orgies of dumb idols" (1 Cor. 12 v. 2, Way's translation), v. 3 suggests some had said Jesus was "accursed", while speaking in tongues. In order to protect the Church against possible Satanic deception, the Holy Spirit gave to some, in Apostolic times, "the discerning of Spirits" v. 10. John warns of this danger when he said, "Beloved, believe not every Spirit, but try the Spirits, whether they are of God." 1 John 4 v. 1. How are we to try them? By the Word of God. "To the **law** and the **testimony**, if they speak not according to **this word** it is because there is **no light** in them." Isaiah 8 v. 19, 20.

Note also the first part of verse 19, "and when they shall say unto you, seek unto them that have familiar **spirits** and unto wizards that **peep** and that **mutter** . . ."

Satan has many **ministers** and they don't all preach modernism. God warns they are "transformed as the ministers of **Righteousness**". 2 Cor. 11 v. 14, 15.

We wrestle not against flesh and blood (men and women) but against **wicked spirits** in high places. Hence we are to put on the **whole armour of God** that we may withstand the **wiles of the Devil**. Eph. 6 v. 10-18. The armour includes the shield of **faith**, the sword of the **Word** of God. Every **Spirit** is not the **Holy Spirit**! When "tried" by the **Word** they are proved false and deceptive. If the Devil's counterfeit was obvious we would require no warning, but because of his **wiles** (cunning craftiness) we are warned many times to be on our guard. **DON'T** become one of his dupes!

Let us follow the example of the Church in Ephesus. Rev. 2 v. 2, and we will come to the same conclusion.

To end on a positive note, let us ever remember that the believer has everything **now in Christ** to enjoy and does not require Satan's counterfeit.

See Col. 2 v. 6, 10; 1 Cor. 1 v. 30, 31; John 16 v. 7; 1 Cor. 6 v. 19; Eph. 5 v. 18. "**Jesus Christ** is made to

me all I need".

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# WHAT ABOUT HEALING?

The matter of healing the body is as old as sin and disease. Healing arts date back to antiquity. Man realises that disease is incipient death and as he naturally dreads death he searches for its abolishment. To achieve his goal he must conquer disease, age and the processes of decay. Millions die in infancy, millions never reach maturity and all die ultimately. It is no wonder then that the question of disease and healing should ever be one of the greatest concern among men. In recent years there has been an unusual upsurge of interest in the subject - an increase in healing movements and methods. Claims and testimonies have ranged from the most conservative to the most incredible.

Healers abound, who try to perform miracles like those described in the Bible. Some practice healing through noisy, tension filled dramatic gatherings; others in fashionable Churches, through small prayer services, making the sign of the Cross and anointing the sick with oil. Thousands of others visit shrines where special healing power is reported to be available; while many more are taught that sickness and death are only delusions of the mind which can be dispensed with, by proper thinking.

In the short space of this paper we cannot examine every case, but would state that the test of any healing must be the Scriptures and not the claims of men, or even actual cases which may not after all have been performed by God, but by some other power.

We would not limit God and we rejoice that He can heal when it is His sovereign will to do so. There are many Biblical instances of miraculous healing in the Old Testament performed by the Prophets, and in the New Testament by the Lord Jesus and His Apostles. Gifts of healing were given to others in Apostolic times in 1 Cor. 12 v. 9.

However we are convinced that there is a big difference between Divine healings as carried out in the Bible times and "faith" healing in our day. Modern healers usually claim that anyone can be healed of any sort of disease if the conditions they outline are followed. The basis of such healings are misapplied texts, "faith", and the assumption that Christ's work on Calvary atoned for our sicknesses as well as our sins. They say therefore that it is just as easy to be healed of bodily infirmity as it is to be healed of spiritual infirmity.

The purpose of this paper is to show the falsity of such claims, which have led to widespread confusion, disappointment, depression, deceit, division among God's people, departure from the faith (in some cases), deranged minds and even death itself.

Let us ask and answer several questions in relation to the subject.

# 1. WHAT WAS THE PURPOSE OF PUBLIC HEALING IN THE NEW TESTAMENT?

"The Jews require a sign", 1 Cor. 1 v. 22. Signs were demanded of Christ when he claimed to be their Messiah. Ref. John 6 v. 30, Matthew 12 v. 38-44. Many healings were therefore performed by Him to prove that He was the Promised One and that the blessings of the Kingdom were centred in Him. Matthew 4 v. 23-25, Matt. 8 v. 14-18, Matt 9. v. 35, Matt 10 v. 5-8 and especially Matt. 11 v. 2-6.

When He claimed to be the Bread of Life in John 6, He fed the 5,000 as confirmation.

When He claimed to forgive sins, He healed a palsied man to prove His claim. Matthew 9 v. 6.

When He claimed to be the Light of the World, He immediately gave sight to a blind man as proof. John 9 v. 5-7 and 16, 17.

When He claimed to be the Resurrection and the Life, He raised Lazarus. John 11 v. 25, 26, 43, 44.

When Israel rejected Christ, the Apostles and the Holy Spirit signs, the nation was set aside and the signs were gradually withdrawn; c.f. Acts 28 v. 25-28, written in A.D. 63 with some who lived later and were not healed; e.g. Epaphroditus, Phil, 2 v. 24-30 (A.D. 64); Trophimus, 2 Tim. 4 v. 20 (A.D. 66); Timothy, 1 Tim. 5 v. 23 (A.D. 65); Paul, 2 Cor. 12 v. 8-10 (A.D. 60).

See other references to "signs" and their purpose in Matt. 12 v. 38-39, Mark 16 v. 20, Heb. 2 v. 3, 4. Note the word "confirming".

# 2. WHAT WERE THE CHARACTERISTICS OF HEALINGS IN THE NEW TESTAMENT PRIOR TO ACTS 28?

(a) **IMMEDIATE:** Not gradual or delayed. Subjects were not put on a waiting list as in modern healing missions. Matt. 8 v. 3, "**IMMEDIATELY** his leprosy was cleansed". Acts 3 v. 6, 7. When Peter healed the lame man. "**IMMEDIATELY** his feet and ankle bones received strength and he leaping up, stood and walked".

(b) **COMPLETE:** Perfect - not partial. Mark 6 v. 56, "As many as touched Him were made **whole**." Matthew 12 v. 13, A withered hand became instantly whole, like the other. Matthew 9 v. 30, The blind

had their eyes opened. Matthew 9 v. 33, The dumb spake. Acts 3 v. 6-9, The lame man, now healed by Peter, entered the temple praising God.

(c) **COMPREHENSIVE**: They embraced **all forms** of diseases and all sorts of people - none rejected. Matthew 4 v. 23, "He healed **all** manner of sickness and **all** manner of disease among the people." Luke 7 v. 21, "Infirmities . . . **plagues** and evil spirits." Matthew 12 v. 15, "Great **multitudes** and He healed them **all**." Ears cut off were restored - organic diseases banished - dead raised. These things do not happen with the modern healer.

(d) **PERMANENT**: There was no relapse.

(e) **WITHOUT PREPARED ATMOSPHERE**: Nothing worked up. A quiet calm dignity pervaded the scene - just the opposite of the clever hypnotic manipulations of today's healing meetings.

### **3. WAS FAITH ALWAYS REQUIRED ON THE PART OF THE PERSON HEALED?**

In the New Testament there are five cases where faith was required. However when the disciples failed to cure in Matthew 17 v. 14-21, Christ did not blame the sick person, but the disciples themselves! Many were healed without mention of faith whatsoever, e.g. Peter's wife's mother, Matthew 8 v. 14, 15. The dumb man possessed with a demon, Matthew 9 v. 32. The man with the withered hand, Matthew 12 v. 10. The man blind and dumb, Matthew 12 v. 22. Three dead people were raised by Christ when obviously the exercise of faith was impossible! The moral of these cases is that you should never let anyone cruelly blame you or haunt you (as they do) with taunts of "lack of faith" on your part, as a reason for your not being healed.

### **4. IS SICKNESS ALWAYS THE RESULT OF SIN?**

Adam alone of all earth's multiplied millions became a sinner by sinning - all others were born sinners. It was this one specific sin of Adam that brought disease and death. Consequently it is not true or fair to say that all present day sickness is the result of personal sin. This was the case in Corinth, 1 Cor. 11 v. 30, but it was not in the case of the blind man, John 9 v. 3, nor of Job, whom God called "a perfect and an upright man - one that feareth God and escheweth evil." His sickness and loss was a challenge to God, from Satan, who charged that God was receiving Job's love and honour in exchange for the blessings He (GOD) bestowed upon him. The challenge had to be accepted and God allowed Satan to strip Job of his possessions in one day - his oxen, asses, sheep, camels, servants, sons and daughters, and later on - his health. He was afflicted as few others have been, **yet there was absolutely no cause of the sickness in him.**

The important thing is that Job maintained the right attitude to God through it all and God blessed him doubly for it; c.f. Job 42 v. 12, 13.

Only the person involved knows whether or not God is speaking to him through some incident and no-one else has the right (as they do) to insinuate or state that the cause **must** be personal sin.

## 5. CAN CHRISTIANS "CLAIM" HEALING ON THE GROUND OF CHRIST'S ATONEMENT?

Did Christ die for my headaches as well as for my sins? The plain answer is **NO**. If this were the case no believer would ever be sick or die. If physical as well as spiritual healing is in the atonement, and faith in Christ brings me into the benefits of that atonement, then at conversion I must receive both. To be sick, therefore, would be undeniable proof that I do not believe the Gospel. To say that I do in fact believe and yet am still sick, would be as sensible as saying that I could believe the Gospel, be saved, and yet be lost in my sins. But see 1 John 2 v. 12, "I write unto you . . . because your sins **are** forgiven you for His name's sake." See also John 10 v. 27, 28.

Christ bore the sickness of people, Matthew 8 v. 16, 17, and thus Matthew says He fulfilled Isaiah 53 v. 4 there and then during his lifetime and not on the Cross. The word "bear" in Matthew "BASTAZO" is the same as the Hebrew "NASA" in Isaiah and means "to bear **sympathetically**". The same word is used in Gal. 6 v. 2, "Bear ye one another's burdens."

However when Peter says, "He bare our sins in His own body on the tree", another word is used, "ANAPHERO", which means to bear in an **atoning** way a propitiatory sacrifice. 1 Peter 2 v. 24.

Thus the Holy Spirit has been careful to guide us into all truth by the use of different words in these respective verses.

The Lord Jesus made atonement for our sins. Sins need an atoning sacrifice. He did not make atonement for our sicknesses. Sicknesses need no atonement. Believers on the basis of the atonement and resurrection, can claim deliverance from the guilt and power of sin, but not from its consequences - sickness and death. This is yet future and will be realised at the Lord's coming. Romans 8 v. 18-23.

## 6. WHAT ARE SOME OF THE MISAPPLIED TEXTS USED BY MODERN HEALERS?

(a) 1 Cor. 12 v. 9, "To another the gift of healing by the same Spirit."

(b) Mark 16 v. 18, "They shall lay hands on the sick and they shall recover."

(c) James 5 v. 14-16, "Is any sick among you, let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith shall save the sick and the Lord shall raise him up and if he have committed sins they shall be forgiven him. Confess your faults one to another and pray one for another that ye may be healed."

We are exhorted in 2 Tim. 2 v. 15 "to rightly divide the Word of Truth", and unless one can see the distinction between the Apostolic age and the Post-Apostolic period, he will never rightly understand these verses. God has divided time into seven periods or dispensations. The present one, that of "Grace", was ushered in by at least five spectacular miraculous sign gifts, namely:

- (1) The gift of tongues or languages.
- (2) The gift of interpretation of tongues.
- (3) The gift of healing.
- (4) The gift of miracles.
- (5) The gift of prophecy. See 1 Cor. 12 v. 1-11.

These gifts were **promised** in Mark 16, **fulfilled** and historically recorded in Acts, **regulated** in 1 Corinthians (written during the Acts period, A.D. 59). Their main purpose was to confirm the words and claims of the Apostles, thus assuring the people of their genuine credentials. See Heb. 2 v. 3, 4. Apostles and Prophets were in the "foundation" of the building, which once laid, cannot be repeated. Eph. 2 v. 20. The gifts which attested them were no longer required and gradually passed away. This is confirmed by the fact that with the exception of Prophecy in Romans written A.D. 60, none of the gifts, not even prophecy, are mentioned in the later epistles.

Ephesians 4 gives us God's provision for the Post-Apostolic period, covering the last 1900 years - namely the ministry of the Apostles and Prophets, preserved for us in the New Testament and used by the Evangelists, Pastors and Teachers who have been raised up by God to serve the Church in every generation.

Consequently there are no Prophets and Apostles in the New Testament sense, with us today, nor any necessity for the signs which followed their ministry.

That the **gift** of healing as practised in the New Testament is not with us today, is confirmed by the failures at every "healing mission" and by the failure of the healer to practice all of Mark 16 v. 17, 18 -

namely shake off a viper from his hand, as Paul did, and suffer no hurt - drink poisons, even unintentionally, and remain well - heal **all** He lays his hands on, which is the implication of the passage - cast out demons - speak intelligently in new tongues or languages? Can he cast his shadow over the sick and see them recover, "every one", as Peter did? Acts 5 v. 15, 16. That the gift was passing away even in the latter part of Paul's day, is indicated by those who did not receive a miraculous cure, namely:

**EPAPHRODITUS:** Phil. 2 v. 25-30.

**Gravity** - "Sick, nigh unto death."

**Cause** - Not sin, but "because for the work of Christ." Selfless, sacrificial service had led to exhaustion. Why didn't Paul heal him - or send for the elders and have him anointed - or send for a handkerchief?

**TROPHIMUS** - 2 Tim. 4 v. 20. "Trophimus have I left at Miletum, sick." Just when Paul needed his companionship he had to leave his faithful friend behind sick. Why not get someone, with the gift of healing, to lay his hands upon him, if that gift was still there in A.D. 66, or why not urge him to claim his healing through the atonement?

**TIMOTHY** - 1 Tim .5 v. 23. Paul says nothing about sin in his life - never sent him a handkerchief - never told him to "claim his healing" or to send for the elders and get anointed, etc. Instead he prescribes a medical remedy, which is surely therefore not in opposition to the mind of God. (Incidentally Luke was termed the "beloved physician" and was never told to forsake his calling, or that it was contrary to Divine healing.)

**PAUL** - 2 Cor. 12 v. 7; Gal. 4 v. 13, 14. Pentecostalists sometimes say that Paul's "thorn" was not sickness, but he himself terms it "the infirmity of the flesh". It is the body which becomes infirm - not the soul. Why did he not **claim** his healing if it was in the atonement?

## 7. CAN JAMES 5 BE USED TODAY?

Authorities differ. We have to face the fact that it was written in A.D. 60, to the "12 tribes (Christian Jews) scattered abroad". Dispensationally it is set within the transitional period. However, if it does apply to our day, it has much to teach us which is contrary to the practice of healing movements.

(1) The sick one is to take the initiative, "Let **him** call for the elders". It does not say that those who make a hobby of divine healing should go, without invitation, to him and urge him to accept healing, or reproach him if he does not.

(2) He is to call the **elders** of the Church - not some self-appointed busy-body who goes about with a pot of oil - or some woman peculiarly gifted in prayer or thinks she is.

(3) The elders are to pray over him in the quiet of the home, anointing him with oil in the name of the

Lord. Another translation is "Pray . . . having first anointed him with oil." Oil stands for: (a) Medical means, Luke 10 v. 34; (b) Sanctification of the person, i.e. setting him apart for God. Lev. 8 v. 10-12.

(4) Pray over him - pray for his physical healing.

(5) "The prayer of faith (i.e. on the part of the praying elders) shall save the sick."

(6) The Lord shall raise him up . . .

(7) If a backslider, he must confess his sins to God and his fault to those he has harmed or grieved, v. 16. All involved in the case must also do this if necessary. Where the prayer of faith is not given to the elders it cannot be God's will to heal - they are not to blame.

It was not God's will to remove the thorn from Paul, but He gave him grace sufficient to bear it. 2 Cor. 12 v. 9.

(8) It is not always necessary to send for the elders or have the anointing. See v. 13. "Is any among you suffering? Let him pray." These are the general directions for a sick believer - pray. Sending for the elders, anointing, etc., is for when the person is "without strength" (literal rendering); i.e. gravely ill. Paul did not send for the elders - he prayed for himself. 2 Cor. 12 v. 7-9.

## 8. BY WHAT MEANS CAN HEALING BE EFFECTED?

(a) **NATURAL:** Most common ailments will heal themselves through rest, suitable food and ordinary care.

(b) **MEDICAL:** Matthew 9 v. 12; 1 Tim. 5 v. 23; Rev. 22 v. 2. Luke was "the beloved physician" and sometimes accompanied Paul.

(c) **PSYCHOLOGICAL:** It is considered that possibly 80 percent of all illness can be traced to tensions, emotional strain and distress. When the cause of these is removed, good health follows. Thus, peace with God and harmony within and with others, will always result in healthier, happier living.

(d) **DIVINE:** God is able to heal in answer to prayer if such is His will. Jas. 5 v. 14. So we are to pray for ourselves and for one another "that ye may be healed".

## 9. CAN THE WORK OF GOD BE COUNTERFEITED

# BY SATAN?

The answer is unfortunately - YES. Evil spirits can be cast out in the name of Christ, and the healer be rejected by Christ. Matt. 7 v. 22.

Miraculous acts of healing are frequently performed by heathen priests, spirit mediums and false cults.

Christ has warned of **signs** and **wonders** that deceive. Matt. 24 v. 24, 25. Paul reminds us of the working of Satan with all **power** and **signs** and **lying wonders** with all deceivableness. Devil-empowered miracles are real. 2 Thess. 2 v. 9, 10; Rev. 13 v. 13-15.

Thus, as the coming of the Lord draws nigh we may expect signs and miracles to be performed, but the origin and nature of some is Satanic. Let us beware of the "wiles of the devil" as he comes to us as an "angel of light".

Let young Christians in particular heed the advice of Paul, as he wrote for the "last days" in 2 Timothy 3 v. 14, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

We have sought to point out the errors of that which purports to be Divine healing today and to show it is not according to the New Testament. We have also sought to point out God's true way of deliverance. May He give us wisdom to avoid the counterfeits. However "attractive" and "spiritual" they may appear to be.

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## APPENDIX

(Notes of an address given by the author at Marton Easter Camp Convention, 1972)

As there is much division and disunity among the various groups within the Charismatic movement, it is not always easy to deal with their errors in a particular way. Usually each will claim to be right and say they don't hold this or that - they have the genuine tongue, etc. - it's the "other" group who are wrong or counterfeit. However, I want, this morning, to deal briefly with the Neo-Pentecostal view-point.

## THE NEO-PENTECOSTAL VIEW

1. It is claimed that in the sovereignty of God, He can today give any of the miraculous gifts of 1 Cor. 12,

and has in fact done so, to those "currently involved in the movement of God's Holy Spirit".

I do not feel that this contention can be substantiated from Scripture. It gives a lop-sided view of the sovereignty of God and of the purposes of God in relation to miracles and gifts. Let us ever remember that God in His sovereignty can both **bestow** and **withhold gifts**.

The sign gifts were not merited or prayed for, but a sovereign God bestowed them at Pentecost and in Corinth (1 Cor. 12 v. 11). 1 Cor. 10 v. 11 says, "All these things happened unto them (Israel) for examples and they are written for our admonition and learning, upon whom the ends of the world are come." Clearly then, what happened to Israel has lessons for us.

## TWO GREAT DISPENSATIONS

This verse refers to the two great Dispensations - the **Law**, headed by Moses, and **Grace**, headed by the Lord Jesus Christ. One is the "Church in the Wilderness", the second is the "Church of the first born". Both dispensations were ushered in by miraculous signs. When their purposes were fulfilled, in the sovereignty of God, they were withdrawn. When God sent Moses down to Egypt, He put His Divine stamp of authority upon him by many mighty miracles to convince the Egyptians and unbelieving Israel that God had sent him.

Miracles followed during the 40 years in the wilderness, e.g. The Manna - Bread from Heaven - Water from the rock - Fire by night - Cloud by day - Shoes and clothes that never wore out - Walls that fell flat at Jericho. However when Israel entered the promised land, the miracles ceased in the sovereignty of God (Joshua 5 v. 12). No prior notice was given. Suddenly there was no manna. Israel must now plough, sow and reap, build houses, dig wells, weave materials, make sandals - in fact, do everything in a normal way. How foolish it would have been for any man or group to say, "God didn't tell us the miracles would cease. I am not going to plough and sow. I believe God can feed us if we exercise faith. Let's get together in our homes and hold some secret prayer meetings. Let's tarry and seek the miraculous gifts we once enjoyed. God in His sovereignty can give them again." How absurd this would have been - how out of the mind and purposes of God. What havoc and discontent it would have produced. Yet this is exactly what we see happening today - people praying for manifestations God has in His sovereignty withdrawn.

Come now to the New Testament. Christ has been a carpenter for years, then His public ministry begins. God attests Who He is by miracles, like He did with Moses. In Acts 2 v. 22 Peter says, "Ye men of Israel, hear these words, Jesus of Nazareth, a man **approved** of God among you by **miracles** and **words** and **signs** which God did by Him in the midst of you, as ye yourselves also know."

Let us recall some of these supernatural events.

The Father's voice from Heaven at His baptism - the descent of the Holy Spirit upon Him in the form of a

dove - blind made to see - lepers healed - lame made to walk - dead raised to life. Then came the last and greatest miracle - His own resurrection, by which He was declared to be the Son of God (Rom. 1 v. 4). Fifty days later marked the day of Pentecost and the Lord's promise of the coming Holy Spirit was fulfilled. The Church dispensation was ushered in by miracles, a rushing mighty wind, tongues of fire, fifteen nationalities heard the message of God in their own tongue.

## LAW AND GRACE INTRODUCED BY MIRACLES

The Law period was introduced by miracles and so was that of Grace. Both the **message** and the **messengers** were authenticated by miracles. Likewise the **Gospel** was attested in the same way. The first apostolic miracle (healing the crippled man) was for this very purpose. See Acts 3 v. 12-19. Verse 19 clearly states the reason, "Repent ye therefore and be converted that your sins may be blotted out." Likewise the Gospel to the Samaritans was authenticated by miracles. Acts 8 v. 6, "And the people with one accord gave heed unto those things which Philip spoke, when they heard him and saw the miracles that he performed." N.E.B.

V. 7 states the nature of the miracles - unclean spirits came out of them, many taken with the palsies and that were lame, were healed. These are not being repeated today. Even if they were, conversions do not take place today on the basis of miracles. c.f. Our Lord's words in Luke 16 v. 31, "If they hear not Moses and the prophets (the authenticated Word of God) neither will they be persuaded, though one rose from the dead" - the greatest miracle of all! Note well that statement. The greatest authority is the Proven Word of God. If men won't listen to it God has nothing further to say by way of miracles.

If God's earthly people needed miracles to authenticate Moses and the dispensation of Law, how much more the apostles - Jesus Christ had died in weakness, the disciples were ignorant and unlearned men. The death of Christ was a stumbling block to the Jews, they had expected a mighty king. It was foolishness to the Greeks, because all of their gods were powerful. The resurrection and the descent of the Holy Spirit, with the signs that followed, were all given to compel attention and confirm the authority of Christ, His apostles and His gospel (Hebrews 2 v. 4). In Romans 15 v. 18, 19, Paul says, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through **mighty signs** and wonders, by the power of the Spirit of God . . . I have fully preached the gospel of Christ." The mighty signs were to authenticate the gospel as being of God.

But these miraculous gifts soon passed away once their **purpose** was fulfilled. Within 40 years Paul lost the power to heal his own thorn, Trophimus, Timothy and Epaphroditus. Note also, that prison doors which opened miraculously to Peter at the beginning (Acts 12) were later closed to Paul.

Since that apostolic age, God in His sovereignty has not authenticated any of His mighty men with sign gifts, e.g. Luther, Calvin, Wesley, Whitfield, Moody, Torrey. Why? Because the signs have served their purpose and therefore have been withdrawn. Admittedly attempts have been made to revive them by all sorts of questionable means, but the results have been disheartening and divisive. As I said earlier, what

we are seeing today is NOT new. Men of God in each generation have been confronted with these phenomena.

## STATEMENTS BY CHRISTIAN LEADERS

Here are statements made by some of them, whose spirituality, ability in the Scriptures and Godly wisdom could never be doubted.

**Mr Harold St. John.** "The sign gifts of 1 Cor. 12 v. 9, 10, 28-30, and the men gifts of Eph. 4 v. 11 are given as needed. Apostles and prophets, miracles, tongues and healings are not seen (today) nor have they been seen since Century One."

**W. E. Vine**, author of the Greek English Expository Dictionary of New Testament Words, says in his commentary on 1 Cor. 12 and 13, page 168, "After the Scriptures were completed, these supernatural signs ceased. Attempts to renew them have been deceptive. The professed possession of them is attractive and imparts a glamour to a so-called 'movement' which claims these powers." Then Mr Vine quotes the Scriptures, "Many false prophets are gone out into the world" and Satan even "fashioneth himself into an angel of light".

**Dr R. A. Torrey**, the world renowned evangelist and Bible teacher who visited New Zealand in 1902, said, "It is a movement that everyone who believes and obeys the Word of God, should leave severely alone, except to expose, as there may be occasion, the gross errors and evils connected with it," (Although Torrey's book "The Baptism of the Holy Spirit" uses confusing terms and is not recommended, Torrey was opposed to the "movement" of his day.)

**Dr Campbell Morgan**, acknowledged world-wide as a careful, scholarly Bible teacher, says, "We must remember that these signs were initial, they were incomplete; they produced no final result. They were necessary to arrest the attention of Jerusalem. They were Divine, direct and positive, but they were transient, never repeated, because never needed. The Church of God, all over the world, is confronting a very subtle period, that of putting the Spirit of God in a place of prominence that is entirely unwarranted by New Testament teaching. The movement associated with the gift of tongues at the present time, has upon it the HALLMARK OF HELL. Let there be no mistake about this! The terror of it to my heart is that some of the sweetest saints of God, the very elect, are being deceived because they lack that fundamental intelligence of what the mission of the Spirit really is. If the emphasis of any movement is on the Spirit, know this, that according to the teaching of Christ, that movement is out of harmony with the work of the Spirit. The work of the Spirit is to reveal Christ. The Spirit is the hidden worker, making Christ Himself, the supreme and overwhelming consciousness of believing hearts, the one and only Saviour of man." Westminster Pulpit, volume 4, page 77.

Let the reader be warned for his own good, by such statements. Wise people will profit from them.

In our own land of New Zealand, men like **Robert Laidlaw**, the author of "[The Reason Why](#)" whose spiritual worth and weight was acknowledged everywhere, warned against the neo-Pentecostal unequivocally that the Charismatic practices were not of God. His stand against them was particularly marked during the early 60's when men from overseas began to preach these things in private house meetings. I cannot believe that such a spiritual giant missed the mind of God on this score. He was utterly dedicated and ever open to the voice of the Spirit through the Word of God. Many at this Convention will remember his powerful messages and give God praise for the blessing received from them.

Similar comment could be made concerning **Joseph Kemp**, founder of the B.T.I. (now the Bible College of N.Z.) and many other worthy servants of God who have been used by Him in this country. Mr Kemp's booklet on the subject shows where he stood on this matter.

## THE IRVINGITES

When the so-called "early brethren" assemblies were confronted with the same sort of thing in the "Irvingites" without exception men such as Darby, Kelly, McIntosh, Sir Walter Scott and Sir Robert Anderson gave the movement a wide berth. Yet they left behind them a spiritual heritage in their writings which are still being reprinted and quoted today. Could this have been the case if they had missed out on something God had for them in the so-called Holy Spirit Baptism and exercise of miraculous gifts. We think not and one can be thankful to God that Assemblies and their leaders have down the years followed the Godly teaching of such men, and not permitted Pentecostalism in their gatherings.

## MISSIONARIES NOT GIVEN "TONGUES"

The last proof I offer, in support of the fact that God in His sovereignty does not bestow the gift of tongues today, is as follows.

(a) In the last 150 years, tens of thousands of missionaries, at the call of the Holy Spirit, and in obedience to our Lord's command, have gone to the uttermost parts of the earth, to preach the Gospel to foreign speaking people; but there is not one authentic instance where the Holy Spirit has given any of His obedient self-sacrificing servants the gift of tongues (which He bestowed in His sovereignty at Pentecost) to enable these missionaries to preach at once in the language of the people to whom He the Holy Spirit, had called them to go. All have had to go through the same slow, arduous process of learning, word by word, spending one or two precious years, before they could intelligently present the Gospel to lost souls.

## BIBLE TRANSLATORS NOT GIVEN "TONGUES"

(b) The Bible, which is of such absolute importance for the spread of the Gospel, and the building up of converts, has been translated into over 1200 languages, but not one has been by the gift of tongues. All have required years of study and arduous labour.

Surely, therefore, it is a slander on the intelligence of the Holy Spirit, to suggest He would withhold this gift from those He calls to do His missionary and translating work, but induce others to indulge in unintelligible utterances in the privacy of their own room for their own gratification and for no practical use whatsoever.

## WHAT DOES THE WORD "TONGUE" MEAN?

"But," says someone, "then what does 1 Cor. 14 v. 4 mean? - He that speaketh in an unknown tongue edifieth himself, but he that prophesieth edifieth the Church."

1. The word "Church" occurs at least nine times in this chapter. The whole setting is that of a church gathering - not of an individual in his room, on his own, exercising some gift.
2. The burden of the chapter is the edification or building up of the congregation.
3. The word "unknown" is in italics, and therefore not in the original. It should be simply read thus, "He that speaketh in a tongue", etc.
4. The word "tongue" is only translated in two ways and refers either to a language or the physical organ in one's mouth.

So what Paul is saying is this, "If you speak in a language unknown to others, without an interpreter, no man will understand you. God will, but men won't. Therefore your understanding (or communication) will be unfruitful. You will edify no one except yourself. If no interpreter is present you should remain silent, or pray that you may interpret to the profit of all." If you look back to 1 Cor. 12 v. 10, 11, you will see that in those apostolic times, along with the miraculous gift of languages, was the miraculous gift of interpretation. However, for the reasons advanced above, we believe these gifts have ceased. It is not that God has lost any of His power to repeat these events, but in His sovereignty He chooses not to do so, because His purpose in relation to them, has been fulfilled. He does not give manna from Heaven today, or any of the other signs given to "the Church in the wilderness", because these too have fulfilled His purposes, and in His sovereignty they have been withdrawn.

It would be the height of ignorance and folly to tarry for their renewal today and just as wrong to apply to our day the statement of 1 Cor. 14 v. 39, "Forbid not to speak with tongues" when tongues were for the Apostolic age alone. We must "rightly divide the Word of Truth", or end up in endless confusion, as

many are doing today.

## CAN MEN WITHSTAND GOD?

I have heard it said that the reason why God is not bestowing the gifts in some churches today is because their leaders are opposed to tongues. But if gifts are bestowed on the basis of God's sovereignty and not our spirituality, what man could withstand Him? That the gifts are not bestowed on the basis of spirituality, is plainly evident from the state of the Corinthian church. It was **carnal, not spiritual**. E.g. Ch. 1 indicates four divisions in the church; Ch. 3 states they were carnal; Ch. 5 tells of some, practising immorality of the worst kind, and the assembly didn't mourn over it; Ch. 6 tells of Christians going to heathen judges to settle disputes; Ch. 11 mentions drunkenness at the Lord's Table, and the judgment of God on them because of it, "Many weak and sickly and many sleep (dead)"; Ch. 12 and 14 indicate tongues in confusion; Ch. 15 tells of some denying the resurrection. Yet they came behind in no gift! 1 Cor.1 v. 7.

It is sometimes claimed that Neo-Pentecostal people speak in a heavenly language - an angel's tongue, based on 1 Cor. 13 v. 1. Please note that Paul never makes this claim. He uses the word "though" five times and gives five hypothetical cases in verses 1 to 3. This is the language of supposition, not of something which actually happened. E.g. He didn't understand **all** mysteries, nor possess **all** knowledge, or have **all** faith, nor bestow **all** his goods to feed the poor, nor give his body to be burned, nor speak with the tongues of angels. The word "though" should be read as "although" to give the proper understanding of these verses.

## THE MAN WHO BLASPHEMED IN "TONGUES"

Again and again it has been demonstrated, that men claiming to speak in ecstasy under the power of the Holy Spirit, have given utterance to filthy and blasphemous statements, which are clearly of demoniacal deception. In 1961 while I was preaching the Gospel in our Te Awamutu crusade, I was interrupted by a man speaking in tongues. Part of his utterance was in Maori, though he was a white man and did not know the Maori language. The other part of his utterance was a guttural noise and quite unintelligible. Immediately, a Pentecostal man rose to give the interpretation. He said this was as follows, "God is among you, of a truth. Hear ye the Word of God, my people." In the providence of God, Mr Elias Kerr, a missionary to the Maoris and one who knows their language well, was present. With him were two Maori Christians. When Mr Kerr was asked what the message was, which was spoken in Maori, he replied that it was a mixture of the vilest filth and blasphemy, and he would not translate it. When asked to give some indication of the purport of the message, Mr Kerr said that the speaker was pronouncing the curses invoked by a Maori chief, upon his opponent, when going into battle against him (in the days of the Maori wars).

This terrible message was directed against me, for preaching the Gospel. But perhaps the saddest fact of all, was that the young man who spoke in the tongue, was a professing Christian who said he was delighted with my message. When the spirit came upon him, he felt he wanted to help me! Needless to say this incident is well authenticated. I have the names of all the people concerned and plenty of witnesses.

When I recounted this incident in Oamaru a Pentecostal pastor was present, and in private he said to me that it was obvious this tongue was of Satanic origin. But he hastened to assure me that **his** tongue was different. I asked by what law I could be expected to judge the truth of his claim. He said he just "knew" he was right.. What confusion! The man in Te Awamutu also "knew" and evidently was Godly and sincere.

It is not asserted that all tongues speaking is Satanic. Some are induced by hypnotic methods, e.g. many non-Christian hypnotists have put people into tongues. Some enter the experience as a result of emotional pressure, intense desire for the gift in private prayer or in special meetings designed for the purpose. Sometimes the "release" comes hours afterwards, apparently unexpectedly and is therefore thought to be of God. However the evidence submitted from the above incident ought to be a solemn warning that tongues can result from the influence of an evil spirit.

## ROMANS 8 AND TONGUES?

In recent times the Neo-Pentecostalist has fastened onto Romans 8:26 as a supposed authority for his tongues speaking, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Such an interpretation of Scripture is obviously erroneous when the verse is viewed in the light of its context and of sound Biblical exegesis.

In the first place Tongues are never mentioned anywhere in Romans, so that the Pentecostalist has no right to read into this verse something Paul never discusses in this letter. Certainly he never stated that the experience of believers in this verse is that of Tongues.

Secondly, the Apostle states the experience as something which is common to every believer - not a select few who have supposedly attained the so called "Second Blessing", "The Holy Spirit Baptism" or spoken in Tongues.

Thirdly, it is submitted that it is an insult to Godly men and women of all ages who have never spoken in Tongues to suggest that through some failure on their part they have missed out on something this verse is supposed to teach. Powerful preachers, soul winners, such as those referred to earlier ad infinitum, as well as persecuted Saints or those confined to a bed of sickness who because of their Spiritual reaction have been exhibits of the Grace of God, have all alike tasted the gracious ministry of the Holy Spirit

indicated in this verse.

A study of the entire Chapter will show that **every** believer has the Holy Spirit - or else "He is none of His." V. 9. Provision has been made for his victory over sin, death and the flesh. V. 2, 3, 13. He is indwelt by the Holy Spirit. 9, 11. He is a child of God and enjoys the leading and guiding of the Holy Spirit. 14, 15. He is assured of his Salvation by the witness of the Spirit within him. 16. In this life he awaits the redemption of his body which gets sick, suffers from infirmity and age and causes him to "groan" and long for his ultimate

Redemption at the Second Coming of Christ. 23. (At that moment "we shall all be changed" 1 Corinthians 15:51-57.) Likewise the whole Creation "groaneth and travaileth" awaiting the same Divine intervention. 22.

In the meantime the believer is subject to human limitation. He has the Blessed "Hope" within him with all its longings and desires yet unfulfilled. He cannot fully enter into their realisation while in the body. 24, 25. However the Holy Spirit helps his "infirmities" (weaknesses) - and his prayer life - knows his mind and heart and as the intercessor within He translates the Spiritual desires of the believer to the Father "according to the will of God". 26, 27. This I repeat is the common experience of every believer - it is not reserved for the Neo-Pentecostalist alone.

That this cannot possibly be a so called tongues experience is further proved by the assertion of the Apostle that the intercession of the Spirit is said to be with groanings that "**cannot be uttered**" - not are uttered! When a person cannot utter **he** is silent, not noisy and talkative.

## IS THE GIFT OF "PROPHECY" WITH US TODAY?

II. The second claim of the Neo-Pentecostalist is that the gift of prophecy, as practised in the New Testament, is with us today. It will be clear from what we have said thus far, that this cannot be the case. The prophet was a man who received a Divine message, direct from God, before the revelation of God in the Scriptures was completed. Those who claim this gift today are adding to the Word of God and come under the judgment of Rev. 22 v. 18. In spite of this warning, in recent times I have seen printed, some of the so-called revelations of Neo-Pentecostal people, also their claim to be able to speak "God's infallible word", i.e. by direct revelation from God apart from the Scriptures. One man is reported as saying, "I don't need God to speak to me through the Bible - He speaks **directly to me.**" His favourite statement is, "The Lord told me so." It is true that God does guide His people today but never contrary to His Word, nor apart from it.

# THE "PROPHECY" THAT FAILED!

In 1953 I conducted a Gospel Crusade in the city of Palmerston North, N.Z. At that time the Pentecostals were active in their attendance and in the distribution of their literature to other people who were attending. Each night, questions were being placed in the "Question Box" on the subjects of the Holy Spirit, tongues and healing, until finally I felt it necessary to have a special meeting to deal with Pentecostal teaching. It was advertised in the newspaper for a certain evening. That morning I received a phone call from a Pentecostal pastor who said God had revealed to him, that if I went ahead with the advertised meeting, I would be taken next day by an ambulance to the Porirua Mental Hospital. He further warned that this had happened to C.L., a Baptist minister, "who had dared to lay his tongue on the Lord's anointed". I replied that while I knew of his hypnotic practices in meetings, I had never dreamed he would try it over a telephone! I assured him the meeting would go on and I invited him to attend. Whether he did so I know not, as the hall was packed to capacity and some were delivered from error. Needless to say, the prophecy was erroneous and the prophet stood condemned, in the light of Deut. 18 v. 20-22.

The following Sunday, another Pentecostal pastor in the city attempted to reply to the teaching I had given concerning Pentecostalism. I was unable to attend, but my wife did so and noted that out of the 30 present, 17 wore glasses, including the song leader. The pianist was a partial cripple and was brought up to the piano in a wheelchair! All this in a so-called Healing movement! How subtle is the delusion and how gullible are some Christians who cannot see the futility of such a thing and are "soft" towards it.

Claims to prophetic insight and God given prophetic messages, prove by their failure, that they are not of God. They are the work of Satan, disguised as an "angel of light". Read for yourself 2 Cor. 11 v. 13-15.

If the prophetic gift of the New Testament is with us today, then along with the Pentecostal "revelations", we must also admit the writings of Ellen G. White, the prophetess of Seventh Day Adventism, and those of Joseph Smith in the Mormon Bible.

God forbid that we should ever fall into any such errors. With the completion of the New Testament there no longer was a need for prophets - but simply for men - Evangelists, Pastors, teachers - to proclaim what God has revealed. Ephesians 4 v. 11-16. Let us "cling to the Bible" as the one full and complete revelation of God. Perhaps we can sum it up this way - the Scriptures are the limit of revelation but there is no limit to what God can reveal through the Scriptures. In fact, the believer who lets the Word of Christ dwell in him richly, in Col. 3 v. 16, parallels with the Spirit-filled man of Eph. 5 v. 18-20. Both are found to be full of psalms, hymns, spiritual songs, singing and making melody in their hearts to the Lord. Could any experience be more wonderful and satisfying! Unfortunately this is **not** the experience of every Christian, but it **can** be, if you let the Word of Christ "remain as a rich treasure in your hearts" - Weymouth.

# GENERAL OBSERVATIONS

It is argued that Pentecostals are joyful and God uses them, therefore they must be right. **Firstly** I would say that multitudes outside the group are also joyful and effective. Also God blesses His **Word** and the **Gospel** when it is preached by these people as He promised in Isaiah 55:11. Rom. 1:16. Phil. 1:15-18. I know people saved through unconverted friends quoting the Bible to them - others through the cults - but God doesn't approve their doctrine.

**Secondly** we must never base our experience on that of others, but on the Word of God. If, as we have shown, the Baptism in the Spirit is an historical fact, never to be repeated, and nobody, since Pentecost, has been told to seek it or tarry for it, then plainly it is wrong to do so. If tongues and similar miraculous gifts have served the purpose for which God gave them and in His sovereignty He has withdrawn them, it is plainly wrong and dangerous to seek them today. No amount of "joyful" experiences can make it right to do so. Further, no "experience" can be right if it is not based on a sound Scriptural foundation.

**Thirdly**, I have noticed that usually when a person becomes involved in these things, his doctrinal ground begins to slide. I think of two men, who live in different cities of New Zealand. Both of them were once effective Gospel preachers and pillars in the Church. They became involved in Pentecostal practices. Soon they denied the Eternal security of the believer, then became doubtful about the sinless character of our Lord. Later they denied the Eternal punishment of the finally impenitent. Today they both believe in universalism. One runs a small "church" of his own, the other while still holding to his Pentecostal beliefs has left that group and linked himself with a well-known denomination in New Zealand. Seldom are these men ever heard of, yet they were once so full of spiritual potential.

**Fourthly**. The fruit of this movement as a whole, leaves much to be desired. I have seen it cause

- (a) **Division** in Churches,
- (b) **Distress** and **Disunity** in others,
- (c) **Disrespect** for elders and church leaders who haven't got the "blessing" (in spite of the tremendous contribution they have made to the work of God in this country),
- (d) **Demon** possession or influence as must have been the case with the man at Te Awamutu,
- (e) **Doctrinal** error as in the case of the two men quoted above,
- (f) **Deceit**, I don't want to be uncharitable but it puzzles me why some who indulge in tongues try to hide the fact or say they are not Pentecostal. Others hold meetings in secret, etc. Surely if a work is of God it will manifest His character - "LIGHT . . . no darkness at all" 1 John 1 v. 5, 6.
- (g) **Disturbed** personality - no longer the same. In others a complete breakdown occurs, caused by constant emotional strain and excitement, or by utter despair when the cherished victory, power or healing is not realised.

## "IT'S LIKE A DRUG"

I well remember spending two hours (at their request) with a man and his wife, who were caught up in this movement. They were dissatisfied with their spiritual lives, in spite of the tongues and so-called "baptism experience". We went over the Scriptures together and finally they professed to see the error of Pentecostalism. We had prayer together, in which they thanked God for showing them the truth and in prayer they renounced their Pentecostal beliefs. However, four hours later they were back in the group again! Later the man confessed to me, "You don't understand - this thing is like a drug. We are hooked on it and **can't** give it up. Last weekend we were at a convention and became drunk with the Spirit - so drunk that I don't remember driving home in the car. But by Wednesday we had lost the blessing and had to have a half night of prayer, with the others to get it back again. Yesterday we had lost it again and this is why we were so dissatisfied - we had to go back and get it again."

Happily I know of many who have been truly delivered from the movement, but here was a couple addicted - hooked as if by a drug. One who has recently been delivered, said she found the tongue speaking in her room a "great emotional release". It offered her physical and psychic excitement, which she interpreted as spiritual. Now she finds her satisfaction in Christ **alone** as He is made increasingly real to her by the Holy Spirit through the Word of God.

## **FASTEST GROWING MOVEMENT?**

Another contention which deserves a straight answer, is the fact that in some countries "the Pentecostal movement is the fastest growing of any group". However similar claims can sometimes be made by the Jehovah Witness and Mormon Churches, so the argument proves nothing. In fact I expect it to grow far more rapidly in days to come. Already it is being referred to as the "3rd great force" to unite in one great world church, the other two great forces Roman Catholicism and Apostate Protestantism.

In addition to some evangelicals, it is common knowledge that R.C. Priests and liberal Protestants are speaking in tongues. "Time", the world's greatest weekly magazine, and "Eternity", a well known religious monthly magazine, frequently report the growth of tongues in various denominations. All are part of the Charismatic movement. Various Pentecostal leaders now have full acceptance in the Ecumenical movement and the World Council of Churches.

## **THE COMING WORLD CHURCH**

I believe that Revelation chapters 13 and 17 make it quite clear that the Apostate church of our day with its members drawn from 198 denominations including Greek Orthodox, Russian Orthodox, Unitarian, and all the modernist churches of the earth, with its invitation to Rome to join, is rapidly readying itself to receive and endorse the Antichrist when he is presented by Satan, as the embodiment of the real Christ, and as the world's longed for Prince of Peace. He will unify the nations of the earth and the unsound churches of the world, and even enforce peace on the Arabs and guarantee Israel security for

seven years - a contract he will break after 3 and a half years. Our Lord said to the Jews in John 5 v. 43, "I am come in my Father's name and ye receive me not; if another come in his own name him ye will receive."

Speaking of him for whom the apostate church and the Godless world are now preparing, 2 Thess. 2 v. 9, 10, 15, says: "Even him whose coming is after the working of Satan with all **power** and **signs** and **lying wonders** - and with all deceivableness . . . Therefore brethren stand fast and hold the traditions which ye have been taught, whether by word or our epistle."

Though the Antichrist will come from the pit, he will nevertheless "do great wonders so that he maketh fire come down from Heaven (not up from Hell - it will look as if it is of God) and deceiveth them that dwell on the earth by means of those **miracles** which he has power to do."

While God describes the Anti-christ as "the man of sin", the world will see him as an "Angel of light and a minister of righteousness, as God manifest in the flesh" (2 Thess. 2 v. 4).

## THE COMMON DENOMINATOR

The manifestations in the Charismatic movements are **already** the common denominator to unite in one, people of every belief in Christendom and it will continue to do so increasingly as the rise of Anti-christ draws near. The basis of fellowship in some quarters is no longer that of fundamental belief, in the Deity of Christ, the Inspiration of the Scriptures, the bodily Resurrection, but the common "experience" of tongues, etc. This is the great uniting "3rd force" in the world. This contention is proved by the fact that today we frequently see advertisements in our papers of combined "praise" meetings- for members of the R.C., Protestant and Pentecostal groups! This would never have happened 10 years ago!

## MY FINAL APPEAL

In conclusion, my appeal is to all Christians who see the errors of the Ecumenical movement and the Charismatic movement, to seek, not the spectacular gifts but rather the **fruit** of the Spirit which will **build** us up and **bind** us together. Don't let us sacrifice this for "tongues", the least of all the gifts. How much better are the gifts of Ephesians 4, which God has given to every sizeable local Church - Evangelists, Pastors and Teachers.

These are far more wonderful than the ability to raise a dead body, which will die again in a few months or years. The greatest thrill of all is to sit down with the living Word of God in your hands, beside a man dead in trespasses and sins, on the way to an everlasting Hell, and see him literally born again - become alive in Christ with the life of God Himself imparted, to be to the everlasting praise of Christ now and for all eternity.

How tragic if we should become divided over a minor issue. May God unite us all on this mighty major issue of Evangelism, pastoral care and wholesome Bible teaching and grant us all individually to know the blessedness of the Spirit-filled life, as outlined earlier in our notes.

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## A PERSONAL WORD TO THE READER

The issues of this booklet are tremendous. If you want further help, write me a letter, or get in touch with a good Bible teacher not involved in the Charismatic movement. If you want further copies of this booklet for friends you wish to help, you can obtain these direct from us or from Christian Bookshops.

If you are not sure you are a Christian I pray you will settle that important matter now by taking the following steps:

- Acknowledge your sin to God and be willing to repent of it. Romans 3:23, Acts 17:30.
- Believe the Lord Jesus Christ died for you and Rose again. 1 Corinthians 15:1-4.
- Come in faith to Him, the Saviour, and commit your whole life to Him, trusting Him alone for Salvation. See Matthew 11:28, 29, John 6:37, Romans 10:13. Do this by means of a simple, sincere prayer.

Having taken these steps it is important for you to know How to Succeed in the Christian Life as follows:

(1) **Don't rely on your feelings.** Rest on God's Word. If you have received Christ you have "Become" a child of God. John 1:12. You have "Eternal" life. John 10:28. Remember - **Union** (relationship) with God your Father can't break. **Communion** (friendship) can, but is restored on confession of sin. 1 John 1:9. The Work of Christ for me makes me **Safe** (Hebrews 10:10). The **Word** of Christ to me makes me **Sure**. John 6:37, 10:9, 27-29, 14-6. Read through the New Testament, Psalms and Proverbs before other Old Testament Books. Keep marking, memorising verses that help you. Obey them. Remember this is God's Word to you.

(2) **Read your Bible every day** - thoughtfully, slowly. Ask God to speak to you through it. Begin with John's Gospel. Mark or memorise 1:12, 3:16, 5:24.

(3) **Pray every day.** Simply talk to God your Father (reverently). He has promised to hear you. John 14:14. Thank Him for blessings. Tell Him your problems. Ask Him for help and strength. Say Grace for meals.

(4) **Witness for Christ** - by actions and words. Confess Him in Baptism. This is His command. Mark 16:15, 16, Acts 8:35-40, 40-48, Romans 6:4, John 14:15.

(5) **Make friends with keen Christians.** Their friendship will help you. God ordained Church fellowship for this reason. Attend as often as you can. Give a portion of your income to God's Work. 1 Corinthians 16:2, Philippians 4:15-19. Ask about the Lord's Supper where you can remember your Lord. Luke 22:19-20, Acts 2:41-42, 20:7, 1 Corinthians 11:26.

(6) **Avoid anything that might hinder your Christian Progress.** If in doubt ask yourself, "What would Christ do?" "Will it please or grieve Him?" "Can I pray about it and ask God to bless it?" If not, it's wrong. Proverbs 10:22. When tempted look for "the way of escape" and take it. 1 Corinthians 10:13.

(7) **Serve Christ.** Become involved in some definite work for God. Pray for your friends. Try to win them. If married bring up your family for God. Have reading and Prayer together each day. Make it interesting. If children are young read them a Bible Story book. The Holy Spirit indwells you - count on His help and power. 1 Corinthians 6:19, Philippians 4:13. Christ will reward you at His coming. Expect Him at any minute. Revelation 22:12. Set a goal before you. Philippians 1:21-23.

Read over these suggestions often. Practise them and with God's help success and fulfillment will be yours.

-COLIN GRAHAM.

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(Please note that this book you are reading has long been out of print)

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## BOOKS RECOMMENDED BY THE AUTHOR

The Holy Spirit in Today's World

-W. A. Criswell, Ph.D., D.D., Pastor of the First Baptist Church, Dallas, Texas.

(A very comprehensive work)

-Marshall, Morgan & Scott.

The Baptism and Gifts of the Holy Spirit

- Merrill F. Unger, Th.D., Ph.D., Professor Dallas Theological Seminary, Dallas, Texas.
- Van Kampen Press.

### The Baptism and Fullness of the Holy Spirit

- John R. W. Stott, Rector of All Souls Anglican Church, London.
- (A lucid and helpful booklet)
- I.V.F.

### The Pentecostal Error

- Cyril H. Maskrey, former Apostolic Pastor.
- Light Publishing Company, Adelaide, Australia.

### The Mission of the Holy Spirit

- H. A. Ironside, Litt. D., late Pastor Moody Memorial Church, Chicago.
- Loizeaux Brothers, New York.

### Holiness - the false and the true

- H. A. Ironside.

### The Other Comforter. 12 Studies on the Holy Spirit.

- Emmaus Bible Schools.
- Box 1526, Palmerston North, N.Z.  
25 Ray Road, Epping, N.S.W., Australia.  
Box 980, Oak Park, Illinois 60303, U.S.A.

### Miraculous Healing

- Henry W. Frost, D.D.
- (Deals fully with the subject of Healing)
- Marshall, Morgan & Scott.

### The Bible and Healing

- Robt. Auld.
- (An excellent booklet by a widely read N.Z. Bible Teacher)
- G.P.H., Box 74, Palmerston North, NZ

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### Other related documents:

[Pentecostal Error 1 & 2](#)

[Pentecostal Error 3](#)

[I Speak in Tongues More than You All](#)

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