



XI. SIGNS, WONDERS, AND GIFTS

A. Divine Healing

1. Apostolic healing
 - a. As a rule, it was universal in nature (Matthew 8:16-17; Matthew 9:35; Luke 6:19; Acts 5:15-16).
 - b. It was generally an immediate healing (Acts 3:6-8).
 - c. Unless otherwise noted and for a purpose, the healing was complete in its nature (John 9:24-25, 32).
 - d. The burden of faith was on the healers or those bringing the one needing healing (Matthew 17:14-20; James 5:14-15).
 - e. At times, the healing involved anointing with oil (Mark 6:13; James 5:14-15).
 - (1) Only New Testament references
 - (2) Both Jewish
 - (3) Both early
 - (4) Burden on anointers, not the anointed
 - (5) Provided absolute deliverance
 - (6) Involved forgiveness of sins
2. Note: Special notes on healing in the atonement
 - a. The prophetic reference (Isaiah 53:4-5)
 - b. The historical reference (Matthew 8:16-17)
 - c. The answering reference (1 Peter 2:24)
 - (1) Peter declared their healing to be past tense.
 - (2) Peter was not writing to people who had no physical sickness; rather, he was writing to people who had been healed spiritually by means of salvation (1 Peter 1:3-5).
3. Grace age transition
 - a. Paul was incapable of healing himself (Acts 19:11-12; 2 Corinthians 12:8-9; compare 2 Corinthians 12:11-12).
 - b. Paul was incapable of healing others (2 Timothy 4:20).
 - c. With the arrival of the written word, there was no longer a need for signs to confirm the word (Mark 16:17-20; 1 Corinthians 13:8-13).
4. Imitation healing
 - a. The Lord promised the uprising of false prophets who would possess the power to heal (Matthew 7:21-23; Matthew 24:24).
 - b. The Lord promised that Satan's ministers would transform themselves into the apostles of Christ (2 Corinthians 11:13-15).
 - c. Some evil men would desire the power to heal (Acts 8:18-24).
 - d. Satanic powers could produce healing (2 Thessalonians 2:8-9; Revelation 13:3, 12-15).
5. Grace age healing
 - a. Prayer (2 Corinthians 12:7-10)
 - b. Physician (Colossians 4:14; 2 Timothy 4:11)
 - c. Prescription (1 Timothy 5:23)
 - d. Praise (Philippians 2:25-30)



B. The Gift of Tongues

1. The meaning of tongues
 - a. They were languages unknown to the speaker.
 - b. They were unknown in 1 Corinthians 14 in that they were languages no one present knew.
 - c. When tongues were spoken on the day of Pentecost, every man heard the word in his own language (Acts 2:8).
 - d. This is not angelic language. Paul only used "the tongue of angels" as a contrast. [Even if I spoke in the language of angels, that would do no one any good if they could not understand me.] He was not defining unknown tongues an angelic language.
2. The regulation of tongues in Corinth
 - a. Tongues were already unimportant by about 60 AD.
 - b. The most carnal church Paul wrote to was caught up in tongues-speaking and gave too much emphasis to it (1 Corinthians 3:1-4).
 - c. No speaking of tongues was allowed unless the tongues were interpreted (1 Corinthians 14:27-28).
 - d. No more than three were ever to speak in tongues in a church service (1 Corinthians 14:27).
 - e. Only one should ever speak in tongues a one time (1 Corinthians 14:27). "By course" means--in order, one after the other.
 - f. Those who truly spoke in Spirit-given tongues could speak or refrain from speaking if desired (1 Corinthians 14:32). In other words, God-given tongues was not some uncontrollable urge that came over believers. It was a gift that they could use when they wanted just like preaching.
 - g. Women were forbidden to speak in tongues in a church service (1 Corinthians 14:34).
 - h. Spiritual people had no problems with the restrictions set forth concerning the scriptural use of tongues (1 Corinthians 14:37).
3. The ceasing of tongues
 - a. Tongues are not mentioned after 1 Corinthians.
 - b. Scripture records the cessation of tongues (1 Corinthians 13:8).
 - c. Tongues ceased with the other sign gifts (Mark 16:17-18).
 - d. The greatest revivals, missionary work, evangelism, Bible-study, church-building of ages past was accomplished without tongues.
 - e. Tongues are a fleshly experience which will be used to bring about the one-world church.
4. The interpretation of 1 Corinthians 13:8-13
 - a. Many struggle with this passage because they focus on the meaning of "that which is perfect" in 1 Corinthians 13:10.
 - (1) Charismatics identify this as Jesus Christ and, in so doing, put the ceasing of tongues to the time of the return of Christ.
 - (2) Most Baptists identify this as the completion of the New Testament, but then struggle to apply the later "face to face" statement (1 Corinthians 13:12) to the word as well.



- b. The theme of the passage is not necessarily the identity of that which is perfect. Rather, the passage proves the superiority of charity because it abides when all else passes away.
- c. In fact, it is quite possible that the intended interpretation had more to do with the maturation of the New Testament church (1 Corinthians 13:11-13).
 - (1) The church's infancy
 - a) Preaching only to Jews
 - b) Preaching the baptism of John
 - c) Sign gifts
 - (2) The church's childhood
 - a) Sign gifts
 - b) Outreach to Gentiles
 - (3) The church's maturation
 - a) Sign gifts ceased
 - b) Jews and Gentiles in one body
 - c) The focus on faith, hope, and charity
- d. The argument of this passage
 - (1) The Corinthians placed too much emphasis on the sign gifts.
 - (2) Paul tried to correct their imbalance by stressing the excellency of charity.
 - (3) Paul referred to the temporary character of the sign gifts.
 - (4) The replacement of the sign gifts was likened to a person putting away childish things as he became a man.

C. Devil Possession

- 1. The Old Testament
 - a. The word *devils* is only found four times in the Old Testament. The word spirit is more frequent, but minimally references devil activity.
 - b. Although there is certainly devil influenced activity (1 Kings 18:25-29) throughout the Old Testament, the Bible does not specifically point to any type of devil possession.
- 2. The earthly ministry of Christ
 - a. During the earthly ministry of Christ, devil possession frequently showed up (Matthew 4:24; Matthew 8:16, 28, 33; Matthew 9:32; Matthew 12:22; Matthew 15:22; Mark 1:32; Mark 5:15, 18; Luke 8:36; Acts 10:38).
 - b. Both the Lord and His disciples (given by the Lord) had power to cast out devils (Matthew 8:16; Matthew 10:8; Mark 1:39; Mark 3:15; Mark 6:13; Mark 9:38; Mark 16:17; Luke 9:1; Luke 10:17).
- 3. The early church
 - a. It appears that devil possession continued for a space of time during the early days of the New Testament church (Acts 5:16; Acts 8:7; Acts 16:16; Acts 19:12).
 - b. Although there may be exceptions, like the other signs, devil possession declined with the maturation of the church.