

SIGNS AND WONDERS AND CHURCH GROWTH

"... a remarkable piece of work resulting
from a remarkable process."

Dr. C. Peter Wagner

JOHN WIMBER

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Signs and Wonders and Church Growth
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FOREWORD

Those who have their finger on the pulse of world evangelization agree that the closing years of the twentieth century are witnessing the most massive ingathering into the Christian church of any period of Christian history. There has never been a more exciting time to be a Christian than right now!

Even more exciting is the privilege that some of us have had to see God working in ways that change lives and outlooks on ministry to such a radical degree that the stream of history itself is influenced. I believe that one of God's instruments for doing this is my close friend, John Wimber, the compiler of this syllabus.

The syllabus is a remarkable piece of work resulting from a remarkable process. In 1975 when John joined the Fuller faculty as an adjunct professor to help me teach in the Doctor of Ministry program, neither of us had the slightest idea that God would take us in the direction he has. Neither of us was even praying for, much less expecting, a ministry in the sphere of the supernatural. I watched John with great interest as he began the Vineyard in his own home in 1977. Then I rejoiced with him as he and others began healing the sick and casting out demons just as Jesus and his disciples did. At first I had no idea how this would relate to my field of church growth, but John showed me. Vineyard grew from 17 to over 5,000! I was impressed.

I was open, but still somewhat cautious about the whole thing, when in 1981 John proposed that he give a lecture on signs, wonders and church growth to our advanced doctoral students. It went so well that we agreed to teach a whole course on it in our School of World Mission. Thus, MC510, now called The Miraculous and Church Growth, was born.

This syllabus, which John compiled for MC510 has been tested four times now and revised after each test. While it will continue to be revised, it now stands as an amazing document. God brought the MC510 course to the attention of the general Christian public through the October 1982 issue of *Christian Life* magazine, subsequently reprinted under the title *Signs and Wonders Today*. The wide correspondence we have had since then has caused us to believe that this is the first course of its type taught in a major seminary. But it will not be the only one. John and I continually get requests from professors in other seminaries and Bible schools for copies of the syllabus and advice as to how a course like this should be taught. We sense that in the years to come it will be multiplied in the U.S.A. and other parts of the world.

If this happens it may be one of those events, combined with much more that God is doing in the world today, which alters the course of the history of the expansion of the Christian movement. I believe that we are seeing a third wave of the power of the Holy Spirit manifested in our century. The first was the Pentecostal Movement around the turn of the century. The second

was the Charismatic Movement in mainline churches around the middle of the century. As a result of the first two waves so far there are an estimated 120 million Pentecostal/Charismatic believers around the world. The third wave is beginning to sweep through the more traditional evangelical churches with the same power of the Holy Spirit to minister in miraculous ways. MC510 is just one of many unusual things that God is doing as a part of the third wave.

One of the outcomes of this, as I see it, will be an accelerated rate of the advancement of the kingdom of God throughout the world. The church is growing rapidly now, but as the power-based ministry that this syllabus describes and advocates takes hold throughout the evangelical community, the best is certainly yet to come. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father" (John 14:12). My prayer is that this desire of God will become a reality in the life of each one who studies this syllabus.

—C. Peter Wagner
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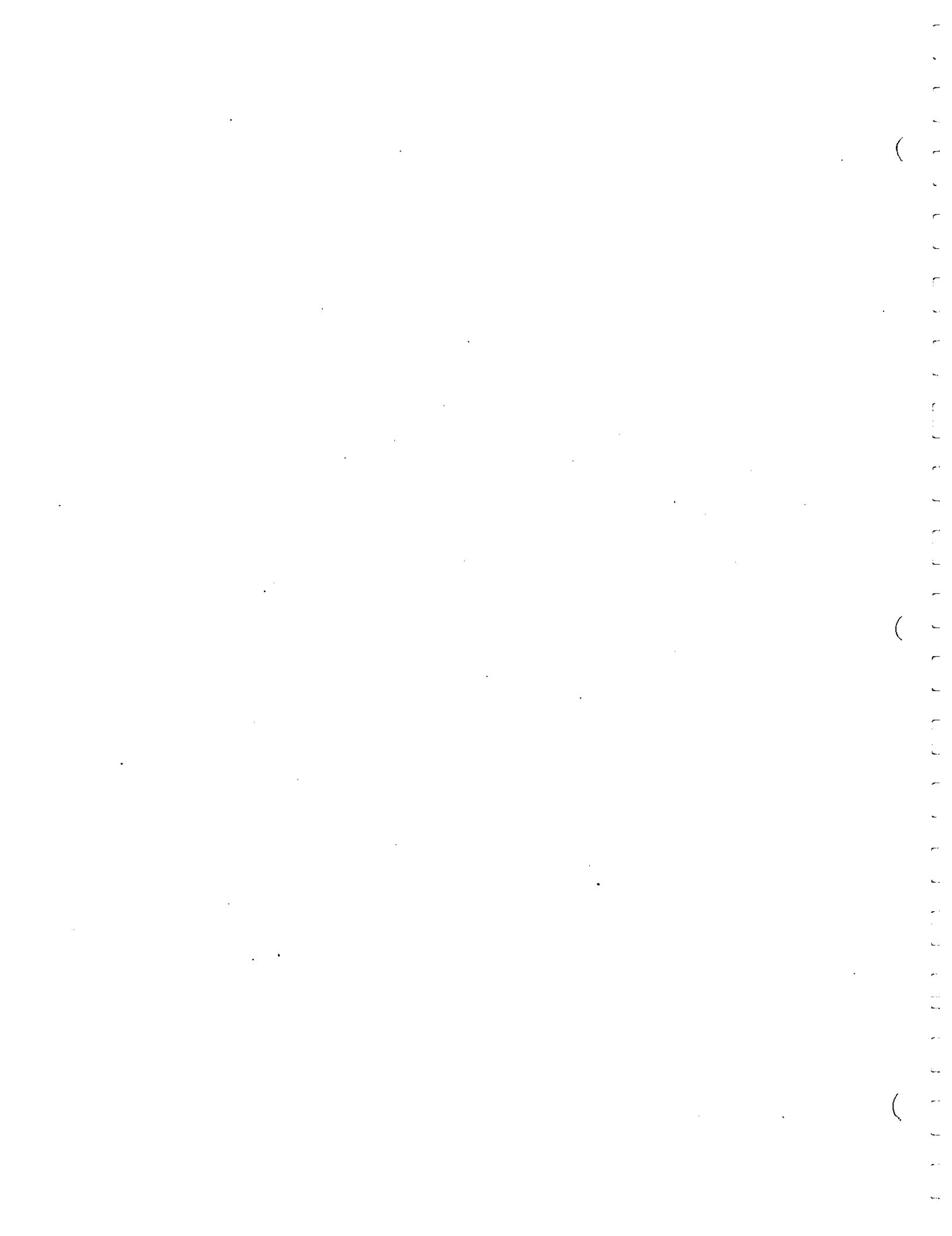
PREFACE

It is with gratitude that I dedicate the enclosed material to the faculty of the School of World Missions, Fuller Theological Seminary, and the Institute of Church Growth, Pasadena, California, with sincere appreciation for their continuous support and encouragement in the development of this course.

I also want to especially acknowledge Dr. C. Peter Wagner, Dr. Charles Kraft, and Dr. Paul Hiebert, for the missiological and sociological framework which has contributed to the formulating of these ideas.

Furthermore, my appreciation goes to Dr. George Ladd (posthumous) and Dr. James Kallas for the theological framework.

*John Wimber
June 1984*

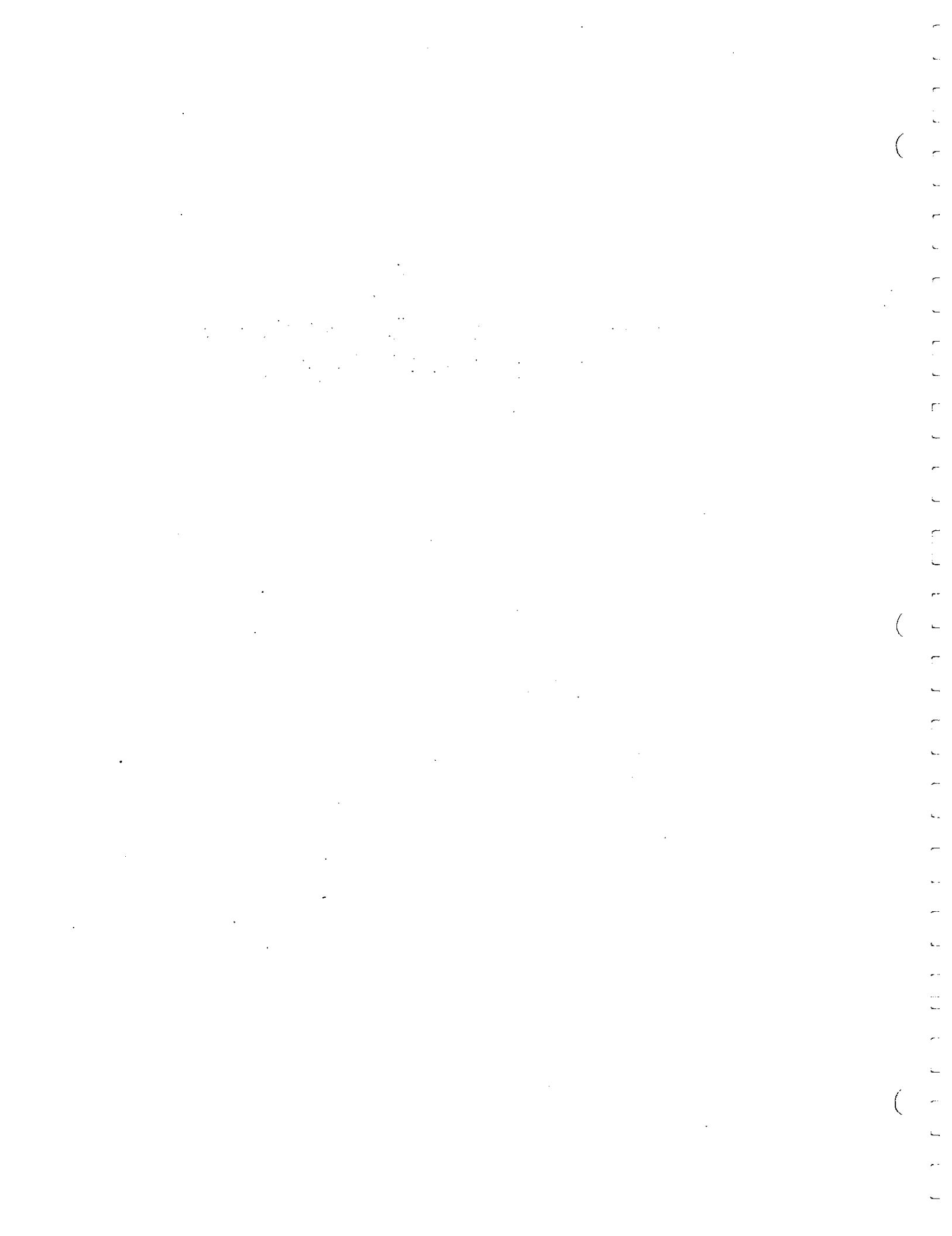


SIGNS AND WONDERS: A WAY TO SALVATION

The following message by Dr. Donald McGavran propelled me a few years ago to begin to research the arena of Signs and Wonders.

*John Wimber
June 1984*

The above is an edited transcript of "Divine Healing and Church Growth", given to the Christian and Missionary Alliance missionaries at Lincoln, Nebraska.



INTRODUCTION

By

Dr. Donald McGavran

The problem of church growth faces all of us. Many of us are working where we have had little. Where our churches are sealed off, ethnically, economically, or educationally, the people from other classes of society do not ordinarily join us. This very common problem affects not just the Christian and Missionary Alliance. You have less of it than some other missionary societies. This problem has faced me. For the last 25 years I have been thinking of this on the world scene. For 25 years before that I was thinking of it in the Indian context. So for about 50 years I have been considering this difficulty.

As I have been reviewing church growth around the world, I have seen that it frequently correlates with great healing campaigns. That is why I am speaking about Divine Healing and Church Growth. Where the church is up against an insuperable barrier, there no matter what you do, how much you pray, how much you work, how much you organize, how much you administer for church growth, the church either does not grow, grows only a little, or grows from within, not from without. Under such circumstances, we need to lean heavily on that which is so wonderfully illustrated in the New Testament, namely the place of healing in church growth. You remember the two villages of Lydda and Sharon where it is recorded in the book of Acts that all Lydda and Sharon turned to the Lord. Two whole villages in a day! When did that happen? When Aeneas was healed by Peter. This great in-gathering was preceded by a remarkable case of divine healing.

American missionaries, who have grown up in a highly secular society, usually take a dim view of divine healing, considering it mere charlatanism. After long years of sharing that common opinion, I now hold that among vast populations, divine healing is one of the ways in which God brings men and women to believe in the Savior. Missiologists ought to have a considered opinion on the matter. They should not brush it off cheaply and easily. Administering for church growth in part means arranging the stage so that divine healing can take place. Look at the evidence of divine healing. Withhold judgement until the evidence has been reviewed. There is much more evidence than I am able to present in one short address.

My considered recommendation is that missionaries and Christians in most populations ought to be following the Biblical injunction to pray for the sick (James 5:14-15). When notable healings have taken place, great efforts should be made to multiply churches. When healings have taken place in your denomination or any other denomination, when the Pentecostals mount a great healing campaign, then say to yourself, "This is the time to strike, while the iron is hot."

I now lay before you a few cases of divine healing that have come to attention from various sources. The first is a case of healing carried out by American Presbyterian missionaries. I quote a report from India about the operation of these ministers, visiting India for a brief period.

Everyday there was preaching in the evening and teaching in the morning. They lived with us as brothers. They visited and preached in 24 of the 278 churches we have. The work of the Holy Spirit was experienced throughout the preaching ministry. Reverend Little was blessed with the gift of healing power. All those who came to the gospel meetings with a real longing for healing were wonderfully healed. Every night Reverend Little had to minister for more than 4 hours. People who were healed came forward and witnessed about their healing. Hundreds of people were healed. Thousands were able to accept Jesus Christ as their Lord. People were made whole physically, mentally and spiritually. Some of our pastors were healed from serious illnesses, including Rev. J. Thompson, Rev. S. Yesunesan, Rev. E.J. Victor and Rev. Moses Israel. Those who were suffering from chronic diseases were healed. A woman who was suffering from asthma for 21 years was healed. A man who was deaf for more than 40 years was healed. So many blind people were able to see. Lame people were healed. People who were suffering from bleeding were healed. Reverend Wilson shared how more than 2 weeks after Little and Wallace had departed, he would visit a church and find people still praising God for the healing they had received. He discovered that there were a number of Hindus who had received Jesus Christ as their Lord and Savior among the thousands who experienced salvation. It was customary for Dick Little to ask the people to renounce their gods before repenting and accepting the Lord Jesus into their lives. Apparently a number received their healing as Christ Jesus came into their hearts.

The second comes from the CMS Newsletter. This is written by the General Secretary of the famed Church Missionary Society whose headquarters are just across the Thames from the Parliament Building in London. Here is what was published:

Perhaps there is no more impressive example in recent years of healing than Edmund John, younger brother of the Archbishop of Tanzania, with his great healing missions over a 3 year period of ministry from 1972 to 1975. Not only were vast numbers of people healed, exorcised, moved to open repentance, led to or brought back to Christ in great gatherings, but also in quiet, ordered proceedings. All that happened was related to the central apprehension that Jesus is Lord; an amazing response for the lax Christians and the newly drawn Muslims alike. John's death at the end of the astonishing blaze of ministry to his people left behind in many places a church spiritually and numerically strengthened.

The third is from Bolivia, from a United Methodist. This man studied at the School of World Mission in Pasadena and went back to Bolivia a convinced church growth man. His letter is addressed to me personally. In it he says:

It is most striking that the district of our church which has really broken new ground in growth is our very own Lake District where we have worked for 16 years. This is the rural Aymara Indian district. This growth really began to gather momentum during our absence and has been strongest during the last year. So new is this that we do not yet have proper statistics on what has taken place. The mother church of the district in Ancoraimes, our mission station, has increased its Sunday morning attendance six fold. They hold weekly meetings that have usually averaged 250, this year have averaged over 600. For the first time in the history of our work, a majority approaching consensus has turned to Christ in a single community, practically the whole village became Christian. This was shown dramatically on May 31, 1973, the traditional fiesta

date, when the community celebrated their first community Christian Fiesta. Of the 170 families, 160 have turned to Christ; five out of six zones of the community, which is called Turini. The lay pastor of the Ancoraimes church, Juan Cordero, was the key man in this movement. Mum's the word, please do not say anything about this, Dr. McGavran; mum's the word on the following factor. Preaching has been accompanied by healing. Over and over this has been the case. The lay pastor has been practically mobbed on occasion, but he has stood his ground and has virtually obliged interested persons to hear him out on the gospel before he will pray for healings.

The fourth case of healing followed by growth is one in which the gift of healing was exercised by a layman, a recent convert, not by the minister or missionary. In Tamilnadu, India, the Evangelical Church of India, planted by OMSI of Greenwood, Indiana, has grown from a few hundred in 1966 to more than fifteen thousand in 1982. During 1983 this church expects to plant fifty more churches—one a week.

After 1970 growth was accompanied by healings and exorcisms. What convinced multitudes to follow Christ was that with their own eyes they saw men and women healed by Christ's mighty power. Evil spirits were driven out in His name. The Holy Spirit was at work.

The fifth is from the Mekane Yesus Lutheran denomination in Ethiopia. "Eighty three percent (83%) of our congregation give healing from illness and exorcism as reasons for their growth."

In summary, it is clear from these five cases and much more evidence that the growth of the Church has often — not always, but often— been sparked by healing campaigns.

During the last 100 years, Western Christians have been heavily secularized and saturated with scientific thinking. They believe diseases are caused, not by God's will, but by germs. And these diseases are cured by drugs; malaria by quinine, colds by Contac, atherosclerosis by open heart surgery. As Christianity has spread throughout the world, missionary physicians have proved enormously more effective than the mumbo jumbo of witch doctors, herbalists, faith healers of the animist world. The missionary doctor gave the patients penicillin and offered prayer to God for their cure. They were cured.

The Christian doctor would say it was not by unaided prayer but by using the medicine that God has given to mankind. This Christian interpretation of the healing process and the part played by unaided prayer and faith differs from the rationalists' view, and yet it holds that, as a matter of fact, God does not act independently of physical means. That, my friends, is the atmosphere in which we all live. Secular man believes that there is no God; the causes of illness which can be measured and manipulated by men are the only reality. These causes can be physical, chemical or psychological.

To such 20th century thinking, faith healing is at best mistaken and at worst charlatanry. The faith healer is either a self-deluded enthusiast or a clever manipulator of men. If people claim to be cured, maybe they were not really sick in the first place, or have temporary feelings of well being induced by the excitement of the moment due to crowd psychology. The "healed" may even be planted by the faith healer to build up his reputation. The power of hundreds of thousands who believe alike and express their belief vividly is a real factor in human affairs and has been used by politicians, merchants, priests, and magicians from time immemorial. Westerners and Eastern secularists are highly skeptical about any power available to man other than what man himself generates by one means or another. Faith healing causes lifted eyebrows and superior smiles.

To most people in Asia, Africa, and Latin America, however, disease is inflicted by spirits. It is cured by super-human power, regardless of what people in America think.

Witches eat up the life force of other men. An angry neighbor casts an "evil eye" on a woman and she grows weaker day by day. A wandering evil spirit devours a baby and the baby dies. A demon causes an illness which no medicine can cure. Western medicine may help some people, but Africa is full of mysterious powers which the white man does not know, and only those who know the secret source of black power can heal African affliction. These evil powers must be overcome by superior powers.

In Spanish America the Curandero has great power. His incantations, potion, sacrifices, and medicines marvelously heal the sick. In Asia, Africa, and Latin America, perhaps 98 out of every 100 persons believe that superior power drives out inferior power. In Europe and North America the impersonal, mechanistic system of scientism fails to satisfy millions. Therefore, they, too, eagerly believe in the occult, extra-human powers. Satan worship flourishes. The mysterious influence of magic words, rites, robes, stars, yogi and gurus fascinates many people in Europe and North America. Christians in North America and Europe have a special problem with faith healing. Why? Because their religion wars with their science.

Faith healing unquestionably occurred in Biblical times. The New Testament Church rode the crest of a tremendous, continuous manifestation of faith healing. One of the many passages reads as follows:

Now many signs and wonders were done among the common people and by the hands of the apostles, more than ever, believers were added to the Lord. Multitudes, both men and women, so that they even carried out the sick into the streets and laid them on beds and pallets, that, as Peter came by, at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with evil spirits and they all were healed. (Acts 8:12-16)

Yes, Christians have a problem in the Western society. The sciences war with their Christian faith. Divine healing was an essential part of the evangelization as churches multiplied across Palestine and the Mediterranean world. What are we Christians to make of all this? Is there something here that we can use?

Many educated Christians have been more secularized than they realize and are antagonistic to divine healing. They write it off, superstition and fraud; it leads people away from sound medicine and counts many as healed who are still sick. They say divine healing is a massive deception. They think that divine healing is using God for our own ends.

Some educated Christians say that in addition to the human mechanism and material means which God uses, He sometimes acts with sovereign power. He retains the right to act outside His laws which we know in order to use higher laws which we do not know. He ordinarily operated through His laws, but He is not bound by them. When it pleases Him, He intervenes. Such Christians hold that the best possible world is one in which most of the time a just and loving God rules through laws. But occasionally, when He sees fit, He uses the higher law. Such Christians view healings in the name of Christ as demonstrations of the power of God.

Some would add that the healings are a mixture of God's acts and man's acts, thus we see many incomplete healings, and failures of healings, due to the lack of faith or sincerity.

Some hard-headed Christians, who would normally be highly skeptical about divine healing, have gradually come to accept healing campaigns upon seeing the great numbers who throw away crutches, plus those healed of deafness and blindness and cured of heart disease. They have seen large numbers of recent nonbelievers rejoicing at Christ's power, singing His praises,

hearing His word, and praying to Him. The facts overwhelm the hard-headed.

Finally, some Christians believe that God has called them to actively engage in healing the sick, exorcising evil spirits, and multiplying churches. They deliberately use the vigorous expressed faith in Christ which abounds in a healing campaign to multiply sound churches of responsible Christians.

All Christians ought to think their way through this matter and realize that here is a power which a great many of us have not sufficiently used.

What are Christians to make of faith healings and exorcisms? Missionaries, other church leaders and evangelists all over the world face many different situations, populations, oppositions, and opportunities. In some places mission is very largely good works, a proclamation of Christ which very seldom is followed by open acceptance of Him as Lord and Savior. In other places multitudes are accepting Christ and becoming members of multiplying congregations. In places the entire work is carried on by national pastors and their comrades. In other places, the missionary is the chief agent. He recruits, trains, employs, and deploys the national pastor and their comrades. Each of these men—missionaries and pastors—faces a unique situation.

In view of all the evidence, missionaries in training in the rapidly multiplying Schools of Evangelism and Mission now found in many parts of the world must ask themselves, **WHAT PLACE OUGHT WE TO GIVE TO FAITH HEALINGS AND EXORCISMS?**

It would be foolhardy to attempt a single answer which would be equally true for all pieces of the vast mosaic of mankind. But certain truths may be emphasized.

First, God does give a few Christians the gift of healing. This is the clear statement of Scripture, and the convincing witness of history. It would be both unbelieving and foolish to disregard the massive evidence. It would be unscientific, if you please, to close one's eyes to the facts of faith healing. It would be un-Christian to deny those parts of the Bible which tell us clearly that on occasion, in response to faith, God does heal in miraculous ways. Biblical faith requires faith in miracles. If we cast them out, we cast out the whole Bible, or adopt a system of hermeneutics which destroys while it interprets.

Second, many healings in Christ's name are incomplete, temporary, or even contrived. The facts are clear. Some faith healers are charlatans, and do it for the fame or money they receive. But this fact must not destroy our ability to see that God does heal in response to faith and prayer.

Third, when healing in Christ's name has gone on and has attracted wide attention, multitudes can hear the gospel and many will obey it. This is the convincing witness of the New Testament and of modern history in many parts of the world, including the Western World. God wishes us to recognize white fields. When the disciples were saying, "No one will believe. The harvest you speak of is four months off. We are just sowing the seed or plowing the field," it was exactly *then* that the Lord Jesus said, "You are wrong. Lift up your eyes and look on the fields which are white to harvest. Pray God to send laborers into the ripe fields." Pastors of congregations, missionaries at work in new populations, executive secretaries of mission boards, professors of missiology — all ought to practice and teach that healing campaigns are frequently accompanied by periods of great receptivity. **It is required of Christians that they recognize these periods and multiply congregations in receptive populations.**

Fourth, God's man is sometimes faced with a highly secular company of Christians who do not believe in faith healings or any other miracles, and who would be put off by any advocacy of them. They would turn away from something which, to them, seemed impossible. Facing such an audience, what should God's man do?

He should do what thousands of ministers and missionaries have been doing the past century. He should commend Christ in ways which that audience will accept as commendation. He should recognize that faith healing claims will turn some people away from Christ. When

God sends him to minister or to evangelize to such people, he must present the gospel in terms which they understand and which raise up no insuperable obstacles before them.

I would hope, however, that even to this audience some of the facts of faith healing could be and would be presented at suitable times. As modern secular Christians give themselves utterly to Christ, and as they accept the full authority and infallibility of the Bible, they will come to the place in which they too will believe that with God nothing is impossible.

The above is an edited transcript of "Divine Healing and Church Growth", given to the Christian and Missionary Alliance missionaries at Lincoln, Nebraska.

*Dr. Donald McGavran
1979*

Section

1

INTRODUCTION TO THESIS: PROGRAM OR POWER EVANGELISM

PROPOSITION

There is a relationship between *Signs and Wonders*, Evangelism, and Church Growth. Across the world today it is quite clear that there are two distinct approaches to evangelism. One arena of the Church emphasizes what I would classify as *Program Evangelism*. This is *Method Evangelism*, a style of evangelism which attempts to reach the mind by natural means. It is often characterized by one-way communication.

Programmed presentations of the gospel are the presuppositions of many different types of Evangelism, usually having a structured format. An example of such would be what we call *Crusade Evangelism*, where things are done in a certain sequence. From the opening prayer to the altar call, events are predictable, organized and cued. Throughout the time of the evangelistic effort, the team may tell you about opening nights, youth nights, visitors nights, etc.; all of which demonstrate the assumption for the need of crowd-gathering techniques. These special emphasis nights are thought to provide the stimulus for gathering specific groups, and, of course, are neither good nor bad in themselves. I mention this because they are examples of programmed effort.

Another kind of Program Evangelism may be labeled *Saturation Evangelism*. The supposition here is that every person needs to have a personal presentation of the gospel. Often a planned presentation and/or written 'tract' is given to the potential convert. This is usually done by going door-to-door, hence the term *Saturation Evangelism*.

There is yet a third kind of Program Evangelism which we term *Personal Evangelism*. This is usually associated with the Christian lifestyle. The presupposition here is that people who win others to Christ do so as a result of their lifestyle. Their good example, coupled with presenting the gospel message, inspires others to see and choose Christ.

All of this has value and some effectiveness. Program Evangelism has been used in all parts of the world with the result that many are now believers who might otherwise not have received Christ as Savior. Our contention is not so much that this has been wrong, but rather, it has been incomplete. Program Evangelism is good, but we want to suggest a step beyond.

Some portions of the Church operate with what I refer to as **POWER EVANGELISM**. This is an evangelism which includes but also transcends the rational. Such evangelism occurs with demonstrations of God's power through *Signs and Wonders* and introduces the *numinous* as well as the *claims* of God. This presupposes a presentation accompanied by the manifest presence of God. Power Evangelism is spontaneous and must be directed by the Holy Spirit. The result is often explosive church growth.

DOCUMENTATION

INTRODUCTION

Let us begin by asking some simple questions. Is the Church effective in its approach to evangelism today? Or could it be that it has adapted cultural means of spreading the gospel and assumed them to be Biblical? Jesus said that we should look to the fields because they are ripe for harvest. Are we harvesting the fields effectively? How does the Church today approach the subject of evangelism? One clear observation must be that the Church has chosen to spread the gospel largely by one-way communicators who are message-centered. The Church, at least in the Western world, has become accustomed to presenting Christ on the basis of rational arguments — apologetics. This message-centered, one-way communication has become what I call a programmed style of evangelism. The Church has varied her attack, but has continued to limit her effectiveness by not exploring the potential power available in the Holy Spirit. She has organized door-to-door visitation with Bible and tract distribution. Week after week the leaders make plans and programs for evangelizing. But has this been effective? Where is the promised harvest?

In my opinion, the issue is not what the Church has been doing—The *real* issue is what the Church has *not* done! Where is the promised power of Acts 1:8? Where are the demonstrations of the manifest presence of God that we saw illustrated throughout the Book of Acts? Were those only for that day or for today? If they are for today, is there any way for us to get in and do them? Is it possible for us to work those works of Jesus?

One of the indicators of the Messiahship of Jesus was the demonstration of God's power in his ministry. In Luke 7:20, the disciples of John the Baptist asked Jesus, "Are you He that should come or do we look for another?" Jesus did not reply by giving a set of logical proofs. Why didn't he send them back with a book on apologetics or a tract, "Three Steps on How to be Certain that I am the One?" Why? Because Jesus viewed his ministry from a different perspective. He saw it from a power demonstration point of view. He told the disciples to tell John that he could be assured by what he had seen and heard i.e. by the curing of the sick and expulsion of evil spirits, etc. The early Church was effective because it understood evangelism from this same perspective—power demonstrations!

While Program Evangelism is, to a limited degree, effectual, Power Evangelism has always been, and still is, the best means of church growth.

PROGRAM EVANGELISM OR POWER EVANGELISM

The Western World has been inundated with methods for Program Evangelism. Like a salesman honing his presentation in an attempt to increase his effectiveness, the Church has focused on her *presentations* to the neglect of the *presence* of God. This has not been intentional. Today's situation has evolved over a long period of time. In the last 150 years we have had what is often referred to as the advent of the scientific age. This scientific emphasis has precipitated a focus on method and organized endeavors, all of which have affected the Church and her desire to win converts. To picture what we are stating, let's look at some comparisons of Program versus Power Evangelism on a worldwide scope.

The following are not posited as proof that one style of evangelism is incorrect while the other is correct. They are simply given to illustrate our proposition that Program Evangelism by itself is incomplete.

HONG KONG - "EVANGELISM EXPLOSION"

In the November 1979 edition of *Church Growth Bulletin*, is the article, "Evangelism Explosion in Hong Kong". Let's take a look at its claims:

Hong Kong's Kowloon Tong Alliance Church was much more than a handy facility to hold Evangelism Explosion III's first bilingual leadership clinic. It was a thriving, life-filled example of what can happen when a local congregation catches the vision of equipping its lay people for the work of evangelism.

When Tom Stebbins, pastor of the Kowloon Tong Church's English-speaking congregation first arrived there three years ago, he had a simple job description: Visit and evangelize.

It didn't take him long, however, to find that many people didn't appreciate being visited—and after several months he discovered that no one was being evangelized. Real discouragement set in.

Then Tom Stebbins noted an "ad" in a Christian magazine featuring the Evangelism Explosion (E.E.) textbook. Virtually desperate, he secured a copy and studied it carefully. He passed it on to his youth pastor and asked for his response.

Together, the two men were excited about the possibilities of mobilizing even a small number within their congregation to do the work of evangelism.

What has happened since?

"Soon," says Tom Stebbins, "I thought I was living in the book of Acts." During those first few weeks, 40 people made professions of faith. Best of all, 90 percent of those making professions were soon incorporated into the local church body.

Since the E.E. program has been inaugurated, the Kowloon Tong Church has seen attendance multiply four-fold. The Sunday School has tripled. Where there was no youth group, there are now four.

Most exciting, the E.E. program has caught fire in both the English-speaking congregation of the Kowloon Tong Church and in the Chinese-speaking congregation as well.

"In fact," says pastor Stebbins, "the Chinese congregation, led by Ronald Yu, is now outstripping us in many ways."

Ronald especially appreciates E.E.'s emphasis on incorporating new believers into the local church's fellowship — something he feels is too often lacking in other evangelistic programs.

Together, both pastors speak of the strength of E.E.'s Biblical basis, its emphasis in multiplying the pastor's effectiveness, and its "on-the-job-training."

To the skeptic, Tom Stebbins says, "Don't underestimate your church. It is God's method for evangelization." He has seen it work in Hong Kong.

Our purpose here is not to criticize Evangelism Explosion or any other Western way of doing evangelism. Our purpose is simply to ask some questions. Is this really the most effective way to evangelize? In terms of discipling, E.E. is as good as any other programmed approach can be. It isn't that these approaches have no value, because they certainly do. But they are only part of the whole. We must have a rational presentation of the gospel. We do need programmed fellowship for converts. We should have impassioned pleas aimed at the heart.

The problem here, in my opinion, is not that this emphasis isn't good, but is it good enough? We have to be excited to hear a story like this one at the Kowloon Tong Church! But what about the churches and communities that resist the gospel? Will reason coupled with sincerity and organization change these? I think not. We must have more power from God. For without the power of God we cannot break through the resistance of man (1 Corinthians 2:1-5).

We return to the gist of our former question: Are Evangelism Explosion and other evangelistic packaged-programs the most effective ways for evangelizing? If not, is an alternative approach to evangelism, Power Evangelism as portrayed in the Book of Acts, a viable approach today?

MAINLAND CHINA: "BOOK OF ACTS IN NEW CHINA"

In the November-December 1980 edition of *Global Church Growth Bulletin*, there is an article entitled, "Book of Acts in New China." This is an eyewitness account of the growth of the church on Mainland China written by Ted and Leona Choy.

Ted and Leona went to the Middle Kingdom where Ted was born to see if there were any spiritual kinsmen remaining. Drawing near the city they asked, "Are there still members of the Family dwelling in this land as there were in times past? We have heard that oppression toward the Family had grown harder and harder, and the anger of the government was kindled against those who were called by the Lord's name."

One of the company answered him, "There are indeed dwelling in our city multitudes of devout men and women whose God is the Lord, who have not bowed their knee to Mao. The Lord is adding to the church daily such as should be saved!"

"But you have no church buildings, neither missionaries, pastors or Bibles among you, we have heard tell. How then can the work of the Lord prosper?"

With shining faces, the believers declared, "The Holy Spirit has not left us alone even when all things were taken from us—we saw Jesus only!"

"There are thousands of believers here!" declared Ted, astounded. "But is this the case throughout the Middle Kingdom?" The believers answered him, "It is true in many parts of our land. By the tens of thousands the Family meets to worship together, in small 'house groups' and large. Yet not everywhere with such liberty."

On the Lord's Day at a "house meeting" they all began to sing the songs of Zion and testify of the mighty works of God, waxing louder and louder and then preaching the Word of God with zeal. In that meeting and many others, the Family recounted the miracles and wonders which for years had been accompanying their simple faith. Healings, even of grievous illnesses and cancers, the casting out of demons, visions, dreams, and prophecies, and all the gifts of the Spirit, followed those who believed, even as the Scriptures had said.

Ted and Leona filled about 30 cassette tapes with a record of what God had been doing among the saints of the Middle Kingdom.

Nearly 70 percent of those in the "house churches" are youth under the age of 30!

"So many are being baptized these days," reported the spiritual shepherd of one of the villages, "that we were attracting too much attention at the river where we were baptizing. In fact, 90 percent of the 200 baptized last week were youth."

One lady physician, having suffered many persecutions, even being ill and almost dying, was healed by the Lord and commissioned in a vision to leave her profession and preach to villages that had never heard the gospel. God has used her to start "house churches" in 27 areas, which places now are established and reaching out to others.

This article clearly indicates that this was not a pre-programmed evangelistic thrust. It was and still is Power Evangelism—the same Power Evangelism found in the Book of Acts. Paul Kaufman in the same issue of the bulletin says: "There are strong indications that the church has quadrupled in the past thirty (30) years. This growth rate is unmatched even in many 'open' nations."

In an interview in *Christianity Today*, "Springtime for the Church in China," June 18, 1982 (pp. 28-31) David Adeney answers this question: "How do Christians witness and evangelize?"

The most basic form of evangelism is through personal friendships in which the gospel is shared with relatives and neighbors. The testimony of answered prayer, especially in healing the sick, has led many to faith in Christ. In one of the large labor camps, a demented woman, whom no doctor or psychiatrist had been able to help, was placed in the same room with a Christian sister. As a result of the Christian's loving care and prayer the woman was completely healed. The whole camp realized that a living God had acted.

In one area where there were 4,000 Christians before the revolution, the number has now increased to 90,000 with a thousand meeting places. Christians in that region give three reasons for the rapid increase: The faithful witness of Christians in the midst of suffering, the power of God seen in healing the sick, and the influence of Christian radio broadcast from outside.

SUMMARY

What have we observed so far? One is pre-programmed evangelism. This is a Western approach and works in a limited way. The other is characterized by spontaneous, Spirit-inspired and empowered presentations of the gospel which are usually preceded and undergirded by supernatural demonstrations of the power of God.

PROGRAM EVANGELISM: A presentation of the gospel which attempts to reach the natural mind by rational means and is often one-way communication.

POWER EVANGELISM: A presentation of the gospel which is rational, but also transcends the rational. It comes with the demonstration of the power of God through Signs and Wonders and introduces the Numinous of God.

What is being suggested here is that Power Evangelism is the step beyond which the Church should seriously consider employing. Now let us look at the records of some of these programmed attempts which have been accumulated in recent years.

PROGRAM EVANGELISM

SOUTH AUSTRALIA—CRUSADE EVANGELISM

In *Church Growth America*, January-February 1977, there is a chart on page 12 which shows the rise and fall of six denominational groups in South Australia from 1955 to 1974. During this time there were two Crusade Evangelism meetings, one in 1959 with Billy Graham, the other ten years later with Leighton Ford. The results:

- 5 denominations had a drastic drop in church membership.
- 1 remained the same.
- 1 increased slightly.

In the article, Mr. Crawford states that:

- 1) There was a large number of decisions recorded which were never built into the fellowship of the local church.
 - 2) They were not grounded in the faith.
 - 3) They were not involved in the ongoing mission of the church (21).
- The harvest was not brought into the silos.

HERE'S LIFE—SATURATION EVANGELISM

In the same issue of *Church Growth America*, Dr. Win Arn looks at the Campus Crusade for Christ program "Here's Life America." Here are the results of his fact finding in Indianapolis, Indiana, and Fresno, California. From the West Morris Street Free Methodist Church, Indianapolis:

"In researching the facts with Pastor Riggs we found...that the church made over 6,000 phone calls...362 people made a decision...20 attended one or more Bible studies. When I asked how many of those who had made decisions were now (5 months later) members of the church, the answer was 'Zero'. Effective Evangelism? Hardly."

From the combined figures which were received from both Indianapolis and Fresno:

28,976 phone calls made
5,991 had "4 Spiritual Laws" explained to them
1,665 people made a decision for Christ
242 began a "Here's Life" Bible Study Program
101 finished the study
55 are members of a church
23 of those 55 transferred from one church to another

A spot check of the Southern Calgary Community Church (Canada) produced the following results:

2,300 phone calls made
397 had "4 Spiritual Laws" explained to them
100 made a decision for Christ
1 came to a Bible study
0 are a part of the church 6 months later

Dr. Peter Wagner in his article, "Who Found It?", *Eternity*, Sept. 1977, also critiques "Here's Life America." There were 178 churches in 6 cities from which data was gathered. The results:

26,535 gospel presentations
4,106 decisions for Christ
526 came to Bible Study
125 new church members

GREATER SEATTLE BILLY GRAHAM CRUSADE

In the January-February 1978 issue of *Church Growth America*, Dr. Arn tackles mass evangelism, focusing on the greater Seattle Billy Graham Crusade. The facts are:

434,100 persons attended
18,136 decisions were registered - 4.2%
9,739 were rededications - 2.2%
5,550 were for salvation - 1.3%
2,847 unknown responses - .7%
1,285 were incorporated into a local church - .29%

For a broader perspective on the effectiveness of the 1976 Seattle/Tacoma Billy Graham Crusade see the article "How Effective are City-Wide Crusades?" in *Christianity Today*, March 27, 1981. The author, Dr. Firebaugh, concludes that membership growth tells only a small part of the story. The overall impact of the Crusade was positive according to this survey.

Does this pre-programmed, mass or saturation evangelism produce effective evangelism? The answer appears to be "No!" At least, not in this area.

Where is an example of evangelistic effort that produces a more effective ingathering of converts?

What does produce effective evangelism in which disciples are made? What is this missing ingredient? The answer has to be that as the Holy Spirit is allowed to be poured out in power, the Church grows.

POWER EVANGELISM

SEOUL, KOREA — DR. CHO

A reading of *The Fourth Dimension*, by Dr. Paul Yonggi Cho, will help one see the ministry of the Holy Spirit through Signs and Wonders for building the Church.

Dr. Cho is pastor of the world's largest church, the Full Gospel Central Church, located in Seoul, Korea. Cho launched the church on May 18, 1958, on the outskirts of Seoul in a small tent. The 22 year-old Cho ministered a message of faith and hope, healing to the hurting, and prosperity to the poor. They placed an emphasis on prayer and soon the church began to experience the miraculous. The church grew to 300 persons in a little more than two years. During the following seven month period while Cho was in the army, God continued to move in such supernatural ways that the church doubled in membership. In 1962, after an evangelistic crusade in which 800 new converts joined the church, the congregation moved into their nearly completed 1,500 seat building. Today the church has more than 300,000 members and is growing at the rate of 17,000 new believers every month. In a recent interview with C. Peter Wagner, Dr. Cho stated that they would reach 1/2 million in 1985!

When Dr. John Hurston, who grew with the church from the beginning, was asked, "In one sentence, what would you say is the one reason for this church's phenomenal growth?", he said, "My mind drifted back to the beginning days of the church, known even then for a constant flow of God's miracle power." He answers the questions further: "Perhaps the answer to the deacon's question was the continuation of a trend exemplified by Christ: 'People brought to Jesus many who had demons in them. Jesus drove out the evil spirits with a word and healed all who were sick.' " (Matthew 8:16)

TIME MAGAZINE, MAY 3, 1982, AND WORLD CHRISTIAN ENCYCLOPEDIA

In *Time*, May 3, 1982, pp. 66-67, Dr. David Barrett says that the leading strain in the evangelical movement today is the Pentecostals at 51 million strong. These are facts which come from his *World Christian Encyclopedia*, a fact-crammed, 1,010 page volume from Oxford Press. In the encyclopedia, Dr. Barrett records that in 1970 there were 36.5 million Pentecostals, and projects that by 1985 there will be approximately 59 million. These numbers do not include the Charismatics within the Catholic Church who stand around 50 million themselves (p. 838). One of largest Pentecostal denominations is the Assemblies of God. They started in 1916 with 6,703 members. In 1960 they were 1,493,843 strong. But in the last 20 years they have gone to 10,031,825. Just under 9 million of those are in foreign lands. From the turn of the century until now there has been tremendous growth. What happened? In Church history, when a spokesman for the Church made a proclamation, there were

interesting results. For example, when Chrysostom declared that the Spiritual Gifts had ceased, and that they were not occurring anymore, there were no occurrences during his bishopric at Constantinople. At Hippo, in the same time period, Augustine could write that there were at least seventy attested miracles which had occurred in his parish. In 1960, when Pope John called for Vatican II and officially opened it, he prayed "Come Holy Spirit... we need a new Pentecost." Between then and now there has been an explosion within the church which has been heard the world over.

FIVE AMERICAN CHURCHES

Each of the following five churches is involved in an ongoing *Signs and Wonders* ministry. This appears to have caused explosive church growth.

St. Paul's Episcopal—Darien, Connecticut. St. Paul's is pastored by Rev. Everett L. Fulham. Attracting over 1,000 to their Sunday services, St. Paul's is believed to have the largest Sunday congregation in the Episcopal Church in the United States.

Campus Church — Minneapolis, Minnesota. This is an independent congregation pastored by Rev. Ernest O'Neill, who was originally a Methodist minister. The church currently draws over 1,000 people to their Sunday meetings. Regular healing services are conducted. Rev. O'Neill attributes their rapid growth to the ministry of the Holy Spirit.

Gateway Baptist Church — Boswell, New Mexico. Planted by Clark Whitten, Gateway Baptist was launched in 1977 and participated from its inception in a healing ministry. The stories of God's supernatural intervention in personal evangelism are phenomenal. From October 1, 1982 to September 31, 1983 it led the Southern Baptist Conference with 1,350 baptisms.

Crenshaw Christian Center — Crenshaw, California. Crenshaw Christian Center is pastored by Rev. Fred K. Price, an independent Pentecostal minister. Started in 1973, with a congregation of 300 people, they currently have a membership of over 9,000. Price emphasizes four areas of ministry: Bible study, Gifts of the Spirit, Healing, and Prosperity.

Our Lady of Perpetual Help — Boston, Massachusetts. OLPH is currently pastored by Fr. Edward McDonough, a Redemptorist Priest. The first healing meeting associated with the church was held in 1974 in the home of Fr. McDonough's sister. Within six months, the meetings were attracting 300 people in a small chapel. Currently, the healing services draw 1,500-2,000 people weekly.

The point I am making is that we may have settled for a style of evangelism i.e., Program Evangelism—Crusade, Saturation, etc., which, while somewhat productive, may not be what the Bible means when it speaks about evangelism. The program style appears to be centered on converts. The Edmonton Campus Crusade director gave the following definition for evangelism: "Taking the initiative to share Christ in the power of the Holy Spirit and leaving the results up to God." (*Church Growth America*, 1977, 6) Is evangelism making converts and discipling them? Or is it making converts, discipling them and folding them into the church?

3-P EVANGELISM

In his book *Frontiers in Missionary Strategy*, C. Peter Wagner introduced what he called three styles of evangelism. They are Presence Evangelism, Proclamation Evangelism and Persuasion Evangelism. (Also see Wagner 1981, 57-59). In summary they are:

Presence Evangelism (1-P)—Dr. Wagner calls this “good evangelism.” It is the witness of good works and good deeds (Matthew 5:16). The goal is measured by how many people are being “helped” in the name of the Lord.

Proclamation Evangelism (2-P)—He calls this “better evangelism.” It adds good words to good deeds. The goal is to help people hear and respond to the gospel (Romans 10:14-15).

Persuasion Evangelism (3-P)—This, he says, is the best style of evangelism. It takes people from the *decider* phase to the *disciple* phase (Matthew 28:19-20).

The right goal for evangelism is certainly 3-P evangelism. What we are proposing is that we might add a fourth floor onto Dr. Wagner’s “house.” This floor would come between 2-P and 3-P evangelism. We have called it Power Evangelism. All four floors coupled together bring into existence effective evangelism. Here is our suggestion for 4-P Evangelism:

Presence Evangelism (1-P)—we must be there.

Proclamation Evangelism (2-P)—we must proclaim.

Power Evangelism (3-P)—we must have the demonstration of God’s power.

Persuasion Evangelism (4-P) – we must make disciples.

SUMMARY OF ACTS

This point i.e., bring disciples into church life, is quite evident in Acts. The story of Acts can be seen in six sections as the gospel flows towards Rome. At the end of each section, except the last, there is a summary statement as to the growth of the church in a certain geographic area (Barker, Lane, Michaels 1969, 294).

Geographic Area	Summary
Jerusalem; 1:1—6:7	6:7 And the word of God increased; and the number of disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.
Judea and Samaria; 6:8—9:31	9:31 So the church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied.
Gentiles; 9:32—12:24	12:24 But the word of God grew and multiplied.
Asia; 12:25—16:5	16:5 So the churches were strengthened in the faith and they increased in numbers daily.
Europe; 16:6—19:20	19:20 So the word of the Lord grew and prevailed mighty.
To Rome; 19:21—28:31	28:31 Preaching the Kingdom of God and teaching about the Lord Jesus Christ openly and unhindered.

It appears that the goal of evangelism in Acts was to make disciples and fold them into the church.

GREAT COMMISSION

The same idea is found in the Great Commission. Its goal is to move people from *deciders* to *disciples* who are folded into the local church. Evangelism has to be based on a model in which the power of God is taken seriously. Matthew states in 28:18-20:

And Jesus came and said to them,
 "All authority [exousia, power] in heaven and
 on earth has been given Me.
 Therefore [because of the above],
 Go and Make disciples of all nations,
 baptizing them in the name of the Father,
 and of the Son, and of the Holy Spirit,
 teaching them to observe all that I have
 commanded you.
 And lo, I am with you always, to the close of the age."

We usually quote the Great Commission starting with "Go and make disciples." It is certainly not by accident that Jesus said, "All power in heaven and on earth has been given to me," and "I am with you always." It is precisely because He is with us to empower us by the Holy Spirit that we can "go and make disciples."

CONCLUSION

Again the issue is centered around what we are missing. C. Peter Wagner addresses this concern in his book *What Are We Missing?* (formerly titled: *Look Out! The Pentecostals Are Coming*). After being nagged by questions about why the churches he was working with had not grown, or had even declined (12), he was led by God to contact the Pentecostal church, and he then stated:

In Latin America I saw God at work. I saw exploding churches. I saw preaching so powerful that hardened sinners broke and yielded to Jesus' love. I saw miraculous healings. I met people who had spoken to God in visions and dreams. I saw Christians multiplying themselves time and again. I saw broken families reunited. I saw poverty and destitution overcome by God's living Word. I saw hate turn to love.

Dr. Wagner's book is an excellent resource for persons who may now be struggling with the same questions.

We have herein presented two kinds of evangelism:

PROGRAM EVANGELISM—(Crusade, Saturation, Personal, etc.)

POWER EVANGELISM—(Spontaneous, directed by the Holy Spirit)

The following is a chart which contrasts some of our findings.

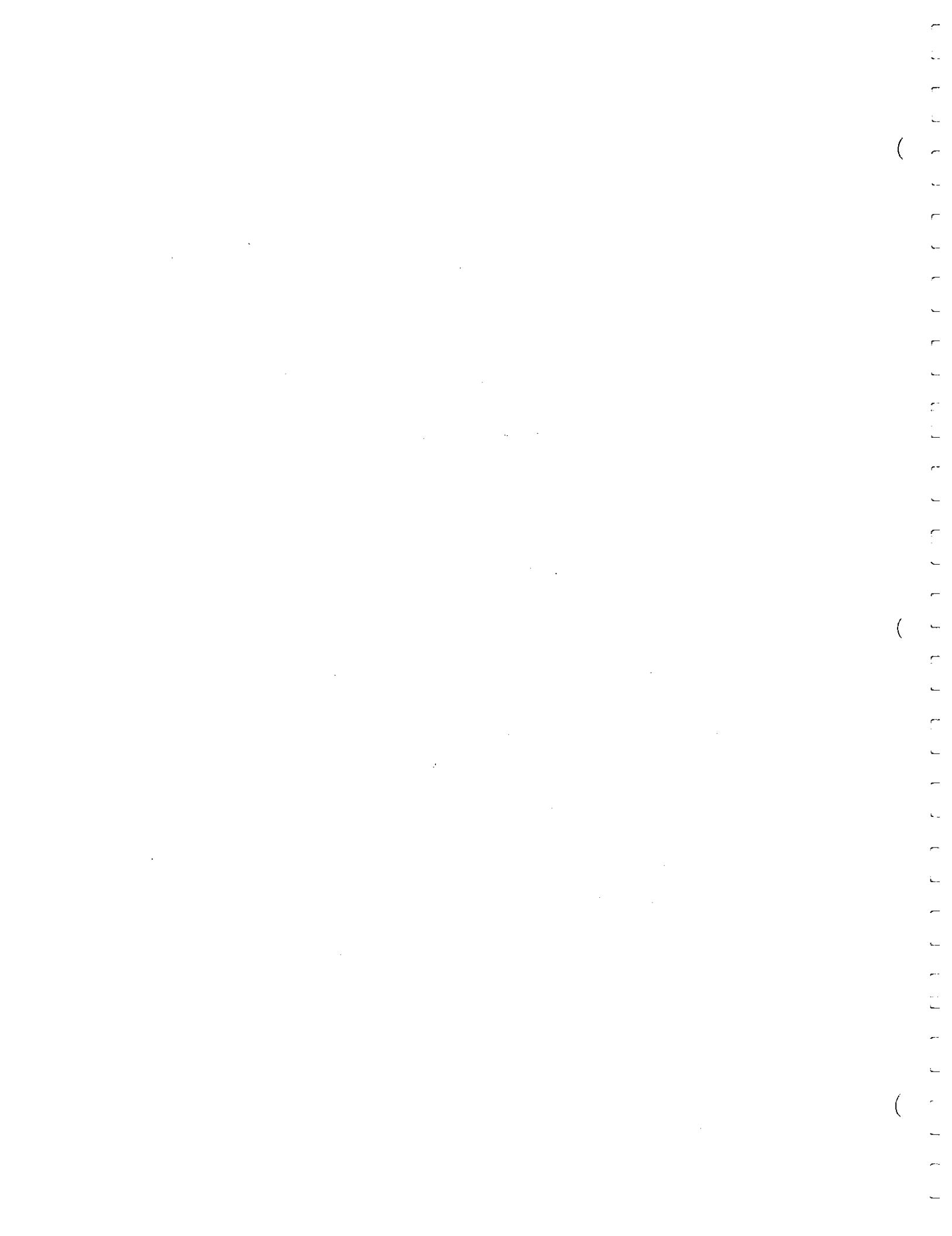
PROGRAM	POWER
1. Method centered/focused.	1. Methods are subordinate to spontaneous initiation by God.
2. Proclamation centered/focused (Decisions are the goal)	2. Persuasion centered/focused (Disciples are the goal)
3. Initiated on a human level with good intentions.	3. Often divinely inspired and initiated (Dreams, visions, etc.)
4. Emphasis on organizing.	4. Emphasis on the individual with organization subordinate

At this point in time there needs to be much more research and practice done under this rubric. However, our preliminary conclusions are as follows:

1. Much of the Western Church is functioning with Program Evangelism only.
2. The Western Church tends to evangelize other cultures with the same "mindset," regardless of that culture's worldview. This often leads to the westernization or secularization of the ones who become believers within that culture.
3. Power Evangelism appears to be the approach the New Testament Church used.
4. Those who are involved with Power Evangelism are often seeing the same results in growth that the New Testament Church saw.

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Section

2

THEOLOGICAL FOUNDATION: THE KINGDOM OF GOD

PROPOSITION

The KINGDOM OF GOD is the Rule of God (the age to come) which has invaded the kingdom (rule) of Satan (this present evil age), and is the arena in which Signs and Wonders occur. They are the "marks" (signs) of the Kingdom. Understanding about the Kingdom of God is fundamental to understanding the ministry of Jesus; the kingdom of Satan was his real enemy. There is a war on! Jesus was sent by God to shatter the strongholds of Satan. His one purpose was Satan's defeat. Jesus accomplished this through his death, resurrection, and ascension. This demonstrated who was the victor, but Satan is not yet cast out and will not be until Christ returns to establish his Kingdom forever. The Church is God's army in the continual fight which goes on with Satan as she lives "between the times."

DOCUMENTATION

INTRODUCTION

Is the power of God for everyone today? Is the power mentioned in Acts 1:8 still available to the whole Church? Can all members of the Body of Christ serve as power evangelists? The answer, in my opinion, is found in the reality of the Kingdom of God.

For most of us, as Westerners, it is difficult to identify with the real Jesus of the Gospel narratives who was moving in power. His lifestyle (owning nothing, itinerate, etc.) and activities (healing, casting out demons, street preaching, etc.), are so foreign to our Christian church life as to be almost insurmountable. Our Western preoccupation with the pursuit of knowledge has left us book-wise but not street-wise—we know but we do not do. This is not so with Jesus. Jesus was a model of "Evidential Christianity." He not only answered questions with rational declarations, but also with demonstrations of power (Luke 7:21).

It is difficult for us to identify with a mighty Jesus who moved in such power, teaching his disciples that they could serve others even as he served. They too could be empowered to expel demons and heal the sick, feed the hungry, and set the captives free. It is my conviction that we today can also minister in this reality. "How?", you may ask. "Through an understanding of the Kingdom," I would answer.

KINGDOM OF GOD SUMMARIES

To miss the significance of the Kingdom of God in the Gospels is to fail to understand the life, work and teaching of Jesus. The Synoptic Gospels (Matthew, Mark, and Luke) are full of concepts and realities of the Kingdom of God. The writers appeared to have so much information on this that they frequently had to summarize their material.

Such is the case at the beginning of Mark's Gospel. In chapter 1:14-15 we read, "Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying 'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the good news.' " If one were to take all that Jesus did, and everything he said, and summarize it, it could not be encapsulated better than it is by Mark in this passage.

Other Gospel writers summarized in a similar fashion. In Matthew 4:23, prior to the beginning of a long teaching section, Matthew summarizes Jesus' ministry and centers it around the Kingdom. He recaps again at 9:35, which comes before another teaching section.

Jesus himself used the summary of the Kingdom when giving instructions to the twelve disciples (Matthew 10:1ff). Go preach *this* message. Note: It was the only one they were instructed to preach. At Luke 10:1ff., when Jesus was sending out the 72, he gave the same instructions. The term 'Kingdom' was always on Jesus' tongue.

THE OLD TESTAMENT CONCEPT OF THE KINGDOM OF GOD

What does the term mean? Where did it come from? Dr. Kallas suggests that because Jesus never explained what he meant by the Kingdom indicates that he did not need to do so (Kallas 1968, 119). The people knew, or at least thought they knew, what he meant.

To understand Jesus, one must understand the Kingdom. In the Old Testament, the Kingdom of God was related to Jewish Messianic Expectation. It was connected with Jewish Eschatology, their hope for the future.

Mark tells us that "the time is fulfilled" (1:15). To understand what this meant to Jesus' listeners, a brief look at the Old Testament is necessary.

DAVIDIC CONCEPT OF THE KINGDOM

The high watermark of Jewish history was the reign of David. Israel had arrived. They had a king. But after David, the decline began, and upon Solomon's death the kingdom divided. During this time, after the kingdom had divided North and South, the people began to think of a time in the future when God would restore the blessings of the past. There were two ways in which the concept of the kingdom could have been understood, although the term came into use at a later date.

The first is what Dr. Kallas calls the Davidic sense. This was a military hope; it would be geographic, earthly, of this world, a nationalistic kingdom. The concept was a future empire of power just like the "good old days" of King David.

The Old Testament prophets coined a new phrase — the Day of the Lord. This was a day in which restoration would occur (Amos 9:14; Isaiah 11; Zechariah 8:4-8). It was a two-sided coin, and the "flip" side of salvation/restoration was judgment. It was the judgment of nations and even Israel herself (Amos 1).

These words of the prophets came to pass when the Northern Kingdom virtually ceased to exist following the invasions of the Assyrians. The Southern Kingdom, some years later, went into exile in Babylonia as the world power scene had changed. After the exile, a brief glitter of hope appeared in the restoration and is echoed in Psalm 126. The Davidic hope for a military

or political empire was alive and beginning to flourish in the time of Zerubbabel. This descendant of David was the one who could put them back where they had been under David's rule. Haggai and Zechariah wrote during this period and mirrored for us the expectancy which surrounded Zerubbabel. Hope, however, was soon to disappear when Zerubbabel disappeared. The hope of a return to national prosperity did not come about.

One more historical event happened that pushed this Davidic concept to the forefront again. This was the Maccabean Revolt. The old nationalistic aspirations that looked for another king like David, a christ, an anointed one to lead them to political power through military might, were aflame again.

This appears to be what the Jews, in general, were looking for, and how they understood Jesus when he spoke concerning the Kingdom. John 6:15 clearly supports this; the people wanted Jesus to become king, this was the longing of the disciples, even after being with Jesus for years (Acts 1:6).

In summary, the Kingdom of God was a kingdom of this world, peopled by Jews; nothing spiritual or future about it. It was the dream of Jewish nationalism (Kallas 1968, 119-121).

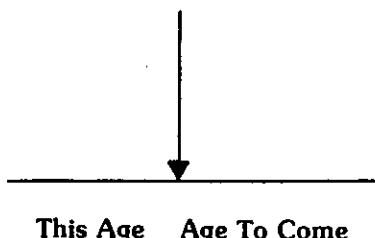
APOCALYPTIC CONCEPT OF THE KINGDOM

On the other hand, there was a completely different understanding of the Kingdom. This came out of the intertestamental period and its Apocalyptic literature. It was during this period that the term "Kingdom of God" came into being. The idea of hope did not diminish; rather, it assumed a new language and meaning. The hope of the prophets was an "in history" happening. The new hope of the Apocalyptic writers was a "giving up on history," an end of "this present Age." In its place, God was going to bring into existence a new world. Here the two-Age concept came into being. This Age, which is dominated by Satan, is under his evil rule. The idea came out of the frightful persecutions unleashed by Antiochus Epiphanes. The Jews believed that such hell on earth could only be the result of cosmic turmoil above. The bad were winning, the good were losing — demons and sickness abounded.

During this period the concept of evil spirits proliferated. In the book of 1 Enoch (54:3-6), Satan appears as a ruler of a counter-kingdom of evil. He led astray the angels and made them his subjects. Sickness abounded.

In the book of Jubilees (23:29), the Age to come, or the Golden Age, is envisaged. This Age would be ushered in by God himself, and would reverse the evils of Satan. The good would triumph, healing would occur, demons would be cast out. This view could be illustrated by the following diagram:

The Entering of God Into History



NEW TESTAMENT CONCEPT OF THE KINGDOM

It was in the midst of this fervor that John the Baptist made his announcement. God was ready to bring the New Age into existence. "I only baptize in water," John said, "but the One coming is a Spirit baptizer; the new Age of the Spirit will come in Him."

John came saying it would soon be here; Jesus came saying it is here.

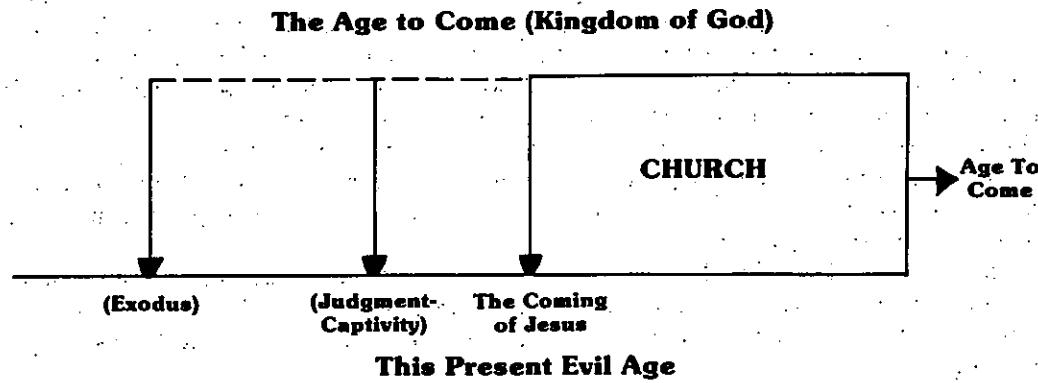
THE NEW TESTAMENT TERM—BASILEIA

The term *basileia* in Greek means kingship, royal rule. It implies rule or reign, rather than realm. The Western mind conceives of kingdoms largely in terms of realm i.e., the kingdom of Great Britain, meaning the territory encompassing English lands. The Biblical concept is not realm, but rule. To be in the Kingdom of God means to be under the Rulership of God.

So Jesus said the time was fulfilled, and now the Kingdom of Rulership of God had come in him. The Kingdom was both a present reality and a future event.

PRESENT REALITY—FUTURE EVENT

The works of Jesus and the words of Jesus center on the Kingdom of God. His words and works are a unity. Together they reveal and relate what the Kingdom is and will be. The following diagram will help explain the present and future aspects of the Kingdom:



This diagram implies that God's Kingdom was evident in the Old Testament. In such events as the Exodus and the captivity in Babylon, God was acting through his kingly power to deliver and judge his people. God's Kingdom came into history in the person and mission, or works, of Jesus (Ladd 1974, 69). Matthew 12:28 illustrates this. Here Jesus is being accused of casting out demons by the power of Satan. The "if" clause could be translated, "Since I am casting out demons by the Spirit of God, the Kingdom of God has come upon you." In 1 Cor. 15:24, Paul says, "Then comes the end, when He delivers the kingdom to God the Father after destroying every rule and every authority and every power." John reflects this "already/not yet" concept in 1 John 3:2 when he said, "Beloved, we are God's children now, it does not yet appear what we shall be, but we know that when He appears we shall be like Him."

To use an expression of Dr. Ladd, we live in the presence of the future. The Church is "between the times," as it were; between the inauguration and the consummation of the Kingdom.

What Jesus did was as important as what he said. Our culture gets hung-up on what he said, and too often forgets that what he did carried the same message. He taught as much by doing as by saying. Our teaching is usually limited to telling what he said because we do not know how to begin doing what he did.

THE MISSION OF THOSE IN THE KINGDOM

What did Jesus do? He healed the sick and cast out demons. Mark 3:27 makes it clear that Jesus had come to tie down the activity of Satan in the world. The way in which he did this was to heal the sick and cast out demons. Here was a clear demonstration that the conflict between Jesus and Satan was occurring in the present. The battle was over ownership and rule. Jesus was, and continues to be, the victor.

CHURCH EMPOWERED

In Matthew's account (12:22-31), Jesus makes it clear that the struggle in which he is engaged is not a civil war within a kingdom. It is a battle between the Kingdom of God and the kingdom of the devil. The strong man i.e., Satan, is bound (deo-to bind—a metaphorical term indicating a curbing of power), so his house (Satan's kingdom) may be plundered. Satan's power is curbed, but he obviously is not completely powerless (Matthew 16:23; Mark 8:33; Luke 22:3; Ladd 1974, 66). In a like manner other areas have been invaded: hunger (John 6), natural catastrophes (Mark 4:35ff.), sickness (Luke 7:21), and death (Luke 7:11 ff.).

Kallas in his book *The Real Satan* says:

"A war is going on! Cosmic war! Jesus is the divine invader sent by God to shatter the strengths of Satan. In that light, the whole ministry of Jesus unrolls. Jesus has one purpose—to defeat Satan. He takes seriously the strength of the enemy." (Kallas 1975, 60).

This mission of bringing in the Reign of God was also given by Jesus to the disciples (Luke 10:8-9). It was in *their* preaching and miracles that Jesus saw the fall of Satan i.e., Satan's defeat, Luke 10:18. The enemies of the Kingdom of God are not physical, but spiritual forces. That is Paul's position (Ephesians 6:11-12). It is against these forces that Jesus wages war.

When Jesus left, he told the Church that she would be empowered to carry on the mission which he had begun doing and teaching (Acts 1:1-4). This was to heal the sick—spiritually, physically, and emotionally. It was to expel demons. It was to attack the rule of Satan. All this takes power, and that is what was promised in Acts 1:8. This same passage demonstrates how such power brings about conversion and discipleship.

One final illustration will help clarify this ongoing battle for rulership. Oscar Cullmann in *Christ and Time* talks about World War II's D-day and V-day. D-day was June 6, 1944. For all intents and purposes, the result of the war was decided on this long day of battle. The allies were victors. The war was not over, however, until V-day, May 7/8, 1945 (Cullmann 1964, 84). There were still months of battle, and lives were lost in that time. In fact, more lives were lost during this period than at any other time during the war. Even so, no one doubted the outcome; the war was over. So it is with Jesus. God planted his flag in the form of the cross of Jesus. The earth is his turf. God has overthrown the enemy in the birth, life, death, and resurrection of Jesus. The war is not over, but the aftermath is assured, and the Church is called to be God's army which is continually assaulting the citadels of Satan and bringing in the Rule of God.

NEW TESTAMENT MATERIAL VIEWED TWO WAYS

SATANWARD

There are two ways of viewing the material of the New Testament. One is to take seriously the view that Jesus came into the world to do battle with Satan. On the other hand, one can set aside the literal language of the New Testament and see it as mythological or symbolical. The tendency in the Western world is to say "okay" to the happenings 2,000 years ago and come down on one of three sides: 1) It really happened then, but it doesn't happen today. 2) It really happened then and it still happens today. 3) It never happened then, and therefore, it will not happen today.

When the material of the New Testament is viewed from the perspective that Christ's work is a battle with Satan, aimed at Satan, it could be called the *Satanward* view. This term coined by Dr. James Kallas simply means that Satan is taken seriously as the enemy of God, and all that Christ did was centered on his defeat.

GODWARD

The "flip" side of the coin is called the *Godward* view, that is to say, that it is to God that Jesus offers himself as satisfaction for sinful humanity. In other words, Christ came to reveal our departure from God and to return us to God. Both views are legitimate. According to Dr. Kallas, the following approximate percentages are found:

- Synoptics and Paul @ 80% Satanward—20% Godward
- John, Hebrews, Revelation @ 80% Godward—20% Satanward

The following chart clarifies these concepts, (expanded from Kallas 1966, 30-31):

		SATANWARD	GODWARD
JESUS	NATURE:	DIVINE—Illustration, leper, Mark 1:40	HUMAN—Illustration, tired, John 4:6
	TYPE OF PERSON:	LIBERATOR/SAVIOR Mark 10:45, 1 Thess. 1:10	MODEL/GOOD EXAMPLE Heb. 2:17-18; 4:15; 5:2
	OBEDIENCE:	ACTIVE: In casting out Satan, Mark 3:23-24	PASSIVE—Surrender to God's Will—Mark 14:36
	CRUCIFIXION:	WORK OF SATAN—1 Cor. 2:8	WORK OF GOD—Acts 2:3
	RESURRECTION:	VICTORY OVER SATAN—1 Cor. 15:14, 17	RULER OF CHURCH—Eph. 1:19-23
SIN	NATURE:	BONDAGE—Enslaving power; condition of man—Rom. 7:17-20. SIN—Invading power to bind me!	REBELLION—Act of man (Baptist) Prodigal son—Luke 15. CONSEQUENCE—Guilt—Matt. 23:37; Rom. 5:10
	ANSWER:	SALVATION—Rescue—Mark 10:45 Paul—"to be saved"	REPENTANCE & RECONCILIATION—Prodigal son, Luke 15. Guilt—atonement.
MAN	NATURE:	HELPLESS—Illus.—Demon possession in Mark—Mark 9:17-21.	RESPONSIBLE—Rom. 2:1
SALVATION	WHEN:	FUTURE—When Satan is destroyed—1 Thess. 4:16-18	PRESENT—Altar call, etc.—John 3:17; 1 Cor. 1:18
	WHAT: (nature)	COSMIC—Physical, the release of cosmos—Rom. 8:21ff.	PERSONAL—Spiritual, internal—Rom. 14:17; John 3:1ff
	HOW: (Man's admittance)	PREDESTINATION—Rom. 8:29; John 15:16	PERSONAL DECISION—Rom. 10:9
WORLD	ITS RULER:	SATAN IN CONTROL—Eph. 6:12; 1 Cor. 2:12; 1 John 2:5; 2 Cor. 4:4	GOD IN CONTROL—Matt. 5:45; John 1:2
	SOURCE OF SUFFERING:	SATAN—Caused by Satan—Luke 13:16; Rom. 8:35ff	GOD—Just judgment of God—Heb. 12:7-8

Both sides are true. Biblical truth cannot be discerned by choosing one over the other, but by holding both in tension. The Hebrew mind was dialectic. This is hard for the Western Greek mind to handle, but it must be accepted. "When the two are separated," states Dr. Kallas, "it is not that one has half a truth, but that one has no truth . . . distortion." (Kallas 1966, 32).

Thus, in order to understand the Kingdom of God concept properly, one must be committed to the Satanward view of Scripture, and also the view that the Church is still the army of God for continuing the battle, though the victory has been already determined.

SIGNS AND WONDERS TODAY

The way in which the Christian makes this commitment is to come to grips with the fact that the Kingdom of God came in power with Jesus. It still comes in power today with those who are open to being empowered by the Holy Spirit.

Chris DeWet in his article for *Christian Life* (October 1982) also argued for Signs and Wonders today. He says:

There is a sound theological basis for assuming that signs and wonders still are occurring today. That hypothesis can be confirmed by reviewing the Biblical concept of the kingdom of God.

Although the phrase "kingdom of God" does not appear in the Old Testament, many scholars agree that the idea can be recognized clearly in the rule of God over the events of history in general and over the nation of Israel in particular.

Early in the New Testament, Matthew reports the message of John the Baptist in the wilderness of Judea: "Repent, for the kingdom of heaven is at hand" (Matthew 3:2). After the baptism of Jesus and His temptation in the wilderness, He went to Capernaum and began His three years of public ministry. Matthew says, "From that time Jesus began to preach, saying, Repent, for the kingdom of heaven is at hand" (Matthew 4:17). Not only did He preach, but performed all kinds of signs and wonders to confirm His ministry. The blind were healed, the deaf could hear, the dumb could talk, the lame could walk, demons were cast out, and even the dead were raised.

Healing was such a normal part of His ministry that Biblical writers could say, "And He went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people" (Matthew 4:23).

"Thy kingdom come" was part of the prayer Jesus gave His disciples as an example (Matthew 6:10). When Jesus preached on the kingdom, He explained it in a series of parables, likening it to a sower, a grain of mustard seed, leaven, a hidden treasure, a pearl of great price, a dragnet and a householder (Matthew 13). Jesus stunned the crowds with signs and wonders and startled them with His messages.

He also gave authority to His disciples over unclean spirits, telling them to cast out and to heal every disease and every infirmity, charging them to preach, "The kingdom of heaven is at hand" (Matthew 10:7). They also had to "heal the sick, raise the dead, cleanse the lepers, cast out demons" (Matthew 10:8). Later on, Jesus appointed 70 others and instructed them: "Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, 'The kingdom of God has come near to you'" (Luke 10:8-9).

Not only was the kingdom a prominent theme before the resurrection, but ample evidence exists in Scripture that it was a very important theme thereafter. In Acts 1:3 we read that during the 40 days between the time Jesus was raised from the dead and His ascension, He spoke to His apostles about "the kingdom of God."

When Philip evangelized Samaria, he "preached the good news about the kingdom of God" (Acts 8:12). In Ephesus, Paul "spoke boldly, arguing and pleading about the Lord Jesus Christ quite openly and unhindered" (Acts 28:31). Paul, Peter, James and the author of Hebrews all mention the kingdom in their epistles.

The Greek word *basileia* (kingdom) can mean both the geographic area over which a king reigns and the exercise of kingly sovereignty, but it is in the latter sense that the word is used in the New Testament teaching on the kingdom of God.

When the Pharisees accused Jesus of casting out demons by the power of Beelzebub, He made this significant statement about the kingdom: "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you" (Matthew 12:28).

George Eldon Ladd, one of the world's best-known authorities on the subject of the kingdom, reacts to this verse of Scripture: "What means the announcement that the kingdom of God has come? It is this: that God is now acting among men to deliver them from bondage to Satan... The exorcism of demons is proof that the kingdom of God has come among men and is at work among men. The casting out of demons is itself a work of the kingdom of God."

In his book *The Coming of the Kingdom*, Dutch theologian Herman Ridderbos regards the signs and wonders in the ministry of Jesus as signs of the kingdom. He asserts, "This factual relation between the coming of the kingdom and Jesus' miracles is also brought out not only by the casting out of devils but also by Jesus' other miracles, for they all prove that Satan's power has been broken and that, therefore, the kingdom has come."

In fact, an overwhelming mass of Biblical and theological information on the kingdom led me to join the view of many theologians that signs and wonders are signs of the kingdom.

A portion of Scripture that needs special attention in this regard is Luke 4:18-19: "The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

Dr. C. Peter Wagner, professor at Fuller Seminary, agrees that spiritualizing the passage does not do justice to it, but that there is very important literal meaning attached to it. In his *Church Growth and the Whole Gospel*, he expands the list of signs of the kingdom found in Luke by adding others out of Luke 7:21-22 and Mark 16:17-18. Wagner then compounds two general categories of signs of the kingdom:

Category A: Social Signs or Signs Applied to a General Class of People— 1) Preaching good news to the poor, 2) Proclaiming release to the captive, 3) Liberating the oppressed, 4) Instituting the Year of Jubilee ("acceptable year of the Lord").

Category B: Personal Signs or Signs Applied to Specific Individuals— 1) Restoring sight to blind people, 2) Casting out demons and evil spirits, 3) Healing sick people, 4) Making lame people walk, 5) Cleansing lepers, 6) Restoring hearing to deaf people, 7) Taking up serpents, 8) Raising the dead, 9) Speaking in tongues, 10) Drinking deadly poison with no ill effects.

Category B signs, Wagner says, are what is generally meant by signs and wonders. "It is what the Bible refers to when it records the prayer of the believers in Jerusalem, 'that signs and wonders may be done by the name of the holy child Jesus' (Acts 4:30) or the account of Stephen, full of faith and power, 'did great wonders and miracles among the people' (Acts 6:8), or the testimony of the Apostle Paul: 'Truly the signs of an apostle were wrought among you in all patience. In signs and wonders and mighty deeds' (2 Corinthians 12:12) . . . The main function of category B signs is to draw public attention to the power of God in order to open unsaved people's hearts to the message of the Gospel."

It is also highly significant that as Jesus sent His disciples out and also the 70 later, He commissioned them with category B, not category A signs. When Jesus gave the great commission for world evangelization, He said that category B signs would follow the preaching of the disciples (Mark 16:15-18).

Moreover, after Jesus had left the earth, the ministry of His followers continued to be characterized by category B signs: The outpouring of the Holy Spirit at Pentecost (Acts 2:4), likewise at the house of Cornelius (Acts 10:46), healing and exorcism (Acts 5:16), lame healed (Acts 8:7), Paul bitten by a poisonous snake with no ill effect on Malta (Acts 28:3-5).

In his book *The New Being*, Paul Tillich, German theologian, sums it up well in saying: "The gospels, certainly, are not responsible for this disappearance of power in the picture of Jesus. They abound in stories of healing; but we are responsible—ministers, laymen, theologians—who forget that 'Savior' means 'healer', he who makes whole and sane what is broken and insane, in body and mind. The woman who encountered Him was made whole, the demoniac who met Him was liberated from his mental cleavage. Those who are disrupted, split, disintegrated, are healed by him. And because this is so, because this power has appeared on earth, the kingdom of God has come upon us: This is the answer He gives to the Pharisees when they discuss His power of healing the mentally possessed; this is the answer He gives to His disciples when He sends them to the towns of Israel. 'And as ye go, preach, saying, the kingdom of God is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons.' That is what they shall do and for this He gives them authority and power; for in Him the kingdom of God has appeared and its nature is salvation, healing of that which is ill, making whole that which is broken. (De Wet 1982, 28)

Taken as a whole, these arguments must be given consideration by the serious Bible student, for they are weighty and responsible. The evidence for the Kingdom today, in my opinion, is uncomfortable.

THE SIGNS OF THE KINGDOM—AN EVANGELICAL REPORT

The following material is from *Evangelical and Social Concern, an Evangelical Commitment* No. 21, Grand Rapids Report, pages 9-11 and 30-32. The first two sections deal with the context of the consultation and its view of culture and Scripture. The third section deals with the Signs of the Kingdom. This is a concrete stride for the Evangelical Church. Following these quoted sections, I have given a preliminary response and amplification to the published view of the World Evangelical Fellowship.

Jesus Christ calls all His followers to witness to Him in word and deed, that is, to share His good news with others and to serve them according to their needs.

In the Lausanne Covenant, which was adopted at the end of the International Congress on World Evangelization in 1974, Paragraph 4 is entitled, "The Nature of Evangelism" and Paragraph 5 "Christian Social Responsibility". But the Covenant leaves these two duties side by side without spelling out their relationship to each other, except to say in Paragraph 6 that "in the church's mission of sacrificial service, evangelism is primary."

As the years have passed, it has become increasingly necessary to complete Lausanne's unfinished business and to define more clearly what is included in "social responsibility", whose responsibility it is, and how it relates to evangelism. For many fear that the more we evangelicals are committed to the one the less we shall be committed to

the other; that if we commit ourselves to both one is bound to suffer; and in particular, that a preoccupation with social responsibility will be sure to blunt our evangelistic zeal.

So, in the conviction that evangelical Christians, who seek to live under the Lordship of Christ and the authority of Scripture, and who pray to be guided by the Holy Spirit, should not be divided on an issue of such importance, it was decided to call an international consultation to study the matter. Jointly sponsored by the Lausanne Committee for World Evangelization and the World Evangelical Fellowship, the Consultation would focus on Scripture, Church history, modern theologies, and the contemporary church in order to help participants understand each other better, reach a greater unity of mind, and commit themselves to a yet more active fulfillment of their evangelistic and social responsibilities.

We have not been disappointed. Fifty evangelical leaders from 27 different countries have spent a week together at Grand Rapids, Michigan. Each day began with Bible study and prayer: Eight papers, and the responses to them, have been presented to us. The issues raised by them we have discussed in both small groups and plenary sessions, and we have been encouraged by case studies from several different cultures. Throughout the week, through patient listening to one another, we have grown in mutual understanding and respect. Although our agreement is not total, it is substantial and we have been given grace to face our disagreements with charity.

This statement is a summary of the consensus which has emerged, but it makes no attempt to conceal our differences. Although participants have not been asked to endorse it individually, they thoroughly scrutinized its first draft and amended it. We now publish it with the desire to share with others the fruits of our discussion and in the hope that they will be stimulated, as we have been, to more conscientious evangelism and social responsibility.

SCRIPTURE AND CULTURE

The stated goals of CRESR indicated that we would focus first and foremost on Holy Scripture. We have been determined, therefore, to let our minds be formed, not by any human ideology, but by the Word of God.

We have found it a struggle, however. For all of us are conditioned to some extent by the cultural environment in which we live, by our ideological settings and theological traditions, and this tends to determine what we are able to "see" in Scripture. It is not that God's Word is unclear in itself, nor that its meaning is captive to any culture. The problem lies rather within our minds as we read. The assumptions we bring with us, which are often insufficiently examined and corrected in the light of God's Word, distort our understanding of it. "Now we see in a mirror dimly" (1 Corinthians 13:12).

How else can we explain some of the painful anomalies that soon come to light in our discussion? To give a few examples: We heard of some Christians in a Confucian culture who, because of its assumption of the ultimate harmony of all things, have surrendered their belief in the uniqueness of Christ as Savior. Under the pressure of religious pluralism, others have fallen into universalism. In some parts of the United States there are churches which still close their doors to blacks, and remain oblivious to the indignities to which discrimination has brought them, while at the same time proclaiming the love of God. In South Africa, social policy and legislation are built on the theory of the inviolable diversity of the races. Many churches, whose members are sincere Christian people, nevertheless share this view of racial irreconcilability, while continuing to preach the good news of reconciliation. In Europe and North America, secularism—which is a child of the

Enlightenment—even has invaded the lives of Christians and effectively banished the reality of God from much of what they do.

It is easy to censure fellow believers in distant parts, however, and to occupy ourselves with removing splinters from their eyes while failing to perceive the logs in our own. It has become apparent during our Consultation that those of us who live in affluence do not feel the pain and humiliation of poverty as readily as those who live among the poor. To the former, social responsibility may remain a topic for academic debate; to the latter, it is a self-evident Christian obligation. Yet moral blindspots are not peculiar to white or black, affluent or poor, north or south. They are a symptom of that fall in which we all have participated. It is our sin, as it comes to expression in our various cultural assumptions and tries to find justification in them, which often blinds our eyes to what God wants us to see in His Word. An acknowledgement of this tragic fact at the beginning of our Consultation challenged us to listen all the more attentively to one another and to God's Word.

THE SIGNS OF THE KINGDOM—THE CONSULTATION VIEW

Evangelism is the proclamation of this Kingdom in the fullness of its blessings and promise, which one participant also called "salvation". Moreover, Jesus did more than preach the Kingdom; He demonstrated its reality with "signs of the Kingdom", public evidence that the Kingdom He was talking about had come. We believe that signs should validate our evangelism, too, and we have spent time discussing what they should be.

Since "the reason the Son of God appeared was to destroy the devil's work" (1 John 3:8), He inevitably came into collision with the prince of darkness. The signs of the Kingdom were evidences that the devil was retreating before the advance of the King. As Jesus put it, once the strong man has been overpowered by the Stronger One, his possessions can be taken from him (Matthew 12:29; Luke 11:22).

The signs reflect this. We list them in approximately the order in which they appeared, although this is not necessarily in order of importance.

The first sign of the Kingdom was (and still is) Jesus Himself in the midst of His people (Luke 17:21; Matthew 18:20), whose presence brings joy, peace, and a sense of celebration (John 15:11; 16:33; Mark 2:18-20).

The second is the preaching of the Gospel. There was no Gospel of the Kingdom to proclaim until Christ arrived. Now, however, that He has come, the Good News of the Kingdom must be preached to all, especially to the poor (Luke 4:18, 19; 7:22). The preaching of the Kingdom points people to the Kingdom itself.

The third sign of the Kingdom was exorcism. We refuse to demythologize the teaching of Jesus and His apostles about demons. Although the "principalities and powers" may have a reference to demonic ideologies and structures, we believe that there certainly are evil personal intelligences under the command of the devil. Demon possession is a real and terrible condition. Deliverance is possible only in a power encounter in which the name of Jesus is invoked and prevails.

The fourth sign of the Kingdom was the healing and the nature miracles—making the blind see, the deaf hear, the lame walk, the sick whole, raising the dead (Luke 7:22), stilling the storm, and multiplying loaves and fishes. We all agree that these were not only signs pointing to the reality of the Kingdom's arrival, but also anticipations of the final Kingdom from which all disease, hunger, disorder and death will be banished forever. We also agree that God is still free and powerful and performs miracles today, especially in frontier situations where the Kingdom is advancing into enemy-held territory. Some of us think we should expect miracles as commonly as in the ministry of Jesus and His apostles (e.g., John 14:12), while others draw attention to the texts which describe these

miracles as authenticating their unique ministry (e.g., Hebrews 2:3, 4; II Corinthians 12:12).

A fifth sign of the Kingdom is the miracle of conversion and the new birth. Whenever people "turn to God from idols, to serve the living and true God" (1 Thessalonians 1:9, 10), a power encounter has taken place in which the spell of idols, whether traditional or modern, and of the spirits has been broken. God's power for salvation is displayed in the Gospel (Romans 1:16), and converts who have been rescued from darkness to light and from the power of Satan to God (Acts 26:18) are said to have "tasted...the powers of the age to come" (Hebrews 6:5).

A sixth sign of the Kingdom is the people of the Kingdom, in whom is manifested that cluster of Christ-like qualities which Paul called "the fruit of the Spirit". For the gift of the Spirit is the supreme blessing of the Kingdom of God. Where He rules, love, joy, peace, and righteousness rule with Him (Galatians 5:22, 23; Romans 14:17). Moreover, love issues in good works. Thus, if the Gospel is Good News of the Kingdom, good works are the signs of the Kingdom. Good News and good works, evangelism, and social responsibility, once again are seen to be indissolubly united.

The seventh sign of the Kingdom, we suggest, is suffering. It was necessary for the King to suffer in order to enter into His glory. Indeed, He suffered for us, leaving us an example that we should follow in His steps (1 Peter 2:21). To suffer for the sake of righteousness or for our testimony to Jesus, and to bear such suffering courageously, is a clear sign to all beholders that we have received God's salvation or Kingdom (Philippians 1:28, 29; cf. II Thessalonians 1:5).

THE SIGNS OF THE KINGDOM—A PRELIMINARY RESPONSE AND AN AMPLIFICATION

This is a baby step forward within the Evangelical Community to embrace the accounts of Scripture which speak about *Signs and Wonders*. This section on the Signs of the Kingdom which we have just covered within the larger document on Evangelism and Social Responsibility is there, I believe, because of God's direction and the use of C. Peter Wagner during this Consultation. Our purpose here is to stride step-by-step with the Signs as presented in the document and then draw some conclusions.

THE FIRST SIGN

Let us look at the concept, Jesus or Spirit/Jesus and Spirit. James Dunn has said:

It is important to grasp precisely what it was that led Jesus to the conclusion that the eschatological rule of God was already operative. It was not present because He was present; 'where Jesus is, there is the kingdom', is more or less how it is usually expressed. This gives Jesus a uniqueness He did not claim. *The eschatological kingdom was present for Jesus only because the eschatological Spirit was present in and through Him:*

"Since it is by the Spirit of God that I cast out demons, then has come upon you the Kingdom of God."

In other words, it was not so much a case of "Where I am there is the kingdom", as, "Where the Spirit is there is the kingdom". It was the manifestation of the power of God which was the sign of the kingdom of God. Similarly in Mark 3:27 pars. it was no doubt

Jesus' conviction that it was only by virtue of the eschatological Spirit acting through Him that He was able to bind the strong man (Satan). Of course, later christological deduction emphasized that it was not merely the unique empowering of the Spirit that made the difference, but the unique empowering of the *unique man Jesus*. But there is little to indicate that the second half of this christological corollary was already present in Jesus' mind. All we can say so far with firm confidence is that Jesus saw in His experience of power to cast out demons a manifestation of God, and of God acting through Him in a decisively new and final way. (Dunn 1975, 48-49).

THE SECOND SIGN

The Kingdom manifestations were in such areas as the preaching of the gospel to the poor. Jesus came preaching good news to the oppressed poor—that they might seek and experience the Kingdom of God, and what they needed would be given to them (Matthew 11:5, 6:33; Luke 6:20, 4:18). This Kingdom power over poverty was a demonstration of God's love and mercy in which God's Reign breaks the power of poverty in the lives of men and women, teaching them to give to others in need (Luke 6:27-38). Jesus Christ frees us from the curse of the law (Galatians 3:13), dying in poverty that we may share his riches (II Corinthians 8:9). The purpose of God, therefore, is to heal us from the oppression of a poverty mentality, freeing us to enjoy and share God's abundance with others (II Corinthians 9:8-11). "Abundance" or "prosperity" is being free to give, being able to meet any need through God's resources. It does not mean the hoarding of wealth, like this world's "riches." The early Christian community was prosperous—"There were no needy persons among them" (Acts 4:32-37). This does not apply only to financial or material things, but to every aspect of life.

THE THIRD SIGN

Another sign of the Kingdom was demon expulsion. This was a primary goal of Jesus' incarnation. Dunn says, "The binding of Satan was expected by the Jews as a mark of the close of the Age." Jesus had come to fulfill that expectation by destroying all the works of the dévil and his minions. The first encounter which Mark tells us Jesus had was with the Capernaum demonic (Mark 1:21-29).

And they went into Capernaum; and immediately on the sabbath he entered the synagogue and taught. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. And immediately there was in their synagogue a man with an unclean spirit; and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. And they were all amazed, so that they questioned among themselves, saying "What is this? A new teaching? With authority he commands even the unclean spirits, and they obey him." And at once his fame spread everywhere throughout all the surrounding region of Galilee.

The expulsion of demons is the most direct and dramatic form of confrontation between the two Kingdoms, although not the only form as we will see later. Because of the severe nature of this aspect of healing, Jesus stressed the need for compassionate restoration to full recovery "lest the house remain empty and seven more wicked demons return" (Matthew 12:43-45).

How do demons do their work? Demons harrass in many ways such as in the physical. We see problems like dumbness (Matthew 9:32-34); physical blindness/ dumbness (Matthew 12:22-32). We have epilepsy tied to demon activity (Matthew 17:14-21); mental insanity in Mark 5 where the Gerasene demoniac is mentioned to be clothed and in his *right mind*, suggesting that before he was not! This is probably the hardest concept for the Western mindset to believe!

THE FOURTH SIGN

However, healing in the Kingdom of God is *far broader* than the driving out of demons — Jesus came to destroy the “works” of the devil (1 John 3:8). What are they? Mark 3:27-29 gives an illustration of this with these three aspects: 1) *Satan is the strong man* of the house who is overcome, disarmed and destroyed by Jesus (Hebrews 2:14; Colossians 2:15). When the disciples were commissioned to drive out demons, Jesus saw Satan falling from heaven like lightning (Luke 10:17-20). 2) *His house* is this present evil Age (Galatians 1:4). 3) *His goods* are men and women, each one under his power and influence in varying degrees.

The works of Satan in the lives of men and women can be seen as anything that is ultimately contrary to God’s Kingdom e.g., demonization, sin, all types of sickness, death, poverty, some adverse elements and circumstances, etc.

THE FIFTH SIGN

A further sign is conversion and new birth. Certainly more needs to be said about our ongoing spiritual pilgrimage. Popularization of a term like ‘born again’ often leaves much to be desired. The New Testament has a difficult time labeling the reality of our initiation into the family of God. The reality is often called ‘saved,’ like being on a ship that has wrecked and having been rescued. It is often called by a mid-wife term, ‘new birth’; sometimes by a legal term, ‘justification.’ Is ‘born again’ a “sign” of the Kingdom, or is it the “result” of the Kingdom? We are only asking the question!

THE SIXTH SIGN

Another sign is the people of the Kingdom. They represent an alternate society. Healing through community identity and participation has already begun in Jesus. By responding to Jesus’ call, the twelve came under the Reign of the King and were the beginning of the community of the Kingdom. Through on-going interaction with Jesus and one another, they all changed. They were being brought to wholeness both inwardly and socially. Thus Jesus demonstrated an alternate society. Commitment to and involvement in a community that acknowledges Jesus and experiences the Reign of Christ is imperative for becoming whole. All kinds of needs e.g., attitudes, complexes, self-image, emotional and psychological problems, communication and social skills, etc. are met through the process of growth into wholeness facilitated by an environment of committed interpersonal relationships. The health of the part contributes to the health of the whole and visa versa.

Becoming whole in this alternate society, i.e., the Church, is based on selfless love which is seen in the “one another” sayings such as: “Accept one another”— Romans 15:7; “Love one another”—John 13:34; “Bear one another’s burdens”— Galatians 6:2; “Forgive one another”—Ephesians 4:32; “Teach and admonish one another”—Colossians 3:16; “Esteeming one another more important”— Philippians 2:3; “Serving one another”—1 Peter 4:10.

THE SEVENTH SIGN

The one area of major disagreement with the Consultation on my part is the issue of suffering. Does part of suffering within the Kingdom include sickness? Let's look at one reference in Scripture within its own context, which is often used to conclude that sickness is a part of the suffering.

On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong (2 Corinthians 12:5-10).

This text is usually combined with the Galatians 4 text to suggest that the "thorn" was a physical ailment for which Paul never received a healing. There is nothing even remotely suggested here that would support this idea. The greater context is Paul's suffering with no mention of physical illness. The context, in my opinion, seems to warrant an interpretation that his "thorn" was opposition from others (cf. v. 10). Remember, Paul was a Jew. He had a Jewish heritage with a strong Biblical background. He was steeped in its language and imagery. The term 'thorn in the flesh,' when used on other occasions (Joshua 23:13; Judges 2:3), is always tied to the understanding that these "thorns" referred to those who took the position of standing against God's chosen servants. Furthermore, James thinks of sickness and suffering as two different items. James 5:13-14 says, "Is any one among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? 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" (RSV).

CONCLUSION

This is a "tip of the hat" within the Evangelical Community. It deals with only two areas which the Scripture calls *Signs and Wonders*. They are numbers 3 and 4 (Exorcism, Healing and Nature Miracles). The whole is more of a homiletical theology than an exegetical theology.

Acts 2:22 defines what we should look for as *Signs* (*semeion*) and *Wonders* (*teras*). They are the works which were performed by Jesus while on earth. *Signs* is found seventy-seven times in the Scripture. *Wonders* occurs sixteen times and only in connection with *Signs*.

The Gospels record numerous healings (*Signs*) of Jesus, many demonized, three (3) resuscitations, eight (8) miracles. These are *Signs* of God's Kingly rule.

Jesus' words and works are the beginning of the New Age, the Age to come. The *miracles* (*signs*) are a foreshadowing and a promise of the coming universal redemption. The casting out of demons signals God's invasion into the realm of Satan and Satan's final destruction. (Matthew 12:29; Mark 3:27; Luke 11:21f; John 12:31; Rev. 20:1ff). The raising of the dead announces that death will be forever done away with (1 Corinthians 15:26; Revelation 21:4). The healing of the sick bears witness to the end of all suffering (Revelation 21:4). The miraculous provisions of food are telling us about the end of all human need (Revelation

7:16f). The stilling of the storm points forward to the complete victory over the powers of chaos which threaten the earth (Revelation 21:1). (Brown 1976, Vol. 2, 631)

These are *Signs and Wonders* as the Scripture knows them. These are the signals of something fundamentally new, not a violation of a known order. Casting out demons, raising people from the dead, healing the sick, providing food where there is none, stilling the elements, these are the *Signs of the Kingdom*.

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Section

3

TODAY'S TENSION WITH THE MIRACULOUS: WORLDVIEW

PROPOSITION

The *WORLDVIEW* to which one ascribes will determine the way in which one theologizes and participates in a *Signs and Wonders* ministry. Very few persons operating within a worldview are conscious that they hold to one. They assume that the way they view life is the way in which everybody sees life. Their assumption is that what they see is reality, while in fact, their worldview determines what they see and interpret as "reality." A person's worldview is his/her "control box" (Kraft).

The Western worldview has a blindspot which keeps most Westerners from dealing with or understanding problems related to spirits, ancestors, or anything supernatural. Dr. Paul Hiebert calls this "The Flaw of the Excluded Middle."

To become involved in a *Signs and Wonders* ministry calls for a paradigm shift in those people whose worldview prohibits God from continuing to act or be the same in each dispensation.

DOCUMENTATION

WHAT IS A WORLDVIEW?

Is it possible that our own worldview has prevented us from being a part of an ongoing process of *Signs and Wonders* Evangelism? Do I have a worldview? Is it a valid one? Am I trapped into keeping what I have or can I change?

DEFINITION

James Sire says, "A worldview is a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world." (Sire 1976, 17). A more technical definition is given by Dr. Charles Kraft in his book, *Christianity In Culture*:

Cultures pattern perceptions of reality into conceptualizations of what reality can or should be; what is to be regarded as actual, probable, possible or impossible. These conceptualizations form what is termed the "worldview" of our culture. The worldview is the central systematization of conceptions of reality to which the members of its culture assent (largely unconsciously) and from which stems their value system. The worldview lies at

the very heart of the culture, touching, interacting with, and strongly influencing every aspect of the culture (Kraft 1979, 53).

Both authors are saying the same thing. Their position is that the starting points from which we view things differ. Even though we may have the same reasoning process we end up with different conclusions. This is basically a learned process. A worldview is imposed on us in our youth by means of our culture. We do not learn it so much as we absorb it.

To illustrate this let us ask ourselves such questions as: On what do we focus? How do we see or conceive reality? We do not see everything we look at. We are selective. In America, people are forever being blown to bits by an "empty" gas can. Why? We have been taught that the can is empty because there is no fluid in it. That is what our focus is on. We do not see that the can is "full" of gas fumes, so we light a match and boom! We accept the things which confirm what we have been taught, and usually reject what does not substantiate, or contradicts the information we have.

Look at Acts 14:8-18 and observe this "taught focus" occurring. Here is the record of Paul and Barnabas healing a lame man in Lystra. A commotion arose on account of this event. The people of Lystra had a basic assumption, which led them to a conclusion which for them was "reality." Their assumption was that only the gods could effect such a healing. Therefore, when they saw what had happened, they concluded that Paul and Barnabas were gods, and they began to worship and offer sacrifices to them. On the other hand, Paul and Barnabas' basic assumption was that they were only carrying out what they were commissioned by Christ to do: heal the sick and bring the Rule of God into the world. The starting point assures a certain conclusion (Kraft 1979, 57).

DIFFERENT ASSUMPTIONS—DIFFERENT CONCLUSIONS

We assume that the natural universe is predictable, understandable and scientifically describable. We therefore attempt to understand and describe the causes, or at least the factors involved in such phenomena as storms (and weather in general), sickness and health, misfortune and success. If something happens we are determined to at least find out how it happened, whether or not we can explain why. And this determination to probe, to analyze, to explain just "comes naturally" to us because our culture assumes that it can and should be done.

But the people of other cultures start from other assumptions concerning the universe and, of course, come out with very different conclusions. Their logic may be just as good (or bad) as ours and the way they reason from assumption to conclusion may be very similar to the way we would do it, but their basic (worldview) assumptions may be very different. Their assumptions may be just as valid as ours, but focused on a part of the data that we ignore. For example, there is a great deal about the universe that defies neat description even when the most precise western scientific techniques are applied. But we, our faith in the ability of human science to master any and every problem, ordinarily choose to ignore the capricious, unpredictable aspects of the natural universe. In fact, we are often so focused in on the *how* or *immediate why* of happenings (e.g., earthquakes and other natural disasters, the geological record of prehistory, the march of human history), that we seldom concern ourselves with the *ultimate why* of such happenings.

Many cultures, however, teach those immersed in them to show more concern for the ultimate causes of things and less concern for the details of how they came about. To these societies the universe seems a good bit less predictable and understandable. They cannot be content simply to describe *why* a person contracted a certain disease; they want to know *how* it was that that person got ill and not another. And their concern leads

them to regard the universe as basically capricious (rather, in the hands of capricious personal beings) and unpredictable.

As members of an individualistic western culture, Americans are increasingly concerned that up to the present women have not been regarded as "equal" to men. We define "equality" in terms of the right of a person to move freely both geographically and socially, to compete freely for employment or leadership, to speak out freely, to be free from tasks that we regard as drudgery, etc. That is, we link equality with freedom, we judge that men have heretofore been allowed greater freedom than women, and we conclude, therefore, that the position of women is unequal to that of men, since it is not the same with respect to the possession of individual freedom. In order to solve the problem, we seek to equalize the position of the sexes vis-à-vis this single criterion of equality. And given our basic assumptions, this is the direction in which we must move.

But suppose we, like a large number of the world's cultures, assumed that the most valuable thing that a culture can give to its women is not freedom but security. Whereas we might say, "A woman is so valuable as an individual that she should be just as free as possible," such a society might reason, "A woman is such a valuable member of society that she should be made just as secure as possible." Starting from this latter assumption, these cultures frequently conclude that women must be provided with (1) secure marriage and home (secured often by such customs as brideprice, polygamy, and the levirate), and (2) a relatively routine and restricted set of expected achievements in order that (3) she may in turn provide a maximum of security for the newest and most vulnerable members of the society, the children. In such societies "equality" between the sexes means the provision of different things for men and women—security for women, freedom for men. There seems to be no feeling of compulsion on the part of these societies to give both men and women the same kind of thing, since they regard male and female roles as complementary (i.e., non overlapping). They therefore seek as much as possible to do away with all competition between the sexes. Furthermore, ideally the cultural assignment of greater freedom to men is to enable them to use that freedom to assure greater security for the women.

Certainly in terms of their assumptions (and probably even in terms of our own) high security for women is just as valuable as (more valuable than?) greater freedom for men. Likewise the right of women to wield almost total power over young boys and all girls may be ultimately just as valuable as the right of men to wield political power. Thus the status of men and women in such a society may be "equal," though their roles are utterly different from the roles that we in our society feel betoken equality. For equality to them can mean "equal but thoroughly different," whereas for us it is coming more and more to mean sameness (Kraft 1979, 58-60).

In some quarters of the Evangelical church today there are a number of popular authors who may be influencing the acceptance of a worldview in which a theology has been formed that has not been experienced. One such writer is John MacArthur, pastor of Grace Community Church in Panorama City, California. In his book *The Charismatics*, MacArthur states:

As we study the Scripture, we find three categories of spiritual gifts. In Ephesians 4 there is the category of *gifted men*: apostles, prophets, evangelists, teaching pastors and teachers. These gifted men are called to be leaders in the church. Secondly, there are the *permanent edifying gifts*, which would include knowledge, wisdom, prophecy, teaching, exhortation, faith (or prayer), discernment, showing mercy, giving, administration, and helps (see Rom 12:3-8; 1 Cor. 12:8-10, 28).

Thirdly, there were the *temporary sign gifts*. These were certain enablements given to certain believers for the purpose of authenticating or confirming God's word when it was proclaimed in the early Church before the Scriptures were penned. These sign gifts were temporary. Their purpose was not primarily to edify, although sometimes edification did occur. The four temporary sign gifts were miracles, healings, tongues, and interpretation of tongues. These four sign gifts had a unique purpose—to give the apostles credentials, to let the people know that these men all spoke the truth of God. But once the word of God was inscripturated, the sign gifts were no longer needed and they ceased.

The gift of miracles and the gift of healing were both special sign gifts given for the single purpose of confirming God's revelation (MacArthur 1978, 131).

The gift of healing was one of four miraculous sign gifts that were given to help the apostolic community to confirm their preaching of the gospel message in the early years of the Church. Once the Word of God was completed, the signs ceased. Miraculous signs were no longer needed (MacArthur 1978, 149).

MacArthur's worldview and his worldview confusion prohibit him from accepting *Signs and Wonders* today. His presuppositions (assumptions) lead him to a certain set of conclusions. Remember Sire's definition of worldview: ". . . A set of presuppositions (or assumptions) which we hold (consciously or unconsciously) about the basic makeup of the world." (Sire 1976, 17) In another book Sire (*Scripture Twisting*) defines worldview confusion: "This occurs whenever a reader of Scripture fails to interpret the Bible within the intellectual and broadly cultural framework of the Bible itself and uses instead a foreign frame of reference" (Sire 1980, 26).

With regard to healing, miracles, tongues and interpretation of tongues, MacArthur's worldview is based on a presupposition that some gifts ended at a specific time. This presupposition is arrived at because of his "worldview confusion." His "confusion" comes at a point of forcing a hermeneutical system called "Dispensationalism" upon the Biblical text. This system of interpretation comes with a basic set of assumptions which leads MacArthur to a certain set of conclusions e.g., no healing, no miracles, no tongues and no interpretation of tongues.

Dr. Kraft has shown how this assumption/conclusion process works. Here are some cultural features, with a list of assumptions and the conclusions that are reached using each one (Kraft 1979, 60):

CULTURAL FEATURE	ASSUMPTION	CONCLUSION
Clothing	<ol style="list-style-type: none"> 1. Immodest to go naked (U.S.A.) 2. One covers one's body only if hiding something (Gava people—Nigeria) 3. For ornamentation only (Higi people—Nigeria) 	<ol style="list-style-type: none"> 1. Must wear clothes even to bed. 2. Go naked to prove yourself. 3. Wear on 'occasion' only. Rearrange or change in public.
Buying	<ol style="list-style-type: none"> 1. Impersonal, economic transaction (U.S.A.) 2. Social, person-to-person (Africa, Asia, Latin America) 	<ol style="list-style-type: none"> 1. Fixed prices. No interest in seller as person. Get it over quickly. 2. Dicker over price. Establish personal relationship. Take time.
Youthfulness	<ol style="list-style-type: none"> 1. Desirable (U.S.A.) 2. Tolerated. To be overcome (Africa). 	<ol style="list-style-type: none"> 1. Look young, act young. Cosmetics. 2. Prove yourself mature. Don't act young.
Age	<ol style="list-style-type: none"> 1. Undesirable (U.S.A.) 2. Desirable (Africa) 	<ol style="list-style-type: none"> 1. Dreaded. Old people unwanted. 2. Old people revered.
Education	<ol style="list-style-type: none"> 1. Primarily formal, outside home, teacher-centered (U.S.A.) 2. Primarily informal, in the home, learner-centered, traditional (Africa). 	<ol style="list-style-type: none"> 1. Formal schools. Hired specialists. 2. Learn by doing. Discipleship. Proverbs, and folktales.
Family	<ol style="list-style-type: none"> 1. Centered around spouses (U.S.A.) 2. For the children (Africa). 	<ol style="list-style-type: none"> 1. Compatibility of spouses all-important. 2. Mother-child relationship paramount.
Rapid Change	<ol style="list-style-type: none"> 1. Good, Change = "Progress" (U.S.A.) 2. Threat to security (Africa). 	<ol style="list-style-type: none"> 1. Encourage rapid change and innovation. 2. Conservatism valued. Aim at stability.

PARADIGM SHIFT

Dealing with our worldview and going through a *paradigm shift* is sometimes extremely painful. But even so, it may be necessary to examine our worldview, and to expand it in order for us to operate with a New Testament power evangelism model.

A paradigm is defined by Webster as an example or pattern. A shift indicates moving from one model or pattern to another. See the visual illustration of how this works:



The young lady—old hag illustration can demonstrate this shifting process. The lines of the drawing do not shift. There is, however, a shift in the perception of the observer. As the observer looks at the picture, the visual patterns seem to shift. This, on a small scale, is similar to a paradigm shift or worldview change. As you go through this fairly simple procedure, which is necessary to see these realities differently, try to imagine the complexity of a paradigm shift that leads to a radically different understanding of reality. Even though it is complex, it can be accomplished.

THE EXCLUDED MIDDLE—DR. PAUL HIEBERT

Dr. Paul Hiebert, professor at Fuller Seminary, School of World Missions, says that the Western worldview has a blindspot that makes it difficult for many Western missionaries (and pastors) to understand, let alone answer, problems related to spirits, ancestors and astrology (Hiebert 1982, 35).

In his article, "The Flaw of the Excluded Middle", Dr. Hiebert speaks about the uneasiness he had as a missionary in India. He begins his article by saying:

John's disciples ask, "Are you he that should come or do we look for another?" (Luke 7:20) Jesus answered not with logical proofs, but by a demonstration of power in the curing of the sick and casting out of evil spirits. So much is clear. Yet when I read the passage as a missionary in India, and sought to apply it to missions in our day, I had a

strange uneasiness. As a Westerner, I was used to presenting Christ on the basis of rational arguments, not by evidences of his power in the lives of people who were sick, possessed and destitute. In particular, the confrontation with spirits that appeared so natural a part of Christ's ministry belonged in my mind to a separate world of the miraculous—far from ordinary everyday experience.

Does that sound like something you might have written, with the only difference being the location where you minister instead of India? Have you ever felt uneasy when asked to pray for someone who might be dying of cancer or some other illness? Dr. Hiebert relates a story of that kind of situation:

A plague of smallpox had struck a village and killed several children. Doctors trained with Western medicine had tried to halt the smallpox but had not succeeded. The village elders finally sent for a diviner who told them that Maisamma, the Goddess of Smallpox, was angry at the village. To satisfy her and stop the plague, the villagers would have to perform a water buffalo sacrifice. The elders had to collect money to buy the water buffalo. The Christians refused to give any money. The elders got angry and forbade them to draw water from the wells and made the merchants refuse to sell them food. One of the elders of the Church in that village had come to get me (Dr. Hiebert) at the mission station to pray for the healing of one of the Christian girls who was sick with smallpox. As I knelt, my mind was in turmoil. I had learned to pray as a child, studied prayer in seminary, preached it as a pastor. But now I was to pray for a sick child as all the village watched to see if the Christian God could heal.

He then poses the question, "Why my uneasiness both with reading the Scripture and in the Indian village? Was the problem, at least in part, due to my own worldview—to the assumptions I as a Westerner made about the nature of reality and the way I viewed the world?" (Hiebert 1982, 36).

He goes on to answer this question in the following way:

People in Indian villages have many diseases, curses of barrenness on women, bad tempers, bad luck, being possessed by spirits and black magic practices. The Indian villages have traditional ways of dealing with diseases:

1. **SERIOUS LIFE THREATENING CASES:** With these cases they take the person to a *sadhu*—a "saint". This is a person of the gods who claims to heal by prayer. Because god knows everything they ask no questions. Because they are spiritual they charge no fees. But one is expected to give if a cure came about.

2. **SUPERNATURAL CASES:** With these cases they go to a *Mantrakar* or magician. This one cures by knowledge and control of supernatural forces and spirits, believed to be here on earth. They work with chants and visual symbols to control the forces and spirits. They ask no questions, receive no fees.

3. **MEDICINE:** Some people would go to doctors who cure by means of scientific knowledge based on medicine. They ask no questions but diagnose by feeling wrists, stomachs, etc.. They charge high fees and give a guarantee that one only pays if the patient is healed.

4. **QUACKS:** These people heal with folk remedies. They ask questions, charge low fees, give no guarantees. The people being treated have to pay before receiving treatment. (At the beginning, Western doctors were often equated with quacks.)

When a person became a Christian they substituted the missionary for the saint! Christ replaced Krishna or Siva as the healer of their spiritual diseases. For the illnesses they had, they went to Western doctors or village quacks. But what about the plagues that the magician cured? What about spirit possession, or curses, or witchcraft, or black magic? What was the Christian answer to these?

Because of the Western culture's assumptions, the only conclusion one had was, "They do not exist!" But to the people who really experienced these phenomena, there had to be an answer. So even the Christians turned to the magician for cures (Hiebert 1982, 37-39).

Let us see how this happened by looking at the chart, which shows a three-tiered view of reality which most people apart from our Western mindset have. The Western world simply has excluded the middle tier.

TRANSCENDENT WORLD BEYOND OURS: <i>includes</i>	RELIGION faith sacred miracles other-worldly problems
<ul style="list-style-type: none"> —hells, heavens, other times i.e. eternity —high god (African); Vishnu, Siva (Hindu) —cosmic forces; karma —Jehovah, angels, demons, spirits of worlds 	
SUPERNATURAL FORCES ON THIS EARTH: <i>includes</i>	EXCLUDED MIDDLE by Westerners
<ul style="list-style-type: none"> —spirits, ghosts, ancestors, demons —earthly gods and goddesses who live within trees, rivers, hills, villages —supernatural forces: mana, planetary influences, evil eyes, power of magic, sorcery, witchcraft —Holy Spirit, angels, demons, Signs and Wonders, gifts of the Spirit 	
EMPIRICAL WORLD OF OUR SENSES: <i>Includes</i>	SCIENCE sight & experience natural order secular this-worldly problems
<ul style="list-style-type: none"> —folk sciences to explain how things occur —explanations based on empirical observations <ul style="list-style-type: none"> •person shoots an arrow into a deer—he attributes death to arrow •one cooks a meal—attributes "cooked meal" to fire under pot —theories about natural world— <ul style="list-style-type: none"> •how to build a house; plant crops; sail canoe —theories about human relationships— <ul style="list-style-type: none"> •how to raise children; treat spouse, etc. 	

As Westerners we are taught to deal with the empirical world in naturalistic terms of sight and observations. As theologians we are taught to answer ultimate questions in theistic terms of that which is "other-worldly." For most of us the middle zone just does not exist.

How did this happen? How did we acquire this mindset? A growing acceptance of Platonic dualism during the 17th and 18th centuries caused the belief in the middle zone to fade away. A new science based on materialistic naturalism emerged. The end result was a secularization of science and a mystification of religion. Science worked in areas of experimentation out of proofs. Religion was left to faith, visions, dreams, and inner feelings.

As a result, missionaries in foreign lands and pastors at home began to ignore the middle zone. When asked about it the answer was, and usually is even today, that it does not exist.

A CHRISTIAN THEOLOGY OF THE MIDDLE ZONE

Western Christians need to rediscover, develop, and practice a theology which includes this middle zone; a theology which includes God in human history, now, in the affairs of nations, or peoples and individuals; a theology of divine guidance, provisions, Signs and Wonders, healings, invisible powers, suffering, misfortune and even death.

We have, it seems, excluded God and his power from our theology, and thus from our churches. Fearing that which we could not control or understand, we have thrown the baby out with the bath water. We have said, "It simply does not exist!" When confronted with manifestations of God's power, we have rejected such things with the excuse that they are too divisive!

How can the Western Christian acquire a paradigm shift in this area? We suggest at least three ways to get started:

1. Investigate alternative worldviews by:
Re-reading the New Testament
Reading books
Listening to tapes
Attending seminaries and/or conferences which deal with this subject e.g., *Signs and Wonders*, worldview, etc.
2. Find a church whose worldview accepts the "excluded middle" tier (as presented by Dr. Hiebert) and observe what is happening.
3. Start where you are, praying for the sick. (Books on the reading list will help you in this area.)

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Section

4

THE EXPRESSION OF GOD'S POWER: SPIRITUAL GIFTS

PROPOSITION

SPIRITUAL GIFTS are the expression of God's power at work in the world (Church) today. A believer does not possess gifts, a believer *receives* gifts from God to be used at special times for special occasions. Gifts are the attestation of the empowering of the Holy Spirit and are vital in a *Signs and Wonders* ministry. Spiritual empowering equips one for service. The gifts are the tools which enable one to fulfill the ministry required. The Gifts of the Spirit are received by impartation. The gifts (except the private use of tongues) are given to us and through us to use for others, and are developed in a climate of risk-taking and willingness to fail.

DOCUMENTATION

The Gifts (*charismata*) or *gracelets* (a term coined by Dr. Russ Spittler, Fuller Seminary) of the Holy Spirit are the transnational manifestations of God. They are given by God for the purpose of ministry taking place for the good of the Body of Christ (1 Corinthians 12:7).

The source of the gifts is the Holy Spirit (1 Corinthians 12; Hebrews 2:4). The recipients are the Community of the Spirit, sometimes called the People of God or the Body of Christ (1 Corinthians 12; Romans 12; Ephesians 4; 1 Peter 4). The essence of the gifts are manifestations of grace (1 Peter 4:10-11). Their purpose is to edify the Body, equip the saints, and glorify God. Their motive should always be love (1 Corinthians 13:1-13). (Mel Robeck, Fuller Seminary). The way and wherefore of Spiritual Gifts is directly related to the work of the Holy Spirit throughout history.

Since the beginning, the Spirit has desired to find those through whom he could manifest himself. In creation he "hovered" like a hen over her baby chicks (Genesis 1:2). In Numbers 11:26-30, we see Eldad and Medad prophesying in the camp of Israel. When this event was reported to Moses, he replied, "Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!" (vs. 29). In Joel 2:28-29, Joel is foretelling a coming day when prophecy, dreams and visions will become widespread. In Acts 2:14-21, Peter says that the day which was prophesied by Joel had arrived. We now live in that day and God is ministering the *gracelets* to those who desire them.

THE FOUNDATIONAL PRINCIPLES

THE LANGUAGE OF GIFTS (GRACELETS)

The following breakdown is the way in which we have come to understand the workings of God in the area of gifts to this point in time. Dr. Wagner began my thinking in this realm with his distinction between role and gift. (Wagner 1976a, 75-76; 1976b, 90-92).

ROLE: The doing of the events which you see occurring in Scripture by means of your natural ability to the degree that you are able (Rational).

GRACELETS/ANOINTINGS (GIFTS): The occasional manifestation of a gift as ordained by God (Transrational).

MINISTRIES: The increase of the occasions, use and dimensions of the gracelets.

OFFICES: The appointments made by God and given to and recognized by the Church. God takes a person that He is using and gives her/him a functional office.

Role	Gracelet/Anointing	Ministry	Office
Witness	Evangelism	Evangelist	Evangelist
Teaching	Teaching	Teacher	
Prophecy	Prophecy	Prophet	Prophet
Giving	Giving	Giving	

Following our schematic breakdown we can now illustrate its practical outworking using the example of Joel.

The succeeding is a hypothesis which indicates the possibility of a person's movement from "Role" to "Office".

ROLE: Joel was a man living in the period of the divided kingdom in the Old Testament. He probably dwelt in Jerusalem. Not much is really known about him. He saw how Judah was heading for destruction. A vast army of locusts had invaded the land. (Rational)

GRACELET: The prophecy of Joel was the anointing of God coming to Joel (1:1) and the speaking of that word by Joel to Judah. He, through God's anointing, saw this calamity the way God wanted him to see it. He spoke about it with the words God gave him. The invasion of the locusts was the judgment of God (1:1-2:17). In 2:18-3:21 Joel proceeds to call Judah to repentance, reports the victorious outcome, and speaks of the coming of the Spirit.

MINISTRIES: We don't know how often Joel was used by God to prophesy. If the occasions became frequent, this would have become his ministry, which it most likely did.

OFFICE: God at some time appointed/called Joel to the office of Prophet (Acts 2:16).

THE RATIONAL/TRANSRATIONAL: There is a sense in which both the person and God's Spirit are involved in the giving/receiving of gracelets. There is *rational* in the sense that the person must be aware of what he is observing. There is *transrational* in the sense that God, at his own discretion, 'anoints' the person for an effect which he wishes produced. The vocabulary which explains this concept was given to me by Mel Robeck, Fuller Seminary.

POSSESSION OR ANOINTING

There is a difference between the possession of gracelets and the gracelets being used by God through us at a special time and occasion. Many teachers of Spiritual Gifts have suggested that each person has a gift and it is his/her possession; they are dispensed to us and become our property. This does not appear to be the case. In 1 Corinthians 12:4-7 we find that there are varieties (*diairesis*) or assignments of gracelets.

Their source: The same Spirit give the gracelets.

Their use: The root word here gives us our word 'deacon/servant'. Jesus is both the one ultimately served by the use of the gracelet and the one who directs to whom the service will be given.

Their effect: The root word is "energy," and is used here not in the active but compleptive sense. God sees that the effects of the gracelet being used are accomplished.

Their manifestation (*phanerosis*): The English word 'manifestation' comes from two Latin words which mean 'the festive hand' or 'the dancing hand' (Mel Robeck). So the manifestations of the Spirit in verse 7 are 'the dancing hand of God' which can be seen by all who observe. The word 'given' in verse 7 is present tense, implying continuous action and could be translated "to each one he (God) is giving and keeps on giving . . .". The word is also passive. This means that "each one" receives the giving from an outside source, i.e., the Spirit. This is not something which can be "worked up" by oneself.

As God sees fit, his dancing hand anoints (gives a gracelet to) a believer. It is a festive occasion for all to witness. The gracelets are given by the Spirit. As they are used, service is effected by the power of God.

THE BAPTISM IN THE HOLY SPIRIT

This concept originates with John the Baptist (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33-34). Using the Gospel of John (1:19-28), we find that the people of Israel expected some kind of baptism with the coming of the Messiah (1:25). John the Baptist contrasted his baptizing with the "One to come", "I am baptizing in water . . . He shall baptize in the Holy Spirit." There is a shift in person—"I" to "He." There is a shift in tense—present to future. There is a shift in medium—water to the Holy Spirit (Spittler).

This phrase is also found in Acts 1:5 and 11:16. The first time it comes from the mouth of Jesus; the second time it comes from Peter quoting Jesus.

The phrase 'the baptism (noun) with the Holy Spirit' never appears in the New Testament. It is always a *verb*. The noun is known (Acts 19:3); it is simply not used. There is, however, a phenomenon that occurs in Acts which needs to be called by some name. There are few who object to 'receiving Christ as Savior,' though that phrase doesn't occur either (Spittler 1971, 3-4).

Clark Pinnock writes, “ ‘Baptism’ is a flexible metaphor, not a technical term. Luke seems to regard it as synonymous with ‘wholeness’ (Acts 2:4 cf. 11:16). Therefore, so long as we recognize conversion as truly a baptism in the Spirit, there is no reason why we cannot use ‘baptism’ to refer to subsequent fillings of the Spirit as well. This major experience or experiences ought not to be tied down in a tight ‘second blessing’ schema, but should be seen as an *actualization* of what we have already received in the initial charismatic experience which is conversion.” (Spittler 1976, 186).

The argument concerning ‘baptism in the Spirit’ usually comes down to a question of labels. “The Church often faces the problem of the medicine bottle and its label. It is possible for a person’s experience of God to be better than his doctrinal explanation of it. Unfortunately, the reverse can be true. Orthodox theology is often affirmed with little Christian character and service. Good medicine may be incorrectly labeled, while an accurate label can adorn an empty bottle.” (Hummel 1978, 185).

For an understanding of what ‘to be baptized in the Spirit’ means, a synonym which may be helpful is the word ‘overwhelm’ (Spittler 1982; Vine 1940, 97). The English word ‘baptize’ has simply been transliterated from the Greek *baptizo*. The word means ‘to dip’ and was used among the Greeks to signify the dying of a garment or the drawing of water by dipping a vessel into a well. ‘Overwhelm’ is the fundamental character of the word *baptizo*.

We now come to the question, “When does the baptizing in the Holy Spirit occur?” As noted in Clark Pinnock’s words, it is both initiatory and repeatable. The Spirit’s coming to the disciples at Pentecost anointed them for their function in the unfolding story of redemptive history. Initial and repeated fillings empowered them for a prophetic ministry (compare Acts 2:4 with 4:31. Peter was filled on both occasions).

No single event in the book of Acts will provide the model for the sequence of an individual’s repentance, faith, water baptism, and the empowering of the Spirit. The pattern, if there is one, is that the Spirit blows where He wills. “Completeness and not subsequence strikes me as a better category by which to understand the arrival of the Spirit in Acts” (Spittler 1971, 5).

It is important now to discuss the purpose of this ‘baptism.’ Acts 1:8 tells us that the purpose is to be empowered by the Spirit for ministry. Fillings with the Spirit for effective witness and service should be normative for all Christians. The disciples’ fillings are related to service/ministry (Acts 2:4; 4:31, etc.).

The gift of the Spirit should not be confused with the *gifts (gracelets)* of the Spirit. The actualization of the Spirit which empowers one for service occurs when ministry needs to take place. The gifts of the Spirit are the tools which come with the empowering to fulfill the ministry required.

In summary: The Spirit ‘fell on’ (three times); ‘came upon’ (twice); and was ‘poured out’ (twice) as recorded in Acts. The believers ‘received’ (twice); were ‘filled with the Holy Spirit’ (five times) as noted in Acts. The results were observable in speaking in tongues (three times), preaching (three times), and the anointing to witness with power (twice) (Hummel 1978, 108). When the Spirit was present things happened and the people knew that God was in their midst.

IMPARTATION

The gracelets are received by impartation, in the following three ways:

1. SOVEREIGNLY: God can move to give gracelets, ministries, and offices as he desires (Acts 2:1-4; 4:31; 10:44).

2. LAYING ON OF HANDS: This can be seen in the following cases:

Moses to Joshua—Deuteronomy 34:9
The Church at Antioch to Barnabas/Paul—Acts 13:3
The seven (Stephen, Philip) etc. - Acts 6:6
“Do not be hasty . . .”—1 Timothy 5:22
Ananias/Paul—Acts 9:17

3. MANTLE: Falling upon person.

FIRST ILLUSTRATION—Elijah to Elisha:

God told Elijah to anoint Elisha—1 Kings 19:15-16
Elijah did so by casting “his mantle upon him”—1 Kings 19:19
Elisha then became Elijah’s servant—1 Kings 19:21
After years of training (show & tell) Elisha watched while Elijah went into the heavens—2 Kings 2:1-12
Then Elisha took Elijah’s mantle and began his ministry—2 Kings 2:1-12
(Could Gehazi have been next, but lost his chance because of his sin?—
2 Kings 2:29; 4:8-37; 5:20-27; 8:1-6)

SECOND ILLUSTRATION—Jesus and the Twelve:

Jesus calls them and passes on his authority—Luke 10:1ff
After their ministry they report their success—Luke 10:17
The process was effective.

THIRD ILLUSTRATION—The Church at Antioch to Barnabas and Saul: Acts 13:1-3

While the Church was worshipping and fasting, God spoke—v. 2
After fasting more and praying, the Church laid their hands on them and sent them off—v. 3

FOURTH ILLUSTRATION—Paul to Timothy

First Reminder—1 Tim. 4:14, “Do not neglect the gift you have . . . when the . . . elders laid their hands upon you.”
Second Reminder—2 Tim. 1:6, “. . . Rekindle the gift of God that is within you through the laying on of my hands . . .”

GRACELETS TO OTHERS

The gracelets are given through us to others only as we operate in obedience doing the things we have been taught to do. The gracelets do not come in an academic setting. They are not a cerebral exercise. They are not discovered by research or study, but sovereignly given by God’s grace through us to others. Example: Gifts of Healings is what the person who is being healed receives.

Earlier when I read the Gospels I did not understand the admonishments to “do,” “go,” “speak,” “heal the sick,” etc. “How?” I asked. “I don’t have the equipment.” I didn’t know that you received the “how” when you started doing the “what.”

RISK-TAKING

The gracelets are best developed in a climate of risk-taking and willingness to fail. The way to teach people is to have them exposed to a model. They can “see it,” “hear it,” and then “try it.” They can “think about it,” have it “reinforced” and “try it again.” Finally, they will “be it” and “do it” for the rest of their lives.

To produce this atmosphere in the Vineyard Fellowship at Anaheim, we take ministry trips. These are missionary journeys when I take ministering believers with me to England, South Africa, etc. Once a person has been involved in such a mission, he never looks at the ministry the same way again. The atmosphere allows him to take risks and he sees the results in himself.

The gracelets plus ministry equals a job description. As God graces you with a gracelet and as he increases the frequency of such gracing in your life, ministry begins to take shape. You learn from each giving of the gracelet how better to work with God. The ministry which evolves becomes a job description.

If the whole Body of Christ were functioning in this realm, think what would occur. It would certainly cool down the friction between those competing for "position." Not everyone would be striving to become administrators or decision makers. We need to realize that the Spirit is the "gracer." Jesus both serves and is served. God brings about the intended result.

THE GRACELETS AND THE KINGDOM

The Kingdom, as we are learning, is the invasion of God's rulership into the domain of Satan. When Jesus came, war was declared. It is a cosmic war! The war was won in the death, resurrection and ascension of Jesus. We now live "between the times." The war is won but the battles continue. In these ongoing battles, God gives us gracelets, along with the armor of Ephesians 6, to help wage war. We are called to be an army, not an audience.

In the battles which lie before us God will deliver his gracelets at the most advantageous time to help win. Here are a few examples of how this works:

PROPHECY: To give us encouragement in and direction for the battle.

HEALING: To defeat the enemy, bring to wholeness those who have been wounded in the battle.

DISCERNMENT OF SPIRITS: To discover the real enemy behind the camouflage.

SERVICE: To relieve those in front line duties.

TEACHING: To give instructions on how to wage the war.

Gracelets are the tools which God graces to us in the good fight of faith. Let us allow his "dancing hand" to grace us. Let us be active soldiers in his army. Let us win all the battles we can.

THE GRACELETS AND THE CHURCH

Dr. Peter Wagner suggests that there are five steps which can be taken to move a community toward growth (Wagner 1979, 243-258). "All the good theories in the world about spiritual gifts," he states, "will not be worth more than a pleasant head trip if their dynamics are not released for effective operation in local congregations." The five steps which Dr. Wagner affirms as essential provide valuable insights for those desiring a ministry which includes *Signs and Wonders*.

Step 1: AGREE ON A PHILOSOPHY OF MINISTRY

Here Dr. Wagner believes that a clear statement should be articulated on what the church believes and expects concerning Spiritual Gifts. This comes from frank and open discussion of the issues.

Step 2: INITIATE A GROWTH PROCESS

This is the area in which room is made within the church for the bracelets of God to operate as he guides. This may be a most frustrating and painful process. It often seems to be disorderly and confused, as learning new things sometimes is, but at the same time it is also rewarding.

Step 3: STRUCTURE FOR GIFTS AND GROWTH

"The smoothest structure for growth is one which fully recognizes the leadership position of the pastor and frees him to utilize his spiritual gift or gifts" (249); also see pp. 137-169 for a fuller treatment of this subject by Dr. Wagner. It is here that the equipping of the saints for the work of ministry takes place. This is *not* education i.e., learning more information about bracelets; this is *equipping* i.e., the actual doing of the gifts.

Step 4: UNWRAP THE SPIRITUAL GIFTS

The community has the "presents," they need only to unwrap them. Some steps which are useful towards accomplishing this are: 1) Motivating the community by instruction. 2) Encouraging them to study the Biblical teaching concerning gifts. 3) Helping them release the gifts. 4) Using the gifts within a new ongoing lifestyle.

Step 5: EXPECT GOD'S BLESSING

This is God's way for his people to function with one another, and we can be assured that God will be with those who are open and anticipating him to work.

SPIRITUAL GIFTS LISTED

ADMINISTRATIONS (*kuberneseis*). 1 Corinthians 12:28: Administrations is the bracelet provided by God for giving direction or guidance to the Body of Christ.

APOSTLES (*apostolous*). 1 Corinthians 12:28; Ephesians 4:11. An Apostle is one sent forth by God to introduce the gospel into new areas. This introduction is attended by *Signs and Wonders* which confirm the gospel. The work of an Apostle is laying the foundation for the planting of new churches. A part of the task is also building up the Body by nurturing the converts.

DISCERNINGS OF SPIRITS (*diakriseis pneumaton*). 1 Corinthians 12:10: Discernings of Spirits is the supernatural capacity to judge whether the spirit operating has a source that is human, demonic, or divine. It is a supernatural perception into the spiritual realm for the purpose of determining the source of spiritual activity.

EFFECTS OF MIRACLES/POWERS (*energemata dunameon*). 1 Corinthians 12:10: These are events in which people and things are beneficially affected by an extraordinary power of God working through an individual.

EVANGELIST (*euangelistas*). Ephesians 4:11: An Evangelist is one who proclaims the simple message of salvation to those who are nonbelievers, with the result that people become disciples of Jesus and responsible parts of the Body of Christ.

EXHORTATION (*parakalon*). Romans 12:8: Exhortation is the God-given bracelet which urges the community to pursue a certain course of action or conduct that has been revealed by God.

FAITH (*pistis*). 1 Corinthians 12:9: Faith is the mysterious surge of confidence which sometimes arises within a person faced with a specific situation or need. It gives that person a transrational (otherly) certainty and assurance that God is about to act through a word or action (Dunn 1975, 211). It is both the irresistible knowledge that God wills to intervene at a certain point and the authority to effect this intervention through the power of the Holy Spirit (Grossman 1971, 70).

GIFTS OF HEALINGS (*charismata iamaton*) 1 Corinthians 12:9. The Gifts of Healings are used to speed up the process of healing in a sick person. As there are many kinds of illnesses so there are different healing gifts. Healing is that event or progression which a person receives in the emotional, spiritual, or physical areas of life.

GIVING (*metadidous*); AID/LEADERSHIP (*proistamenos*; MERCY (*eleon*)). Romans 12:8. These three gracelets enable the church to serve the community beneficially. HELPS (1 Corinthians 12:28) cover the same activities. GIVING: Giving is the gracelet of sharing money, food and clothing (and other possessions) generously with those within the community who have needs. AID: Aid is the gracelet which renders care to those who are the most vulnerable within the community. MERCY: Mercy is the gracelet that ministers compassion, forgiveness and practical care to the needy as a reflection of God's unmerited generosity that he has given us in Christ.

INTERPRETATION OF TONGUES (*ermeneia glosson*). 1 Corinthians 12:10: The Interpretation of Tongues is the God-given inspiration to speak in the language of the listeners, giving to them the dynamic equivalent of that which was spoken by the speaker in tongues. It is not a 'translation.' Both tongues and interpretation may be given in song.

KINDS OF TONGUES (*gene glosson*). 1 Corinthians 12:10: These are Spirit-inspired, spontaneous utterances in which the conscious mind plays no part. It is speaking in a language (whether earthly or angelic) which the speaker has never learned or understood. This is used privately by a believer and may be used at will for his own edification. Tongues are also used in public as an ecstatic utterance following an anointing from God.

PASTOR-TEACHER (*poimenes kai didaskalos*). Ephesians 4:11: A Pastor-teacher is one who provides for the spiritual needs of the flock by leading, feeding and protecting those sheep put under his/her care.

PROPHECY (*propheteia*). 1 Corinthians 12:10: Prophecy is declaring the message of God to his Church for the purpose of edification. It is not a skill, aptitude or talent. It is the actual speaking forth of words given by the Spirit in a particular situation and ceases when the words (given by the Spirit) cease (Dunn 1975, 229). This may be given in poetic form and/or song.

PROPHETS (*prophetas*). 1 Corinthians 12:28; Ephesians 4:11: A Prophet is one through whom the gracelet of prophecy is consistently manifested. This person is used by God to communicate that which God wants the community to hear concerning a specific situation. He/she is a spokesman for the Spirit.

SERVICE (*diakonian*). Romans 12:7: Service comes as a result of divine prompting and is the spiritually sensitive recognition and constructive response to a particular need within the community.

TEACHERS (*didaskalos*). 1 Corinthians 12:28: A Teacher is one through whom the gracelet of teaching is consistently manifested. The teaching may be either charismatic teaching, or explaining the truth of revelation already given (see below).

TEACHING (*diakonian*). Romans 12:7: Teaching is the gracelet given by God which may either explain the truth of revelation already given—i.e., teaching Scripture, or it may be an elaboration of an insight received through further revelation which should be subject to the light of Scripture i.e., charismatic teaching (Dunn 1975, 237).

WORD OF KNOWLEDGE (*logos gnoseos*). 1 Corinthians 12:8: A Word of Knowledge is an utterance inspired by God and spoken by an individual. It is an insight into the things "freely given us by God" (1 Corinthians 2:12). It shares the truth the Spirit wishes declared concerning a specific occasion, person or thing.

WORD OF WISDOM (*logos sophias*). 1 Corinthians 12:8: A Word of Wisdom is an utterance inspired by God and spoken by an individual. It is "seeing" what God "sees" (and/or "saying" it) and applying God's wisdom to a special situation.

The following are some gifts which are listed in various passages:

CELIBACY (1 Corinthians 7:7)

CRAFTSMANSHIP (Exodus 31:3; 35:31-33)

HOSPITALITY (1 Peter 4:9)

INTERPRETATION OF DREAMS (Genesis 41:25-32; 38-39)

JUDGE (Judges 3:7-11)

PHILANTHROPY (1 Corinthians 13:3)

These are some other possibilities:

INTERCESSORY PRAYER

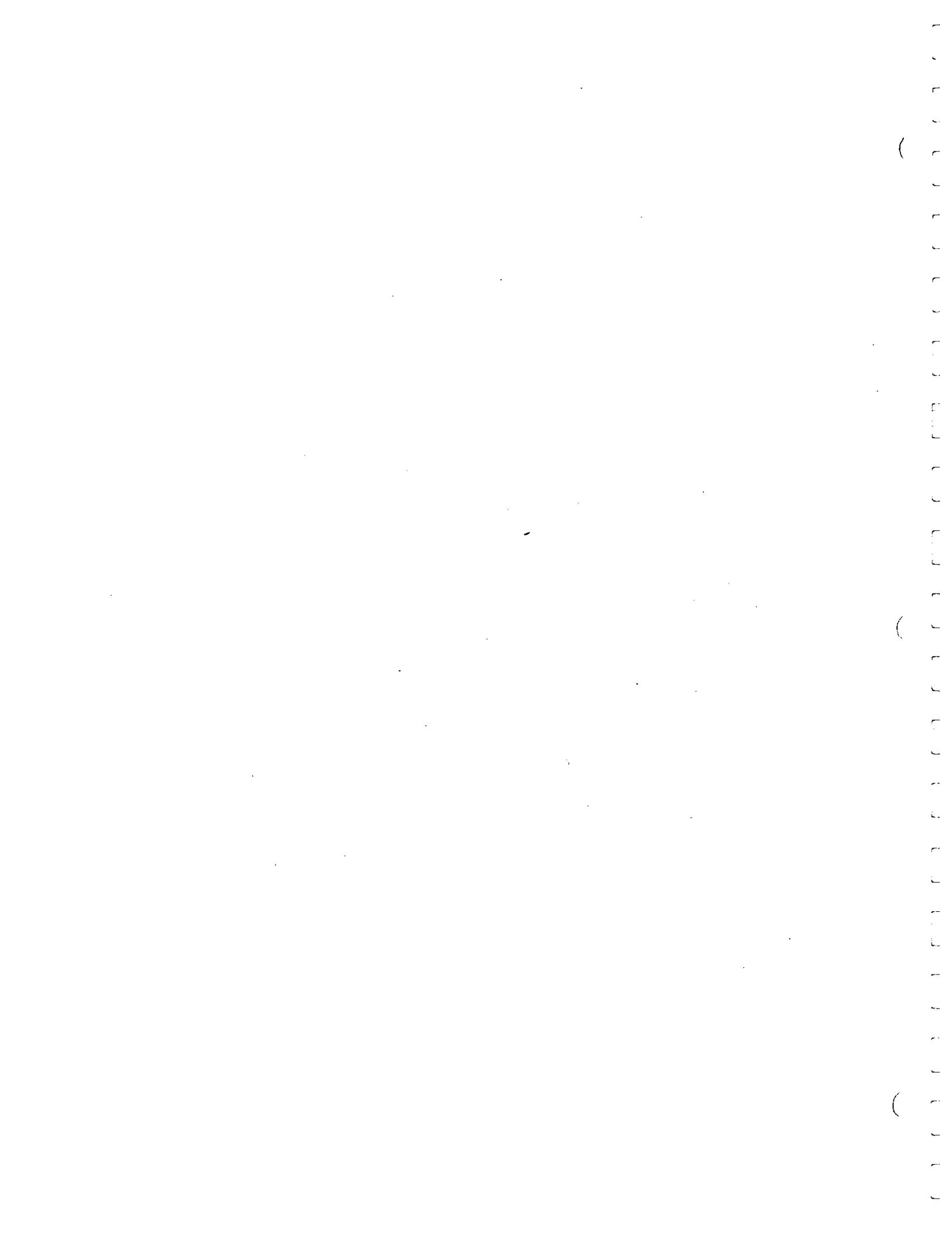
MISSIONARY/CROSS CULTURE MINISTRY

MUSIC

WORSHIP LEADERS

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Section

5

THE BIBLICAL RECORD: SIGNS & WONDERS IN THE GOSPELS, ACTS, & THE LETTERS

PROPOSITION

SIGNS AND WONDERS were (and are) at the heart of the ministry of Jesus. In the great commission, the authority of God was imparted to the Church. At Pentecost the power of God was imparted. Jesus began his ministry after he was empowered by the Spirit at his baptism.

Jesus saw himself in conflict with Satan. He and the Gospel writers viewed sickness as a work of Satan.

The ministry of Jesus in *Signs and Wonders* was based on his relationship with the Holy Spirit, who is imaginative and creative. Therefore, one should not try to reduce the ministry of Jesus to a group of simplistic principles for the purpose of developing a *Signs and Wonders* ministry.

The disciples, who were the embryonic Church, were empowered to work the same ministry that Jesus worked. The result was *Signs and Wonders*, which occurred throughout the Book of Acts. There is a close relationship between their occurrence and the growth of the early Church. The Church grew whenever the Gospel was preached, and *Signs and Wonders* concurred. The activities of the New Testament Church demonstrated an anticipation of supernatural involvement. The Church was led by supernatural means, i.e., visions, visitations, prophecies, etc. When a Power Encounter took place, *Signs and Wonders* were concurrent. Both success and failure are recorded for us in the New Testament. The letters especially share some apparent failures.

Signs and Wonders were often performed as a witness to apostleship and the Gospel message. They were and are the emblem of God's compassion toward his people.

DOCUMENTATION

INTRODUCTION

In Matthew 14:26-29 we read the account of Jesus walking on the water and Peter's request and attempt to do the same:

*And when the disciples saw Him walking on the sea,
they were frightened, saying, "It is a ghost!"
and they cried out for fear.
But immediately Jesus spoke to them saying,
"Take courage, it is I; do not be afraid."
And Peter answered Him and said, "Lord, if it is
You, command me to come to you on the water."
And He said, "Come!" and Peter got out of the boat,
and walked on the water and came toward Jesus.*

Learning how to heal is like learning how to walk on water. In both areas it is useful to know relevant Biblical principles, to understand that Jesus is the Lord of all creation, to talk to others who have been successfully involved in the activity, and compare notes on why various approaches succeed or fail. All this is helpful. However, when the time comes to "get out of the boat," all the best ideas and insights on "water walking" are of very little value. The ability to successfully transcend the laws of nature is not discovered by mastering techniques or methodologies. When it comes to ministering in the power of the Holy Spirit, many people know *why* certain things can or should happen — but few people actually see them happen in their own experience.

The *how* of the healing ministry of Jesus is a mystery! But there is an even more perplexing question—why? Why would Jesus pass on to his followers the wonderful privilege of continuing his healing ministry? The fact is that he has chosen to do so! However painfully, there are some members of his Body who are responding in obedience to him by choosing to move into the realm of the miraculous. Remember, eleven of the disciples stayed in the boat. Only Peter ventured out onto the water. As a result it was Peter alone who enjoyed the privilege of overcoming the laws of nature in response to the Lord's call.

A ministry in the Spirit is withheld from those who seek to perform it in the power of the flesh. Pride and ambition are hindrances in the spiritual realm. A person who seeks to share the glory along with the risen Lord is limiting his usefulness to him. Sadly, many who are greatly used in a healing ministry succumb to this subtle and destructive error. Occasionally what begins in the Spirit, unfortunately ends up in the flesh. Knowing the potential for casualties, we should approach a ministry of healing with reverence and sincere dependence on the Holy Spirit.

Jesus is still doing today what he was doing on the storm-tossed Sea of Galilee—calling common people to move above and beyond natural laws and walk with him in the realm of the miraculous. In the realm of the Spirit one thing is certain—much more is unknown than is known! But our Lord is calling us to follow him. As we follow him together, may he give us eyes to see what he is showing us; ears to hear and understand the language of the Spirit; and hearts that are strong enough to endure the thrill of living a miraculous life moment by moment.

THE HEALING MINISTRY OF JESUS

Everywhere Jesus went he functioned as a healer. Forty-one distinct instances of physical and mental healing are recorded in the four Gospels, but this by no means represents the total. Many of the references summarize the healing of large numbers of people. The accounts described in detail are simply the more dramatic instances of the healing ministry of Jesus. Toward the end of his account of the life and ministry of the Savior, John writes:

Many other signs therefore, Jesus also performed in the presence of the disciples, which are not written in this book: but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.

John 20:30-31; 21:25

Nearly one-fifth of the Gospel accounts is devoted to Jesus' healing ministry and the discussion occasioned by it. Out of 3,779 verses in the four Gospels, 727 relate specifically to the healing of physical and mental illness and the resurrection of the dead. Except for a discussion of miracles in general, the attention devoted to the healing ministry of Jesus is far greater than that devoted to any one kind of experience. It is startling to compare the emphasis on physical and mental healing with the scant attention given to moral healing. In the following chart, the forty-one accounts of Jesus' healings recorded in the Gospels are organized. Please note the diversity, the multitudinous nature and the prominence that the Gospel writers give to this ministry. The second chart shows the healing ministry of Jesus by category, while the third shows the miracles of Jesus other than healing.

THE HEALING MINISTRY OF JESUS: OVERVIEW

Description	Matt.	Mark	Luke	John	(Refer to key below)									
					A	B	C	D	E	F	G	H	I	J
1. Man with unclean spirit			1:23	4:33	X	X								
2. Peter's mother-in-law	8:14	1:30	4:38			X	X	X						
3. Multitudes	8:16	1:32	4:40			X	X		X					
4. Many demons		1:34			X				X					
5. Leper	8:2	1:40	5:12			X	X				X	X		
6. Man with palsy	9:2	2:3	5:18			X		X						
7. Man with withered hand	12:10	3:1	6:6			X						X		
8. Multitudes	12:15	3:10				X								
9. Gaderene demoniac		8:28	5:1	8:26		X	X							
10. Jairus' daughter		9:18	5:22	8:41		X	X		X					
11. Woman with issue of blood		9:20	5:25	8:43							X	X		
12. A few sick people	13:58	6:5				X								
13. Multitudes	14:34	6:55					X					X		
14. Syrophenician's daughter	15:22	7:24					X	X						
15. Deaf and dumb man		7:32				X	X	X						
16. Blind man		8:22				X	X	X						
17. Child with evil spirit	17:14	9:14	9:38			X	X	X	X					
18. Blind Bartimaeus	20:30	10:46	18:35			X	X				X	X		
19. Centurion's servant		8:5	7:2				X	X						
20. Two blind men		9:27				X	X				X			
21. Dumb demoniac		9:32				X								
22. Blind and dumb demoniac	12:22		11:14			X								
23. Multitudes		4:23	6:17				X					X		
24. Multitudes		9:35					X					X		
25. Multitudes		11:7		7:21			X					X		
26. Multitudes		14:14		9:11	6:2						X			
27. Great Multitudes		15:30									X			
28. Great Multitudes		19:2										X		
29. Blind and lame in Temple		21:14												
30. Widow's son			7:11			X						X		
31. Mary Magdalene and others			8:2			X								
32. Woman bound by Satan				13:10		X	X							
33. Man with dropsy				14:01		X								
34. Ten lepers				17:11		X						X		
35. Malchus' ear				22:50		X								
36. Multitudes					5:15									
37. Various persons					13:32	X								
38. Nobleman's son						4:46	X		X					
39. Impotent man						5:2	X					X		
40. Man born blind						9:1	X	X						
41. Lazarus						11:1	X							

Key

- | | |
|------------------------------------|---|
| A. Drove out demons | F. Preaching of Jesus |
| B. Word spoken | G. The person's faith |
| C. Touched by Jesus | H. Jesus move by compassion |
| D. Prayer of another | I. The person touches Jesus |
| E. Faith of another | J. Teaching of Jesus |

THE HEALING MINISTRY OF JESUS

By Category

DESCRIPTION	MATTHEW	MARK	LUKE	JOHN
Lameness, Palsy, Paralysis				
Centurion's servant	8:5		7:1	
Man with palsy	9:1	2:1	5:18	
Man with withered hand	12:10	3:1	6:6	
Woman bound by Satan			13:16	
Blind and lame in Temple	21:14			
Leprosy				
Leper	8:2	1:40	5:12	
Ten lepers			17:12	
Fever				
Peter's mother-in-law	8:14	1:30	4:38	
Nobleman's son				4:47
Blindness				
Man born blind				9:1
Blind Bartimaeus	20:30	10:46	18:35	
Blind man		8:22		
Two blind men	9:27			
Blind and lame in Temple	21:14			
Deaf				
Deaf and dumb man		7:32		
Dropsy				
Man with dropsy			14:1	
Restored Physically				
Malchus' ear			22:50	
Dealt With Sin				
Man with palsy	9:2	2:3	5:17	
Impotent man				5:14
Demonic				
Gadarenes demoniac	8:28	5:1	8:26	
Syrophoenician's daughter	15:22	7:24		
Child with evil spirit	17:14	9:14	9:38	
Man with unclean spirit		1:23	4:33	
Mary Magdalene and others			8:2	
Dumb demoniac	9:32			
Multitudes	4:24			
Multitudes	8:16			
Blind and dumb demoniacs	12:22		11:14	
Many demons		1:32, 39		
Multitudes		3:10-6:13		
Multitudes		4:36		
Multitudes		6:34		
Multitudes		7:17		
Raised From The Dead				
Jairus' daughter	9:18	5:22	8:41	
Lazarus				11:1
Widow's son			7:11	

THE HEALING MINISTRY OF JESUS

By Category — Continued

DESCRIPTION	MATTHEW	MARK	LUKE	JOHN
Healed On Sabbath				
Man with unclean spirit		1:21	4:35	
Man with withered hand	12:9	3:1	6:6	
Woman bound by Satan			13:16	
Man with dropsy			14:1	
Impotent man				5:2
Man born blind				9:1
Flow Of Blood				
Woman with issue of blood	9:20	5:25	8:43	
Multitudes				
A few sick people	13:58	6:5		
Multitudes	14:34	6:55		
Multitudes	4:23		6:17	
Multitudes	9:35			
Multitudes	14:14		9:11	6:2
Great multitudes	15:30			
Great multitudes	19:2			
Multitudes			5:15	
Various persons			13:32	
Multitudes	11:4		7:31	
All Kinds Of Disease				
	4:23	6:5	9:11	
	9:35			
	12:15	6:55		
	14:14			
	14:35			
	19:2			
Similar Wording				
Demon possession added	8:16	1:32	4:40	
		3:7	6:17	
			8:2	
These and Other Categories				
	4:24		7:21	
	15:30			
	21:14			
Miracles Other Than Healing In Nature, Grace & Judgment				
A catch of fish			5:1-11	
Calm ing the storm	8:23-27	4:36-41	8:22-25	
Water turned into wine				2:1-11
Feeding the 5,000	14:15-21	6:32-44	9:12-17	6:1-13
Walking on the water	14:22-23		6:45-52	6:15-21
Feeding the 4,000	15:32-39	8:1-10		
Transfiguration	17:1-9	9:2-10	9:28-36	
Coin in the fish's mouth	17:24-27			
Curtain torn and earthquake	27:51	15:38	23:45	
The catch of 153 fish				21:1-14

SOME KEY PRINCIPLES AND PATTERNS IN THE HEALING WORK OF JESUS

Jesus began healing after his baptism and anointing by the Holy Spirit (Luke 3:21, 22; 4:1-19) (see Section 4, Spiritual Gifts, 3-4). He delivered *all who came to him* from every kind of sickness (Mark 7:31-37), demonic possession and related effects (Matthew 17:14-21), and even physical death (John 11:43, 44).

The Gospel writers frequently note that Jesus' healing works were motivated by *compassion* and *pity* for the sick. He had compassion for crowds (Matthew 9:36; 14:14), as well as pity on two blind beggars (Matthew 20:34). He seemed to be more able to heal in the presence of *faith* in him and in his power to heal. He was especially moved by the "great faith" of the centurion (Matthew 8:5-13). He observed supernaturally the faith of the "bed carriers" as they carried the paralytic. Several other illustrations are the blind men (Matthew 9:27-31); the hemorrhaging woman (Mark 5:24b-34); the father of the demoniac boy (Mark 9:14-29). He was not so effective in his own home town (Luke 4:23-28) where there was no faith demonstrated in who he was. Jesus sometimes healed when he *alone* believed, but he was clearly limited by an unbeliefing (negative faith) atmosphere. He could do no mighty work in Nazareth (Mark 6:1-6; Luke 4:23-28), and he had to lead the blind man out of Bethsaida to heal him (Mark 8:22). Jesus seems to have healed at all times, but as he flowed with the Spirit he was apparently aware of times when the Spirit was especially ready to move in power e.g., "power of the Lord present to heal"—Luke 5:17.

He was *always willing* to heal those who came to him with faith as did the leper (Matthew 8:1-4), the centurion's servant (Matthew 8:5-13), and the Syrophenician woman's daughter (Mark 7:24-30). Frequently the Lord would heal many people, one after another, in large meetings or gatherings (Matthew 4:23-25; 14:13, 14; 15:30, 31), but would not do miracles for those who only wanted to test him or be entertained e.g., the Scribes and Pharisees—Matthew 12:38-42. Resistance on any grounds to healing the needy grieved the Lord! Two illustrations are the man with the withered hand healed on the Sabbath (Mark 3:1-6); and the woman with a spirit of infirmity who was also healed on the Sabbath (Luke 13:10-17).

Our Lord used many patterns and methods in healing. Sometimes it was a touch, as with Peter's mother-in-law (Matthew 8:15); other times it was a prayer as with Lazarus (John 11:41-42). He would often speak a word of command like "Go" to the centurion (Matthew 8:5-13); "Rise" to the paralytic (Luke 5:17-26); "Stretch out" to the man with the withered hand (Luke 6:6-10); and "Arise" to the son of the widow in Nain (Luke 7:11-17). Sometimes his pattern would include both a touch and command as with the leper (Luke 5:12-16). Other times it was someone touching him, like the "many" in Matthew 14:34-36; and the hemorrhaging woman in Luke 8:42b-48. On several occasions he used spittle or mud (deaf and dumb — Mark 7:31-37; blind man — Mark 8:22-26; blind man — John 9:6, 7). Often he required those being prayed for to perform some act of faith. Some examples are: "Stretch out your hand," to the man with the withered hand (Luke 6:6-10); "Go wash," to the blind man (John 9:7); and "Go, show yourself to the priest," to the ten lepers (Luke 17:11-19).

Jesus most often healed in public, though sometimes he withdrew (especially in negative environments) and would heal privately, as in the case of Jairus' daughter (Mark 5:35-43), the blind man from Bethany (Mark 8:22-26); and Simon's mother-in-law (Luke 4:38-39). He often asked questions regarding the healing, indicating that 1) While he sometimes received words of knowledge, other times he did not; 2) He wanted his focus exactly on target. He asked the blind man, "...Do you see anything...?" (Mark 8:22-26); Of the Gerasene demoniac he asked, "...What is your name...?" (Mark 5:1-13); to the father of the demoniac boy he asked, "...How long has he had this...?" (Mark 9:14-29); of Bartimaeus

he asked, "What do you want me to do for you?" (Mark 10:46-52). Jesus frequently directed the ones he healed to get "medical proof" (see Leviticus 13:49; 14:2-32), and was positive about the work of the physicians. Some examples are: the leper (Matthew 8:1-4); the ten lepers (Luke 17:11-19); need of a physician (Mark 2:17). (For further information, see Kelsey 1973, 33-45).

Sometimes Jesus had to pray *more than once* for the needy person to be healed e.g., the blind man of Bethsaida — Mark 8:22-26. He continued to pray for the Gerasene demoniac. The word translated "he had been saying" (NAS) *elegen*, is an imperfect active indicative. The kind of action the verb has is continuous action. He frequently delivered the demonized and healed them of related effects using various patterns. He demanded the demons' names in Mark 5:1-13; he required silence from the demons in Luke 4:31-37; 40-41; and cast them out with a command (Luke 4:35, 36). Finally he issued very strong warnings against labeling healing done in his name and by his Spirit as demonic in origin. Such words would blaspheme the Spirit and could move him to permanent wrath! e.g., Pharisees blasphemy of Spirit — Mark 3:19b-30.

FOUR IMPORTANT ASPECTS OF JESUS' LIFE

HIS RELATIONSHIP WITH THE FATHER

Jesus, the eternal Son of God, became flesh. The secret of the sinless life of Jesus and his miraculous ministry is grounded in his relationship to the Father. Even though he was God, Jesus drew his power from an intimate, child-like relationship with the Father in heaven. The ability to hear what God is saying, to see what God is doing, and to move in the realm of the miraculous comes as an individual develops the same intimacy with and dependence upon the Father. How did Jesus do what he did? The answer is found in his relationship with the Father. How will we do the "greater works than these" which Jesus promised? By discovering the same relationship of intimacy, simplicity and obedience.

John shows the nature of this relationship and how the ministry of Jesus flowed out of it. In John 1:1, he tells Jesus' relationship with the Father has always been (was—imperfect tense). This relationship, he goes on to show, was continued on earth. John also shares in 3:10-13 that Jesus speaks of what he knows (*oida*—knowledge through experience). His speaking flows out of his experience with the Father. Jesus works together with the Father; he does nothing on his own initiative. He acts and speaks only what he sees the Father doing (John 5:17-21). This brief overview emphasizes the relationship of the Father and the Son. John has more to say on the subject which is well worth studying.

HIS RELATIONSHIP WITH THE HOLY SPIRIT

The Holy Spirit is that sovereign member of the Godhead who comes to indwell the Christian's life. Although his work is manifold, one indispensable reason for his presence in the Christian's life is to give power. The role of the Holy Spirit in the ministry of the Christian is covered most sensitively and perceptively in Luke's Gospel. The Spirit is the Christian's sole resource for supernatural power in doing the work of God. Luke is careful to record this role of the Holy Spirit in the life of Christ. He leaves no room for doubt that the Holy Spirit alone is the key to Jesus' power and effectiveness in his ministry. Review these passages in Luke covering Jesus' preparation for ministry: Luke 3:21-23; 4:1, 14, 18; 5:17.

Five times in just a few paragraphs, Luke gives us vital information about the relationship of the Holy Spirit to Jesus. These opening paragraphs show the launching of Jesus into his ministry. He preached and healed by the power of the Holy Spirit. The Holy Spirit healed through Jesus in the same way he heals through us.

HIS PRAYER LIFE

Prayer as it relates to healing is stressed throughout the New Testament. It was particularly marked in the life of Jesus. On one occasion Jesus inferred that prolonged prayer may be a necessary element in very difficult cases of healing (Mark 9:29). It is interesting to trace prayer in the life of Christ, especially as it relates to his healing ministry. Luke seems to make a point in this regard. We have already noted Luke's captivation with the relationship between Jesus' ministry and the Holy Spirit. He seems to imply the same in regard to prayer. At Jesus' baptism Luke says that Jesus was praying. Before Jesus launched into his ministry, he spent forty days in the wilderness fasting and praying (Luke 4:1-13). The next mention of prayer by Luke is of Jesus getting up early in the morning for a quiet time alone with God prior to a very crowded and busy schedule of ministry (Luke 4:42). Then he tells us about the crowds of people that came to hear Jesus and to be healed, and how he withdrew from them to pray (Luke 5:15). Jesus prayed all night before selecting the twelve apostles whom he sent out to preach and to heal (Luke 6:12-16).

The vital relationship between the prayer life of Jesus and his power-filled ministry, both in teaching and in healing, provides a helpful model for the Church today. Good preaching, to some extent at least, can be developed through close study and application of sound principles of speech, homiletics and communications; but the awesome demands of ministering to someone who is hurting can only be met by an active and believing prayer life. Learning to use the weapon of prayer in the healing ministry is certainly not unrelated to other aspects of the Christian life. The failure to be actively engaged in one aspect of the Christian life tends to affect the whole. Active, believing prayer included in the ministry of Christian healing will add a new vibrancy to all aspects of the life of the Church.

HIS PERSPECTIVE OF SICKNESS

Jesus was motivated to heal men not only because of his love for them, but also because of his hatred of the forces that bound man. A word of rebuke was often on the lips of Jesus when he was dealing with demons. The first demon Jesus met at the beginning of his ministry started to scream, until Jesus rebuked him (Luke 4:35). Jesus did this on other occasions, once even rebuking a fever as if it were an animate thing that could respond to the orders of Jesus (which it did, Luke 4:39). Another time Jesus rebuked the elements of nature that were about to sink the boat he and the disciples were in (Luke 8:24).

There is other evidence that Jesus was hostile to the forces of evil besides the specific use of the word "rebuke." One instance of this comes from Mark 3:1-6. Here we see Jesus in a synagogue on the Sabbath day. A man with a paralyzed hand was there. The Pharisees were watching to see if Jesus would heal on the Sabbath. Jesus called the man to come up front and told him to stand there. He then turned to his antagonists and asked them if the Law permitted one to do good on the Sabbath. Phillip's New Testament says: "There was a dead silence." Then Jesus, deeply hurt as he sensed their inhumanity, looked around in anger at the faces surrounding him, and said to the man, "Stretch out your hand." Here we find one of the few times when Jesus is said to be angry with their lack of compassion. Kelsey says the following, "Jesus' underlying attitude was that the demon-possessed and the physically ill were under the influence or control of an evil power. Some evil source—demons, Satan, something destructive and uncreative—the very opposite of the Spirit, seemed to have gained control or at least a partial influence over the sick person. Since Jesus by his very nature was opposed to this power and hostile to it, he wanted to bring it into subjection and in that way to free man (Kelsey 1973, 89-90).

Jesus healed because he was opposed to anything which bound or enslaved men. He recognized that the forces of darkness were in some way connected with man's physical infirmities, and in opposing these infirmities, he was in essence showing his opposition to Satan and his kingdom.

JESUS AND THE HEALING MINISTRY OF OTHERS

Jesus came not only to bring the Kingdom of God, to save and heal people, but also to impart to others this healing ministry that they might share in bringing people under the Rule of God. We, as the Church, were commissioned by Jesus almost 2,000 years ago to announce the good news to all creation through the healing 'signs' that would accompany and authenticate the message wherever it was preached. Today we find that about half the world's population has yet to hear the good news about Jesus. Therefore, the transference of Jesus' healing ministry to others (the Church) and the powerful exercise of it today is of utmost importance if we hope to see the Kingdom of God reach the ends of the earth.

THE MODELING OF MINISTRY

Jesus transferred his healing ministry only after he had adequately modeled it. He chose and called twelve disciples with the purpose that they should first be with him, and then be sent out to heal. They learned first by watching Jesus model healing. Everyday while living with Jesus they saw the power, the joy, the responsibility, the strain and tiredness involved in healing. They learned from his example exactly what to do. Jesus' method was clearly to minister while his disciples watched, then to have them minister with him watching them or receiving their reports, and then to leave them doing it on their own.

THE GIVING OF MINISTRY

Jesus gave this ministry to committed people. The Twelve were called to commitment to the Person of Jesus. They were basically a motley bunch with backgrounds varying from rough, to status quo, to radical. But through mutual commitment Jesus made disciples out of them. He developed character and leadership within them. Yet when he sent them out they were by no means perfect. That is the risk involved in training. The seventy seem to include a wider group of committed people in training who were sent out after the twelve had done what Jesus did. After this it becomes clear that Jesus has given this healing ministry to the Church, and that any Spirit-filled believer can heal.

THE COMMISSIONING & GIFTING FOR MINISTRY

Jesus transferred this ministry by commission and gifting. After he had modeled healing, he commissioned his disciples to go and heal, and he gave them the power to do so. Therefore, they were operating with his authority (commission) and his power (gifting). Since Jesus has left the earth, the impartation of his ministry has not changed. His commission still stands for all believers and the gift of the Holy Spirit has been sent to empower us to fulfill the commission.

THE INSTRUCTIONS FOR MINISTERING

Jesus gave some instructions. He told them where and to whom they should go. (He is still doing this every day through His Spirit in the hearts of listening believers). They were to pro-

nounce the Kingdom of God upon the recipients and give healing freely, no matter what the need was, because they had received freely. A simple lifestyle of trusting God, traveling light and healing the sick was developed. They were to give themselves to the hospitality and the support of receptive people, and avoid wasting time with persons who might reject God's Kingdom. Persecution was to be expected, therefore, they were to operate wisely and keep their innocence. The Holy Spirit within us is our helper and instructor for every situation.

THE DIFFICULTIES IN MINISTRY

Those to whom this ministry was given encountered difficulties. Their initial excursion was greeted with great success and joy. Even the demons were subject to them in Jesus' Name! However, they soon encountered difficulties with their own pride and carnality e.g., trying to stop others who were healing in Jesus' Name. They lapsed back into unbelief and Jesus had to rebuke them. The early Church also encountered vicious persecution, especially from the religious leaders of the day.

THE ANOINTING OF THE SPIRIT IN MINISTRY

The ministry of healing was carried out through the followers' assertive faith quickened by the guidance and anointing of the Holy Spirit. The *main elements* in the carrying out of the healing ministry by them to whom it was imparted was *faith* and the *anointing of the Spirit* e.g., when Peter and John healed the lame man at the gate called Beautiful, Peter explains that it was not because of their spirituality, but Jesus' Name and faith in his Name that made the man whole. It is the prayer of faith that saves the sick. Therefore, assertive faith means a confidence without need of proof or regard for evidence, a conviction of truth and willingness to stand by it. There were obviously other elements present in this healing (they spoke a word, laid hands on, etc.), but all was done by the direction and anointing of the Spirit. This resulted in a quickening of faith, either in the recipient or the healer. It is also important to note that they usually ministered in teams.

THE EXPANSION OF THE MINISTRY

The expansion of the ministry of healing from *one* to *many* had cosmic and universal effects. When Jesus sent out the twelve and later the seventy, he not only vastly increased the possibilities for people to be healed, but as Jesus himself said, he saw Satan falling like lightning from heaven (Luke 10:18). The kingdom of darkness suffered defeat. The extension of the Kingdom of God is relative to the number of people who heal the sick. In the early Church it was the most effective means of evangelism. This was the way they turned their world upside down and almost took over the Roman Empire. Whole towns turned to Jesus. Commerce and society were changed; there were persecutions and uproar; churches were planted. This was all due to the continuous expansion of the healing ministry.

THE MINISTRY OF HEALING TODAY

The healing ministry is valid for today. It is for you to exercise now. We are not going to discuss this in detail here because it is covered elsewhere, but the references which we have shared show that this ministry is valid for today. Our concern is that you begin to do what Jesus and the apostles did, because that is what you are meant to do. We were not told to *study* healing, although this course gives you a Scriptural basis for your faith and ministry. We were commissioned and empowered to actually heal people. This is where the emphasis must be.

ACTS

INTRODUCTION

Why did the early Church grow as it did? Is there any pattern to show us how God acted to make his Church grow? Could Signs and Wonders have played a part? Let's see if we can answer some of these questions. The Book of Acts is basically broken up into six sections. Each of the sections takes us a step further, from Jerusalem to Rome, in fulfillment of Acts 1:8. The Spirit's ministry starts in Jerusalem, moves to Judea and Samaria, among Gentiles, then to Asia, Europe, and finally to Rome. It is a story of the people of God empowered by the Holy Spirit to bring the Rule of God into Satan's domain. Luke is the theologian of the Holy Spirit in the New Testament, and he wants his readers, then and now, to understand that it is the *empowering Spirit of God* who moves the Church beyond her own boundaries to risk doing and becoming what God desires. The Holy Spirit is basic to understanding the growth of the Church in Acts.

POWER EVANGELISM—THE BOOK OF ACTS

Let us look now to the text of Acts to see if Luke has left us any pattern indicating how God acts. What I see here is what we call Power Evangelism. Luke (Acts 1) begins by telling us that this is a companion volume to his Gospel, in which he dealt with all that Jesus began to do and teach. The emphasis seems to be that Luke now continues the story of Jesus' doing and teaching through his disciples whom he empowered by the Holy Spirit (see v. 5). The disciples still somewhat misread him concerning the Kingdom as verses 6-7 shows. The key to the progress of Acts is in Chapter 1:8. Then Jesus ascends, leaving them with the promise of his return.

Luke begins by seeming to contrast the unempowered group *before* Pentecost with the empowered group *after* Pentecost. This group in chapter 1 is still doing things according to the Old Testament pattern. Notice that in their choice of one to take the place of Judas they cast lots, recalling the Urim and Thummim of the Old Testament by which God's will was decided. After the Spirit came, when someone needed to be chosen none of this occurred (see 6:1-6). The full details of the Spirit's coming are spelled out in chapter 2.

There are at least ten kinds of sign phenomena occurring in the Book of Acts which result in evangelistic growth of the Church. They are listed here:

1. SPEAKING GIFTS—These occur four times (three in which the Church grows).

EXAMPLE	RESULT
Tongues—2:4	3,000 added—2:41
Tongues—10:44	Baptized believers—10:47
Prophecy (?)—13:1	Conversion of John the Baptist's disciples—19:7
Tongues/prophesy—19:1-7	

2. VISIONS—There are four instances recorded.

EXAMPLE	RESULT
Cornelius—10:1	Baptized believers—10:47
Peter—10:9	
Paul, Macedonia man—16:8	European churches
Paul—18:9	Church at Corinth

3. POWER ENCOUNTER—There is one recorded between Paul and Elymas at 13:4ff. The result—the proconsul believed.

4. DEAD RAISED—There are two resuscitations recorded.

EXAMPLE	RESULT
Dorcas—9:36	Many believed—9:42
Eutychus—20:9	

5. MIRACLES (specific) These occurred six times.

EXAMPLE

Ananias/Sapphira—5:1-11
Spirit caught up Philip—8:39
Paul blinded—9:1-9a
Blindness of Elymas—13:11
Paul stoned/raised—14:19-23
Viper bites Paul—28:3-10

RESULT

Fear—5:12

Proconsul believed—13:12
Disciples—14:21
Church established—Not recorded in Acts but recorded in Church history (Tenney 1976, Vol. 4, 47).

6. HEALINGS (specific)—There are seven recorded.

EXAMPLE

Lame Man—3:1
Sick and unclean spirits—5:16
Paul's blindness healed—9:1-9a
Aeneas' paralysis healed by Peter—9:32-35
Lame man—Lystra—14:8
Demon expelled—16:16
Publius' Father—fever/dysentery—28:3-10

RESULT

5,000 men—4:4
Healed—5:16

All Lydda and Sharon turned to the Lord—9:35
Disciples—14:21
Brethren—16:40
All sick on island healed—Church started according to Church history (Tenney 1976, Vol. 4, 47)

7. LAYING ON HANDS—This occurs four times.

EXAMPLE

Seven chosen—6:6

Samaria/receive Spirit—8:17
Ananias to Paul—9:17
Church to Paul & Barnabas—13:1-3

RESULT

Signs and Wonders/Stephen—6:8;
Signs/Philip—8:6
Simon brought in—8:24

8. SENSE PHENOMENA—This occurs three times.

EXAMPLE

Sound like wind/Tongues like fire—2:4
Gate opens for Peter—12:8f
Earthquake, fetters unfastened, doors opened—16:25ff

RESULT

3,000 converts—2:41

Jailer converted—16:34

9. SIGNS AND WONDERS—These occur nine times, and are the most frequent. Luke refers to them (at 2:22) and records that they are the things which Jesus did when with the disciples. These would include healing, expelling of demons, miracles with nature and food, raising the dead, being transported from one place to another.

EXAMPLE

By disciples—2:43
Power of God shown in mighty works—4:33
Hands of apostles—5:12
Stephen—6:7
Philip—8:6
Hand of Lord with them 11:20-21 cp/w 13:11
Full of Spirit—11:24-25 cp/w Stephen—6:8
Paul and Barnabas—14:1-7
Extraordinary miracles/teaching at Ephesus—19:11

RESULT

Daily adding to Church—2:47

Multitudes added—5:14
Samaria Church—8:12
Great number believed and turned to the Lord—11:21
Lord added to the Church—11:24

Believers—14:4, 20
All Churches in Book of Revelation started during these two years.

10. ANGELIC VISITATION—There are three recorded.

EXAMPLE

Philip—8:26
Peter—12:8
Paul—27:21

RESULT

Baptized eunuch—8:38

RELATIONSHIP TO TEACHING/PREACHING

Another point needs to be made regarding *Signs and Wonders*. There are fourteen times in Acts when *Signs and Wonders* occur together with preaching and church growth. Let us examine the following table:

Signs and Wonders	Preaching	Church Growth
2:4	2:14	2:41
3:1	3:12	4:4
8:6	8:6	8:12
8:26	8:35	8:38
10:3, 12, 44	10:34	10:47
11:20-21	11:20	11:21
11:24-25	11:25	11:24b
13:1-3		Churches in Asia, Europe
14:1-7	14:3	14:4, 20
14:8-18	14:15	14:21
16:16	16:14	16:40
16:25f	16:31	16:34
18:1	18:1-18	18:18
19:11	19:10	Churches in Asia

There are at least two significant observations which need to be made: 1) There are twenty occasions when church growth is directly related to *Signs and Wonders*. 2) Only once is church growth attributed to preaching alone.

It seems clear from this survey of Acts that *Signs and Wonders* played a vital and integral part in the spread of the gospel. Has this stopped being the case? Surely not! The Holy Spirit still seeks to become involved in a similar way in churches today, as he has sought to do down through the centuries, so that the spread of the gospel might be accelerated.

THE LETTERS — POSSIBLE FAILURES

The New Testament pages are full of the miracles which occurred in the ministry of Jesus and the disciples. There are, however, four instances of men who appear to have not received healing. No reason or purpose is mentioned for their lack of healing, with the possible exception of Paul (Galatians 4:13-16). They are 1) Paul with a probable eye affliction (Galatians 4:13-16); 2) Trophimus whom Paul left ill at Miletus (2 Timothy 4:20); 3) Epaphroditus was ill and almost died (Philippians 2:25-30)—God had mercy, but does this mean he was healed? 4) Timothy who was advised by Paul to take some wine for his stomach and frequent ailments (1 Timothy 5:23). There is one more often disputed text concerning Paul himself—he writes about his “thorn in the flesh” at 2 Corinthians 12:7-10. This text is usually combined with the Galatians text (4:13-15) to suggest that the “thorn” was a physical ailment for which Paul never received a healing. The context, however, in which this appears seems to indicate that his “thorn” was opposition from others (cf. v. 10). Nevertheless, this whole area needs further investigation and clarification.

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Section

6

THE HISTORICAL TESTIMONY: SIGNS AND WONDERS IN CHURCH HISTORY

PROPOSITION

SIGNS AND WONDERS did not cease with the close of the first century or with the completion of the canon. They have continued to occur in each of the three major historical periods (patristic, medieval, reformation-modern).

When the ones in authority endorsed the gifts, they occurred openly and widely within the Church. When those in authority no longer endorsed the gifts, there appears to have been a decline in their usage and their occurrence.

The gifts usually became manifest among the pietistic God-seekers and more frequently among the lesser educated, although not always so.

When anything happened outside the norm that tended to threaten the structure or status quo, the institution (power base) would try to put a stop to it.

Almost every major personality of Church history had some exposure to and acceptance of Signs and Wonders.

DOCUMENTATION

The following material has been selected to highlight what the primary sources reveal concerning *Signs and Wonders*. It is impossible to document every personality and every occurrence. We have, however, chosen some of the major "household" names in Church history, along with some who are lesser known. The history of the Church is separated into three common divisions: 1) Patristic, 2) Medieval, and 3) Reformation and Modern. The reader can observe for himself that the moving of the Holy Spirit in *Signs and Wonders* has not ceased since the beginning of the Church (Acts 2).

J. Sidlow Baxter states that there are four different attitudes concerning healing and miracles in the history of the Church (Baxter 1979, p. 52). In summary they are:

1. *Signs and Wonders* ceased with the end of the Apostolic age. Anything which appears to be such is either spurious or not occurring by divine means.
2. *Signs and Wonders* ceased because they belonged only to the *earliest* centuries. They ceased because they were no longer needed as "divine credentials" since the Church had been widely established and officially sanctioned.

3. Signs and Wonders faded out gradually as the condition of the organized Church deteriorated.
4. Signs and Wonders have never ceased among true Christian believers, but have occurred from the Apostolic age until now.

The position that we firmly maintain is the last. God has never ceased to work Signs and Wonders in his Church. There were occasions, it appears, when those in authority may have not endorsed the "work" of God and during those times such divine "acts" of God were less obvious. When anything outside of the institutional norm began to occur, the authorities would often move to banish it e.g., the Inquisition, and the French persecution of the Huguenots. When the age of enlightenment dawned and worldview changed, these works of God were often discarded as being scientifically unproven.

It appears today that resistance to God's work still comes in these packages, but tied with different ribbons. Our contention is that God has always worked with Signs and Wonders and continues to do so now, and will continue to do so until Jesus returns.

PATRISTIC

IGNATIUS (d. ca. 135)

Ignatius was the Bishop of Antioch. He is known because of seven letters which he wrote to various churches. One of the so called "Apostolic Fathers", he was martyred early in the second century. About A.D. 100, he wrote to the Philadelphian Church and referred to one of his own prophecies:

(7:1) For even if some desired to deceive in a merely human way, the Spirit is not deceived, for it is from God. For it "knows whence it comes and whither it goes" and exposes secrets. When I was with you I cried out, I spoke with a loud voice, God's own voice: "Pay attention to the bishop and the presbytery and deacons." (2) Some suspected me of saying this because I had advance information about the division of some persons; but He for whom I am in bonds is my witness that I did not know it from any human being. The Spirit made proclamation, saying this: "Do nothing apart from the bishop; keep your flesh as the temple of God; love unity; flee from divisions; be imitators of Jesus Christ as He is of His Father." (Grant 1966, 4:104-105).

DIDACHE (ca. 90 / 120)

The Didache was a Greek handbook of instructions concerning Church order and morals. Liturgy was already common place, but even in that structure the prophets were permitted freedom (Mel Robeck, Spiritual Gifts, '82, Fuller Seminary). Chapters 7-10 deal with Liturgical details—then at 10:7 the following is recorded: "But permit the prophets to give thanks as much as they desire." Chapters 11-15 include special instruction concerning prophets.

CHAPTER 11:1-12. Thus, whoever comes and teaches you all the aforesaid things, receive him. And if the teacher himself turns aside and teaches another *didache* which undermines the aforesaid, do not listen to him. But if his teachings foster righteousness and knowledge of the Lord, receive him as the Lord.

Now concerning the apostles and prophets. Act in accordance with the precept of the gospel. Every apostle who comes to you should be received as the Lord. But he should not remain more than one day, and if there is some necessity a second as well; but if he

should remain for three, he is a false prophet. And when the apostle departs, he should receive nothing but bread until he finds the next lodging. But if he requests money, he is a false prophet.

And you must neither make trial of nor pass judgement on any prophet who speaks forth in the spirit. For every (other) sin will be forgiven, but this sin will not be forgiven. And not everyone who speaks forth in the spirit is a prophet, but only if he has the kind of behavior which the Lord approves. From his behavior, then, will the false prophet and the true prophet be known. And every prophet who, in the spirit, orders a table to spread shall not eat therefrom; but if he does, he is a false prophet. And every prophet who teaches the truth, but does not do the things he teaches, is a false prophet. And every prophet who has met the test — who is genuine — and who performs a worldly mystery of the church but does not teach others to do what he is doing, he shall not be judged by you. For he has his judgement with God — for the ancient prophets also did similarly. And whoever says in the spirit, "Give me money," or anything else, do not listen to him. But if he says that it should be given for others who are in need, let no one judge him.

Chapter 12:1-5. But let everyone who comes to you in the Lord's Name be received, and then when you have examined him you will know — for you have insight — the nature of the situation. If, on the one hand, he is simply passing through, help him as much as you can. But he must not remain with you except for two or three days if some necessity arises. On the other hand, if he wants to settle among you and knows a trade, let him work and eat. But if he does not know a trade, use your own judgement to determine how he should live with you as a Christian without being idle. But if he does not wish to cooperate, he is a Christ-pebbler. Beware of such!

Chapter 13:1-7. And every true prophet who wishes to settle among you deserves his food. Similarly, a true teacher also deserves, like the laborer, his food. Take, therefore, every first fruit — of the produce of the wine press and threshing floor, and of cattle and sheep — and give it to the prophets. For they are your high priests. But if you have no prophet, give it to the poor. If you make a batch of dough, take the "first fruit" and give it in accord with the commandment. Similarly with a jug of wine or of oil, take the "first fruit" and give it to the prophets. And so with money, and clothing, and every possession — take whatever "first fruit" seems appropriate to you and give it in accord with the commandment. (Kraft 1965, 3:169-172).

THE SHEPHERD OF HERMAS (ca. 140 / 160)

Hermas, also an Apostolic Father, is known principally for his work *The Shepherd*. The work consists of five *Visions*, twelve *Mandates* and ten *Similitudes*. It is in *Mandate II* that he writes "On testing prophets":

Chapter 43. He showed me men sitting on a bench, and another man sitting in a chair, and he said to me, "Do you see those who are sitting on the bench?" "I see, sir," I said. "They are believers," he said, "and the one sitting in the chair is a false prophet who is destroying the understanding of the servants of God. But he destroys that of the double minded, not of the believers. Those who are double minded go to him as to a soothsayer and ask him what will happen to them. And that false prophet, having no power of a divine spirit in himself, talks to them in response to their questions and their evil desires, and fills their souls just as they themselves wish. For since he is empty himself, he gives empty answers to empty people. For whatever is asked, he answers according to the emptiness of the man who asked. But he says some things that are true, for the devil fills him with his spirit to see if he will be able to break some of the righteous. So those who

are strong in the faith of the Lord, having put on truth; do not associate with such spirits, but refrain from them. But those who are double minded and repent often, practice soothsaying like the heathen, and by their idolatry bring upon themselves greater sin. For the one who asks a false prophet about any concern is an idolater and is void of truth and is foolish. For no spirit given by God need be asked, but it has the power of deity in itself to say all things, because it is from above from the power of the divine Spirit. But the spirit that needs to be asked and speaks according to the desires of men is earthly and fickle and has no power; and it does not speak at all unless asked." "Sir," I said, "how then will a man know which of them is a prophet and which is a false prophet?" "Hear," he said, "about both prophets, and in the manner that I am going to tell you, you can test the man that has the divine Spirit. First, then, the one who has the spirit from above is gentle and quiet and humble, and refrains from all evil and worthless desires of this age, and makes himself more needy than all other men, and when asked, gives no answer to anyone. Neither does he speak by himself, nor does the holy Spirit speak whenever a man wishes to speak, but he speaks when God wishes him to speak. So whenever the man who has the divine Spirit comes into an assembly of righteous men who have faith in the divine Spirit, and a prayer is made to God by the assembly of those men, then the angel of the prophetic spirit which is assigned to him fills the man, and that man, having been filled by the holy Spirit, speaks to the group as the Lord wills. So in this way the divine Spirit is known. So whatever power pertains to the spirit of deity is of the Lord. Hear now," he said, "about the spirit which is earthly and empty and has no power, but is foolish. In the first place, that man who thinks he has the spirit elevates himself and wishes to have a seat of honor, and right away he is bold and shameless and talkative, and lives in great luxury and in many other pleasures, and accepts pay for his prophesying. And if he does not receive, he does not prophesy. It is not possible for a prophet of God to do this, but the spirit of such prophets is earthly. Next, he never comes near an assembly of righteous men, but shuns them. But he associates with the double minded and the empty, and prophesies to them in a corner, and he deceives them by saying everything in an empty manner, according to their desires, for he is answering those who are empty. For that empty vessel which is placed with others that are empty is not broken, but they harmonize with one another. But whenever he comes into an assembly full of righteous men who have the divine spirit and prayer is offered by them, that man is emptied, and the earthly spirit flees from him in fear, and that man is rendered speechless and is completely shattered, being unable to say a thing. For if you store wine or oil in a storeroom, that jar which you place there empty you will find still empty. So also the prophets who are empty, whenever they come among the spirits of righteous men, are found to be just as they were when they came. You have before you the life of both kinds of prophets. By his deeds and life test, then, the man who says he is inspired. And you yourself trust the spirit which comes from God and has power, but in no wise trust that spirit which is earthly and empty, because in it there is no power, for it comes from the devil. Listen, then, to the parable that I am about to tell you. Take a stone and throw it up to heaven; see if you are able to touch it. Or again, take a water pump and squirt up to heaven; see if you are able to penetrate heaven." "How, sir," I said, "can these things be? For the things you have spoken of are both impossible." "Just as these things are impossible," he said, "so also are the earthly spirits powerless and weak. Take now the power which comes from above. The hailstone is a very small pellet, but when it falls on a man's head, what a pain it causes! Or again, take a drop that falls on the ground from the roof and makes a hole in stone. You see then that when they fall on the earth, even the smallest things from above have great power. So the divine spirit which also comes from above is powerful. Trust, then, this spirit, but avoid the other." (Snyder 1968, 6:86-89).

POLYCARP (ca. 70-155 / 160)

Polycarp was Bishop of Smyrna and was martyred. He was seen as a faithful pastor and pillar of Catholic orthodoxy. *The Martyrdom of Polycarp* is the earliest record of a martyrdom and was compiled by Marcion within a year of the event from eyewitness account. (Douglas 1974, 791). Polycarp had been taken into custody and had asked for an hour to pray. Some have thought the following report implies "Speaking in Tongues":

...he besought them to allow him an hour to pray without disturbance. And on their giving him leave, he stood and prayed, being full of the grace of God, so that he could not cease for two full hours, to the astonishment of them that heard him, insomuch that many began to repent that they had come forth against so godly and venerable an old man (Coxe 1951, 1:40).

JUSTIN MARTYR (ca. 100-165)

Justin was a Christian apologist who had studied all the great philosophies of his day. About the age of 32, he was converted to Christianity. In his *Second Apology* (ca. 153), Justin, in speaking about the names, meaning, and power of God and Christ, writes concerning the exorcism and healing of the demonized:

For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs. (Coxe 6:190).

In Justin's *Dialogue with Trypho* (a learned Jew) he refers three times to the current use of Spiritual Gifts.

...And I said to him, "Listen, O friend, for I am not mad or beside myself; but it was prophesied that, after the ascent of Christ to heaven, He would deliver us from error and give us gifts. The words are these: 'He ascended up on high; He led captivity captive; He gave gifts to men.' Accordingly, we who have received gifts from Christ, who has ascended up on high, prove from the words of prophecy that you, 'the wise in yourselves and the men of understanding in your own eyes,' are foolish, and honour God and His Christ by lip only. But we, who are instructed in the whole truth, honour Them both in acts, and in knowledge, and in heart, even unto death. But you hesitate to confess that He is Christ, as the Scriptures and the events witnessed and done in His name prove, perhaps for this reason, lest you be persecuted by the rulers, who, under the influence of the wicked and deceitful spirit, the serpent, will not cease putting to death and persecuting those who confess the name of Christ until He come again, and destroy them all, and render to each his deserts." (Coxe 1:214)

For the prophetical gifts remain with us, even to the present time. And hence you ought to understand that [the gifts] formerly among your nation have been transferred to us. (Coxe 1:240).

...I have already said, and do again say, that it has been prophesied that this would be done by Him after His ascension to heaven. It is accordingly said, 'He ascended on high,

He led captivity captive, He gave gifts unto the sons of men.' And again, in another prophecy it is said 'And it shall come to pass after, I will pour out My Spirit on all flesh, and on My servants, and on My handmaids, and they shall prophesy.' (Coxe 1:243). Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God... (Coxe 1:243).

IRENAEUS (140-203)

Irenaeus was the Bishop of Lyons. He may have known Polycarp as a boy and probably studied at Rome before going to Lyons. His five books *Against Heresies* are devoted to the heresy of Gnosticism. In them he speaks four times concerning the "works" of God.

The first has to do with a heretic called Marcus and the abuse of the "prophetic gifts." Marcus was in the habit of trying to seduce women by telling them he could make them prophesy. It is too long a section to place here, but is found in *Against Heresies*. (Coxe 1:334-335).

The second occasion is as follows:

If, however, they maintain that the Lord, too, performed such works simply in appearance, we shall refer them to the prophetical writings and prove from these both that all things were thus predicted regarding Him, and did take place undoubtedly, and that He is the only Son of God. Wherefore, also, those who are in truth His disciples, receiving grace from Him, so in His name perform [miracles], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, in the name of Jesus Christ, who was crucified under Pontius Pilate, and which she exerts day by day for the benefit of the Gentiles, neither practicing deception upon any, nor taking any reward from them [on account of such miraculous interpositions]. For as she has received freely from God, freely also does she minister [to others].

Nor does she perform anything by means of angelic invocations, or by incantations, or by any other wicked curious art; but, directing her prayers to the Lord, who made all things, in a pure, sincere, and straightforward spirit, and calling upon the name of our Lord Jesus Christ, she has been accustomed to work miracles for the advantage of mankind, and not to lead them into error. (Coxe 1:409).

His third reference is to the Day of Pentecost which he describes in his own words (Coxe 1:444).

The fourth occasion mentions those who had the gift of tongues and prophecy.

...For this reason does the apostle declare, "We speak wisdom among them that are perfect," terming those persons "perfect" who have received the Spirit of God, and who through the Spirit of God do speak in all languages, as he used himself also to speak. In like manner we do also hear many brethren in the Church who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God, whom also the apostle terms "spiritual." (Coxe 1:531).

MONTANIST (ca. 172)

The origin of the Montanist sect appeared about A.D. 156-157, while its condemnation by Church leaders in Asia Minor followed about A.D. 172. Apollinaris, Bishop of Hierapolis in A.D. 175 was a militant opponent of the movement. Montanism has often been viewed as a reaction against the attempt to correlate Christianity with the life of the Graeco-Roman world. It is thought to have arisen in a time of crisis—possibly the execution of Polycarp in 156. Montanus, from whom the movement derived its name, was accepted by some as having “a prophetic gift of the Holy Spirit” giving him both encouragement and support, while others rejected and rebuked him, warning him about being a false prophet. There were two prophetesses, Priscilla and Maximilla, who were also noted in this movement. All three insisted upon the divine origin of their prophecies, while some believed the prophecies came from Satan, and tried to exorcise both Priscilla and Maximilla (Grant nd., 131-144). The following selections are from the prophecies of Montanus, Priscilla and Maximilla.

Montanus

“I am the Lord God Omnipotent dwelling in Man.” (Epiphanius, *Haer.*, xlvi. II).
“I am neither an angel nor an envoy, but I am the Lord God, the Father, have come.”
(Ibid.)
“I am the Father and the Son and the Paraclete.” (Didymus, *Detrinitate* iii, 41.I).
“Behold, man is a lyre, and I hover over him like a plectrum; man sleeps but I watch; behold, the Lord is removing the hearts of men and giving them [new] hearts”
(Epiphanius, *Haer.*, xlvi. 4)

Maximilla

“After Me there will be no more prophecy, but the End.” (Epiphanius, *Haer.* xlvi. 11)
“Do not listen to me, but listen to Christ.” (Epiphanius, *Haer.* xlvi. 12)

Priscilla

“They are flesh, yet they hate the flesh.” (Tertullian, *De. Res. Capa.* II).

The above selections together with others may be found in *Second-Century Christianity*. (Grant 1946, 95-96).

EUSEBIUS OF CAESARIA (ca. 265-ca. 339)

Eusebius is often called “The Father of Church History” and in his writing *Church History* one can see how the Church regarded the early “charismatic” movement.

Their opposition and their recent heresy which has separated them from the Church arose on the following account. There is said to be a certain village called Ardabau in that part of Mysia, which borders upon Phrygia. There first, they say, when Gratus was proconsul of Asia, a recent convert, Montanus by name, through his unquenchable desire for leadership, gave the adversary opportunity against him. And he became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning. Some of those who heard his spurious utterances at that time were indignant, and they rebuked him as one that was possessed, and that was under the control of a demon, and was led by a deceitful spirit, and was distracting the multitude; and they forbade him to talk, remembering the

distinction drawn by the Lord and his warning to guard watchfully against the coming of false prophets. But others imagining themselves possessed of the Holy Spirit and of a prophetic gift, were elated and not a little puffed up; and forgetting the distinction of the Lord, they challenged the made and insidious and seducing spirit, and were cheated and deceived by him. In consequence of this, he could no longer be held in check, so as to keep silence. Thus by artifice, or rather by such a system of wicked craft, the devil, devising destruction for the disobedient, and being unworthily honored by them, secretly excited and inflamed their understanding which had already become estranged from the true faith. And he stirred up besides two women, and filled them with the false spirit, so that they talked wildly and unreasonably and strangely, like the person already mentioned. And the spirit pronounced them blessed as they rejoiced and glorified in him, and puffed them up by the magnitude of his promises. But sometimes he rebuked them openly in a wise and faithful manner, that he might seem to be a reprobate. But those of the Phrygians that were deceived were few in number.

And the arrogant spirit taught them to revile the entire universal Church under heaven, because the spirit of false prophecy received neither honor from it nor entrance into it. For the faithful in Asia met often in many places throughout Asia to consider this matter, and examined the novel utterances and pronounced the profane, and rejected the heresy, and thus these persons were expelled from the Church and debarred from communion.

Having related these things at the outset, and continued the refutation of their delusion through his entire work, in the second book he speaks as follows of their end:

Since, therefore, they called us slayers of the prophets because we did not receive their loquacious prophets, who, they say, are those that the Lord promised to send to the people, let them answer in God's presence; Who is there, O friends, of these who began to talk, from Montanus and the women down, that was persecuted by the Jews, or slain by lawless men? None. Or has any of them been seized and crucified for the Name? Truly not. Or has one of these women ever been scourged in the synagogues of the Jews, or stoned? No; never anywhere. But by another kind of death Montanus and Maximilla are said to have died. For the report is that, incited by the spirit of frenzy, they both hung themselves; not at the same time, but at the time which common report gives for the death of each. And thus they died, and ended their lives like the traitor Judas. So also, as general report says, that remarkable person, the first steward, as it were, of their so-called prophecy, one Theodotus — who, as if at sometime taken up and received into heaven, fell into trances, and entrusted himself to the deceitful spirit — was pitched like a quoit, and died miserably. They say that these things happened in this manner. But as we did not see them, O friend, we do not pretend to know. Perhaps in such a manner, perhaps not, Montanus and Theodotus and the above-mentioned woman died.

He says again in the same book that the holy bishops of that time attempted to refute the spirit in Maximilla, but were prevented by others who plainly co-operated with the spirit. He writes as follows:

And let not the spirit, in the same work of Asterius Urbanus, say through Maximilla, 'I am driven away from the sheep like a wolf. I am not a wolf. I am word and spirit and power.' But let him show clearly and prove the power in the spirit. And by the spirit let him compel those to confess him who were then present for the purpose of proving and reasoning with the talkative spirit, — those eminent men and bishops, Zoticus, from the

village Comana, and Julian, from Apamea, whose mouths the followers of Thermiso muzzled, refusing to permit the false and seductive spirit to be refuted by them.

Again in the same work, after saying other things in refutation of the false prophecies of Maximilla, he indicates the time when he wrote these accounts, and mentions her predictions in which she prophesied wars and anarchy. Their falsehood he censures in the following manner:

And has not this been shown clearly to be false? For it is today more than thirty years since the woman died, and there has been neither a partial nor general war in the world; but rather, through the mercy of God, continued peace even to the Christians." These things are taken from the second book. (Schaff and Wace nd., Series 2. 1:231).

TERTULLIAN (ca. 160/170-ca.215/220)

Not many details are known concerning Tertullian's life. He was reared in the cultured paganism of Carthage. He became a Christian (n.d.) and joined the Montanist group about 206. He was a prolific writer. In his work *To Scapula*, Chapter 5 he gives this account of expelling demons and healing.

...All this might be officially brought under your notice, and by the very advocates, who are themselves also under obligations to us, although in court they give their voice as it suits them. The clerk of one of them who was liable to be thrown upon the ground by an evil spirit, was set free from his affliction; and was also the relative of another, and the little boy of a third. How many men of rank (to say nothing of common people) have been delivered from devils, and healed of diseases! Even Severus himself, the father of Antonine, was graciously mindful of the Christians; for he sought out the Christian Proculus, surnamed Torpacion, the steward of Euhodias, and in gratitude for his having once cured him by anointing, he kept him in his palace till the day of his death (Coxe 3:107).

Tertullian wrote specifically about speaking in tongues.

...Let Marcion then exhibit, as gifts of his God, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have both predicted things to come, and have made manifest the secrets of the heart (1 Corinthians 14:25); let him produce a psalm, a vision, a prayer — only let it be by the Spirit, in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him; let him show to me also, that any woman of boastful tongue in his community has ever prophesied from amongst those specially holy sisters of his. Now all these signs [of spiritual gifts] are forthcoming from my side without any difficulty, and they agree, too, with the rules, and the dispensations, and the instructions of the Creator; therefore without doubt the Christ, and the Spirit, and the apostle, belong severally to my God. Here, then, is my frank avowal for any one who cares to require it... (Coxe 3:446-447).

ORIGEN (ca. 185-ca. 254)

Origen was born in Egypt and raised by Christian parents. His father Leonidas was martyred in 202 when Origen was about 17 years old. He was devoted to writing, and in his writings, recognizes the Scripture where Paul lists the "charismata" (Coxe 4:483), and in another work

he speaks of those who obtain the "excellent gifts of the Spirit" (Coxe 4:239). In *Principles*, he also speaks of the Holy Spirit as the one "in whom is contained every kind of gifts". He then goes on to observe that some have the "word of wisdom", others the "word of knowledge", others "faith" and that this has been bestowed on them "by the Spirit" (Coxe 4:285). In *Against Celsus*, Origen notes that traces of Signs and Wonders are still preserved among those who regulate their lives by the precepts of the gospel. (Coxe 4:397-398). Elsewhere in *Against Celsus*, Origen notes that the Christians were still expelling demons from those "persons possessed with them" (Coxe 4:612).

HIPPOLYTUS (d. ca. 236)

Hippolytus was a presbyter and teacher in the Church at Rome. His book *The Apostolic Tradition* gives one a conservative picture of Roman Church order and worship at the end of the 2nd century and beginning of the 3rd century. The following is a selection from his book:

We have, then, set forth what was to be said concerning spiritual gifts such as God has from the beginning bestowed on men according to His own will in presenting to Himself that image [of Himself] which had gone astray. (Dix 1968, 1).

The treatise which he speaks about is *On Gifts* which was not preserved. According to Burton Easton it was a treatise written to perpetuate the principles for which he was contending (Easton 1934, 25). The third section of the "Prayer for the Consecration of a Bishop" says, "And now pour forth that power which is from Thee of 'the priestly spirit' which Thou didst deliver to Thy Beloved Child Jesus Christ . . ." (Dix 4-5). In the section called "Of a Gift of Healing" we read, "If any one among the laity appear to have received a gift of healing by revelation, hands shall not be laid on him because the matter is manifest." (Dix 22) Concerning the demonized, Hippolytus suggests, "But if there be one who has a devil, let him not hear the word from the teacher until he has been cleansed." (Dix 24).

Moreover, from the day they are chosen, let a hand be laid on them and let them be exorcised daily. And when the day draws near on which they are to be baptized, let the bishop [himself] exorcise each one of them, that he may be certain that he is purified.

But if there is one who is not purified let him be put on one side because he did not hear the word of instruction with faith. For the [evil and] strange spirit remained with him.

And laying his hand on them he shall exorcise every evil spirit to flee away from them and never to return to them [henceforward]. And when he has finished exorcising, let him breathe on [their faces] and seal their foreheads and ears and noses and [then] let him raise them up. (Dix 31-32).

HILARY OF POITIERS (ca. 315-368)

Hilary was the Bishop of Poitiers. He was educated in the Latin Classics, converted to Christianity about A.D. 350, and within three years was made Bishop of his hometown. He was banished by the Emperor in 356. During this time he studied and wrote theology. In one of his books called *The Trinity*, (Book 2, No. 34-35), Hilary lists the gifts of the Spirit as found in 1 Corinthians 12:3-11 and gives the following exhortation, "Let us, therefore, make use of such generous gifts . . ." (Deferrari nd., 25:62-63). In Book 8, No. 27ff. Hilary again lists the gifts of the Spirit found in 1 Corinthians 12:3-11. In No. 30 he defines what he understands the meaning of the gifts to be (25:295-301).

NOVATIAN (210-280)

Novation of Rome is noted for two reasons: 1) He was the "antipope" of the "Puritan" party in the Church and 2) He gave the Western Church its first full-length treatment of the Trinity. In Chapter 29 of *Treatise Concerning the Trinity* he writes:

This is He who places prophets in the Church, instructs teachers, directs tongues, gives powers and healings, does wonderful works, offers discrimination of spirits, affords powers of government, suggests counsels, and orders and arranges whatever other gifts there are of *charismata*; and thus make the Lord's Church everywhere, and in all, perfected and completed. (Coxe 5:641).

GREGORY THAUMATURGUS (ca. 213 - ca. 270)

Gregory was the Bishop of Neo-Caesaria and a pupil of Origen in the first half of the 3rd century. He had a successful ministry on a numerical scale. There was a marked increase in the number of Christians at the completion of his ministry in Neo-Caesaria (Douglas 1974, 437). Basil in his work *On the Spirit* wrote the following account of Gregory, who was called Gregory the wonder-worker.

But where shall I rank the great Gregory, and the words uttered by him? Shall we not place among Apostles and Prophets a man who walked by the same Spirit as they; who never through all his days diverged from the footprints of the saints; who maintained, as long as he lived, the exact principles of evangelical citizenship? I am sure that we shall do the truth a wrong if we refuse to number that soul with the people of God, shining as it did like a beacon in the Church of God: for by the fellow-working of the Spirit the power which he had over demons was tremendous, and so gifted was he with the grace of the word 'for obedience to the faith among . . . the nations.' that, although only seventeen Christians were handed over to him, he brought the whole people alike in town and country through knowledge to God. He too by Christ's mighty name commanded even rivers to change their course, and caused a lake, which afforded a ground of quarrel to some covetous brethren, to dry up. Moreover his predictions of things to come were such as in no wise to fall short of those of the great prophets. To recount all his wonderful works in detail would be too long a task. By the superabundance of gifts, wrought in him by the Spirit, in all power and in signs and in marvels, he was styled a second Moses by the very enemies of the Church. Thus in all that he through grace accomplished, alike by word and deed, a light seemed ever to be shining, token of the heavenly power from the unseen which followed him. To this day he is a great object of admiration to the people of his own neighborhood, and his memory, established in the churches ever fresh and green, is not dulled by length of time. (Schaff and Wace nd., Series 2. 8:46-47).

ANTONY (ca. 251-356)

Our knowledge of Antony depends largely upon his biography written by Athanasius shortly after his death. Chapter 38-42 of this biography shows Antony's work with the supernatural, especially in dealing with demons.

We must not boast of casting out devils, nor be elated at the healing of diseases, nor should we admire only the man who casts out devils, and account that one useless who does not. A man should observe carefully the discipline of each monk, and either imitate

it, strive to excel it, or correct it. To work miracles is not ours; that is the Saviour's work. At any rate, He said to His disciples: "But do not rejoice in this, that the spirits are subject to you; rejoice rather in this, that your names are written in heaven."

The fact that our names are written in heaven is evidence of our virtuous life, but to cast out devils is but the charismatic gift of the Saviour who bestowed it. To those who boasted of their miracles and not of their virtues, saying: "Lord, did we not cast out devils, in thy name, and work many miracles in thy name?" He answered, "Amen, I say to you I know you not." For the Lord knows not the ways of the unholy.

As I have said before, we ought always to pray to receive the grace of discerning spirits in order that, as it is written, we may not trust every spirit.

Chapter 39. I would not wish to cease speaking and to say nothing about myself, content with what I have just told you. But that you may not think that I am merely talking, and may believe that I am speaking from experience and speaking the truth, I am repeating, not for myself but for love of you and for your encouragement, what I have observed of the practices of the evil spirits, even if by doing so I make myself a fool. The Lord who hears knows this and knows the purity of my conscience.

How often have the evil spirits called me blessed, and I have cursed them in the name of the Lord! Often, they have foretold the rising of the river, and I said to them: "And why are you concerned about this?" Once they came threatening, and surrounded me like soldiers in full armor. Sometimes, they filled the house with horses and wild animals and serpents, but I sang the psalm, "Some trust in chariots, and some in horses: but we will call upon the name of the Lord our God," and at these prayers they were turned back by the Lord.

Once, they came in the dark, assuming the appearance of light, and said: "We have come to light you, Antony." But I closed my eyes and prayed and the light of the unholy ones was put out at once. A few months later, they came as if singing psalms and babbling from the Scriptures. "But I, as a deaf man, heard not." Once, they shook the cell, but I prayed and remained unshaken in mind. Afterwards, they came again, pounding, hissing, leaping, but as I prayed and lay singing the psalms to myself, they immediately began to wail and lament as if exhausted, and I glorified the Lord who had humbled them and made an example of their blindness and fury.

Chapter 40. Once, a very tall demon appeared with a procession of evil spirits and said boldly: "I am the power of God, I am His providence. What do you wish that I grant you?" I then blew my breath at him, calling on the name of Christ, and I tried to strike him. I seemed to have succeeded, for, immediately, vast as he was, he and all his demons disappeared at the name of Christ.

Once when I was fasting, the Deceiver came to me as a monk with a vision of loaves, and counseled me, saying: "Eat and cease from your many hardships; even you are a man and will become weak." But I perceived this artifice and rose to pray. He could not endure this, for he departed, appearing as smoke as he went out through the door. How often in the desert he showed me a vision of gold, merely to have me touch it and look at it. But I sang a psalm against him, and the illusion vanished.

Frequently, the demons struck me blows, but I kept saying: "Nothing will separate me from the love of Christ," and at this they struck one another instead. It was not I, however, who stopped them and brought them to nought, but it was the Lord, who says: "I was watching Satan fall as lightning from heaven." Mindful of the Apostle's saying, children, I have applied the Lord's words to myself so that you may learn not to be faint-hearted in the ascetical life and not to fear the delusions of the Devil and his demons.

Chapter 41. Since I have become a fool in discussing these things with you, take this also for your safety and assurance, and believe me, for I do not lie.

Once, someone knocked at the door of my cell, and, going out, I saw a great, towering figure. When I asked: "Who are you?" he said: "I am Satan." Then when I asked: "Why are you here?" he said: "Why do the monks and all other Christians blame me without cause? Why do they curse me hourly?" To my question, "Why do you molest them?" he answered: "It is not I who molest them, but they disquiet themselves, for I am powerless. Have they not read that 'The swords of the enemy have lost their edge forever; thou hast rooted up their cities.' I no longer have a place, a weapon, a city. There are Christians everywhere, and, now, even the desert has been filled with monks. Let them watch over themselves and not curse me without cause." Then, marveling at the grace of the Lord, I answered: "You always lie and never speak the truth, but this time, however, you have spoken truly even though against your will, for Christ has come and made you powerless. He has cast you down and stripped you." When he heard the Saviour's name, he vanished, for he could not endure its burning heat.

Chapter 42. If, then, even the Devil himself admits that he is powerless, we ought utterly to despise both him and his demons. The Enemy with his hounds has but so many stratagems, and we who have learned his weakness can look upon them with contempt. Let us, therefore, not be disheartened in this matter, not succumb to cowardice of soul, nor invent terrors for ourselves, saying: "But if a demon should come and overthrow me, or lift me up and hurl me down, or come suddenly upon me and molest me?" We should not even think of such things, nor should we be sad as if we were lost. We should take courage, rather, and be always joyful as men who have been saved.

Let us bear in mind that the Lord who defeated and vanquished them is with us. And let us always carefully consider this fact, that, while the Lord is with us, our enemies will do nothing to us; they will conform themselves to the attitudes they find in us when they come, and thus they will adapt their phantoms to our dispositions. If they find us fearful and disquieted, they attack at once, like thieves when they find the place unguarded; and whatever we ourselves are thinking, this they carry out and more. If they see us anxious and afraid, they increase our fear the more by apparitions and threats, and our poor soul is tormented accordingly in these ways.

If, however, they find us rejoicing in the Lord, and meditating on the good things to come, thinking on these things of the Lord, and reflecting that all things are in His hands, and that no evil spirit has any strength against a Christian, nor any power at all over any one — seeing the soul safeguarded by such thoughts, they turn away in confusion. Thus, when the Enemy saw Job fenced about with these thoughts, he withdrew from him, but, finding Judas undefended, he captured him. If, then, we would despise the Enemy, we must keep our thoughts always on the things of the Lord, and let our soul ever rejoice in hope. We shall see that the artifices of the demons are as smoke, and that, instead of pursuing, they themselves are put to flight, for they are, as I have said before, very cowardly, and are always expecting the fire which is prepared for them. (Deferrari 15:169-174).

HILARION (ca. 291-371)

Hilarion was an ascetic. He was educated and converted at Alexandria. By the time he had been in the desert for 22 years, he became widely known by reputation throughout the cities of Palestine. Jerome in his *Life of Saint Hilarion* tells of a number of the miracles, healings and expulsion of demons which occurred during his ministry. Here are a few selected ones:

A certain woman of Eleutheropolis, finding herself despised by her husband because of her sterility — after fifteen years of married life she had brought forth no children — was

the first who dared to intrude upon blessed Hilarion's solitude. While he was still unconscious of her approach, she suddenly threw herself at his knees saying: "Forgive my boldness, forgive my importunity. Why do you turn away your eyes? Why do you shun my pleas? Do not look upon me as a woman, but as a creature to be pitied, as one of the sex that brought forth the Redeemer, for 'they that are whole need not the physician: but they that are sick.'" He stood still, and, finally aware of the woman, asked her why she had come and why she was weeping. When he learned the cause of her grief, raising his eyes to heaven, he commanded her to have faith and believe. He followed her departure with tears. When a year had gone by, he saw her with her son. (Deferrari 15:252-253).

Facidia is a small suburb of Rhinocorura, a city of Egypt. From this village, a woman who had been blind for ten years was brought to blessed Hilarion. On being presented to him by the brothers (already there were many monks with him), she told him that she had bestowed all her substance on physicians. To her the saint replied: "If what you lost on physicians you had given to the poor, Jesus the true Physician would have healed you." Whereupon she cried aloud and implored him to have mercy on her. Then, following the example of the Saviour, he rubbed spittle upon her eyes and she was immediately cured. (15:254-255).

A charioteer, from Gaza also, was struck by a demon while in his chariot and his whole body so completely stiffened that he could neither move his hand nor bend his neck. He was carried on a stretcher to the saint, able to move only his tongue to indicate his petition, but he heard and understood that he could not be healed until he believed in Jesus and renounced his former occupation. He believed, he promised, he was cured, rejoicing more in the salvation of his soul than in the cure of his body. (15:254).

Jerome concludes the section which he devoted to telling Hilarion's life by stating, "There would not be time if I wanted to tell you all the signs and wonders performed by Hilarion..." (15:262-263).

MACRINA THE YOUNGER (ca. 328-379 / 380)

Macrina was the sister of Basil, Bishop of Caesarea and Gregory Bishop of Nyssa. Gregory wrote a biography of his sister's life and tells the story of how she was healed. (Deferrari 58:185-186). He also shares the miracle which was given to him by a military man:

It happened that my wife and I were eager to visit the monastery of virtue (for that is what I think that place should be called) in which the blessed soul spent her life. There was with us our little girl who was suffering from an eye ailment resulting from an infectious sickness. It was a terrible and pitiful thing to see her as the membrane around the pupil was swollen and whitened by the disease. As we entered the monastery, we separated, my wife and I, for I went to the men's quarters where your brother Peter was Superior, and she went to the women's quarters to be with the holy one. After an interval of time, we thought it was the hour for us to go home. We were getting ready to leave, but a kindly remonstrance came to us from both quarters. Your brother urged me to remain and share the monastic table. The blessed one would not let my wife go, and she would not give up my daughter, whom she was holding in her arms, until she had given them a meal and offered them the wealth of philosophy. She kissed the child as one might expect and put her lips on her eyes and, when she noticed the diseased pupil, she

said: "If you do me the favor of remaining for dinner, I will give you a return in keeping with this honor." When the child's mother asked what it was, the great lady replied: "I have some medicine which is especially effective in curing eye diseases." When a message came to me from the women's quarters about this promise, we gladly remained and disregarded the urgent necessity of starting on our way.

When the feasting was over and grace said (the great Peter, having entertained and cheered us with special graciousness, and the great Macrina, having said goodbye to my wife with every courtesy), we started the journey home bright and happy. Each of us told his own story on the way. I spoke of everything I had seen and heard in the men's quarters, and she told everything systematically, as in a history, and did not think it right to omit the smallest details. She was telling everything in order, as if going through a treatise, and when she came to the point at which the medicine was promised, interrupting the narrative she said: "What have we done? How did we forget the promise, the medicine for the eyes?" I was annoyed at our thoughtlessness, and quickly sent one of my men back to ask for the medicine, when the child, who happened to be in her nurse's arms, looked at her mother, and the mother fixing her gaze on the child's eyes, said: "Stop being upset by our carelessness." She said this in a loud voice, joyfully and fearfully. "Nothing of what was promised to us has been omitted, but the true medicine that heals diseases, the cure that comes from prayer, this she has given us, and it has already worked; nothing at all is left of the disease of the eyes." As she said this, she took our child and put her in my arms and I, also, then comprehended the miracles in the gospel which I had not believed before and I said: "What a great thing it is for sight to be restored to the blind by the hand of God, if now His handmaiden makes such cures and has done such a thing through faith in Him, a fact no less impressive than these miracles." (58:189-190).

SAINT BASIL (ca. 329-379)

Basil was a Cappadocian Father. His friendship with Gregory of Nazianzus was formed at the University of Athens. His letters show him to be a warm pastor who was concerned for the spiritual and physical well-being of his people.

His friend Gregory of Nazianzus shares at least two incidents of healings through the ministry of Basil. One had to do with the Emperor's son who had become sick. When the care of the physicians failed; Basil was called to the bedside. According to eyewitnesses the boy's "disease relaxed" and had it not been for his father's interference (going back to the care of the physicians) the boy would have lived. (Schaff and Wale, Series 2, 7:412).

The second incident happened when Eusebius the Bishop called for his help. Eusebius was sick and in pain and was healed. Gregory says that Eusebius "never ceased to wonder at and describe the powers of (Basil)." (7:412-413).

Gregory tells of two healings which happened to Basil's sister Gorgonia. The following is Gregory's description of them.

You know how her maddened mules ran away with her carriage, and unfortunately overturned it, how horribly she was dragged along, and seriously injured, to the scandal of unbelievers at the permission of such accidents to the righteous, and how quickly their unbelief was corrected: for, all crushed and bruised as she was, in bones and limbs, alike in those exposed and in those out of sight, she would have none of any physician, except Him Who had permitted it; both because she shrank from the inspection and the hands of men, preserving, even in suffering, her modesty, and also awaiting her justification from Him Who allowed this to happen, so that she owed her preservation to none other

than to Him: with the result that men were so less struck by her unhoped-for recovery than by her misfortune, and concluded that the tragedy had happened for her glorification through sufferings, the suffering being human, the recover superhuman, and given a lesson to those who come after, exhibiting in a high degree faith in the midst of suffering, and patience under calamity, but in a still higher degree the kindness of God to them that are such as she. For to the beautiful promise to the righteous "though he fall, he shall not be utterly broken," has been added one more recent, "though he be utterly broken, he shall speedily be raised up and glorified." For if her misfortune was unreasonable, her recovery was extraordinary, so that health soon stole away the injury, and the cure became more celebrated than the blow.

She was sick in body, and dangerously ill of an extraordinary and malignant disease, her whole frame was incessantly fevered, her blood at one time agitated and boiling, then curdling with coma, incredible pallor, and paralysis of mind and limbs: and this not at long intervals, but sometimes very frequently. Its virulence seemed beyond human aid; the skill of physicians, who carefully examined the case, both singly and in consultation, was of no avail; nor the tears of her parents, which often have great power, nor public supplications and intercessions, in which all the people joined as earnestly as if for their own preservation, for her safety was the safety of all, as, on the contrary, her suffering and sickness was a common misfortune.

What then did this great soul, worthy offspring of the greatest, and what was the medicine for her disorder, for we have now come to the great secret? Despairing of all other aid, she betook herself to the Physician of all, and awaiting the silent hours of the night, during a slight intermission of the disease, she approached the altar with faith, and calling upon Him who is honoured thereon, with a mighty cry, and every kind of invocation, calling to mind all of His former works of power, and well she knew those both of ancient and of later days, at last she ventured on an act of pious and splendid effrontery; she imitated the woman whose fountain of blood was dried by the hem of Christ's garment. What did she do? Resting her head with another cry upon the altar, and with a wealth of tears, as she who once bedewed the feet of Christ, and declaring that she would not loose her hold until she was made whole, she then applied her medicine to her whole body, viz., such a portion of the antitypes of the Precious Body and Blood as she treasured in her hand, mingling there with her tears, and, O the wonder, she went away at once feeling that she was saved, and with the lightness of health in body, soul and mind, having received, as the reward of her hope, that which she hoped for, and having gained bodily means by spiritual strength. Great though these things be, they are not untrue. Believe them all of you, whether sick or sound, that ye may either keep or regain your health. (7:243).

Gregory also describes the healing of Basil's father. Here is his description of the father's illness and healing.

. . . His whole frame was on fire with an excessive, burning fever, his strength had failed. He was unable to take food, his sleep had departed from him, he was in the greatest distress, and agitated by palpitations. Within his mouth, the palate and the whole of the upper surface was so completely and painfully ulcerated, that it was difficult and dangerous to swallow even water. The skill of physicians, the prayers, most earnest though they were, of his friends, and every possible attention were alike of no avail. He himself in this desperate condition, while his breath came short and fast, had no perception of present things, but was entirely absent, immersed in the objects he had long desired, now made ready for him . . . What then was the response of Him who was the

God of that night and of the sick man? A shudder comes over me as I proceed with my story. And though you, my hearers, may shudder, do not disbelieve: for that would be impious, when I am the speaker, and in preference to him. The time of the mystery was come, and the reverend station and order, when silence is kept for the solemn rites; and then he was raised up by Him who quickeneth the dead, and by the holy night. At first he moved slightly, then more decidedly; then in a feeble and indistinct voice he called by name one of the servants who was in attendance upon him, and bade him come, and bring his clothes, and support him with his hand. He came in alarm, and gladly waited upon him; while he, leaning upon his hand as upon a staff, imitates Moses upon the mount, arranges his feeble hands in prayer, and in union with, or on behalf of, his people eagerly celebrates the mysteries, in such few words as his strength allowed, but, as it seems to me, with a most perfect intention. What a miracle! In the sanctuary without a sanctuary, sacrificing without an altar, a priest far from the sacred rites: yet all these were present to him in the power of the spirit, recognized by him, though unseen by those who were there. Then, after adding the customary words of thanksgiving, and after blessing the people, he retired again to his bed, and after taking a little food, and enjoying a sleep, he recalled his spirit, and, his health being gradually recovered, on the new day of the feast, as we call the first Sunday after the festival of the Resurrection, he entered the temple and inaugurated his life which had been preserved, with the full complement of clergy, and offered the sacrifice of thanksgiving. (7:263-264).

AMBROSE (ca. 339-397)

Ambrose was the Bishop of Milan. When ordained as a bishop his first act was to distribute his wealth among the poor. He was an outstanding preacher and teacher, and very outspoken. Augustine was influenced by Ambrose. The following are some of the experiences recorded by Paulinus in his *Life of St. Ambrose* (Deferrari 15:41-42).

But, when the bodies of the holy martyrs [Protase and Gervase] were raised and placed on biers, the diseases of many were shown to have been healed. Even a blind man, Severus by name, who even now piously serves in the same basilica which is called the Ambrosian, into which the bodies of the martyrs were taken, when he touched their garments, received his sight immediately. Likewise, bodies possessed by unclean spirits returned to their homes with the greatest gratitude after they had been healed. And as by these beneficent works of the martyrs the faith of the Catholic Church increased, so did the heresy of the Arians decrease.

... Thus one of the number, suddenly possessed by an unclean spirit, began to cry out that those were tortured as he himself was tortured who denied the martyrs or who did not believe the unity of the Trinity as Ambrose was teaching. But they, confused by this statement, although they ought to have been converted and to have done penance worthy of such confession, killed the man by immersing him in a pond, thus adding murder to heresy; for a fitting urgency led them to this end. Indeed, the holy bishop Ambrose, having become a man of great humility, preserved the grace given him by the Lord and increased daily in faith and in love before God and man.

About the same time, there was a certain man of the Arian heresy, violent beyond measure as a disputant and harsh and immovable as regards the Catholic faith. This man was in the church one day during a sermon by the bishop. Later, he himself related that he saw an angel there, speaking into the ears of the bishop as he preached, so that the bishop seemed to be proclaiming to the people the words of the angel. By this sight he was converted, and the faith which he formerly attacked he himself now began to defend.

After the death of Justina, when a certain soothsayer, Innocent by name, but not in deed, was being tormented by the judge during a trial for his offenses, he began to make confession of something other than was being sought. He exclaimed that he was suffering greater torments from the angel who was protecting Ambrose, because in the time of Justina, to arouse the hatred of the people against the bishop, he had gone to the very top of the church and had performed sacrifices at midnight. But, the more insistently and unceasingly he carried on his evil practices, the more did the love of the people for the Catholic faith and for the bishop of the Lord increase. He admitted that he had also sent demons to kill him, but that the demons had reported that they not only could in no way approach him; further, they could not even get to the doors of the house in which the bishop was staying, because a fierce fire protected the entire building, so that, although they were a distance away, they were burned. He then terminated the wiles by which he thought he could affect something against the bishop of the Lord. Another had even come to his bed chamber with a sword to slay the bishop, but, having raised his hand with drawn sword, he stood fixed, with his right hand stiffened. And when he acknowledged that he had been sent by Justina, the right arm which had been stiffened when it was raised for the evil deed was restored by the confession.

About the same time, when the illustrious man, Probus, had sent to the bishop his servant, a secretary, who was being troubled by an unclean spirit, the demon went out of the servant as he left the city, for he feared to be brought into the holy man's presence. And it happened that, as long as the boy was in Milan at the bishop's house, no influence of the demon appeared in him, but, when he had sent out from Milan and come again toward the city, the same evil spirit which formerly possessed him began to vex him again...

Ambrose, in his own writing, *The Holy Spirit (Fathers of the Church)* states that healings and tongues were still given by God.

...Behold, the Father established the teachers; Christ also established them in the churches; and just as the Father gives the grace of healings, so the Son also gives it; just as the Father gives the gift of tongues, so the Son also has bestowed it. (Deferrari 44:150).

CHRYSTOSTOM (ca. 344/54-407)

John Chrysostom was the Bishop of Constantinople. He was a hermit for about nine years, but because of health problems, returned to Antioch. There he was made a deacon in 381 and priest in 386. From 386-396 he delivered sermons chiefly by book study. This later earned him the name chrysostomos, which means "golden-mouthed." It was probably about this time that John preached on 1 Corinthians in which he states in Homily 29 (Schaff and Wale, Series 1. 12:168), on 1 Corinthians 12:1-2, "This whole place is very obscure; but the obscurity is produced by our ignorance of the facts referred to and by their cessation being such as then used to occur, but now no longer takes place." As can be seen from recorded experiences of others who lived during John's lifetime, these things had not ceased, but John simply did not see them occurring. According to Morton Kelsey, John did know of "the miracles... performed daily by the holy martyrs." (Kelsey 1973, 176).

AUGUSTINE (354-430)

Augustine was bishop of Hippo and the greatest of the Latin Fathers. He was baptized by Ambrose in Milan on Easter 387. In *The Confessions of St. Augustine*, which was written ca.

397-401 he tells of his past up to his mother Monica's death. He also has some insight concerning miracles. He notes the following in Book 9, Chapter 7, v. 16.

Then didst Thou by a vision make known to Thy renowned bishop the spot where lay the bodies of Gervasius and Protasius, the martyrs (whom Thou hadst in Thy secret storehouse preserved uncorrupted for so many years), whence Thou mightest at the fitting time produce them to repress the feminine but royal fury. For when they were revealed and dug up and with due honour transferred to the Ambrosian Basilica, not only they who were troubled with unclean spirits (the devils confessing themselves) were healed, but a certain man also, who had been blind many years, a well-known citizen of that city, having asked and been told the reason of the people's tumultuous joy, rushed forth, asking his guide to lead him thither. Arrived there, he begged to be permitted to touch with his handkerchief the bier of Thy Saints, whose death is precious in Thy sight. When he had done this, and put it to his eyes, they were forthwith opened. Thence did the fame spread; thence did Thy praises burn, — shine; thence was the mind of that enemy, though not yet enlarged to the wholeness of believing, restrained from the fury of persecuting. Thanks be to Thee, O my God. Whence and whither hast Thou thus led my remembrance, that I should confess these things also unto Thee, — great, though I, forgetful, had passed them over? And yet then, when the "savour" of Thy "ointments" was so fragrant, did we not "run after Thee." And so I did the more abundantly weep at the singing of Thy hymns, formerly panting for Thee, and at last breathing in Thee, as far as the air can play in this house of grass. (Pilkington 1963).

Augustine held a low view concerning tongues:

In the earliest times, "the Holy Ghost fell upon them that believed: and they spake with tongues," which they had not learned; "as the Spirit gave them utterance." These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to show that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away. In the laying on of hands now, that persons may receive the Holy Ghost, do we look that they should speak with tongues? Or when we laid the hand on these infants, did each one of you look to see whether they would speak with tongues, and, when he saw that they did not speak with tongues, was any of you so wrongminded as to say, These have not received the Holy Ghost; for, had they received, they would speak with tongues as was the case in those times? If then the witness of the presence of the Holy Ghost be not now given through these miracles, but what is it given, by what does one get to know that he has received the Holy Ghost? Let him question his own heart. (Schaff and Wale, Series 1. 7:998).

Again, in writing against the Donatists, Augustine states:

For the Holy Spirit is not only given by the laying on of hands amid the testimony of temporal sensible miracles, as He was given in former days to be the credentials of a rudimentary faith, and for the extension of the first beginnings of the Church. For who expects in these days that those on whom hands are laid that they might receive the Holy Spirit should forthwith begin to speak with tongues?

At the close of his life, he wrote *The City of God* (ca. 413-427). In Book 22, Chapter 28, Augustine details the miracles which were occurring in his day. He begins this chapter by

stating, "It is sometimes objected that the miracles, which Christians claimed to have occurred, no longer happen." He argues that the ones which happened and were recorded in the New Testament are "absolutely trustworthy". Then he writes, "The truth is that even today miracles are being wrought in the name of Christ, sometimes through His sacraments and sometimes through the intercession of the relics of His saints." Then Augustine tells of the miracles which have happened. (Deferrari 24:431-432).

- A blind man whose sight was restored (24:433).
- The Bishop Innocent in Carthage of rectal fistula (24:433-437).
- Innocentia in Carthage of breast cancer (24:437-438).
- A doctor in Carthage healed of gout (24:438-439).
- An ex-showman of Cucubis healed of paralysis and a hernia in the scrotum (24:439).
- The healing of Hesperius', one of Augustine's neighbors, cattle and servants, whose diseases were caused by "evil spirits" (24:439).
- A demonized boy cured, after the demon ripped out his eye and left it "hanging by a tiny vein as by a root. The pupil which was black, turned white." (24:440-441).
- A young girl in Hippo delivered from demons (24:441).
- Florentius of Hippo who prayed for money and received it (24:441-442).
- A blind woman in Hippo (24:442).
- Bishop Lucillus of Synita of fistula (24:442-443).
- Eucharius, a Spanish priest, delivered from stone and possibly brought back from the dead (24:443).
- Martila — healed and saved (24:443-444).
- Three healed of gout (24:444).
- A child, who was run over by a cart, healed with no sign of being run over (24:444).
- A resuscitation of a nun (24:444).
- The resuscitation of a Syrian's daughter (24:444).
- Augustine's friend's son who was raised from the dead (24:445).

Augustine ends his narrative of miracles by telling his readers that there are too many miracles to list.

Actually, if I kept merely to miracles of healing and omitted all others, and if I told only those wrought by this one martyr, the glorious St. Stephen, and if I limited myself to those that happened here at Hippo and Calama, I should have to fill several volumes and, even then, I could do no more than tell those cases that have been officially recorded and attested for public reading in our churches.

This recording and attesting, in fact, is what I took care to have done, once I realized how many miracles were occurring in our own day and which were so like the miracles of old and also how wrong it would be to allow the memory of these marvels of divine power to perish from among our people. It is only two years ago that the keeping of records was begun here in Hippo, and already, at this writing, we have nearly seventy attested miracles. I know with certain knowledge of many others which have not, so far, been officially recorded. And, of course, at Calama, where the recording began much earlier and where miracles are more frequent, the number of attested cases is incomparably greater. (24:445-446).

"It is a simple fact," Augustine writes, "that there is no lack of miracles even in our day. And the God who works the miracles we read in the Scriptures uses any means and manner He chooses." He rounds out Chapter 8 by describing in detail a miracle which happened in his church in Hippo (24:447-450).

CANONS OF HIPPOLYTUS

These are an early sixth century collection of canons originally written in Greek. They deal with liturgical and disciplinary areas of church life. Most scholars view them as having minor importance, but they may give an insight into certain issues concerning the life of the Church in the early sixth century. The section of the canons which was said to be used by the Ethiopian Christians, number 8 is called "Of the Gift of Healing" (Coxe 5:256). The eighth canon of the Church at Alexandria was also "Of the Gift of Healings" (5:257). Canon 29 to the same church speaks about "an evil spirit" which can "rule" (5:257).

GREGORY OF TOURS (ca. 538-594)

Gregory was a bishop and historian. He was a prolific writer; ten books on history, seven books on miracles, a book on the lives of the Fathers, a commentary on the Psalms, and some writings on the offices in the Church. His works provide an invaluable knowledge of sixth century Church life (Douglas 1794, 436). There are many accounts of healings which were occurring in Gregory's time. They are to be found in his *Dialogues* where he relates the expelling of a demon and his own healing.

Eleutherius, whom I mentioned previously, abbot of the Monastery of St. Mark, the Evangelist adjoining the walls of Spoleto, lived with me for a long time in my monastery at Rome and died there. His disciples say that he raised a dead person to life by the power of his prayer. He was well known for his simplicity and compunction of heart, and undoubtedly through his tears this humble, childlike soul obtained many favors from almighty God.

I will tell you about a miracle of his which I had him describe to me in his own simple words. Once while he was traveling, evening came on before he could find a lodging for the night, so he stopped at a convent. There was a little boy in this convent who was troubled every night by an evil spirit. So, after welcoming the man of God to their convent, the nuns asked him to keep the boy with him that night. He agreed, and allowed the boy to rest near him. In the morning the nuns asked him with deep concern whether he had done anything for the boy. Rather surprised that they should ask, he said, "No." Then they acquainted him with the boy's condition, informing him that not a night passed without the evil spirit troubling the boy. Would Eleutherius please take him along to the monastery because they could no longer bear to see him suffer. The man of God agreed to do so.

The boy remained a long time in the monastery without being troubled in the least. Highly pleased at this, the old abbot allowed his joy at the boy's healthy condition to exceed moderation. "Brothers," he said to his monks, "the Devil had his joke with the sisters, but once he encountered real servants of God, he no longer dared to come near this boy." That very instant, hardly waiting for Eleutherius to finish speaking, the Devil again took possession of the young boy, tormenting him in the presence of all. The sight of it filled the old man's heart with grief, and when his monks tried to console him he said, "Upon my word! Not one of you shall taste bread today until this boy is snatched out of the Devil's power."

He prostrated himself in prayer with all his monks and continued praying until the boy was freed from the power of the evil spirit. The cure was complete and the Devil did not dare molest him any further.

(Peter) I suppose it was because he gave way to pride that God wanted this miracles to be performed with the help of the other monks.

(Gregory) That is right. Eleutherius was unable to do it by himself. Only by sharing the burden with his monks could he succeed in working this miracle.

A personal experience taught me the extent of his power in prayer. Once while I was still living in the monastery, I was seriously ill with sharp, throbbing pains in my intestines. I felt that death was approaching in a matter of hours because of the frequent spasms of intense pain. Doctors call the disease by a Greek name, syncope. If my fellow monks had not refreshed me at frequent intervals with food, my life would have ebbed away completely. Easter Sunday was upon us, and when I could not fast on Holy Saturday, a day on which even young children fast, I felt worse, more through grief than through sickness. But in my sorrow I quickly found a solution. I quietly took the man of God with me into chapel and begged him to ask almighty God to grant me the strength to fast. He agreed. As soon as we entered the chapel, he prayed for me as I had humbly requested. After a short, sincere and tearful prayer, he again left the chapel. But just as I heard him say the blessing at the conclusion of his prayer, strength returned to my weakened body, and my mind was relieved of all worry over food or sickness. In amazement I compared the way I now felt with my previous state of health. Even when I thought of my illness I did not recognize in my body any of the pains I remembered having. And when my thoughts were occupied with the care of the monastery I was completely unaware of my infirmity. And when I did become aware of it again, I wondered whether I had not eaten, for I felt very strong. Toward evening, I found myself so vigorous, I could have prolonged my fast to the next day, had I wished to. In this incident I find a personal assurance that Eleutherius' other deeds were also true, though I was not present to witness them. (Deferrari 39:170-173).

SUMMARY STATEMENT

The first six hundred years saw the Church grow in many different areas, cultures and frameworks. While it was spreading to the ends of the earth, there was no time in which God's Spirit was not moving by his gifts and with Signs and Wonders.

THE MEDIEVAL PERIOD – 600-1500

The center of life during this period was the Church. Art, music, education, and economics were all rooted in the Church. We will continue to look at personalities during this time-slot in which God brought about His desires and continued to minister through the power of His Spirit by Signs and Wonders. The serious student of this period should consult the article "Medieval Examples of Charismatic Piety in the Roman Catholic Church" by Stanley M. Burgess. (Spittler 1976, 15-26).

BEDE (ca. 673-735)

Bede was a monk and often called "the Father of English History". He was the first to write any kind of history of England. The reader who is further interested in the miracle stories of Bede should see Chapter 7 "Bede's Miracle Stories" in *Bede, His Life, Times and Writings*, edited by A.H. Thompson, pp. 201-229). In his *Ecclesiastical History of England*, Bede relates miracle stories frequently.

Chapter 7 tells the story of St. Alban. Alban was converted while caring for a clergyman who was fleeing from persecutors. When he would not release the minister, he was brought before a judge. On his way to the judge, he could not cross a river, so he lifted his eyes toward heaven and the river dried up. When his executioner saw this, he would not carry out his orders but prayed that he too might be killed with the martyr or in place of him. Alban saw, upon praying

to God for water, a living spring breaking out at his feet. A church was built where Alban died, and Bede writes "in which place there ceased not to this day the cure of sick persons, and the frequent working of wonders." (Giles nd. 13-15).

In Chapter 17, Bede tells of an incident in which demons were expelled (26-28).

Chapter 18 tells this story:

After this, a certain man, who had the quality of a tribune, came forward with his wife, and presented his blind daughter, ten years of age, for the priests to cure. They ordered her to be set before their adversaries, who, being convinced by guilt of conscience, joined their entreaties to those of the child's parents, and besought the priests that she might be cured. The priests, therefore, perceiving their adversaries to yield, made a short prayer, and then Germanus, full of the Holy Ghost, invoked the Trinity, and taking into his hands a casket with relics of the saints, which hung about his neck, applied it to the girl's eyes, which were immediately delivered from darkness and filled with the light of truth. The parents rejoiced, and the people were astonished at the miracle; after which, the wicked opinions were so fully obliterated from the minds of all, that they ardently embraced the doctrine of the priests.

In Book 2, Chapter 2, Bede tells about another case of blindness (68-69). In Book 3, Chapter 15, there is the story of weather being changed (128, 134). Book 5, Chapter 1, shares the story of the calming of a tempest at sea (235-236). Chapter 2 gives the account of a bishop named John healing a dumb man (237-238). Chapter 3 records the healing of a sick maiden (238-240). In Chapter 4 John heals the wife of an Earl (240-241), while chapter 5 records the resuscitation of the Earl's servant (241). Chapter 6 recounts the resuscitation of John's own clerk who had died (242-244). These are only a selected few of the miracles which were recorded by Bede.

THE CRUSADES

The Crusades started in A.D. 950 extending to A.D. 1350. Keep in mind that in the latter portion of the Crusades, the Inquisition was established which sought to crush heresy. In so doing, they persecuted small groups, such as the Albigensians in Southern France and the Bogomiles in Bulgaria, who were seeking a personal experience with God. Many believed that the Inquisition was really a work of demonic power to stop the flow and work of the Holy Spirit in that era.

The following individuals are known as having miracles recorded either by them or about them: Anselm (ca. 1033-1109); Bernard of Clairvaux (1090-1153); Dominic (1170-1221); and Malachy (Kelsey 1973, 231-232). Antony of Padua is said to have had prophetic powers as well as miracles (Douglas 1974, 51).

ST. FRANCIS OF ASSISI (1181-1226)

St. Francis was the founder of the Franciscan Order. He had an incredible healing ministry. The following selections are from a vast number of miracles which occurred in the ministry of Francis.

How Francis healed a cripple at Toscanella and a paralytic at Narni.

Once when the holy man of God Francis was going about through various regions to preach the kingdom of God, he came to a certain city called Toscanella. There, when he was sowing the seed of life in his usual way, a certain soldier of that city gave him

hospitality; he had an only son who was lame and weak of body. Though he was a young child, he had passed the years of weaning; still he remained in a cradle. When the father of the boy saw the great sanctity of the man of God, he humbly cast himself at his feet, begging from him health for his son. But Francis, who considered himself useless and unworthy of such great power and grace, refused for a long time to do this. But finally overcome by the insistence of his petitions, he prayed and then put his hand upon the boy and, blessing him, raised him up. Immediately, with all present looking on and rejoicing, the boy arose completely restored and began to walk here and there about the house.

Once when the man of God Francis had come to Narni and was staying there for a number of days, a certain man of that city, Peter by name, lay in bed paralyzed. For a period of five months he had been so deprived of the use of all his limbs that he could not rise at all or move himself even a little; and thus having completely lost the use of his feet and hands and head, he could only move his tongue and open his eyes. When he heard that Francis had come to Narni, he sent a messenger to the bishop of that city to ask him for the love of God to send the servant of the most high God to him, confident that he would be freed from the illness from which he suffered at the sight and presence of Francis. And so it happened that, when the blessed Francis had come to him and had made the sign of the cross over him from his head to his feet, he was immediately healed and restored to his former health. (Hermann nd. 59-60).

How Francis freed one of the brothers from the falling sickness or from a devil; and how he freed a possessed woman at the city of San Gemini.

One of the brothers suffered frequently from a very serious infirmity and one horrible to see; I do not know what name it is called, though some think it is an evil spirit. Frequently he was cast upon the ground and he turned about foaming at the mouth and with a terrible look upon his face; at times his limbs were drawn up, at other times they were extended; now they were folded up and twisted, again they were rigid and hard. Sometimes, when he was stretched out and rigid, he would be raised up into the air to the height of a man's stature, with his feet even with his head, and then would fall back to the ground. Pitying his grievous illness the holy father Francis went to him and, after praying, signed him and blessed him. Suddenly he was cured and he did not again suffer in the least from the tortures of this illness.

One day when the most blessed father Francis was passing through the diocese of Narni, he came to a certain city called San Gemini, and preaching there the kingdom of God, he was entertained along with three of his brothers by a certain man of good repute in that region who feared and worshipped God. But his wife was beset by a devil, and was known to all who lived in that town. Her husband interceded with St. Francis for her, confident that she could be freed by his merits. But because Francis preferred in his simplicity to be held in contempt rather than be praised by the world because of a demonstration of his sanctity, he refused firmly to do this. Finally, because God was concerned in the case, and because so many were begging him to do it, he consented, overcome by their prayers. He called the three brothers who were with him and, placing each one in a corner of the house, he said to them: "Let us pray to the Lord, brothers, for this woman that God may strike the yoke of the devil from her unto his own praise and glory. Let us stand separately in the corners of the house lest that evil spirit be able to escape us or deceive us by getting into the hiding places of the corners." When the prayer was finished, blessed Francis went up to the woman, who was being miserably tormented and who was clamoring horribly, and, with the power of the Holy Spirit, he said: "In the

name of the Lord Jesus Christ, I command you in holy obedience, evil spirit, to go out from her and never dare to hinder her again." He had hardly finished the words when the devil left that woman so very quickly and with such anger and racket that, because of the sudden healing of the woman and the very quick obedience of the devil, the holy father thought perhaps he had been deceived. He immediately left that place in shame, divine providence so arranging things that he would not be able to glory vainly in any way. Whence it happened that blessed Francis was passing through the same place on another occasion, and Brother Elias was with him; and behold, that woman, when she heard of his coming, immediately arose; and running through the street, she cried out after him that he should deign to speak to her. But he did not want to speak to her, knowing that she was the woman from whom he had once cast out a devil by the power of God. But she kissed the steps of his feet, giving thanks to God and to his servant St. Francis who had freed her out of the hand of death. Finally, Brother Elias urged the saint by his prayers, and he spoke to her after he had been assured by the people of her illness, as was said, and of her cure. (61-62).

Of the Cleansing of Lepers

At San Severino in the Marches on Ancona a certain young man named Acto, who was covered all over with leprosy, was considered a leper by all in accordance with the verdict of the doctors. All his limbs were swollen and enlarged, and because of the distention and puffed up condition of his veins he saw everything awry. He could not walk, but lying as he did continuously in his sickbed, he caused his parents sorrow and grief. His father, tortured daily as he was with his son's suffering, did not know what to do about him. At length it came into his heart to command his son by all means to blessed Francis, and he said to his son: "Son, do you wish to vow yourself to St. Francis, who everywhere is renowned for his miracles, that it might please him to free you from your illness?" He replied: "I want to, father." The father immediately had paper brought and, after he had measured his son's stature in height and girth, he said: "Raise yourself up, son, and vow yourself to blessed Francis, and after he has cured you, you shall bring him a candle as tall as you are every year for as long as you live." At the command of his father he rose up as well as he could, and joining his hands, he began humbly to invoke blessed Francis' compassion. Accordingly, after he had taken up the paper measure and completed his prayer, he was immediately cured of his leprosy; and getting up and giving glory to God and to blessed Francis, he began to walk with joy. In the city of Fano, a certain young man named Bonushomo, who was considered paralyzed and leprous by all the doctors, was devoutly offered to blessed Francis by his parents. He was cleansed from the leprosy and cured of his paralysis and made completely well. (127-128).

Of the Curing of the Dumb and the Deaf

At Citta della Pieve there was a very poor beggar boy who was completely dumb and deaf from his birth. He had a tongue that was very short and mutilated, so much so that it seemed to those who had examined it many times that it had been cut off. One evening he came to the house of a certain man of the city who was called Mark, and by means of signs, as is customary with the mute, he begged shelter from him. He leaned his head sideways, his jaw against his hand, so that it could be understood that he wanted to be sheltered with him for the night. But the man took him into his house with great happiness and willingly kept him with him, for the boy knew how to be a competent servant. He was an ingenious young man, for, though he had been deaf and dumb from

the cradle, he understood by signs what was commanded him. One night when the man was at supper with his wife and the boy was waiting on them, the man said to his wife: "I would consider it the greatest miracle if the blessed Francis would give hearing and speech to this boy."

And he added: "I vow to the Lord God that if the blessed Francis should deign to work this miracle, I will, for love of him, hold this boy most dear and provide for him as long as he lives." Wonderful indeed! When the vow had been made, the boy immediately spoke and said: "St. Francis lives." And then looking about, he again said: "I see St. Francis standing on high and he is coming to give me speech." And the boy added: "What therefore shall I say to the people?" Then that man arose, rejoicing and exalting greatly, and he made known to all the people what had happened. All those who had seen the boy before when he could not speak came running, and, filled with admiration and wonder, they humbly gave praise to God and to blessed Francis. The boy's tongue grew and became adapted for speech, and he began to utter properly formed words as though he had always been speaking.

Another boy, by the name of Villa, could not speak or walk. His mother made a waxen image in fulfillment of a vow and took it with reverence to the place where the blessed father Francis is buried. When she returned home, she found her son walking and speaking. A certain man, in the diocese of Perugia, had completely lost the faculty of speech. He always kept his mouth open, gaping horribly and in great distress, for his throat was much swollen and puffed up. When he had come to the place where the most holy body is buried and wished to go up the steps to the tomb, he vomited much blood, and completely relieved, he began to speak and to close and open up his mouth as was necessary.

A certain woman suffered such great pain in her throat that from the excessive burning her tongue had dried to her palate. She could not speak, nor eat, nor drink. Plasters were applied and medicines used, but she felt no relief from her infirmity with all these things. Finally, she vowed herself in her heart to St. Francis; for she could not speak, and suddenly her flesh broke open and there came from her throat a small round stone which she took in her hand and showed to everyone nearby, and she was soon completely healed. In the city of Greccio there was a certain young man who had lost his hearing, his memory, and his speech, and he could not understand or perceive anything. But his parents, who had great faith in St. Francis, vowed him with humble devotion; when the vow had been fulfilled, he was most abundantly endowed with the senses he had lacked through the favor of the most holy and glorious father Francis.

To the praise, glory, and honor
of Jesus Christ our Lord,
whose kingdom and empire endure
firm and immovable forever and ever
Amen (128-130).

THOMAS AQUINAS (1224-1274)

Kelsey in his book *Tongue Speaking* has the following observation about Thomas Aquinas' view of speaking in tongues:

... Thomas Aquinas was faced with the task of writing an exhaustive and complete Christian theology for a changing world. In the *Summa Theologica*, the book which he

worked on until shortly before his death in 1274, Aquinas attempted to embrace every aspect of Christian experience, including of course glossolalia. When he came to this subject, he had only Augustine to fall back on; he concluded that tongue speaking had happened when God offered it, and it no longer happened. Reason could only confirm eight hundred years of belief: God came and gave for a purpose, and the purpose in tongues was to offer a miraculous gift of foreign languages, which could have been learned by study but probably less perfectly, and so they were needed as they were given. Since God is perfectly able to give supernaturally, to bypass "second causes" and still produce their effect, a natural ability to acquire other languages does not stand in the way (any more than the talents given the physician necessarily prevent some people from having perfect health without a physician). It does not seem to have occurred to Aquinas that the events in Acts had any relation to the experiences of the Corinthians; and just as well for Aquinas, for even he would have had trouble reconciling the church's point of view with this connection. So St. Thomas classified tongues as a supernatural gift, given to aid the development of the early church. And then he turned to the problem Paul raised of angelic speech.

And here the angelic doctor laid one of the cornerstones of his theological engineering. To understand where the history of tongues fits in here, we must see both sides of his thinking rather clearly. First, he was approaching an experience of which he could hardly have had first-hand knowledge, and therefore he had to accept a point of view about it. Tongues were once spoken in a particular way for a particular purpose which no longer existed. If someone claimed that God had given him this gift now, it was clearly an impossibility, and if he demonstrated a "gift," then there was only one place it could have come from, and the realm of demons was no place for an angelic doctor to be poking into. It is quite plausible that Aquinas had had no opportunity of even witnessing current or demonic manifestation of tongues, and certainly he would have seen no similarity to the event of apostolic times.

And so, on the other hand, his thinking must proceed from the purely rational side, rather than from experience. Since angels are purely intellectual beings, *intelligentia intelligibilia*, their speech must be pure reason! When Paul is discussing angelic speech, therefore, he must be talking about pure reason. It appears that St. Thomas concluded that Paul, too, speaks in this way at times. By inference, he concludes that angelic speech can only be pure concept, pure intellectual communication. In the thousands of pages of the *Summa Theologica* Aquinas mentions nearly everything else, but tongues, along with most of the other gifts of the Spirit in Paul's list, are glaringly noticeable by their infrequent mention...there was simply no place for such notations in the world view of Aristotle to which Aquinas was committed. (Kelsey 1968, 48-49).

WALDENSIAN COMMUNITY

This was a movement in the Middle Ages whose characteristics were: evangelical obedience to the Gospel, a rigorous asceticism, an aversion to recognizing the ministry of unworthy-living priests, a belief in visions, prophecies and spirit possession. (Douglas 1974, 1026). A.J. Gordon in his book *The Ministry of Healing* quotes the following doctrine of the Waldensians:

Therefore, concerning this anointing of the sick, we hold it as an article of faith, and profess sincerely from the heart that sick persons, when they ask it, may lawfully be anointed with the anointing oil by one who joins them in praying that it may be efficacious to the healing of the body according to the design and end and effect mentioned by the apostles; and we profess that such an anointing performed according to the apostolic design and practice will be healing and profitable. (Gordon 1802, 65).

VINCENT FERRER (1350-1419)

The *New Catholic Encyclopedia* records the following about Vincent Ferrer:

Vincent was disillusioned; he became gravely ill. In a vision, he was commissioned by the Lord, who was accompanied by St. Dominic and St. Francis, "to go through the world preaching Christ." After a year had passed Benedict permitted him to go. In November 1399, therefore, he set forth from Avignon and spent 20 years in apostolic preaching. As the spirit moved him or as he was requested, he visited and revisited places throughout Spain, southern France, Lombardy, Switzerland, northern France, and the low countries. With fiery eloquence he preached the need of repentance and the coming of the Judgement. He seldom remained in any one place for more than a day, and then only when the people had been long neglected or when heresy or paganism was rife. Miracles in the order of nature and of grace accompanied his steps. (14:681).

The *Catholic Encyclopedia Dictionary*, says: "He is said by some to have had the gift of tongues..." (1002). Vincent was a Dominican preacher who was born in Valencia. He was known as the "Angel of the Judgement" as he preached across Europe for almost 20 years.

COLETTE OF CORBI (d. 1447)

The following is recorded about Colette in *The Lives of the Saints*:

In 1410, she founded a covenant at Besancon; in 1415, she introduced a reform into the convent of the Cordeliers, at Dole, and in succession into nearly all the convents in Lorraine, Champagne, and Picardy. In 1416, she founded a house of her order at Poligny, at the foot of the Jura, and another at Auxonne. "I am dying of curiosity to see this wonderful Colette, who resuscitates the dead," wrote the Duchess of Bourbon, about this time. For the fame of the miracles and labours of the carpenter's daughter was in every mouth.

After having spent two years at Vevey, Colette went to Nozeroy, to the princess of Orange, and remained with her till 1430. Philip the Good, Duke of Burgundy, recalled Colette to Flanders, where she founded several houses, and glorified God by many miracles. (Baring-Gould 1897, 3:99-100).

SUMMARY STATEMENT

The accepted practice of the "Spiritual" was *monasticism* during the Middle Ages. The monastic emphasis was not the horizontal (man-man) relationship, but the vertical (God-man) relationship, which was characterized by a cloistering away of the ardent believers. Thus any ongoing theology and use of Spiritual Gifts during this time was quenched.

REFORMATION AND MODERN – 1500-PRESENT

MARTIN LUTHER (1483-1546)

In *Luther: Letters of Spiritual Council*, the following letter of Martin Luther is recorded:

The tax collector in Torgau and the councilor in Belgern have written me to ask that I offer some good advice and help for Mrs. John Korner's afflicted husband. I know of no

worldly help to give. If the physicians are at a loss to find a remedy, you may be sure that it is not a case of ordinary melancholy. It must, rather, be an affliction that comes from the devil, and this must be counteracted by the power of Christ with the prayer of faith. This is what we do, and what we have been accustomed to do, for a cabinet maker here was similarly afflicted with madness and we cured him by prayer in Christ's name.

Accordingly you should proceed as follows: Go to him with the deacon and two or three good men. Confident that you, as pastor of the place, are clothed with the authority of the ministerial office, lay your hands upon him and say, "Peace be with you, dear brother, from God our Father and from our Lord Jesus Christ." Thereupon repeat the Creed and the Lord's Prayer over him in a clear voice, and close with these words: "O God, almighty Father, who hast told us through thy Son, 'Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you'; who hast commanded and encouraged us to pray in his name, 'Ask, and ye shall receive'; and who in like manner hast said, 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me'; we unworthy sinners, relying on these thy words and commands, pray for thy mercy with such faith as we can muster. Graciously deign to free this man from all evil, and put to nought the work that Satan has done in him, to the honor of thy name and the strengthening of the faith of believers; through the same Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee, world without end. Amen." Then, when you depart, lay your hands upon the man again and say, "These signs shall follow them that believe; they shall lay hands on the sick, and they shall recover."

Do this three times, once on each of three successive days. Meanwhile let prayers be said from the chancel of the church, publicly, until God hears them.

In so far as we are able, we shall at the same time unite our faithful prayers and petitions to the Lord with yours.

Farewell. Other counsel that this I do not have.

I remain, etc.

[Martin Luther] (Tappert nd. 18:52).

In *Luther's Works*, Luther discusses the Romans Chapter 12 passage on Spiritual Gifts. Concerning prophecy he says, "If you wish to prophesy, do it in such a way that it does not go beyond faith so that your prophesying can be in harmony with the peculiar quality of faith." He goes on to write that "one may prophesy new things but not things that go beyond the bounds of faith . . ." (Oswald nd. 25:444-451).

It appears that, like Augustine, Luther may have learned in his later years to value rather than disregard *Signs and Wonders*.

IGNATIUS OF LOYOLA (1491-1556)

Ignatius was the founder of the Society of Jesus. He was wounded in the Spanish army in 1521. While recuperating he read the *Life of Christ* by Ludolph of Saxony. This inspired him to become a "soldier" for Christ. He entered a monastery and spent nearly a year at ascetic practices. Here he composed the essence of *Spiritual Exercises*. He writes the following about the Spirit:

We should never forget that our theology is not just the product of human cleverness striving for its own deification with the use of certain metaphysical and historical data. Its real source is Christ's gift to us of everything He received from the Father. Ultimately, we can theologize because the Spirit is given to us as the Searcher of the depths of God, and as the living anointing of wisdom. The theological system we have so carefully worked

out is a faint shadow touching only the surface of that luminous nature of ours which struggles along in concepts. It is only a reflection of what is present in the center of our human existence — much more clearly and really, in actual self-reflection, yes, and in a true possession of the known. Even when we are speaking about the mystery of the life of the triune God, we are not speaking in mere concepts, but from experience, because, prior to all theology, the Spirit, Who searches the deep things of God, has already become our Spirit.

The Spirit of God breathes where He will; He does not ask our permission; He meets us on His own terms and distributes His charisms as He pleases. Therefore, we must always be awake and ready; we must be pliable so that He can use us in new enterprises. We cannot lay down the law to the Spirit of God! He is only present with His gifts where He knows that they are joined with the multiplicity of charisms in the one Church. All the gifts of this Church stem from one source — God. What Paul says in the twelfth chapter of his First Epistle to the Corinthians is still true today! This should give us the strength to overcome every form of clerical jealousy, mutual suspicion, power-grabbing, and the refusal to let others — who have their own gifts of the Spirit — go on their own way. That is what the Spirit wants from us! He is not so narrow-minded as we sometimes are with our recipes! He can lead to Himself in different ways, and He wants to direct the Church through a multiplicity of functions, offices, and gifts. The Church is not supposed to be a military academy in which everything is uniform, but she is supposed to be the Body of Christ in which He, the one Spirit, exerts His power in all the members. Each one of these members proves that he really is a member of this Body by letting the other members be. (Rahner 1962, 254-255).

JOHN CALVIN (1509-1564)

Calvin is often seen as propagating the view that Spiritual Gifts had ceased with the last apostles. Paul Elbert has written on this subject. If interested, see "Calvin and the Spiritual Gifts," *Journal of the Evangelical Theological Society*, Vol. 22, no. 3, Sept. 1979.

TERESA OF AVILA (1515-1582)

Teresa was born in Spain and educated by Augustinian nuns. She was a Carmelite reformer, mystic and writer. She wrote four books: *The Way of Perfection*, an instruction booklet for her nuns; *Life*, her autobiography to 1562; *Book of Foundations*, some accounts of her converts; and *The Interior Castle*. It is in her book *Life* that there are frequent accounts of the ecstasy she had experienced from God.

In Chapter 12:5, she writes, "What I say about not ascending to God unless he raises one up is language of the Spirit. He who has had some experience will understand me, for I don't know how to describe this being raised up if it isn't understood through experience." (Kavanaugh 1976, 87). This was most probably her expression of "speaking in tongues". In Chapter 16:1-2, she seemingly refers to this kind of speech again when talking about prayer:

I don't know any other terms for describing it or how to explain it. Nor does the soul then know what to do because it doesn't know whether to speak or to be silent, whether to laugh or to weep. This prayer is a glorious foolishness, a heavenly madness where the true wisdom is learned; and it is for the soul a most delightful way of enjoying. In fact five or even six years ago the Lord often gave me this prayer in abundance, and I didn't understand it; nor did I know how to speak of it. (109).

Again in chapter 27:6, she describes this as "a language that belongs to heaven..." (175). She writes further, "While I was hearing that divine language in which it seems that the Holy Spirit was speaking, a powerful rapture came over me which almost made me lose my senses, although it lasted only a short while." (233-234). It was here that she connected the language with the Spirit. She was assuredly talking about "tongues". In a section of the book called "Spiritual Testimonies," she writes about a prophecy concerning St. Joseph of Avila, "Once I heard: 'The time will come when many miracles will be worked in this church; they will call it a holy church.'" (329). One should note that Calvin and Teresa were contemporaries.

ANABAPTISTS (ca. 1527)

This group was a reformation group within the Reformation. Among their convictions was the belief that the gift of prophecy had been revived and that the Spirit continued to guide and speak. One of the early leaders, Hans Hunt, was regarded as a prophet.

VALENTINE GREATLAKES (d. 1683)

David Robertson writes in his article "From Epidaurus to Lourdes: A History of Healing by Faith" about an Irishman named Greatlakes:

He was a Protestant in Catholic Ireland and fled to England in 1641 at the outbreak of the Irish Rebellion. For a time he served under Cromwell. In 1661, after a period of depression, he came to believe that God had given him, a mere commoner, the power to cure scrofula. When he began trying to cure the king's evil, his friends and acquaintances were astounded to find that he did indeed seem able to produce a regression in this disease. This stunning achievement led him to try his hand at other illnesses like epilepsy, paralysis, deafness, ulcers, and diverse nervous disorders, and he found that his touch was efficacious in these cases as well. Soon word of his uncanny ability spread far and wide and he was besieged by multitudes of sick people. The crowds that came to him were so great that he could not accommodate all of them even if he worked from 6:00 in the morning until 6:00 at night. (Frazier 1973, 187).

Greatlakes also believed that all diseases were caused by demons and that he cured people with God's help by casting these demons out. (187-188).

THE QUAKERS (THE SOCIETY OF FRIENDS) (1640-)

The Quakers' origins are traced back to English Puritanism in the 1640's. The first leader was George Fox who preached a message of the New Age of the Spirit. They were opposed by both the Puritans and Anglicans. The typical Quaker meeting was characterized by the people waiting for the Spirit to speak through them and by the people "quaking" as God moved among them. The following are some excerpts from Fox's *Journal*:

[1648] In the year 1648, as I was sitting in a friend's house in Nottinghamshire (for by this time the power of God had opened the hearts of some to receive the word of life and reconciliation), I saw there was a great crack to go throughout the earth, and a great smoke to go as the crack went; and that after the crack there should be a great shaking: this was the earth in people's hearts, which was to be shaken before the seed of God was raised out of the earth. And it was so: for the Lord's power began to shake them, and great meetings we began to have, and a mighty power and work of God there was amongst people, to the astonishment of both people and priests. (Fox 1901, 23).

After this I went again to Mansfield, where was a great meeting of professors and people; here I was moved to pray; and the Lord's power was so great, that the house seemed to be shaken. When I had done, some of the professors said it was now as in the days of the apostles, when the house was shaken where they were. After I had prayed, one of the professors would pray, which brought deadness and a veil over them: and others of the professors were grieved at him and told him, it was a temptation upon him. Then he came to me, and desired that I would pray again; but I could not pray in man's will (24).

[1652] The next First-day I went to Tickhill, whither the Friends of that side gathered together, and in the meeting a mighty brokenness by the power of God was amongst the people. I went out of the meeting, being moved of God to go to the steeplehouse; and when I came there, I found the priest and most of the chief of the parish together in the chancel. So I went up to them, and began to speak; but they immediately fell upon me; and the clerk took up his Bible, as I was speaking, and struck me on the face with it, so that it gushed out with blood, and I bled exceedingly in the steeple-house. Then the people cried, "Let us have him out of the church"; and when they had got me out, they beat me exceedingly, and threw me down, and over a hedge; and afterwards they dragged me through a house into the street, stoning and beating me as they drew me along, so that I was besmeared all over with blood and dirt. They got my hat from me, which I never obtained again. Yet when I was got upon my legs again, I declared to them the word of life, and showed them the fruits of their teacher, and how they dishonored Christianity. After a while I got into the meeting again amongst Friends; and the priest and people coming by the house, I went forth with Friends into the yard, and there I spoke to the priest and people. The priest scoffed at us, and called us Quakers. But the Lord's power was so over them, and the word of life was declared in such authority and dread to them; that the priest began trembling himself; and one of the people said, "Look how the priest trembles and shakes, he is turned a Quaker also." When the meeting was over, Friends departed; and I went without my hat to Balby, about seven or eight miles. Friends were much abused that day by the priest and his people; insomuch that some moderate justices hearing of it, two or three of them came, and sat at the town, to hear and examine the business. And he that had shed my blood was afraid of having his hand cut off, for striking me in the church (as they called it;) but I forgave him, and would not appear against him. (104-105).

[1654] Being set at liberty I went to the inn again, where Captain Drury had at first lodged me. This Captain Drury, though he sometimes carried fairly, was an enemy to me and to truth, and opposed it; and when professors came to me (while I was under his custody), and he was by, he would scoff at trembling, and call us Quakers, as the Independents and Presbyterians had nick-named us before. But afterwards he once came to me, and told me, that, as he was lying on his bed to rest himself in the daytime, a sudden trembling seized on him that his joints knocked together, and his body shook so that he could not rise from his bed; he was so shaken, that he had not strength enough left to rise. But he felt the power of the Lord was upon him, and he fell off his bed, and cried to the Lord, and said, he never would speak against the Quakers more, or such as trembled at the word of God.

During the time I was prisoner at Charing-Cross, there came abundance to see me, people of almost all sorts, priests, professors, officers of the army, etc. and one time a company of officers being with me, desired me to pray with them. I sat still, with my mind retired to the Lord. At last I felt the power and Spirit of God move in me, and the Lord's

power did so shake and shatter them, that they wondered, though they did not live in it. (211-212).

[1659] For there came a woman to me in the Strand that had a prophesy concerning King Charles three years before he came in, and she told me she must go to him to declare it. So I told her she should wait upon the Lord and keep it to herself, for if it should be known that she went they would look upon it to be treason. But she said she must go and tell him that he must be brought into England again. And I saw her prophecy was true [and that a great stroke must come upon those in power], for those that had got possession were so exceedingly high and such great persecution was acted by them which called themselves saints, for they would take away from Friends their copyholds because they would not swear in their courts; and sometimes when we laid these sufferings before Oliver Cromwell he would not believe it. (Nickalls 1975, 355).

The following section from Bernard L. Bresson's book *Studies in Ecstasy* shows the response to those who break with the traditional norm.

George Fox married the widow of Judge Fell in October, 1669. R.M. Jones in *George Fox* states that it is recorded in the "Bristol Register of Friends." He also says that she spent three and one-half years of the first four years of their married life in prison. At one time or another, all of the more prominent Quakers spent considerable time in prison. In addition to this, they were severely treated. The record states of Fox "...he was cruelly beaten and bruised with their fists, Bibles and sticks. They then hauled him away and set him in the stocks, where he was kept for some hours. But, he says, 'The Lord's power soon healed me and that day some were convinced of the Lord's truth, and turned to his teaching.'" Evans gives a graphic account of the punishment endured by James Nayler on December 18, 1653, "...stood full two hours with his head in the pillory, was stripped and whipped at a cart's tail, from Palace-yard to the Old exchange and received three hundred ten stripes...then on December 27, he having stood 'till two, the executioner took him out, and he having put forth his tongue, which he freely did, the executioner, with a red hot iron, about the bigness of a quill, bored the same, and by order of the Sheriff, held it a small space...Then having taken it out and pulled the cap off that covered his face, he put a handkerchief over his eyes and putting his left hand to the back part of his head and taking the red hot iron letter in his hand, put it to his forehead 'till it smoked': all of which times James Nayler never so much as winced..." Such inhuman treatment could be thus endured only because these people loved God with all their hearts.

The state of Massachusetts adopted a law in 1658 against the "cursed sect of Quakers." On first offense, the convicted person was banished and if they returned, they were to be put to death. Three Quakers decided to test the law. Hand in hand, they walked to the gallows in Boston Common. The two men were hanged, but the third, Mary Dyer, was temporarily reprieved. Later she "did hang as a flag for others to take examples by." In March 1660, William Leddra was also hanged. Edward Burroughs went to King Charles II where he obtained an edict to put a stop to this persecution. The Royal Order was delivered to Boston by a Quaker Captain who had been banished on pain of death, Samuel Shattock. This story has been immortalized by Whittier in his "The King's Missive."

The last public whipping in America occurred at Boston in 1677. A woman, Margaret Brewster, "was ordered to be stripped to the waist and have twenty lashes. This was done and two days after, twenty-two Friends were subjected to the same punishment..."

Margaret Brewster's crime was that she had come to New England to warn the inhabitants of the approach of a pestilence that would sweep many away. She believed the Lord required her to give the warning but had not been willing to carry out this commission until brought so low by sickness that her life was nearly gone. It is a matter of common history that soon after, there came a plague known as the "Black Pox." (Bresson 1966, 66-67).

Fox himself fell prey to one of our propositions as the following account shows (see page 1, this section—Propositions—second paragraph).

A practical mysticism seems to pervade the entire Quaker Movement. Their literature records visions, healing, prophecies; and a power which they liken to Pentecost. There are many references to the movings of the Spirit. I refer to one specific statement, "... we received often the pouring down of the Spirit upon us, and our mouths opened, and we spake with new tongues as the Lord gave utterance..." After a few years Fox began to discourage the more spectacular manifestations of the Spirit and they disappeared entirely. (68).

THE HUGUENOTS (Formerly Organized 1559)

Huguenots was a nickname for the French Calvinists. Henry Baird writes the following concerning some of the phenomena, prophets and persecutions of this religious group.

We are assured that "an infinite number of persons of Orthez do say that they have heard the singing of psalms, which they call the singing of angels, and that they exhorted each other on the day to be present in the night in certain places of the city to satisfy this holy curiosity; which was the reason that the magistrates of Orthez published an ordinance whereby they forbade all persons from going out of their houses or assembling themselves by night for hearing these voices which filled this poor afflicted people with joy and extraordinary consolation." Thus states Magendie; while Pierre Mauperg, of Orthez, adds: "I have heard a proclamation published to all sorts of persons, at the sound of the trumpet, by the crier of the city, called Monieres, containing that none were to go out at night to hear the singing of psalms, under penalty of imprisonment." (Baird 1895, 2:182).

More important than the delusion respecting the "voices and songs in the air," because less easy of explanation by rational conjecture and at once more permanent and far more intimately affecting the interests of Protestantism in its approaching efforts to rise into newness of life, was the appearance in the southeastern part of France of a number of persons, former adherents of the Reformed faith, who claimed the possession of an extraordinary gift of prophecy from heaven. The origin of the movement is obscure and uncertain. While we have for its later developments the sympathetic accounts of friends, or of fairminded opponents, for its beginnings we are wholly dependent upon two hostile sources: the distorted narrative of Brueys, who from a minister of the Reformed Church had become a Roman Catholic priest and a virulent enemy of the religion of his youth and of all that remained faithful to it, and the scarcely less inimical writings of Flechier, bishop of Nismes. The latter, a contemporary and living not far from the scene, believes it probable that the impulse of the prophetic movement came from Geneva, as the result of concerted action, and that the date was about the fifteenth of January, 1689. According to Flechier, a glass-founder of Dieu-le-Fit, in Dauphiny, one sieur Du Serre, was its first

apostle. The manufacturer of glass was, as is well known, a privileged trade wherein a man of family could engage without forfeiting his claim to nobility. As a *gentilhomme verrier*, Du Serre exerted a considerable influence in the region. He is represented as an unprincipled imposter, who, returning after a sojourn on the banks of Lake Leman, brought with him the gift of prophecy, which he pretended to impart first to his wife and the members of his large family, and afterward to a great number of boys and girls. These he systematically trained, in his school of enthusiasm, and, while lying supine in a species of trance, to excite the popular wonder to the highest pitch by giving utterance to more or less incoherent rhapsodies composed of certain formulas of preaching, some gospel exhortations, and frequent invectives against the papal church and its ceremonies. His example was emulated by the widow of a counsellor of the parliament of Grenoble, Madame du Bays, who undertook to fashion a few of the novel preachers; while a young girl, Isabeau Vincent, a wool-carder's daughter, better known from her striking appearance as *La Belle Isabeau*, and Gabriel Astier, of Clieu, became ardent votaries of the sect. (2:183-184).

In the suppression of the prophetic movement in Dauphiny and Vivarais, the royal commanders resorted to the most vigorous measures. The troops were ordered to fire remorselessly upon unarmed gatherings of men, women, and children, who believing themselves proof against injury from the enemies of God, suffered the foe to approach without fear or attempt at flight. The chronicler narrates in cold blood and without regret how on various such occasions hundreds of innocents were left dead upon the ground, while others were wounded and still others taken prisoners. And he thus comments upon what he believed to be the sudden close of the delusion: "Thus ended the fanaticism of the province of Vivarais. Never was revolt more prompt, more violent, more dangerous; never revolt appeased with more diligence, wisdom, and activity. In less than a fortnight twenty thousand persons had made an uprising, in less than half that time everything was tranquil and all possibility of future commotion was precluded." (2:186).

Respecting the physical manifestations, there is little discrepancy between the accounts of friend and foe. The persons affected were men and women, the old and the young. Very many were children, boys and girls of nine or ten years of age. They were sprung from the people—their enemies said, from the dregs of the people—ignorant and uncultured; for the most part unable to read or write, and speaking in everyday life the patois of the province with which alone they were conversant. Such persons would suddenly fall backward, and, while extended at full length on the ground, undergo strange and apparently involuntary contortions; their chests would seem to heave, their stomachs to inflate. On coming gradually out of this condition, they appeared instantly to regain the power of speech. Beginning often in a voice interrupted by sobs, they soon poured forth a torrent of words — cries for mercy, calls to repentance, exhortations to the bystanders to cease frequenting the mass, denunciations of the church of Rome, prophecies of coming judgement. From the mouths of those that were little more than babes came texts of Scripture, and discourse in good and intelligible French, such as they never used in their conscious hours. When the trance ceased, they declared that they remembered nothing of what had occurred, or of what they had said. In rare cases they retained a general and vague impression, but nothing more. There was no appearance of deceit or collusion, and no indication that in uttering their predictions respecting coming events they had any thought of prudence, or doubt as to the truth of what they foretold. Brueys, their most inveterate opponent, is not less positive on this point than are the witnesses who are most favorable to them. "These poor madmen," he said, "believed that they were indeed inspired by the Holy Ghost. They prophesied without any (ulterior)

design, without evil intent, and with so little reserve, that they always boldly marked the day, the place and persons of whom they spoke in their predictions." (2:186-187).

The "prophets" themselves declared that they were consciously moved by the Holy Spirit. Elie Marion and others of the number have left on record detailed statements of the feelings which they experienced, beginning with the occasions when they first received the divine "gift". (2:188).

The immediate effect of the rise of prophecy was a quickening of religious life. The dormant masses were startled from their torpor by the rumor and by the sight of a strange and incomprehensible movement. The prophets were directed by the Spirit, so they said, to call together the dispersed Protestants in some sequestered spot; and these came, wondering and disturbed in mind, at the appointed time. From every hamlet of the neighborhood men and women, boys and girls, even little children, flocked to the rendezvous, leaving their cottages, threading their way through the forests, climbing the rocks, and hurrying that they might be in season. Whence the crowds were assembled, the prophet after having experienced the customary agitation, began the worship by repeating the prayer with which for generations the Huguenots had been wont to begin the services of the Lord's Day; then led his auditors to join with him in singing some one of the old psalms of Marot or Beza, with which, from long association, they were so familiar. An address would follow, in which the prophet spoke as the mouthpiece of the great Being by whose spirit he proclaimed himself inspired, and cries of "Mercy!" [followed]. (2:188-189).

JANSENISTS (ca. 1731)

"The expectation of miracles and other supernatural signs had become almost an integral part of the Jansenist worldview by the end of the seventeenth century . . ." writes Robert Kreiser in his book *Miracles, Convulsions, and Ecclesiastical Politics in Early Eighteenth Century Paris*.

One such miracle that he records is the cure of Pascal's niece in March 1656. Marguerite had been suffering for a long time from a serious and disfiguring lachrymal fistula in the corner of her eye. She was healed when a Holy Thorn was simply touched to her eye. The miracle was supported by substantial medical evidence and made a profound impression on the public.

The appeal to, and ideological exploitation of, miracles in times of political adversity had a long history in the Jansenist controversy, dating back to the mid-seventeenth century. Throughout this stormy period there had been a large number of miraculous cures as well as a variety of other "supernatural" signs and portents associated with Port-Royal, all of which served to sustain the Jansenists' sense of themselves as specially chosen religious elite. Recourse to the miraculous and appeal for supernatural aid — whether for cures of specific physical disabilities or out of a need for celestial comfort in the face of official persecution — became an almost daily occurrence in certain Jansenist circles. Increasingly, the miracle, which bore direct and unequivocal witness to the divine presence, came to constitute perhaps the most important vehicle of expression available to the persecuted Jansenist faithful. The miracle was God's way of giving "voice" to the previously stifled and frustrated partisans of the "Truth", of enabling them not only to "speak out" but to do so effectively, with a "language" of extraordinary force and conviction. It thus provided the Jansenists with a powerful apologetic weapon. (Kreiser 1978, 70-72)

JOHN WESLEY (1703-1791)

John Wesley was the founder of the Methodist Church. The fifteenth child of the Wesley family, he was educated at Oxford and ordained in 1728. Wesley was certainly exposed to the ministry of *Signs and Wonders* by having seen some of his contemporaries involved. He at one time interviewed a "French prophet" from the Huguenot movement in 1739 and in 1786 he was exposed to the Welsh Revival. (Curnock nd. 2:353). Wesley had some "charismatic experiences" himself. In his *Journal* he writes:

Tues., Oct. 23, 1739 — In riding to Bradford I read over Mr. Law's book on the New Birth: philosophical, speculative, precarious: Behmenish, void, and vain! "O what a fall is there!" At eleven I preached at Bearfield to about three thousand, on the spirit of nature, of bondage, and of adoption. Returning in the evening, I was exceedingly pressed to go back to a young woman in Kingswood. (The fact I nakedly relate, and leave every man to his own judgement of it.) I went. She was nineteen or twenty years old; but, it seems, could not write or read. I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish, horror, and despair, above all description, appeared in her pale face. The thousands of distortions of her whole body showed how the dogs of hell were gnawing her heart. The shrieks intermixed were scarce to be endured. But her stony eyes would not weep. She screamed out, as soon as words could find their way, "I am damned, damned; lost forever! Six days ago you might have helped me. But it is past. I am the devil's now. I have given myself to him. His I am. Him I must serve. With him I must go to hell. I will be his. I will serve him. I will go with him to hell. I cannot be saved. I will not be saved. I must, I will, I will be damned!" She then began praying to the devil. We began:

"Arm of the Lord, awake, awake!" She immediately sunk down asleep; but as soon as we left off, broke out again, with inexpressible vehemence: "Stony hearts, break! I am warning to you. Break, break, poor stony hearts! Will you not break? What can be done for stony hearts? I am damned that you may be saved. Now break, now break, poor stony hearts! You need not be damned, though I must." She then fixed her eyes on the corner of ceiling, and said: "There he is: ay, there he is! Come, good devil, come! Take me away. You said you would dash my brains out: come do it quickly. I am yours. I will be yours. Come just now. Take me away."

We interrupted her by calling again upon God: on which she sunk down as before: and another young woman began to roar out as loud as she had done. My brother now came in, it being about nine o'clock. We continued in prayer till past eleven; when God in a moment spoke peace into the soul, first of the tormented, and then of the other. And they both joined in singing praise to Him who had "stilled the enemy and the avenger." (1:297-298).

Sat., Oct. 27, 1739—I was sent for to Kingswood again, to one of those who had been so ill before. A violent rain began just as I set out, so that I was thoroughly wet in a few minutes. Just at that time the woman (then three miles off) cried out, "Yonder comes Wesley, galloping as fast as he can." When I was come, I was quite cold and dead, and fitter for sleep than prayer. She burst out in a horrid laughter, and said, "No power, no power; no faith, no faith. She is mine; her soul is mine. I have her, and will not let her go."

We begged of God to increase our faith. Meanwhile her pangs increased more and more; so that one would have imagined, by the violence of the throes, her body must have been shattered to pieces. One who was clearly convinced this was no natural

disorder, said, "I think Satan is let loose. I fear he will not stop here." And added, "I command thee, in the name of the Lord Jesus, to tell if thou hast commission to torment any other soul." It was immediately answered, "I have. L--y C---r and S---h J---s." (Two who lived at some distance, and were then in perfect health.)

We betook ourselves to prayer again; and ceased not till she began, about six o'clock, with a clear voice and composed, cheerful look: "Praise God from whom all blessings flow."

Sun., Oct. 28, 1739 — I preached once more at Bradford, at one in the afternoon. The violent rains did not hinder more, I believe, than ten thousand from earnestly attending to what I spoke on those solemn words: "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Returning in the evening, I called at Mrs. J---'s, in Kingswood. S---h J---s and L---y C---r were there. It was scarce a quarter of an hour before L---y C---r fell into a strange agony; and presently after, S---h J---s. The violent convulsions all over their bodies were such as words cannot describe. Their cries and groans were too horrid to be borne, till one of them, in a tone not to be expressed, said: "Where is your faith now? Come, go to prayers. I will pray with you. 'Our Father, which art in heaven.'" We took the advice, from whomsoever it came, and poured out our souls before God, till L---y C---r's agonies so increased, that it seemed she was in the pangs of death. But in a moment God spoke: she knew His voice; and both her body and soul were healed. (1:301-302).

Fri., May 8, 1741 — I found myself much out of order. However, I made shift to preach in the evening: but on Saturday my bodily strength quite failed, so that for several hours I could scarce lift up my head. Sunday, May 10 — I was obliged to lie down most part of the day, being easy only in that posture. Yet in the evening my weakness was suspended, while I was calling sinners to repentance. But at our love-feast which followed, beside the pain in my back and head, and the fever which still continued upon me, just as I began to pray, I was seized with such a cough, that I could hardly speak. At the same time came strongly into my mind, "These signs shall follow them that believe." I called on Jesus aloud, to "increase my faith," and to "confirm these words of His grace." While I was speaking my pain vanished away; the fever left me; my bodily strength returned; and for many weeks I felt neither weakness nor pain. "Unto thee, O Lord, do I give thanks." (1:454-455)..

Mon., March 17, 1746 — I took my leave of Newcastle, and set out with Mr. Downes and Mr. Shepherd. But when we came to Smeton, Mr. Downes was so ill, that he could go no further. When Mr. Shepherd and I left Smeton, my horse was so exceedingly lame that I was afraid I must have lain by too. We could not discern what it was that was amiss; and yet he would scarce set his foot to the ground. By riding thus seven miles, I was thoroughly tired, and my head ached more than it had done for some months. (What I here aver is the naked fact: let every man account for it as he sees good.) I then thought, "Cannot God heal either man or beast, by any means, or without any?" Immediately my weariness and headache ceased, and my horse's lameness in the same instant. Nor did he halt any more either that day or the next. A very odd accident this also! (3:236).

Wed., Aug. 15, 1750 — By reflecting on an odd book which I had read in this journey, *The General Delusion of Christians with Regard to Prophecy*, I was fully convinced of what I had long suspected: (1) That the Montanists, in the second and third centuries, were real, scriptural Christians; and (2) That the grand reason why the miraculous gifts

were so soon withdrawn, was not only that faith and holiness were wellnigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture.

Sept. 19, 1750 — When I came home in the evening, I found my brother abundantly worse. He had had no sleep for several nights; and expected none, unless from opiates. I went down to our brethren below, and we made our request known to God. When I went up again he was in a sound sleep, which continued till the morning. (3:495-496).

Wesley wrote a letter to Thomas Church in June 1746 in which he states:

Yet I do not know that God hath anyway precluded Himself from thus exerting His sovereign power from working miracles in any kind or degree in any age to the end of the world. I do not recollect any scripture wherein we are taught that miracles were to be confined within the limits either of the apostolic or the Cyprianic age, or of any period of time, longer or shorter, even till the restitution of all things. I have not observed, either in the Old Testament, or the New, any intimation at all of this kind. St. Paul says, indeed, once, concerning two of the miraculous gifts of the Spirit (so, I think, that test is usually understood), "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease." But he does not say, either that these or any other miracles shall cease till faith and hope shall cease also, till they all be swallowed up in the vision of God, and love be all in all. (Telford nd. 2:261).

MORAVIAN BRETHREN (ca. 1724)

The following is taken from Bernard L. Bresson's *Studies in Ecstasy*.

Tracing its past back to the Early Church, a reformation developed long before Luther's theses were nailed to the church door. This was the *Unitas Fratum* or The Church of the United Brethren. We wish to develop our story to emphasize one branch of this group called the Moravians.

One of their most illustrious members was Comenius, the world-famous educator. He believed the schools of his day were "the slaughter-house of minds." He taught pupils the things which they could see and feel. He illustrated the first textbook with pictures. He established the present method of teaching science. He was deeply religious. He collected and printed the prophecies of several prophets in his work, *Lux in Tenebris*. He was criticized as a dreamer when he became older. The reason, according to some people was that he believed in, and was influenced by, the prophecies of Christopher Kotter, the Moravian prophet.

Zinzendorf found a copy of a book written by Comenius, *The History of the Brethren of Bohemia and Moravia*, which contained the church's original discipline. From this was drawn a complete church agreement which was accepted by the inhabitants of Herrnhut on 8 July, 1727. On 22 July some of the leading men began prayer meetings on Huterberg hill for the purpose of bringing a revival. Someone prayed there continuously and once each week special prayer requests were brought before the group. They prayed and sang spiritual songs and God met them. "From that time there was a wonderful effusion of the Spirit on this happy church, until August 13th, when the measure of divine grace seemed absolutely overflowing."

For a full week beginning August 6, 1727, there was a special moving of the Holy Spirit upon the people. Best tell us that the power of God was greatly manifest during all

of their singing meetings. Quoting from the same source, we find, "On the Lord's Day, the tenth of August, their minister Rothe was seized...with an unusual impulse. He threw himself before God, and the whole assembly prostrated themselves with him under the same emotions..." During the afternoon on August 10, they met in the hall at the orphanage to discuss the sermon of the morning, when the blessing of God came upon the people in an unusual manner. In the words of Rev. Rothe, found in his diary "...prostrated himself before God...he felt transported." This meeting lasted until after midnight. On Sunday, August 12, the blessing of God was still resting upon the people in a marked way. During the day, Zinzendorf went from house to house to make sure all of the people in Hernhut were ready for the communion of the next day which Rev. Rothe had invited them to commemorate. There were two who had applied for admission to the church: Catherine Elizabeth Heintschel and Anna Friedler. On August 12, during their church service, these two sisters were publicly asked forty-two questions for confirmation. After satisfactorily answering each question, they were admitted to membership. That evening, the entire church signed the statutes which had been agreed upon. The presence of the Lord was markedly manifest and the entire congregation prayed all night.

From an old manuscript in the possession of the Moravian Church, we find, "The minister...the whole congregation...fell on their knees, when the Count amidst a general melting of all the hearts, the floods of tears, made a public confession;..." A real apostolic blessing was now pronounced upon the two women who had been confirmed as candidates for communion. The entire congregation dropped to their knees and sang "My Soul Before Thee Prostrate Lies." The power and presence of the Lord was so real that it is difficult to say whether the song was 'wept' or 'sung'. Zinzendorf in describing the scene states, "All the people who were together... were quite dissatisfied with themselves... Each was conscious he was not worth anything, and in this consciousness they all came before the Saviour." "...we prayed in certainty of faith that He should draw powerfully, to our community, our two elders, Christian David and Melchoir Nitschmann, who for good purpose were in Sorau, and let them experience what we had experienced." Greenfield says that Church History abounds in records of special outpourings of the Holy Ghost and verily the 13th of August, 1727, was a day of the outpouring of the Holy Spirit." Those who were in that service were so overcome with what had taken place that they said they went home "Hardly knowing whether they belong to earth or had already gone to heaven." They always believed that they had experienced the Holy Spirit in the same manner as had the twelve disciples on the day of Pentecost.

They expected to have the gifts of the Holy Spirit. Cennick further declares that some in his day felt there was no need of receiving the Holy Spirit and manifesting the miraculous gifts of the Spirit. He quotes at length from the Book of Acts, Joel chapter 2, John 17:20-23 and 26, John 1:12, John 7:37-38, and Revelation 3:20. He concludes with, "If I were to say no more it is evident the Promise of the Holy Ghost is to all them that believe." He writes in his Treatise a lengthy discourse of the Holy Spirit — the Baptism, the gifts, various Scriptures, several testimonies, etc. to prove man's need for the experience of the Baptism of the Holy Spirit. He leaves nothing out which a present-day Pentecostal minister might include.

There were many instances of people prophesying. People manifested other gifts of the Spirit including speaking with tongues. Some are named such as Christopher Kotter, Christina Poniatowski, and Nicholas Drabicius.

One of their critics writes of them and declares that the following statement is "...the frequent behavior, speeches, and assertions of these deluded people." "Thirdly, another

ridiculous piece of Nonsense, affected by those People (and many others that have risen since the 7th century, greatly multiplied since the 14th) seems to have been originally advanced, and perhaps taken, from a mad enthusiastic Sect of the 2nd Century, called Montanists, from the Montanus, a Phrygian. He and his Followers were great dealers in the Spirit and affected strange convulsive Heavings, and unnatural Postures. And in one of these Fits they commonly broke into some disconnected Jargon, which they often passed upon the vulgar 'as the exuberant and resistless Evacuations of the Spirit,' and many other such like enthusiastic Stuff." (Bresson 1966, 80-86).

**SHAKERS (United Society of Believers in Christ's Second Appearing)
(ca. 1784)**

The following is from Bresson's *Studies in Ecstasy*.

The basis upon which new members were to be admitted to the group was to subscribe to the tenets of faith of the organization. In addition, they must pay all their debts, confess their sins to some spiritual superior, turn over to the organization all their money, property and children, and cease their married life. There was never any discrimination as to sex, color, or wealth. Celibacy was the cardinal creed since they believed this was the original sin in the Garden of Eden. They also refused to serve in the armed forces in any way. Many of the men were imprisoned during the Revolutionary War but Governor Clinton finally ordered their release.

Ann Lee stated that the four points of doctrine which distinguished them from other sects were: complete chastity, imminent return of Christ, pure communism, and the allegorical interpretation of the Scriptures. Membership in the organization, The United Society of Believers in Christ's Second Appearing, was on three different levels of consecration. The Novitiate Class were those who simply sympathized with and believed in their doctrines without becoming a vital part of any colony. The Junior Class were those who entered into a life contract to devote their services to the Society. They received no salary but were to be cared for during their entire lifetime. The last and only genuine membership group were known as the Senior Class. These made a clean break with the outside world, entered a colony, subscribed to their tenets of faith, and became a vital part of the organization. Like all religious groups, they had backsliders and evildoers, but the record shows that they did not tolerate them. Another difficulty which followed them was what was known as "Winter Shakers." These would leave each summer to do as they pleased and come back in supposed repentance each winter to enjoy the benefits of the hard-working community. Dow states, "Criticism of hostile trouble-makers is outweighed by the sober judgement of impartial neighbors and friends, or by the opinion of visitors."

There were many critics and some made violent attacks against the shakers. One of the most violent was in "Dr. Dwight's Travels" who accuses them of gross excesses and immoralities. People accused them of "delusion!, fanaticism!, witchcraft!, the work of the devil!, and the like..." One defender asks that all critics visit the Shakers, He felt they might leave with some indulgence for those whom he had "deemed little better than lunatics..." The Shakers believed in and quite generally practiced holiness. Richard Treat says of Ann Lee, "Many times I have seen her on her knees, with the tears flowing from her eyes and dropping on the floor crying to God with such cries as I have never before heard from any mortal." Prudence Hammond says of Ann, "A little before she left this world I was with her a great part of the time, day and night, for a number of weeks;

and I can testify before all people, that she was the most godly person I ever saw, in all her manners and deportment." Horace Greeley testified, "With the Shakers, so nicknamed, I have some personal acquaintance, and I am not ashamed to own that I have been instructed and cheered by them. They have never been fairly appreciated by the world." These people were imbued with such pure motives that they were willing to leave all worldly things and fix their attention on God. Anyone willing to sign their church covenant and give up all of their property, asking nothing more than to be left alone to worship God, should have been respected regardless of his doctrinal beliefs. There are many defenders of these people and taking the risk of wearing you I quote one more. "When all that may be said against these simple-minded ascetics has been freely admitted, there is yet left enough in their character and history to challenge our admiration. They present the sublime and hope-inspiring spectacle of a community founded and built upon the conquest of the most inexorable appetites; lust, avarice, ambition, revenge..."

Their one doctrine, which has few parallels in church history, concerns the Godhead. In 1770, Ann Lee claimed to receive a revelation of her being the "daughter of God in the Spirit," a counterpart of Jesus the "Son of God in the Spirit." These Shaking Quakers believed in a bisexual god. This doctrine certainly was not new at the time and still is part of the doctrine of some until now. Briefly, this rather unusual belief is based upon the following scriptural foundation. They began with the verse in Genesis which says of the creation of man, "...in the image of God created he him; male and female created he them." In addition, they used the type of Adam and of Christ as the second Adam. The first Adam was both male and female until Eve was taken from his side and created from his rib. Thus they felt, for both reasons, the Christ or Messiah was both male and female. When Jesus of Nazareth came, he was most certainly a simple male. Therefore, he was only one part of the Christ — the male half. So it was certain the female half of the Messiah must come. They fully believed Ann Lee was this person. "But the manifestation of Father and Mother in the Deity being spiritual, does not imply two persons, but two incomprehensibles of one substance, from whom proceeds all Divine power and life." Ann Lee was the female chosen to rescue man from the curse brought by Eve. She received the Spirit of Christ (manifest first in Jesus, now in her) and this purified her soul from the fallen nature of the flesh. Thus the image and likeness of the eternal Mother was formed in her as real as it had ever been in Jesus.

We turn from their doctrines to practice. Believing in the entire Bible and accepting all of its promises for men of their time, the Book of Acts became the pattern after which they ordered their lives. Evans confirms this, "The exercises in their religious assemblies were singing and dancing, shaking and shouting, speaking with new tongues, and prophesying, with all those various gifts of the Holy Spirit known to the Primitive Church. Those gifts progressively increased until the time of the full establishment of the church in America." While still in England, they were persecuted for their heretical beliefs and opposition to the State Church. There are several sources for the following incident, "At another time she was accused of blasphemy, and was told that her tongue should be bored through with a hot iron, and her cheek branded. She was brought before four ministers of the established Church, with a view to obtain judgement against her. They asked her to speak in other tongues, but she told them that unless she should feel the power of God, she could not do that. She was soon operated upon by the Spirit and spoke for four hours of the wonderful works of God. These clergymen were great linguists and they testified that she had spoken in seventy-two different tongues." These men released her as a result of this unusual demonstration. There are numbers of testimonies of speaking with tongues, prophecy, healings, spiritual singing,

interpretation, and visions. One source says, "A like gift of prophecy, often in unknown tongues, was shared by Shaker followers of Ann, as late as 1843." Benjamin Whitcher writing a letter from Canterbury, New Hampshire, July 23, 1826 says, "'These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues.' (Mark 16:17). Mother Ann and the first elders were endowed with all those spiritual gifts which were so abundantly poured out upon the apostles, at the day of pentecost; and many of the Believers actually received the same spiritual gifts through their ministration; and these gifts have continued in the church to this day." The Elders in the Society tried to control the exercise of spiritual gifts so as to keep them pure. The gifts of the Spirit were given to most of their followers.

Toward the close of her life, an incident is told of her, "Once Ann sat in a chair almost all day and sang in unknown tongues the whole time, and seemed to be wholly divested of any attention of material things." E.F. Dow in *A Portrait of the Millennial Church of the Speakers* states, "Her life evidenced sincerity, high moral and physical courage, and a consistent tenacity of purpose." Ann Lee died and was buried in a small church cemetery in Watervliet. The grave is marked by a plain marble slab on which you will still read, "Mo. Ann Lee, born Manchester, England, February 29, 1736. Departed this life September 8, 1784." (Bresson 1966, 73-77).

EDWARD IRVING (1792-1834) & THE CATHOLIC APOSTOLIC CHURCH

Irving was born in Scotland and educated in Edinburgh. The Catholic Apostolic Church grew out of the Conference for Biblical Study at Albury Park, Surrey, in 1826. Through the influence of Irving, many who attended these meetings came to believe that the special gifts of the apostolic age were a permanent endowment of the Church. Irving and the church were full blown "charismatics." They had speaking in tongues. The first occurrence was recorded as taking place April 30, 1831 in London (Drummond nd. 153). They had singing in tongues (160). They had healings:

Margaret MacDonald was dangerously ill. She had scarcely been able to have her bed made for a week. Dr. Norton says: "Mrs. --- and myself had been sitting quietly at her bedside when the power of the Spirit came upon her. She said: 'There will be a mighty baptism of the Spirit this day!' and then broke forth in a most marvelous setting forth of the wonderful work of God; and as if her own weakness had been altogether lost in the strength of the Holy Ghost, continued with little or no intermission for two or three hours in mingled praise, prayer, and exhortation."

"At dinner time James and George came home as usual, when she addressed them at great length, concluding with a solemn prayer for James, that he might at that time be endowed with the Holy Ghost. Almost instantly James calmly said, 'I have got it.' He walked to the window, and stood silent for a moment or two. I looked at him and almost trembled, there was such a change upon his whole countenance. He then, with a step and a manner of the most indescribable majesty, walked up to Margaret's bedside, and addressed her in these words of the Twentieth Psalm — 'Arise and stand upright.' He repeated the words, took her by the hand, and she arose, when we all sat down quietly and had our dinner (Cp. Exodus 24:11: 'They saw God, and did eat and drink'). After it, my brother went off to the building yard as usual, where James wrote over to Miss Campbell, commanding her in the name of the Lord to arise.

"The next morning, after breakfast, James said, 'I am going down to the quay to see if Miss Campbell is coming across the water.' (the Clyde), at which we expressed our surprise, as he had said nothing to us about having written her. The result showed how

much he knew of what God had done, and would do for her; for she came as he expected, declaring herself perfectly whole." (140).

The following is Mary Campbell's account of her experiences:

Two individuals who saw me before my recovery said that I never would be strong, that I was not to expect a miracle being wrought upon me, and that it was quite foolish in one who was in such a poor state of health, ever to think of going to the heathen.

I told them that they would hear of miracles very soon, and no sooner had the last-mentioned individuals left me that I was constrained of the Spirit to go and ask the Father, in the name of Jesus, to stretch forth His hand to heal...to ask in faith, nothing doubting, that by the next morning I might have some miracles to inform them of.

It was not long after that I received James MacDonald's letter...I had scarcely read the first page when I became quite overpowered, and laid it aside for a few minutes; but I had no rest in my spirit until I took it up again and began to read. As I read, every word came with power, but when I came to the command to rise, it came home with a power no words can describe; it was felt to be indeed the voice of Christ...such a voice of power as could not be resisted.

I felt as if I had been lifted up from off the face of the earth, and all my disease taken off me. At the voice of Jesus I was surely made to stand upon my feet, leap and walk, sing and rejoice. O that men would praise the Lord...! (Reported by Rev. A. Robertson of Greenock in *A Vindication of the Religion of the Land.*) (141).

They had prophecy. On one occasion while Irving was presiding over a new congregation, Henry Drummond prophesied:

Ah, shut Him not out — shut not out your Savior! Ah, you are proud of your dignity! Ah, truly your power is fearful! Ah, you have a power of resisting your God! Ah, you are not straitened in your Father; you are straitened in yourselves! Oh, receive Him now! The day is almost closed. Ah, enter now! delay not — delay not, delay not. Ah, wherefore stand you back?...Ah, be ye warned! Be ye warned! Ye have been warned. The Lord hath prepared for you a table, but it is a table in the presence of your enemies. Ah, look you well to it! The city shall be builded — ah! every jot, every piece of the edifice. Be faithful each under his load — each under his load; but see that ye build with one hand, and with a weapon in the other. Look to it — look to it. Ye have been warned. Ah! Sanballat, Sanballat, Sanballat; the Honorite, the Moabite, the Ammonite! Ah, confederate, confederate, confederate with the Honorite! Ah, look ye to it, look ye to it! (217).

The Catholic Apostolic Church was a thorough-going "charismatic community" in early 19th century England.

EVANGELICAL COVENANT CHURCH

In the early stages of the Evangelical Covenant Church, the phenomena of the Holy Spirit occurred. In 1840, there were two divisions among concerned Christians in Sweden. 1) Legalists. This group emphasized the importance of a worthy preparation for conversion through soul-searching, contrition, repentance, and resolve. 2) Evangelicals. They stressed free grace, the principle of faith alone. They exhorted sinners to "come as you are."

During 1840, in the areas where the Legalist emphasis was strongest, there emerged the most dramatic phenomenon of the revival period. Children and young people, particularly young women, fell into trances during which they saw visions of hell and the coming judgment, and, out of which, in the most awesome manner, they exhorted their hearers to repentance.

This group was called the "Criers." They had prophetic utterances, words of knowledge, and an electrical effect on the common people to whom they witnessed. Their behavior brought hundreds of spectators. The result was a remarkable moral and spiritual transformation; stills were destroyed; "worldly clothing", ornaments and trinkets were cast into the fire; sobriety gripped entire communities.

The preaching sickness, as it was called, brought about public hysteria which concerned the authorities of the day. The diagnoses of these "Criers" were preponderantly medical, and these diagnoses were made by physicians and ministers alike. Some even regarded them as lunatics.

The recommended treatment for this "sickness" included purging, blood-letting, gargling and footbaths with ashwater. Beyond these treatments was a treatment using Epsom salts and dark solitary confinement. None of these treatments were effective in dealing with the "Criers." Some chroniclers of the Revival have been prone to find, in the preaching sickness, the mysterious finger of God, and, in the actions of the authorities, a tyrannous and stupid disregard for the gospel witness. The treatments, however, reflect more ignorance than malice.

A more serious criticism is that the church officials saw in the sickness a threat to good order. With hundreds of children and young girls — ignorant of all except the most elementary doctrinal truths — uttering words which were accepted as God's own, the reverence for constituted religious authority was bound to suffer. If God speaks through the gaping mouth of an ecstatic, why bother with the cumbersome and often far less interesting instruction of the parish church? Hence the ministers demurred and some acted with a lamentable lack of discernment and charity in their treatment of the "Criers." (Olsson 1962, 59-64).

Our point here is not to try to decide why the "Criers" were treated as they were, but to highlight an attempt by the Holy Spirit to break into human history with the Rule of God. Whenever the Spirit of God begins to break into human history, misunderstanding usually follows, and ignorance often prevails.

JOHN BUSCO (ca. 1846)

In her book *Gathering a People*, Judith Tydings describes the healing of John Busco which occurred in 1846.

...John came down with pneumonia and the doctor said he was going to die. The last sacraments were administered. A priest friend said to John: 'Father John ask God to cure you.' But John replied: 'May God's holy will be done!' His friend said, 'That is not sufficient. Make the prayer more specific. Ask God for your recovery for the sake of those five hundred boys.' John obeyed and the next day he was convalescing! (Tydings nd., 213).

LOURDES (1858-)

Lourdes, in France, had religious events which gave birth to the phenomena which have occurred there. These "religious events" began between Feb. 11 and July 16, 1858. A control group was established in 1882 to handle all the material regarding the cases of miraculous cures. Between 1918 and 1956, 216 cases of miracles were recorded. A complete overview of this subject may be found in Monden's *Signs and Wonders*, pp. 194-250, where several

detailed studies of the miracles are given. The cases include cures of cancer, tuberculosis, blindness, and various other diseases.

CHARLES F. PARHAM (1900)

The following, by Morton Kelsey in his book *Tongue Speaking*, is an account of the beginnings of the Pentecostal Revival in the early 1900's:

Then in 1900 a former Methodist minister, Charles F. Parham, opened a Bible college in Topeka, Kansas, with forty students housed in a converted Midwest mansion. These men and women, twelve of them ministers, had been asked to study informally the subject of baptism in the Holy Ghost while Parham was out of town preaching in December of that year.

They did so, following his suggestion that they search the Biblical passages for some certain evidence of this baptism. On his return he was amazed to find that they had all reached the same conclusion: one evidence had come every time with the Holy Spirit in the Bible, and that was speaking in other tongues. It was then that the group began to wait expectantly, praying and meditating, and the baptism of the Holy Spirit came upon them, first one and then upon several, and they spoke in tongues. This new religious phenomenon soon attracted attention, and newspapers in Kansas City and St. Louis reported what was happening at Bethel Bible College. Many people came to see for themselves, and Parham with several of the students enthusiastically planned a missionary tour of the country. It did not come off. After two weeks of meetings, which began as front page news, the group returned to Topeka.

For two years there was no wide acceptance of this experience; there were a few "Pentecostal baptisms" or conversions but not an immediate acceptance of the message that this was the same thing which had happened to the apostles originally, with presumably the same effects. The Parhams went on with the school in Kansas City after the Topeka mansion was sold, and then went to Lawrence, Kansas, where he held services. In the spring of 1903 one of his first converts there, a woman who was a Wesleyan minister, invited him to conduct services in her mission in Nevada, Missouri. Meetings at El Dorado Springs, Missouri, where people came for treatment at the medicinal springs, and then in Galena, Kansas, followed. There were many experiences of tongues, and many sick brought for healing. One healing was reported, and then another. The meetings were crowded, and at home the Parhams were besieged with requests for prayer for the sick. They went on to other small towns, with somewhat less success, but still attracting people from a wide area. Then early in 1905 an invitation came from Orchard, Texas, where a woman who had worked with Parham was trying to conduct her own mission. He preached there on Easter Sunday, and in two weeks almost the entire community had received his full gospel message.

The Parhams returned to Texas in the summer that year, and in Houston and a number of other cities the revival continued to grow. The experience of tongues was received by scores of people, and the healings and other amazing experiences continued to occur. In December he established a Bible school in Houston, similar to the Topeka college, and it was from here that Pentecostalism reached Los Angeles and really began to mushroom. (Kelsey 1968, 61-63).

Note the occurrence of both tongues and healings which were recorded in the early 1900's. Carl Brumback gives this account from Agnes N. Ozman concerning her experience of tongues in the Bible School in Topeka:

I had been a Bible student for some years, and had attended T.D. Horton's Bible School at St. Paul, Minnesota, and A.B. Simpson's Bible School in New York City...In the fall of 1900 I was in Kansas City and heard that a Bible School was to be opened at Topeka, Kansas. I had a desire to go to this school, and asked the Lord if it was His plan for me to go to provide the fare. We studied the Bible by day and did much work downtown at night...Prayer was offered night and day continually in a special upper room set apart as a prayer tower. I had many blessed hours of prayer in this upper room during the night watches...Like some others, I thought that I had received the baptism of the Holy Spirit at a time of consecration, but when I learned that the Holy Spirit was yet to be poured out in greater fullness, my heart became hungry for the promised Comforter, and I began to cry out for an enduement of power from on high. At times, I longed more for the Holy Spirit to come than for my necessary food. At night I had a greater desire for Him than for sleep...During the first day of 1901, the presence of the Lord was with us in a marked way, stilling hearts to wait upon Him for greater things. The spirit of prayer was upon us in the evening. It was nearly eleven o'clock when it came into my heart to ask that hands might be laid upon me that I might receive the gift of the Holy Ghost. As hands were laid upon my head, the Holy Spirit fell upon me, and I began to speak in tongues, glorifying God...It was as though rivers of living water were proceeding from my innermost being. (Brumback, 1961, 23).

REVIVAL IN WALES (1904-)

At approximately the same time as the Topeka event, there was an outpouring of the Spirit in Wales. Here is a summary given by Jessie Penn-Lewis in the book *The Awakening in Wales*:

One returned to this people, and urged upon them the fullness of the Spirit for every believer. This soon aroused attention, and the subject became talked about by the colliers at work. Some opposed, but some yielded, and several young men surrendered to be possessed by the Holy Ghost. At the end of September prayer-meetings began to be held on every weeknight, until the schoolroom was filled, and they had to adjourn to the chapel, where again they gathered every night for three weeks longer. The prayer-meetings were then intermingled with testimony meetings, and afterwards special services were held conducted by one of the ministers who had entered the Spirit-filled life. At these fifty found the Saviour, and large numbers of young people received in actual experience their "Pentecost." By the end of the year one hundred and twenty souls were added to the Lord.

Another minister who entered the Spirit-filled life in 1903 returned to his church fervently praying for an outpouring of the Spirit, and slowly signs began of better things approaching. People in the church who had taken offense with each other were reconciled. Unity prepared the way of the Lord, and then on November 20th, 1904, the Spirit of God broke out. The Pastor had been preaching at a mission station in the morning, but passing the mother-church on his way home, he entered, and found the service still on. Something had occurred! There was not a dry eye in the place! The people were shedding tears and smiling at the same time. One of the elders, in a broken voice, said that they had experienced a most wonderful meeting. The Holy Spirit had come in such mighty power that they decided to dispense with Sunday school and sermons, and spend the day in prayer and praise. "Under normal conditions it would be necessary to give due notice of rearrangements of this kind, and to have them sanctioned by a church meeting," writes the Pastor, "but now the Holy Spirit took possession not heeding our arrangements, and no one had the courage or the desire to protest!" From

this time meetings were held every night and some of the young people became possessed by the Spirit to such a remarkable degree that the "Acts of the Apostles became more intelligible" to all. Many were led into full surrender to Christ as King, and gave soul-stirring testimonies. Those who had hitherto taken but a passive interest in the work of the church sprang forward, and became bold witnesses for Christ. Open-air meetings were organized when even young women raised their voices in testimony, and those who had been too diffident to take part in public service, now did not hesitate to speak even to drunkards coming out of public-houses, and kneel down and pray for them in the open streets.

Another minister returned to his church bearing witness to the Spirit-filled life, and signs of blessings began in September, 1903, as a deep thirst for better things slowly grew among the members. In July, 1904, the Pastor commenced a special meeting after the ordinary evening service, particularly for those who desired to live the Spirit-filled life. The Holy Spirit came upon that meeting in such manifest power that all present were overwhelmed, and remarkable testimonies were afterwards given by many. On a later Sunday evening, the Spirit of God broke forth again in the ordinary service. Strong men were broken down, and said afterwards that they felt as if they must shout to relieve their pent-up feelings. Several young men gave themselves to Christ in this service. Sunday after Sunday the place was filled by the Holy Ghost, and several conversions took place. At the close of one service held in October all who desired to consecrate themselves to the Lord, and go out and seek the lost, were asked to meet in the schoolroom, and here the "Revival" began. Souls were saved night after night for weeks succeeding. "But," writes the Pastor, "although we had completed ten weeks of prayer meetings, and many souls were gathered in, I still felt the church as a whole had not received her Pentecost. Early in December, 1904, in a memorable prayer meeting several crossed the line, and entered the promised land. Some men were so literally filled with the Spirit that others would have said 'They are drunk with new wine.' A great passion for souls took possession of many hearts from this time, and in one week seventy souls were gathered in. Many made public confession of sins, and consecrated themselves to Christ. After 11 o'clock one Saturday night ten men yielded to the Saviour, and over one hundred and fifty confessed Christ before 1904 closed. The whole movement without doubt had its origin in my own awakening. After I surrendered all conscious sin and yielded entirely to Christ, a new power was immediately felt in my ministry. Now I have a new church, with a large number of men and women who have been filled with the Holy Spirit, and are used to win souls." (Penn-Lewis nd., 34-36).

Penn-Lewis also tells the story of two men that God used in the revival, Seth Joshua and R.B. Jones:

In September, 1904, the Rev. Seth Joshua, the Connexional Evangelist of the "Forward Movement," visited New Quay for a Mission, and found the Holy Spirit working in such a remarkable way that he at once said he felt it betokened a great Revival. The Presence of the Spirit in the meetings was like the "wind" moving upon the people. The singing, prayers, testimonies, and exhortations were all full of vital breath. The meetings would be closed two or three times, but others would cry for mercy or break out in joyful thanksgiving. Strong men and women wept under the power of a young girl's prayer. Many of the young people had manifestly received a baptism of power. The love among the believers was intense, and the tenderness of prayer for others irresistible. (37).

The Isle of Anglesey was visited in January, 1905, by Rev. R.B. Jones, who conducted meetings at Holy head, again dealing first with the Christians, and then through the believers brought into harmony with God, seeing the Spirit of God falling in converting power upon the unsaved. The Holy Spirit wrought mightily, and the services became a veritable Pentecost. A deacon confessed he had now received the baptism of the Spirit, which he had sought for ten years. (61).

AZUSA STREET (1906)

In 1905, Charles Parham moved his school to Houston, Texas. There William J. Seymour, a black evangelist, joined the school. He embraced the "teaching on tongues" but did not experience this in Houston. In 1906, Seymour was invited to speak in a small black Nazarene church in Los Angeles. On April 1, 1906 Seymour preached about "tongues" and upon returning that afternoon to the regularly scheduled service found the doors to the church locked. Seymour and some followers began to meet in a home on North Bonnie Brae Street in Los Angeles. On April 12, 1906, Seymour spoke in tongues. The small group soon outgrew the little house on Bonnie Brae and moved into an old livery stable at 312 Azusa Street. The building had been renovated and had formerly been a Methodist Church. Seymour was the central figure of the Azusa Street Revival. The Revival continued for three and a half years at Azusa Street. Services were held three times daily-morning, afternoon and evening. Tongues speaking was a central attraction, but healing of the sick was not far behind. Seymour became the pastor of the congregation, which was made up of both blacks and whites, until his death in 1929. Pilgrims to Azusa were common and came from all parts of the world. (*Azusa Street*, pp. ixxxvi). For an eyewitness account of the Azusa Street Revival see *Azusa Street*, Logos, 1980, by Frank Bartleman.

Further accounts of *Signs and Wonders* in the 20th Century are reviewed in Section 7, Case Histories.

SUMMARY

It is apparent from this brief summary that *Signs and Wonders* did not cease with the close of the 1st century nor with the completion of the Canon. Remember that Augustine and Chrysostom were contemporaries, the former living in North Africa, while the latter lived in Asia Minor. Chrysostom could say that these things "no longer take place," an observation based on the spiritual condition of his own diocese. On the other hand, in a different part of the world where the leadership was "open," *Signs and Wonders* were occurring, as in the diocese of Augustine. When things happened outside the institutional norm that might jeopardize the power base or status quo, the authorities would often try to stamp it out. Some examples were the Montanists, the Anabaptists, the Huguenots, the Jansenists, and the beginnings of the Evangelical Covenant Church, among others. These preceding pages contain only a few of many examples available, and we hope that the reader's appetite for more is whetted by them.

The main thesis stands: God has never ceased to work *Signs and Wonders* in his Church, where he can find open, willing people, through whom he could be God. He is still looking for people today who are open to his Holy Spirit, and through whom he can continue to act.

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Section

7

STUDIES IN THE MIRACULOUS: CASE HISTORIES

PROPOSITION

Signs and Wonders are still occurring in this century. There has been a tremendous gain in the church because of their continuation. They are occurring often both in and out of the immediate supervision of the Western Church and its agencies. Early indications are that the Church seems to be growing most rapidly where we (the Western Church) have the least immediate influence. God's primary tool for expanding the Church today is *Signs and Wonders*.

DOCUMENTATION

The following are some random case studies gathered by myself and others, which have influenced my thinking in regards to the validity of *Signs and Wonders* still occurring today.

SIGNS, WONDERS AND CHURCH GROWTH

SOUTH AFRICA

In South Africa there is an Indian community of about 800,000 that has been solidly opposed to the Christian faith. Very few Indians became Christians. About 20 or 25 years ago through a series of healing campaigns, two Pentecostal denominations began to grow among the Indians. One of those Pentecostal churches is now 25,000, the other 15,000. They got their start in healing campaigns in South Africa. Healing campaigns are occurring today and they will occur tomorrow. They are a part of today's context. When one talks about contextualization, healing campaigns should be mentioned. (McGavran, 1979).

RICHARD NGIDI

Richard is a Zulu Evangelist working with the Apostolic Faith Mission in the Natal District of South Africa.

He fasted for forty days after recognizing that the key to relating to the spiritual coldness among his people was through power encounter. In the days that followed the fast, God performed extraordinary miracles of healing; the blind saw, the deaf heard, cripples walked and hundreds were filled with the Holy Spirit. Using Ngidi as the principle evangelist, the Apostolic Faith Mission is currently planting two or three churches every month in the area

where he is working. Ngidi travels to a new village with a pastor in training. There he conducts a tent campaign for twenty days and then he leaves the village with a resultant new congregation of 80 to 120 people with a new pastor.

REINHARD BONNKE

Bonnke is a German missionary ministering through an independent organization called Christ For All Nations in the Southern Regions of Africa.

His first campaign was conducted in Gaberones, Botswana, with the Apostolic Faith Mission who at that time had only 40 members in that city. Nightly after preaching, Bonnke would be joined by Richard Ngidi to pray for the sick. After only six days they were attracting crowds of 2,000 to an auditorium that seated 800. Dramatic healings resulted and the meetings were moved to a stadium where they attracted a nightly audience of 10,000 people.

The next campaign was held in Sibasa, Northern Transvaal. Within seven days after the occurrence of extraordinary miracles, the stadium hired was filled with a nightly audience of 30,000 people despite heavy rains.

In 1979, Bonnke held a campaign for the A.F.M. in Bloemfontein, South Africa. Hundreds were saved, healed and baptized in water. After their campaign of twenty days they planted a brand new church with a baptized membership of over 600 people.

Christ For All Nations is now building a tent with the help of Geiger and Burger Associates of New York that will be able to accommodate 34,000 people.

ERLO STEGEN

Stegen is a German missionary working with the Zulus in Kwasizabantu in South Africa. The first twelve years of his ministry in their region were completely unsuccessful. At that point, frustrated by his lack of success, Stegen began a detailed study of the Book of Acts with a group of Black associates. They identified *Signs and Wonders* as being the key to the rapid growth of the early church and later experienced the baptism of the Holy Spirit. The details of that experience were described as being extraordinarily similar to the account contained in Acts 2. Immediately after leaving the room where they had experienced the baptism of the Holy Spirit, Stegen and the group were met by a demon-possessed woman who said, "Something just drove me to come here and ask you to pray for me." They immediately cast the demon out and the woman was completely delivered and set free. The woman returned to her village and caused a small revival. She preached the gospel, prayed for the sick and hundreds that had known her before gave their lives to the Lord.

From that point on people began streaming to Kwasizabantu from everywhere. Everytime a person was healed, saved and filled with the Spirit, he or she went back to their own village and proclaimed the gospel there. All of this was the start of one of the biggest revivals and harvesting times to ever happen in South Africa. Reports of the dead being raised have been detailed. Many of the miracles reported are being performed at the hands of lay people. Churches from all denominations have reported that their buildings were too small to accommodate the streams of people that poured into them.

NICHOLAS BENGU

Nicholas Bhengu is the leader of the Black Assemblies of God in South Africa. During an interview he commented on faith healing as follows:

"...for without them my church would be as empty as the other Protestant missions. If I was not convinced that the missionary command had to be carried out in all its parts, both teaching and healing, I would not have begun to preach."

John Bond stated,

"In 40 years the movement sparked by Nicholas Bhengu has grown from zero to 150,000. Over 1,000 new churches have been established. This is only the visible impact. I am confident the invisible impact is even greater."

The phenomenal growth of this group of churches can be directly traced to the influence of the powerful healing ministry of Nicholas Bhengu.

All of the men in the case studies above are still ministering today and are available for contact and dialogue concerning the effectiveness of their ministry.

IVORY COAST

PROPHET HARRIS

BACKGROUND

The "prophet" William Wade Harris, a Liberian of the Berbos tribe, grew up under the influence of Christianity. His uncle was a Methodist preacher in Liberia. At the age of 20, Harris had a deep religious experience. However, his Christian ministry did not begin until he was 60 years old.

In 1913 "Prophet Harris" entered the Ivory Coast to embark on one of the greatest evangelistic tours ever recorded in African history. Rene Bureau in his dissertation, *The Prophet Harris*, adds some insight on the way God called Prophet Harris to become a missionary. He reveals the testimony given to a Catholic priest in the Ivory Coast before Harris starts his journey along the coast.

I am a prophet of God. Four years ago I was awakened at night. I saw my guardian angel under my bed. He hit me three times on the forehead saying, 'I am going to take your wife from you. She will die, but I will give you many people to help you. Before your wife dies, she will give you six shillings, that will be your fortune. You will never need anything. I will be with you always and reveal to you the mission of God.' That's why I have come. I am here to do God's mission.

MINISTRY

The "prophet" William Harris began then his journey along the coastline of the Ivory Coast. He was dressed in a white robe, wore a white turban on his head, carried a Bible, a bamboo cross and a gourd of water. He went everywhere proclaiming the message of salvation in Christ. He never read from the Bible because the people were illiterate. He quoted from memory passages dealing with salvation. He taught songs and proclaimed that worship of fetishes and idols were wrong and God would punish them. He challenged the people to burn their fetishes and follow God.

Harris would invite those who wanted to follow God to come forward and kneel before the cross. They would come and place both hands on the bamboo cross confessing their sins. Harris would then touch the tops of their heads with His Bible. The new converts would tremble and Harris would expel the demons.

Devil worship was the way of life among these coastal people, so as the demons were cast out, those who were sick were instantly healed. The villagers came by the hundreds for healing. They brought their charms, "gris gris," idols, and fetishes to be burned in a public ceremony.

The local witchdoctors banned together to try and kill him with secret potions and spirits, but nothing happened. According to an administrative report found in the archives of the Grand Lahou, a French provisional leader arrested Harris on a phony charge. He was put on a labor force at the ship yards. Harris warned the governor not to interfere with the work of God. He was later released through outside pressures. A week later the governor died in an accident and the boat Harris worked on was unexplainably sunk.

All of the miracles that Harris performed were results of either touching the bamboo cross or his Bible. The people thought that his bamboo cross was a "powerful genie" so after every village he would break the cross in two and tell them the cross was only a symbol, God was the power in healing.

Some even thought that Harris made the evil spirits stay in his suitcase when he exorcised them from the villagers. Harris would constantly exorcise demons from people as they came with their idols. To prove that God was more powerful than the spirit Harris would travel at night on the roads that were forbidden by the witchdoctors and eat the "sacred food."

The fact that nothing ever came to him proved to the villagers that the God of Harris was more powerful than the local spirit.

In Jackville, Harris healed the wife of the chief who was dying. He said, "Touch this cross, get up and walk." She did and the entire village was converted.

He organized groups of believers and advised them to construct chapels. He placed a pastor in charge and had the group select twelve apostles to direct the church. Some converts were sent to the interior tribes to bring them the message of salvation. Harris told these newly-formed congregations that missionaries would come to explain the Bible to them.

After two years of ministry in the Ivory Coast, Harris was arrested by the French authorities and sent back to Liberia. The French feared this new religion movement and attempted to stop it. They were suspicious and fearful so the French didn't allow Protestant missionaries to enter until after World War I.

In an attempt to stop the mass movement to Harris, the French burned all of the village chapels and ordered the converts to join the Catholic Church. Around twenty thousand succumbed to the pressure, several thousand others returned to their animistic practices, but over one hundred thousand remained faithful and waited for the missionaries to come.

"Prophet" Harris returned to the Ivory Coast in 1928 from the Ghana border only to find his converts worshipping with the Methodist churches or using his name as the beginning of the Harris Church Movement.

He returned to Ghana and died April 23, 1929. The tragedy of the entire Harris movement was the unwillingness of the French government to allow Protestant missionaries into the country for ten years following these conversions of thousands of people to Christ. Consequently, the Protestant missionaries were not able to capitalize on the ministry of Prophet Harris as much as they could have ten years earlier. (Young, MC510 Paper, 1982, pp. 4-7).

JACQUES GIRAUD

Christians, especially missionaries and missionary societies, must ask, "What is the Biblical response to divine healing campaigns? What do Christians do when faced with the excitement and faith-heightening of a divine healing campaign?" Many for the first time become able to hear the gospel with the inner ear.

What ought we do after a campaign when many decide to become Christian? The following answer was formed in my mind when I was in the Christian Missionary Alliance field in Ivory Coast, at Yamoussoukro. A church growth workshop sponsored by the Evangelical Churches and missions was being held. This amazing story was told by the Ivory Coast pastors and American missionaries gathered there to study the growth of their churches and to find ways of proclaiming the Gospel more effectively. It illustrates very well the problems and opportunities which healing campaigns bring.

The Church in Ivory Coast was typical of many countries of Asia, African and Latin America. Ivory Coast has about 4 million people, the Roman Catholic Church numbers about 30,000. The Methodist Church dates from 1924 and has 60,000. Seven small protestant denominations, with a total baptized membership of about 11,000, have arisen because of the faithful work of American missionaries. They have a growing rate of 70% per decade, led by Ivory Coast ministers. About 100 dedicated American missionaries are helping these churches and are doing a multitude of good deeds.

Pastor Jacques Giraud, a French missionary to the West Indies, arrived in Ivory coast in March, 1973, to dedicate an Assemblies church building in Abidjan. As the meetings progressed, people began to be healed. The crowds grew and the meetings were moved to the stadium. Truck loads of people came from all parts of Ivory Coast. The papers were full of the event. The radio broadcast daily concerning it. Leading government officials and their wives flocked to the stadium. Pastor Giraud would tell of one of Christ's miracles and preach for an hour on God's mighty power to heal. Then he would say, "I don't heal; God heals. I ask Him to release His power. Put your hand where it hurts and join me in prayer." He would pour out his heart in believing prayer to God for healing. After a half hour of prayer he would invite those who God had healed to come to the front, crutches were thrown away, bent and arthritic persons stood erect, blind men walked forward seeing, scores and sometimes hundreds came, some hobbled, some limped, some saw 'men like trees walking' but they believed: God had given them at least a measure of healing. Thousands were also not healed.

After several such healing sessions, Pastor Giraud would begin preaching salvation, repentance, atonement, and sanctification—straight Bible preaching. A blind pagan from 600km. north promised his fetish a sacrifice if he was healed. He went by bus to the Giraud meeting. At the meeting he saw for an instant, but then darkness returned. He stayed on and heard the gospel. When he returned home, he burnt his fetish and declared himself a Christian, saying, "I was not healed, but I heard the gospel and I am sure that God is the real power."

This incident illustrates the truth that a healing campaign has dimensions far in excess of the healings. Groups of men and women seeing the power of Christ and hearing the message under favorable conditions declare their faith in Christ. Theirs is not an illumined faith, but it is strong enough for them to burn their fetishes. They can be incorporated into existing congregations and formed into new ones.

After the Abidjan campaign in the very southern tip of the country, a high government official, who had been greatly blessed by the meeting, arranged for Pastor Giraud to hold a healing campaign in his home town of Toumoudi. He directed the leading government administrator there to arrange, at his expense, a place for meetings, and lodging and food for Pastor Giraud and his party. A campaign similar to the Abidjan campaign was held. Radio and newspapers again broadcast the huge nightly meetings. The next meeting, again on the initiative and expense of leading government officials, was held in the city of Bouake in late August of 1973. Then at Yamoussoukro, another campaign with Giraud was held. Pastor Giraud conducted healing campaigns in many towns and cities of the Ivory Coast.

Although he was a minister of the Assemblies of God, it is his practice to direct converts to the local churches and missions for shepherding. At Toumoudi he had the Alliance mission-

aries and ministers on the platform with him. He said to the people, "When you place your faith in Jesus Christ, call these men to baptize you and shepherd you."

Reverend Fred Pilding, a missionary of the Christian and Missionary Alliance working in Ivory Coast fills in some details in the *Alliance Witness*, Sept. 26, 1973.

The crusade began in Bouake June 18th and continued for three weeks. Morning attendance averaged about 4,000. From 6 to 15,000 turned out in the evenings with a high of 25,000 one Sunday. The sick were seated on the grass on the playing field and all the others occupied the grandstands. As the evangelist presented Jesus Christ, the same yesterday, today and forever, people became aware of His continuing power today, through a healing receptive place. It became easier for them to trust Him as Savior. A hunchback came to the meeting, groveling in the dirt, under the influence of demons. The demons were exorcised in the name of Jesus and he was instantly healed. The next day he attended the meetings nicely dressed, perfectly calm, and gave his testimony. Whenever those who were healed testified, witnesses were asked to verify each healing. Pastor Giraud again and again cited Mark 16:15-18 as every believer's commission and emphasized that in Christ's name they were to cast out devils and lay hands on the sick and they shall recover. He refuted vigorously the title of healer. His ministry, he said, was to inspire faith in the gospel. "It is in the name of Jesus that people are healed."

After the Toumoudi meeting, groups of converts from 81 villages around Toumoudi sought out the Alliance missionaries and ministers, begging them to come and make them Christians. After the Bouake meeting, responses were received from over 100 villages. A hundred and forty cards were filled out from one small town alone. From one village near Bouake 10 cards had been received. The missionary went to visit this village. Seeing him, one of the men who had been healed rushed off to get some of the pagan village elders. While waiting, the missionary said to the children, "Do you know Pastor Giraud's song?" Immediately they broke into joyful singing, "Up, up with Jesus, down, down with Satan, Alleluia!" People came pouring out and the missionary preached and then asked, "How many will follow God and leave their old ways?" More than half immediately said, "We will." In another village the Chief said, "Fetish is dead, we shall all become Christians." The pastors and missionaries were faced with great opportunities. The challenge was to take advantage of this enthusiasm, which could dissipate rapidly, and channel these people into ongoing responsible churches of Christians who know the Lord, obey His word. Nothing like this had happened in their experience on the Ivory Coast, and they were naturally fearful, lest the excitement prove transient as it very well might. (McGavran, 1979).

SOUTH AMERICA

Healing campaigns have occurred in Buenos Aires with Tommy Hicks in 1954 and Guayaquil, Ecuador, in the mid 60's. The latter was a very interesting case. The Full Gospel Church had three mission fields with growing younger churches in Brazil, the Philippines, and Panama. In their other fields converts were not being won, congregations were not multiplying. In the late sixties in Guayaquil healings took place in a small way. Immediately, a big tent was flown in from Los Angeles and pitched right where the crowd gathered. For the next six weeks every night in that tent faith healing followed the preaching of Christ. Twenty branch churches were planted in various parts of the city — Guayaquil became a mission field where churches multiply. (McGavran, 1979).

CHILE

THE PENTECOSTAL METHODIST CHURCH

The Pentecostal Methodist has grown phenomenally during this century from 0 percent to about 35 percent of the 12 million population of the country. The Pentecostal Methodist Church is the largest protestant denomination in Chile. The only explanation for this amazing growth in such a short time, approximately 80 years, is the manifestation of Signs and Wonders which produced in the hearts of the Chilean people a fervent desire to evangelize their nation and change it for Christ. It also produced in the hearts of the non-believers a feeling of awe and a desire to know, understand and participate in the manifestations of the Pentecostals.

Some of the Signs and Wonders which have occurred in the Pentecostal Methodist Church in Chile are prophecy, healing and speaking in tongues. Others in exorcism where spirits often interrupt services. When this occurs, the pastor stops and deals with the spirit and then continues the service. Chileans believe demons are the cause of many physical and mental illnesses.

During Oral Roberts' evangelistic crusade through Latin America in 1967, Rev. Dean Helland was privileged to participate with the Outreach team, and in Santiago, after the sermon, as is the custom of Rev. Oral Roberts, the people were asked to come forward to be prayed for. Several lines were formed and fervent prayer began. Many healings were reported. A poorly dressed woman, like any other present at the meeting, came forward and deposited a bundle into Dean Helland's arms. Realizing that the bundle was a child, but not knowing the sickness, Dean Helland merely believed that God knew what to do, placed his hands on the bundle, prayed for a few moments in the Spirit and in Spanish, then returned the baby to the woman and began to pray for the next person. The woman began to scream. Thinking maybe he had squeezed the child, Dean Helland and several others questioned the woman. Rev. Helland could never have known that the bundle he had prayed for had been the lifeless body of a baby pronounced dead by a doctor earlier that day, and he had returned to the woman a live, breathing and healthy baby. Rev. Helland has documented several such happenings during the seven years he has lived in Chile.

Probably the most common signs and wonder to behold in Chile is the miracle of new fillings, made from white gold, in the Pentecostals' mouths. The PM are the poor of Chile and generally cannot afford adequate dental care. Yet the people have faith, and believe God is interested in every problem they have. Therefore they pray and receive new fillings in their mouths, the fillings just seem to grow there overnight or over a period of time, but they appear, they are not planted by any dentist. This is generally the first thing to be shown to foreign visitors, a parade of young people pass by with open mouths. This may seem rather minor to most American Pentecostals, but to the Chileans it is just as valid a miracle as a healing or prophecy. The wonder of this miracle is increased when one understands that white gold is not found in Chile at all, and must be imported to make jewelry, or for dental purposes.

TOMMY HICKS

In 1952, God spoke to Tommy Hicks through a vision and told him to go to South America and preach the gospel. In 1954, while on his way to Buenos Aires, the name Peron flashed into Hicks' mind. He knew nobody by that name and near to the flight's destination he asked the stewardess whether she knew anybody by that name. She replied, "Yes, Mr. Peron is the President." Hicks sought an appointment with Mr. Peron but ran into difficulties. Then, an extraordinary event took place at the President's office. While seeking an interview, Hicks encountered Mr. Peron's secretary, who had a bad leg. Hicks prayed for him and he was

instantly healed. This resulted in Hicks being introduced to Mr. Peron.

Peron received Hicks warmly and instructed his assistant to give Hicks whatever he asked for. On Hicks' request, a large stadium was made available to them as well as free access to the government controlled radio and press. The campaign lasted for fifty-two days with Hicks preaching the gospel on the saving power of Jesus with a strong emphasis on divine healing. Some 200,000 people attended the campaign on the final night. Although almost all the churches grew as a result of the campaign, the Assemblies of God gained the most. Their growth from 174 in 1951 to nearly 2,000 in 1956, reflects the tremendous impact the Hicks' campaign had.

ROBERT ESPINOZA

Espinoza was invited to conduct a campaign in Guayaguil by Robert Aguirre, a Foursquare missionary. Aguirre ran into difficulties arranging the campaign when other pastors refused to cooperate with him after discovering that Espinoza was to be the speaker. With minimal finances available for advertising, the prospects of filling a large stadium seemed bleak. The day before the meetings were to begin, something of a miracle occurred when the owner of a local broadcasting station offered to broadcast all the services for only \$15 per night. The radio station owner was motivated to generosity through healing he had received through the prayers of one of the Aguirres' congregation. One thousand people attended the first night's meeting. Espinoza prayed for the sick and the dramatic results were broadcast throughout the region through the radio station. On the second night attendance rose to 10,000 and by the end of the week 20,000 were attending the services and by the end of the crusade, crowds were estimated between 35,000 and 40,000. Was there any church growth as a result of this healing campaign? The reports were that 1,500 were baptized in a river in Guayaguil. Previous to the campaign there was only one small meeting place, but thereafter eight new churches were opened.

DAVID GARCIA AND JAMIE CARDONA

They were both Assemblies of God workers preaching the gospel in the Dominican Republic. In 1954, they were invited to hold a healing campaign in Santa Domingo that was to have a powerful effect on church growth in that region. The campaign was scheduled to last only two weeks but then the Lord began performing powerful miracles. Such large crowds were attracted and it received such wide publicity in the press, that it became the subject of official and ecclesiastical controversy. At the last meeting, nearly three weeks later, somewhere between 30,000 and 45,000 people attended.

OMAR CABRERA

Omar Cabrera, an evangelist and church planter, is working several provinces in Southern Argentina. Although Cabrera has been ministering since the early 70's through his organization, "Vision for the Future," it has been only in the last five years that he has had incredible Signs and Wonders accompanying his ministry. One explanation of this phenomenal appearance in his ministry is his strategy of fasting and prayer which ends in demonic encounter prior to his campaigns in a city. Many have told me incredible stories of healings, deliverances and a great harvest of souls that have been the outcome of these pre-city campaign fasts.

At this writing, Cabrera has 120,000 people in his movement and is expecting to double that next year!

INDIA

Suba Rao was the headmaster of a government school—a member of one of the middle castes and a wealthy man. He had laughed at baptism. He had hated missionaries. He had thought of the church as an assembly of the low caste.

One of his near neighbors and close friends fell sick. For two years his sickness was not healed and he was gradually wasting away. He went to many doctors, to no avail. One night while Suba Rao was asleep, the Lord Jesus appeared to him and said, "If you will go and lay your hand on that man's head and pray in My name, I will heal him." Suba Rao woke up and laughed, thinking, "What a funny dream" and went back to sleep. The next night the Lord Jesus stood by his side and said, "If you go and lay your hand on that man's head and pray for him to be healed, I will heal him." Suba Rao woke up; he didn't laugh this time and he didn't go back to sleep, but he didn't lay his hands on the sick man either. He said, "That's impossible!" The third night the Lord Jesus appeared to him. He got up at once and went to his neighbor. He laid his hand on the man's head, prayed for him, and in the morning the man said, "I feel much better. Do it again." The man was healed. Suba Rao threw out his idols. He started to read the Bible. He started a Bible study class among his neighbors. But he still ridicules baptism. He has not joined any church. But he proclaims himself a follower of the Lord Jesus. The healing of people in Jesus' name became his chief occupation. Joining the church, which there is composed very largely indeed (99 percent) of the lowest castes of Indian society is, he thinks, an impossible (and perhaps an unnecessary) step for him. Still the Lord Jesus heals men through him. (Mark 9:39).

What do healings of this kind — repeated thousands of times — mean for us, living in the world today? "Like a comet blazing across the skies, this faith healer suddenly appeared among the small churches planted in this land in the last 20 years." News notes to this effect have reached sending churches in America again and again in last 50 years, from many different lands and many different denominations. The biblical saga continues. In one congregation of note, under the faith healer's prayers, marvelous cures occurred, crowds gathered, thousands attended, members of important wealthy families were cured. The press carried front page articles on the events. Night after night discarded crutches were gathered. Night after night the testimonies of the blind who now see, the paralyzed who now leap, the deaf who now hear were most impressive. Faced with the enormous power of the risen and reigning Christ, men and women in increasing numbers confessed Christ, turned from sin and other gods, were baptized and incorporated into new and old churches. A new era developed, churches began to multiply in many denominations. Baptists grew, Methodist grew, Lutherans grew, Pentecostals grew, and on and on. The evangelization of this country took a great leap forward. Events like these occurring in many lands have caused heated discussion among American Christians. (McGavran, 1979).

ASIA

The Nishi Tribals in Sulansini Division are now receptive to the miraculous. It all started when a high government official's youngest son fell terminally ill.

A Hindu pharmacist, recognizing that the child was beyond medical help, advised that the father "Try the Christian God, Jesus Christ. I have once heard that He had raised a man called Lazarus, who had already been dead for three days!" As the father approached his house, he heard crying and wailing, and he knew that his son must have died. He went into the house, discovered that it was so, but then went into the son's room, placed his hand on the chest of his dead son and prayed, "Jesus I do not know

who you are; but I have just heard that you raised Lazarus from the dead after three days. My son has died only a few hours ago and if you raise him up, I promise you; even though I do not know who you are, my family and I will worship you." Immediately the eyes of the child began to flicker again and he was restored to life. The impact of the miracle was tremendous. The people cried, "Jesus, who are you? What love you have for us!" Within the next couple of weeks, hundreds gave their lives to Jesus.

KOREA

DR. PAUL CHO

Dr. Cho is pastor of the world's largest church, the Full Gospel Central Church located in Seoul, Korea. Cho launched the church on May 18, 1958, on the outskirts of Seoul in the District of Taejo Dong, in a small tent. The 22 year old Cho ministered a message of faith and hope, of healing to the hurt, and prosperity to the poor. They placed an emphasis on prayer and soon the church began to experience the miraculous. The church grew to 300 persons in a little more than two years. During a following seven month period, while Cho was in the army, God continued to move in such supernatural ways that the church doubled in membership. In 1962, after an evangelistic crusade in which 800 new converts joined the church, the congregation moved into their nearly completed 1,500 seat building. Today the church has more than 200,000+ members and is growing at the rate of 10,000 new believers every month.

When Dr. John Hurston, who grew with the church from the beginning, was once asked, "In one sentence, what would you say is the one reason for this church's phenomenal growth?" He said, "My mind drifted back to the beginning days of the church, known even then for a constant flow of God's miracle power." He answers the question further: "Perhaps the answer to the deacon's question was the continuation of a trend exemplified by Christ: 'People brought to Jesus many who had demons in them. Jesus drove out the evil spirits with a word and healed all who were sick'." (Matt. 8:16).

Throughout Korea hearts bound by pain, suffering, frustration, and anxiety of the future have been given hope, purpose, and meaning through the working of the Holy Spirit. By the power of God, people have experienced the healing of deep gloom, despair, and frustrations of life through fasting and prayer.

Here is a quote from Mr. Chong Guk Kim's testimony in *Korean Miracles*.

I was filled with despair as I realized there was no hope of recovery from the cancer that filled my stomach. The doctors had given me different kinds of medication, and I had received treatment at several hospitals; but there was no improvement in my condition. I became very discouraged.

One day my son came and said, "Father, if you go to the Full Gospel Prayer Mountain and pray and believe on Jesus you will be healed. Many miracles happened there." I had never heard about Jesus, but as my son continued to urge me to go, at last I made my way to the prayer mountain.

Everything—the singing, the worship, the preaching—was so strange to me at that time. But as I listened to testimonies of salvation and healing, faith began to grow in my heart as I realized that I also could receive healing for my soul and body.

Realizing I was a sinner, I repented and accepted Christ. Then I began to seek God. I would often be tempted with the desire for food and cigarettes, but each time this occurred I sought God more earnestly to overcome this temptation. Agonizing before God, I yielded myself to His will. After fasting and praying for one week, God did a miracle in my body.

Suddenly, I felt something strange happening in my stomach. I discharged a dark, red blood mass and the root of the cancer. Praise the Lord! How can I thank and give Him honor and glory for His boundless grace and love? I will praise and serve Him for the rest of my life. I know God will continue to be glorified as many people seek His face and are saved through the mercy of Jesus at the Full Gospel Prayer Mountain. Hallelujah!

There are many miracles happening through fasting and prayer in the Full Gospel Prayer Mountain. FGCC is growing fast because of an emphasis on healing. When Yonggi Cho prays for the sick in the Sunday service, many people are healed. The people who are healed by God share the good news concerning their healing with their neighbors. So people who are sick come to FGCC or Full Gospel Prayer Mountain and they fast and pray. After they are healed by God, they become Christians and good evangelists sharing their testimony. This is the secret of church growth of FGCC.

CHINA

DAVID WANG

David Wang is the General Director of Asian Outreach. He visits Mainland China quite often and thus has much contact with the believers there. His reports of what the Lord is doing in China are some of the most exciting reported in a long time.

Some time ago, he visited a pastor friend of his in the Northern Province of China. Every night while he visited there, there was a constant stream of visitors. People were coming from all over to learn more about Christ and to accept Him as their Savior. Some knew absolutely nothing about Christ and could not even pronounce the name of Jesus correctly. Some would say, "We know so and so who was possessed by evil spirits and after the Christians prayed for him or her in the name of Jesus, he or she was completely set free. He or she has changed so much that we also want that Jesus." Others would simply tell of Signs and Wonders that they saw happening under the ministry of some Christians and how they also want to accept that mighty power in their lives. Sometimes the radically changed lives of newly saved friends would grip them so much that they would also long for such change in their own lives. Truly, the Chinese Church can testify, "Jesus Christ is the same yesterday, today and forever." (Hebrews 13:8).

Near Foochon there is a place called Christian Mountain. The community of Christian Mountain consists of between thirty and fifty thousand people of whom ninety percent are Christians. The growth of this Christian community can be directly related to the deliverance of a girl possessed by demons during 1969-1970. Today, there are house churches all over China and the estimated number of Christians can be as high as ten million plus.

JIM MONTGOMERY

Jim Montgomery, now editor of the Church Growth Bulletin, made a very significant and interesting study of the growth of the Foursquare Church in the Philippines. Basically, he wanted to know why the Pentecostal Churches are growing while the other churches were declining. At the beginning of his research, Montgomery wanted an example or two of professed divine healings, so he included a question about it in every interview. When he received the answers, he found much to his surprise that virtually all who were interviewed believed that Christ still heals both physically and spiritually. Even more startling and significant was the fact that 83 percent of them actually reported that they had experienced some dra-

matic healing from God in their bodies. These ranged from cancer to tuberculosis, ulcers, heart trouble, tonsilitis, wounds and punctures and a dislocated shoulder. Montgomery also observed that their testimonies about their healings, revealed that this usually increased their faith tremendously and resulted in spontaneous and enthusiastic witnessing to the unconverted.

Montgomery, as a church growth specialist, describes the final blow that convinced him:

"By now, of course, the evidence of the relationship of this healing ministry and church growth had piled up. In the experience of Mrs. Europa, for example, we saw that several churches were started (with ultimately hundreds of converts) by the dramatic conversion and healing of one individual. I heard such stories over and over. I don't have complete records, but it would not seem unreasonable from the information I have gathered to believe that at least one fourth of their churches have been started as a direct result of a healing ministry."

In short then, Montgomery's conclusion is that healing ministry has resulted in rapid and sound church growth in the Foursquare Churches in the Philippines.

INDONESIA

The well known German theologian, Kurt Koch, did some excellent research on what is now called the Revival in Indonesia. The Island of Rote is situated just south of Timor. In 1966, Pak Elias went with an evangelistic team to Rote to hold a campaign there. One of the spiritual leaders of the island, Pastor Gideon, warned his congregation against the coming campaign and advised them to avoid it. Thereafter, Pastor Gideon reported that he witnessed many miracles, conversions, the possessed being freed and alcoholics being delivered. Within one year of his conversion he had won over a thousand people for the Lord. Large prayer groups began to spring up which became the backbone of his ministry. In 1970, some 23,000 born again Christians were fervently serving the Lord with Gideon.

Timor is one of the islands at the eastern extremity of Indonesia. Out of a population of one million, some 450,000 people belong to the former Dutch Reformed Church. According to Koch, the spiritual state of the churches was almost catastrophic. Timor had never been evangelized; only Christianized. In 1964, God instructed a man named Jephthah who was a teacher on the island of Rote in a vision to travel to Timor and to hold a healing campaign there. Right from the start God confirmed Jephthah's calling with a mighty ministry of Signs and Wonders. Following the close of the campaign, a further week of healing was held in Sol. According to the various reports which were later confirmed, several thousand people were healed. All of this was the start of what developed into a mighty revival with thousands being saved. In one area an evangelistic team won more than 9,000 people for Christ in just two weeks.

CANADA

ROUND LAKE, ONTARIO 1954

This is a northern Ojibway village which has adapted the Cree scriptures to their use. When a NCEM team landed their ski equipped plane and began preaching the gospel the natives eventually asked, "How do we know you are not the wolves who are to come in the last days and deceive us?" The missionaries replied, "By our fruits you will know us." "Okay, then," was the rejoinder, "our Bibles say that you will put oil on the sick man and heal him." That left the

workers with two problems. They had no olive oil and they had honestly never done this before. The pilot suggested aviation oil. So since the Scriptures are not definitive at this point, they proceeded to anoint the girl about 12, and the child with Shell aviation oil, prayed and returned to their cabin. Next morning excitement and skittering through the village. Both who had been anointed were now perfectly well and had eaten heartedly. They had been sick for two weeks and had mouths filled with sores. That village is located over 100 miles north of the then-existing road end. No doctor or nurse was resident there. This healing resulted in the village listening to the message and many turning to faith in Christ. It is our oldest and perhaps largest native church today.

RED SUCKER LAKE, MANITOBA 1951

A young married couple was spending the first winter in this isolated Cree village. It was towards spring and lakes and river were clogged with ice, making float flying impossible. There was no telephone nor radio communication to the outside. The missionaries were in the initial stages of language learning. The small child of a prominent native became very seriously ill. There were no medical facilities in the village. The workers had no medical training. As the child worsened friends suggested that perhaps the new missionary would pray for the child. The father refused, saying, "He's a false teacher, how could he do any good?" The days passed and the child's condition became critical until it was clear to all he was dying. The neighbors said, "Well, it can't hurt now to let him pray for him, he's dying anyway." The father reluctantly yielded. The missionary came to the tent, prayed briefly for the child to get well, then left. The next day the child had completely recovered. He is living and is married today. The father became the first convert. He went to Bible school and became the pastor of the Indian church in that village where he is, along with his wife, still serving. (Elford 1983, 2-3).

POWER ENCOUNTER

One of the evidences of the Kingdom of God being manifested on earth is *Power Encounter*. Dr. C. Peter Wagner defines power encounter as a visible, practical demonstration that Jesus Christ is more powerful than the false god(s) or spirit(s) worshipped or feared by members of a people group.

One mission group which is very familiar with this phenomena is the Congo Evangelical Mission.

W.F.P. Burton and Jimmy Walter established the Congo Evangelical Mission in 1914. In discussing the work of the mission, Burton reported, "Every major advance in conquering new territory in Cannibal country was preceded by an outstanding miracle of healing." The mission grew to include 500 churches and Burton attributed the significant strides of the mission in establishing new inroads directly to God's healing power.

The following stories tell us about power encounters which have occurred around the world. They are taken from a research project presented to Dr. C. Peter Wagner by Terrie L. Lillie. They are told by eyewitnesses whose primary language is not English.

INDIA

THE KODAI

In a Hindu village called Nadukilar in Tamil Nodu, a dedicated Bible woman whom I know well, started her ministry a few years back. Though Christians visited that village several times and preached the Gospel, the people paid no attention to it. This Bible woman rented a house

and began to conduct Gospel meetings. A few Hindu used to come and hear the Gospel. One day an ardent Hindu from that village told this woman that he was going to celebrate 'kodai' (a Hindu ceremony consummated by giving an animal sacrifice to a god or goddess) in front of her house. He wanted to do it in order to threaten this woman and her ministry. The Bible woman pleaded him vain not to do it in front of her mission house. The night before the appointed day the Bible woman prayed to God fervently to stop that *kodai*. The next day everything was ready for the *kodai*, but the man who was to celebrate that ceremony was dead. A great fear about the Christian God spread in the village. People still fear the Bible woman herself. Today, she has a good congregation in that village. A church building has been built for worship in that village.

PHILIPPINES

In an island barrio of one of the more remote islands in the central Philippines, a Filipino pastor arrived and began speaking in the market place, as well as passing out tracts against graven images. He really felt the Lord was calling him to this town which had no apparent real Christian witness. Eventually, he was confronted by the local Catholic priest, pistol in hand.

"The people here are already Christian!" yelled the priest.

"If they are Christians, they must separate from sin," replied the missionary pastor.

The Catholic priest left with the warning, "If you don't get out something will happen!"

Within two weeks the visiting pastor was forced into a formal debate with the title "Jesus Christ is the Only Savior." After making his presentation, the pastor came under much verbal abuse by the defending orator, and felt constrained to make a pronouncement that would put himself and God into a position of real confrontation, "You are speaking words against God; in the name of Jesus, I rebuke you and command you to silence!" The Catholic defender could not speak, but only frothed and bubbled. When he finally could speak, he praised what the pastor had previously said, condemned the images in the church and confessed that he and the people were really worshipping them, to the ignorance of the priest. He then began cursing and contradicting himself, which ended the debate. Within a few months a church was begun within two kilometers of the town, which continued to grow (Montgomery, 1975:25-27). In this power encounter, forced by the unbelieving side, the power of God was visibly indicated to all watching. In an encounter such as this, the believer bets his life that Christ will be the victor (McGavran, 1974:42). We want to examine further this type of encounter and determine if it is needed for conversion from Christopaganism to evangelical Christianity, and what else may be required.

AFRICA

Mr. Rituna is working with child evangelism in Kenya now. His story is really great and may sound unbelievable in the ears of those who do not practice signs and wonders of our master Jesus Christ. He is not a Kenya citizen. He is working for God in the area and sooner or later may be going back to his country of Rwanda.

Mr. Rituna was a politician before he was converted. He was selected the president of his party for three terms. He was a nice man who was loved by his people and everyone looked forward to seeing him become the country's President. Then something supernatural happened. There was now the next time to have an election. The whole members of the party felt that he was the right person. He was then re-elected. At this time he experienced the voice of God telling him to quit from politics because God had a job for him. He was in the chair for two months when there was a general election to elect the country's president. He did not campaign for it. It turned out that after the elections, he had been elected by the majority of

votes. At this time *the vision for the Lord* was so clear that he was not going to accept the office of being the president of the country. He told this to his members but they said that could not be accepted. They discouraged him to forget that dream of turning down the people who had elected him and that the whole party now would be in a better position. He said that God did not want him in that place and so he was turned away from it by God. He asked his assistant to take the offer but the party said no.

He was given ten days to think about it. After ten days he was just as hard and as changeless as before. This was more than the people could do. The party and all the people met together to see what to do. *They came up with one solution, that is, either he had to accept the office or he was going to be burned with all his children, his house, his wife, his animals, and everything related to him.* Then men were sent to give him the two suggestions. He said he was going to obey God. Soon he was put under house arrest. He was to have another ten days before he would be burned. He was not allowed to go out or be visited by anyone. He was there with his wife and children. Then he began to pray. He called all his family together for prayer. They prayed and prayed until that they had not a single minute to eat. Death would come in less than two days now.

Then the day came when he was going to face death and all his belongings. The whole council of elders came together in the morning in the Parliament building. It was summer time and no rain was expected at that time. Then it began to thunder outside the building. Each person began to wonder what was happening. Soon they sent for Mr. Rituna who was brought and stood in the middle of the council. His charges were read for him and was asked if he had any questions. He said his God would fight for him since he is the one who had told him not to take the office. The whole council rushed to him and got hold of him. He was driven towards his home where his wife and children were. Many men and women had come from far and wide to see this wonderful occasion. He was taken inside his house and outside the crowd was making fire to throw to his home. Suddenly there was a great thunder and lightning and fell on these men. Many men and women died at the spot. The parliament building was all on the floor. Everything now was in a mess. Mr. Rituna woke up and saw the door open. Countless men and women were lying outside his compound dead. Nothing of his was affected or destroyed.

The few men who were not strucken by this thunder took to their heels down to their house non-stop. Rituna had lot to say about his God and that He had fought for him. The men were buried and Rituna got into the work of the Lord as he had said, going from place to place in the Gospel preaching. Many people came to the Lord. Great revival was seen, perhaps the greatest revival in Africa. Everyone knows about it to this day.

The result of this was church growth. The whole country turned to Christianity. Many Signs and Wonders occurred by the ministry of Rituna. He worked for five years as an evangelist before he came to Kenya as a Child Evangelism Coordinator. He has helped the growth of the church very much as he has practiced in great detail the healing of the sick in the Kenya Church.

KENYA-RAW

Then Mwanthi, the village elder stood to talk. Everyone was motionless. All of us looked at him to hear what he had to say at this critical hour.

'My fellow brothers, fathers and sons who are here today. Greetings. You are aware what the old man Uvyu Ngunu has done. We live because we have to eat. No one here

will tell me that he is happy to continue in the situation things are today. Those who do not know why there is no rain these days, is for the reason that Uvyu Ngunu has an Oath in this home. We have come to burn it today and to ask him to give a goat, a big one, to be used for sacrifice to our gods. If he refuses to do what we have said, there is nothing we can do but to kill him and close his home for good. No one will be allowed to talk to anyone for this home, sell anything to him, give any help, their children will not go to school with our children, and they will not be allowed to draw water from the same place we take our water from. Do you all agree with me.'

No one could say no to what Mwanthi had said. Everyone said in one voice, "Iiiiiii" (Yeeeeees). Uvyu Ngunu is my grandfather who had kept an Oath to curse another man who had taken his cow by force. The news about it had gone around the whole Section and even beyond that because of that thing, there was no rain and it was not going to rain for two more seasons. That is why they had to come. Soon Nvyu agreed to give a sheep for the occasion. He was told to carry it. It was put on his shoulders and my father, who is his oldest son was told to carry the oath. Then Mwanthi led the way and Nvyu and his son followed and then the whole crowd. It was a long way not as I had thought. I followed as an observer to see what was going to happen to my parents. I offered to help my grandfather carry the sheep but the whole crowd shouted in one voice, "No, let him carry, let him carry!" Others were abusing him and me and my father. Others were sympathizing with the old man. He was sweating and weeping as he went. He was forced to continue to go. The party crossed the road and entered a bush. I still followed and saw how the old man felt the burden. Now he was extremely tired and he could walk no more. He cried for help. No one was kind enough to help a man who was ready to bring calamity to the land. It was better for him to die and appease the land. Then, Hin'goo Haleli came to his rescue. He said now he has had it. He asked my father to help him carry for the remaining tour. Soon we arrived at a very dark area called Mwa susa. That is where fire was lit and the Oath burned. Then the sheep was slaughtered there and eaten and its intestines were poured there. After this we went home. I talked to my grandfather and he told me that his oath was not the dangerous type. It was the type to kill the person it is told to kill but has nothing to do with rain. In spite of all the troubles he faced, there was no rain in the land that year. The famine was the result. The following season, there was no thought about the oath. We organized a big rally in the church to pray for rain. We did invite all people including non-Christians. Mwanthi was there and the Assistant Chief. It was not on a Sunday and no one felt that it was a church affair. So many people came to ask the Christian God for rain.

We began with a song. We were standing. The song was not known by these guys but they pretended to sing. Then the Word of God was read. Then the matter was presented. We needed rain this season for the suffering we had gone through. Now we were to start praying. The newcomers thought we were to do anything else other than closing our eyes and just talking to God whom they felt was inside the big church building. It was great for the Lord answered, that night there was a lot of rain. Everyone was happy about the Christian God. The whole section, including Mwanthi and the Assistant Chief became the followers of Christ. It was the village of Christians.

KENYA - HEALING

A child was deadly sick in the same house after the end of the second week. She had malaria and surely she was dying. We were awakened at night by a big cry. We all ran to the direction of my grandmother's house. Kavili was crying and Mbulu and the old woman. Kanini, the child born recently was dying. She had changed her color and her eyes had turned completely white. There was no blinking. Many more people were there and a lot more were coming. I got

inside. Here was the people who did not know what to do and how to do it. I was as they were in the middle of the night, with no car or anything which could help anyone. No medicine was available at that time. Something had to be done. I thought it would be a good idea to pray and see what we would do next.

I asked to be given the child. I put her under my arms and called my wife to come near. I told everyone to come in that we may pray for the dying child. They came in but some feared that the child was going to die and so they did not go inside the house with a dead child. Then I had all of them sit. *I began to pray. I did not make a long prayer. I said very few words. I simply asked the Lord to heal the child in the name of Jesus. Then I gave the child back to the mother. The moment I gave it back, she was well. She was now breathing. She began to cry, she was nursed and she was well.* Everyone took time to praise the name of the Lord. I could not really understand what was happening but I felt the power of God proceed out of me and for a moment I did not want to say a lot of things. This was a big issue which made everyone present wonder to see how the Lord worked so quickly.

As a result of this instant, the whole village became Christians.

UNITED STATES

NEW MEXICO

Flora daughter and assistant of a medicine man. She learned his songs, prayers, and ceremonies. Four months after her conversion to Christ she and her husband "took her father's medicine bag that he had given her, went out alone and scattered the paraphernalia all on the ground where no one would ever find it and use them."

"Other Navajos then came after their conversion and asked her what to do with their fetishes. She told them to scatter them on the ground. When they were afraid to do it themselves for fear of the repercussions, she scattered them for these people telling them that Jesus' power was greater than Satan's. She would pray a simple prayer, 'We believed in you before, but now we believe in a greater power.'" (Scates 1978:4).

"There has seldom been public or ocular demonstration of power encounter with the old gods through the destruction of fetishes" (1978:19).

With their conversion (the Joes) a people movement began "resulting in more than 76 indigenous congregations with 73 Navajo pastors and 2,153 regular church attenders (1978:1).

SUMMARY—POWER ENCOUNTER

God does endow his people with power. When power is needed to break through with the Gospel message, God gives it, but there is always risk-taking (faith) involved. When these divinely appointed encounters occur, the Church grows—although, not on every occasion. Sometimes there are other mitigating factors which keep the Church from growing, such as lack of leadership to foster and nurture the respondents, and the negative backlash of powerful entities in the community which are threatened by God's display of power. Unfortunately, this is often the Church itself!

Dr. Paul Yonggi Cho believes that they are the largest church in the world (at this writing they are projecting 500,000 by mid-1985!) Cho believes the Holy Spirit enables them to win lost people. He would further encourage us to believe that much of this evangelistic growth has occurred through Power Encounter.

The issue of Power Encounter must be examined in the light of every culture. This is especially true where we see little church growth or receptivity to the gospel. Countries that are under the dominating influence of a false religion are relatively easy to identify and analyze.

But what about a country with a significant Christian history where the Church is not growing? What are the growth inhibiting supernatural factors there? These issues and factors must be identified and examined.

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Section

8

SOME NOTABLE PERSONALITIES: THEIR PRACTICES AND PITFALLS

PROPOSITION

Signs and Wonders take place through men and women who will venture out and attempt to minister them. These people come from all walks of life, both inside and outside of historic church structures. While higher theological education is essential for maintaining balance, in the long run it does not seem to be a primary requisite for one becoming a minister in *Signs and Wonders*. This may be the reason that those who minister in this area have had such skyrocketing careers often ending in disaster.

DOCUMENTATION

During the last 200 years there has been an increasing emphasis on *Signs and Wonders*, especially in the area of healing. The material in this section will evaluate many of the most notable personalities involved with ministry in this sphere. The purpose here is to add to our understanding the contributions which have been made by individuals and movements throughout history. This is a new field and much work needs to be done in research and reflection. The material which appears in the *Pentecostal* section is a condensation of parts of the book *All Things Are Possible*, by David Harrell. This is an excellent publication about these personalities. Those who are interested in an in-depth study of this subject are encouraged to use his book.

HEALERS OF THE PAST

PASTOR BLUMHARDT

Blumhardt pastored for many years in a Lutheran Church in the village of Mottlingen, Germany. He developed a substantial reputation during his years as a pastor for praying for the sick. He apparently never sought to draw attention to himself. It was said of him, "He learned the secret that the way to have a strong faith is to think nothing of yourself." (Gordon 1802, 159). Unlike many in the ministry of healing he did not use the gift as a means to turn the spotlight on himself. This is why his ministry continued to be effective until his death.

Like others Blumhardt had the ministry of healing thrust on him (Gordon 1802, 159). The needs of his flock forced him to the obedience of God's Word to heal the sick. He fulfilled this ministry with great success. He prayed for the diseased. Well-attested cures were reported because of his prayers. Because of these results he was soon sought out by suffering humanity from every direction. His home and neighborhood became a hospital where not only invalids but the spiritually sick also came for help (Gordon 1802, 156). When the Church determines to function as She was commissioned to function there is never a shortage of patients to receive this ministry. They will come in droves just as they came to Jesus.

An event in the ministry of Pastor Blumhardt reflects the effect that one major demonstration of power can have on the life of a community. When his ministry began in Mottlingen, Blumhardt found the place fearfully given over to infidelity and sensuality. As his fervent preaching began to tell on the community, Satan seemed to come in with great wrath to resist him. A case occurred in the village which exactly resembled the instances of demon possession recorded in Scripture. The woman who was afflicted endured the most excruciating agony. When Blumhardt was called in he was quite appalled. He had never seen anything like this before. In his perplexity he was inclined to excuse himself from interfering. Some of the brethren in the church he pastored had listened to his strong utterances on the subject of the prayer of faith. They came to him and said, "If you do not wish to shake our belief in your preaching, you cannot retreat before the evil one." After a few moments thought and a silent prayer Blumhardt answeed, "You are right, but to be in accord with the Word of God you must also unite with me in supplication according to James 5:14." (Gordon 1802, 160).

The following is a descriptive account of that encounter by his friend Pastor Spittler:

Kindly permit me not to mention in this place the frightful details of her sufferings. The medical man who attended the person was perfectly at a loss as to the case. He said, "Is there no clergyman in this village who can pray? I can do nothing here." The minister (Blumhardt) who had then the spiritual care of the village felt the force of such a reproach, joined as it was to that of his believing people. He went to the house in the strength of faith. The more frightful the manifestations of the destroying power of Satan became, the more unshaken faith in the all-overcoming power of the living God became. (Even so) Pastor continued to struggle against the assaults of the infernal powers. Till at last, after a tremendous outcry of the words, "Jesus is victor! Jesus is victor!", heard almost throughout the whole little village, the person found herself freed from all the dreadful chains under which she had sighed so long, and often came to the very brink of death. That voice, "Jesus is victor!", sounded like a trumpet of God through the village. After a week one man of very loose and deceitful character whom the pastor on that account felt almost afraid of approaching, came trembling and pale to Blumhardt in his study and said, "Sir, it is then possible that I can be pardoned and saved? I have not slept for a whole week, and if my heart not be eased, it will kill me." He made an astonishing confession of iniquity which for the first time opened the pastor's eyes to the multitude and enormity of sins prevailing among the people. The pastor prayed with him and put Christ before him, in His (Christ's) readiness to pardon even the vilest of sinners that would come to Him for mercy. When the man seemed completely cast down and almost in despair Blumhardt found it his duty as an ambassador of Christ solemnly to assure him of God's mercy in Jesus Christ. And Lo! Immediately his countenance was changed, beaming with joy and gratitude.

The first thing which the man did was to go to his fellow sinners from cottage to cottage and tell them what he had just experienced. First they were astonished and could not understand it. Yet they saw the marvelous change in him. He urged them to go to the minister about their souls. Some he even dragged as it were in triumph to the manse till

about twenty persons were in the same way convinced of sin and found grace and forgiveness in Jesus.

Then follows the account of a most gracious and widespread revival. The whole village became a Bochim. With tears and lamentations the people came confessing their sins and enquiring the way of escape from the wrath of God that was resting upon them. The pastor's house was besieged from morning to night with patients so that within two months . . . there were not twenty persons in the place who had not come to him bewailing their sins and finding peace in Jesus Christ. (Gordon 1802, 160-162).

The ministry of healing will always lead us to a place of confrontation with the enemy. At that point we have a choice either to back off weakly, or to recognize the authority given to every believer in Jesus Christ, and meet the challenge head on. Pastor Blumhardt continued to minister effectively in the power of God for many years, remaining a credible witness for Jesus until his death.

DOROTHEA TRUDEL

The story of Dorothea Trudel's life and labors in the Swiss village of Mannedorf on Lake Zurich have been published in a booklet entitled, *The Power of Faith*. Her participation in the ministry of healing began when this ministry was validated to her through the Scriptures, and she immediately began praying for the sick in the community where she lived. The earliest healings recorded in her ministry were of a family of four who became seriously ill in her village. The family took the normal course of action by going to a doctor who prescribed medication. Rather than improving, their condition worsened. Finally, Mrs. Trudel prayed for them and all four recovered. This success was instrumental in launching her into a full-time ministry situation.

"Her methods were simple: the Bible and prayer were her medicines. She dealt with the soul first, using every effort to bring it to faith and obedience to the gospel. She prayed for the body by laying her hands on the sick and anointing them with oil in the name of the Lord." Her simple faith in the Word of God and her child-like allegiance to his mercy were a direct result of the influence of her godly mother. Dorothea grew up with perpetual displays of the Lord restoring the sick of a poor household which could employ no other physician. The faith which is so difficult for us to recover was her native inheritance (Gordon 1802, 147-149). Having had the ministry of healing modeled by her mother it was not difficult for her to put into practice what she had observed.

She opened a home for invalids and ministered to the sick with remarkable success. With this ministry came tremendous opposition and persecution. The medical profession was extremely hostile toward her and sought to have her convicted of malpractice. In 1856 after a second invalid home was established, a fine was levied on her and she was ordered to send all of the patients home. The results in her own words were as follows, ". . . the houses so hastily emptied, filled as fast as ever with the blind, the lame and the deaf, for whom the Lord did great things. Evil spirits were cast out of some of the invalids by prayer and the sufferers became instantly free. Many were delivered from the power of darkness which had been exercised over their minds, though less visible outwardly. They received what we consider the highest and best blessing, that of being changed from wolves into lambs." (Gordon 1802, 152). In the midst of difficulty she persevered and the work prospered.

In 1861 she was heavily fined again. After an appeal to a higher court, where scores of testimonies were heard concerning the miraculous works wrought through Mrs. Trudel, the world became acquainted with the ministry of this godly woman. An eminent lawyer from Zurich volunteered to conduct her case and she was fully acquitted. During the course of the

trial a leading physician from Wurtemburg testified to the cure of a hopeless patient which he had in his care. "Another observer remained six weeks and stated that he saw all kinds of sickness healed. Cancer, fever, epilepsy and insanity more frequently than other forms of disease have been treated with success." (Gordon 1802, 155). The testimony of eminent men of her day lent great credibility to the ministry of Dorothea Trudel.

When she died she left behind her the unfailing witness of a truly Christian life. The work continued to thrive and was taken up by Samuel Zeller, who was a co-laborer at the home with Mrs. Trudel.

OLGA WORRALL

Mrs. Worrall, who is seventy-four years old, heads up the staff of New Life Clinic, a ministry of Mount Washington United Methodist Church, Baltimore, Maryland. This clinic has conducted weekly healing classes for the past thirty years. The staff includes ministers and physicians, and an average of 300 people attend the healing service each Thursday.

Various scientific institutions are studying Mrs. Worrall's healing ministry and have come up with some interesting findings. The following report details some of their discoveries: "Scientific laboratories such as the Meninger Foundation, UCLA and John Hopkins Medical Center are among those studying Mrs. Worrall's work and examining what happens when she lays on her hands. (Mrs. Worrall is one of the most studied spiritual healers by scientists from the U.S., Japan and England, according to the Reverend Robert Cartwright of Mount Washington.) One study which Mrs. Worrall described showed that her skin surface temperature increases between 13 and 15 degrees when she is in what she describes as a 'state of healing.' In the laboratory of Dr. Thelma Moss, then at UCLA, Kirlian or electric photography of Mrs. Worrall's hands showed a marked increase in the circle of light, or aura, surrounding them when she was in a state of healing." (Hopkins 1981) The phenomenon described as "having heat in one's hands" is consistent with reports from other healing ministers who experience the same phenomenon while ministering healing.

Mrs. Worrall practices laying on of hands in the healing services she conducts, and prays for the healing of relationships both spiritual and physical. She is emphatic that no person ministering healing can guarantee results or even predict them. She makes absolutely no promises. She simply waits upon the Lord. Before she prays for the sick she spends time speaking of God's healing love, reading from the Scriptures and praying. She then encourages a quiet time during which the group is exhorted to mentally and spiritually prepare for the time of ministry.

Mrs. Worrall believes that the ministry of healing should be taught in the seminaries and that healing should be a part of the function of the local church. Her integrity has gained for her a wide-spread respect. People from all over the world visit the clinic at Mt. Washington to receive healing for their ailments. In a telephone interview with the Rev. Cartwright in December, 1982, he told us that the ministry of this clinic had increased his church membership and attendance. Of those attending Sunday services, 40-60 percent had come through the clinic. He also revealed that Dr. Worrall works with a team of other ministers, and that from time to time they or the people being prayed for have certain sense phenomena i.e., heat, electricity, or coolness.

SAMUEL ZELLER

Samuel worked in the invalid homes with Dorothea Trudel and was constantly exposed to the example of her life of faith and the demonstration of the ministry of healing. Mrs. Trudel before her death gave the work over to his supervision. Her prayer for him was that the gifts of faith and healing would be evident in his life.

Under Zeller's leadership the invalid homes grew from two to ten "with no apparent loss of power or usefulness." (Gordon 1802, 156) He employed much the same methods as she did. He laid hands on the sick, anointed them with oil in the name of the Lord and pleaded the promise given in James the fifth chapter. He published reports year by year that were full of striking instances of healing and conversion. He strongly believed that the prayer of faith would save the sick. At the same time he strongly recognized the sovereignty of God in the answer.

He basically fulfilled the ministry of an evangelist, taking every opportunity to preach the gospel and minister to the sick. A visit to a home where Zeller was ministering was made by several eminent German preachers and professors. When one of them was asked his opinion of the work he answered, "When the Holy Spirit speaks with so much power, we can do no otherwise than listen to His teaching; critical analysis is out of the question." (Gordon 1802, 156-158).

Little is reported concerning the end of Zeller's ministry. It appears that this ministry continued to thrive. Zeller's ministry was hallmark by the characteristics of deep spiritual life, a profound and simple faith in the promises of God, and a work which withstood the harsh glare of close scrutiny.

CONTEMPORARY CHARISMATIC HEALERS

DENNIS BENNETT

Bennett was born and raised in England, the son of a Congregational minister. He moved to the United States and worked in the Chicago area. After sensing a call to the ministry he entered seminary and graduated from the Chicago Divinity School. He was married while in seminary. Upon graduation he was ordained a Congregational minister but later changed to the Episcopal Church and became the rector of the Saint Mont Church in Van Nuys.

In 1961 he experienced the baptism of the Holy Spirit and spoke in tongues. At that time it was an unheard of experience for a "high church" clergyman to speak in tongues. After this experience he was invited to pastor Saint Luke's Episcopal Church, a dying church in Seattle, Washington. It was there that Bennett experienced a powerful move of the Holy Spirit and his ministry attracted world-wide interest.

He and his wife Rita now minister around the world to pastors and laity in the area of the baptism in the Holy Spirit. He has a particular ministry among the Anglican community. Their emphasis in recent years has been on inner healing. In his book, *The Trinity Of Man*, Dennis outlines his theological basis for this kind of ministry. Part of their ministry is in teaching and encouraging lay people that it is the ministry of every believer to pray for healing.

Although Bennett is not particularly recognized for his ministry to the physically sick, he does lay hands on the needy in his large meetings on a one-to-one basis. His greatest area of effectiveness appears to be in praying for the baptism of the Holy Spirit for ministers and the ministry of inner healing. His book, *Nine O'Clock In The Morning*, relating his experiences of the baptism of the Holy Spirit, has become a world-wide best seller and has been influential in leading many into this experience of the Holy Spirit.

Since Bennett's experience of the baptism of the Holy Spirit twenty-one years ago, his ministry continues to be effective on a national and international level.

FATHER RALPH DIORIO

Father DiOrio was born on July 19, 1930 in Providence, Rhode Island. He entered seminary at the age of fourteen and was ordained at the Sacred Heart Seminary in 1957. His educational achievements include a B.A. degree in Philosophy and a Master of Education in

Psychology. He also speaks six languages. In 1967 he changed from the Scalabrin Order to become a Diocesan priest, a process which took until 1972 to complete.

On February 20, 1976 Father DiOrio was encouraged by his congregation to acquaint himself with the Charismatic Movement. His response was, "I had no strong feelings about the renewal because I simply didn't know enough about it." He immediately began making inquiries concerning the movement, and four days later attended his first Charismatic service. Three months later on May 9, he said, "My own healing gift broke out." (Moore, 7). Father DiOrio attaches some significance to the date when his congregation first encouraged him to investigate the charismatic movement, and the day when his "healing gift broke out." Many charismatics, both Catholic and non-Catholic, have described Father DiOrio as the "New Kathryn Kuhlman." He encourages this belief somewhat, and points to the fact that February 20, 1976 was the day that Miss Kuhlman died, and May 9, 1976 was her birthday. Observers have noted that there are striking similarities between the services conducted by Miss Kuhlman and Father DiOrio. Both of them ministered healing through the gift of "the word of knowledge," accurately describing physical and personal conditions of people in their audiences who are then called to stand or to move to the front of the auditorium to receive prayer for their healing. The only difference in their approaches is that Miss Kuhlman never left the podium during her services, while Father DiOrio often moves among the audience anointing individuals with oil on their foreheads.

One of the first healings which occurred through his ministry was the healing of his mother described in his book, *The Man Beneath The Gift*. Since then he has become one of the most visible of the healing ministers in the renewal movement in the United States. He has seen healings of cancer, arthritis, and heart disease; and many have left his services carrying their crutches, hearing aids; and neck and back braces.

His ministry has been featured on a number of major television and radio stations and programs including "NBC Nightly News," "The Today Show," WBZ in Boston, ABC in Cincinnati, Channel 7 in Boston, "The Joe Snyder Show" of Channel 27 in the Worcester, Massachusetts area, and "The 700 Club." Articles have been written in numerous publications including *The Yankee Magazine*, *The National Enquirer*, *The Boston Globe*, *Our Sunday Visitor*, and *The U.S. Catholic*. (Southern California Renewal Community Publishing File.) During March, 1979 he and his team ministered to 84,000 people while on an eighteen-day mission in Duluth, Minnesota.

Father DiOrio has been described as a powerful speaker, with a complete change of character while ministering to the sick. Concerning this change he has said the following, "Other people can observe external things that I miss, for during a charismatic service I am completely out of character. It is not I. Something is in me. It is not I as a person. There is a Spirit of God functioning through me." (Moore, 6). Like Kathryn Kuhlman, Father DiOrio constantly directs attention away from himself to Jesus Christ whom he describes as the healer.

Father DiOrio emphasizes five basic issues concerning his healing ministry:

1. The healing is holistic. He explains that the healings are not limited to physical ailments. He states that he is as interested in spiritual, psychological, and relational healings as he is in physical healings.
2. Healing does not always occur instantly. God doesn't always heal everyone in the way he wants to be healed. The healing desired may not take place instantly but occurs later, maybe even several days or weeks later.
3. Healing is a power encounter with Satan. He believes that the current wave of healing ministries, including his, are a result of God being forced to show His power over the devil.

4. Healing does not bring about a separate movement. The Charismatic Renewal or Neo-Pentecostal movement and the healings associated with it are not a separate movement within the Christian church, but simply one phase of it.
5. Healing is one part of ministry. "I am a Roman Catholic Priest with priestly duties to perform and I must perform them according to the ways of the Church." He repeatedly emphasizes his submission to the authority of the Bishop of Worcester, Massachusetts, Bernard J. Flanagan whom, he says, oversees his apostolate of healing (Moore, 6-7).

Currently Father DiOrio hosts a weekly radio program called "The Hour Of Healing" in Worcester, Massachusetts, and Nashua, New Hampshire. He also conducts regular retreats, parish renewals and seminars. He enjoys excellent relationship with other denominations and is often featured as a guest speaker for them. His ministry continues to grow and gain nationwide attention.

DENNIS AND MATTHEW LINN

As Jesuit priests, Fathers Matthew and Dennis Linn, S.J., have spent many years conducting healing workshops for such diverse groups as religious communities, ecumenical congregations, and medical personnel in many countries. In addition to working as hospital chaplains and psychotherapists at WOHL Psychiatric Clinic, they have taught courses on healing at Marquette University and at the Universidad Ibero Americana in Mexico City, as well as a course for doctors accredited by the American Medical Association.

The work of Frs. Matthew and Dennis Linn has been translated and published in ten different languages. They are the authors of four books: *Healing of Memories*, *Healing Life's Hurts*, *Healing the Dying* (from Paulist Press), and *To Heal As Jesus Heals* (co-authored with Barbara Shlemon, Ave Maria Press). They have also edited a book on deliverance (*Deliverance Prayer*). In these books they share ways of praying which bring physical, psychological and spiritual wholeness.

Both are respected as humble and gracious men. They are highly trained in psychology and combine the best insights in this field with theological understanding, which is shaped by charismatic experience.

They have been greatly used by God in the following three areas: a) Healing of the emotions; b) Training workers in the ministry of healing; c) Physical healing (their belief is that physical healing is secondary to inner healing).

They have gained both national and international recognition for a ministry which is both sound and effective.

FRANCIS MacNUTT

Early in life Francis MacNutt had desired to practice medicine and was accepted for medical school in 1944. Ten days before entering medical school he was drafted and for the following two years he served in the medical department of Army as a surgical technician.

After completing his Army training, MacNutt entered the Dominican Order and began studying to become a priest. During this time he studied the lives of the saints and marveled at their success in praying for the sick. He began questioning why they as priests were not encouraged to fulfill this ministry. In his own words, "We got the impression that praying for healing was presumptuous, like pretending to be a saint—which I certainly was not. We were not worthy of extraordinary manifestations of God's power." (MacNutt 1980, 4). A common

misunderstanding is that one earns or is worthy of the right to minister through the power of the Holy Spirit.

One month after being ordained in July 1956, MacNutt received a request from a Protestant friend to pray for the healing of his son's partial blindness. MacNutt refused because he did not know how to respond and because he feared the consequences of failure. Some years later, while teaching at Aquinas Institute of Theology, MacNutt began to question the effectiveness of his ministry; recognizing that he was powerless to minister to the desperate. He looked at their needs and saw that "they were the depressed—some to the point of suicide; some were alcoholic, some homosexual, some hopelessly confused, feeling worthless and unlovable. They were 'Not O.K.' people, the 'frogs.' Their emotional problems could not be separated from their 'spiritual' lives; as human beings they were being dragged down by sadness and guilt. Yet they could not overcome their problems by will power... I could not honestly say to myself—or to them—that all this destructive suffering was redemptive. I could not sincerely tell the mentally depressed patient, who was going through shock therapy, that his anxiety state was God's will and was a cross specially chosen for God by him. Clearly, there was a mystery involved in this, but it was the mystery of evil, of original sin; I could not believe that it was the mystery of God's direct will for man." (MacNutt 1980, 5). It would appear that it was this sense of powerlessness, and the sense that God had more to offer that deepened his hunger to obtain the insight into the ministry of healing.

In 1960 he listened to the ministry of the Reverend Arthur Price, one of the Episcopalian founders of the Order of Saint Luke (for the healing ministry). There he met with people who talked of the healing ministry, not as theory but as a ministry they were sure of. His next exposure to the ministry of healing was in 1966 when he met Jo Kimmel, a speech professor at Manchester College, who was enjoying remarkable success in praying for the sick. Mrs. Kimmel later arranged for MacNutt to attend a retreat in Maryville, Tennessee, where he met Agnes Sanford and Reverend Tommy Tyson, who further instructed him concerning the ministry of healing. It was through the ministry of the Reverend Ted Sanford with his wife Agnes, Jo Kimmel, and Tommy Tyson that MacNutt realized that healing was to be an everyday part of normal Christian living. It was at this point he realized that the lessons he had learned would now have to be put into practice.

His first experience of healing was when he prayed for a lady suffering from mental depression. She was partially healed, and this encouraged him to believe that if he continued to pray for the sick he would see the recovery of many. In his estimation, from that point on, fifty percent of the people he prays for are healed of physical sickness. Seventy-five percent of people prayed for who have emotional or spiritual problems are healed.

Today, Francis MacNutt is one of the world-wide leaders in the ministry of healing. His two books, *Healing* and *The Power To Heal*, have virtually become textbooks on the subject. His story serves as an example of a person who through an open mind, a change of worldview, and a willingness to experiment has been able to experience the satisfaction of ministering to the needy through the power of the Holy Spirit, and seeing results.

FATHER EDWARD McDONOUGH

Father Edward McDonough is a Roman Catholic priest from Roxbury, Massachusetts. His first experience of the Charismatic renewal was at a prayer meeting in Polamar, Maryland in 1967. In his own words he described what attracted him to the renewal, "Two things attracted me to the Charismatic renewal through that prayer meeting: the love and warmth of the people gathered and their willingness to pray with one another." (O'Connor 1981, 8).

Shortly afterwards Father McDonough was baptized in the Holy Spirit and started a prayer meeting in Roanoke, Virginia. He commenced praying for healing and began to see the sick

healed. At this point the meeting changed from a prayer meeting to a healing service. For some time the meeting did not attract more than thirty people. After three years without growth Father McDonough concluded, "I realized that I was powerless. That experience taught me something that is invaluable to my ministry. It all depends on God, not me, God brings the people and God heals them." (O'Connor 1981, 10). It would appear that his commitment to this principle was a significant factor influencing his future growth. Two years later after moving to the mission church in Boston, his healing services were attracting 1,500 to 2,000 weekly.

His methods are simple, "If you are sick, the first thing you should do is pray—not just as a last resort." He believes that many people become overly concerned about how to pray for healing. "It is not as important how you pray, but that you, in fact, pray and trust that the three persons of the Trinity know how to work together." (O'Connor 1981, 19). His simple philosophy has brought him amazing success in praying for the sick. One of the more sensational cases is described in the following report, "Jerry Taylor, 11, had been in a coma for three weeks after he touched loose electric wires at an abandoned factory. The youngster had wasted away to just 38 pounds and was considered a hopeless case. Everybody had given him up for dead. The apparatus attached to his scalp indicated that all brain activity had stopped and only a life support system kept him breathing. Dr. K.S. Krishnaroorthy, the pediatric neurologist who treated Jerry at Massachusetts General Hospital in Boston confirmed, 'He was in a prolonged coma... I think it was a miraculous recovery.' Jerry showed the first signs of awakening from his coma on the day Father McDonough visited him in the hospital. Today he is back in school." The miracles performed through Father McDonough have attracted the attention of leading physicians, and prompted Dr. Brusch, head of Brusch Medical Associates in Cambridge, Massachusetts to report the following, "Father McDonough is a simple, modest man and gifted with the power to work miracles, I've seen him do it." (Parmiter 1978). Dr. Brusch recommends that some of his patients attend Father McDonough's healing services.

His ministry has attracted national attention and he has appeared on the national television program "That's Incredible". He has also conducted healing missions in England where he concentrated on teaching fellow priests concerning the healing ministry.

Currently, Father McDonough continues to attract huge crowds to his healing services where sensational healings are reported. He also has a radio program that attracts 75,000 listeners each day.

SISTER BRIEGE McKENNER

Sister McKenner was born in Ireland on Pentecost Sunday. She sensed the call of God in her life and entered the Sisters of Saint Clare. Thereafter she was sent to America to teach grade school in Florida.

While teaching there she became seriously ill with arthritis. The disease left her severely handicapped, confined to a wheelchair with her legs in braces. It was in this condition that Sister McKenner first encountered the healing ministry. She was miraculously cured.

The impact of her experience was powerful and plunged her into the ministry of healing. For the past nine years she has taken the message of the healing power of God into countries across the world through seminars, teaching and prayer sessions.

Along with the evidence of a powerful healing gift one of Sister McKenner's primary concerns is opening religious leaders to the power of Christ in their ministries. This she has effectively done, gaining widespread recognition for her teaching ability and extraordinary gift of healing.

AGNES SANFORD

Agnes was born in China and was the daughter of a Southern Presbyterian missionary. During her childhood, along with the rest of the family, she memorized Scriptures. One of these was John 14:12. She constantly asked questions about the "greater things" described in this verse. It is obvious that the seeds of desire for Spiritual Gifts were planted in her thinking at this stage.

She married an Episcopal priest and her first experience with healing occurred sometime later when their son was ill. They prayed for the child, but with no success. A college friend visited them during the child's illness and prayed for his recovery. To the amazement of Agnes the child recovered instantly. This was the result of a simple but authoritative prayer by her friend.

Shortly after this experience she became mentally depressed and received prayer from the same man. She recovered and began testifying concerning her healing. The details of her healing are described in her autobiography, *Sealed Orders*. This was her launching pad into the healing ministry, with a particular emphasis on inner healing, or "Healing of the Memories." She had very little counsel from outside sources, so she had to learn from Scripture and prayer.

Her style of ministry is described basically by four steps:

1. She sought counsel from the Lord before she prayed for the sick individual.
2. She made her petitions simple, using plain speech.
3. She prayed a prayer of faith, describing aloud pictures which formed in her mind. She believed all the while that the person she was praying for was being healed.
4. She prayed a prayer of thanksgiving that the power of God would come to heal.

Mrs. Sanford did not want to be known as a healer, but preferred to recognize Jesus as the healer. Her ministry over the years encouraged thousands of believers, and helped them recognize that the healing ministry is for *all* believers. She is commonly accepted as the spiritual mother of many present day healers. Agnes Sanford went to be with the Lord on February 21, 1982.

PENTECOSTAL HEALERS

A.A. ALLEN

Allen, born in 1911, lived his early life in an atmosphere of poverty and extreme hardship. His father was a drunkard, and his mother changed partners regularly. Allen himself was a confirmed drunkard by the age of 21. At that point he was convicted on a charge of theft, was jailed for two years, and developed a poor self-image. He saw himself as an ex-jailbird drifting aimlessly through life. Shortly after this low period in his life, he was converted in a "tongues speaking" Methodist Church. He was ordained an Assemblies of God minister in 1936 and began pastoring a small church in Colorado. (Harrell 1975, 67).

During World War II, Allen functioned as a full-time revivalist for the Assemblies of God, but continued to experience financial hardship and was attaining very little success in his ministry. In his own words, "My ministry hadn't caught fire and long years of small meetings in small town after small town appeared to be my fate." In 1947, he gave up the traveling ministry and accepted an offer to pastor a stable Assembly of God Church in Corpus Christi, Texas. (Harrell 1975, 67):

The turning point in his life came when he attended an Oral Roberts campaign in 1949. Allen was originally skeptical of the healing movement, and had ridiculed the reports contained in *The Voice of Healing*, a magazine covering the events in the healing revival. But he was powerfully influenced by what he saw in the Roberts' meetings. His wife wrote, "As we sat watching the prayer line, he heard again the voice of God." (Harrell 1975, 67). He later resigned the pastorate, and by the end of 1949 was functioning once more as an itinerant evangelist. In May 1950, he issued the following report, "Many say this is the greatest revival in the history of Oakland. Although I do not claim to possess the gift of healing, hundreds are being miraculously healed in the meeting of every known disease. I do not claim to possess a single gift of the Spirit nor to have the power to impart any gift to others, yet in this meeting as well as in other meetings, all the gifts of the Spirit are being received and exercised night after night." (Harrell 1975, 68). Thereafter Allen rose rapidly to prominence, the influence of that one night in Roberts' meeting had left its mark. He began to practice what he had seen, with dramatic effect.

Allen was a powerful preacher and something of a showman with a magnetic personality. He was described as a "prophet to the poor people." His daughter wrote, "The people he responded to were the persons that were really destitute or handicapped." (Harrell 1975, 68). A contemporary evangelist said the following about Allen, "He may have had a weakness, but he made no difference, none, among people. I liked that... When you see ten thousand people, and you see Jews, Italians, Negroes, Whites, rich, overalls, suits, silk, Cadillacs, Fords, wired together, okay, I like that. I like that type of ministry." (Harrell 1975, 69). One could not deny, even in the midst of all the controversy surrounding his life, that Allen was ministering to the needs of the people.

The element of controversy constantly surrounded Allen's ministry. His erratic behavior brought crisis after crisis which alienated his old friends. The charge that he drank abusively followed Allen like a dark cloud through much of his public ministry. (Harrell 1975, 70). Allen thought himself to be the most persecuted preacher in the world.

Miracle became the key word in the Allen revivals—no one outstripped his supernatural claims. (Harrell 1975, 69). He began to report unusual and sensational manifestations in his meetings. The following are a few examples: In the middle of a meeting in Los Angeles, at the height of the joy being experienced by the congregation as they worshipped the Lord, a gasp rippled through the crowd, a cross of blood dramatically appeared on his forehead. Before thousands in Knoxville, Tennessee, a woman testified that she had closed her eyes for a moment while Allen was preaching and when she opened them, he wasn't there. Standing in his place was Jesus, the woman shouted in glory, "His arms are reaching out from a glistening white robe." It was this kind of sensational reporting that called his ministry into question.

The ministry continued to enjoy various levels of success. Always there was the element of controversy. In 1955, Allen was arrested for drunken driving. But still the reports of amazing miracles continued to be submitted and Allen continued to survive.

In 1967, Allen divorced his wife, a shattering move to the core of his followers. Finally, he died alone in a motel in San Francisco, reportedly from sclerosis of the liver, a report vehemently denied by the Allen congregation. (Harrell 1975, 202).

FRED F. BOSWORTH

As a young man, Bosworth served as a band director at Dowie's church. He later pastored an independent Charismatic church in Dallas, Texas for ten years where he developed a substantial reputation. After World War I, he started conducting revivals as a healing evangelist and rose rapidly to prominence. "By the late twenties the Bosworth revival had electrified dozens of cities in the United States and Canada and the work of this man had already had a

profound impact on an entire generation of Americans," wrote an admirer. During a rally in 1924 "reportedly some 12,000 sought the Lord for salvation."

Bosworth launched the National Radio Revival Missionary Crusaders as he pioneered the area of radio evangelism. "In a few years his radio ministry processed more than a quarter of a million letters."

He based his healing ministry on the understanding that healing is for all. His convictions are clearly stated in the following; "The greatest barrier to the faith of many seeking bodily healing in our day is the uncertainty in their minds as to it being the will of God to heal *all*. Nearly everyone knows that God does heal *some*, but there is much in modern theology that keeps the people from knowing what the Bible teaches—that healing is provided for all. It is impossible to boldly claim by faith a blessing which we are not sure God offers, because the power of God can be claimed only where the will of God is known." (Bosworth 1973, 40). Armed with this deep conviction, Bosworth ministered healing to thousands, including victims of cancer, paralysis and other severe, handicapping diseases.

His ministry declined during the depression, and he retired to Florida shortly after World War II. He retained a sound reputation until his death at age 81, and remained an important source of revival techniques and healing theology for many of the postwar revivalists. His book *Christ the Healer* has become something of a textbook among those seeking to minister healing.

WILLIAM BRANHAM

"The story of William Branham is so out of this world and beyond the ordinary that were there not available a host of infallible proofs which document and attest its authenticity, one might well be excused from considering it farfetched and incredible." The ministry of William Branham was the most powerful and dramatic of all the healing revivalists. He was launched into the forefront of the healing revival after he received an angelic visitation on May 7, 1946. The commission delivered by the angel was as follows, "Fear not, I am sent from the presence of Almighty God to tell you that your peculiar life and your misunderstood ways have been to indicate that God has sent you to take a gift of divine healing to the people of the world. IF YOU WILL BE SINCERE, AND CAN GET THE PEOPLE TO BELIEVE YOU, NOTHING SHALL STAND BEFORE YOUR PRAYER, NOT EVEN CANCER." (Harrell 1975, 27-28).

"When the angel appeared to Brother Branham, he also gave him instructions as to how he would be able to detect and diagnose all diseases and afflictions; that when the gift was operating, by taking the right hand... of the patient he would feel various physical vibrations or pulsations which would indicate to him the various diseases from which each patient was suffering. Germ diseases, which indicate the presence and work of an 'oppressing' (Acts 10:38) spirit of affliction can be distinctly felt. When the afflicting spirit comes into contact with the gift it sets up such a physical commotion that it becomes visible on Brother Branham's hand, and so real that it will stop his wrist watch instantly. This feels to Brother Branham like taking hold of a live wire with too much electric current in it. When the oppressing spirit is cast out in Jesus' name, you can see Brother Branham's red and swollen hand return to its normal condition." (Harrell 1975, 37).

Branham later said that the sign had been greatly misunderstood. He did not imply, he insisted, that, "I would have power in my left hand to heal people." The ability to take hold of the person's left hand and discern illness did not give him magical healing power; it was simply a sign that God was with him. (Harrell 1975, 37). Oral Roberts was another who ministered to the sick in this fashion.

He also functioned powerfully with the "word of knowledge." The Holy Spirit would give him accurate descriptions of the personal lives and physical conditions of various people in his

meetings. He would describe what had been detailed to him, call the people out, sometimes by name, and they would be healed instantly.

Unlike many of his contemporaries, Branham did not have the magnetic personality that could draw the crowds. He was a small, meek, middle-aged man with little preaching ability. His sermons were halting and simple beyond belief. His lifestyle was just as simple.

By the late 1950's Branham's ministry had declined substantially, although there was a slight revival in the early 60's. At this point Branham's teachings became controversial and it was charged that "Branham was surrounded by sycophants who damaged his reputation." (Harrell 1975, 163).

"William Branham was preeminantly the visionary of the healing revival. He lived in a miraculous world. Simple almost to the point of transparency, Branham ministered to a generation of credulous people, a man of his times. To a Pentecostal world that craved marvels in the years after World War II, he offered his sincerity and a fantastic array of personal spiritual experiences. To the modish charismatic movement of the 1960's, Branham was an out-dated figure. He himself recognized that he had little place there. He could not adapt to the new needs, nor compete with powerful organizations for funds. His lack of sophistication made him susceptible to those who wanted to use his reputation for their own financial or doctrinal benefit. Perhaps his death saved him from obscurity or further scandal. And yet, on the cutting edge of healing revivalism in the 1970's was a generation that remembered longingly the legendary power of William Branham. Young evangelists still wondered if the Lord might call them in a similar way. 'Walk closely to the Lord as Elisha did Elijah,' wrote one revivalist, 'so that Br. Branham's mantle may fall on you... in the revival just ahead.' " (Harrell 1975, 165).

Used, abused, and often misunderstood, Branham has left his mark. The hearts of men still long for true spiritual realities as evidenced in his life.

Branham died December 24, 1965 after a head-on collision with a drunken driver. He was buried on Easter Sunday, April 11, 1966—due to his followers' belief that he was going to rise from the dead.

ROXANNE BRANT

Brant was born in 1953, at the peak of the healing revival, into a well-to-do family. Her father was a respected scientist. She advertised that she was a "product of the exclusive Dana Hall Preparatory School," and that her "pianistic training" had led to "performances as soloist in Carnegie Hall with Arthur Fiedler and the Boston Symphony and other orchestras." After receiving her B.A. degree, she studied "theology at HARVARD DIVINITY SCHOOL, BOSTON UNIVERSITY SCHOOL OF THEOLOGY AND GORDON DIVINITY SCHOOL, receiving a Master of Divinity from the latter institution." (Harrell 1975, 188). Few people involved in the healing revival had such educational achievements. Miss Brandt was something of an exception.

She was raised in the Presbyterian Congregational Church and subsequently became president of Outreach for Christ Foundation in Orlando, Florida. Brandt's teaching was unemotional and logical, but she also emphasized the power of the Spirit. "This ministry is different," advertised the Foundation in 1971, "in that it is not through the laying on of hands that miracles occur. Instead, the sovereign and unpredictable Spirit of God falls upon certain individuals and sections of the audience, healing people in their seats as their physical problems are called out through the gift of the 'word of knowledge'." (Harrell 1975, 188). Probably because of the excesses and controversial practices of some of the healing revivalists, Brandt looked for a fresh means through which healing could be effected, and by all indications, she found it.

She began conducting seminars in churches and auditoriums and also ministered on the radio. A newsman reported, "Some have said that Miss Brandt may succeed to the position Miss Kuhlman had in this field." (Harrell 1975, 188). This is a sound assessment of Miss Brandt's successful ministry in the field of healing the sick.

MORRIS CERULLO

Cerullo was raised in an orthodox Jewish orphanage in New Jersey. He was converted at an early age, and began preaching before he was 15 years old. In the early '50's, he became a licensed Assemblies of God minister and began ministering healing in 1956. He started his own organization in San Diego in the early 1960's, and began publishing his own magazine *Deeper Life*, which by 1973 had a circulation of 150,000. Along with his crusade ministry he also launched an outreach to Jews, and by 1970 had distributed 1,000,000 pieces of literature to Jews in Israel.

Cerullo's campaigns abroad were described as sensational. He was arrested several times in South America because of his aggressive techniques. Velma Gardner wrote, "There is no doubt that God is using Brother Cerullo to reach more people on foreign fields than any ministry or organization today." World Evangelism estimated in 1973 that over 1,000,000 people had been converted in Cerullo crusades. Most of these conversions could be traced to the effectiveness and attraction of the healing ministry through Cerullo.

After 1971, Cerullo concentrated increasingly on the training of native evangelists to be "miracle workers." Through a National Evangelists Crusades program, he hoped to build an army of native preachers to replace American missionaries. Cerullo regularly conducted large schools of evangelism in South America and sponsored over 3,000 crusades conducted by native preachers. Rather than lead campaigns only, Cerullo saw the value of imparting to others what he knew so that the work could be multiplied.

In a five day crusade in Los Angeles in 1971, Cerullo preached to over 18,000 people and reported 2,000 healings. He tried hard to win the support of local pastors. He established open financial policies in his campaign in an attempt to satisfy the local pastors, and insisted that his crusades were designed to "build, edify, and bless the local church."

Cerullo's healing ministry is based simply on his understanding that God wants to heal all, and he has employed many of the techniques used by Oral Roberts in the 1950's. Many substantial healings have been reported, including a broken kneecap (Mrs. Clare Hall, Portland, Oregon), broken back (Portland), deaf (Jackson, Mississippi), and epilepsy.

In 1966, Cerullo began ministering to the Charismatics by means of *Deeper Life* Conferences throughout the United States. It was said that "No one else worked so well with all of the elements in the Charismatic movement." (Harrell 1975, 206-208).

In 1975, Morris Cerullo was the most seasoned Charismatic evangelist with a campaign ministry. He is nearly 50 years old, and continues tirelessly in the work of the ministry. He has TV broadcasts and a training school in San Diego, and still travels extensively. He continues to minister with a strong emphasis on healing and has considerable success in this area.

JACK COE

Jack Coe, an ordained Assemblies of God evangelist, swept to the front of the revival in the early 1950's. Born in Oklahoma City in 1918, he was abandoned by his father and mother and was raised in an orphanage at seventeen and soon was "deep in sin." He became a heavy drinker, but all the while struggled with a stern Pentecostal conscience. Finally, while in the army during World War II, he "received a miraculous healing" and decided to become a

minister. Coe began conducting healing revivals while still in the service, and in early 1944 he was ordained an Assemblies of God minister (Harrell 1975, 58).

Coe did everything frenetically. He preached in blunt words, calling the apostles "uneducated smelly fishermen." Juanita Coe, his wife and colleague wrote, "Some say that he isn't as dignified as a minister should be." He attracted large numbers of blacks to his campaigns—the first evangelist to do so. His claim of miracles were among the more extreme. On occasion he said that those who opposed his work were likely to be struck dead by God. Above all, he was the ultimate healer:

"In . . . Alabama he had 103 people in wheelchairs and crutches all in a line. So he goes down through the line—there's none, not any, that's ever followed after him—but he would go down the line and pick people up out of the wheelchairs. If they fell, he'd say you didn't have faith. If they walked, and there was 63 of them in this one meeting in Birmingham, one night, walked out of their wheelchairs, got up off their beds, and they were afflicted . . . there was no make believe; it was true." (Harrell 1975, 59).

In February 1956, Coe was charged with practicing medicine without a license. He was jailed and released on \$5,000 bond. The judge ruled at the end of the two day trial that he could not "condemn the defendant or anyone who in good faith advocates and practices divine healing." (Harrell 1975, 62).

During December 1956, he became critically ill and was diagnosed as having polio. Although Coe had been one of the most outspoken among the early evangelists against medical treatment, he allowed his wife to admit him to a hospital for treatment. He remained in a serious condition, unconscious most of the time, and died in early 1957 (Harrell 1975, 62).

JEAN DARNELL

Jean was converted as a child after she was miraculously healed from a severe fever that almost took her life. She had been a Presbyterian, but because of her healing in the Foursquare church, she became associated with that denomination. She was later baptized in the Spirit in a dramatic way—she fell on the floor, spoke in tongues, and was "drunk" for many hours following. She received a specific call to the mission field while praying and reading her Bible.

Although she began to preach and pray for the sick with definite manifestations of healing at the age of 16, her ministry really was established in Australia and Panama. In 1965 she came to Angelus Temple in Los Angeles, and then on to Britain where she is now stationed and serves as a convention speaker.

ALEXANDER DOWIE

Dowie was born in 1847, and pastored several Congregational churches in Australia before starting an independent congregation in 1878. In 1882, he began ministering in healing. Through the preaching of this message, he attracted a following. He moved to America in 1888 after several years of uneven success in Australia, and settled in Chicago in 1893.

There Dowie began a spectacular ministry which brought him worldwide fame. Beginning with a small congregation, his divine healing success soon attracted public attention. He was frequently arrested and fought a running battle with local authorities who, he believed, resented his scathing denunciations of public sin. He attracted thousands of supporters. In 1896, he formed the Christian Catholic Church. In a dramatic move in 1900, he announced the purchase of 6,000 acres of land north of Chicago where he intended to build the City of Zion, a paradise for the righteous. Within two years over 10,000 people had moved to his new city of God. Controversial and often called "the father of healing revivalism in America," he demonstrated the effectiveness of preaching a gospel that included the ministry of healing.

In his dealings with people, Dowie was "tyrannical and unpredictable . . . he ruled Zion with an iron hand." This authoritarian attitude, coupled with poor financial management, a taste for personal luxury, and his claims to repeated divine revelations exalting his personal status began to cause problems for his followers. His announcements that he was "Elijah the Prophet" and the "First Apostle" of the Church, plus growing financial problems led to a revolt which ousted him from control of his church in 1906, just a year before he died.

The indirect influence of Dowie on the healing revival can be seen through the following statement by Gordon Lindsay, "Out of Zion came F.F. Bosworth and his brother B.B. Bosworth, whose healing campaigns in the twenties filled great auditoriums seating many thousands of people. From Zion went forth John G. Lake with a message that stirred all of South Africa, and resulted in the establishing of hundreds of churches that remain to this day . . . Raymond T. Richey, who was only a lad at the time, unconsciously absorbed the atmosphere of faith that pervaded the city and later his healing ministry became the phenomenon of that time . . . From the ministry of these men and others we might mention, there has arisen a host of men of faith who have had powerful ministries. The full gospel movement which sprang into existence, coincidentally, as Dowie passed from the scene, owes Zion a debt that it perhaps little realizes." (Harrell 1975, 13-14). The seeds of the healing revival were thus sown through the ministry of the charismatic but controversial John Alexander Dowie.

WILLIAM FREEMAN

He was born into a life of poverty in Stone County, Missouri, of intensely religious parents. He reported that he received visitations from God while still a boy. The early years of his ministry were filled with hardship, difficulty, and disappointment. By 1946, personal tragedy seemed to surround him. He recounted how his wife had a nervous breakdown and "then a few months later my heart gave way on me and I thought I was finished, I handed my resignation in to my church in Porterville. Later a cancer came upon my leg and it looked as if the Enemy was going to get me again . . . But I prayed unto the Lord again and He healed me." (Harrell 1975, 75). It was out of this environment that the Lord called Freeman into prominence in the healing revival.

He continued to seek the Lord earnestly in private, and one night had a vision that changed the course of his life. He recounts it in his own words, "One night at about 11 o'clock, the Lord gave me a vision. In the vision I saw the Lord standing on a great cloud. As I watched Him the scene seemed to change, and I was standing before a vast congregation." (Harrell 1975, 75-76). Strengthened by this vision, Freeman returned to the field as an independent evangelist. It was reported that Freeman's ministry was accompanied by amazing miracles and Signs and Wonders. He attracted huge crowds, and in 1953 in campaigns in St. Louis and Chicago, he listed 62,500 converts. Gordon Lindsay recognized the power of Freeman's ministry and began to work with him in a series of campaigns (Harrell 1975, 76).

Freeman's approach to his campaigns was reportedly different from the other mass scale evangelists. He offered no side-line attractions, entertainers, or carnal programs, but maintained an earnest Biblical approach.

In the late 1950's the effectiveness of his ministry began to decline and he retired from itinerant evangelistic activity and limited his ministry to the Chicago area (Harrell 1975, 77).

W.V. GRANT

Grant was born in 1913 in Arkansas. He became an ordained Assemblies of God minister after enjoying success as a businessman. He developed an independent organization in 1949,

and became one of the early leaders of the revival, but had to stop campaigning because of ill-health in 1956. He then became vice-president of the "Voice of Healing," and pastored Jack Coe's church in Dallas, conducting occasional campaigns (Harrell 1975, 172).

He called himself the ploughboy preacher from Arkansas, and laid no claim to being anything but a preacher, but no one retained the loyalty of the common people of the healing revival or of the old-time revivalists as he did. Grant was committed to revival style campaigning, but also recognized the value of a large "church base" pastorate. Altogether he launched eight churches including the large ministry in Dallas. In a summary of the work he wrote, "We have built hundreds of churches and supported native evangelists for years. For years I preached to millions of people each day on radio. I have traveled over 47 states and about 100 nations and seen tens of thousands of people filled with the Holy Ghost." (Harrell 1975, 173). One of the less glamorous of the healing evangelists, Grant built up an impressive record of accomplishments.

Grant conducted his ministry with a skill that many of the more sophisticated evangelists would have done well to emulate. One cause of the decline in the healing ministry was poor management and unwise judgments. The ministry of W.V. Grant was able to continue with reasonable success into the '70's at a time when many of the personalities of the revival had faded into obscurity.

KENNETH HAGIN

Born in 1917, his premature birth was traumatic. He was declared dead at birth (he weighed less than 2 lbs.). God's hand was on him, though, and he survived but remained weak throughout his boyhood. At the age of 16, he became bedfast with a heart ailment that left him half paralyzed. During his 16 months in bed, he was saved, had a vision of hell, and then Mark 11:23 became real to him and he believed God for healing. He was miraculously healed by acting on God's Word.

He later was filled with the Spirit in a Full Gospel church, but became a Baptist minister. This led to problems, and he changed to an Assemblies of God pastorate. After seeing Jesus in several visions in 1949 and 1950, he was anointed and commissioned to heal the sick. His hands would burn, especially in the palms, and he knew God's healing power was present. All sorts of sicknesses were healed with the laying on of his hands. God told him to fast and pray for the anointing to return if he ever felt that it had left him, which happened on certain occasions in his life. His ministry expanded because of the dramatic results after laying on of hands. He began to preach and travel across the states. He felt that God led him to start an evangelical association, which is now based in Tulsa at the Rhema Bible School, which he also started.

His emphasis has been on faith and prosperity for all God's people. His big meetings have stirred faith, and certain of his trained ministers have started successful Rhema churches, e.g., Ray McCauley in South Africa.

Through his books, tapes, and TV video ministry he has gained a following which is gaining momentum across the world. He is considered one of the leaders in the new emphasis on healing today.

FRANKLIN HALL

Franklin Hall was another of the healing evangelists who grew up in an environment of poverty. As a boy, he had prayed for a ministry like Elijah. He left the Methodist church he attended because they rejected the ministry of divine healing. During the depression and World War II he traveled as an independent healing evangelist.

His contribution to the revival came mainly through a book that he published in 1946 entitled *Atomic Power With God Through Prayer And Fasting*. The book was a success and brought Hall a measure of visibility. He claimed that all of the major healing evangelists followed his method of fasting, and miracles erupted everywhere (Harrell 1975, 81).

Hall never attracted large crowds and he attributed this to the fact that he considered himself to be a teacher rather than an evangelist. He traveled with a number of preachers, including a boy preacher, "Little David" Walker. They would draw a crowd and then Hall would deliver his teaching on fasting. Apparently, in response to the teaching, many fasted up to forty days with miracles, and *Signs and Wonders* following (Harrell 1975, 51).

Ultimately, his teachings seem to have become excessive, and the moderate leaders of the revival and the organized Pentecostal churches opposed him. He viewed this as a form of persecution and continued to preach the message with fervor in small churches and auditoriums across the nation (Harrell 1975, 82). He continued to survive as the revival waned in the '50's, but with little visibility and no measurable amount of success.

H. RICHARD HALL

Hall was born into a life of poverty in the mountains of North Carolina and began preaching at the age of fourteen. He was profoundly influenced by his mother who was said to be "one of the first in Pentecost in the western part of North Carolina." (Harrell 1975, 209). He was ordained as a minister in the Church of God of Prophecy when he was 24 years old (Harrell 1975, 209).

Hall became an independent evangelist in 1952, and spoke of making periodic visits to a place in the desert where he received, in his own words, "a visitation of His presence." He also claimed that during one of these journeys into the desert he received a miraculous healing. In 1952, he reported that God had spoken in an audible voice to him and said, "Homer Richard Hall...I have laid My hand upon you to preach divine deliverance to all people of all churches." "Jesus made Brother Hall to know that his ministry was not to be crowded inside denominational walls...or it would be taken from him, but was to be taken to ALL God's people and to the sick and sinful of all races." So Hall proceeded to preach, holding tent revivals in the smaller towns and enjoying a good measure of success. His ministry, though never very large, continued to thrive, one of the reasons being that he learned to work within his limits (Harrell 1975, 209-210). The problem among the healing evangelists was that they over-extended themselves and their organizations.

In the early '70's, Hall underwent a remarkable change in direction, and began to relate to the hippie-type youth culture effectively. A gaunt and somber character, fit for a Grant Wood portrait, and preaching with a deep Tennessee drawl, it seemed remarkable that he could find common ground with the young. However, the evangelist saw in the "youth rebellion" of the 1960's a hunger he believed he could satisfy. "These boys are waiting for this special supernatural or charismatic move, mysticism, and we have it." (Harrell 1975, 211). With little apparent friction, Hall began preaching to audiences laced with old-time Pentecostals and hippie-type youth. He was one of few willing and able to change significantly enough to be able to minister to a new generation.

Hall believed that the "sign/gift thing is going to burst onto the colleges" and that his mission was to inspire young ministers. "They won't be accepted with their long hair and hippie clothes by the churches, but after all, the churches don't need them."

Though Hall was effective in changing directions in ministering to the youth, he remained faithful to his old-time Pentecostal supporters. The joining of the two streams was a striking accomplishment (Harrell 1975, 211).

TOMMY HICKS

Hicks developed a substantial reputation as a campaigning evangelist abroad. During the 1950's he conducted some enormously successful crusades. The most famous of these were the campaigns in Argentina in 1954, which were apparently arranged in a private conference with Juan Peron. It was reported that as many as 400,000 people attended a single service. Among the converts claimed at this time were the Vice President of Argentina and his wife. Hicks also reported the healing of the son of the Vice President of Bolivia (Harrell 1975, 79-80). Hicks' ministry reached the upper echelons of society, a place where apparently few had succeeded.

O.L. JAGGERS

Jaggers was an extremely talented and successful leader of the healing revival who ultimately chose to establish a firm "church base" rather than remain an itinerant evangelist. He was influenced by the ministry of William Branham and began holding auditorium revivals immediately after attending his meetings.

He pastored the World Church in Los Angeles and called the phenomenal rise and growth of his church "the most remarkable success story in the 20th century." In 1956, he announced that the church had a membership of 10,000. (Harrell 1975, 78).

He was considered to be the most erratic and extreme of the early revivalists. Gordon Lindsay and others associated with the "Voice of Healing" became more and more skeptical of the exaggerated reports sent in by Jaggers and feared that frequently "his imagination went wild." On the radio he would say, "Letters are coming in by the hundreds of thousands, by the millions," and things like that. Lindsay recalled that Jaggers claimed, after speaking at a "Voice of Healing" convention that "supernaturally he had been on television all over the United States." He was also accused of expensive living. Extremely acid in his criticisms of those who opposed his schemes, he set a style of anti-institutional invectiveness otherwise approached only by A. A. Allen. Jaggers not only attacked the Pentecostal churches but also some of the leading figures of the revival (Harrell 1975, 78-79). Exaggerated reporting of the success of the healing revivalists invited sincere criticism and probably was one of the influencing factors in the downfall of the movement. The poisonous, competitive spirit among the ministers was also a contributing factor.

In the late '50's, Jaggers abandoned healing revivalism, isolated himself from the movement and began to form extreme doctrinal views. He began to teach that Christians could have eternal life on earth. "The first time in 1900 years an exact formula has been given as to how to attain physical immortality in this world." He was exhorted by Branham, publicly, to return to the fold and stay with the gospel, but he refused and faded into relative obscurity (Harrell 1975, 79).

LEROY JENKINS

A Presbyterian businessman from Atlanta, Georgia, Jenkins was healed during a campaign in 1960. Inspired by A.A. Allen, he began an independent ministry. He was one of the most controversial and most gifted of the second generation healing revivalists. Even his detractors within the revival generally believed that his ministry was accompanied by fantastic miracles.

Jenkins divorced his wife, and soon earned a reputation for wild living. He was arrested several times for drunkenness and drug abuse. The ministry bent on self-destruction.

However, Jenkins launched his ministry again in the 1970's with surprising vigor. He rented a theater in Columbus, Ohio, and called his congregation "the Church of What's Happening

Now." The ministry rapidly gained momentum. He began a radio program, preached regularly on TV stations, and published a quarterly magazine, *Revival of America* with a distribution of 100,000.

It was said about him, "When Jenkins each week laid hands on the sick in the Ohio theater, his techniques and results were as nearly like the early revival as anything available in the mid '70's." (Harrell 1975, 217-219). The ministry shipwrecked again, and Jenkins' life fell into disrepute.

KATHRYN KUHLMAN

Kathryn Kuhlman attracted enormous audiences by the 1960's. Her books *I Believe in Miracles* and *God Can Do It Again* became best-sellers. The daughter of a Methodist mother and a Baptist father, she felt called to preach at the age of sixteen. "I went from community to community, sometimes having to hitchhike. I would find an empty building, advertise the service, set up benches and people would come—strictly out of curiosity to see a red-headed, teenage girl preach." She was ordained by the Evangelical Church Alliance (Harrell 1975, 190-191).

Kathryn was repulsed by the usual tent healing services which were the mark of the early healing revival. "The long healing lines, filling out those cards, it was an insult to your intelligence," she said. Her style was very theatrical, but there was no fanaticism in her services. "Often there is such quietness that the faintest rustle of paper may be heard." (Harrell 1975, 191). Miss Kuhlman had obviously learned from some of the mistakes in the healing revival and sought to minister healing through more acceptable means.

Miss Kuhlman constantly talked of the enormous sense of responsibility that she felt. She would cry while on the stage, "The responsibility, the responsibility. I cry for those who won't be cured today. I ask, am I at fault? Oh the burden of it all." At this point she buried her face in her hands sobbing. But then she recovered, "Is it worth it, oh Lord? Yes it is. It's worth the price when you see one case of cancer healed, one child made better!" Her experience was typical of the experience of many healing ministers. It certainly appears there's a price to pay to minister in this area.

Her method of ministering healing was as follows: She would be given very clear "words of knowledge" concerning the physical condition of people in the audience. She would call these out and many would be instantly healed. She would often describe personal histories accurately and even call out their names. Major miracles took place in her ministry: the healing of cancer, paralysis, polio victims, blind and deaf.

Related only marginally to the healing revival of post World War II, Kathryn Kuhlman had become one of the most respected leaders of the charismatic revival by 1970. She had come to a healing ministry in her own way, and had established a reputation of integrity and intellectual honesty greatly prized by neo-pentecostal leaders (Harrell 1975, 191). During the 1970's, Kathryn Kuhlman was on the forefront of the healing ministry. When she died, she left behind a credible witness, and a ministry from which others could learn and develop in the ministry of healing.

JOHN G. LAKE

John G. Lake was born in Canada in 1870 and moved to Michigan with his parents in 1886. He was admitted to the Methodist ministry in 1891, but resigned and became a successful businessman instead.

He was forced into the healing ministry when a crisis hit his home and that of his parents. Eight of the sixteen children died because of disease while four others were seriously ill, includ-

ing Lake's wife. At that crucial time (1898) Alexander Dowie held a crusade at which Lake's wife received miraculous healing and the four other members of the family also were healed. Lake then perceived sickness as being from the devil, and he began to pray for the sick and saw many recovered.

In 1908, he felt God's call to go to Africa where many miracles and healings took place. During a five year period of ministry in South Africa he established 125 white and 500 black congregations. These churches formed "The Apostolic Faith Mission," the largest Pentecostal denomination in South Africa.

On returning to America he founded a church in Spokane and started healing rooms where over 100,000 healings were recorded. He also started a church in Portland, Oregon, in which Gordon Lindsay was converted. Lindsay stated that Lake "had the ability to build faith in his audiences as no other man of his time." (Harrell 1975, 15).

He pastored a local church, but also continued to function as an active traveling evangelist until his death in Spokane, Washington.

AIMEE SEMPLE McPHERSON

Aimee Semple McPherson began ministering as an itinerant evangelist at the age of twenty-eight in 1918. Her healing ministry effectively began when she was confronted by Louise Messnick, a young lady deformed by rheumatoid arthritis who responded to an altar call. Up to that point Aimee had not ministered to the sick, but had preached consistently that Jesus healed. Louise was prayed for to receive Christ as Savior, and then Aimee felt moved to pray for her healing. She was instantly and miraculously healed.

Aimee became an overnight success. She was a beautiful woman and had a "magnetic personality." She immediately captured the attention of the public. "Her life was surrounded constantly by controversy and scandal, but despite often feuding with her domineering mother over control of the church (Angelus Temple, built in 1923), persistent rumors of indiscreet conduct, and a sensational court case in 1926 after she was allegedly kidnapped, the evangelist's ministry survived and grew." (Harrell 1975, 16).

Although she remained a controversial figure one can hardly question the effectiveness of her ministry. Many sensational and documented miracles took place through her ministry. She was a substantial influence on others who were to emerge in the healing ministry. One such was Charles S. Price, one of the most respected of all the healing ministers, who had set out to prove Aimee a fraud. He witnessed substantial healings in her meetings, and became convinced of the validity of her ministry.

Something of the success of Aimee's ministry can be seen through the establishing of the Foursquare Gospel denomination at the peak of her success. At the time of her death in 1944 over 3,000 students had graduated from LIFE Bible College and had been ordained as Foursquare ministers, missionaries, and evangelists. Since her death the number of Foursquare churches in the United States and Canada has risen from 400 to 783, foreign mission stations from 200 to over 2,000, with 2,292 missionaries and national workers registered. They have thirty day-schools, thirty-two Bible schools and two orphanages. All of this can be traced directly to the effectiveness of a healing ministry through the flamboyant and controversial Aimee Semple McPherson.

DAVID NUNN

David Nunn grew up in a Pentecostal environment. He experienced a miraculous healing as a child when a nail stuck in his foot. He later hardened his heart toward the Lord and became an alcoholic by the age of 22. He returned to the Lord shortly after World War II, and was

delivered from bondage to alcohol. He began pastoring a church with the Assemblies of God in Texas in 1948. During this time he sponsored a number of campaigns with the healing evangelists and was deeply influenced by them (Harrell 1975, 82). Apparently it was the influence of what he saw in their ministries that launched him effectively into the healing ministry.

He began to develop something of a reputation as a result of his effectiveness as a preacher and the dynamic healing successes of his ministry. He spoke of receiving a call from God after healing a paralyzed child, in which God said, "Get up from here and go into every city, heal the sick therein and preach 'the Kingdom of heaven is at hand.'" (Harrell 1975, 82). At this point, he began to experience opposition from the Assemblies of God and started an independent ministry. His reasons for leaving the organization were as follows: "...for about the same reason that Martin Luther left the Catholic Church...not because of my desire, but because their policies demand that I do this." (Harrell 1975, 82).

According to Nunn, it was after that time that he began to experience deeper and greater blessing in his ministry which took him into a number of different countries. During the peak of the revival in the early '50's, he recalled seeing "as many as 25 totally blind receive their sight in one single service," and "In one single campaign I counted 33 people who were healed of paralysis or of a crippled condition." (Harrell 1975, 82).

T.L. OSBORN

One of thirteen children, Osborn was raised in the poverty of a depression farm in Oklahoma where he learned a deep trust in God. In 1937, when he was fourteen, he believed that God spoke to him and told him that he would preach. Although he finished only the eighth grade, he became a minister in the small Pentecostal Church of God. In 1946, he spent a discouraging year in India as a missionary. He returned sick and disappointed and settled into a small local church in McMinnville, Oregon. At best, Osborn's early years as a minister were a limited success (Harrell 1975, 63).

In the summer of 1947, he attended a meeting conducted by William Branham and this was the turning point in his life. He wrote, "As I watched Brother Branham minister to the sick, I was especially captivated by the deliverance of a little deaf-mute girl over whom he prayed this: 'Thou deaf and dumb spirit, I adjure thee in Jesus' name, leave the child', and when he snapped his fingers, the girl heard and spoke perfectly. When I witnessed this there seemed to be a thousand voices speaking to me at once all in one accord saying over and over, 'You can do that.'" (Harrell 1975, 64). Powerfully influenced by what he saw, and strengthened by a call to the healing ministry, he began to minister as an itinerant evangelist.

In his first five years he conducted crusades in eleven countries and preached to millions. Because of the extremely large crowds that attended his meetings Osborn developed the technique of praying for the sick "en masse." The healings and miracles that took place in his campaigns were often sensational, although the major publicists of the revivals felt that he was a scrupulously honest reporter (Harrell 1975, 65-66).

Like most of the healing ministers, Osborn was the object of criticism, particularly for the expense involved in the building of his stylish headquarters in Tulsa.

In the early seventies Osborn underwent a major change in his approach to the ministry. He turned his attention from missions abroad to ministry to the youth in the United States. Osborn adopted the language of the young and used the "one way" slogan that came to be the mark of a national youth revival. He urged his old-time followers, "Think young in your faith." Even the appearance of the evangelist changed. In 1969 the former Pentecostal missionary lengthened his hair, and dressed more modishly. Still a youthful man in his mid-forties, T.L. Osborn came on as "hip" to the youth scene; he had moved with the revival to appeal to a

quite different audience (Harrell 1975, 170). Perhaps that is one of the reasons for his continued success—the willingness to change in order to minister to the needs of the time.

Osborn's record by the early 1970's was impressive. Still under fifty, he had preached in nearly fifty different countries noted Daisy Osborn in his magazine. He had pioneered the support of native preachers and had supported such missionaries in nearly fifty thousand villages and areas. "More than one new church a day is established and becomes self-supporting through this one outreach alone," she wrote. "Over 400 PER YEAR!" (Harrell 1975, 171). Certainly, Osborn was not an overnight wonder, as many of the healing evangelists have been labeled. The ministry of church planting along with the large campaigns have ensured long-term fruit bearing.

One last comment reveals something of the measure of T.L. Osborn's character. He remained more than Roberts, Lindsay or the other important ministers, in touch with the young evangelists still conducting campaigns. When he went to Miracle Valley, Arizona, in 1971 to aid young Don Stewart after the death of A.A. Allen, he was probably the only successful pioneer revivalist who would risk associating his name with the ghost of A.A. Allen. More obviously than most of the large and successful deliverance evangelists, T.L. Osborn remembered where he came from (Harrell 1975, 172).

CHARLES S. PRICE

Charles S. Price was born in England. He studied law at Oxford and at that point began to wander from God. During a street meeting an old lady confronted him and told him that God was calling him. He wrestled with that until finally he knew there was no other alternative and submitted to God. He later began ministering in the Free Methodist church. He had a powerful experience with the Holy Spirit which profoundly influenced his ministry. His own description of the experience was that it was like "liquid glory" flowing through his body.

He sensed a call to the evangelistic ministry and began praying for the sick. His first meeting was in Ashland, Oregon. As he preached the power of God fell and hundreds were saved and healed. The following is a report of two major healings that gained national news coverage and gave substantial momentum to the ministry. "The Metropolitan Methodist Church of Victoria has a seating capacity of approximately 3,000 people. Before he had been there many days a series of miraculous healings occurred that shook the town. Outstanding were the healings of the Rev. W.J. Knott, a Methodist minister who was healed of a large goiter which disappeared before the eyes of the congregation. Then came the healing of Miss Ruby Dimech. She was the daughter of a Methodist minister, and her healing from paralysis and a crippled condition was so evident that it awakened the province. Newspapers all over the United States and Canada printed the story. *The Literary Digest* also printed an account of the case. When the team moved to British Columbia for a campaign, it is estimated that 250,000 people heard Mr. Price preach in three weeks. (Price 1972, 60-61).

His methodology was to put faith into action. "When someone comes up to me with a problem in their elbow, while they are saying, 'It was hurt ten years ago, I can't bend it and it has a pain in it,' I touch the elbow (laying on of hands) and say, 'In the name of Jesus,' then quickly say to them, 'Move your elbow, bend your elbow!' When they instantly respond and bend it, even though they are still telling me what is wrong with it, the elbow is totally healed the majority of the time... Three ways of healing are involved here: laying on of hands, plus a command, plus an action of faith." (Price 1972, 46-47). This was his principle method of healing, although he did employ other methods such as anointing with oil, letting the sick touch him, prayer cloths, and intercessory prayer.

The ministry flourished in the 1920's but came against hard times in the early 1930's. These were mainly caused through financial pressures, a common problem for the healing evangelists

during the depression. The ministry was sustained during this period mainly due to Price's appeal to non-Pentecostal Christians.

"Charles S. Price died in 1947, shortly before the outbreak of the postwar revival." (Harrell 1975, 17).

ORAL ROBERTS

Granville Oral Roberts was the son of a minister in the Pentecostal Holiness Church. At the age of seventeen he was healed of tuberculosis and stuttering, and began preaching soon after. For seven months in 1947 he fasted and prayed in a wholehearted search for God's plan for his life. Shortly after this he conducted his first auditorium revival in Enid, Oklahoma (Harrell 1975, 42).

The first major healing in Roberts' ministry took place during this period. He removed the braces from the legs of a young polio victim and reported that she was healed. His ministry grew rapidly and during the spring and summer of 1948 the staff distributed 90,000 of his magazines, *Healing Waters*, answered 25,000 letters, mailed 30,000 anointed handkerchiefs and distributed 15,000 books (Harrell 1975, 43).

Of course, Oral Roberts' initial success and his continuing appeal rested on the healing ministry that began in 1947. His early preaching strongly emphasized the miraculous. By 1954, among the five things that Roberts believed God had shown him were a "visitation of men by angels in Bible times," "a new world-wide emphasis on healing and supernatural deliverance," and "mass healings among large audiences." William Branham testified in 1949 that Roberts' commanding power over demons, over disease, and over sin was the most amazing thing he had ever seen in the work of God. In the years that followed, thousands passed through Roberts' healing lines, and reported healings of diseases ranging from headaches to terminal cancer. Roberts felt a "manifestation of God's presence in his right hand" which supplied a "point of contact" between the believers and the healing power of God. This gave him "an assurance that resulted in the healing of thousands of people." (Harrell 1975, 49-50). This manifestation was similar to that which was evident in the ministry of William Branham.

Roberts' healing message was essentially positive and practical, and was aimed at activating the faith of the supplicant. In his early book *If You Need Healing—Do These Things*, he listed "six steps to your deliverance": 1) Know that God's will is to heal you. 2) Remember that healing begins within. 3) Use a point of contact for the release of your faith. 4) Turn your faith loose—Now! 5) Close the case for victory. 6) Join yourself to companions of faith (Harrell 1975, 50). A simple but effective means of ministering healing to the sick.

The sensitivity in Roberts' right hand gave him the "power to detect the presence, names and numbers of demons" in afflicted people. He believed that demons were responsible for insanity (Harrell 1975, 50).

"The most serious hindrance to Roberts' good relations with the churches was his financial success. As early as 1949 a rival minister charged that Roberts was a 'racketeer and a fraud.' Few things could prod Roberts into open confrontation, but the charges of financial chicanery that followed him through the years occasionally brought a reply. He repeatedly insisted that he had vowed 'to touch neither the gold nor the glory'; in truth, his honesty and ethics seemed to be among the more exemplary in the revival." (Harrell 1975, 49).

Roberts' ministry is one of the few that has enjoyed long term success. The Oral Roberts University and City of Faith have attained world-wide renown. His television ministry continues to give him substantial visibility, and a measure of success in reaching many for Christ.

ROBERT W. SCHAMBACK

Schamback was the protege of A.A. Allen and he patterned his ministry on the style of the controversial revivalist. He stated, "Everything I learned, I learned at his side." Before joining the Allen team, he was a licensed Assemblies of God minister. He left the organization after Allen was disciplined by the Church following his arrest for drunken driving (Harrell 1975, 216).

Schamback preached the old-time message of deliverance. He believed that every child of God should be free from sickness, and his healing services were much like those of the early revival. His message was well-rounded, however; he preached total deliverance for the total man. Perhaps the chief attraction of his services was the spontaneous audience participation and response. The "joy of worship" flowed freely under the big tent. Schamback was convinced, as Allen was, that the stigma against noise had killed the spiritual joy of most Christians. With the style of the meetings much like that of Allen's, he attracted basically the same kind of healthy, mixed audience (Harrell 1975, 216-217).

He had firm support for his ministry due to the four miracle temples he started in the '60's. The first was started in Newark after a successful revival. Thereafter, he started churches in Brooklyn, Chicago, and Philadelphia. These churches were pastored by full-time assistants, but Schamback held periodic revivals to boost the churches. These churches provided the financial base for his ministry.

Critical of the "prophets of doom" common in the revival, Schamback insisted that the mission was to move the people "out of despair." In the eyes of many the mantle of A.A. Allen had fallen on R.W. Schamback. He continued effectively to bring "positive teaching" to the "lower class." Unlike Allen, he established a good relationship with Pentecostal denominations and also attracted followers from the neo-Pentecostal movement. By 1974, his magazine *Power* had a distribution of approximately 100,000 and his radio network included 50 stations costing around \$50,000 per month (Harrell 1975, 217). Robert Schamback, though he followed in the footsteps and style of A.A. Allen, established a thriving ministry with its own true identity.

SMITH WIGGLESWORTH

Smith Wigglesworth was born in 1859 in Yorkshire, England. He attended a Wesleyan Methodist Church, where he was converted. He was a plumber and later became a volunteer Salvation Army worker, and there, with his wife, he began his ministry. Growing in faith and power, he never really identified himself with any specific denomination, although he ministered mainly in Pentecostal circles.

He was called "Apostle of Faith," but was thought by many to be fanatical. Brokenness, purity, and spiritual hunger characterized his ministry. He strongly believed that God looks after His own. His methodology was varied, but was usually forceful and abrupt e.g., he would shout, lay hands on the sick rather forcefully at times, and always rebuke the devil. He was adamant that sickness was always of the devil. In spite of his apparently harsh manner, he exercised real compassion. There was no intense labor of prayer or piety, only simple faith in God's grace.

Substantial healings took place under his ministry as he preached in large meetings all over the world (North America, Europe, Africa, and Australia). During Wigglesworth's ministry in America in 1923, Stanley Frodsham reported, "He filled the biggest halls, ministered to record crowds, prayed for thousands of people." (Frodsham 1948).

He died in 1945, but his work was remembered by a generation of Pentecostals and his writings served as a guide for the next generation of revivalists. He had a simple but powerful

ministry that was probably the most effective foreign influence on the American healing revival. His writings have continued to be an inspiration to those desiring to function in the ministry of healing.

M.B. WOODWORTH-ETTER

The healing ministry of Maria Woodworth-Etter began in 1876 while she was a member of the United Brethren Church. She later joined the Methodist Holiness Church and functioned as an itinerant evangelist, preaching divine healing.

She employed various methods in ministering healing to the sick. For example, miraculous healings took place through anointed cloths which were prayed over by Mrs. Etter. These cloths were placed on the afflicted one and many received their healing in this manner, particularly those that were unable to attend the meetings. She would lay hands on the ones who could attend the meetings and pray the prayer of faith. On many occasions the sick would recover instantly. Divine healing was the means through which Mrs. Etter attracted a crowd. "During the five days we were able to stay at Kansas City, God greatly blessed," wrote Mrs. Etter. "The audience began to increase so that last night the tent and for some distance around it, was crowded. The healing is what draws the people, also the way Christ is preached." (Woodworth-Etter 1976, 34). She was firmly committed to the notion that the Great Commission to preach the gospel included the ministry of healing and that *Signs and Wonders* should always follow the preaching of the word.

Further phenomena that accompanied Mrs. Etter's ministry were various physical reactions to the manifestation of the Holy Spirit experienced by people while she was preaching. The following incident describes a number of these occurrences; "The third day one of the aged sisters fell prostrate and became cold and rigid, as if dead, with no signs of life except the beating of her pulse. She remained there the rest of the day and during the evening meeting two other ladies fell over in the same way... The next day six others fell over; one young lady was overpowered while standing, her eyes wide open. A sweet smile was on her face. It was lighted up with the glory of God, and she looked like an angel. She stood that way about two hours. Then they carried her home with five others... I fell under this power several times during the meeting, while singing or talking. Sometimes while on my knees I would become rigid and remain in this condition for some time. The glory of God would come down like a cloud around me... (83)." The impact of these phenomena on the onlookers was substantial. Many came under the conviction of sin while Mrs. Etter was in this state and gave their lives to Christ.

Mrs. Etter built a tabernacle in Indianapolis, Indiana during the early twentieth century, and continued as an itinerant healing evangelist into the early 1920's.

DR. LILLIAN B. YEOMANS

Dr. Lillian B. Yeomans was a medical doctor in Canada who became addicted to drugs (morphine). Lillian accepted Christ and was delivered from drugs through an emphasis on faith (Rom. 10:7). After she had received her healing she began to pray for the sick. She emphasized God's will to heal everyone and that sickness was from the devil. She taught about the need for faith for the purpose of appropriating the promises of God.

Mrs. Yeomans traveled widely, preaching and lecturing on healing and health. She subsequently wrote a number of books on the subject which gained a fairly wide readership.

In praying for the sick she had some results, but nothing very dramatic. Her real success was probably in the realm of enlightening God's people that healing was available as the Scriptures taught.

SUMMARY AND CONTRAST

INTRODUCTION

You have had an opportunity to read a thumbnail sketch of the lives and ministries of Non-Pentecostal, Charismatic and Pentecostal healers. We want to observe their characteristics and in summary fashion compare these groups of healers. Models which still exist have risen from these groups. We will begin first with the Pentecostals, and then group the Non-Pentecostals and Charismatics together.

PENTECOSTAL HEALERS: THEIR COMMON CHARACTERISTICS

THEIR CHILDHOOD

Many of the men most used effectively in the healing ministry grew up in poverty stricken surroundings. They also experienced the associated traumas of broken homes, drunkenness, and drug abuse. Others were from deeply religious backgrounds. With few exceptions, most of the healing ministers had little or no education. Here is a random sampling of their roots.

William Branham was born in a dirt-floored log cabin in the remote mountains of Eastern Kentucky. He was the poorest of the poor. **Oral Roberts** was born to poor parents. **Jack Coe** was abandoned by his father and mother and reared in an orphanage. **T.L. Osborn** was one of 13 children and was raised in the poverty of a depression farm in Oklahoma. **A.A. Allen** was reared in an environment of poverty and back-breaking work. His father was a drunkard while his mother changed partners regularly. **William Freeman** was brought up in a poor but intensely religious environment. **H. Richard Hall** grew up in rural poverty with a deeply religious mother.

THEIR CALL

There are two common characteristics that appear to have influenced the call into the Healing Ministry on the Revivalists. They had a heavy underlying presupposition of "calling" like the callings experienced by the Old Testament prophets.

Visitations, Visions and Voices. **William Branham's** ministry began on May 7, 1946, when he received an angelic visitation. He often spoke of subsequent angelic visitations and visions which influenced his ministry. **William Freeman's** ministry began one night at about 11 o'clock when the Lord gave him a vision. In that vision he saw the Lord standing on a great cloud. As he watched the scene seemed to change and he was standing before a vast congregation. This lead him back to the "evangelistic field" where healing became a part of his ministry. **Kenneth Hagin** received a visitation from an angel and a visitation from Jesus. He has experienced many visions which have dramatically influenced his ministry. **H. Richard Hall** made periodic journeys to what he called a secret place in the desert where he received "a visitation of His presence." In 1952, according to Hall, God spoke in an audible voice to him and said, "Homer Richard Hall... I have laid my hand upon you to preach divine deliverance to all people of all churches."

Various Personal Healing Experiences. Many healers had dramatic personal experiences of healing. Others, like **Charles Price**, had extraordinary experiences of what Pentecostals call the Baptism of the Holy Spirit, which led them into the healing ministry.

Jean Darnell was healed as a child from a severe fever which almost took her life. **John G. Lake** experienced a crisis of sickness in his family in which eight children out of sixteen died while five others of his family were seriously ill including his wife. These five received their

healing at an Alexander Dowie meeting in 1898. **Oral Roberts** was healed of tuberculosis and stuttering. **Dr. Lillian B. Yeomans** was delivered from drug addiction. **Jack Coe** received a miraculous healing while in the Army during World War II.

THEIR EARLY MINISTRY

A number of the healing ministers emerged from experiences of extreme hardship, disappointment, failure, frustration and poverty. The models they followed were often the launching pad into flowering ministries.

William Branham's personal life was a study in the suffering and tragedy of the depression. At the height of his ministry his tales of personal hardship generated a magical empathy with his audiences. He often told of having his easy chair repossessed by a finance company. With great pathos he would tell how he lost his wife and child when the Ohio River flooded in 1937. **Oral Roberts** began in 1935 and spent eleven years preaching in small Pentecostal Holiness churches, learning the hard lessons of poverty and ridicule shared by most American Pentecostals before the war years. He often felt defeated and discouraged. **T.L. Osborn** in 1946 spent a discouraging year in India as a missionary. He returned sick and disappointed and settled into a small local church in McMinnville, Oregon. **William Freeman** often recalled that he had walked and preached the gospel in the rain cold, that he didn't have much and sometimes went to bed hungry. By 1946 personal tragedy seemed to surround him. He often recounted that his wife had had a nervous breakdown, and then a few months later his heart gave way on him and he felt his life was over.

THEIR MODELS AND MENTORS

The healing evangelists' lives were dramatically influenced by the leading healing ministries of the day.

John G. Lake was the protege of Alexander Dowie. **Charles S. Price** set out to expose Aimee McPherson as a fraud. He witnessed dramatic healing in her ministry and finally was baptized in the Spirit through the influence of Aimee's preaching. **Oral Roberts'** early methods in his independent deliverance ministry may have been influenced by his observation of William Branham. **Gordon Lindsay** recalled that Roberts discussed this with the Branham team in Tulsa in the summer of 1947, and again when he attended a Branham meeting in Kansas City in 1948. **T.L. Osborn** was influenced by Branham's ministry and authority. **A.A. Allen** was captivated by Roberts' power over his audience. While pastoring, **David Nunn** sponsored the meetings of a number of the deliverance evangelists which deeply influenced his ministry. **Robert W. Schamback** said that everything he learned was learned at the side of A.A. Allen.

THEIR PERSONALITY TRAITS

Generally the healing ministers were self-assured, strong-willed men and women, who seldom seemed to question their calling and ministry. Many could have been described as flamboyant personalities, with a flair for theatrics. They were men and women with what can only be termed as "presence." Most were impulsive and unpredictable. **William Branham** was an exception to this rule. He was described as a meek and quiet man.

Alexander Dowie was an able leader who was also tyrannical and unpredictable. He ruled the City of Zion with an iron hand. **Aimee Semple McPherson** was a Canadian farm girl whose beauty, theatrics and magnetic personality made her name a household word in the 30's. **Jack Coe** was a large, self-assured man with a brash sense of humor. He had a dynamic

personality and stage presence. He played to the crowd brilliantly. He was sometimes saucy, sometimes angry, sometimes flippant, sometimes humble, but always nervy. **A.A. Allen's** reputation was based on his native shrewdness, unparalleled showmanship, and startling miraculous claims. After the death of Jack Coe, he had no rival as the boldest of the bold. In his late thirties when the revival began Allen became a powerful preacher, with a compelling presence. When he walked into the tent every eye would be on him.

THEIR GROWTH

Once the healing ministers had emerged from crisis experiences and were confident about their call to the healing ministry, they all enjoyed one thing: Phenomenal success, almost overnight.

Alexander Dowie began a spectacular ministry in Chicago called the City of Zion, which brought him world-wide fame. **F.F. Bosworth** after World War I, began conducting revivals. His reputation grew rapidly. By the late twenties the Bosworth Revival had electrified dozens of cities in the United States and Canada. **John G. Lake** built a large charismatic church in Spokane, Washington, where he had an inspirational ministry. According to Gordon Lindsay, 100,000 healings were recorded there in five years. **Charles S. Price** was a man of rare talent and education in the early Pentecostal Movement. He was immediately successful. **William Branham** launched his career with impressive success. He filled his tent in a revival meeting in Jeffersonville, Indiana in June 1933. It was estimated that as many as 3,000 people attended the services in a single evening. **Oral Roberts** rivaled and then surpassed William Branham as the leader of the Salvation-Healing Revival.

THEIR SHORT-LIVED SUCCESS: THE REASONS

Although most of the healing ministers enjoyed overnight, monumental success, for many of them it was shortlived and this for a number of reasons:

THEY MISMANAGED FINANCES

Alexander Dowie's financial irresponsibility and taste for personal luxury turned some of his disciples against him. **William Branham's** organization was constantly harassed by financial problems through financial mismanagement, although there was no evidence of the misuse of funds by Branham.

THEY OVER-EXTENDED THEMSELVES

Jack Coe's reach sometimes exceeded his grasp. In 1954 he announced the beginning of a television series that would soon grow into a vast weekly network of Gospel television programs, but only a few shows were aired on small stations. In 1956 **William Freeman** was on sixteen radio stations and was planning a trip abroad during 1957. The financial burdens of his ministry were obviously great. That year he announced that he would discontinue publication of the Healing Message magazine because of the lowering of financial support and rising costs.

THEY HAD QUESTIONABLE FINANCIAL PRACTICES

Alexander Dowie had a taste for personal luxury while **O.L. Jaggers** was accused of loving expensive living. In 1958, the Los Angeles press charged that Jaggers was living in a parsonage valued at \$390,000 and that he drove an \$11,000 automobile.

THEY MADE EXAGGERATED CLAIMS

A competitive spirit seemed to emerge between the revivalists, and they began to outdo one another in sensational claims of attendance, healing exaggerations, etc. Such accounts were exposed by G.H. Montgomery, who was one of the most prominent leaders of the revival. Montgomery denounced the exaggerated claims of the evangelists. Each one seemed determined that no other should get ahead of him, and so padded his claims of miracles and conversions "according to the demand of the moment." The public would not "pay big money for straight, honest work," wrote Montgomery, so the evangelists resorted to "great swelling words." The rule became, "the bigger the report, the bigger the collection." He observed that in a two year period, the evangelists reported over 3,000,000 converts in Jamaica, while the population of the land was only 1,600,000! This sensational treatment was obviously damaging to the entire revival.

THEY DRIFTED INTO ERROR

Alexander Dowie announced in 1901 that he was "Elijah the Prophet" and sometime later proclaimed himself the "First Apostle of the Church." **O.L. Jaggers** claimed that for the first time in 1,900 years an exact formula had been given to help people attain physical immortality in this world. He claimed that the fountain of perpetual youth, longevity and eternal life in a physical body had been discovered in this world. In the late '60's **William Branham** was teaching openly the "Jesus Only" position. He made a series of startling predictions, including a warning that California was about to slide into the ocean. **Franklin Hall** once said, "The Holy Ghost Fire, if we could get it all over them, would free people from sickness, tiredness, and odors. When one is clothed with the Holy Ghost fire, he would have no type of any body odor." Thelma Moore, a disciple living in San Francisco, testified that she wore the same hose for six months without washing them... "They never got stiff... they never had any unpleasant odor about them." Hall told the people that when they raised their left hand and said, "Hello, Jesus" they could smell the fragrance of Jesus. "Oh, you can take this fragrance with you and it will go all over the lot. It gets in your house, makes you bug proof. It makes you a Holy Ghost exterminator."

THEY HAD EXCESSIVE LIFESTYLES

The charge that **A.A. Allen** drank abusively followed him like a dark cloud through much of his public ministry. Allen was arrested for drunken driving while conducting a revival in Knoxville, Tennessee. News accounts reported sclerosis of the liver as the cause of his death. **Leroy Jenkins** won a reputation for wild living. He divorced his wife, and was arrested on several occasions in cases involving the use of alcohol or drugs.

THEY HELD EXALTED VIEWS OF THEIR MINISTRIES

Many of these men saw themselves as the ultimate authority. This was often based on visions, or God speaking directly to them in audible tones. They played on these things as if it were meant to give them greater standing and authority than the rest.

Alexander Dowie announced that he was "Elijah the Prophet... the First Apostle of the Church," as we stated earlier. **William Branham** reported in 1955 that the angel which had given him his original gift had reappeared and together they descended into a little room. The message he received would have to be kept secret the rest of his life. The clear implication was that Branham was now privy to special divine knowledge. **O.L. Jaggers** in his own words

said that he was "the most remarkable success story of the 20th century." **A.A. Allen** prophesied concerning himself, "Yea, yea, yea, obey ye the servant of the Lord, for I have placed him in this place, and I have kept my hand upon my servant."

THEIR DOCTRINE

Without question it appears that by far the greatest majority of the healing ministers believed that healing was a part of the atonement, and that deliverance from sickness is the privilege of all believers. The promise of divine healing did not protect against eventual death, but it did mean that one didn't have to be sick to die. In most cases, the revivalists believed God would allow his people a lifespan of seventy to eighty years.

THEIR RELATIONSHIP TO THE CHURCH

Most of the healing ministers disassociated themselves from denominational church ministries. Few worked from any kind of church base at all. It would appear that the absence of relationship in a Body, the pressures to maintain their own ministries, and the building of audiences rather than churches or the Body of Christ, left most of these men unfulfilled, and probably contributed to their ultimate ends and short-lived successes.

NON-PENTECOSTAL AND CHARISMATIC HEALERS: THEIR COMMON CHARACTERISTICS

THEIR EDUCATIONAL BACKGROUND

Generally speaking, the men and women involved in the healing ministry from Non-Pentecostal and Charismatic Backgrounds have attained reasonably high standards of education. The following are some examples:

Francis MacNutt has a B.A. from Harvard, M.F.A. from Catholic University of America, and a Ph.D. from Aquinas Institute of Theology. **Father Ralph DiOrio** was ordained at Sacred Heart Seminary, Illinois in 1957. He holds a B.A. degree in Philosophy and a Masters of Education in Psychology. He also speaks six languages. **Dennis Bennett** graduated from Chicago Divinity School with a graduate degree in Divinity. **Fathers Dennis and Matthew Linn** are trained psychologists and anthropologists. In addition to working as hospital chaplains and psychotherapists at WOHL University Clinic, they have taught courses on healing at Marquette University and the Universidad Ibero Mexicana in Mexico City, and also a course for doctors, accredited by the American Medical Association.

THEIR RELATIONSHIP TO THE CHURCH

Unlike many of the men and women involved in the Pentecostal Healing Revival, the healers from traditional church backgrounds stayed within denominational frameworks, and did not move out into the independent style ministries of the healing revival.

Pastor **Blumhardt** was a Lutheran pastor. **Olga Worrall** heads up the staff of New Life Clinic, a ministry of Mt. Washington United Methodist Church for over thirty years. **Francis MacNutt** is a Roman Catholic, although not now a priest. Father **Ralph DiOrio** says, "I am a Roman Catholic priest with priestly duties to perform, and I must perform them according to the ways of the church." He repeatedly emphasizes his submission to the authority of Bishop of Worcester, Massachusetts, Bernard J. Flanagan, whom, he says, oversees his apostolate of healing. **Dennis Bennett** is an Episcopalian priest. Father **Edward McDonough** is a Roman Catholic Priest.

THEIR MINISTRY FOCUS

Although the ministries of those involved in healing from the Charismatic and Non-Pentecostal churches have attracted national and sometimes international recognition, the general focus of their ministries is best described through the term *pastoral healing*. Apart from pastoral responsibilities, most of the healing ministers do travel extensively, conducting healing seminars and services, both nationally and internationally.

Pastor Blumhard pastored in the Lutheran Church until his death. Father **Edward McDonough** pastors the Mission Church in Roxbury. **Dennis Bennett** pastors St. Luke's Episcopal in Seattle.

THEIR DURATION OF MINISTRY

Generally, the healing ministers from traditional church backgrounds have enjoyed long-term success in their ministries.

Dorothea Trudel had a life-long success in ministering to the sick in the Swiss village of Mannedorf. The ministry continued to grow after her death, under the leadership of Samuel Zeller. **Pastor Blumhardt** enjoyed success praying for the sick until his death in Germany. **Olga Worrall** has ministered for the past thirty years as head of New Life Clinic. Her ministry has not only enjoyed considerable success but has endured close scrutiny. **Francis MacNutt** has ministered effectively to the sick for the past fifteen years as a world leader in the ministry of healing. He applied for layazation before his marriage four years ago, which would have allowed him to lay down his priestly vows and to become an active layman in good standing with the Catholic Church. This did not occur and he completed his plans to marry. This has taken a toll on his ministry in terms of numbers. He can no longer minister within the Catholic Church. Here is an illustration of the diminishing of numbers: just two months before his marriage he was in Southern California and ministered to a little over 6,000 people, mostly Catholic. In late November 1982 he was sponsored by a friend to come to Orange County, California and held a service in a local school auditorium. The number present was about 300. He is now finding a growing ministry among the Protestant churches. **Agnes Sanford** for more than twenty years ministered healing effectively and was a major influence on the lives of many in the healing ministry today. She died February 21, 1982. **Dennis Bennett** has ministered nationally and internationally with considerable success for the past 20 years.

THEIR MINISTRY TECHNIQUES

The Charismatic and Non-Pentecostal healers appear to have practiced healing through two means: 1) The laying on of hands, and 2) The word of knowledge. Some of the personalities linked the ministry of inner healing to physical healing.

Dorothea Trudel ministered inner healing first. Then she prayed for the body, laid hands on the sick people and anointed them with oil in the name of the Lord. **Samuel Zeller** laid hands upon the sick, anointed with oil in the name of the Lord and pleaded the promise given in James the 5th chapter. **Olga Worrall** ministers through laying on of hands. **Francis MacNutt** ministers through laying on of hands and word of knowledge, and pioneered the technique of what he terms "Soaking Prayer." He is also well-known for his ministry of inner healing. Father **Ralph DiOrio** ministers healing primarily through word of knowledge. His style is compared by observers to that of Kathryn Kuhlman. The healings in his services are wholistic. He says he is as interested in spiritual, psychological and relational healings as he is in physical healings. **Agnes Sanford** was renowned for the ministry of inner healing associated with physical healing. **Dennis Bennett** is well-known for the ministry of inner healing. Fathers **Matthew** and **Dennis Linn** believe that physical healing is secondary to inner healing.

PENTECOSTAL, NON-PENTECOSTAL AND CHARISMATIC HEALERS: A CONTRASTING VIEW

THEIR EDUCATION

The healing ministers involved in the Pentecostal healing revival generally had little or no education as opposed to those from Non-Pentecostal and Charismatic circles who generally achieved reasonably high standards of education.

THEIR RELATIONSHIP TO THE CHURCH

The Pentecostals chose either to minister through independent organizations or were ostracized by their denominations. Generally, Non-Pentecostal and Charismatic healers stayed within denominational frameworks.

THEIR MINISTRY FOCUS

The Pentecostal healing ministers were mostly itinerant evangelists with no local church base, while the Non-Pentecostal and Charismatic healers ministered from local church bases as "pastoral healers."

THEIR DURATION OF MINISTRY

The Pentecostal healers generally enjoyed only short-term but phenomenal success. The opposite is true of most of the Non-Pentecostal and Charismatic healers, who generally enjoyed long-term success.

THEIR QUESTIONABLE PRACTICES

The lives of many of the Pentecostal healers were highly controversial, with excessive lifestyles and the hint of questionable practice, particularly in the area of finances. The Non-Pentecostals and Charismatics appear to have learned from that, and have kept relatively free from controversy and dubious practice.

THEIR ORTHODOXY

Many of the Pentecostal healers moved into the realm of error theologically and made extravagant claims concerning their ministries through "Divine Revelation." The Non-Pentecostal and Charismatic healing ministers have remained generally sound theologically.

THEIR MINISTRY PRACTICES

The Pentecostal healers were often guilty of over-extending themselves financially and ministerially. The Non-Pentecostals and Charismatics appear to have learned to stay within their limitations, probably because of the disciplines involved in working in local church and denominational frameworks.

SUMMARY

The material you have just read could lead you to a false impression that I endorse the Charismatic healer and denigrate the Pentecostal.

This is not the case. I would hasten to point out that with all their faults and limitations, the Pentecostal Evangelists have done more in this century to evangelize the world than any other group. They have been, in church growth terms, the most effective evangelists of this century, and that after all, is the point I am attempting to make. The Church grows faster where the power of God is in evidence!

SUMMARY CHART

PENTECOSTAL	NON-PENTECOSTAL—CHARISMATIC
Limited Education	Well Educated
Outside Church System	Inside Church System
Itinerant Ministry	Local Ministry
Limited Sacramental Understanding	Sacraments Stressed
Extravagant Claims	Scrupulous Reporting
Bible Only	Biblical and Secular Knowledge
Lower Class Appeal	Middle and Upper Class Appeal
Emotional Environment	Avoidance of Emotional Excitement
Personal Giftedness	Ecclesiastical Authority
Individualistic	Pastoral and Team Ministry
Simply Articulated Theology	Well Articulated Theology
Event Centered	Process Centered
Stationary Model	Developing Model
Practices: Largely Unchanged	Practices: Emerging
Model: Limited Transferability	Model: Widely Transferable

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