
Tongues and Miracles Today?

What Is the Truth?

By David Lusk

A biblical examination of modern charismatic claims



Everyone heard them speak in his own language. — Acts 2:6

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It happened as we were studying the Bible together. The lady was sitting across the table with the Bible open, but she was visibly upset. Before we continued, she had to have an answer to a problem plaguing her.

As a young lady, she had attended a Charismatic church¹. They had taught her that, to be saved, she must "get the 'Pentecostal experience.'" She had to get the outpouring of the Holy Ghost. And to prove she had received it, she was to speak in tongues.

"I tried and tried to speak in tongues," she said. "I even claimed to have been baptized in the Spirit. I put on a show for them. I made the noises of tongue—speaking, but it wasn't real. I just couldn't get it like everybody else did. What's wrong with me?" she asked sadly, "Why couldn't I get the outpouring of the Holy Ghost like all the rest?"

That question shows the confusion in "the Charismatic movement" of today. To help clarify things we want to ask the following:

- Are modern tongues really from God?
- Why don't all Christians get the power?
- Why should we even want it?
- Is it valid?
- Is it necessary to be saved?

To get an answer to question one, let's look at the history of this movement. We can learn how it got started in this modern time, then we can search the Bible to see if it is of God.

THE HISTORY OF MODERN TONGUE SPEAKING

True Bible "Tongue speaking" and modern tongue speaking (called "Pentecostalism") are not the same things. In the Bible, the phrase meant, "Language speaking." It was never "gibberish," pouring out of the mouth with the mind disengaged.

Modern tongue speaking actually began at the turn of the 20th century, 1800 years after true tongues "Bible tongues" had ceased.

¹ The word "Charismatic" comes from the Greek word "Cara" meaning "gift." A Charismatic is one who claims that the miraculous gifts of the Holy Spirit are still available for all believers today.

Pentecostal historian Claude Kendrick has recorded the modern experience. He admits that the first person who supposedly ever sought and received the baptism of the Holy Spirit to speak with tongues, was named Agnes Ozman. Kendrick records Agnes as she tells her story:

“It was as his hands (the hands of Charles Parham, the preacher in charge there) were laid upon my head that the Holy Spirit fell on me, and I began to speak in tongues glorifying God. I talked several languages, and it was clearly manifest when a new dialect was spoken. . . I was the first one to speak in tongues.”

Kendrick continues the account:

“Although Agnes Ozman was not the first one in modern times to speak in tongues, she was the first known person to have received such an experience as the result of specifically seeking a baptism in the Holy Spirit with the expectation of speaking in tongues. From this time on Pentecostal believers were to teach that the 'baptism in the Holy Spirit' should be sought and that it would be received with the evidence of ‘tongues.’”. .

The date of that experience was January 1, 1901 --nearly two thousand years after the genuine event occurred in Acts 2. When Agnes’ story spread, it excited some people, but the vast majority of believers rejected her claim as unbiblical.

For about 50 years after Agnes’ experience, Pentecostalism was ridiculed and rejected by most Bible believers. It was practiced only by the "fringe element" of Christianity--those people who did not know their Bibles, but who based their religion on “experience,” “emotion,” and “feelings.”

But beginning in the 1960's a strange change occurred. As the world slid further and further away from God, and from Biblical knowledge, Pentecostalism began growing in popularity. In the 1960's and '70's, the "charismatic movement" became one of the most popular movements in world-wide religion. On television and radio, the message of "tongues and miracles" goes forth. It is the "in thing" at the moment.

But is it the right thing? We could spend hours refuting all the fantastic claims of the charismatic's (or "tongue speakers"), but this would be a waste of time. Rather, let's just go to the Bible, and inspect the root of this tree to see if it is healthy. Let's ask some questions:

- Are the tongues and miracles today the same as those in the Bible?
- When was tongue speaking first found in the scriptures?
- What did the real phenomenon look like in the Bible?

- Why did it die away at the end of the first century? Was it because God intended for it to pass, or (as the charismatic's claim) because the second century church just “lost the power?”
- Did that power just lie hidden for centuries? Was it buried under denominational unbelief until true believers like Agnes re-discovered it? This is what Pentecostals believe.
- Did God intend tongues and miracles to be practiced through the centuries? Let's get some Bible answers.

I. THE PROMISE OF JESUS

After Jesus arose from the dead, and as He prepared to go back into heaven, He met with His Apostles one last time. (Acts 1:6-8). *Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" 7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. 8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."*²

The first promise of the wonders to come is found here in verse eight. Notice the following two important facts:

1. **The Holy Spirit was coming.** This was to be a fulfillment of a promise made long ago in Joel 2:24. This Holy Spirit would be poured out upon "all flesh." It was not merely for the Apostles only, but for all people.

2. **When this Holy Spirit was poured out they would “receive power.”** These Apostles, then, were to receive something no other people were to receive: power. Note the difference carefully because it is going to make all the difference in the world.

To illustrate, let's assume you lived in a small village in the jungle. One day the word comes in by a runner: a doctor is coming to visit your village. The doctor was coming to bless everyone with his medical skill. But that same runner turns to you in the crowd. He calls you by name and says, "When the doctor comes, he is bringing you some special malaria medicine."

Now you know that two things are going to occur: (1) the doctor is coming for everyone in your town; but (2) that same doctor would give you something special: malaria medicine.

²Unless otherwise noted, all quotes are from the New International Version, Zondervan Pub.: Grand Rapids.

That is the kind of message Jesus gave to his Apostles. Two things were to take place, not just one. (1) The Spirit would be poured out on all flesh and (2) the Apostles would receive power when the Spirit came. This power was only for them--not for the whole world (as we will see).

II. THE SPIRIT AND THE POWER COME

Jesus ascended into heaven. The Apostles went back into Jerusalem. There they waited as they were instructed.

After some days of waiting, Acts 2 says that the great day finally arrives. That day is a special day called "Pentecost."

Please note that "Pentecost" was never spoken of as a church, nor a tongue-speaking philosophy. In the Bible, "Pentecost" was describing a Jewish feast day of thanksgiving (Lev. 23:15-22). Jews from all over the world came to this feast. The little city of Jerusalem swelled to three and four times its normal size during such feast days. The Jews looked forward to "Pentecost" as a child anticipates Christmas.

Since thousands of guests were visiting in Jerusalem, this was the ideal day for God to fulfill his promise to build His church. This was a promise Jesus had made in Matthew 16:13-19. To do that, He was going to pour out the Holy Spirit, so His work could begin.

Acts 2:1 says that suddenly, on that day, the Holy Spirit was poured out. And at the same time the Apostles were given special powers. (Acts 2:2-4).

III. A LOOK AT THE "TONGUES."

When the Day of Pentecost had fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. (Acts 2:1-6)

Watch the Apostles speaking "with other tongues" in this chapter. These Apostles are not speaking in "gibberish" as "tongue speakers" speak today. The original Greek language in which the New Testament was written says that they were speaking with other *glossais*--"languages."

If people claim to have "the Pentecostal experience" today, let them do more than make noise. Let them speak Latin, Greek, Hebrew, French, Spanish or some other valid language that they didn't know normally. Making guttural noises in the throat is not a fulfillment of what occurred here. Instead, the Bible says "everyone heard them speak in his own *language*." (Acts 2:6)

And note that word also. "Language" in verse six is interesting. It is not *glossais*; instead, it is the Greek word *dialektos*. Not only were the Apostles speaking in the people's own language, but they were also hearing them in their own dialect--a perfect pronunciation of their own local language.

As an example, I want you to know that I am a Texan. Everyone knows that "Texan" is the pristine form of English; everyone else talks funny! Seriously, if I had been in that crowd that day, listening to one of the closest Apostles, he would be speaking English, and I would be hearing him in "North Texan" to make sure I understood his message. To my right might be a Mexican, listening to the same message in his form of Spanish. Modern Pentecostals simply cannot do this.

IV. WERE THE APOSTLES THE ONLY ONES SPEAKING IN TONGUES ON PENTECOST?

- **SOME CLAIM EVERYBODY SPOKE IN TONGUES.**

Preachers who teach tongue-speaking tell their modern audiences that everyone can (and should) speak in tongues. That is strange! The whole crowd did not speak in tongues on Pentecost. In fact, the common people in the crowd were amazed that the Apostles were doing so (Acts 2:7).

- **SOME CLAIM 120 SPOKE IN TONGUES.**

In Acts 1:15, the Bible speaks of 120 persons who were gathered in an upper room, praying and waiting. Some believe that these received the power of the Holy Spirit along with the Apostles when it was poured out. Not so, and we will see why in a moment.

- **SOME CLAIM ONLY THE APOSTLES SPOKE IN TONGUES.**

It is clear from the Bible that this is the only true picture. How do we know that only the Apostles received the power?

1. Acts 2:7 says: *Then they were all amazed and marveled, saying to one another, Look, are not all these who speak **Galilean**? The tongue speakers could not be the 120. Everyone in that upper room among the 120 were not Galilean. They did not come from the territory of Galilee. The twelve apostles, however, were Galileans. Judas, the only "foreigner" in the original 12, was gone now.*

2. The King James version of the Bible translates that sentence like this: *are not all these **men** who are speaking Galilean?* All of the twelve, of course, were men. The 120 in the upper room consisted of men and women.

3. Acts 2:14 says: *But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words."*

Notice that Peter takes his stand with the eleven--not the 120--to defend and explain what is happening. Again, he says in verse 15, "for these *men* are not drunk . . ." (KJV)

It is obvious that those who spoke in tongues that day were men. They were Galilean men—twelve Galilean men at that. Only the Apostles received that power, and only they spoke in languages they commonly don't speak.

So already we have learned two huge differences between the true "Pentecostal experience" and the modern claim: (1) in Acts 2, the Apostles were speaking in tongues—not everyone in the crowd (2) The tongues were genuine languages—not just unintelligible noises.

V. AFTER PENTECOST WHO SPOKE IN TONGUES?

Only the Apostles had the power after the great day of Pentecost was over. When Peter preached the first gospel sermon on this wonderful day, he instructed the crowd in Acts 2:38, *Repent and be baptized everyone of you in the name of Jesus Christ for the remission (forgiveness) of sin, and you shall receive the gift of the Holy Spirit.*

Was this "gift of the Holy Spirit" the ability to work signs and wonders? To speak in tongues? No, this gift was the sign of salvation given to those baptized (Eph.1:13). But it is obvious that the "power" was reserved for the Apostles. Five verses later (Acts 2:43) the new Christians still didn't have the power--it was still in the hands of the Apostles alone. The record says: *Then fear came upon every soul, and many wonders and signs were done through the Apostles.*

Only the Apostles had the power! Moving on through the scripture, you read of the same thing said in Acts 4:33: *And with great power the Apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.* And even later (in Acts 5:12) we read: *The apostles performed many miraculous signs and wonders among the people.*

Can you begin to see the difference between the "Holy Spirit"--promised for all people, and the "Power"--promised to the Apostles only? Only the Apostles were the users of the power. Christians received the gift of the Holy Spirit at their baptism (Acts 2:28-41) but could not speak in tongues nor work miracles. It wasn't promised to them.

Already we can see a fallacy in the teaching of modern Pentecostalism. They claim that every Christian can have power. But theirs doesn't even remotely resemble the power granted in the first century.

VI. WAS THIS POWER EVER SHARED WITH ANYONE ELSE OTHER THAN AN APOSTLE?

Yes, indeed it was! We see exactly when, where, why and how in Acts 6:1-7 *Now in those days, when the number of the disciples was multiplying there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. 2 Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. 3 Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 but we will give ourselves continually to prayer and to the ministry of the word." 5 And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, 6 whom they set before the Apostles; and when they had prayed, they laid hands on them. 7 Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.*

As we read these words, let us make application to what we have already learned:

- There is a difference between the Holy Spirit coming to live in a Christian (Acts 2:38, Acts 5:32, Gal.4:6) and the miraculous power of the Spirit given only to the Apostles.
- Only the Apostles had that miraculous power.
- Only the Apostles could give it to someone else.

For example, consider the men chosen in Acts six--especially two of them. It is said in verse 3 that all of these men had to have a good "reputation," they had to be "full

of the Spirit and of wisdom". Notice they are full of the Holy Spirit, but they have no miraculous power.

And consider especially in verse 5: that Stephen was chosen--"a man full of faith and of the Holy Spirit". The second fellow mentioned is Philip. (Remember this man. We will meet him again later).

The vital verse is verse six. It speaks of the church selecting certain Godly, Spirit-filled men: *whom they set before the Apostles; and when they had prayed, they laid hands on them.* Acts 6:6

Now watch carefully: suddenly these common men who were full of the Holy Spirit, are now filled with "power." Acts 6:8 says *Now Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people.* What happened to give Stephen "power"? Read verse 7. The Apostles laid hands on him, and a wondrous power came upon him. He was given a power he did not have earlier. We never saw such a thing in Acts2—a common person working Holy Spirit signs and wonders. Nor did we see it in chapters 3, 4, or 5. Only by the laying on of the Apostles' hands do these people now have the ability to work miracles.

VII. WERE THESE WHO RECEIVED THE POWER FROM THE APOSTLES ABLE TO PASS THE GIFT TO OTHERS?

The answer to that question is "No." To prove it, let's continue our tour of Acts. Let's go to Acts 8:4 and following. *Therefore those who were scattered went everywhere preaching the word. 5 Then Philip went down to the city of Samaria and preached Christ to them. 6 And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.*

Do you remember Philip? He was selected and anointed in chapter 6. Now we see him going to Samaria and proclaiming Christ to the people and working signs and wonders. It is obvious that Philip can now work mighty signs and miracles. Let's keep reading. *9 But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, 10 to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."*

In verse 9 we meet a sinister character by the name of Simon. He was a magician who had formerly astonished the people of Samaria with his magic arts. But now he himself is astonished as he watches Philip performing the great miracles and signs.

The writer of Acts (Luke) now leaves Simon for a moment. He takes us back to Jerusalem. (Acts 8: 14-17) *Now when the Apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, 15 who, when they had come down, prayed for them that they might receive the Holy Spirit. 16 For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. 17 Then they laid hands on them, and they received the Holy Spirit.*

Why did the Apostles in Jerusalem have to send Peter and John all the way to Samaria? It is obvious: they wanted to lay hands on these new Christians and give them special "gifts" of the Holy Spirit (I Cor. 12:1-12). The scripture explains that "He (The Holy Spirit) had fallen upon none of them."

The word "fallen" always meant to "empower." Such a power will "fall upon" Cornelius later in Acts 10:44 to give him the ability to speak in tongues. These people had received the "gift" of the Holy Spirit but not the "power" of the Holy Spirit.

So, just exactly as it was in Acts 6, the Apostles began laying their hands on the new Christians, and they were receiving the power of the Holy Spirit. Now these believers could speak in tongues! Something they couldn't do before.

As Simon watched this amazing event, he saw something in Acts 8:18 that we wish every man and woman in the world could see. *And when Simon saw that through the laying on of the Apostles' hands the Holy Spirit was given, he offered them money, 19 saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit. "* (Acts 8:18-19)

He saw "through the laying on of the Apostles' hands the Holy Spirit was given." He pulls out his money and begs the Apostles to sell him this authority. Simon knows that the Holy Spirit is given to all who obey Christ in baptism (Acts 5:32). But the "power" he wants to buy, is in the keeping of only the Apostles. Only they can lay hands upon people and give them the "power".

He is not trying to buy the Holy Spirit. He got that when he was baptized. Instead, he is trying to purchase the "power" to lay his hands on someone and they receive the Holy Spirit. If he could only buy this power that the Apostles possessed, Simon could have gone into the "power business," selling the power to anyone who had enough money.

Here we would like to ask a very important question of our Pentecostal friends:

If Simon saw that the Spirit was bestowed through the laying on of the Apostles' hands, how did you get your gift that you claim?

Don't say that you prayed for it. Don't try to tell me some preacher gave it to you. The Bible says clearly you can only receive this power by the Apostles laying their hands on you. The Bible never speaks of the Holy Spirit ever being given by any other means. If you claim the "power", name the Apostle who laid his hands on you. And since these apostles are all dead and gone, so is your claim!

VIII. WHY WAS THIS POWER NOT FOR EVERYONE?

Someone will object: "But why didn't God give the power to everyone?" Because the power of working miracles and speaking in tongues was given for one reason only: to convince the unbeliever, when men had no New Testament to appeal to. They didn't have a Bible like we have, so God allowed these miracles so that the Word would be confirmed as it was preached (Mark 16:20, Hebrews 2:1-5). God meant for only a few to have this power, and that they should use it for a limited time.

IX. WAS THIS MIRACULOUS POWER NOT MEANT FOR ALL TIME?

No. God never planned that the power of the Holy Spirit should go on and on through the centuries. He planned that all obedient people should receive the gift of the Holy Spirit when they are baptized, but not that they should have charismatic power. God didn't plan that we should speak in tongues or work miracles.

As we said, the power to speak in tongues and work miracles was given for one reason: to confirm the word as it was being preached (Heb. 2:1-4, Mark 16:20). Once the Holy scriptures were confirmed, they didn't need to be confirmed again and again. "Once confirmed, forever confirmed".

Thus, here is what we have learned about the power:

- The Apostles received the power of the Spirit and could pass it on.
- Those who received that power from the Apostles could use it but could not pass it on.
- Thus, when that first generation passed (the apostles) and the second (those who were given the power), so did the miraculous power of the Holy Spirit pass away.
- About that time the scriptures were complete and "that which is perfect" had come. (1 Cor. 13:10)

X. WHAT IS THE FUNCTION OF THE HOLY SPIRIT TODAY?

It is obvious by reading Ephesians 1:13. The Holy Spirit is given today for the same reason that He was given in the first century: as a sign and seal of our salvation. The Spirit is given as a pledge of our inheritance (Read Eph.1: 13-14, II Cor.1:21-22; II Cor.5:5).

Some Pentecostals are confused, thinking, "If there is no Pentecostal power, there is no power at all." That is totally untrue. In fact, it is somewhat like me saying, "I like Ford pickups. If you don't own a Ford pickup, you don't own a pickup." Is that true? No, there are scores of pickups on the road.

We as God's children today do not have the apostolic miraculous power in our hands. I can't raise the dead and reattach limbs, but that power comes in other ways. Oh, what wondrous things this writer has personally seen God do through prayer! Our prayers are powerful (Eph. 1:18,19; Eph. 3:20) and God works through His providence in an exciting way.

If I may, let me share just one experience from scores: I had a friend who got cancer. He prayed that he be healed from it, but God decided otherwise. I sat with him on the side of his hospital bed as he confessed to me, "Brother, I am just scared. I don't have any fear of dying and going to be with the Lord; it's just that I am afraid of the coming pain. I don't want to prove a coward. Please pray that God will take me quickly, will you?" I answered, "Of course I will," and we prayed together in that room for my friend to go home without too much suffering.

I left him in his bed smiling and at peace. I got in my car and drove to my office, only to be met by my secretary. "Jack just died," she announced. His son said you hadn't even left the hospital--just stepped out of his room, and he died peacefully." Now was God moving in that scene? I performed no "miracle" to heal and raise him, but you can't tell me that God's power was not in that room when we prayed!

I cannot heal a cancer patient or restore a dead person to life (and neither can the Pentecostals). But does not mean that God doesn't providentially move in my life to help me and to direct my ways. Every day with God is marvelous and exciting as He works His will in the Christian.

XI. QUESTIONING PENTECOSTAL CLAIMS.

The old saying is true: "The proof of the pudding is in the tasting." When modern Pentecostal claims are compared to the genuine activities of the New Testament, we find scores of differences:

First, by reading I Cor. 14, you get the true picture of what God wants in his worshippers of the first century.

He begins by clearly declaring that tongues is not the best gift--prophecy is. 1 Corinthians 14:5 says *I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues.* But strangely few want to be a prophet in the church today. Why? Because prophecy is "speaking forth the word of God." One can't fake that; it is too easily tested. People can hear so-called "prophets" today and know they are frauds. It is not an easy thing to claim miraculous prophecy. Thus, few make the claim. They would rather have a gift that cannot be tested.

Second, in 1 Cor. 12:8-11, He not only says "prophecy" is the best gift; he also lists "tongues" as among the least important of the gifts--it is on the bottom of the list. Yet it is the most popular gift people seek today. Why? Because, as we said, if tongues are just a bunch of strange noises--anybody can claim them. Even I can make strange guttural growlings. Anyone who can growl, babble or mumble can claim tongues.

Ask a tongue speaker this question: "A 'Tongue' is supposed to be a language. What language is that you are speaking?" Most will smile and say, "Oh, I'm speaking the tongue of angels." Why will they say that? Because you have never heard an angel talk! You can't check the validity of the tongue he is speaking. Since not too many people speak "Angeleese" on earth, no one can know if the speaker is truly speaking a language or just making noise. It is very convenient!

Third, every study that has ever been done on these "tongues" has proven the phenomenon false. On more than one occasion, those who claimed to speak in tongues have been brought into a room with those who claimed the gift of interpreting tongues. One has stood and spoken in tongues, and then the interpreters have been taken into separate rooms to interpret. On every occasion, of course the interpreters have disagreed on what the speaker said. To thinking believers, something is amiss somewhere!

XII. LET'S QUESTION SOME PENTECOSTAL PRACTICES.

In 1 Cor.14: 27 and following, Paul gave first century charismatics these important instructions: *If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. 28 But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God. 29 Let two or three prophets speak, and let the others judge. 30 But if anything is revealed to another who sits by, let the first keep silent. 31 For you can all prophesy one by one, that all may learn and all may be encouraged. And the Spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion but of peace, as in all the churches of the saints. 34 Let your women keep silent in the churches, for they are not permitted to speak but they are to be submissive, as the law also says. 35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. 36 or did the word of God come originally from you? Or was it you only that it reached ? If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command. 38 If he ignores this, he himself will be ignored. 39 Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues. 40 But everything should be done in a fitting and orderly way.*

Notice that the Apostle gives careful instructions how these gifts were to be used in the early church. So, do the modern tongue speakers follow the Bible? No, they do not! They usually don't even glance at the list. They are too busy having their fun. They do what they feel like doing; not what the Bible says.

Notice the rules listed in the passage above and notice how the tongue speakers ignore them.

- **The rule is this: there should never be more than three tongue speakers in a service (v.27).** But in the modern churches everyone holds up his hands and babbles on.
- **The rule is: if there is no translator of tongues, the tongue speakers should be silent (28).** Such is not followed today. In most charismatic assemblies, the babble of tongues is heard at all times throughout the service. No interpreter is even sought. Why? Because the worshipers are not speaking in languages--they are merely making noise.
- **The rule is: women should keep silent in the churches (34).** Such is not the case in modern Pentecostal churches. Many of these churches have women "Pastors"--something totally unheard of in Bible times. Women were instructed not to teach a man nor usurp authority over him. 1 Timothy 2:12 also clearly says

I do not permit a woman to teach or to have authority over a man; she must be silent. But is the woman silent in these churches? Of course not! More and more, you see women showing up as "reverends," and pastoring churches.

- **The rule is: things should be done decently and in order (40).** But "order" is not found in these modern churches. The more rollicking the better.

XIII. DID GOD INTEND THE END OF THESE MIRACLES?

Yes, God designed that they should pass away. Some say, "If that is so, then God has lost His power." That is silly and untrue. God has not lost any power. He merely deals with us in a different way than he did in the first century. That change shouldn't surprise us. God has forever been changing his tactics with men.

1. **When God made the world--it was by miracle** (Gen.1). But God did not have to come back 100 years later and re-make the trees, the shrubs and humans. He made it by "Creation." It sustains itself by "Procreation." Now did God lose power after he created the world? No. He merely chose not to perform creation miracles every time a tree died.

2. **When God brought the children of Israel out of Egypt, He did it by signs and wonders and miracles** (Ex.1-13). He fed His children by manna and made sure their shoes and clothing didn't wear out (Deut.29:5). Yet when they came into the land of promise, the miracles ceased (Josh.5:12). Did God lose His power? No. His people could live in the land on their own and didn't need miracles anymore.

3. And in the same way, **God began the church on the day of Pentecost by signs and wonders and miracles** (Acts 2). He gave inspired men the power to confirm the Word by miracles until such time that the Scriptures could be completed. Then the miracles ceased. Did God lose His power? No.

But the charismatic objects, saying: "Well the Bible says, 'Jesus Christ is the same yesterday, today and forever' (Heb. 13:8). If He worked miracles then, He will work them now."

Wrong! That passage proves that Jesus is forever the same. It doesn't prove that Jesus must deal with people the same way in every generation. If that were the case, we would still be eating Manna and walking around in indestructible clothing like the Israelites did for forty years in the desert.

The unchangeable Jesus lives forever. He is from everlasting to everlasting, but His methods of dealing with men do change.

Christians no longer need the miraculous gifts when they grow up (1 Cor.13:11). Now that we have the inspired scriptures, "that which is in part" (the gifts) is done away, and "that which is perfect" (the Bible) is come (1 Cor.13: 9,10).

We pray that the people caught up in the Pentecostal confusion would come to see that their practices are not Biblical practices. They are following their own emotions, not the authority of the scriptures.

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