



*Miracles &
Manifestations*
OF THE
HOLY SPIRIT
IN THE HISTORY OF THE CHURCH

Jeff Doles

*Miracles and Manifestations of the Holy Spirit
in the History of the Church*

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PREVIEW

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Introduction

The Holy Spirit has never left the Church. Neither have His gifts, miracles and manifestations. In a very real way, every salvation, every person who is born again through faith in Jesus Christ is a miracle of God and a manifestation of the Holy Spirit. Every baptism, every celebration of the Lord's Table, every preaching of the Word of God is a revelation of the presence and power of God. This, however, does not exhaust the ministry of the Holy Spirit.

Before He ascended to heaven, Jesus told His disciples to wait in Jerusalem for the "Promise of the Father," that is, the baptism of the Holy Spirit (Acts 1:4). He said to them, "You shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to Me" (Acts 1:8). To be a witness means to bring evidence or produce proof about something. It includes the evidence presented by deeds as well as by oral testimony. Jesus, for example, spoke of the works that bore witness to Himself (John 5:46).

The power of the Holy Spirit is not only for bold preaching, but also for doing the "greater works" Jesus spoke about in John 14:12. We see this two-fold power at work in the remainder of the New Testament, and the apostle Paul speaks of it in his letters.

My speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. (1 Corinthians 2:4-5)

For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake. (1 Thessalonians 1:5)

Before He ascended, Jesus also gave gifts to His Church, which are to operate according to the power of the Holy Spirit.

He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of

God, to a perfect man, to the measure of the stature of the fullness of Christ. (Ephesians 4:11-13)

In Romans 12:6-8, Paul speaks of “gifts” (*charismata*) which operate, not according to the natural realm but according to faith, the realm of the Spirit.

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (Romans 12:6-8)

In his letter to the Corinthians, Paul writes about the “manifestations of the Spirit.”

There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. (1 Corinthians 12:5-11)

This list is instructive, though not exhaustive. Here we see that there are gifts of revelation (word of wisdom, word of knowledge, discerning of spirits), gifts of power (gift of faith, gifts of healings, working of miracles), and gifts of utterance (prophecy, different kinds of tongues, interpretation of tongues). In just a few verses later, Paul joins ministries and manifestations together in a brief list in order to make a point.

And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way. (1 Corinthians 12:28-21)

Not all are Christians are going to have a particular gift, but all can earnestly desire the “best gifts” (whatever is most beneficial to serving and building up the body of Christ at a given time). However, the point Paul really wants to make is about love, which he introduces as “a more excellent way,” and offers a profound description of it in the passage which comprises chapter 13. Relating it to the gifts of the Spirit, he says

Love never fails. But whether there are prophecies, they will fail; whether there are tongues,

they will cease; whether there is knowledge, it will vanish away. For now we know in part and we prophesy in part. But when that which is perfect has come, that which is in part will be done away. (1 Corinthians 13:8-11)

Some have argued that the age of miracles has passed and the supernatural manifestations of the Holy Spirit have ceased, supposing that “that which is perfect” refers to the completion of the New Testament canon. Our purpose in this book is not to present the exegetical arguments against Cessationism. We believe it is a minority position that is dying out. There are also many books that offer Biblical reasons why the miraculous gifts of the Holy Spirit have not ceased. We recommend *Are Miraculous Gifts for Today?*, a “four views” book in which four theologians present and defend their respective positions: Cessationist, Open But Cautious, Third Wave, and Pentecostal/Charismatic. Jack Deere makes a good apologetic, describing how and why he gave up Cessationism, in *Surprised by the Power of the Spirit: Discovering How God Speaks and Heals Today*. In *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?*, several Evangelical theologians make the case affirming the continuation of the gifts.

Our purpose, rather, is simply to present available materials that demonstrate the gifts of the Spirit have never left the Church, although the Church has at times departed from the gifts of the Spirit. Though they have waxed and waned through the centuries, it has generally been because of the wavering traditions of man, not the unwillingness of God. We also hope our book will be a handy resource for the study of *how* the miracles and manifestations of the Holy Spirit have operated in the history of the Church.

Chapter One presents the New Testament data on the gifts of the early Church. This serves as a baseline to help understand and evaluate the phenomena presented in the rest of the book. We take the Bible to be the infallible Word of God and, therefore, the New Testament witness to be without error. All subsequent materials are reliable to varying degrees, and we leave the reader to make his own determinations concerning their value.

Chapter Two deals with evidence from the Apostolic Fathers, representing the second generation of the Church. Except where otherwise noted, this material is mostly from the Ante-Nice Fathers (ANF) and the Nicene and Post-Nicene Fathers (NPNF). These may be accessed online at www.ccel.org/fathers.html.

Chapter Three presents material on Montanism, a controversial second and third century movement with behaviors considered by some early leaders of the Church to be excessive and heretical. The testimony of Church history presents a somewhat divided

witness. Some have agreed that it was heretical. Others, such as John Wesley, spoke highly of Montanus and the movement that bears his name. Again, let the reader judge for himself.

As the visible form of the Church became more and more institutionalized, it also began to become corrupt. Some, being grieved by the prevalence of spiritual laxness, and desiring a life of deeper devotion, left the cities and settled in the wilderness, where they took up the ascetic life. These are known as the Desert Fathers. Chapter Four gives witness of their lives and the miracles that arose from their prayer and faith.

Chapter Five covers the Middle Ages, a time when the Church saw a variety of developments on a number of fronts. Some were good, others bad. Monasteries flourished, missions saw great expansion, and this was a cause for many miracles.

Chapter Six is on miracles in the Reformation era. Though the views of the Reformers were mixed, and somewhat guarded about miracles in general, they still left room for them, and many have been documented.

Following in the wake of the Reformation were the Scottish Covenanters, Presbyterians dedicated to preserving the Reformation in Scotland. They also experienced many manifestations of the Holy Spirit. Chapter Seven introduces a “baker’s dozen” of these “Scots Worthies,” and the miracles they worked.

Chapter Eight is about the miracles that accompanied the renewals and awakenings of the eighteenth and nineteenth centuries. All kinds of Holy Spirit manifestations were evident, as well as the unusual phenomena of the revival meetings held by Whitefield, Wesley, Edwards and others. The 1800s also saw a powerful resurgence of healing ministry.

For Chapter Nine, the source material for Holy Spirit miracles and manifestations from the beginning of the twentieth century to the present day is so rich and bountiful, space does not allow us to do anything more than give a brief overview, a sample of the testimony that is available.

One day the gifts, miracles and manifestations of the Holy Spirit will no longer be needed; their purpose will be fulfilled. For the present, they continue as they have from the beginning of the Church—and wherever they fulfill the purpose of divine love, they are the most magnificent.

Chapter 1

The New Testament Church

After the resurrection and before He ascended to heaven, the Lord Jesus appeared to His disciples and announced, “All authority has been given to Me in heaven and earth” (Matthew 28:18). Then He gave them this commission: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (vv. 19-20).

Here is the authority of Jesus delegated to the disciples, not only for evangelism, but for discipling the nations in everything Jesus taught them. What did Jesus teach them? In Mark, we find that He chose His disciples “that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons” (Mark 3:14-15). This, in fact, is what they did: “So they went out and preached that people should repent. And they cast out many demons, and anointed with oil many who were sick, and healed them” (Mark 6:12-13).

These were the works of Jesus and His disciples, and they continue to be among the works of the Church. At the Last Supper, Jesus said, “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father” (John 14:12). This is an “ascension” promise, because Jesus said He would be going to His Father. He also said that He would pray the Father,

That He may give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you. (John 14:16-18)

These promises are not limited to the Twelve but are for all who believe in Jesus. The works of Jesus, even greater works than those, are part of the mission and equipment of

the Church. Mark's account of the Great Commission brings this out more explicitly, though not exhaustively:

And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover." (Mark 16:15-18)

Luke's version of the Commission is found in Acts:

And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. 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." (Acts 1:4-8)

The book of Acts shows how this began to be fulfilled as numerous disciples operated in the power of the Holy Spirit to perform countless signs, wonders and miracles. In the Epistles, we learn about other manifestations of the Spirit and the ministry gifts of Christ to His Church, and how the preaching of the Gospel came not only with inspired words, but also with acts of divine power. The final book of the New Testament was received in the form of a vision—the revelation of Jesus Christ.

The Holy Spirit at Pentecost

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them

speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God." So they were all amazed and perplexed, saying to one another, "Whatever could this mean?" Others mocking said, "They are full of new wine."

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. For these are not drunk, as you suppose, since it is only the third hour of the day. But this is what was spoken by the prophet Joel:

'And it shall come to pass in the last days, says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.
I will show wonders in heaven above
And signs in the earth beneath.'"

Acts 2:1-19

Peter Heals a Lame Man

Now Peter and John went up together to the temple at the hour of prayer, the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; who, seeing Peter and John about to go into the temple, asked for alms. And fixing his eyes on him, with John, Peter said, "Look at us." So he gave them his attention, expecting to receive something from them. Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God. And all the people saw him walking and praising God. Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed.

Acts 3:1-11

Speaking the Word with Boldness

Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus." And when they had prayed, the place where they were assembled

together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

Acts 4:29-31

Discernment of Spirits

But a certain man named Ananias, with Sapphira his wife, sold a possession. And he kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."

Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things. And the young men arose and wrapped him up, carried him out, and buried him.

Now it was about three hours later when his wife came in, not knowing what had happened. And Peter answered her, "Tell me whether you sold the land for so much?"

She said, "Yes, for so much."

Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband are at the door, and they will carry you out." Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying her out, buried her by her husband. So great fear came upon all the church and upon all who heard these things.

Acts 5:1-11

Many Are Healed

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly. And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.

Acts 5:12-16

Stephen Performs Signs and Wonders

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. 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. 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; but we will give ourselves continually to prayer and to the ministry of the word."

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, whom they set before the apostles; and when they had prayed, they laid hands on them. 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. And Stephen, full of faith and power, did great wonders and signs among the people.

Acts 6:1-8

Stephen Has a Vision of Heaven

When they heard these things they were cut to the heart, and they gnashed at him with their teeth. But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!" Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul. And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

Acts 7:54-60

Philip Performs Miracles of Healing and Exorcism

Therefore those who were scattered went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ to them. And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame

were healed. And there was great joy in that city.

Acts 8:4-8

Saul Has a Vision of Jesus

Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

And he said, "Who are You, Lord?"

Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads."

So he, trembling and astonished, said, "Lord, what do You want me to do?"

Then the Lord said to him, "Arise and go into the city, and you will be told what you must do."

And the men who journeyed with him stood speechless, hearing a voice but seeing no one. Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. And he was three days without sight, and neither ate nor drank.

Acts 9:1-9

Ananias Has a Vision and Heals Saul's Blindness

Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias."

And he said, "Here I am, Lord."

So the Lord said to him, "Arise and go to the street called Straight, and inquire at the house of Judas for one called Saul of Tarsus, for behold, he is praying. And in a vision he has seen a man named Ananias coming in and putting his hand on him, so that he might receive his sight."

Then Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on Your name."

But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake."

And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the

road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit." Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized.

So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus.

Acts 9:10-19

Peter Heals a Paralyzed Man

Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

Now it came to pass, as Peter went through all parts of the country, that he also came down to the saints who dwelt in Lydda. There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately. So all who dwelt at Lydda and Sharon saw him and turned to the Lord.

Acts 9:31-35

Peter Raises Dorcas from the Dead

At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room. And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them. Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive. And it became known throughout all Joppa, and many believed on the Lord. So it was that he stayed many days in Joppa with Simon, a tanner.

Acts 9:36-43

Cornelius Has a Vision

There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian

Regiment, a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"

And when he observed him, he was afraid, and said, "What is it, lord?"

So he said to him, "Your prayers and your alms have come up for a memorial before God. Now send men to Joppa, and send for Simon whose surname is Peter. He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do." And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually. So when he had explained all these things to them, he sent them to Joppa.

Acts 10:1-8

Peter Has a Vision

The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. And a voice came to him, "Rise, Peter; kill and eat."

But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."

And a voice spoke to him again the second time, "What God has cleansed you must not call common." This was done three times. And the object was taken up into heaven again.

Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate. And they called and asked whether Simon, whose surname was Peter, was lodging there.

While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you. Arise therefore, go down and go with them, doubting nothing; for I have sent them."

Acts 10:9-20

The Holy Spirit Falls on Cornelius and His House

While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God.

Then Peter answered, "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

Acts 10:44-48

Agabus Foretells a Great Famine

And in these days prophets came from Jerusalem to Antioch. Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.

Acts 11:27-30

Peter Miraculously Delivered from Prison

Peter was therefore kept in prison, but constant prayer was offered to God for him by the church. And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison. Now behold, an angel of the Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands. Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me." So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision. When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him. And when Peter had come to himself, he said, "Now I know for certain that the Lord has sent His angel, and has delivered me from the hand of Herod and from all the expectation of the Jewish people."

Acts 12:5-11

Barnabas and Saul Sent Out by the Spirit

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon

who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed, and laid hands on them, they sent them away.

Acts 13:1-3

Discerning of Spirits and the Hand of the Lord

So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as their assistant.

Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God. But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.

Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him and said, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand. Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.

Acts 13:4-11

Paul Heals a Man Crippled from Birth

And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, said with a loud voice, "Stand up straight on your feet!" And he leaped and walked.

Acts 14:8-10

Near Death, Paul is Raised Up

Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

Acts 14:19-20

Guided by the Holy Spirit and a Vision

Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. So passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us." Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.

Acts 16:6-10

Paul Discerns a Demonic Spirit and Expels It

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour.

Acts 16:16-18

A Miraculous Release in Prison

Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."

Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?"

So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to

all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

And when it was day, the magistrates sent the officers, saying, "Let those men go."

Acts 16:22-35

Paul Encouraged by Jesus in a Vision

Now the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city." And he continued there a year and six months, teaching the word of God among them.

Acts 18:9-11

Disciples from Ephesus Receive the Baptism of the Spirit, Speak in Tongues and Prophecy

And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples he said to them, "Did you receive the Holy Spirit when you believed?"

So they said to him, "We have not so much as heard whether there is a Holy Spirit."

And he said to them, "Into what then were you baptized?"

So they said, "Into John's baptism."

Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. Now the men were about twelve in all.

Acts 19:1-7

Unusual Miracles by the Hand of Paul

Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.

Acts 19:11-12

The Sons of Sceva Did Not Have the Holy Spirit

Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches."

Also there were seven sons of Sceva, a Jewish chief priest, who did so.

And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who had believed came confessing and telling their deeds. Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver. So the word of the Lord grew mightily and prevailed.

Acts 19:13-20

Paul Raises Eutychus from the Dead

Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. There were many lamps in the upper room where they were gathered together. And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead. But Paul went down, fell on him, and embracing him said, "Do not trouble yourselves, for his life is in him." Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed. And they brought the young man in alive, and they were not a little comforted.

Acts 20:7-12

Paul Warned by the Spirit Through Agabus and Others

Now it came to pass, that when we had departed from them and set sail, running a straight course we came to Cos, the following day to Rhodes, and from there to Patara. And finding a ship sailing over to Phoenicia, we went aboard and set sail. When we had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo. And finding disciples, we stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem. When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed. When we had taken our leave of one another, we boarded

the ship, and they returned home.

And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day. On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him. Now this man had four virgin daughters who prophesied. And as we stayed many days, a certain prophet named Agabus came down from Judea. When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"

Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem. Then Paul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

So when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

Acts 21:1-14

An Angel of God and a Word of Wisdom

Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them, saying, "Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives." Nevertheless the centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul...

Now when neither sun nor stars appeared for many days, and no small tempest beat on us, all hope that we would be saved was finally given up. But after long abstinence from food, then Paul stood in the midst of them and said, "Men, you should have listened to me, and not have sailed from Crete and incurred this disaster and loss. And now I urge you to take heart, for there will be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God to whom I belong and whom I serve, saying, 'Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.' Therefore take heart, men, for I believe God that it will be just as it was told me. However, we must run aground on a certain island." ...

And as the sailors were seeking to escape from the ship, when they had let down the skiff into the sea, under pretense of putting out anchors from the prow, Paul said to the centurion and the soldiers,

“Unless these men stay in the ship, you cannot be saved.” Then the soldiers cut away the ropes of the skiff and let it fall off.

And as day was about to dawn, Paul implored them all to take food, saying, “Today is the fourteenth day you have waited and continued without food, and eaten nothing. Therefore I urge you to take nourishment, for this is for your survival, since not a hair will fall from the head of any of you.” And when he had said these things, he took bread and gave thanks to God in the presence of them all; and when he had broken it he began to eat. Then they were all encouraged, and also took food themselves. And in all we were two hundred and seventy-six persons on the ship.

Acts 27:9-11, 20-26, 30-37

Miracles at Malta

Now when they had escaped, they then found out that the island was called Malta. And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold. But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.” But he shook off the creature into the fire and suffered no harm. However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days. And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him. So when this was done, the rest of those on the island who had diseases also came and were healed. They also honored us in many ways; and when we departed, they provided such things as were necessary.

Acts 28:1-10

Differing Gifts

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who

gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Romans 12:6-8

Mighty Signs and Wonders by the Power of the Spirit

I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient—in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.

Romans 15:18-19

In Demonstration of the Spirit and of Power

And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God.

1 Corinthians 2:1-5

Spiritual Gifts and Manifestations

Now concerning spiritual gifts, brethren, I do not want you to be ignorant: You know that you were Gentiles, carried away to these dumb idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills.

1 Corinthians 12:1-11

And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations,

varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way.

1 Corinthians 12:28-31

Signs, Wonders and Mighty Deeds

Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.

2 Corinthians 12:12

He Who Works Miracles Among You

Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?

Galatians 3:5

Christ's Gifts to His Church

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.

Ephesians 4:11-13

In Word and in Power

For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

1 Thessalonians 1:5

Do Not Quench the Spirit

Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good.

1 Thessalonians 5:19-21

Waging a Good Warfare by Prophecies

This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare.

1 Timothy 1:18

The Gift of God Through the Laying On of Hands

Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of fear, but of power and of love and of a sound mind.

2 Timothy 1:6-7

Bearing Witness with Signs, Wonder, Various Miracles, and Gifts of the Spirit

Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Hebrews 2:1-4

Healing and the Prayer of Faith

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. Is anyone 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. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

James 5:13-16

Speaking and Ministering by the Ability of God

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

1 Peter 4:10-11

The Revelation of Jesus Christ, Given to John in Visions

The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John, who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

Revelation 1:1-3

Chapter 2

The Early Church Fathers

After the first generation of the Church began to pass away, and before the books of the New Testament had all been gathered into the Canon, leaders rose up to preserve the teachings and traditions of the apostles. These next-generation Christians are often referred to as the Apostolic Fathers because they followed closely behind the first apostles. They include Ignatius, Clement, Polycarp, Hermas and the author of the Didache.

There were also other theologians and writers who began to expound and defend the Christian faith. These are known as the apologists, and include Justin Martyr, Tatian, Theophilus, Tertullian, Minucius Felix, Origen and Cyprian. Irenaeus, also of this number, was the disciple of Polycarp, who was the disciple of the apostle John.

These church leaders, theologians and apologists are also known as the Ante-Nicene Fathers, because they lived and labored before the First Council of Nicea convened in 325. The Council of Nicea was the first gathering of bishops from across the Church, who met together to resolve important questions concerning the nature of Christ, the Trinity and other matters of the Christian faith. It produced the Nicene Creed, which is a touchstone of the faith that was handed down by the apostles.

The Nicene Fathers include Eusebius and Athanasius, who were both present at the council. After them came Hilary of Poitiers, Cyril of Jerusalem, Gregory Nazianzus, Basil of Cappadocia, Gregory of Nyssa, Ambrose and Augustine. These are among those known as the Post-Nicene Fathers. They bear important witness to the work of the Holy Spirit in the early centuries of the Church.

Ignatius of Antioch

Also known as Theophorus, Ignatius (c. 30-107) was the third bishop of Antioch. The letters he wrote to the churches under his direction show how the theology of the early church developed in the late first and early second centuries. He was martyred at Rome.

Word of Knowledge, Word of Wisdom, and Prophecy

For though some would have deceived me according to the flesh, yet my spirit is not deceived; for I have received it from God. For it knows both whence it comes and whither it goes, and detects the secrets [of the heart]. For when I was among you, I cried, I spoke with a loud voice—the word is not mine, but God’s—Give heed to the bishop, and to the presbytery and deacons. But if ye suspect that I spake thus, as having learned beforehand the division caused by some among you, He is my witness, for whose sake I am in bonds, that I learned nothing of it from the mouth of any man. But the Spirit made an announcement to me, saying as follows: Do nothing without the bishop; keep your bodies as the temples of God; love unity; avoid divisions; be ye followers of Paul, and of the rest of the apostles, even as they also were of Christ.

ANF Vol. 1, Epistle to the Philadelphians, Chapter 7 (longer version).

The Church Not Deficient in Any of the Gifts

Ignatius, who is also called Theophorus, to the Church of God the most high Father, and His beloved Son Jesus Christ, which has through mercy obtained every kind of gift, which is filled with faith and love, and is deficient in no gift, most worthy of God, and adorned with holiness: the Church which is at Smyrna, in Asia, wishes abundance of happiness, through the immaculate Spirit and word of God.

ANF Vol. 1, Epistle to the Smyrnaeans, Superscription.

Didache

The *Didache* was written probably toward the end of the first century or the beginning of the second (AD 80-120). It is called “The Teaching of the Twelve” (*didache* is the Greek word for “teaching”). Although it was not written by any of the original twelve apostles, it was apparently intended to represent the teaching passed down from them. It was a sort of church manual: a directory of worship, training concerning the duty of Christians, and advice regarding local and itinerant ministers (e.g., apostles, prophets, teachers).

But permit the prophets to make Thanksgiving as much as they desire.

ANF Vol. 7, The Teaching of the Twelve, Chapter 10

Apostles, Prophets and Teachers

Concerning the apostles and prophets, according to the decree of the Gospel, thus do. Let every apostle that cometh to you be received as the Lord. But he shall not remain except one day; but if there be need, also the next; but if he remain three days, he is a false prophet. And when the apostle goeth away, let him take nothing but bread until he lodgeth; but if he ask money, he is a false prophet. And every prophet that speaketh in the Spirit ye shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one that speaketh in the Spirit is a prophet; but only if he hold the ways of the Lord.

Therefore from their ways shall the false prophet and the prophet be known. And every prophet who ordereth a meal in the Spirit eateth not from it, except indeed he be a false prophet; and every prophet who teacheth the truth, if he do not what he teacheth, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself doeth, shall not be judged among you, for with God he hath his judgment; for so did also the ancient prophets. But whoever saith in the Spirit, Give me money, or something else, ye shall not listen to him; but if he saith to you to give for others’ sake who are in need, let no one judge him.

ANF Vol. 7, The Teaching of the Twelve, Chapter 11

But every true prophet that willeth to abide among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, thou shalt take and give to the prophets, for they are your high priests. But if ye have not a prophet, give it to the poor. If thou makest a batch of dough, take the first-fruit and give according to the commandment.

So also when thou openest a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to thee, and give according to the commandment.

ANF Vol. 7, The Teaching of the Twelve, Chapter 13

Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also

render to you the service of prophets and teachers. Despise them not therefore, for they are your honored ones, together with the prophets and teachers.

ANF Vol. 7, The Teaching of the Twelve, Chapter 15.

Justin Martyr

Also known as Justin of Caesarea (100-165), he was an early Christian apologist who was martyred at Rome.

Healing and Exorcism

But “Jesus,” His name as man and Savior, has also significance. For He was made man also, as we before said, having been conceived according to the will of God the Father, for the sake of believing men, and for the destruction of the demons. And now you can learn from what is under your own observation. 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.

ANF Vol. 1, Second Apology, Chapter 6.

For we do continually beseech God by Jesus Christ to preserve us from the demons which are hostile to the worship of God, and whom we of old time served, in order that, after our conversion by Him to God, we may be blameless. For we call Him Helper and Redeemer, the power of whose name even the demons do fear; and at this day, when they are exorcised in the name of Jesus Christ, crucified under Pontius Pilate, governor of Judaea, they are overcome. And thus it is manifest to all, that His Father has given Him so great power, by virtue of which demons are subdued to His name, and to the dispensation of His suffering.

ANF Vol.1 , Dialogue With Trypho, Chapter 30.

Prophetic Gifts, Healing and Teaching

“Now it is not surprising,” I continued, “that you hate us who hold these opinions, and convict you of a continual hardness of heart. For indeed Elijah, conversing with God concerning you, speaks thus: ‘Lord, they have slain Thy prophets, and digged down Thine altars: and I am left alone, and they seek my life.’ And He answers him: ‘I have still seven thousand men who have not bowed the knee to Baal.’ Therefore, just as God did not inflict His anger on account of those seven thousand men, even so

He has now neither yet inflicted judgment, nor does inflict it, knowing that daily some [of you] are becoming disciples in the name of Christ, and quitting the path of error; who are also receiving gifts, each as he is worthy, illumined through the name of this Christ. For one receives the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another of the fear of God.”

ANF Vol. 1, Dialogue With Trypho, Chapter 39. Justin makes a connection between the gifts of Christ as listed in Isaiah 11.2 and the charismata of the Christians as listed by Paul in 1 Corinthians 12.

And again, in other words, He said, ‘I give unto you power to tread on serpents, and on scorpions, and on scolopendras, and on all the might of the enemy.’ And now we, who believe on our Lord Jesus, who was crucified under Pontius Pilate, when we exorcise all demons and evil spirits, have them subjected to us.

ANF Vol. 1, Dialogue With Trypho, Chapter 76.

For the prophetic gifts remain with us, even to the present time.

ANF Vol. 1, Dialogue With Trypho, Chapter 82.

For every demon, when exorcised in the name of this very Son of God—who is the Firstborn of every creature, who became man by the Virgin, who suffered, and was crucified under Pontius Pilate by your nation, who died, who rose from the dead, and ascended into heaven—is overcome and subdued.

ANF Vol. 1, Dialogue With Trypho, Chapter 85.

Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God.

ANF Vol. 1, Dialogue With Trypho, Chapter 88.

Tatian

Tatian (110-180) was an Assyrian Christian and theologian, though some of his later ideas were rejected by the Church.

Driving Out Demons

But the demons who rule over men are not the souls of men; for how should these be capable of action after death? Unless man, who while living was void of understanding and power, should be believed when dead to be endowed with more of active power. But neither could this be the case, as we have shown elsewhere.

And it is difficult to conceive that the immortal soul,

which is impeded by the members of the body, should become more intelligent when it has migrated from it. For the demons, inspired with frenzy against men by reason of their own wickedness, pervert their minds, which already incline downwards, by various deceptive scenic representations, that they may be disabled from rising to the path that leads to heaven. But from us the things which are in the world are not hidden, and the divine is easily apprehended by us if the power that makes souls immortal visits us.

The demons are seen also by the men possessed of soul, when, as sometimes, they exhibit themselves to men, either that they may be thought to be something, or as evil-disposed friends may do harm to them as to enemies, or afford occasions of doing them honor to those who resemble them. For, if it were possible, they would without doubt pull down heaven itself with the rest of creation. But now this they can by no means effect, for they have not the power; but they make war by means of the lower matter against the matter that is like themselves.

Should any one wish to conquer them, let him repudiate matter. Being armed with the breastplate of the celestial Spirit, he will be able to preserve all that is encompassed by it. There are, indeed, diseases and disturbances of the matter that is in us; but, when such things happen, the demons ascribe the causes of them to themselves, and approach a man whenever disease lays hold of him. Sometimes they themselves disturb the habit of the body by a tempest of folly; but, being smitten by the word of God, they depart in terror, and the sick man is healed.

ANF Vol. 2, Address to the Greeks, Chapter 16. Tatian recognizes that this is a warfare, not of matter, but of spirit. He also sees that there can often be a connection between demons and diseases.

Theophilus of Antioch

In the excerpt, Theophilus (115-181) contrasts Aratus, Sophocles, Euripides and other philosophers with the Hebrew prophets, who were inspired by the Holy Spirit. In the worldly philosophers, who contradict each other and, at times, even themselves, Theophilus discerns the spirit of deception at work:

Exorcism and Discerning of Spirits

And without meaning to do so, they acknowledge that they know not the truth; but being inspired by demons and puffed up by them, they spoke at their instance whatever they said. For indeed the poets,—Homer, to wit, and Hesiod, being, as they say,

inspired by the Muses,—spoke from a deceptive fancy, and not with a pure but an erring spirit. And this, indeed, clearly appears from the fact, that even to this day the possessed are sometimes exorcised in the name of the living and true God; and these spirits of error themselves confess that they are demons who also formerly inspired these writers. But sometimes some of them wakened up in soul, and, that they might be for a witness both to themselves and to all men, spoke things in harmony with the prophets regarding the monarchy of God, and the judgment and such like.

ANF Vol. 2, To Autolytus, Book 2, Chapter 8.

Ireneus

Ireneus (120-202) was a third generation Christian, being disciplined by Polycarp, who was disciplined by the Apostle John. His writings were very important to the development of early Christian theology.

Prophecy

But already some of the most faithful women, possessed of the fear of God, and not being deceived (whom, nevertheless, he did his best to seduce like the rest by bidding them prophesy), abhorring and execrating him, have withdrawn from such a vile company of revelers. This they have done, as being well aware that the gift of prophecy is not conferred on men by Marcus, the magician, but that only those to whom God sends His grace from above possess the divinely-bestowed power of prophesying; and then they speak where and when God pleases, and not when Marcus orders them to do so.

ANF Vol. 1, Against Heresies, Book 1 Chapter 13.

Raising the Dead, Healings and Exorcisms

Moreover, those also will be thus confuted who belong to Simon and Carpocrates, and if there be any others who are said to perform miracles—who do not perform what they do either through the power of God, or in connection with the truth, nor for the well-being of men, but for the sake of destroying and misleading mankind, by means of magical deceptions, and with universal deceit, thus entailing greater harm than good on those who believe them, with respect to the point on which they lead them astray. For they can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons—[none, indeed,] except those that are sent into others by themselves, if they can even do so much as this. Nor can they cure the weak, or the lame, or the paralytic, or those who

are distressed in any other part of the body, as has often been done in regard to bodily infirmity. Nor can they furnish effective remedies for those external accidents which may occur. And so far are they from being able to raise the dead, as the Lord raised them, and the apostles did by means of prayer, and as has been frequently done in the brotherhood on account of some necessity—the entire Church in that particular locality entreating [the boon] with much fasting and prayer, the spirit of the dead man has returned, and he has been bestowed in answer to the prayers of the saints—that they do not even believe this can be possibly be done, [and hold] that the resurrection from the dead is simply an acquaintance with that truth which they proclaim.

ANF Vol. 1, Against Heresies, Book 2, Chapter 31, Section 2.

*Miracles, Healings, Exorcisms, Visions,
Prophecies, and Raising the Dead*

If, however, they maintain that the Lord, too, performed such works simply in appearance, we shall refer them to the prophetic 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, do 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 both believe [in Christ], and 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. If, therefore, the name of our Lord Jesus Christ even now confers benefits [upon men], and cures thoroughly and effectively all who anywhere believe on Him, but not that of Simon, or Menander, or Carpocrates, or of any other man whatever, it is manifest that, when He was made man, He held fellowship with His own creation, and did all things truly through the power of God, according to the will of the Father of all, as the prophets had foretold. But what these things were, shall be described in dealing with the proofs to be found in the prophetic writings.

ANF Vol. 1, Against Heresies, Book 2, Chapter 32, Sections 4-5.

Apostles, Prophets and Teachers

“For in the Church,” it is said, “God hath set apostles, prophets, teachers,” and all the other means through which the Spirit works; of which all those are not partakers who do not join themselves to the Church, but defraud themselves of life through their perverse opinions and infamous behavior. For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth.

ANF Vol. 1, Against Heresies, Book 3, Chapter 24, Section 1.

Prophecy and Tongues

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,” they being spiritual because they partake of the Spirit.

ANF Vol. 1, Against Heresies, Book 5, Chapter 6, Section 1.

The Shepherd of Hermas

This work, written in the middle of the second century, consists of five visions. Irenaeus and Tertullian valued it highly.

The Spirit and Prophets

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, “Do you see the persons sitting on the seat?”

“I do, sir,” said I.

“These,” says he, “are the faithful, and he who sits on the chair is a false prophet, ruining the minds

of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous.

"As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish.

"For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned."

"How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?"

"I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak.

"When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord.

"Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy.

"Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a corner, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not crushed, but they correspond to each other.

"When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit flees from him through fear, and that man is made dumb, and is entirely crushed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found to be such as they were when they came.

"This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil.

"Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky."

"How, sir," say I, "can these things take place? for both of them are impossible."

"As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest

things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

ANF Vol. 1, The Pastor, Book 2, Commandment 11.

Minucius Felix

Christian apologist who lived sometime between 160 and 250.

A great many, even some of your own people, know all those things that the demons themselves confess concerning themselves, as often as they are driven by us from bodies by the torments of our words and by the fires of our prayers. Saturn himself, and Serapis, and Jupiter, and whatever demons you worship, overcome by pain, speak out what they are; and assuredly they do not lie to their own discredit, especially when any of you are standing by.

Since they themselves are the witnesses that they are demons, believe them when they confess the truth of themselves; for when abjured by the only and true God, unwillingly the wretched beings shudder in their bodies, and either at once leap forth, or vanish by degrees, as the faith of the sufferer assists or the grace of the healer inspires. Thus they fly from Christians when near at hand, whom at a distance they harassed by your means in their assemblies.

ANF Vol. 4, The Octavius of Minucius, Chapter 27. Written about AD 200.

Epistle Concerning Virginity

This epistle, once attributed to Clement of Rome, who died about AD 100, was more likely written about AD 200. This work was known by Jerome (c. 320-420), and possibly by Epiphanius (c. 310-402). Though its authorship is in doubt, it is still useful here because it represents a witness of the early Church regarding gifts of the Spirit and the miraculous work of God.

Healing the Sick and Expelling Demons

Moreover, also, this is comely and useful, that a man "visit orphans and widows," and especially those poor persons who have many children. These things are, without controversy, required of the servants of God, and comely and suitable for them. This also, again, is suitable and right and comely for those who are brethren in Christ, that they should visit those who are harassed by evil spirits, and pray and pronounce adjurations over them, intelligently, offering such prayer as is acceptable

before God; not with a multitude of fine words, well prepared and arranged, so that they may appear to men eloquent and of a good memory. Such men are "like a sounding pipe, or a tinkling cymbal;" and they bring no help to those over whom they make their adjurations; but they speak with terrible words, and affright people, but do not act with true faith, according to the teaching of our Lord, who hath said: "This kind goeth not out but by fasting and prayer," offered unceasingly and with earnest mind. And let them holily ask and beg of God, with cheerfulness and all circumspection and purity, without hatred and without malice.

In this way let us approach a brother or a sister who is sick, and visit them in a way that is right, without guile, and without covetousness, and without noise, and without talkativeness, and without such behavior as is alien from the fear of God, and without haughtiness, but with the meek and lowly spirit of Christ. Let them, therefore, with fasting and with prayer make their adjurations, and not with the elegant and well-arranged and fitly-ordered words of learning, but as men who have received the gift of healing from God, confidently, to the glory of God. By your fastings and prayers and perpetual watching, together with your other good works, mortify the works of the flesh by the power of the Holy Spirit. He who acts thus "is a temple of the Holy Spirit of God." Let this man cast out demons, and God will help him. For it is good that a man help those that are sick.

Our Lord hath said: "Cast out demons," at the same time commanding many other acts of healing; and, "Freely ye have received, freely give." For such persons as these a goodly recompense is laid up by God, because they serve their brethren with the gifts which have been given them by the Lord. This is also comely and helpful to the servants of God, because they act according to the injunctions of our Lord, who hath said: "I was sick, and ye visited Me, and so on."

ANF Vol. 8, Epistle Concerning Virginity, Chapter 12.

Origen

Origen (185-254) was a Christian theologian and philosopher of Alexandria.

Prophecies, Signs and Wonders

We have to say, moreover, that the Gospel has a demonstration of its own, more divine than any established by Grecian dialectics. And this diviner method is called by the apostle the "manifestation

of the Spirit and of power:" of "the Spirit," on account of the prophecies, which are sufficient to produce faith in any one who reads them, especially in those things which relate to Christ; and of "power," because of the signs and wonders which we must believe to have been performed, both on many other grounds, and on this, that traces of them are still preserved among those who regulate their lives by the precepts of the Gospel.

ANF Vol. 4, Contra Celsus, Book 1, Chapter 2.

Expelling Demons in the Name of Jesus

After this, through the influence of some motive which is unknown to me, Celsus asserts that it is by the names of certain demons, and by the use of incantations, that the Christians appear to be possessed of (miraculous) power; hinting, I suppose, at the practices of those who expel evil spirits by incantations. And here he manifestly appears to malign the Gospel. For it is not by incantations that Christians seem to prevail (over evil spirits), but by the name of Jesus, accompanied by the announcement of the narratives which relate to Him; for the repetition of these has frequently been the means of driving demons out of men, especially when those who repeated them did so in a sound and genuinely believing spirit.

ANF Vol. 4, Contra Celsus, Book 1, Chapter 6.

Exorcisms, Healings and Prophecies

For the law and the prophets are full of marvels similar to those recorded of Jesus at His baptism, viz., regarding the dove and the voice from heaven. And I think the wonders wrought by Jesus are a proof of the Holy Spirit's having then appeared in the form of a dove, although Celsus, from a desire to cast discredit upon them, alleges that He performed only what He had learned among the Egyptians. And I shall refer not only to His miracles, but, as is proper, to those also of the apostles of Jesus. For they could not without the help of miracles and wonders have prevailed on those who heard their new doctrines and new teachings to abandon their national usages, and to accept their instructions at the danger to themselves even of death. And there are still preserved among Christians traces of that Holy Spirit which appeared in the form of a dove. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the Logos.

ANF Vol. 4, Contra Celsus, Book 1, Chapter 46.

Demons Expelled, Diseases Removed, Lives Changed

After the above, this Jew of Celsus, as if he were

a Greek who loved learning, and were well instructed in Greek literature, continues: "The old mythological fables, which attributed a divine origin to Perseus, and Amphion, and Aeacus, and Minos, were not believed by us. Nevertheless, that they might not appear unworthy of credit, they represented the deeds of these personages as great and wonderful, and truly beyond the power of man; but what hast thou done that is noble or wonderful either in deed or in word? Thou hast made no manifestation to us, although they challenged you in the temple to exhibit some unmistakable sign that you were the Son of God."

In reply to which we have to say: Let the Greeks show to us, among those who have been enumerated, any one whose deeds have been marked by a utility and splendor extending to after generations, and which have been so great as to produce a belief in the fables which represented them as of divine descent. But these Greeks can show us nothing regarding those men of whom they speak, which is even inferior by a great degree to what Jesus did; unless they take us back to their fables and histories, wishing us to believe them without any reasonable grounds, and to discredit the Gospel accounts even after the clearest evidence.

For we assert that the whole habitable world contains evidence of the works of Jesus, in the existence of those Churches of God which have been founded through Him by those who have been converted from the practice of innumerable sins. And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases; and produce a marvelous meekness of spirit and complete change of character, and a humanity, and goodness, and gentleness in those individuals who do not feign themselves to be Christians for the sake of subsistence or the supply of any mortal wants, but who have honestly accepted the doctrine concerning God and Christ, and the judgment to come.

ANF Vol. 4, Contra Celsus, Book 1 Chapter 67.

Prophets and Miracles

Therefore we may see, that after the advent of Jesus the Jews were altogether abandoned, and possess now none of what were considered their ancient glories, so that there is no indication of any Divinity abiding amongst them. For they have no longer prophets nor miracles, traces of which to a considerable extent are still found among Christians, and some of them more remarkable than any that existed among the Jews; and these we ourselves have witnessed, if our testimony may be received.

ANF Vol. 4, Contra Celsus, Book 2, Chapter 8.

Healing in the Name of Jesus

And again, when it is said of Aesculapius that a great multitude both of Greeks and Barbarians acknowledge that they have frequently seen, and still see, no mere phantom, but Aesculapius himself, healing and doing good, and foretelling the future; Celsus requires us to believe this, and finds no fault with the believers in Jesus, when we express our belief in such stories, but when we give our assent to the disciples, and eye-witnesses of the miracles of Jesus, who clearly manifest the honesty of their convictions (because we see their guilelessness, as far as it is possible to see the conscience revealed in writing), we are called by him a set of "silly" individuals, although he cannot demonstrate that an incalculable number, as he asserts, of Greeks and Barbarians acknowledge the existence of Aesculapius; while we, if we deem this a matter of importance, can clearly show a countless multitude of Greeks and Barbarians who acknowledge the existence of Jesus.

And some give evidence of their having received through this faith a marvelous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities, and from distractions of mind, and madness, and countless other ills, which could be cured neither by men nor devils.

ANF Vol. 4, Contra Celsus, Book 3 Chapter 24.

Demons Expelled in the Name of Jesus

For we are persuaded that the Divine Spirit "mortifies the deeds of the body," and destroys that enmity against God which the carnal passions serve to excite. If, then, the Pythian priestess is beside herself when she prophesies, what spirit must that be which fills her mind and clouds her judgment with darkness, unless it be of the same order with those demons which many Christians cast out of persons possessed with them? And this, we may observe, they do without the use of any curious arts of magic, or incantations, but merely by prayer and simple adjurations which the plainest person can use. Because for the most part it is unlettered persons who perform this work; thus making manifest the grace which is in the word of Christ, and the despicable weakness of demons, which, in order to be overcome and driven out of the bodies and souls of men, do not require the power and wisdom of

those who are mighty in argument, and most learned in matters of faith.

ANF Vol. 4, Contra Celsus, Book 7 Chapter 4.

Moreover, the Holy Spirit gave signs of His presence at the beginning of Christ's ministry, and after His ascension He gave still more; but since that time these signs have diminished, although there are still traces of His presence in a few who have had their souls purified by the Gospel, and their actions regulated by its influence. "For the holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding."

ANF Vol. 4, Contra Celsus, Book 7 Chapter 8.

Speaking in Tongues?

Then he [Celsus] goes on to say: "To these promises are added strange, fanatical, and quite unintelligible words, of which no rational person can find the meaning: for so dark are they, as to have no meaning at all; but they give occasion to every fool or impostor to apply them to suit his own purposes."

ANF Vol. 4, Contra Celsus, Book 7 Chapter 9.

Cyprian

Cyprian (200-258), Bishop of Carthage, died a martyr.

Divine Miracle-Working Power

But if you keep the way of innocence, the way of righteousness, if you walk with a firm and steady step, if, depending on God with your whole strength and with your whole heart, you only be what you have begun to be, liberty and power to do is given you in proportion to the increase of your spiritual grace. For there is not, as is the case with earthly benefits, any measure or stint in the dispensing of the heavenly gift. The Spirit freely flowing forth is restrained by no limits, is checked by no closed barriers within certain bounded spaces; it flows perpetually, it is exuberant in its affluence. Let our heart only be athirst, and be ready to receive: in the degree in which we bring to it a capacious faith, in that measure we draw from it an overflowing grace.

Thence is given power, with modest chastity, with a sound mind, with a simple voice, with unblemished virtue, that is able to quench the virus of poisons for the healing of the sick, to purge out the stains of foolish souls by restored health, to bid peace to those that are at enmity, repose to the violent, gentleness to the unruly,—by startling threats to force to avow themselves the impure and

vagrant spirits that have betaken themselves into the bodies of men whom they purpose to destroy. to drive them with heavy blows to come out of them, to stretch them out struggling, howling, groaning with increase of constantly renewing pain, to beat them with scourges, to roast them with fire: the matter is carried on there, but is not seen; the strokes inflicted are hidden, but the penalty is manifest.

ANF Vol. 5, Epistle 1, To Donatus, Section 5.

Visions Concerning Prayer

Let us ask, and we shall receive; and if there be delay and tardiness in our receiving, since we have grievously offended, let us knock, because "to him that knocketh also it shall be opened," if only our prayers, our groanings, and our tears, knock at the door; and with these we must be urgent and persevering, even although prayer be offered with one mind.

For—which the more induced and constrained me to write this letter to you,—you ought to know (since the Lord has condescended to show and to reveal it) that it was said in a vision, "Ask, and ye shall obtain." Then, afterwards, that the attending people were bidden to pray for certain persons pointed out to them, but that in their petitions there were dissonant voices, and wills disagreeing, and that this excessively displeased Him who had said, "Ask, and ye shall obtain," because the disagreement of the people was out of harmony, and there was not a consent of the brethren one and simple, and a united concord; since it is written, "God who maketh men to be of one mind in a house;" and we read in the Acts of the Apostles, "And the multitude of them that believed were of one heart and of one soul."

And the Lord has bidden us with His own voice, saying, "This is my command, that ye love one another." And again, "I say unto you, that if two of you shall agree on earth as touching anything that you shall ask, it shall be done for you of my Father which is in heaven." But if two of one mind can do so much, what might be effected if the unanimity prevailed among all? But if, according to the peace which our Lord gave us, there were agreement among all brethren, we should before this have obtained from the divine mercy what we seek; nor should we be wavering so long in this peril of our salvation and our faith. Yes, truly, and these evils would not have come upon the brethren, if the brotherhood had been animated with one spirit.

For there also was shown that there sat the father of a family, a young man also being seated at his right hand, who, anxious and somewhat sad with a kind of indignation, holding his chin in his right hand,

occupied his place with a sorrowful look. But another standing on the left hand, bore a net, which he threatened to throw, in order to catch the people standing round. And when he who saw marvelled what this could be, it was told him that the youth who was thus sitting on the right hand was saddened and grieved because his commandments were not observed; but that he on the left was exultant because an opportunity was afforded him of receiving from the father of the family the power of destroying.

This was shown long before the tempest of this devastation arose. And we have seen that which had been shown fulfilled; that while we despise the commandments of the Lord, while we do not keep the salutary ordinances of the law that He has given, the enemy was receiving a power of doing mischief, and was overwhelming, by the cast of his net, those who were imperfectly armed and too careless to resist.

Let us urgently pray and groan with continual petitions. For know, beloved brethren, that I was not long ago reproached with this also in a vision, that we were sleepy in our prayers, and did not pray with watchfulness; and undoubtedly God, who "rebukes whom He loves," when He rebukes, rebukes that He may amend, amends that He may preserve.

ANF Vol. 5, Epistle 7, To the Clergy, Concerning Prayer to God, Section 2-5.

For this reason the divine rebuke does not cease to chastise us night nor day. For besides the visions of the night, by day also, the innocent age of boys is among us filled with the Holy Spirit, seeing in an ecstasy with their eyes, and hearing and speaking those things whereby the Lord condescends to warn and instruct us.

ANF Vol. 5, Epistle 9, To the Clergy, Concerning Certain Presbyters, Section 4.

A Vision Concerning Ordination

Exult, therefore, and rejoice with me on receiving my letter, wherein I and my colleagues who were then present mention to you Celerinus, our brother, glorious alike for his courage and his character, as added to our clergy, not by human recommendation, but by divine condescension; who, when he hesitated to yield to the Church, was constrained by her own admonition and exhortation, in a vision by night, not to refuse our persuasions; and she had more power, and constrained him, because it was not right, nor was it becoming, that he should be without ecclesiastical honor, whom the Lord honored with the dignity of heavenly glory.

ANF Vol. 5, Epistle 33, To the Clergy and People About the Ordination of Celerinus, Section 1.

Prophetic Visions

Lest, then, the sheep committed to us by the Lord be demanded back from our mouth, wherewith we deny peace, wherewith we oppose to them rather the severity of human cruelty than the benignity of divine and paternal love; we have determined by the suggestion of the Holy Spirit and the admonition of the Lord, conveyed by many and manifest visions, because the enemy is foretold and shown to be at hand, to gather within the camp the soldiers of Christ, to examine the cases of each one, and to grant peace to the lapsed, yea, rather to furnish arms to those who are about to fight.

ANF Vol. 5, Epistle 53, To Cornelius, Concerning Granting Peace to the Lapsed, Section 5. Cyprian announces this decree of the bishops in the name of the whole synod to Father Cornelius; therefore this letter is not so much the letter of Cyprian himself, as that of the entire African synod.

Dreams and Visions

For I remember what has already been manifested to me, nay, what has been prescribed by the authority of our Lord and God to an obedient and fearing servant; and among other things which He condescended to show and to reveal, He also added this: "Whoso therefore does not believe Christ, who maketh the priest, shall hereafter begin to believe Him who avengeth the priest." Although I know that to some men dreams seem ridiculous and visions foolish, yet assuredly it is to such as would rather believe in opposition to the priest, than believe the priest.

ANF Vol. 5, Epistle 58, To Florentius Pupianus, Section 10.

Expelling Demons by the Power of Christ

These spirits, therefore, are lurking under the statues and consecrated images: these inspire the breasts of their prophets with their afflatus, animate the fibers of the entrails, direct the flights of birds, rule the lots, give efficiency to oracles, are always mixing up falsehood with truth, for they are both deceived and they deceive; they disturb their life, they disquiet their slumbers; their spirits creeping also into their bodies, secretly terrify their minds, distort their limbs, break their health, excite diseases to force them to worship of themselves, so that when glutted with the steam of the altars and the piles of cattle, they may unloose what they had bound, and so appear to have effected a cure.

The only remedy from them is when their own mischief ceases; nor have they any other desire than to call men away from God, and to turn them from

the understanding of the true religion, to superstition with respect to themselves; and since they themselves are under punishment, (they wish) to seek for themselves companions in punishment whom they may by their misguidance make sharers in their crime. These, however, when adjured by us through the true God, at once yield and confess, and are constrained to go out from the bodies possessed. You may see them at our voice, and by the operation of the hidden majesty, smitten with stripes, burnt with fire, stretched out with the increase of a growing punishment, howling, groaning, entreating, confessing whence they came and when depart, even in the hearing of those very persons who worship them, and either springing forth at once or vanishing gradually, even as the faith of the sufferer comes in aid, or the grace of the healer effects.

ANF Vol. 5, Treatise on the Vanity of Idols, Chapter 7.

For both to prophesy and to cast out devils, and to do great acts upon the earth is certainly a sublime and an admirable thing; but one does not attain the kingdom of heaven although he is found in all these things, unless he walks in the observance of the right and just way.

ANF Vol. 5, Treatise on the Unity of the Church, Chapter 15.

Dionysius

Dionysius (200-265) was Bishop of Alexandria.

A Vision from God

I indeed gave attention to reading the books and carefully studying the traditions of heretics, to the extent indeed of corrupting my soul with their execrable opinions; yet receiving from them this advantage, that I could refute them in my own mind, and detested them more heartily than ever.

And when a certain brother of the order of presbyters sought to deter me, and feared lest I should be involved in the same wicked filthiness, because he said that my mind would be contaminated, and indeed with truth, as I myself perceived, I was strengthened by a vision that was sent me from God. And a word spoken to me, expressly commanded me, saying, "Read everything which shall come into thy hands, for thou art fit to do so, who correctest and provest each one; and from them to thee first of all has appeared the cause and the occasion of believing." I received this vision as being what was in accordance with the apostolic word, which thus urges all who are endowed with greater

virtue, "Be ye skillful money-changers."

ANF Vol. 6, Epistle to Philemon, a Presbyter.

Gregory the "Wonder Worker"

Born at Neocaesarea, Gregory (213-270) was converted to Christ under the teaching of Origen and later became bishop of Neocaesarea.

Abundance of Signs, Wonders and Miracles

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.

NPNE, Vol. 8, The Book of St. Basil on the Spirit, Chapter 29, Section 74.

But since from the likeness of the name, and the title of the books attributed to Gregory, persons are liable to confound very different parties, it is important to notice that Gregory of Pontus is a different person. He was a native of Neocaesarea in Pontus, of greater antiquity than the one above referred to, inasmuch as he was a disciple of Origen.

This Gregory's fame was celebrated at Athens, at Berytus, throughout the entire diocese of Pontus,

and I might almost add in the whole world. When he had finished his education in the schools of Athens, he went to Berytus to study civil law, where hearing that Origen expounded the Holy Scriptures at Caesarea, he quickly proceeded thither, and after his understanding had been opened to perceive the grandeur of these Divine books, bidding adieu to all further cultivation of the Roman laws, he became thenceforth inseparable from Origen, from whom having acquired a knowledge of the true philosophy, he was recalled soon after by his parents and returned to his own country. And there, while still a layman, he performed many miracles, healing the sick, and casting out devils even by his letters, insomuch that the pagans were no less attracted to the faith by his acts, than by his discourses.

NPNF Second Series, Vol. 2, Socrates Scholasticus, Ecclesiastical History, Book 4 Chapter 27.

Novation

Novation (210-280) was an elder of the Church at Rome.

The Spirit and the Gifts

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

ANF, Vol. 5, A Treatise of Novation Concerning the Trinity, Chapter 29.

Lactantius

Born in North Africa, Lactantius (260-330) was a philosopher who converted to Christ and became an apologist for the faith.

Adjuring Demons

And the nature of all these deceits is obscure to those who are without the truth. For they think that those demons profit them when they cease to injure, whereas they have no power except to injure. Some one may perchance say that they are therefore to be worshipped, that they may not injure, since they have the power to injure. They do indeed injure, but those only by whom they are feared, whom the powerful and lofty hand of God does not protect, who are uninitiated in the mystery of truth. But they fear the righteous, that is, the worshippers

of God, adjured by whose name they depart from the bodies of the possessed: for, being lashed by their words as though by scourges, they not only confess themselves to be demons, but even utter their own names — those which are adored in the temples — which they generally do in the presence of their own worshippers; not, it is plain, to the disgrace of religion, but to the disgrace of their own honor, because they cannot speak falsely to God, by whom they are adjured, nor to the righteous, by whose voice they are tortured. Therefore oftentimes having uttered the greatest howlings, they cry out that they are beaten, and are on fire, and that they are just on the point of coming forth: so much power has the knowledge of God, and righteousness!

ANC Vol 7, The Divine Institutes, Book 2, Chapter 16.

For these, as long as there is peace among the people of God, flee from the righteous, and fear them; and when they seize upon the bodies of men, and harass their souls, they are adjured by them, and at the name of the true God are put to flight. For when they hear this name they tremble, cry out, and assert that they are branded and beaten; and being asked who they are, whence they are come, and how they have insinuated themselves into a man, confess it. Thus, being tortured and excruciated by the power of the divine name, they come out of the man. On account of these blows and threats, they always hate holy and just men; and because they are unable of themselves to injure them, they pursue with public hatred those whom they perceive to be grievous to them, and they exercise cruelty, with all the violence which they can employ, that they may either weaken their faith by pain, or, if they are unable to effect that, may take them away altogether from the earth, that there may be none to restrain their wickedness.

ANC Vol 7, The Divine Institutes, Book 5, Chapter 22.

Cast Out by the Name of Jesus

To these grounds it was also added, that having undertaken to suffer and to die, it was befitting that He should be lifted up. Thus the cross exalted Him both in fact and in emblem, so that His majesty and power became known to all, together with His passion. For in that He extended His hands on the cross, He plainly stretched out His wings towards the east and the west, under which all nations from either side of the world might assemble and repose. But of what great weight this sign is, and what power it has, is evident, since all the host of demons is expelled and put to flight by this sign. And as He Himself before His passion put to confusion demons by

His word and command, so now, by the name and sign of the same passion, unclean spirits, having insinuated themselves into the bodies of men, are driven out, when racked and tormented, and confessing themselves to be demons, they yield themselves to God, who harasses them. What therefore can the Greeks expect from their superstitions and with their wisdom, when they see that their gods, whom they do not deny to be demons also, are subdued by men through the cross?

ANC Vol 7, The Epitome of the Divine Institutes, Chapter 51.

Constitutions of the Holy Apostles

This work is a compilation of earlier materials and is dated around 300.

Working of Miracles and Signs

Thus signs do not shame all into belief, but only those of a good disposition; for whose sake also it is that God is pleased, as a wise steward of a family, to appoint miracles to be wrought, not by the power of men, but by His own will. Now we say these things, that those who have received such gifts may not exalt themselves against those who have not received them; such gifts, we mean, as are for the working of miracles.

ANF Vol. 7, Constitutions of the Holy Apostles, Book 8, Section 1.

Gifts of Healing and Teaching

Concerning the ordination of presbyters, I who am loved by the Lord make this constitution for you the bishops: When thou ordainest a presbyter, O bishop, lay thy hand upon his head, in the presence of the presbyters and deacons, and pray, saying: ... Do Thou also now, O Lord, grant this, and preserve in us the Spirit of Thy grace, that this person, being filled with the gifts of healing and the word of teaching, may in meekness instruct Thy people, and sincerely serve Thee with a pure mind and a willing soul, and may fully discharge the holy ministrations for Thy people, through Thy Christ, with whom glory, honor, and worship be to Thee, and to the Holy Ghost, for ever. Amen.

ANF Vol. 7, Constitutions of the Holy Apostles, Book 8, Section 3, Ordination and Duties of the Clergy.

Exorcists

I the same make a constitution in regard to an exorcist. An exorcist is not ordained. For it is a trial of voluntary goodness, and of the grace of God through Christ by the inspiration of the Holy Spirit.

For he who has received the gift of healing is declared by revelation from God, the grace which is in him being manifest to all. But if there be occasion for him, he must be ordained a bishop, or a presbyter, or a deacon.

ANF Vol. 7, Constitutions of the Holy Apostles, Book 8, Section 3, "The Same Apostle [Lebbaus, surnamed Thaddaeus] Concerning the Exorcist."

Expelling Demons and Disease

Concerning the water and the oil, I Matthias make a constitution. Let the bishop bless the water, or the oil. But if he be not there, let the presbyter bless it, the deacon standing by. But if the bishop be present, let the presbyter and deacon stand by, and let him say thus:

O Lord of hosts, the God of powers, the creator of the waters, and the supplier of oil, who art compassionate, and a lover of mankind, who hast given water for drink and for cleansing, and oil to give man a cheerful and joyful countenance; do Thou now also sanctify this water and this oil through Thy Christ, in the name of him or her that has offered them, and grant them a power to restore health, to drive away diseases, to banish demons, and to disperse all snares through Christ our hope, with whom glory, honor, and worship be to Thee, and to the Holy Ghost, for ever. Amen.

ANF Vol. 7, Constitutions of the Holy Apostles, Book 8, Section 4, "Certain Prayers and Laws Concerning the Blessing of Water and Oil—the Constitution of Matthias."

Eusebius

Bishop of Caesarea who later became pope, Eusebius (263-339) is known as the Father of Church History.

***One Man Unharmd by Deadly Poison
Another Raised from the Dead***

But it is fitting to subjoin to the words of Papias which have been quoted, other passages from his works in which he relates some other wonderful events which he claims to have received from tradition. That Philip the apostle dwelt at Hierapolis with his daughters has been already stated. But it must be noted here that Papias, their contemporary, says that he heard a wonderful tale from the daughters of Philip. For he relates that in his time one rose from the dead. And he tells another wonderful story of Justus, surnamed Barsabbas: that he drank a deadly poison, and yet, by the grace of the Lord, suffered no harm. The Book of Acts records that the holy apostles after the ascension

of the Savior, put forward this Justus, together with Matthias, and prayed that one might be chosen in place of the traitor Judas, to fill up their number.

NPNF Second Series Vol. 1, Eusebius' Church History, Book 3, Chapter 39.

Miracles Through the Gift of God

The followers of Montanus, Alcibiades and Theodotus in Phrygia were now first giving wide circulation to their assumption in regard to prophecy,—for the many other miracles that, through the gift of God, were still wrought in the different churches caused their prophesying to be readily credited by many,—and as dissension arose concerning them, the brethren in Gaul set forth their own prudent and most orthodox judgment in the matter, and published also several epistles from the witnesses that had been put to death among them. These they sent, while they were still in prison, to the brethren throughout Asia and Phrygia, and also to Eleutherus, who was then bishop of Rome, negotiating for the peace of the churches.

NPNF Second Series Vol. 1, Eusebius' Church History, Book 5, Chapter 3.

The Prophetic Gift Continues

And again after a little he says: "For if after Quadratus and Ammia in Philadelphia, as they assert, the women with Montanus received the prophetic gift, let them show who among them received it from Montanus and the women. For the apostle thought it necessary that the prophetic gift should continue in all the Church until the final coming. But they cannot show it, though this is the fourteenth year since the death of Maximilla."

NPNF Second Series Vol. 1, Eusebius' Church History, Book 5, Chapter 17.

Exorcists Active in the Church

This avenger of the Gospel then did not know that there should be one bishop in a catholic church; yet he was not ignorant (for how could he be?) that in it there were forty-six presbyters, seven deacons, seven sub-deacons, forty-two acolyths, fifty-two exorcists, readers, and janitors, and over fifteen hundred widows and persons in distress, all of whom the grace and kindness of the Master nourish.

NPNF Second Series Vol. 1, Eusebius' Church History, Book 6, Chapter 43.

***A Man Delivered by Exorcists
and Healed by Baptism***

Permit us to say further: On account of what works or conduct had he the assurance to contend for the

episcopate? Was it that he had been brought up in the Church from the beginning, and had endured many conflicts in her behalf, and had passed through many and great dangers for religion? Truly this is not the fact. But Satan, who entered and dwelt in him for a long time, became the occasion of his believing. Being delivered by the exorcists, he fell into a severe sickness; and as he seemed about to die, he received baptism by affusion, on the bed where he lay; if indeed we can say that such a one did receive it. And when he was healed of his sickness he did not receive the other things which it is necessary to have according to the canon of the Church, even the being sealed by the bishop.

NPNF Second Series Vol. 1, Eusebius' Church History, Book 6, Chapter 43. (Quoting Cornelius to Fabius, commenting on Novatus.)

***Exorcists were Persecuted
Along with the Rest***

Such things occurred in Nicomedia at the beginning of the persecution. But not long after, as persons in the country called Melitene, and others throughout Syria, attempted to usurp the government, a royal edict directed that the rulers of the churches everywhere should lie thrown into prison and bonds. What was to be seen after this exceeds all description. A vast multitude were imprisoned in every place; and the prisons everywhere, which had long before been prepared for murderers and robbers of graves, were filled with bishops, presbyters and deacons, readers and exorcists, so that room was no longer left in them for those condemned for crimes.

NPNF Second Series Vol. 1, Eusebius' Church History, Book 8, Chapter 6. Eusebius is speaking of his own time.

Athanasius

Bishop of Alexandria, Athanasius (296-373) is regarded as one of the four Great Doctors of the Greek church.

Bishops Who Work Wonders

For we know both bishops who fast, and monks who eat. We know bishops who drink no wine, as well as monks who do. We know bishops who work wonders, as well as monk who do not. Many also of the bishops have not even married, while monks have been fathers of children; just as conversely we know bishops who are fathers of children and monks 'of the completest kind.' And again, we know clergy who suffer hunger, and monks who fast. For it is possible in the latter way, and not forbidden in

the former. But let a man, wherever he is, strive earnestly; for the crown is given not according to position, but according to action.

NPNF Second Series Vol. 4, Letter 49, To Draconitus, Chapter 9. Written about AD 354.

Hilary of Poitiers

Hilary (315-367), bishop of Poitiers, is considered a doctor of the Latin church and has sometimes been called the "Athanasius of the West."

The Gifts of the Spirit as a Present Ministry

And indeed that which we called the fourth statement, that is the manifestation of the Spirit in the bestowal of what is profitable, has a clear meaning. For the Apostle has enumerated the profitable gifts through which this manifestation of the Spirit took place. Now in these diverse activities that Gift is set forth in no uncertain light of which our Lord had spoken to the apostles when He taught them not to depart from Jerusalem, "But wait," said He, "for the promise of the Father which you heard from My lips. For John indeed baptized with water, but you shall be baptized with the Holy Ghost, which you shall also receive not many days hence." And again, "But you shall receive power when the Holy Ghost comes upon you, and you shall be My witnesses in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." He bids them wait for the promise of the Father of which they had heard from His lips. We may be sure that here we have a reference to the Father's same promise. Hence it is by these miraculous workings that the manifestation of the Spirit takes place.

For the gift of the Spirit is manifest, where wisdom makes utterance and the words of life are heard, and where there is the knowledge that comes of God-given insight, lest after the fashion of beasts through ignorance of God we should fail to know the Author of our life; or by faith in God, lest by not believing the Gospel of God, we should be outside His Gospel; or by the gift of healings, that by the cure of diseases we should bear witness to His grace Who bestoweth these things; or by the working of miracles, that what we do may be understood to be the power of God, or by prophesy, that through our understanding of doctrine we might be known to be taught of God; or by discerning of spirits, that we should not be unable to tell whether any one speaks with a holy or a perverted spirit; or by kinds of tongues, that the speaking in tongues may be bestowed as a sign of the gift of the Holy Spirit; or by

the interpretation of tongues, that the faith of those that hear may not be imperiled through ignorance, since the interpreter of a tongue explains the tongue to those who are ignorant of it. Thus in all these things distributed to each one to profit withal there is the manifestation of the Spirit, the gift of the Spirit being apparent through these marvelous advantages bestowed upon each.

NPNF Second Series Vol. 9, On the Trinity, Book 8, Chapter 30. Hilary speaks of all the gifts of the Spirit as being present and active.

Diversities of Ministrations and Workings

Unless perchance we think that the Apostle did not keep to the principle of unity in that he said, "And there are diversities of ministrations, and the same Lord, and there are diversities of workings, but the same God." So that because he referred ministrations to the Lord and workings to God, he does not appear to have understood one and the same Being in ministrations and operations.

Learn how these members which minister are also members which work, when he says, "You are the body of Christ, and of Him members indeed. For God has set some in the Church, first apostles, in whom is the word of wisdom; secondly prophets, in whom is the gift of knowledge thirdly teachers, in whom is the doctrine of faith; next mighty works, among which are the healing of diseases, the power to help, governments by the prophets, and gifts of either speaking or interpreting divers kinds of tongues."

Clearly these are the Church's agents of ministry and work of whom the body of Christ consists; and God has ordained them. But perhaps you maintain that they have not been ordained by Christ, because it was God Who ordained them. But you shall hear what the Apostle says himself: "Now to each one of us was the grace given according to the measure of the gift of Christ." And again, "He that descended is the same also that ascended far above all the heavens that He might fill all things. And he gave some to be apostles; and some, prophets; and some, evangelists, and some, pastors and teachers, for the perfecting of the saints, for the work of ministering." Are not then the gifts of ministration Christ's, while they are also the gifts of God?

NPNF Second Series Vol. 9, On the Trinity, Bk 8, Chapter 33.

Cyril of Jerusalem

Cyril (318-386) was a bishop of Jerusalem and an honored theologian of the early Church.

The Gifts of the Spirit are Widely Distributed

Great indeed, and all-powerful in gifts, and wonderful, is the Holy Ghost. Consider, how many of you are now sitting here, how many souls of us are present. He is working suitably for each, and being present in the midst, beholds the temper of each, beholds also his reasoning and his conscience, and what we say, and think, and believe. Great indeed is what I have now said, and yet is it small. For consider, I pray, with mind enlightened by Him, how many Christians there are in all this diocese, and how many in the whole province of Palestine, and carry forward your mind from this province, to the whole Roman Empire. And after this, consider the whole world: races of Persians, and nations of Indians, Garbs and Sarmatians, Gauls and Spaniards, and Moors, Libyans and Ethiopians, and the rest for whom we have no names. For of many of the nations not even the names have reached us.

Consider, I pray, of each nation, Bishops, Presbyters, Deacons, Solitaries, Virgins, and laity besides; and then behold their great Protector, and the Dispenser of their gifts—how throughout the world He gives to one chastity, to another perpetual virginity, to another almsgiving, to another voluntary poverty, to another power of repelling hostile spirits. And as the light, with one touch of its radiance sheds brightness on all things, so also the Holy Ghost enlightens those who have eyes. For if any from blindness is not vouchsafed His grace, let him not blame the Spirit, but his own unbelief.

NPNF Second Series Vol. 7, Catechetical Lectures, Lecture 16 Section 22.

Prophesying and the Gift of the Spirit

Jesus [Joshua] the Son of Nun, the successor of Moses, was amazed, and came to him and said, "Hast thou heard that Eldad and Modad are prophesying? They were called, and they came not; my lord Moses, forbid them."

"I cannot forbid them," he says, "for this grace is from Heaven. Nay, so far am I from forbidding them, that I myself am thankful for it. I think not, however, that you have said this in envy. Are you jealous for my sake, because that they prophesy, and you do not yet prophesy? Wait for the proper season, and oh that all the Lord's people may be prophets, whenever the Lord shall give His Spirit upon them!" saying this also prophetically, whenever the Lord shall give. "For as yet then He has not given it; so you have it not yet."

Had not then Abraham this, and Isaac, and Jacob, and Joseph? And they of old, had they it not? Nay, but the words, "whenever the Lord shall give" evi

God Has Always Done Miracles in His Church—and Still Does!

The Holy Spirit has never left the Church and neither have His supernatural gifts and manifestations. They have been available in every century—from the days of the Apostolic Fathers, to the desert monks of Egypt and Syria, to the missionary outreaches of the Middle Ages, to the Reformation era and the awakenings and revivals that followed, to the Pentecostal explosion of the Twentieth Century and the increase of signs and wonders in the Twenty-first.

Miracles, healings, deliverances, prophecies, dreams, visions—even raising the dead!—have all been in operation throughout the history of the Church. Anglicans, Baptists, Catholics, Congregationalists, Lutherans, Methodists, Moravians, Presbyterians, Quakers and many others have experienced the supernatural gifts and workings of the Spirit over the centuries.

Miracles and Manifestations of the Holy Spirit in the History of the Church gathers up numerous accounts from a variety of historical sources and provides a handy reference for those who want to know more about:

- ▶ How the Church has understood and operated in the gifts and manifestations of the Holy Spirit at various times in history.
- ▶ Why the gifts and miracles were more frequently in manifestation in some eras than in others.
- ▶ The many ways the Church has ministered in healing and deliverance.
- ▶ How the Holy Spirit manifested in great revivals.
- ▶ How the river of gifts and miracles continues to flow today.

JEFF DOLES is a Christian speaker and Bible teacher. His previous books include *God's Word in Your Mouth: Changing Your World Through Faith, Healing Scriptures and Prayers*, and *Praying With Fire: Learning to Pray With Apostolic Power*. Jeff and his wife Suzanne are the founders of Walking Barefoot Ministries: preaching, teaching, healing and revival ministry—to help you take the next step of faith in your walk with the Lord and experience the presence and power of God in your life. They live near Tampa, FL and have two children, Michael and Sara.

