

History demonstrates that the gift of tongues ceased about nineteen hundred years ago. No true prophets, healers, or miracle-workers fitting the description of those in the New Testament have been seen since that time. The alleged miracles of today do not agree with the miracles in the Bible. The healings of today do not agree with the Bible and often fail, which is contrary to the Bible. Snake-handling and poison-drinking, although seldom practiced, often fail. More decisive than any of these discrepancies is the fact that the alleged gift of tongues of today bears little resemblance to the Biblical gift of tongues. Church history amplifies this fact, since there are no instances of miracle-working, healing, or tongues-speaking in all of church history which agree with the Biblical descriptions of these gifts. It seems to be a historical fact that they have indeed ceased. Does the Bible give any information signifying that some gifts were only temporary? Yes, it does, as we have seen in this chapter.

The stated purpose of the sign gifts as confirmatory fits the special need of the beginning Church.

Since the Bible implies that some gifts are temporary, and since the gift of apostle must be for the beginning Church only, and since there are obvious changes indicated during New Testament times, there is no basis to assume that all of the spiritual gifts are to be continually given to the Church, unless the Bible states this or unless they have in fact continued. But the Bible does not state this, and they have not continued. Therefore the assumption that all gifts are to be present in the Church today is entirely gratuitous and is contradictory to the opinion of the Church since early times. It is without Biblical or historical support. However, the view that some gifts are temporary is a Biblical fact and is also supported by the nonoccurrence of these gifts in history.

Charles W. Carter (pp. 215-220) states:

The occurrence of the miracle of other tongues (languages) at Pentecost and subsequently is manifold in its significance.

First, the miracle was wrought in and through the Christian disciples by the divine energy of the Holy Spirit, by whom they were filled on that occasion (Acts 2:4).

Second, it was administered in a practical way through the disciples under the superintendence of the Holy Spirit (Acts 2:46), and thus it consisted of Spirit-inspired "utterances," and not of a miracle of hearing by the multitude, as some have mistakenly supposed.

Third, it was made necessary by the presence of the multitudes speaking some fifteen different languages and/or dialects at Pentecost, who could not otherwise have heard intelligibly the