

(The Gospel of Healing) 3. POPULAR OBJECTIONS

by A.B. Simpson

Transcript

We will now refer to some of the most forcible objections to the glad tidings that "He that forgiveth all our iniquities," as truly and as fully also "healeth all our diseases."

THE AGE OF MIRACLES IS PAST: This is commonly assumed as an axiom, and almost quoted as a Bible text. In reply, let us ask, what age are we in?

There have been, and shall be, various Ages and Dispensations, viz, Paradisiacal, Antediluvian, Patriarchal, Mosaic, Christian, Millennial, Eternal. We are not in the Patriarchal or Mosaic, we are not in the Millennial, we must therefore be in the Christian. But perhaps there are two or three Christian Ages; one for Christ and His Apostles, and one for us. And yet Paul says he lived in "these last days." He speaks of the people of his generation as those on whom "the ends of the world are come." And Peter, in his sermon on the Day of Pentecost, claims for his day a prophesy of Joel for the latter days. We must then be in the Age of Christ and Christianity, and if that was not the Age of Miracles then what is it?

But perhaps there was to be a great gulf between the first and last periods of this Age. Perhaps it was only to begin with special manifestations of Divine Power and then shade down into sober commonplace. Why then should Joel say that the signal outpouring of the Holy Spirit should be "in the latter days," and the special gifts of the Spirit to the handmaids and servants, and the preternatural signs and wonders both in Earth and Heaven should be specially "before the coming of that great and terrible day of the Lord," that is, toward the close of the Christian Age, and prior to the Advent? Why also should Paul so strongly insist, in 1 Cor. 12, that the Church of Christ is one body, not two, and that the gifts of every part belong to the whole? If there be an essential difference between the Apostolic and later Age, then the Church is not one body but two; then the gifts of those members do not flow into our members; then the glorious figure and powerful reasoning of that chapter are false and delusive. If we are the same body, we have the same life and power.

What made the Apostles more mighty than ordinary men? It was not their companionship with Jesus; it was the gift of the Holy Ghost. Have we not the same? And do we not exalt the men and disparage the Spirit that makes them what they were when we speak of their power as exceptional and transient? Peculiar and exceptional functions they indeed had, as the witnesses of Christ!

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