



Diakrisis (Australia)

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'But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern [diakrisis] both good and evil', (Heb.5:14)

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TA Ministries is a non-denominational faith ministry, *teaching, informing and equipping* the church.

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Contents

- P.1** - Editor's Comment
- P.2** - Mary MacKillop Now a 'Saint'?
- P.3** - Book Review: *'The New Tolerance'* by Josh McDowell & Bob Hostetler; Believers and Unbelievers
- P.4,5** - Some Thoughts on Worship
- P.6** - Your Comments and Questions
- P.7** - Your Comments and Questions; SDA Twisting History
- P.8** - Your Comments and Questions; New Bible; Website Help Needed

Editor's Comment

Spiritual 'discernment' is the ability to judge right from wrong, pure from impure, good from evil. The Greek '*diakrisis*' literally means to 'judge through' ('*dia*' - through / '*krisis*' - to judge). It is a blessing freely given by the indwelling Holy Spirit as He works to renew our minds through the Word of God. Christians who are not immersed in and surrendered to the Word of God can hardly expect to have spiritual discernment.

Are you grieved by the fact that Christians today lack discernment and therefore are so gullible? Increasingly every year multitudes are deceived by charlatans who tickle ears with extra-biblical material and new doctrines.

Are you grieved when today we call people 'saved' when there is no fruit of a changed life? We too often assume people are Christians because they made a 'decision'. We even continue to assume this when they are habitually falling in serious sin. We assume politicians (eg. US President Obama) to be Christians because they professed allegiance to Christ, yet when pressed they say He is *not* the only way to Heaven. Oprah Winfrey was said to be a Christian in early years until she came out against Christ being the 'only way'.

This ministry was frowned upon when we publicly refuted the notion spread by Christians that the popular Australians, Steve and Terri Irwin, were Born Again Christians. Yet the evidence that Steve had been 'converted' near his death soon crumbled when stories of his conversion proved to be a hoax. Later his wife also stated their unbiblical beliefs in various articles, (see *Diakrisis* Nov/Dec/2006; Sept/Oct/2007; March/April/2008).

Australian prime ministers and prominent politicians are said to be 'Christians' because they go to churches and profess belief in God. They have media interviews outside churches and use Christianity to gain votes. Yet some of these belong to parties that stand for things decidedly anti-christian.

Why is it that Christians are so gullible? Is it not a lack of discernment? Is it not a lack of knowledge of what the Bible teaches? Biblical doctrine is actually very 'narrow' and the world is constantly squeezing itself against that mould. To be as 'narrow' as the Bible, will make you unpopular with the world and its system, including the political, religious, media and fashion industries.

Why do we assume people are Born Again when they are living lives not as 'new creations' but in the darkness of addictions and abuses? On a more local church level, why do we see someone who is constantly troublesome, legalistic, unloving to brethren and seemingly devoid of the fruit of the Spirit (Gal.5:22), and yet we continue to think they are true believers because they go to church and profess Christ? On the other hand, why do we assume people are Christians who say they are part of the 'universal church' but refuse to submit to and assemble themselves together with fellow Christians in a local church, as commanded in Hebrews 10:25?

More Bible teachers today must lovingly challenge *postmodern thinking* and *unfruitful Christianity* which hates absolutes and righteous judgement, (Jn.7:24). Christ is knocking at the door of the churches (Rev.2:20) calling them back to the 'faith' once delivered 2000 years ago, (Jude 3).

That 'faith' is the seed bed of discernment.

Terry Arnold

Mary MacKillop Now a 'Saint'?

Recent headline news in Australia was that a deceased Roman Catholic nun would become the first 'saint' in Australia. Mary MacKillop (1842-1909) was the founder of the Sisters of St. Joseph. Two 'miracles' were needed for Mary to be canonised as a 'saint'.

The Bible on 'Saints':

When the Bible speaks of saints it refers to *all* born again Christians, in *this life and the next*. Paul's letters were addressed '*to the saints which are at Ephesus*', (Eph.1:1); '*to all the saints in Christ Jesus which are at Philippi*', (Phil.1:1). (See also Acts 9:13,32,41; 26:10; Rom.1:7; etc).

The history of the Roman 'saints' shows how this culture of 'saints' came into being. Because the early pagans would not part with their gods, over many centuries these gods were re-associated with 'saints'. Some names were changed slightly to sound like the original pagan name, (the heathen god Mars was renamed St. Martine; Osiris was renamed St. Onuphris). The idea of gods being associated with objects or occupations continued in the Roman religion, (e.g. beer drinkers - St. Nicholas; lovers - St. Raphael, etc.).

Historically, many of the tales told about Roman Catholic 'saints' are simply untrue. The New Catholic Encyclopedia says: '*there is nothing astonishing in the fact that they transform and deform historic facts...*' (P.974). The legend of St. Christopher protecting people has in recent years been proven to be a myth as accepted by the Roman Catholic religion (*New Catholic Encyclopedia* Vol.3, P.663).

The Catholic church has Mary MacKillop 'interceding' for people on earth to produce miracles and healings. Yet the Bible says there is only *one* mediator and one intercessor - Jesus, (1Tim.2:5; Jn.16:23; Rom.8:34; Heb.7:25). Scripture nowhere has deceased saints interceding for those on earth.

The practice of praying to 'saints' is nothing short of contacting the dead, or spiritism, and Isaiah 8:19-20 condemns this, (see also Dt.18:10,11; Lev.20:6). King Saul was punished when he attempted to contact the dead (1Sam.28:11) against the Word of God, (Lk.16:26). *The Catholic Encyclopedia* itself says: '*The chief objections raised against the intercession and invocation of the saints are that these doctrines are opposed to the faith and the trust which we should have in God alone and that they cannot be proved from scripture.*' (1)

A study of prayer in the Bible will show that it is always used in reference to God only, except occasionally where mention is made of praying to dumb idols! Why pray to Mary MacKillop and the 'saints' when Jesus is the *one* mediator and the only one who can answer prayers?

The 'Miracles':

The history of these miracles and healings by Roman Catholic 'saints' makes interesting reading. For example, a St. Philomena is said to have been the cause of many miracles. The story of this saint began when a priest dug up bones supposedly of a young virgin from the third century. The priest then wrote her life story '*based upon dubious visions and his own imagination. Competent archeologists denied that the bones were those of the 'Filumena' of the inscription*', (*New Catholic Encyclopedia* Vol.2 P.292). Yet Leo XII proclaimed her a 'saint'; Gregory XVI blessed one of her images; and Pius IX - the Pope who defined the

'Immaculate Conception' and 'Papal infallibility' - appointed an office and a 'mass' in her honour. (2) Later Rome admitted there never was such a person and in 1961 struck Philomena's name from the list of 'saints'. But who performed the miracles to do with this imaginary 'saint'?...*There are two sources of miracles: God and Satan!* (Ex.7:11,22; 8:7)

Mary MacKillop is supposed to have interceded to God to cure two people of cancer. One lady in 1961 prayed to MacKillop and was 'inexplainably' cured of cancer. But how do you separate 'unexplained' from 'unexplainable'? How much more do we know about cancer today and is it not uncommon for some to go into 'remission'? The second case was of an *unidentified* woman who beat an 'untreatable' lung cancer. The woman carried a picture of the Blessed Mary with a piece of the nun's habit attached to it, pinned to her clothes, day and night. The Josephite nuns say doctors could find no scientific 'explanation' for her recovery. But again, does the lack of scientific evidence necessarily explain it as supernatural, much less from Mary MacKillop? Today 'miracle cures' are common to TV preachers who cite similar 'evidence' of healings. Whats the difference?

What Mary MacKillop Believed:

What is perhaps more important to this topic is what Mary MacKillop believed as a Roman Catholic. Like all good nuns she believed what the Pope, the 'Holy Father', and the Roman religion taught. She believed Mary the mother of Jesus is a mediator, intercessor and one who can lead people to Christ. Yet the Bible teaches otherwise (Is.8:19-20; Dt.18:11; 1Tim.2:5; Jn.16:23; Rom.8:38; Heb.7:25). Only through Jesus is there access to the Father, (Eph.2:18). Mary MacKillop wrote in 1867: '*My name in religion is Mary of the Cross. No name could be dearer to me...*' (3) MacKillop believed in a place between heaven and Hell called 'Purgatory' where people are purged of their sins. The Bible flatly contradicts this and this doctrine is also blasphemy to the full atonement for all sins on the cross by Jesus, (Lk.16:19-31; Jn.19:30). MacKillop believed in images and the veneration of them, despite the Bible calling this idolatry, (Ps.97:7; Ex.20:4-5). MacKillop believed Mary never sinned ('Immaculate Conception') despite the Bible teaching that Mary was a sinner and brought a sin offering, (Lk.1:47; Rom.3:23; Lk.2:21-24 cp. Lev.12:6-8). MacKillop believed that at the 'Mass' Christ is Sacrificed *again*, which the Bible says 'shames' the work of the cross, it being done '*once*' and once only! (Heb.6:6; 9:26-28; 10:10). MacKillop believed salvation was not by faith alone (Rom.4:4,5; 11:6; Eph.2:8,9; 2Tim.1:9) but by faith *and* the Roman sacraments.

This religion, over hundreds of years, is the one that martyred multitudes of Protestants who opposed such teachings. This is the religion that today so called Bible believing churches are joining together with, proclaiming it as part of the Christian church and embarking on ecumenical endeavours. But what does God think?: '*He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day*', (Jn.12:48).

Terry Arnold

(1) P.738; Vol.8 P.70

(2) '*To Catholics Whom I Love*' by Terry Arnold, P.38

(3) <http://www.sosj.org.au/documents>

Book Review 'The New Tolerance' by Josh McDowell & Bob Hostetler

There are times when you know something is wrong but you lack evidence to prove the case. Some years ago I read a book titled *'The New Tolerance'* which crystallised a concern I had with new thinking within the modern church. This book explains so clearly the changed thinking concerning such things as truth, love and tolerance.

The statistics bear out the change: 50% of church youth do not believe an objective standard of truth exists. Similarly, Bible believing conservative Christian adults - 53% - do not believe in absolute truth. 84% of first year Christian college students cannot intelligently defend or explain their beliefs. Two thirds of the 70% of Americans who say it is important to follow the teachings of the Bible, reject moral absolutes (P.173,174).

This book explores and refutes the new thinking that *'your beliefs and my beliefs are equal, and all truth is relative'* (P.19) and that we should respect all beliefs, lifestyles and truths. If we were to test this logic to its end, am I to respect the Ku Klux Klan, Hitler's beliefs, or any criminal group? If beliefs are relative then where are the boundaries?...and if there are boundaries then where is the so called relativity and tolerance?

Yet, *'according to the new tolerance you must agree that another person's position is just as valid as your own'*. But what will this do to our children?...*'It undermines the very essence and meaning of absolute truth'* (P.22). There must be an absolute if there are to be morals, and there must be an absolute if there are to be real values (P.55).

Another problem with the postmodernist 'new tolerance' is that it tells us not to judge, yet its own system judges wrongly. It used to be that we could reject another's lifestyle and still be loving to them. But now *'if you don't approve of a person's lifestyle, you don't love the person'* (P.41-43). The new tolerance involves the rejection of dogmatism and absolutism, yet its proponents are so dogmatic about dogmatism and so absolute in their opposition to absolutism!

Thus this 'new tolerance' is shockingly inconsistent and hypocritical! *'Why does City Hall of Jersey City, New Jersey officially commemorate Ramadan, the Hindu New Year, Greek Independence Day, and Dominican Flag Raising Day, (among many, many others) but (according to the ACLU and a Federal Court of appeals) cannot display a manger scene at Christmas?'* (P.39). Christian studies are off-limits in public universities and colleges, yet Buddhist studies are readily available in many of the institutions of higher learning. Why the difference? The agenda of the new tolerance is to include only those faiths that do not proclaim a belief in absolute truth, which therefore excludes Christianity and Orthodox Judaism (P.60). Indeed, the Bible is absolute when it says: *'Jesus said unto him, I am the way,*

the truth, and the life: no man comes unto the Father, but by me' (Jn.14:6).

Tolerance says, 'You must agree with me'. Love responds, 'I must do something harder; I will love you, even when your behaviour offends me'. Tolerance says, 'You must allow me to have my way'. Love responds, 'I must do something harder; I will plead with you to follow the right way, because I believe you are worth the risk'. Tolerance seeks to be inoffensive, love takes risks. Tolerance is indifferent; love is active. Tolerance cost nothing; love costs everything (P.95). The Bible teaches that we should 'love in truth' (2Jn.1:1) and 'speak the truth in love' (Eph.4:15) (P.98).

This book challenges the reader to consciously and consistently distinguish between the person and the person's beliefs, behaviour, lifestyle, and truth claims (P.97). It gives several countering strategies: *'Counter principles, not people...to be effective you must attack immoral principles, not people. Stick to the issues; stand firm for principles, but resist the temptation to attack your opponents...'* (P.150,151)...*Expose your children to basic critical thinking concepts such as the law of noncontradiction (two contrary positions cannot be true but both can be false) and the three step process (understand, evaluate, respond)...*(P.189).

According to the authors, one of the damaging fruits of the new tolerance is that *'the vast majority of young people who are becoming Christians today are coming to the faith not so much because it is true and credible but because it is the best thing presented to them to date. And, as a result, I can virtually guarantee you that when something else comes along that appears better, they'll be drawn away and will abandon the faith'* (P.198).

The new tolerance minimises sin because sin is an absolute and a challenge requiring conviction. But if sin is minimised then a Pandora's box of other reasons for 'accepting Jesus' comes into being. If 'accepting Jesus' will help ones psych then it will give some comfort for a time until something else comes along. But Jesus cannot be tacked onto the other gods in our lives or else it be 'another jesus', (2Cor.11:4). The new tolerance fosters this pragmatic 'jesus'.

This is a thought provoking book and it explains much about modern day thinking and the 'New Tolerance'. There are many examples given as well as many responses.

This is probably one of the most important books written for our time considering that New Tolerance thinking is so invading our western world that it threatens to invade the church. Many believe it already has infiltrated our Christian thinking. The watering down of doctrines such as the Inspiration and the all sufficiency of Scripture would be proof. For that reason alone, this book is a must read.

Terry Arnold

Believers and Unbelievers

'A good way to ensure that our churches don't become havens for wilful sinners is for pastors to preach the Word faithfully and accurately. Christians will be convicted of their sins and most unbelievers will either repent or leave. Few people will allow themselves to be exposed to the reproof of God's Word week after week if they have no desire for holiness. Jesus said evildoers hate the light and don't come to it lest their deeds be exposed (John 3:20). Making unbelievers and evildoers feel welcome and comfortable in the church by non-confrontive, vapid, shallow preaching leads them to false security on the basis of their attendance, participation, religious feelings, and acceptance. That can be a damning deceit'.

(Our Sufficiency in Christ' by John MacArthur, P.125)

Some Thoughts on Worship

What is worship?

The Greek words for 'worship' define it as a prostration before God, a bowing down in reverence, fear and awe. 'Worship' today is often thought of as a time of singing to the Lord with music and song. But the definition of worship surely includes prayer, Bible study and indeed 'life' itself. The ultimate aim of 'worship' is to glorify God in *everything* we do. Recently, a Scripture that was impressed upon me is 1Corinthians 10:31: ***'Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God'***.

The Westminster Confession states: *'The chief end of man is to glorify God and enjoy him forever'*. God's request is to be glorified. His goal is to bring about His own glorification. ***'...that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen'***, (1Pet.4:11). Therefore God surely commands our praise. When Jesus healed a blind man, He received praise and people thus ***'glorified God'***, (Lk.18:43).

God is glorified when we are satisfied in Him

God's request is to be glorified. But what about our part in this? If we are honest we might admit that most things we do in life are in search of pleasure, satisfaction or joy. As Christians, we are most fulfilled when we are *satisfied* in, and have *joy* in, the Lord. ***'Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be you sorry; for the joy of the Lord is your strength'***, (Neh.8:10); ***'...in your presence is fullness of joy; at your right hand there are pleasures forevermore'***, (Ps.16:11). Indeed joy is part of the ***'fruit of the spirit'***, (Gal.5:18).

Satisfaction and Joy should be a part of worship

The problem with much of contemporary 'worship' is that it is often a manifested external joy. Yet we cannot consciously 'switch on' joy in worship. The longing and desire to worship must come from *within* and be fuelled by such things as fellowship, studying the Word of God, and ultimately from the Holy Spirit, who manifests the fruit of joy within us. Nevertheless, *joy and pleasure should be a part of worship*. ***'...Sing praises to His name; for it is pleasant'***, (Ps.135:3). Charles Spurgeon once challenged his local church: *'Sing up!...Out with such mumbling and murdering of the praises of God; if men's hearts were joyous and strong, they would scorn such miserable worship. In this house we all try to sing, but might we not have more praise services? We have had a praise meeting every now and then. Ought we not to hold a praise meeting every week? Should not the prayer meeting be more than ever cheered by praise. The singing of God's people should be, and if they were more full of divine strength would be, more constant and universal. How sinners chant the praise of Baechus in the streets! You can hardly rest in the middle of the night, but what unseemly sounds of revelry startle you. Shall [those singing with] wine sing so lustily, and shall we be silent? We are not often guilty of disturbing the world with our music; the days in which Christian zeal interfered with the wicked seem to have gone by; we have settled down into more orderliness, and I am afraid also into more lukewarmness. Oh for the old Methodist shout. Brethren,*

wake up your singing again. May the Lord give us again a singing-time, and make us all praise him with heart, and with voice, till even the adversaries shall say, 'The Lord hath done great things for them' and we shall reply, 'Ay, ye speak the truth; he hath done great things for us, whereof we are glad'.

The Psalmist, David, yearned for this 'satisfaction' when he wrote *'Create in me a clean heart, O God; and renew a right spirit within me...Restore unto me the joy of your salvation; and uphold me with your free spirit'*, (Ps.51:10,12).

In some circles today it is not popular to seek to be joyous or to have pleasure in worship. Perhaps some would want to shy away from the Charismatic excesses that are rampant in modern Christianity. But true worship should be pleasurable and joyous. ***'Delight yourself also in the Lord; and he shall give you the desires of your heart'***, (Ps.37:4).

God's request is to be glorified and our quest is to be satisfied in Him. When the two meet, the goal of worship is accomplished and God is glorified. This is surely part of ***'worship in spirit and in truth'***, (Jn.4:24).

Worship must have both heart and head

The Charismatic/Pentecostal excesses in worship have no doubt shown us many examples of heart with little head. This is similar to 'zeal without knowledge', (Rom.10:2). Worship with heart and no head lacks truth, is shallow and often disorderly, lacking discipline. Many churches today are in danger of 'worshipping the worship'. 'Contemporary Christian music' today has arguably made an idol out of musical 'worship'. Churches now send people away to be trained at colleges to be 'worship leaders'. It is difficult to find scriptural warrant for this. One can understand having a 'song leader', but the term 'worship leader' is questionable. Whatever the role, it should be to motivate the people to express praise to the Lord in the songs they write and sing, as well as in the way they 'lead'.

A good 'song leader' should combine Biblical truth with music. The contemporary songs today show clearly the lack of Biblical knowledge of many song leaders and writers. Too many songs are simply devoid of sound doctrine.

Today there also appears to be the understanding that song leaders lead us into the 'presence' of God. The danger in contemporary 'song leading' is that we create the impression that the presence of God is increased through music. But music is at best only a tool. Music can never show us more of Christ and His substitutionary atonement. *Song leaders simply do not lead us into the 'presence of God'*! This at best is extra biblical and at worst occultic. Jesus has already done this at Calvary; the 'veil' between us and the presence of God was torn down and we now enter with boldness! (Matt.27:51; Heb.4:16)

What does it mean to worship 'in spirit'? It must surely mean that the Holy Spirit does what He is supposed to do - illuminating, helping, strengthening, comforting, leading, making us aware of God's presence within and especially revealing Christ and Him crucified.

Nevertheless, music is a powerful medium. Martin Luther knew the power of music: *'Next to the Word of God, the noble art of music is the greatest treasure in the world. It controls our thoughts, minds, hearts, and spirits...'* (1)

Therefore song leaders must teach their people the difference between being moved by music and being moved by who Jesus is and what He has done. Music can never 'transform by the renewing of the mind', (Rom.12:2). Only the Word of God can do this!

We reap what we sow. If we sow to musical experiences, we'll reap a desire for more fleshly sounds. If we sow to feelings, we'll reap meetings with emotional highs. If we sow a reverence in the need to glorify God, we sow to His glory and our true sanctification.

But what about the 'conservatives' who might swing to the other extreme - head and no heart? Some believe that we deny ourselves so we can worship better. Some even say it is sinful to enjoy oneself in praise. But this cuts the 'heart' out of worship and may well become legalistic. *Worship must engage head and heart with all its emotions.* (We are not here speaking of emotionalism, for if we are out of control, we are not God-controlled). But worship must engage both thoughts and emotions, both head and heart. May we never be satisfied with mere intellectual knowledge. The great revivalist, Jonathan Edwards, spoke of 'affections' as being the substance of worship. *Where feelings are dead, worship is dead!*

In seeking pleasure or joy in worship, the danger is that we would praise God to bring joy. But the pleasure or joy is not the chief end; but rather the glorification of God. We do not praise to bring joy; we praise God for who He is, and that brings joy!

One author speaks of worship being like a furnace which has fuel and heat. *'The fuel of worship is a true vision of the greatness of God; the fire that makes the fuel burn white hot is the quickening of the Holy Spirit; the furnace made alive and warm by the flame of truth is our renewed spirit; and the resulting heat of our affections is powerful worship, pushing its way out in confessions, longings...songs, bowed heads...and obedient lives'*. (2) And if we are not immersed in the Word of God, in prayer, and in fellowship, then where is the Spirit's power for this 'furnace' of worship?

'Helps' in worship:

The Sovereignty of God: The foundation of all worship is knowing who God is and what He has done for us. Worship surely hinges on the doctrine of the sovereignty of God. This doctrine gives great comfort and assurance - that God is in total control of our lives and our circumstances. *'According as he has chosen us in him before the foundation of the world...Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he has made us accepted in the beloved...That we should be to the praise of his glory...you were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory'*, (Eph.1:1-14)..

Salvation: A high view of and a consistent reminding ourselves of God's great salvation through Jesus Christ, is surely motivation to 'worship'! *'He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he has put a new song in my mouth, even praise unto our God...'*, (Ps.40:2,3). The Israelites well understood this motivation

for praising the Lord: *'...I will sing unto the Lord, for he has triumphed gloriously: the horse and his rider has he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him'*, (Ex.15:1,2); *'O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods'*, (Ps.95:1-3).

Studying the Word of God: Becoming a 'workman' (2Tim.2:15) and digging further into the veins of truth found in the bottomless treasures of Scripture, will surely motivate us further to worship the One who first breathed out these nuggets of truth.

Fellowship: Close contact with other Spirit filled Christians gives us exhortation and encouragement to continue to live lives that glorify Christ, (Heb.10:25).

See God in everything and then worship Him in everything: Everything in life should glorify God. We must be careful of the error of 'dualism' where we divide the 'secular' from the 'sacred'. Added to this, today we too often 'compartmentalise' worship into singing at church ('Worship services'?). But *'whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God'*, (1Cor.10:31). Whether we are working, enjoying recreations or 'whatsoever' we do *'do all to the glory of God'*. *Everything we do in life should be a part of worship.* This was brought home to me recently when I took 'holidays' and a break from full time day to day 'ministry'. I decided to make a conscious effort to *'do all to the glory of God'*. My plan was to start by thanking and remembering Him more often throughout each day for the 'all' that we did, whatever it was. I can testify that there was a sense of increased joy and the presence of God in the simplest of things!

Pursue Him: Our praise is not complete until we express it. We must pursue Him in worship, for God seeks those who will worship Him. *'But the hour comes, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeks such to worship him'*, (Jn.4:23).

The ultimate aim of worship is to glorify God. We were created to worship him because that is what glorifies him. The Father is seeking true worshippers.

God is glorified when we are satisfied in Him and then worship become a joy. We are fulfilled when we are satisfied and have joy in the Lord. Joy must be a part of worship. His request is to be glorified and our quest is to be satisfied in Him.

What motivates you to worship? Is it salvation, the Scriptures, the sovereignty of God...? See God in everything and then worship Him in everything! Pursue Him in worship. *'Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God'*, (1Cor.10:31).

Terry Arnold

(1) A collection of chorale motets (1538) by Martin Luther.

(2) Several ideas in this article have been extracted from some chapters in 'Desiring God' by John Piper.

Your Comments and Questions

(Views expressed here are not necessarily those of the editors)

[The following is from an SDA man who the editor has had various discussions with over a period of 20 years].

I am 68 years old. I have studied the Scriptures...I am an Adventist and have never been so blessed...as when I upheld the Adventist faith...I don't exalt Ellen White above the Bible...I encourage people who read 'Diakrisis' to study the scriptures and see the truth for themselves...let's all be truth lovers...Heb.9:26 says '...but now once in the end of the age has he appeared to put away sin by the sacrifice of himself'. It does not say here forgive sins but supply the Holy Spirit to the saints so that they do not want to sin, ie. put away sin (vs.25). Verse 28 speaks of 'Christ was once offered to bear the sins of many' (not put away the sins of many). Can you see the difference? Both sacrifices are mentioned (A) for the bearing of sins (B) the putting away of sin in the end of the world...

(K.W., Nth.Qld.)

Editors Reply: Your 'interpretation' here flatly contradicts the following Scriptures: Acts 13:38; 26:18; Eph.1:7; Col.1:14, all of which state 'forgiveness of sins'. If our sins are not completely forgiven and have to be 'investigated' (SDA 'Investigative Judgement') then what is the use of the cross? Was it a 'finished' work or not? (Jn.19:30) The 'Investigative Judgement' (invented only by SDA) is no better a doctrine than is Roman Catholic 'Purgatory' which has 'purging' of sins in a mythical place called Purgatory. It's blasphemous to the doctrine of the finished atonement by Christ!

SDA is dangerous because it adds to the atonement ('Investigative judgement') and adds to the deity of Jesus (Jesus is the archangel Michael). Cult groups define themselves by these two areas. SDA has a 'another gospel' (Gal.1:6; 2Cor.11:4); it adds to 'grace alone' and encourages people to keep the law to be saved. You cannot be saved by the law or the keeping of it. '...by the deeds of the law there shall no flesh be justified in his sight...a man is justified by faith without the deeds of the law', (Rom.3:20,28).

I notice you (in many letters and discussions) consistently avoid what you have been challenged with - in the last issue it was that Ellen G. White was a false prophet (*Diakrisis*, Nov/Dec 2009).

We never implied SDA 'exalts' Ellen G. White but that she is a false prophet because she made predictions that *did not come to pass!* What else did she have to do to be a false prophet? (Dt.18:20-22).

In love, I plead with you to stop avoiding the issues and come out of this system which was co-founded by a false prophet. SDA teaches grace and the law to be saved. How can you encourage our readers to 'study' when you yourself still accept Ellen G. White as a true 'prophet', despite many times being shown the facts about her claims and her prophecies?

Terry, do you have information on the 'Revival Centres'. They teach if you don't speak in tongues you are not saved. (W.A. pastor)

Editors Comments: Some of our readers may help?... Here are some thoughts: Not everyone spoke in 'tongues'

Correction

Terry, in your recent article 'Which Gospel' [Nov/Dec/2009]...you say that God does not love the sinner... We know hyper-Calvinists who hold this doctrine. We are not challenging any other part of the article...the Lord Jesus looked on the rich young ruler and loved him...Jesus 'wept over Jerusalem' [Lk.19:41]; why else but out of love and mercy rejected would He do this? [Many Scriptures are quoted in the article received: eg. Matt.5:44,45 '...Love your enemies...your Father...makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust'; Ezek.33:11 'I take no pleasure in the death of the wicked...O house of Israel?']

Of course, God has a special love for the elect...Like you we are very concerned at the apostasy that has infected the churches in these last days and a false gospel is preached. I continue to appreciate 'Diakrisis' very much...

(L.L.,Qld)

Editors comment: In the article I stated: 'The Bible never says that God loves the sinner...If this is 'love' then is it the same 'love' He has for His elect, 'the beloved' who end up in heaven?' The main thrust of the article was that we should not commence with or make the thrust of the gospel, 'God loves you' - thus giving a false picture of our (unsaved) stance with God. I don't agree that all the Scriptures used for God loving everyone are in context...eg. Rom.5:6-8: 'Christ died for the ungodly...God demonstrates his own love toward us, in that while he were yet sinners, Christ died for us' - This is to the elect, the foreknown. And Ezek.33:11 and Lk.19:41 are to Israel.

If God loves those who are in Hell, then is it the same kind of love he has for his 'beloved'? In our limited understanding of 'love' we tend to see it as only 'positive'. But when we punish our children, we still love them.

However, I do concede that a case can be built for God loving all (eg.Matt.5:44,45), elect or non elect, (although not the same kind of 'love' for his elect, his church). I certainly disagree with 'hyper-calvinism' and acknowledge that 'God is love' and he has shown a general 'love' to all creatures. Thankyou for your correction.

Terry, I commend you on the article 'Which Gospel' ['Diakrisis' Nov/Dec] concerning 'easy believism'. Well done. Many of us are using material from 'Way Of The Master' to bring peoples attention to the fact that they are (by their own admission) 'guilty before a Holy and Righteous God', even according to the Law of the Ten Commandments. It is stunning how people are convicted. Four simple questions will bring four admissions of sinfulness. See www.wayofthemaster.com

(A.O., Sydney)

(1Cor.12:30); Tongues were known foreign languages ('glossais'), not unknown (1Cor.14:19); Tongues were a sign to the 'unbeliever' (1Cor.14:22,23); Salvation is by Grace through faith alone and NO conditions such as 'tongues' can be added (Eph.2:8,9; Rom.11:6!)

Your Comments and Questions

(Views expressed here are not necessarily those of the editors)

SDA Twisting History

(Quotes from an SDA website as sent to us by L.G. (an SDA) of Sth. Australia): *'Down through the ages, most true believers have suffered great persecution for honoring the fourth commandment. Many have been publicly ridiculed and scorned. Others ostracized from society. Some suffered excruciating torture and even death for refusing to compromise in keeping holy the day God set apart. These heroes demonstrated tremendous faith, believing no price was too high to pay for...honoring God's Sabbath!'*...*'The Roman Emperor, Hadrian, in 135 A.D. outlawed Sabbath-keeping and Judaism altogether. This seems to be the first successful attack in doing away with the true seventh-day Sabbath...The Sabbath-keeping 'Jews' in the early Roman Empire were...unfairly taxed by their Roman 'masters' (Vespasian 69-79 AD, Domitian 81-96 AD, and Hadrian prior to his outlawing of Judaism in 135 AD). The Sabbath became to the Romans a disgraceful symbol of Judaism and they regarded it as superstitious folly. The Sabbath is ridiculed by all of the oppressors of God's people.'*

Editors comments: The SDA history here is twisted, (SDA are renowned for being selective in their history and hiding their identity in prophecy and evangelism enterprises). A cursory reading of historical works will show Hadrian did not 'martyr' people primarily for 'keeping the Sabbath' but persecuted the Jews in general after the Jews revolted and took Jerusalem, catching Roman troops by surprise. Most of these Jews were *not Christians!* The revolt was started by Simon Ben Kosiba who claimed to be the Messiah. Hadrian retaliated and slaughtered about half a million Jews, whether Christian or not. From 135AD serious persecution of the Jews began. Hadrian did not primarily outlaw 'Sabbath keeping', but rather the entire Jewish religion (which

included 'Sabbath keeping')! He arguably saw Judaism and Christianity as one. The only original accounts we have of Hadrian's edicts against Judaism are by the Christian historian, Eusebius, considered the father of church history. He lived nearly two centuries later than the Hadrian era. He was *not* a Saturday Sabbath keeper.

Sunday was already kept by Christians in the first century. S. Bacchiocchi, a leading sabbatarian SDA scholar, writes in his book *'From Sabbath to Sunday'* (1997) that the change in worship days began around the year 60 in Rome, but was not generally accepted until after the decree of Hadrian against the Jews and their religion in AD135 (P.303-321). He says: *'I differ from Ellen White, for example, on the origin of Sunday. She teaches that in the first centuries all Christians observed the Sabbath and it was largely through the efforts of Constantine that Sunday keeping was adopted by many Christians in the fourth century. My research shows otherwise...I place the origin of Sunday keeping by the time of the Emperor Hadrian, in A.D.135. Constantine did not change the Sabbath to Sunday, he merely created the first 'Sunday closure law' because Christians had been worshipping on the first day of the week since apostolic times'.*

There are also *scriptural proofs* for early Sunday keeping - Acts 20:7; 1Cor.16:1-2. This Sunday keeping was long before any persecution of the Jews! The Sabbaths were a covenant 'sign' given specifically 'to Israel', (Ex.31:13-18; Ez.20:12). Sabbath keeping was 'a shadow of things to come...' (Col.2:14-17).

The New Testament teaches us to let every man choose his own day (Rom.14:1-5) and let no man 'judge' another in this matter (Col.2:16).

[Editors comments in bold and brackets] Terry, I have read your response to comments from J.T. (Nov/Dec/2009) in regard to 'free will'. I have been discussing this with other people, who basically agree with J.T.'s comments, because they chose to 'believe on his name' (Jn.1:12). [This Scripture says nothing about man 'choosing'. I have no doubt that man chooses after God changes his heart. But there are simply no Scriptures that say an unsaved man has a will that is 'free' to choose God for salvation] But there are other Scriptures like Eph.1:4; Jn.15:16 [Yes, it's God choosing here] where God's 'choosing' is due to His timeless knowledge of who would choose him. [There is no Scripture that says God's choosing is due to our choosing in salvation!]. I have read through Scriptures like Rom.3:11 and 9:1-33 and concluded that because we are born in sin, our hearts...are wilfully rebellious toward God...We had no choice that was free there anyway and thus the work of salvation 'from the foundation of the world' was God actively turning individual sinful hearts to Him, imputing His righteousness. But even then the reply from others has been that 'whosoever believeth on him shall not be ashamed', (Rom.9:33 Is.28:16, 1Pet.2:6), thus again our free will played a part? [These Scriptures still say nothing about

the unsaved having a will that is 'free', nor even how that person came to 'believe'. It simply just says they 'believed'. No exegesis or any true hermeneutics on these Scriptures will show 'free will' unless one adds to the Scriptures]. They have said that, yes, we were born into a sinful world, but that doesn't mean we cannot choose salvation. [Logical, but not scriptural. If so, they would contradict these!: '...Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God', (Jn.1:11-13); '...he has chosen us in him before the foundation of the world, ...according to the good pleasure of his will', (Eph.1:4); 'the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be', (Rom.8:6,7); '...no man can come unto me, except it were given unto him of my Father', (Jn.6:44,65)]

I read Martyn Lloyd Jones book on Rom.9 that the heart of man is enmity towards God, so any saving work [by man] was not possible unto salvation. [Agreed. 'The god of this world has blinded the minds of them which believe not...' (2Cor.4:4); 'We were BY NATURE children of wrath...' (Eph.2:3)]. Thanks in advance for your reply and newsletters...

(C.C., Qld)

Your Comments and Questions

(Views expressed here are not necessarily those of the editors)

New Bible

We are often asked to advise on Bible versions for people who do not wish to use the KJV. For years the editor has been researching other versions that claim to be accurate to the majority of Greek manuscripts. Last year we began to explore and evaluate the 'KJV 2000'.

The KJV used today (KJV 1769) is a revision of the KJV 1611. I believe the KJV 2000 is a worthy revision also. The KJV 2000 is *not a new translation* but is the 1769 KJV with some revision. Archaic words that are unknown today (eg. wist, wot, etc) are revised to current exact synonyms. Pronouns such as thy, thine, thou, ye, etc. and also endings such as eth, est, st, etc. are put into current equivalent language forms. *All punctuation is left the same as is the order/sentence structure. No verses have been added or deleted.* This revised version is accurate and we offer it as an alternative to many of the modern Bible translations. Please contact this ministry if you would like to order copies. Price: \$9.90 + postage

Website Help Needed!

The ministry website has fallen into disuse because we no longer have any voluntary person who can maintain it. We are looking for someone who can rebuild the website and/or maintain it.

The website is a much needed resource which enables people to access various topical articles as well as search past newsletters and order materials. If more could access the website's free articles, this would also help reduce the editor's correspondence and mail-outs.

If anyone can help please contact this ministry.

*Dear Terry, [Re: articles July/Aug 'Women in Ministry']
The women pastors are here...How people change. I was brought up by my father to believe that the Churches of Christ were a faithful New Testament Church. They seem to have long ago departed from that stand and are catering more for what the world demands than what following Christ demands...*

(Subscriber, Thursday Island, Australia)

Praise/Prayer Points

- Praise the Lord for the ministry bus which has now been completed for Terry and Beth.
- Please pray for the 2010 itinerary in various states.
- Pray that the newsletter will be distributed widely to those who would benefit from the teaching and equipping.

Terry's Itinerary (to be completed)

Brisbane to Sydney

Feb.28th (Sun) 9.30am Grace Bible Church, Brunswick Heads Ph.(02)66856056

Sydney

March 4th (Thurs) 7.30pm Guildford Christian Assembly Ph.(02)88077725

March 7th (Sun) 10am Georges River Congregational, Panania, Ph.0408407184

March 7th (Sun) 4.30pm Combined churches, at Georges River Congregational, Panania, Ph.0408407184

March 7th (Sun) 7.30pm Soul Salvation (Youth) Assembly Ph.0403374967

March 10th (Wed) 7.30pm Ryde Congregational Ph.(02)98889337

March 14th (Sun) 11.30am Wentworthville Arabic Baptist Ph.0412767250

March 14th (Sun) 6pm Combined churches: Padstow Heights Christian Assembly & Church For Everybody Ph.(02)95534818

NSW

March 21st (Sun) 10am Cootamundra Bible Church Ph.(02)69431677 or (02)69423541

March 28th (Sun) 10am Cootamundra Bible Church

April 2nd (Frid) 9am Molong Baptist Ph.(02)63669029

April 3rd (Sat) 7pm Molong Baptist

April 4th (Sun) 10am Molong Baptist

April 4th (Sun) 7pm Molong Baptist

Vict.

April 11th (Sun) 11am Numurkah Gospel Fellowship Ph.(03)58622341

April 18th (Sun) am Melton Baptist Ph.(03)97473536

April 18th (Sun) pm Melton Baptist

Sth. Aust.

April 25th (Sun) 10.30am Native Valley Bible Fellowship Ph.(08)83886106

April 30th (Frid) 7.30pm Native Valley Bible Fellowship

May 2nd (Sun) 10.30am Waipinga Congregational, Victor Harbour Ph.(08)85523755

May 2nd (Sun) 6pm Church For You, 3 Kirk St. Elizabeth Park, Ph.(08)82547678 or 0417016160

NSW

May 9th (Sun) am Picton Bible Church Ph.(02)46810227

May 16th (Sun) Sydney - to be confirmed.

May 23rd (Sun) 10.30am Betshan Community church, Wyee Ph.(02)43571378

May 23rd (Sun) 6pm Betshan Community church, Wyee

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