



Diakrisis

A Ministry of Teaching

*But strong meat belongeth to them that are of full age...to discern (diakrisis) both good and evil (Heb. 5:14)
Whom shall He teach knowledge? and whom shall He make to understand doctrine?... (Is.28:9)*

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

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The members of the advisory panel may not necessarily agree with all the views expressed in this newsletter. We welcome comments and articles contributed by readers. Unless otherwise requested, these may be included in following newsletters at the discretion of the editor.

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***The ground is pure white after a snowfall;
the grass is greener after a heavy rain. How
are you after a stormy trial? (The Bible Friend)***

Editors Comments

Many have contacted us to give encouragement, and we have had a substantial increase in subscriptions. People have been released from Catholicism and false teaching due to bookstores who are stocking our books, such as *'To Catholics Whom I Love'*. However, it continues to disappoint me that the majority of bookstores will not stock books evangelising Catholics. Surely managers of bookstores that continue to go down the broad ecumenical path will answer to God for failing to distribute the truth. Some years ago, one bookstore on the Queensland Gold Coast took the above mentioned book off their shelves because the Catholic church threatened to withdraw business. What comes first, dollars, or the truth that sets people free from bondage? Is it best to be opposed by man, and stand before God having distributed the truth and exposed error, or to remain 'viable' and be judged for not speaking the truth in love?

In my opinion, much deception enters the church because of such compromise. However, I believe that deception has also come in via another path - *worldliness* in the church. When the lines between the church and the world become blurred, the flesh has more excuse to control. The enemy could not win against Israel while they were sanctified to God and separated from the surrounding nations. Similarly, we are the *'ecclesia'* ('church'), meaning the *'called out ones'*. Called out of what? Called out of the world and the kingdom of darkness! Today much of the church is instead *'oikoumenikos'* (ecumenical), which means *'of the inhabited world'* or *'world wide unity'*. Indeed, *the world has come into the church to take the church into the world!*

Today we have 'Christian Rock', ecstatic music and worship similar to the world's entertainment, and 'church growth' movements that use the world's latest marketing techniques. God forbid! We are not PR officers to bring goodwill between the world and Christ! You cannot soften the message of the cross, for it is not just Christ crucified but *us* also crucified! *'I am crucified with Christ.'*, (Gal.2:20); *'The world is crucified unto me and I unto the world'*, (Gal 6:14). *'And be not conformed to this world,'* (Rom.12:12); *'Now we have received not the spirit of the world but the spirit which is of God'*, (1Cor.2:12); *'In times past ye walked according to the course of the world'*, (Eph.2:2).

In some areas the church has become a pathetic spectacle to the world. The world in fact is far better at exposing the false teachers of our day than we the church are! For example, what does the world think of the Word-Faith teachers and TV evangelists such as Benny Hinn? They have in fact exposed these false teachers where the church has often failed to do so! Benny Hinn was exposed by the secular media for his lies, false healings, misuse of money, and his extravagant lifestyle. Added to this are his heretical teachings on such things as the deity of Christ and the atonement - no small matters. Yet the Australian *Assembly of God* church has invited him this year to be the speaker at their national convention! Who has beguiled them?

I believe 1996 was a very important year and a turning point in the church, and 1997 will be a year of separation for many people who will make decisions on where they stand on some issues. On Friday 13th. September 1996, a new prophetic year was brought in with the Feast of Tabernacles. A blood red eclipse of the full moon occurred and the sun will be darkened in 1997, as well as the passing of the HalleBop comet. Are these signs in the heavens signs of the last days that the Bible speaks of?

Recently I have wondered afresh how close the return of Jesus could be, considering the increased deceptions we are seeing in the church worldwide. Although our relationship with God does not change we need to keep *short accounts* with God and continue in be in *unbroken fellowship*. It is time to get serious with God! Pray, read the Word, fellowship, witness, seek His face, and be filled (continuously) with the Spirit of the living God, (Eph.5:18)! **Terry Arnold**

'Toronto Blessing' - News & Quotes

- Peter Bloomfield, a Presbyterian Minister, writes: *'The fruit of the Spirit of God is 'self Control' (Gal.5:23), but TB produces a very opposite fruit: people completely out of control! How can this be from God?...Paul rebuked the Corinthians for something less disorderly than this, saying that if outsiders & unbelievers come in 'will they not say you are mad?' (1Cor.14:23). Yes, and that's exactly what Brisbane City Council workers said when they observed about 10,000 people...at the Brisbane Entertainment Centre at Boondall...TB has the fruits of madness, not Godliness!...In Paul's day there were two schools of thought among the 'movers and shakers', each with a different opinion about how you really move people, how to persuade them and get through to them. One view was the prevailing charismatic Jewish view that you needed something spectacular. Signs, miracles, wonders - that's the way to go! Something big to make them go 'wow!' Something really sensational that really hits the senses and emotions. Hence, 'Jews demanded miraculous signs' (vs.22). Toronto slots right in there. The other view was the Greek view of wisdom which appealed to natural reason and rhetoric, and clever debating of propositions in order to move people. Instead of 'signs' being centre stage it was analytical thought, abstract theorising, extrapolating from the visible to the invisible, very much like our modern day 'theory of evolution'. Paul rejects both. The Biblical way to move people is to preach Christ, i.e.. to preach the Gospel in a reasoned, clear, factual way. Signs do not convert people, (why were the Jews still not believing the signs done by Jesus?). (From Presbyterian Conference notes 1996, Brisbane)*

- Kenneth Copeland speaking of this new move of God has stated: *'One of these days, you may be talking to someone, asking them how things went at church last Sunday, and they may say, Oh it was great! The glory of God was so strong it healed ten cripples, opened the ears of thirty deaf people, cured seven cases of cancer and killed brother Bigmouth and sister strife.'* ('Voice of Victory', 10/94)

- Author Leigh Belcham writes: *'But, with the 'Toronto Blessing', any righteousness and peace seem to be imparted under anaesthetic!...Mortification requires that I put my flesh to death, not my mind to sleep!...Some Christians believe they are safe from deception as long as their intentions are right. But the sad fact is, that if you unwittingly fulfil the conditions for demonic activity, you will nevertheless experience demonic interference of some sort....The love [from TB] sounds more like 'eros' than 'agape'. 'The Lord is after an incredible love affair with us', says someone called Carolyn...The testimony of someone else concerning their experience at a Toronto Vineyard church meeting was that 'under it all He came to me in love, with a romantic passion for me. This may disturb you - it really disturbed me - as I saw His eyes full of longing - for me - as I squirmed in embarrassment on that blessed carpet', ...'the group were leading the congregation in a love song to Jesus. - 'Let me know the kisses of your mouth/Let me feel your embrace/Let me smell the fragrance of your touch/let me see your lovely face'...According to Mrs. Mumford, the lady 'has been reading her Bible like never before. But she says, 'I'm not reading it. I hear the voice of Jesus reading it to me'...The third person of the trinity, apparently allows Himself, like so much in-flight baggage, to be carried by men and women around the world that He himself created!...Man has always wanted God under his control, packaged and administered where, when and to whom he wills...The burden of proof is squarely on the shoulders of those who insist that God the Holy Spirit is empowering the 'Toronto Blessing'. If He is not, the implications are horrendous - not only for them but for those they have failed to warn.'* ('Toronto - The Baby or the Bathwater?' by Leigh Belcham, P.14-29).

'The Ninety and Nine'

There were ninety and Nine that safely lay
In the shelter of the fold
No vision for souls, no burden to pray,
Their first love now grown cold.
How often we sing of the one lost sheep
But where are the ninety and nine?
The pastor can search his members o'er
But real workers are hard to find.

They once were in earnest, on fire for God,
Backing their pastor in prayer,
But now when he needs them on Sunday night
In church they're seldom there.
The weather's too hot, or the nights too cold,
Or they've heard his sermon before,
And the chance to win a poor lost soul
Is gone forever more.

The ninety and nine now safely lay
In the ease of their rocking chair.
They're tired, so they just stay at home and relax
and enjoy the church of the air.
They've worked so hard the whole week long
dashing madly about,
So now that the Lord's day has come along
They're simply tuckered out.

They go and they come, and they buy and they sell,
And they work and they eat and they sleep.
They can search for the almighty dollar,
But not for the poor lost sheep.
And the pastor can't search for the one lost sheep
Because of the ninety and nine.
He must coddle and pet them, and never neglect
Or else they will whimper and wine.

What Is the Self-Life?

'Supposed I purchased a very old truck with the intent of rebuilding it. When I made the acquisition I was sure that very little effort and money would have to be expended for restoration, but as the work progressed I found more and more wrong and spent a greater and greater amount of money. The more I fixed the more the vehicle seemed to break. One day as I worked I finally became sick of it and decided to take my losses; I wanted nothing more to do with it. Hoping to remove even the memory of it, I called a wrecker and asked him to tow it away. When the garage was empty I still had one memento-my hands were dirty! If I wanted no more remembrance of the truck or proof that I once owned it, I would have to wash my hands!

Think of that truck as your old Adam life that you tried so hard to change until you decided to have it taken away by co-crucifixion. However, the pollution of that old life still remains in your mind, habits and desires. You now need the blood of Jesus to cleanse all those old contaminations away, and as you open the door of abiding and allow the blood to flow, even the remembrance of these things will go. The blood takes away the feeling of defilement that sin brings..(From 'Sidetracked in the Wilderness' by Michael Well, P.161)

Oh! Time is so short for such trivial things,
Can't you hear the cry of the lost?
Pray for your pastor whatever you do,
Back him at any cost.

We who are part of the ninety and nine
Should awaken from out of our sleep
And search through the night with all our might
For the poor, lost, wandering sheep. **by Fern Luther**

Charles Finney

Among the many revivalists that shaped nations comes the name of Charles Finney. Frequently when I have come across research material on this man, I have seen some highly critical material. To many it appears Finney was the father of much teaching and modern methods, that many believe have adversely affected evangelical faith. Church growth movements, Pentecostal traits and political revivalism are said to have all originated from Finney. Certainly Finney had an emphasis on getting a person to make 'a decision'.

Finney one day experienced a 'Baptism of the Holy Ghost': *'like a wave of electricity going through and through'*. (1) However, even after this experience, Finney wrote years later: *'Notwithstanding the baptism I had received...I went to bed without feeling sure my peace was made with God.'* (2) Finney went on to receive more 'baptisms' and a desire to preach almost immediately after his conversion. At this point he was relatively ignorant of scripture and devoid of any theological training. However, because of his legal training, he had a brilliant mind and could debate with anyone. Refusing to attend Princeton Seminary he began conducting his own revival meetings in New York. One of his most famous sermons was titled *'Sinners Bound to Change their Own hearts'*. Finney believed it was his own will that determined his salvation.

Finney's revivalism caused a split amongst the Presbyterians into Arminian and Calvinistic groups. His *'anxious bench'* was a precedent to the *'altar call'* of today. Emotionalism at his meetings led to faintings, weeping and other manifestations. Much of Finney's theology revolved around human morality. Finney basically followed teachings similar to Pelagius, a fifth century heretic who was severely condemned by numerous church councils. Finney believed that original sin was *'anti-scriptural and nonsensical dogma.'* (3) He believed God would not condemn people for being sinners by nature. He wrote, *'The Bible defines sin to be the transgression of the law. What law have we violated in inheriting this [sin] nature? What law requires us to have a different nature? Does reason affirm that we are deserving of the wrath and curse of God forever, for inheriting from Adam a sinful nature?'* (4)

From this quote we see that Finney disregarded clear scriptural orthodoxy as in Romans 5:16-19. He put a form of logic, human reasoning and extreme arminianism in its place. He also attacked justification by grace alone through faith alone that the reformers upheld so strongly. Finney wrote *'The doctrine of an imputed righteousness, or that Christ's obedience to the law was accounted as our obedience, is founded on a most false and nonsensical assumption.'* (5) He thus classified the teaching of imputed righteousness to believers (Rom. Chs.3,4,5), as *'theological fiction.'* (6) He believed in entire sanctification or as some people describe it, *'sinless perfection.'* (7)

Finney's theology was not orthodox and he frequently challenged conventional doctrine. He reacted strongly against a hyper Calvinism evident in many churches at the time. He would not accept the Westminster confession of faith. However, many believe he went to the extreme, not being able to see the difference between Calvinism and hyper Calvinism. (8) Finney perhaps mistakenly equated hyper Calvinism with orthodoxy. Perhaps he threw the baby out with the bathwater and *'jettisoned them all - and thus repudiated the heart of biblical theology.'* (9)

In Finney's favour his preaching was clear, urgent and he stressed immediate conversion unlike much of the preaching of his day. He called sinners to repent and believe. It has been written that He was also a faithful preacher of the law and used it well to convict sinners. He seemed to be able to fan the flames of revival where he went and believed in looking for techniques to bring revival. However, the question is asked: how much did he mix techniques and man made methods with the Gospel and how did this affect the results? Martyn Lloyd Jones wrote: *'Finney was a man who taught quite definitely that, if one applied a given technique, one could have a revival at any time. This is the essence of Finney's teaching in his book on revivals. But history has surely proved that Finney was quite wrong. Many have tried to plan revivals by using his techniques and have done so honestly, sincerely, and thoroughly, but the desired revival has not come. One of Finney's cardinal errors was to confuse an 'evangelistic campaign' and a revival and to forget that the latter is always given in the sovereignty of God.'* (10)

Many historians have also noted the 'backsliding' rates of the communities after Finney left an area. Warfield wrote, *'No more powerful testimony is borne... than that of Asa Mahan, [Finney's longtime friend and fellow worker], who tells us - to put it briefly - that everyone who was concerned in these revivals suffered a sad subsequent lapse: the people were left like a dead coal which could not be re-ignited; the pastors were shorn of all their spiritual power; the evangelists...I cannot recall a single man, brother Finney and father Nash excepted, who did not after a few years lose his unction, and become equally disqualified for the office of evangelist and that of pastor.'* (11) A contemporary of Finney's said, *'During ten years, hundreds, and perhaps thousands, were annually reported to be converted on all hands; but now it is admitted, that [Finney's] real converts are comparatively few.'* (12)

Today we see this same effect with figures of an 80% backsliding rate from so called 'conversions'. Many of these come from 'crusades' where the gospel is mixed with ecumenism and worldly measures to produce thousands of 'decisions'. Did Finney introduce *leaven* into methods of evangelism that are now evident in today's evangelism? Author, Michael Horton believes Finney led much of the church around the wrong corner: *'In Finney's theology God is not sovereign; man is not a sinner by nature; the atonement is not a true payment for sin; justification by imputation is insulting to reason and morality; the new birth is simply the effect of successful techniques, and revival is a natural result of clever campaigns. Finney is not merely an arminian, but a Pelagian. He is not only an enemy of evangelical Protestantism, but of historic Christianity of the broadest sort.'* (13)

Terry Arnold

(1) *'Charles Finney: An Autobiography'*, P.78. (2) *'Charles Finney: An Autobiography'*, P.22. (3) Finney's *'systematic Theology'* P.179, see also p.249,250,236,245. (4) P.339, *Autobiography*,42. (5) *Ibid.* P.179. (6) *Ibid.* P.56-58. (7) Finney's *'Systematic Theology'*, P. 407, 405-8. (8) Hyper Calvinism believed the Gospel was for the elect only and the Gospel not be preached freely to all. This put a low regard to evangelism. (9) *'Ashamed of the Gospel'* by McCarthur, Appendix 2. (10) *'Conversations, Psychological and spiritual'* by Lloyd Jones. (11) *'Ashamed of the Gospel'* by McCarthur - citing Warfield 2:26. (12) Cited in Warfield, 24 *'Perfectionism'* by B. Warfield, (2 volumes, 1932). (13) Michael Horton, *'Modern Reformation'*, (Article adapted from *'Published Aboard'*, Aug. 1996 *'The Legacy of Charles Finney'*.)

AOG Fiasco Continues

We reported in Sept. and Nov. that the Assembly of God (AOG) had taken a Christian to court for defamation. Before 95 had ended a Mrs. Evie Glasgow, sister to Andrew Evans, (head of AOG in Australia), wrote a letter challenging her brother on the unscriptural action of taking a Christian to court. Evie's own father then wrote against her in a recent open letter. (*Aust Beacon 1/97*)

Your Comments and Questions

(Views expressed here are not necessarily those of the editor or the advisory panel)

Dear Terry, ...I thoroughly enjoy your newsletter every month. I know it isn't a pleasant job, but someone needs to do it, and I pray God will bless you greatly in your endeavours, Thanks once again. (L.W., Sydney.)

We found them ['Making War in the Heavens' and Weighed and Found wanting' by Bill Randles] excellent and informative books. We would confirm holding a lot of those wrong beliefs in the faith movement, etc., not realising the ultimate connections to the end-time theology to these beliefs. Confirming once again to us the need for sound biblical theology, Yours in Christ, (B.&T. S. Brunswick Heads Christian Bookstore.)

Top dear Beth, Terry & Family, Many thanks for the newsletter. I am finding it very helpful and passing it on to our pastor, (D.K., Sydney)

Dear Terry, We would like to encourage you in the faith of our Lord Jesus Christ and in the battle we have before us. We are encouraged when we hear of others willing to serve the only wise God. Paul's statement to the Colossians in 1:9 is that you might be filled with the knowledge of his will in all wisdom and spiritual understanding, We sure need to be looking to be taught of Him today. We would appreciate receiving your newsletter 'Diakrisis' and trust we may help one another to proclaim the Gospel of our Lord, May God richly bless you, (B.&D. B. Childers, Qld.)

Corrections & Apology

- In the article 'Worldwide Church of God' (Feb. P.3), we quoted false teaching as being from the 'Worldwide Church of God' and from their magazine 'The Plain Truth'. This is incorrect. The teaching quoted is false, but it is from the 'World Ahead' magazine and from a breakaway group, 'the Global Church of God'. This group still holds to the heresies of Herbert Armstrong who formed the original Worldwide Church of God.

- In our article 'Mary - Queen of peace...' (Feb. P.3), we quoted Acts 4:24 instead of 4:12 and also wrote: 'Jesus knew Mary not 'until after' the birth of Jesus'. This should be 'Joseph knew Mary not 'until after' ...' We apologise for these errors.

Green Light For Mail Out

Last month we wrote that we would like to mail out approximately 500 letters to churches, pastors and leaders around Australia. The package is to contain an open letter asking them to now repent of or acknowledge the errors of the 'Toronto Blessing'; A fact sheet with irrefutable facts and scriptures for each recipient to study; and some information on the visit to Australia by Benny Hinn. The cost of this outreach is approximately \$250+. Praise God, we now have the full amount! Thankyou and may God bless those who gave to this work.

Praise Points

- Thank the Lord for the finances necessary for the above mail out. Please pray for the success and impact of this work.
- Praise God for another good meeting with the two Mormon missionaries mentioned last month. Pray for conviction and action!

Prayer Points

- Pray for wisdom and guidance in the mail out mentioned on [this page](#).

Cut here

Book Review

'Such A Candle - The Story of Hugh Latimer' by Douglas Wood. (176 pages) price: \$19.95

This is a book I have now read twice. When I first read it, I cried. It takes a lot to move me in that way. This book is one of the best history books I have read because it reads more like a gripping suspense story than an historical analysis of the times. There is much valuable history in the pages of this book concerning the Catholic Church and the Reformation. Many historical events clearly show the miraculous timing of God.

Bishop Hugh Latimer was perhaps the greatest preacher of the English Reformation. He spoke the truth as he discovered it from the pages of the Bible, and it cost him his life. I was fascinated to read the amazing history of political intrigue and the turbulent relationships of Henry VIII.

Latimer was a staunch Roman Catholic priest and opposed to an English version of the Bible before he was converted to Christ and his Word. As he began to dig into the Word, one by one the false doctrines began to fall. He led a holy and exemplary life and was responsible for exposing and reforming many evils in the Catholic church. He endured torture, deprivation, isolation and finally, along with others, he was burnt to death because of His stand for the Bible. He lit a candle in England that was not to put out.

This is a valuable insight into what it took to restore the Word of God to England. Lest we forget! Terry Arnold

Coincidence?

The original Greek manuscripts of the New Testament were hand copied until AD1452, when *printing* was invented. Just *one year later* the Muslims overran the Byzantine Empire where the manuscripts were kept. However, by then the empire was no longer needed to store the manuscripts. Coincidence?

Quotable

'Probably the hardest thought of all for our natural egotism to entertain is that God does not need our help...Too many missionary appeals are based upon this fancied frustration of almighty God. An effective speaker can easily excite pity in his hearers, not only for the heathen but for the God who has tried so hard and so long to save them and had failed for want of support. I fear that thousands of young persons enter Christian service from no higher motive than to help deliver God from the embarrassing situation His love has gotten Him into, and His limited abilities seem unable to get Him out of it. Add to this a certain degree of commendable idealism and a fair amount of compassion for the underprivileged and you have the true drive behind much Christian activity today'. (An extract from the 'knowledge of the holy' by Tozer, P.40)

Today is the tomorrow you worried about yesterday.

Terry's Itinerary

Enquiries concerning ministry invitations and bookings, please phone 018183093.

March 2nd. 6.30 pm. Fraser Coast Baptist. Ph. 018183093

March 16th. 9.45 am. Howard Baptist.

Wed. nights 7pm. - New Christian and Discipleship class at Fraser Coast Baptist.

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