



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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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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Editors Comment

Humility.....humility should be one of the defining characteristic of the Christian. The Bible portrays Jesus as a servant king who humbled himself to die a substitute. The words 'humble' and 'humility' are used in Scripture with the sense of 'to be made low'.

Humility was seen in Jesus on earth - in His character, speech, conduct, His sacrifice and death. We are supposed to be like Him in thought, word and deed. His Spirit indwells us with the express purpose of transforming us more and more to His image and *from* the image of the world and its fleshly proud ways. Can we really claim to be a Christian and a disciple of Christ if we lack humility?

So what should the character of a humble person be?

As sinners we are humble when we admit our depravity. The same Greek word for humble is also translated '*vile*' when referring to sinners, (Phil.3:21).

As saints we are humble when we admit our falling short of the glory of God.

In fellowship we are humble when we '*in lowliness of mind let each esteem other better than themselves*', (Phil.2:3). The phrase '*in lowliness of mind*' is the same Greek word used for humility. Clearly this humility must first begin *in the mind*.

Humility is about *submission*. Submission is voluntarily placing ourselves under someone. One cannot submit without an attitude of humility. Humility is submitting to Christ as the head (Eph.5:24; James 4:7); to elders as undershepherds (Heb.13:17; 1Pet.5:5); and to one another in the body, (Eph.5:21; 1Pet.5:5). All the above are commands, not options. We cannot submit to God yet ignore submission to those the Lord has placed over and around us.

In conversation we show humility as we *listen* and have compassion for the other and want to help and *encourage* them with love and truth. A lack of humility might be evident when we talk too much about ourselves, our interests and what we have done. Do we encourage ourselves in front of others?; or impose our views upon others? I am often bemused by people who make a pretence in asking questions but then proceed to answer them with their own views. The conversation is dominated and controlled. Do we make others uncomfortable with our control of the conversation? Does the other person feel relaxed in our company and not manipulated in any way? I personally find humble people who have nothing to prove are a comfort and a joy to be around, as well as an encouragement to me to be more like Christ.

The opposite of humility is pride. Those in this ministry and in ministry in general know the battle against pride. Pride is the fruit of self which is the antithesis of the love of Christ. One of the things that can erode humility is knowledge. Although knowledge and wisdom can lead to the fear of God, knowledge can also lead to being '*puffed up*' and proud.

One of the real tests of humility is how we receive Godly correction. Are we really teachable? Do we really submit and obey Godly elders placed over us by God? Does our attitude reflect the gentle fruit of the spirit?

'God resists the proud but gives grace to the humble', (James 4:6; 1Pet.5:5).
Terry Arnold

Victorian Trip - November

We have prepared a Victorian itinerary for November (see page 12). For more details or queries contact John (03)54496368 or Terry 0411489472

Seventh Day Adventist Challenge...Answered

(The following challenge was sent to us from a Seventh Day Adventist church. It is a copy of a document that offers 500 pounds (England) to any person who could produce from the Bible one text or more proving any one of the following propositions. We have answered them under the heading 'Strawmen Answered').

1. One text commanding Christians to keep Sunday, the first day of the week, as a holy day of rest and worship.
2. One text affirming that Christ ever observed Sunday as a sacred day. Or ever enjoined anyone else to do so.
3. One text that says that the Sabbath was ever changed by Christ or His apostles, from Saturday, the seventh day, to Sunday, the first day of the week.
4. One text that states when or where the Lord's sacred day, the seventh-day Sabbath, was ever abolished by Christ or His apostles.
5. One text that releases us from the observance of the fourth commandment, and its sacred Sabbath requirements.
6. One text telling us that the fourth commandment, or any part of the sacred Ten-Commandment Moral Law, written by God on tables of stone, was ever abolished.
7. One text affirming that it was customary for the church to meet for worship on the first day of the week, or any other day, except the Bible Sabbath.
8. One text that calls the seventh-day Sabbath a Jewish Sabbath.
9. One text affirming that any of the twelve apostles ever kept Sunday holy.
10. One text showing that any of the Apostles ever regarded Sunday as anything but one of the six working days of the week.
11. One text proving that any other Christian in apostolic days ever kept Sunday as a holy day.
12. One text proving that Christ or His apostles ever ignored the sacred seventh-day Sabbath as most Church-goers do today.
13. One text that condemns, or pronounces any penalty against Sunday work or Sunday sports.
14. One text that applies to Sunday any sacred title whatsoever.

Strawmen Answered

(*'Strawmen'* are false or counterfeit arguments put up and then pulled down. Strawmen are untruths, presumptions or lies that are credited to another so as to falsely align the opposition and to distract attention from their own errors. Most cults use this tactic to teach their own false doctrine. We urge readers to refer to our previous articles for Scriptural refutations on SDA errors - *Diakrisis* July/Aug 2001 and Nov/Dec 2001).

STRAWMAN 1: There is no text commanding Christians to keep Sunday as a 'holy day of rest and worship'. But neither is there any New Testament command for Christians to keep *Saturday* or any other day as a 'holy day of rest and worship'! The Christian faith once delivered does not use any *text* as a *command* for Christians to keep *either day* for rest or worship. Adventists also confuse 'rest' (*'Sabbath'*) with 'worship'.

STRAWMAN 2: Christ never observed Sunday as a '*sacred day*' or ever taught anyone else to do so.

STRAWMAN 3: The Sabbath ('rest') was never changed by Christ or His apostles, from Saturday, the seventh day, to Sunday, the first day of the week. But neither did Christ or the apostles ever command Christians to keep a Saturday Sabbath that could be '*changed*'!

STRAWMAN 4: The seventh-day Sabbath was never 'abolished' by Christ or His apostles. But neither did Christ or the apostles ever command the keeping of such! Christ is now our '*rest*', (Heb.4).

STRAWMAN 5: No New Testament text 'releases' us from the fourth commandment. But neither does the NT command us to its observance. The fourth commandment, unlike all the other nine, is not mentioned anywhere in the New Testament! The Sabbath was given as a sign '*to the children of Israel*', (Ex.31:13,16,17; Ezek.20:12).

STRAWMAN 6: Same as strawman No. 4

STRAWMAN 7: Arguably, no text '*affirms*' that it was 'customary' for the church to meet for worship on the first day of the week. But neither does any text affirm that the day of worship was on Saturday. However, the apostles did meet together in fellowship, breaking bread and taking offerings *on Sunday*! (Jn.20:19, 26, Acts 20:7; 1Cor.16:1,2). The SDA church says Sunday keeping was instituted after 300 AD by the Roman Catholic religion. This is historically *false* as there are *numerous* and irrefutable accounts of early church Fathers, (from Justin Martyr (100-165AD), Ignatius (110AD) to Cyprian (200-258AD), who spoke of keeping Sunday. All the great leaders, (Jerome, Huss, Wycliffe, Luther, Calvin, etc) all kept Sunday. And again, the SDA movement confuses *rest* (Sabbath) with *worship*.

STRAWMAN 8: No text *literally* calls the seventh-day Sabbath a 'Jewish Sabbath'. Yet, the Sabbath was given as a sign '*to the children of Israel*', (Ex.31:13,16,17; Ezek.20:12).

STRAWMAN 9: No text '*affirms*' that any of the twelve apostles ever kept Sunday '*holy*'. It is likely they kept every day '*holy*' unto the Lord! Nevertheless, they did meet together in fellowship, broke bread and took offerings *on Sunday*! (Jn.20:19, 26, Acts 20:7; 1Cor.16:1,2). It is up to the individual as to which day he chooses, (Rom.14:5,6).

STRAWMAN 10: No text specifically says that any of the Apostles ever regarded Sunday as anything sacred or different from any other day. But no text says they regarded Saturday as special either!

STRAWMAN 11: No Christian in 'apostolic days' ever spoke of Sunday as a 'holy' day. The subject was not an issue! However, as mentioned above, the apostles met together on Sunday, (Jn.20:19, 26, Acts 20:7; 1Cor.16:1,2).

STRAWMAN 12: No text says that Christ or His apostles '*ignored*' the 'sacred seventh-day Sabbath'. But no text says they kept it or considered it as 'sacred' either!

STRAWMAN 13: No text condemns or pronounces any penalty against Sunday work or sports. But neither does any text condemn or pronounce any penalty against Saturday work or sports! However, anything that would '*forsake the assembling of ourselves*' (Heb.10:25) or would take priority of resting in, or worshipping the Lord, would be idolatry.

STRAWMAN 14: No text applies to Sunday any '*sacred title*'. But neither does any New Testament text apply to Saturday any sacred title whatsoever!

Bring the Books!

Every believer who hungers and thirsts after righteousness has an overwhelming longing for revival.

'Revival'! What a word! It is an exciting word, a delightful word, a fearsome word, a word with myriad connotations. It is a sailing ship of Solomon's fleet, loaded to the gunnels with gold, and silver, ivory, and apes, and peacocks. What strange religious oddities have been found in the hold! In it are piled the excesses of the Word-Faith heresy, the fleshy extravagances of Benny Hinn, the Pelagian views of Finney, the consumerism of Billy Graham, and the hype of Promise Keepers. All these have sailed under the flag of 'Revival'.

Anyone who takes his Bible seriously might be inclined to turn away in disgust. Surely none of these are 'Revival'! Parodies, mockeries, and counterfeits they are of the genuine article, but true revival? Never!

We are faced with monumental questions. If all these are false, if counterfeits abound on every side, does it mean there is no 'coin of the realm'? Is there no real revival? Have the 'apes and peacocks' thrown all the gold, silver, and ivory overboard? (Or better, did they waste it all on earthly mansions and the building of empires?)

These are questions that come to mind when we think of the so called 'Revivals' of the many modern religious movements of our day.

But there is good news for the Christian who longs for true revival. This good news comes in two formats. First, there are the promises of God as far back as Israel. For example, 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land', (II Chron. 7:14). And second, there are the truthful historical records of revival. Some of these, as in 2Chronicles 29-32, are found in the inspired Scriptures. Others have been written down by honest historians and are available to us to read.

I want to tell you about two books and a set of videos that God has used as kindling for revival in my own life.

Among the books on revival I have on my shelf are some that simply tell the story of revival in particular places. One of my favourites is 'A Forgotten Revival' by Stanley C. Griffin. He recounts a revival that began on the East coast of England just after The Great War. One of the most exciting events in this revival occurred when Jock Troup preached in the market place in Yarmouth. The catch of herring from the week's fishing had been salted down and packed in barrels on Saturday morning. The Scottish fishermen would not put out to sea until Monday, so the market was crowded with shoppers. When the stalls closed about 9 PM, Jock decided to preach from one of the tables. He spoke from Isaiah 63:1, '*Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel? I that speak in righteousness, mighty to save*'. The author writes, '*Suddenly the power of God came down, as it had done in revivals*

before, and strong fishermen were thrown to the ground and cried to God for mercy...Day after day the people were brought under deep conviction of sin, irresistibly drawn to Christ and completely transformed'.

Dr. Ken Connolly comments further on the results of this little known revival in a two volume video set titled '*Heal Our Land*'. He says, '*the amazing fact is that, when the Scottish fishermen sailed northward back to Scotland, they carried the revival with them, and every port they called at saw the fires of revival break out. And so it was called by some 'The Fishermen's Revival'*'.

Another book on revival that ought to be on every preacher's shelf is '*Revival and Revivalism / The Making and Marring of American Evangelicalism 1750-1858*' by Iain H. Murray. Murray's books give excellent insights into the history of sound, bold, clearcut gospel preaching on both sides of the Atlantic and in Australia. The strength of this book on revival is its truthfulness. I need to emphasise this fact. Many of the books written today are aimed at spiritual weaklings who are unable to receive the undiluted truth. The authors appear to practice some form of Christian revisionism, so that the characters and events they portray bear very little likeness to reality. Not so with Iain Murray. If you love truth supremely and have a taste for strong medicine, and you want the facts on revival in the days of Finney, Nettleton, Moody, and the preachers of that era, you need to read this book.

Nothing written by a reviewer will get him into hot water quicker, I expect, than criticism of Charles Finney. He is the patron saint of pragmatists, fundamentalists, and many new-evangelicals. Have you ever wondered why? Iain Murray objectively documents his false theology and methods, and correctly points out that most of the unscriptural practices of modern 'revivalists' started with Finney. Benny Hinn, Kenneth Copeland, Kenneth Hagin, Billy Graham, Luis Palau, Jimmy Swaggart, Jim Bakker and a hundred more all learned how to apply the subtle pressures needed to get converts (without conversions!), and they learned much of it from Charles Finney.

In contrast with Finney, Murray describes the evangelistic ministry of Asahel Nettleton. Nettleton's life and ministry were coming to a close as Finney's was beginning. The differences between them, between their doctrines, and between their methods was so striking that one wonders how the New Measures of Charles Finney ever caught on. But they did, and we suffer for it two hundred years later! If you are not acquainted with Asahel Nettleton you need to get to know him. I suspect you will love him.

So, is there any gold, any silver and ivory, anything of value, any substance, anything which endures among all the gaudy trinkets of the revivalists? Oh, yes! But the reader has to search diligently for it. Some books do contain treasure maps. These two books are full of them.

Bring the Books! **Buddy Smith**

Weathervanes and Roosters

Question: Why are so many weathervanes topped by the silhouette of a rooster? Many have a rooster pointing the way. What's he doing up there...predicting 'fowl' weather?

Answer: Believe it or not there's a religious origin to this meteorological icon. In the Middle Ages a Papal edict decreed that the image should appear on top of churches as a kind of wake-up call to parishioners that they should attend services.

The image was actually a reference to Peter's betrayal of Jesus, who said, 'I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.'

The faithful, by attending church, would show that they were not betraying Christ by turning away from Him. Eventually the image became secularized, appearing atop other kinds of buildings on weathervanes.

Cindy Jacobs Conference

City Harvest International held a conference on August 27-29 on the Gold Coast sponsored by a Christian Outreach church. A brochure was distributed by various organisations around Australia, including Koorong Bookstore. The Cost for the seminars ranged between \$120 to \$200 per person. The brochure stated:

'Release the spirit of the Light Horse. God is raising up a new generation of leaders across Australia in the spirit of the Light Horsemen. The Light Horsemen and women have a passion for Christ and the lost which is unparalleled in any other time. They are able to hear the word of the Lord for the hour, break down strongholds, and win wars in the spirit realm against impossible odds. Come and set aside time to receive a fresh impartation of the anointing of God and His Word for this new day! You will go away with new vision and strength, refreshed and fired up for God!...(Cindy and Mike Jacobs.)'

Editors Comment:

- The 'releasing' of the 'spirit of the Light Horse' sounds more occultic than Christian?

- The 'Word of the Lord' that Cindy and others in her camp put forth are extra Biblical revelations that often defy written Scripture.

- The 'breaking down strongholds' taught by the Jacobs and others is false teaching from 2Cor.10:3-5 which refers to the mind, not demonic strongholds in the skies, (see *Diakrisis*, Sept/Oct, P.2).

- 1John 2:27 teaches the 'anointing' can never be 'imparted' from one person to another; that there are no levels of anointing; it cannot be increased; we have already received it once in the past; and this anointing is the person of the Holy Spirit Himself, (see *Diakrisis* July/98, P.2 and April/99, P.6).

- The promise to 'go away with new vision and strength, refreshed and fired up for God' may be fulfilled. But is it the God of the Bible being followed?

Hindus Meet Pope

Vatican City, June 20, 2002 - 'John Paul II met with the 40 participants of the symposium on: 'The Way of Love: Union with God and Universal Fraternity in Hinduism and Christianity,' organized by the Focolare Movement.

The participants, who included Hindu intellectuals, ended their Wednesday meeting in Castel Gandolfo by attending the Holy Father's general audience in the Vatican.

Professor Kala Acharya, director of the Institute of Culture and Research of Bombay's Somaiya Sanskriti Peetham University, said in statements to Vatican Radio that the symposium 'was special, because it was a spiritual experience, not just an academic event.' 'We were introduced to the Christian tradition, of which, of course, we already knew something,' she said. 'However, Chiara Lubich's personal and spiritual experience has enriched us, because it is very similar to what our saints have experienced.'...Lubich is the founder of Focolare.

'What we have begun will now continue and I am sure it will flower', Acharya added. Shantilal Somaiya, president of the same institute of the University of Bombay, added: 'We have experienced great unity and reciprocal love. Reciprocal dialogue is the order of the day in the third millennium. I am convinced that religions will learn to live together, to understand one another, and to work together in the service of humanity. This is the objective.'

The two Hindus also expressed what John Paul II means to them. Somaiya said: 'He is a great spiritual leader.' Added Acharya: 'He is the great saint.'

Evolution/Creation

'To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest degree.'

Charles Darwin

Roman Catholic Teaching - A Reminder

In the current ecumenical climate of 'tolerance' in which it is increasingly fashionable to be seen holding hands with Rome...may we be reminded of the false gospel of the Roman Catholic 'Church'...(reaffirmed by Vatican I and II)

On Salvation: (6th Session, Canon 9) 'If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification...let him be anathema [cursed]'

[Reader compare Rom.4; Eph.2:8,9]

(6th Session, Canon 12) 'If anyone shall say that justifying faith is nothing else than confidence in the divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema [cursed]'

(6th Session, Canon 30) 'If anyone says that after the reception of the grace of justification the guilt is so remitted and the debt of eternal punishment so blotted out to every repentant sinner, that no debt of temporal punishment remains to be discharged either in this world or in purgatory before the gates of heaven can be opened, let him be anathema [cursed]'...(Vatican II ID; 1:2): 'Sins must be expiated. This may be done on this earth through the sorrows, miseries and trials...Otherwise expiation must be made in the next life through fire and torments or purifying punishments...in Purgatory the souls...are cleansed after death with

punishments designed to purge away their debt.'

[Reader compare Rom.4:7,8; Jn.19:30; Heb.10:18; Jn.5:24; 1Jn.1:7; Lk.16:19-31; 2Cor.5:8]

(7th Session, Canon 4) 'If anyone says that the sacraments of the New Law [Canons and Decrees of the Roman Catholic Church] are not necessary for salvation but...without them...men obtain from God through faith alone the grace of justification...let him be anathema [cursed]'

On Communion: 'If anyone denies that in the sacrament of the most Holy Eucharist are contained truly, really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but says that He is in it only as a sign, or figure or force, let him be anathema [cursed].'

'If anyone says that in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship of latria [worship given only to God]...or is not to be set publicly before the people to be adored and that the adorers thereof are idolaters, let him be anathema [cursed].'

Other RC teaching: Mary was sinless. **[Reader compare Rom.3:9-11,23; Lk.1:47]**

Mary is co-mediator with Christ. **[Reader compare 1Tim.2:5]**

The Great Deception

Today there is an increasing number of people who have publicly made 'commitments to Christ' in times past, but now no longer fellowship with 'believers'. They are often referred to as 'backslidden' or 'carnal'.

Many of these have made 'decisions' and claim to be 'Christian', yet show no sign of the power promised to believers in Scripture. Worse, they appear to believe they are safe and 'saved' because of this one-time decision!

Documented evidence shows more than an 80% 'fall away' rate amongst those Americans making 'professions' for Christ. Statistics reveal these people attend a church assembly for *less than a few months*. Billy Graham, in an interview for *Time Magazine*, admitted his reluctance to label half his converts as 'Christians' (1)

The tragedy of all this is ignored by too many evangelists and Church leaders who prefer to focus on the initial numbers and Church attendees. In the words of a much travelled Australian pastor/evangelist who admitted to me personally: *'there are many professors - but few possessors!'*

In recent years we have investigated the claimed results from several crusades and tent meetings here in Australia. The conclusions are depressing but surely worth considering. On one occasion a small tent crusade was conducted by local Pentecostal assemblies in league with the para-church organisation *Full Gospel Businessmen's Fellowship International*. Shortly afterward the Pentecostal *Full Gospel* magazine boasted of this event: *'...30 first-time decisions for Christ and 15 re-dedications...all those who made commitments are now in Churches and going on in the Lord'*. (2) The article went on to state that many were healed and 'set free' from alcoholism and other addictions. Considering that the internationally accepted benchmark for a full recovery from such addictions require a five-year period of demonstrated abstinence, this is a statement of stunning ignorance.

Our probing of these claims revealed that many of those who made these 'decisions' did not consider themselves regenerate, and under questioning showed no understanding of the Gospel in its fullness. They had no inkling of *why* they needed saving or from *what!* A full year later many were still involved in New Age practices or drinking heavily.

Some did attend the Pentecostal fellowship (that held the meetings) for several months. To our amazement some of these individuals were displayed publicly by way of making 'personal testimonies' during subsequent crusades, although they were clearly living unregenerate lives.

When the pastor of this assembly was shown these findings he continued to state that *six* of the original *thirty* were *'going on for the Lord'*. The truth was that only *one* of those that made a *decision* was still in fellowship at the end of one full year. One out of thirty (or forty-five if one dared to include the *'re-dedications'*) is not a statistic that one should take lightly!

The documented results were sent to several people on the organising committee including the magazine that printed the above falsities. All refused to consider the facts or our request that they consider a retraction of the previous claim. We never received any reply from the editor of the magazine. The following year they conducted yet another crusade and made similar claims as to the numbers *'saved and going on for the Lord'*.

This is only a sample of a much wider phenomenon. This deception is rampant in most evangelistic endeavours today and there are many such studies available. When Church

leaders are politely challenged to verify the published results of their evangelism, one is either met with a wall of silence or an angry reaction. Clearly there is a lack of integrity in much of today's modern evangelism.

The Bible clearly describes the effects of such in the parables of Matthew 13 - The wheat, tares, and the sower. The tares grow alongside the wheat until harvest time at which time they are *'thrown into the fire'* - which speaks of Hell and Judgement. These Tares and the fruitless confessors in the parable of the sower, talk like Christians and have been informed that they are 'Heaven bound'. *It is surely the ultimate deception if one thinks they are born again, when they are not*. Yet, this is a horrifying *Scriptural* reality! The *'many'* who show no repentance and/or have been ensnared in the current false signs and wonders movement with its healings, prophecies, miracles, laughter and spiritual drunkenness - Hell will gladly receive as Christ utters those terrible words: *'I never knew you'*, (Matt.7:23).

Are we as Christians prepared to seriously consider the ramifications of much of today's evangelism? What of the increasing numbers of false professions today? What of those that respond to a Gospel that at best has been robbed of its full truth, or worse, is false? They surely deserve better, whatever the outcome.

What exactly is the nature of the problem and its causes, and are there solutions?:

There is a misunderstanding of what the Gospel is and is not:

Paul succinctly outlines the Gospel in his first letter to the Corinthians as the *death, burial and resurrection* on our behalf (*substitution*) because we are *sinners*: *'...Christ died for our sins according to the Scriptures; and that He was buried and that He rose again the third day according to the Scriptures'*. The Gospel presented by many today deletes the doctrine of sin and substitution. The facts of the Gospel are given but without a reason for them...the cure is offered without any description of the disease.

Certainly, it is not the Gospel at fault, for the true Gospel is *'the power of God unto salvation to everyone that believeth'*, (Rom.1:16). However, in modern evangelism, in an effort not to offend, the message is being either whittled down or added to. This immediately *detracts* from the *understanding* of the hearer!

When we have surveyed fellow Christians by asking them to simply put the Gospel foundations in writing, the confusion between Justification and Sanctification becomes starkly apparent. Many link the Gospel to Sanctification. But salvation is God's work FOR us (Justification), not God's work IN us (Sanctification). The former is objective and outside of us, the work of Christ. The latter is subjective and inside us, the work of the Holy Spirit. The truth is missed when we inadvertently turn attention to what is done by the Holy Spirit internally. We dare not trust that work for salvation! It is only Christ's substitutionary death, his burial and resurrection that God will accept on our behalf. When we truly trust in Christ and His work only, we have the righteousness of Christ imputed (credited) to our account.

A wrong emphasis on evangelism:

In a letter to a Christian publication someone wrote: *'A concern of mine for many years has been the pressure and guilt Evangelical Christians put on others with the expectation*

to be 'witnessing for Christ'...what was the evangelistic role of the...early Church? Did they start sports clubs to interest outsiders? Did they begin a child minding centre to create friends within the community? Did they schedule meetings designed to attract the Godless? Did they hold witnessing classes and send people to knock on doors, witnessing and inviting people to Church? Acts 2:42 says they devoted themselves to the teaching of the Word (the Apostles doctrine), fellowship, the breaking of bread and to prayer. And what happened? The Lord added to the Church those who were being saved! (Acts 2:47). No entertainment here. They didn't try to sell the Church to the disinterested...is it meant to be any different today?' (3)

The Greek word for Church is 'ekklesia' meaning 'The Called Out Ones'. Christian fellowship is for the edification and building up of the saints. The main priority when we gather together is not to win souls but to give glory to God and worship Him. When this is done in spirit and in truth, evangelism becomes a way of life for the believer. The Church must be God centred, never a place that caters primarily for the unsaved and their 'felt needs'. When Acts 2:42 - '**And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer**'...is followed then the result will be - '**Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved**', (vs.47).

Many churches that wrongly emphasise evangelism in an effort to 'see the world won for Christ' show rapid but shallow growth. This can be seen in churches across the spectrum from Ecumenical, Charismatic/Pentecostal and to more 'fundamentalist' churches.

Popular fundamentalist evangelists such as Jack Hyles, Curtis Hutson and John R. Rice, although fine Bible scholars in many areas, displayed unbiblical understandings of evangelism. These men claimed large numbers of souls saved but the aftermath show the figures were grossly exaggerated with large 'fallaway' rates as previously mentioned.

In his book 'Excuses For Not Winning Souls', Curtis Hutson wrote: 'Nowhere does the Bible teach or even intimate that soul winning is a gift.' (P.9) Yet, Ephesians 4:11 explicitly refers to 'evangelists' as being 'gifts' to the Church. Obviously, not everyone has this ability as a gift. The New Testament refers to 'evangelists' as those who preached the Gospel. Hutson says: 'Evangelism is soul winning', (P.20). But the Saints are never labelled 'soul winners'. The word 'evangelism' comes from the Greek 'euaggelizo' translated 'preach', 'declare', or 'Gospel'. Evangelism is basically declaring good news - preaching. The importance of evangelism is not so much 'soul winning' but rather the act of preaching the Gospel. Hutson goes on to say that 'fruit bearing is soul winning...the fruit of Christians is other Christians', (P.9). Scripturally, the word 'fruit' conveys no such idea, but rather 'fruit unto holiness' (Rom.6:22), 'Fruit of the spirit' (Gal.5:22,23), 'fruit of righteousness' (Heb.12:11; James 3:18), and 'fruit of our lips', (Heb.13:15).

In concluding the imposition of his 'soul winning' theories upon us, Hutson claims 'it is wicked and sinful for any pastor to excuse his lack of soul winning by saying that he believes in making disciples, not in getting decisions', (P.18)... 'This generation of saints is going to answer to God for this generation of sinners', (P.24). Yet, in Matthew 28:19,20 we are instructed to teach all nations ('matheteuo' - to make disciples, to instruct)... 'teaching them to observe' ('didasko' - to teach doctrine by word of mouth). This generation will not be 'held answerable' for sinners! To put this erroneous

burden upon Christians is wicked. Such teaching has borne the fruit of false professions and soul winning activities partaken in an effort to please God.

A sermon titled 'Pentecostal Power' delivered by the late John R. Rice, and printed in a recent edition of an Australian fundamentalist magazine, shows clearly how many leaders use unorthodox teaching in an effort to coerce believers into becoming effective 'soul winners'. (4)

Rice's doctrine is practically identical to the Pentecostal 'Baptism with the Spirit for empowerment' to evangelise. The only difference is that the 'evidence' of this 'Baptism with the spirit' or empowerment is the 'soul winning' instead of 'tongues'. * As with Hutson and others, Rice puts the usual 'soul winning' burden on Christians and anyone who cannot see his teaching is 'wicked and distant from God'. (4)

Using 'mediums' with the Gospel:

The use of a 'medium' through which to better present the Gospel has become an art form. Stage plays, clowning, testimonies, rock music, weight lifting, unbiblical manifestations and worldly methods are increasingly being tried today. But these dilute and lower the intellectual understanding of the message. When something is added to basic truth it always pollutes and subtracts from it. One will simply attract those that God is not drawing through His preached Word. When these mixtures are used as 'baits', the following is often true: *the bait you catch them with is the food you will have to continue to feed them with.*

Ecumenical endeavours:

A great number of today's evangelists increasingly favour the inclusion of all denominations in their crusades, including that of false religions. This is done with the thinking that *the end justifies the means* and there is power in numbers. This is called *pragmatism*. Consequently, many thousands of those that respond to the preaching are blithely sent to fellowship with the very people who deny the gospel itself! Therefore the outcome is spiritual confusion and spurious 'conversions'. Others defend modern evangelism on the ground that we should praise God for the few that are 'saved'! And if an evangelist appears to be winning souls, then it is assumed that God is with him.

Peter Masters in 'Stand For The Truth' refutes this pragmatic thinking in modern evangelism that '*Results count more than the purity of the methods we use*. He writes: *This is the reasoning of an ungodly and immoral age, and it often taints the thinking of Christian people...the Bible condemns the attitude which says 'Let us do evil, that good may come', (Romans 3.8). Christians must never ignore the rules of the Bible because compromise seems to lead to success...*

Moses...disobeyed God when he struck the rock (on the second occasion) to secure water for the congregation, (Num.20.7-13). Despite his disobedience, God honoured him and water flowed. Nevertheless, Moses did wrong, and later had to pay for his disobedience. Blessing never absolves us from the duties of self-examination, obedience, and reform. (See, for example, Rom.6.1-2 and Heb.3.7-10). God reproves His people 'that take counsel, but not of me; and that cover with a covering, but not of my spirit...that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt...Woe to them that go down to Egypt for help', (Is.30.1-2;31.1). Obedience is paramount in the Christian life. The Lord loves obedience better than sacrifice...The Bible gives very definite rules both in the

matter of who we fellowship with, and who we co-operate with in His work. God does not want crowds to be gathered (or other things to be achieved) with the help of His enemies. He does not need the co-operation of Catholics and theological liberals. He calls His people to work independently of all false teachers, and in dependence upon His mighty power.'

Pragmatism says that *if it gets any results it works and must be of the Holy Spirit*. However, the real test for such logic is to *push the premise to its limit*. In other words, do we support a satanist camp if someone gets 'saved' from it? The pragmatic view that only looks at the thin veneer of so called evangelistic results, blinds the minds of many.

Preparation of the heart:

Initially, the heart of the hearer *must* be prepared to understand *why* he is in need of God's salvation and what he would be saved *from*. Again, this matter was dealt with superbly by Jesus Himself in the parable of the sower, (Matt.13:1-23; Lk.8:4-15). Unless the 'soil' (the heart) is prepared, the 'seed' (the Gospel) will fall on unprepared ground and quickly wither and will bear no fruit. (5) *The main point of the parable of the sower is that good seed grows well and bears fruit only in prepared soil.*

One author writes: *'The typical presentation today starts exactly opposite where Paul started. He wrote of 'the wrath of God...against all ungodliness and unrighteousness of men.'* But modern evangelism begins with *'God loves you and wants to make you happy'*...(Paul's) approach was a directly confronting evangelism. *He did not do a Community Survey. He did not conduct any special research. He did not try to put together an Evangelism Committee. He just went to the synagogue and the marketplace and preached to whoever was there.'* (6)

The very *nature and character of God* must be fully comprehended; His wrath against sin glimpsed, (Matt.3:7; Jn.3:36; Rom.1:18; 5:9; Eph.2:3); His *Justice* shown first, that His *Mercy* might be revealed. *The sinner must know who God is and what the disease is before he is told of the cure!*

The great and effective evangelists of old were first and foremost preachers of *the Law*. By the Law is the knowledge of Sin, (Rom.3:20; 7:7; 15:56). ***The Law is a schoolmaster to bring us to Christ*** (Gal.3:24); ***The Law was made for sinners*** (1Tim.1:9); and ***is perfect for converting the soul***, (Ps.19:7). (7) Anything less than this will lead to fatal misunderstanding. Most of the modern Gospel presentations, including 'tracts' (although there are some sound examples**) give either scant or no reference to sin and it's consequences and are a poor preparation for an understanding of salvation.

The Gospel itself ***is the power of God unto salvation***, (Rom.1:16)...but we must read on!...***'to those who Believe'***! God's role in this whole process is just as Jesus taught: ***'No man can come to me, except the father which has sent me draw him...'*** (Jn:6:44) Our role is to *lights* in a dark world and to assist in sowing the seed - The Word of God in it's fullness.

The 'decision':

The expectation of people to make a 'decision' is a grave error and should not be a part of an evangelical sermon or tract. This practice has often been referred to as the error of 'Decisional Regeneration'.

One missionary author sums this up well: *'We distort and confuse the Gospel in people's understanding when we try to present the Gospel using terminology which turns people's attention to what they must DO rather than outward to what*

God has DONE on their behalf in Christ. We should use terminology which directs repentant sinners to trust in what has been done FOR THEM through Christ, rather than directing their attention to what must be done IN THEM.

'Accept Jesus into your heart.' *'Give your heart to Jesus.'* *'Give your life to Jesus.'* *'Open the door of your heart to the Lord.'* *'Ask Jesus to wash away your sins.'* *'Make your decision for Christ.'* *'Ask Jesus to give you eternal life.'* *'These modern and commonly used phrases confuse people's understanding of the Gospel...We must bring people to the point where they see they can do nothing. But even when people do understand their inability to do anything...many [then] tell enquirers things such as 'Now you must give your heart to Jesus'. Having told them they are unable to do anything they then tell them what they must do!...People's interest and concern is turned inward to their own experience instead of outward to trust only in Christ's death, burial and resurrection on their behalf...'*

...The Gospel is not man accepting Jesus as His Saviour but that God accepted the Lord Jesus as the perfect and only Saviour 2,000 years ago. The Gospel is not man giving his heart or his life to Jesus but that Christ gave His life in the place of sinners. The Gospel is not man receiving Christ into his heart, but that God received the Lord Jesus into Heaven as the mediator of sinners. The Gospel is not Christ enthroned in the human heart, but that God enthroned the Lord Jesus at His right hand in Heaven.

Do we see the great distinction between these two messages? One is subjective and puts emphasis on what man must do. The other is objective and puts the emphasis on what Christ has already done.' (8)

Twentieth century evangelism has traded *repentance* for a 'decision' and we have reaped an increasingly bitter harvest of spurious 'conversions', tares and carnality within the church.

Let us close with a fitting statement from A.W. Tozer: *'The cross of popular evangelism is not the cross of the New Testament. It is rather a new bright ornament of a self-assured and carnal Christianity...The old cross slew men; the new cross entertains them. The old cross condemned; the new cross amuses. The old cross destroys confidence in the flesh; the new cross encourages it...The flesh, smiling and confident, preaches and sings about the cross; Before that cross it bows and towards that cross it points...but upon that cross it will not die, and the reproach of the cross it stubbornly refuses to bear'.*

Terry Arnold

(TA Ministries, PO Box 1499 Hervey Bay, Qld, 4655 Australia)

* See our book *'Tongues & The Baptism With the Spirit'*.

** See our booklet *'Eternal Questions'* - designed to systematically and chronologically prepare the heart to receive the Gospel which is also explained within the booklet. Also excellent for Christians to check their foundations.

(1) David Frost, *Billy Graham in Conversation* (Oxford: Lion, 1998), P.65; *Aust. Beacon*, 8/97, P.5

(2) 1996 *'Full Gospel'* magazine (Australia)

(3) Letter to editor of *'New Life'*, (Australia) Sept/99

(4) *'Biblical Fundamentalist'*, (Australia) May/2002 The author has done a critique of this article in which the dangers of the false teaching was exposed.

(5) See our two audio tapes - seminar on *'Foundations for Evangelism/Discipleship'*.

(6) *'Ashamed of the Gospel'* by John Macarthur, P.132, 141

(7) See our tape *'Hell's Best Kept Secret'*.

(8) *'Firm Foundations - Creation To Christ'* by Trevor McIlwain

'Evangelicism Divided' by Iain Murray
(Book Review)

In this ministry I am given many books to read. Many collect dust until they are read. Quite some time ago an old friend sent a book and he wrote: 'Have you read this book by Iain Murray called 'Evangelicism Divided: A Record of Crucial Change in the Years 1950 to 2000'? It is brilliant! If you haven't read it already then stop whatever you are doing...It is an incredible readable analysis of how evangelicism has gotten to where it is.'

My initial reaction to such a letter was 'there is nothing new under the sun and I have probably read like material before'. The book sat collecting dust for many months. One night I picked it up and began to skim through its contents as I do with most books before deciding to read. I was immediately struck by the heavy documentation and the impossibility of doing justice to it with a speed read.

This book has various threads that run through and connect at various points to an obvious conclusion at the end. It is basically a history book and initially some readers might find the first few chapters laborious and even arduous reading. However, within a few chapters it was obvious I had to read and digest the information carefully. The book is like a jigsaw puzzle that gets easier as one reads on. At some point in the first half of the book I was captivated to see the links and the web that was being woven as to where evangelicism would end. Although the conclusion was obvious, having known the ending, the progression of historical facts and events is staggering because they drive the reader to an undeniable conclusion - that 'evangelicism' has changed *dramatically*. The mind of the current neo-evangelical is poles apart from its predecessors. But the fascination in this book is how it got there!

The book traces the roots and the movement away from evangelical distinctives (a high view of Scripture alone and the Gospel) to an increasingly looser and wider view of what the Gospel is. 'What is a Christian' was once an important question but over the years the benchmark became 'all those who accept our Lord Jesus Christ as God and saviour are Christians'. In a later chapter Murray gives a well thought out commentary on what are the marks of a Christian. He pleads that there now is a need for leaders to insist upon *change* in peoples lives rather than a 'profession' of Jesus as saviour.

The book traces the Billy Graham crusades from 1950 through to various conferences in the 60's where the ecumenical mind was fully developed. The impact of Billy Graham is nothing short of staggering and the documentation is exacting and irrefutable. The impact of 'mass evangelism' was to bring people together who otherwise would not have had any doctrinal unity. Doctrine slowly became a non issue.

It is also interesting to trace the changes in organisations such as 'Intervarsity' as well as magazines such as 'Christianity Today', and see the dramatic changes and loosening of Evangelical distinctives.

Along the way there was various opposition to the changes from such men as Martyn Lloyd Jones. He warned the churches yet was ignored. Many of the statements and warnings of leaders such as Lloyd Jones were nothing short of prophetic.

The impact of liberalism and worldly thinking in seminaries and Christian organisations is documented clearly and with its unmistakable influence on western Christianity. The ecumenists arguments are put forth including their citation of some extremes of the fundamentalists (often called 'separationists').

The reaction of the Catholic church to all this was one of

'wait and see'. Protestant groups flocked to dialogue with Roman leaders. The result was the rephrasing of doctrine to accommodate the Roman Catholic distinctives with salvation. Yet the Catholic church changed not one iota of their teaching. Instead, Protestant groups one by one gave up their once strongly held beliefs. Murray cites several examples of this including the recently held Lutheran talks with the church of Rome. In the final analysis it was the Lutherans who disavowed themselves of their cherished doctrine of faith alone and the imputed righteousness that Luther and the Reformers had restored. The Roman Catholic participants in this dialogue never changed a single doctrine. The final document was cleverly drafted and both sides accepted it. Terms were stripped of their real meaning. Murray shows the mastery of the ecumenical movement to bring together two views that are irreconcilable and yet rephrase the dialogue so both sides will accept and have a 'unity'.

The influence of the 'Evangelical and Catholics Together' (ECT) and other such documents are discussed in detail. Quotes from the church of Rome are indicative of where Roman Catholicism has stood for centuries.

Murray also details the impact of 'pragmatism' in overriding Biblical principles for the sake of unity. The subjective results of mass evangelism are dealt with in detail.

However, one of the key issues that spoke to me was the issue of separation and the various views on this as the years went on. Friendships and associations developed by the likes of Billy Graham and Packer are intriguing as Murray, like a seasoned detective, traces the developments and results. There are real and practical lessons to be learned here.

Although much of the book focuses on events in England the author shows the same parallel in other countries.

The overriding lesson from this book is the effect the changes in Evangelicism have had on the Gospel itself. There are some classic quotes from the great JC Ryle which illuminate how far the Anglican church has come. Quotes too from Whitefield and Wesley are potent and prophetic!

Murray visits this issue of the Gospel time and time again. Such questions of 'what is the way of salvation', 'what is the Gospel', 'what is non-negotiable', 'what is a true conversion' are visited through the history of events in the 20th Century.

The time chart at the front and back of the book gives the reader a guide as Murray methodically works his way from one event to the next.

This is a must read for the serious scholar but it should be a book for all to study our heritage and our failings. It will not be an easy read for some and for others it may not be 'light reading'. I read it in small doses so as to digest the massive amount of information in it. I intend to read it a second time and then at other intervals in the future. It is a must for ones reference library. This is a highly recommended book and I know of no other book containing this information that gives us all a look at where we have come from and where we have come to.

Terry Arnold

This book (hardcover/342 pages) is available from TA Ministries at \$39.50 + postage. We will soon initially be ordering a limited number only. To ensure your copy and to help us with ordering please contact this ministry as soon as possible.

Kenneth Copeland

Kenneth Copeland: *'...Isaiah 53 - Surely he [Jesus] hath borne our griefs and carried our sorrows, yet we did esteem him stricken smitten of God and afflicted. Now what's he talking about?...He was wounded for our transgressions. In other words he said we esteemed him stricken and smitten by God, but he wasn't, he was wounded for our transgressions. Where did that statement come from? Well the high religious people of the day...said that this horrible thing we see here on this cross, here you have got three men hanging side by side on a cross; in Scriptures in the 52nd chapter of Isaiah makes this statement...That he was so torn up, he was so, oh my goodness,...many were astonished his visage or his form was so marred. One translation says so twisted out of shape, more than any man and his form more than the sons of men. Now did you ever wonder why that centurion...that stood right there by all three of those crosses; why did he say well surely these were the sons of God? Because they all died...the same way. But the one in the middle was totally different because his body was so twisted and went into such shape that the others didn't. They figured only God could have done this to a human being. And he said surely God did this, surely this is of God. Why would they think that? Well the high priests said and told everybody that this happened because he accounted and said that he was equal with God...so they considered that robbing God, they considered that blaspheming God; that it was wrong, it was terrible that he should say such a thing. Well that same religious idea is here today. It's the same idea. How do you do it? How would anybody do this? You really cannot ever come to that place were you let this mind be in you which was also in Christ Jesus, who thought it not robbery to be called equal with God. Let this mind be in Kenneth Copeland, Oh my goodness, Ah! that thinks its not robbery to be called equal with God.'*

(Kenneth Copeland, *Believer's Voice of Victory*, Monday 29th January 2001, *GOD TV*).....(continued next column >)

Proper Presentation

'The things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also', (2Tim.2:2).

'Truth based upon law will be presented legally - it will be legislated. Truth based upon grace will be shared graciously, in love...(Tit.2:10; Eph.4:15).

There are two things that have to be taken into account in communicating truth. Not merely should there be certainty that it is the truth from God, but it must also be suited truth to those whom you address. They might need it all, but they may not be in condition to receive it; and the more precious the truth, the greater the injury, in a certain sense, if it is presented to those who are not in a state to profit by it.

We are to serve under His direction, and according to His pleasure; not just because opportunity or need offers. We require His direction and knowledge of His pleasure, however favourable the opportunity or occasion. We see a servant in Acts 8 taken away from an interesting field of service, to meet one man in the desert. It is not a question of how we succeed; but have we the assurance that we are doing the Lord's pleasure? Happy is the servant who is so led by Him that he always presents the measure of truth suited to the state of souls, and refuses to supply the knowledge that puffeth up.'

'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual', (1Cor.2:13).

Hungry Heart Series, Miles J. Stanford

What does the Bible say?: ***'Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God'***, (Matt.27:54); ***'Now when the centurion saw what was done, he glorified God saying, Certainly this was a righteous man'***, (Lk.23:47); ***'And when the centurion, which stood over against him, saw that he so cried out; and gave up the ghost, he said, Truly this man was the Son of God'***, (Mk.15: 39).

The Scriptures do not say what Copeland claims they say. The centurion and they that were with him were watching the Lord Jesus Christ on the cross at Calvary, and when they saw the earthquake, and the other things that happened they were afraid, and said **TRULY JESUS CHRIST WAS THE SON OF GOD**. The Centurion and those that were with him did not say these were the sons of God, but rather that Jesus Christ was a righteous man and that truly He was **THE SON OF GOD!**

...Copeland states *'You really cannot ever come to that place were you let this mind be in you which was also in Christ Jesus, who thought it not robbery to be called equal with God. Let this mind be in Kenneth Copeland, Oh my goodness, Ah! that thinks its not robbery to be called equal with God.'*

...the word *'called'* does not appear in the passage...it states... *'thought it not robbery to be equal with God'*...the reason the Lord Jesus Christ *'thought it not robbery to be equal with God'* is the fact that He is God! The passage in question deals with the deity of Jesus Christ. Just because Jesus Christ made himself of no reputation, becoming a servant made in the likeness of men does not mean He became less than deity. This passage does not in any way...encourage Christians to think they are equal with God.

David McCallister, *Belfast Berean*, March/2001

(For more information on Kenneth Copeland see our paper *'Word-Faith Movement - A Closer Look'*)

Islam

Faisalabad, Pakistan, July 8, 2002 (Zenit.org). - *'A mentally ill Pakistani who said he was 'the last prophet of Islam' was stoned to death by a crowd incited by a prayer leader at a mosque.*

Zahid Shah, 40, was stoned to death on Friday in a village near Faisalabad, in central Pakistan...Maulvi Faquir Mohammed, who led prayers at the mosque, instigated the crowd outside, through the temple's megaphone, to stone him.

The death comes about a week after a Christian was sentenced to death in the country for alleged blasphemy against Islam...Augustine Ashiq 'Kingri' Masih, 25, was convicted June 29 by the Faisalabad District and Sessions Court on charges of slandering the Muslim prophet Mohammed. Under the Pakistan penal code, Masih must be hanged for the alleged offense. Masih was jailed in May 2000 on accusations that he made derogatory remarks against the prophet Mohammed, while some Muslim acquaintances were questioning him about changing his religious faith. He is the second Christian so sentenced by Faisalabad's lower courts in the past two months'.

'Money Changers'?

'The Church of England is planning to install ATM's in thousands of rural churches across Britain...The idea has dismayed traditionalists who point out that Christ threw the money changers out of the temple.' (Telegraph)

Your Comments and Questions

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

Dear Terry,...what about 'tongues' that are unknown (strange) to the person speaking privately? Are they invalid; unscriptural? - 1Cor.14:4?

I learned a local language from 21 years in PNG. If I used it in church here it would be wrong. I suppose 1Cor.14:9-11 would be relevant? It would have to be translated (interpreted) - 1Cor.14:5,6

Is there a place for corporate 'tongues' in church when there are no unbelievers present? But what about 1Cor.14:21-23? I hope I have not picked the above four Scriptures out of context? (L.S., Kilcoy, Qld)

Editors Comments: My answer deals with each of your Scripture references. (Much of this material is covered in our book 'Tongues & The Baptism With the Spirit')

1Cor 14:4 must be taken in context with the preceding verses: (vs.2) *'For he that speaketh in an [unknown] tongue speaketh not unto men, but unto God; for no man understandeth Him; howbeit in the spirit he speaketh mysteries.* (vs.3) *But he that prophesieth speaketh unto men to edification and exhortation, and comfort.'* (vs.4) *'He that speaketh in an [unknown] tongue edifies himself; but he that prophesies edifies the church.'*

The verses have been grouped together here for good reason. *It is vital that many verses in this chapter be read in context* with each other.

The word 'prophesy' needs special mention here. Without an understanding of what this word means in the New Testament, one might miss the vital contrast Paul makes between the 'unknown tongue' and prophesying.

Unfortunately the modern meaning of the word 'prophesy' has come to mean primarily to 'foretell the future'. However, this is more an Old Testament understanding than it is New Testament. The New Testament word 'prophesy' is from 'prophetes' and is made up of 'pro' - forth, and 'phemi' - to speak. It primarily means 'to speak forth the Word of God'; 'tell forth the message of God'; 'to put forth before another'. A practical demonstration of this today would be *preaching* or *expounding* the Word.

The canon of Scripture is now *closed*. Nothing can be added to it without bringing a 'curse' to one who attempts to do so, (Rev.22:18; Dt.4:2; 12:32; 5:22; Pr.30:5,6). We are to 'earnestly contend for the faith which was once delivered unto the saints', (Jude 3). 'God...spake in times past ...by the prophets, Hath in these last days spoken to us but by His Son', (Heb.1:1-3). The Word of God is now closed in the finality of the 'faith once delivered unto the saints'. We now have a 'more sure Word of prophecy' (2Pet.1:19) - the 'prophecy of SCRIPTURE', (vs.20).

Paul is contrasting the 'unknown tongue' of the Corinthians - which was not giving understanding and edification - against prophecy and *known* 'tongues' or languages ('tongues' plural as used in later verses) - which would be understood and would edify the body of believers.

In verse 2 we have the 'unknown tongue' contrasted with the 'prophesieth' of verse 3. This unknown tongue does not speak to men; Why? - because 'no man understandeth'! Whether it was ecstatic utterances, babble or a real language unknown to the church at Corinth, it was *not understood* and useless to the church. Any person speaking this unknown tongue simply 'speaketh mysteries' in their own human spirit, (the 's' is small, not the capital

'S' of the Holy Spirit!)

Such an utterance might only be 'unto God'; Why? - because God does not need speech to be understood. He can understand the heart and emotions from where the thoughts come from at any time, even from any 'unknown tongue', though it not be a real language.

However, the Holy Spirit is *never* found speaking a language that cannot be understood, (Acts 2,10,19); angels are *never* found speaking a language that cannot be understood; the Holy Spirit *never* silences thought. The human spirit *never* usurps the Holy Spirit.

The mind of a Christian must always be under the control of the Christian. The Bible says to '*...bring into captivity every thought to the obedience of Christ*', (2Cor.10:5). We are to monitor and control thoughts, (Is.26:3; Phil.4:8; Rom.12:12; Ps.19:4).

Paul is exhorting the Corinthian Christians to prophesy the Word of God rather than speak in an 'unknown tongue' that does not bring '*edification and exhortation, and comfort*', as prophecy does. The contrast between verses 2 and 3 - between the 'unknown tongue' and prophecy, should be obvious.

Verse 4: *'He that speaketh in an [unknown] tongue edifies himself; but he that prophesies edifies the church.'*

The singular use - an 'unknown tongue', (not the plural use of 'tongues' as elsewhere) is contrasted with 'prophesies'. *The former edifies self, the latter edifies the church.* The contrast here cannot be understated or avoided. Many Christians read or concentrate on one half of this verse to the exclusion of the other half. Paul does not commend this 'unknown tongue' but rather contrasts it with something that is better!

However, the fact of self edification cannot be ignored. One can edify oneself by various means. Emotionalism may edify oneself; music may edify oneself; food may edify oneself; and ecstatic utterances or an *unknown tongue* may edify oneself. But none of these things edify the church! *No gift is for self but rather for the body of Christ!*

1Corinthians 14 was not written to the Corinthians for them to be allowed to edify themselves. *No gift is for this purpose.* The gifts were given to profit all in the body of believers, (1Cor.12:7). There is no record of Jesus ever speaking in an unknown tongue to edify himself. Nowhere do the Scriptures promote self edification. '*We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbour for his good to edification. For even Christ pleased not Himself...*', (Rom. 15:1-2). We are rather to '*edify one another*', (1Thess.4:11).

There are also no references in the Bible to any private unknown tongue being different to public tongues. In Matthew 6:6 Jesus taught about private prayer and never mentioned any special 'prayer language'. However, in the next verse He did say something about babbling like pagans, (vs.7). The Greek word used in '*vain repetition*' is '*battalogo*' which means to '*utter in an incoherently or meaninglessly repetitious manner.*' Would not this describe much of what is modern day '*prayer language*'?

1Cor.14:9-11 - (vs.9) *'So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak unto the air.* (vs.10) *There are, it may be, so many kinds of voices in the*

Continued next page >

Your Comments and Questions

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

world, and none of them is without signification. (vs.11) Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian and he that speaketh shall be a barbarian to me.'

Verses 7-10 use an illustration of music to show the point of the 'unknown tongue' not being understood in comparison to prophecy and known languages, ('tongues'). The Corinthian 'unknown tongue' was not a part of the family of languages that was understood. *It therefore could not be interpreted.* Paul's whole point is that what is spoken must be 'understood' by the hearers!

1Cor.14: 5,6: (vs.5) *'I would that ye all spoke with tongues, but rather that ye prophesied. For greater is he that prophesieth than he that speaks with tongues except he interpret that the church may receive edifying. (vs.6) Now Brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine.'*

This is the first instance of the plural use of 'tongues' (*glossais*). This is not the singular 'unknown tongue' (*glosse*). Paul is here referring to *known* languages as were the tongues in Acts 2,10 and 19 where '*glossais*' is also used for known languages.

In the Corinthian church, in addition to the two main languages that people spoke, (their native tongue or Koine Greek), there were other languages such as Latin, Hebrew, Aramaic and a host of other dialects.

The word 'interpret' here is the word from '*hermeneuo*' meaning to explain thoroughly or to translate from one *known* language to another *known* language. Proof of this is found in other places where the same Greek word is

used. For example, in John 9:7: *'...in the pool of Siloam which is by interpretation, ('hermeneuo') 'Sent'... and in Hebrews 7:1,2: 'For this Melchizedek...to whom also Abraham gave a tenth part of all; first being by interpretation ('hermeneuo') King of Righteousness...'* In other cases too, the word is always used in reference to translating from one *known* language into another *known* language. *In no instance is it ever Biblically used to show translation from a language unknown on earth into a known language.*

Again Paul contrasts prophecy as better than tongues, unless they are known languages that can be interpreted.

'Prophesieth' here means putting forth the Word of God. As already seen, this is better than any 'unknown tongue' because it gives 'understanding', 'edification', 'exhortation' and 'comfort'. It edifies the church. The only way that tongues could edify the church was if it was *known* and interpreted. However, you cannot interpret an unknown tongue. To be interpreted it had to be a *known* language - then there would be 'understanding'.

Verse 6 commences with the verse 'now' which shows a transition of thought from the previous verse. Like so many other verses in this chapter, Paul here plugs for understanding. The four things mentioned - '*revelation, or by knowledge, or by prophesying, or by doctrine*' are all to do with *understanding*!

The question '*what shall I profit you*' needs to be answered by many believers today. The answer is '*nothing*'! It will profit us nothing if we do not have *understanding* of what is being spoken.

(For a full treatment of this topic we suggest the book '*Tongues & The Baptism With the Spirit*')

Dear Editor, Thank you again for the welcomed 'Diakrisis'. I always enjoy reading it. It was great that you shared about 'Pat Mesiti' [May/June, 2002, P.9,11] - in disgrace and in hiding, sacked from Australian Christian Churches, stripped of his license to minister and the 'Pat Mesiti Sign' gone.

You made me so proud to be a minister of a denomination [AOG] that dealt so strongly with a fallen minister, no matter how big a reputation he had.

Could you please explain to your readers the 'Editors Comment' that you 'will not cease to point out the problem of such misconduct must be rooted to doctrine, practises and the music of such organisations'.

I read it to say that any organisation that has a minister who falls morally must have these three things out of order, even well proven Evangelical denominations. I am sure you must be aware that there would not be one denomination that hasn't had a minister fall.

Thank you once again for pointing out to your readers how quick and precise the AOG acted against a terrible moral fall.

(AOG Pastor P.S., SE Qld)

Editors comment:...How can one be proud of a denomination that has '*consistent immorality*'...'major problems with immorality in its leadership now and in the past' and '*moral declension at all levels*' as we wrote in the same issue of '*Diakrisis*' you mention? (See May/June, Page 11)

As for explaining the comment that '*misconduct must be rooted to doctrine, practices and music of such organisations...*': The simple answer to this is to read our many articles concerning Pentecostal doctrine, practises and music - too numerous to mention throughout nearly seven

years of this newsletter. Such false doctrines and practises surely affect behaviour. The moral fall and declension following the 'Toronto Blessing' and Pensacola false 'revival' have been well documented throughout our newsletters.

How many are prepared to refer back to Topeka and Azusa St. at the beginning of the 20th Century where the Pentecostal movement began, and read the secular and Christian accounts of the same moral declension? I also doubt many would deny that worldly and fleshly music in *Youth Alive* has caused not at least some problems of worldliness and rebellion in youth involved?

We never said that '*a minister who falls morally must have these three things out of order*'. Our intention was simply to generally highlight the pattern of *numerous* cases of misconduct. To ignore the link with false doctrine, practices and music is to ignore the root of the problem that we believe has caused an obvious *pattern* of ministers falling, (Houston, McCauley, Mesiti...). Both articles in the newsletter (P.9,11) spoke of the *many* well known AOG ministers who have fallen. No doubt other denominations have had ministers fall also but arguably not to the extent of the Pentecostal denominations. The high profile ministers who have influence over masses of people have in recent times been from AOG and the Pentecostal arena.

Praise God if AOG were '*quick and precise*' in their action to stand an immoral minister down, as you say. But this does not make the wrong right and it would surely not be a point to glory in. Our concern is also the many thousands who have been affected by such men...

Your Comments and Questions

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

Donations to Ministry

Some subscribers have contacted us to inform us of failed attempts to donate to this ministry via transfer to the bank account numbers displayed in a previous newsletter. Due to a printing error we have had the wrong numbers displayed. We have now corrected the numbers at the bottom of this page. We apologise for this error.

Dear Terry, My name is [P.T.]. I've been on your mailing list for the 'Diakrisis' newsletter over a year...it's taken me this long to finally read one. I am truly sorry for this error in judgment as I realize I have wasted your precious time and also I have missed out on a lot of truth that I sorely needed...

I became a Christian three and a half years ago at age 22. The Lord has taken me from the pits of despair to the joys of blessed assurance...

...I attend...a Pentecostal church...it comes under the authority of the Church of God which is based in Cleveland, Tennessee. I always felt that something wasn't right. Sometimes what I read from the Word just didn't line up with what I heard from the pulpit...I never had the confidence to stand against the experienced preachers. Occasionally a flamboyant American Pentecostal preacher would come and preach the house down and I would be so in awe of them. They preach so well they couldn't be wrong, could they? I was confused.

The incident that clicked me into action was when a woman asked me if I had 'received' the Holy Spirit. I knew what she was implying (The Pentecostal 'Baptism of the Spirit'). Knowing full well that I had already received the Holy Spirit even though I didn't speak in an unknown tongue as she obviously did, I asked her to clarify what she meant. She gave me the usual Pentecostal spiel and then I asked her where in the Bible did she get these ideas. Her response was: 'Oh I'm not very good at remembering that kind of stuff but trust me I know what I'm talking about'...

From that moment on...I went on a mission to find the truth...Through study in the Word and through the help of authors such as R. C. Sproul and Chuck Swindoll I discovered that this subsequent or second work of the Holy Spirit which is taught in my Church is completely false. Indeed the whole notion does violence to the wonderful promise of the indwelling of the Holy Spirit in us who believe.

Continued next column >

Praise Points

- Praise the Lord for an increase in requests for the 'Eternal Questions' booklet.

Prayer Points

- Terry was forced to cancel the Sydney trip recently due to illness in the family. Pray for improved health for his family.

- Pray for the Victorian itinerary and safety in travelling.

Full confirmation...came when I read your article 'A Twentieth Century Delusion' in the May/June, 2002 'Diakrisis'...I noticed the footnotes in the article which mentioned other articles of a similar nature that I would be very interested in getting a hold of...namely 'The Baptism and Filling with the Spirit', (Aug/Sept.2000) and 'Pentecostal/Tongues Roots-The Amazing Facts' (May/99)...

I now also realize I am in an ecumenical Church and for my sake and my families sake I have to leave. I hope to instill many of my friends with the truth before I leave but nevertheless I must leave. But where to?

When I leave I desire to go to a Church which is doctrinally solid but I admit my relative ignorance...I was wondering if you can offer me some advice as to a particular Church in Sydney that I could attend. Of course whatever you tell me I will still research and thoroughly investigate...Thank you. Your brother in Christ, (P.T., Campsie, Sydney)

Dear Terry & Mike...My dear cousin thinks she has 'come home' in joining the Roman Catholic religion, after a spiritual experience in Poland...visited the Pope's home church.

Thank you so much for all the valued, informative and knowledgeable information that flows from your quarters! And with Mike Claydon's faithful, honest and accurate reporting of events*, we can stay up-to-date truthfully with what is really going on as we await the return of our Blessed Lord and Saviour, Jesus Christ, to this poor, deluded wolf-devoured and unreasonable world. Cities of light are so desperately needed in this the night of the false prophet, false religion and global distancing from the Israel cause, along with a biased World Media, with it's terrorism of silence and ignorance at the persecution of Jews and Christians around the Globe; yet it's embracing of every other crooked and perverse way!...Thank you again,...Yours in faith hope and love in Christ Jesus. (E.W., Sydney)

* Mike Claydon regularly sends out 'Apostasy Alert' and 'Israel Report' by e-mail. If you wish to receive this up to date information, e-mail Mike at: mbc@nobbys.net.au

Terry's Itinerary

Sept.22nd 10am Hervey Bay Church of Christ, Qld. 0411489472

Oct.13th 6.30pm Hervey Bay Church of Christ, Qld

Oct.27th 10am Hervey Bay Church of Christ, Qld

November - Victorian Itinerary

Nov.3rd Sun. am Melton Baptist Ph. (03)97473536

Nov.3rd Sun. pm Golden City Baptist, Bendigo (03)54496368

Nov.6th Wed. pm Golden City Baptist, Bendigo

Nov.10th Sun am & pm Rose City Baptist, Benalla 57625220

Nov.13th Wed. pm Numurkah Gospel Hall Ph.58712569

Nov.17th Sun - Thurs 21st Lavington Baptist, Albury Ph. (02)60215860/Bethel Baptist, Mt Beauty Ph.57541784

Nov.24th Sun am Calvary Baptist, Melbourne Ph.97285778

Nov.24th Sun pm Croydon Independent Baptist Ph.97264481

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