



Australia
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-denominational faith ministry, *teaching, informing and equipping* the church.

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The editors may not necessarily agree with all the views by subscribers 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 Special Note

Due to a folding error in our last newsletter (March/April) many received two of some pages and therefore other pages were missing. To rectify this we have repeated those articles in this issue - on pages 3,5,6 of this newsletter. We apologise for this error.

Editors Comment

Recently I read a *'Communion Ministry Handbook'* published by a local church. It read: *'Three men, wearing suits and ties, enter the platform through the door somewhere behind the pulpit. They take their place, sitting on chairs behind the communion table. The man in the centre stands and welcomes the congregation. He then announces the first hymn...the organist begins to play. At the end of the introduction the organists raises the volume. On cue, the congregation stands and begins to sing. To anyone who has been around [denomination mentioned], anywhere in Australia, for more than 20 years, this description will sound very familiar. That's the way it was done in any church, on any Sunday. Thankfully times have changed! As we grow in Christ, and change with the world around us, the way in which we worship God corporately also changes. We change to reflect that we are, in fact, different people. We change so we can minister in relevance to those around us...As people change, the ways in which they express their worship to God will change...We have consciously chosen to use much of the new worship music that is available today, as well as using instrumentation that reflects the culture of today. Of course, as long as there is a call for them, we still continue to use some of the loved hymns (mostly in the morning service)...'* [Bold type ours]

Notice how amoral 'strawmen' such as suits, ties, hymns, organists and structured service are characterised as *negative*. I would not decry change if needed, but let it be for Godly and *Biblical reasons*. I do not commend ritualism and formalism, but suits, ties hymns and structure do not necessarily mean ritualism or formalism.

The philosophy of ministry for 'change' in many churches today is driven by the need to *'change with the world around us'*. But do we change because the world changes? Do we worship and minister differently because the world demands this? The *'culture of today'* is reflected in the music of today; but does that mean we use music that reflects the world? What does the Word of God say?: *'...be not conformed to this world...'* (Rom.12:1,2); *'Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air...'*, (Eph.2:2). Are we not the *'church'* - the *'Ekklesia'* - the *'called out ones'* - called out from the world?

The reader might think I make too much of the quote in the booklet. But knowing the church personally and their direction of ministry, the judgement is made with the knowledge that this church has adopted the *'Church Growth'* methods (see *Diakrisis*, April/2000, P.5) which cater for the world's unsaved, their felt needs and their thinking. Doctrine has been weakened.

Sadly *the world has come into the church to take the church into the world*. Let us reject empty religious ritualism; but may our reasons for 'change' be biblical rather than the carnal philosophies of the world. **Terry Arnold**

The Neo-Evangelical Movement

The modern 'Evangelical Movement' has now been dubbed the 'Neo-Evangelical movement' by many historians and church leaders. The reason for this is because the original Godly and Scriptural pillars and standards of Evangelicalism have been all but eroded away. The modern Evangelical movement now hardly resembles the original product.

The term 'Evangelical' was historically and doctrinally synonymous with the terms 'Protestant' and 'Sola Scriptura' ('Scripture Alone'). It came into being during the Reformation. To be truly 'Evangelical' in its original sense was to accept the Reformation pillars including *Sola Fide* (Faith alone) and *Sola Scriptura*.

Books such as 'Evangelicalism Divided' by Iain Murray or it's less expensive yet excellent summary 'The Unresolved Controversy'* detail the historic falling away from the original distinctives of Evangelicalism - a high view of Scripture alone; an emphasis on the Gospel; and a clear understanding of what a 'Christian' is.

In the mid 1940's several church leaders believed that Evangelicalism needed *change*. They did not mean to throw out fundamental doctrines but they wished to be more *respectable to the world* and to take Evangelicalism into a wider field. Many of their motives may have been genuine but were nevertheless incorrect and unbiblical. These men began to penetrate colleges and institutions attempting to make Evangelicals and Evangelicalism acceptable even to liberal and secular leaders. This inevitably lead to compromise. *Compromise always lowers the original standard.*

Some of the factors hastening the falling away in Evangelical distinctives were caused by the early reactions to Fundamentalists who were vocal in their exposure of error and in their emphasis on separation. At the same time liberalism was flooding into many Evangelical Bible colleges. But by far the greatest erosion came with the rise of the ecumenical movement in the 1950's and 1960's.

In 1957 Billy Graham conducted his first ecumenical crusade and was immediately taken to task by Fundamentalists. John R. Rice the editor of 'Sword of the Lord' of which Graham was a co-operating member of the board, wrote to Graham asking him if he could still sign the doctrinal statement of '...verbal inspiration of the Bible, the deity of Christ, His blood atonement, salvation by faith...opposing modernism, worldliness, and formalism'. Graham replied that he could not and resigned.

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.

The impact of 'pragmatism' in overriding Biblical principles for the sake of unity cannot be understated. Pragmatism essentially derives conclusions based on results, no matter how subjective the results are. Mass evangelism produced quick and deceptively convincing results. Yet the long term fruit of such has proved nothing short of devastating to the western church.**

Graham further distanced himself from true Evangelicalism with his remarks about Charismaticism, a movement not considered 'Evangelical' at the time. In *Christianity Today* he stated that 'By and large, it [Charismaticism] has been a positive force in the lives of many people'. So too his remarks concerning Roman Catholicism and the Pope further distanced him from Evangelicalism. In 1979 Graham called

Pope John Paul II 'the moral leader of the world', (*Religious News Service*, Sept. 27, 1979). In an article about the Pope in 1980, Graham said: 'Pope John Paul II has emerged as the greatest religious leader of the modern world, and one of the greatest moral and spiritual leaders of the century', (*Saturday Evening Post*, Jan./Feb. 1980).

Neo-Evangelicalism redefined the question 'what is a Christian'. This was once an important query. However, over the years the benchmark became: 'all those who accept our Lord Jesus Christ as God and saviour are Christians'. Of course this immediately included liberals, Roman Catholics and other false religions. The test of salvation came to be based on the profession or 'decision' of faith in Jesus rather than the preaching of sin, repentance and a changed life.

The neo-evangelical tide continued to flow strongly...in 1969 major church leaders and authors such as J.I. Packer co-authored books with Roman Catholics. In the 1970's leaders such as John Stott were becoming increasingly ecumenical and universal in their attitude to salvation and Christianity.

In the 80' and 90's serious *dialogue* began with Roman Catholics and other non Evangelical groups which led to the unprecedented signing of documents such as 'Evangelicals & Catholics Together'. These documents involved key 'Evangelicals' who allowed the mish mashing of terms such as 'faith', 'baptism' 'the Gospel', etc into a melting pot of ecumenical sewage which tasted foul to true Evangelicals, yet sweet to the neo-Evangelicals.

The fruit of the neo-evangelical movement which has been most noticeable, and to which the founders would not have perhaps wished, is the watering down of the Biblical doctrines of innerrancy, authority and sufficiency. With a falling away in the understanding of *Sola Scriptura* as it was originally taught, Pentecostals, Charismatics and even Roman Catholics openly called themselves 'Evangelicals'.

The final fruit was a 'worldliness' or a new view of the world. Entertainment became a key to reaching the lost. Books with titles such as 'The Worldly Evangelical' were applauded. Worship became experiential, entertaining and subjective in seeking pleasure. *The Evangelical movement had opened the door to the world and the world had come in to take the movement into the world.* Notice that this entry into the world was not for the purpose of reaching out to the world in evangelism but rather to appease and cater for the world and its *thinking*.

Because the true meaning of the term 'Evangelical' has all but been lost and is not understood, I do not use the term for myself. However, the true 'Evangelical' stands where the original Evangelicals stood - with a high view of the innerrancy and the complete sufficiency of Scripture; a desire to guard the Gospel and its preaching of sin and repentance; an understanding of what a 'Christian' is and the fruit thereof; and a steadfastness in *not* negotiating and fellowshiping with false religions and movements but rather ministering *to* them and not *with* them.

'Dig again the wells of water' (Gen.26) and **'ask for the old paths, where is the good way'**, (Jer.6:16) - the truths from these Scriptures once enlightened and revived nations!
Terry Arnold

* Both these highly recommended books available from this ministry: the former \$39.50 + postage; the latter \$4.95 + postage

** See our article 'The Greatest Deception', Sept/Oct 2002

Book Review 'Fields White Unto Harvest' by James Goff Jr.

This is 264 pages of accurate and surprisingly frank material concerning the history of the Pentecostal movement. The author, (a direct descendant of a co-worker of Charles Parham who founded the movement), divorces himself from his own Pentecostal roots and ties, and documents the progression of the movement from its beginnings in Topeka in 1901. Nowhere do we see the authors doctrinal views or Pentecostal distinctives.

There is no book in the world I know of that is as accurate, objective and readable as this book. It is a must for every Pentecostal and a must for every reference library. The documentation is simply the best and most scholarly available. (There are 80 pages of notes, references and sources at the end of the book alone). The book also includes photographs and photostats of exhibits.

The book defines clearly the Pentecostal movement as: 'A Christian confession or ecclesiastical tradition holding the distinctive teaching that all Christians should seek a post-conversion religious experience called the Baptism with the Holy Spirit, and that a Spirit baptised believer may receive one or more of the supernatural gifts known in the early church: instantaneous sanctification, the ability to prophesy, practise divine healing, speaking in tongues (glossolalia), or interpret tongues'.

Goff also takes the reader back to the holiness movement of the 19th Century, when there was a new emphasis on the Holy Spirit. The 1890's saw radical holiness movements breaking away from Methodists, and the teaching of sanctification became divided into different views, including the erroneous view of what some now call 'Entire Sanctification'. Divisions in the doctrine of the Trinity also followed.

It was Charles Parham who first formulated the definition of Pentecostalism by linking tongues with the Holy Spirit Baptism. 'Glossolalia' (γλωσσο-tongue/λαλια-speak) became the proof or evidence of a post conversion experience. Parham actually had three main teachings which included the above. Two of these teachings were *rejected*: these were that Spirit filled believers are 'sealed' as the bride of Christ, and that the 'glossolalia' would be the tool for a world endtime revival, (P.173). However, the teaching of 'the evidence of tongues' for a subsequent Baptism with the Spirit remained as the *distinctive* teaching that defined and separated the Pentecostal movement from historical Christianity.

An interesting thread to the movement shown by Goff is the Sociological aspect. At the inception of the movement there were social problems and influences that gave the new Pentecostal experience a climate in which it was readily accepted.

That Charles Parham was the founder of the Pentecostal movement, is well proved in this book. It is only in more recent times that the Pentecostal movement has sought to distance itself from this history. The reason becomes clear when one reads the documentation of the life of Parham...

Earlier in life Parham had suffered a viral infection of the brain which some believe caused him to behave in a disorderly manner. He was in fact rejected for ordination by the Methodist Church. He denied the doctrine of eternal punishment, opposed medical and medicational treatment and believed

serious diseases to be demonic. He was also influenced by a cult like centre called 'Shiloh' run by a Frank Sandford near Durham, Maine, and believed that missionaries could be endowed with special powers for last days mission work. Parham was documented as having mental, emotional, psychological and sociological disorders.

In 1907 he was arrested for homosexual acts with a 22 year old man in San Antonio, Texas. From then unto his death in 1929 he was considered by the movement as a 'fallen prophet'. However, he continued his religious endeavours up to the end, including raising funds for a trip to the Holy Land to search for the Ark of the Covenant. This trip never materialised as Parham claimed to have been 'mugged' in New York and had all his money 'stolen'.

Many writers and leaders have sought to reject Parham as the founder. But it was Parham who founded the *first* Pentecostal magazine called 'Apostolic Faith', he issued the *first* Pentecostal minister credentials, and it was he who *first* formulated the new Pentecostal doctrine of a *subsequent* Baptism With the Spirit.

Parham was a Bible College teacher at Topeka, Kansas, USA and mentor of a William Seymour who founded the Azusa St. church some years later to which various Pentecostal affiliations trace their roots.

The [unknown] Tongues movement is clearly traced to Topeka in 1901. Before this only isolated cases of unknown tongue speaking can be found with mystics, Roman Catholics and extreme sects, and some isolated occurrences by individuals during holiness camp meetings.

The part of this book that should shock all Christians is the history of the Topeka event in 1901 where the 'tongues movement' began. This event also documents Parham's true understanding of 'tongues'. Parham *did not believe in unknown tongues* but rather 'Zenoglossa' - (Zeno-foreign/Glossolalia-tongue speaking). He believed true tongues to be *real human earthly foreign languages* as in Acts 2 and they would be supernaturally and instantly given to Christians for the purpose of missionary work in other countries.

After suffering a nervous breakdown in 1899 Parham attempted to reproduce Acts 2. However, the event at Topeka was proved to be something very different. Parham later rejected the same phenomenon at Azusa St. which had been imparted by Seymour. The unknown tongues of today are traced precisely to the Topeka event and the later Azusa St.

The book traces the developments of Azusa St. and Parham's eventual denouncement of this movement as occultic. Much of this history is today being re-written or is presented selectively, but this book leaves no stone unturned and the background of references and bibliography is simply exhaustive. At times this book reads like a novel as it traces the fascinating history of men such as Parham and Seymour to the very end.

Christians who are lovers of truth will want to read this scarce classic and learn from history. Whatever one thinks of the Pentecostal movement, the irrefutable documentation in this book will enlighten and give a source of valuable information as to how, where and why this movement originated. Cost: \$29.50 + postage \$4 (Limited stocks)

Terry Arnold

US Ecumenical Alliance

'Church leaders from 30 denominations agreed...[to] a proposal to create the broadest alliance of Christians ever formed in the United States. The steering committee...called 'Christian Churches Together in The U.S.A', will invite a wide range of national church bodies and agencies over the next several weeks to join them. The loosely knit alliance would represent five segments of U.S. Christianity, listed in the plan as 'Evangelical/Pentecostal, Historic Protestant, Orthodox, Racial/Ethnic and Roman Catholic.'

The Catholic church, most Evangelicals and Pentecostals do not belong to the National Council of Churches, which is currently the nation's largest ecumenical group. If the new alliance does emerge, it could supplant the National Council or radically alter its role in American Christianity.

Catholic Bishop Tod Brown of Orange, Calif., and Baltimore's Cardinal William Keeler were among the 55 participants who met at Fuller Theological Seminary in Pasadena, Calif. Both are members of the U.S. Conference of Catholic Bishops' ecumenical committee...The Rev. Wesley Granberg-Michaelson, steering committee chair and chief executive of the Reformed Church in America, called the meeting 'a remarkable breakthrough. We gathered a wide representation of Christian churches in the U.S.A. and were able to inspire them into making a deep commitment together.'...One sticking point: The nation's largest Protestant denomination, the Southern Baptist Convention, may be reluctant to join, though it had an observer at the meeting...

The organization would gather groups that 'believe in the Lord Jesus Christ as God and Savior according to the Scriptures' and 'worship and serve One God, Father, Son and Holy Spirit.'...in the early stages, the alliance will exist mostly for common worship, fellowship and dialogue on 'commonalities' and 'differences.'... (The Associated Press)

Editors Comment: Notice the different 'segments' of 'Christianity' which include Roman Catholicism which has a Gospel that has *never changed* and is diametrically opposed to true Evangelicalism. Notice how Pentecostalism has recently come to be 'Evangelical' yet does not practise *Sola Scriptura* (Scripture Alone), which was one of the pillars of the original Evangelical movement. Notice too the 'dialogue' on 'differences' despite the Word of God teaching that the Gospel differences are *non-negotiable*.

'Sky-high Cost For Pilgrim Preacher'

(The Courier Mail 3/Feb, 2003) 'A Sunshine Coast pastor has decided to...travel to church by helicopter at a cost of about \$700 a week. Kings Christian Church [Assembly of God] senior pastor Steve Penny has signed a 12-month contract with Suncoast Helicopters to fly him between three services at Caloundra, Buderim and Noosa every Sunday.

'...The only cost is for less than one hour's flying time and that's sponsored by the people in our church.' Mr Penny said the cost of the flights would be minimal because the owners of Suncoast Helicopters were members of the church. Suncoast Helicopters pilot Dave Boulton said a US-built Robinson 44 helicopter had been chartered at a cost of \$737 an hour but Mr Penny would only be charged for time spent in the air, which would be less than an hour each Sunday. But that would still cost between \$600 and \$700 a week...Mr Penny said Kings Christian Church members were asked to donate 10 per cent of their earnings to the church...

Cindy Jacobs

(A 'Prophecy' by 'world recognised prophet', Cindy Jacobs at a 'Burning Heart' conference, Aug.15, 2001)

'...Australia is going to be a first fruits nation, an apostolic nation - a sending out nation. God is releasing the Anzac Light Horseman anointing especially upon the young people to take down the strongholds - the Joshua anointing to take the land...Australia will send out the greatest number of missionaries per capita. Australia will be a nation that will help transform others...Australia will release much wealth to the nations. God is raising up apostles to business for this nation. The super rich will be born again. God is going to use the giving of this nation and the structure of the apostles...Australia has a specific anointing as a reconciling nation. Australia will be a nation of holiness...the holiness movement is going to hit this land...A counter revolution of holiness and a counter culture will be established...A great healing of the Vietnam Vets is coming...Prayer and healing rooms will be opened across this nation. 24 hour churches will start - prayer chapels at churches, universities and schools will start. This will start to shift things in the heavenlies, the lost will get saved at 2 and 3 am in the morning. [Jacobs speaks here of how if Denver Colorado had acted on a previous prophecy spoken by her, she questions if the Columbine high school massacre would have occurred]...if we do not fast and pray, the shift in the heavenlies would be for evil, and a very great darkness, Islam would occur...persecutions of Christian would occur. Riots, gang fighting...racism...great violence...'

Editors comments: This is typical of many Pentecostal 'prophecies' today. The 'prophet' covers the failing of the 'prophecy' by a *conditional clause* - if we don't pray and fast the first half will not take place, and then the second half will - which of course is diametrically opposed to the first half! As with most modern day prophecies, this prophecy could be forecasted by any good political analyst or religious observer.

There is also much false teaching in this 'prophecy' - The 'Anzac Light Horseman anointing' and the 'Joshua anointing' are terms that defy the teaching of anointing in Scripture, (see *Diakrisis* April/99). Australia does not have a 'specific anointing'. Rather, the anointing is a person - the Holy Spirit! (1Jn.2:27).

We don't take down 'strongholds' in the 'heavenlies' but rather *in the mind!* (2Cor.10:4,5; See 'Spiritual Warfare', *Diakrisis*, Sept/Oct 2001).

'Vatican Succumbs To Harry Potter's Spell'

(Feb. 3, Vatican City (Reuters): 'Harry Potter fans, relax. The Vatican says the kid is all right. The question of whether J.K. Rowling books and the films on the boy wizard have a positive influence...the Vatican presented a document on 'New Age' spirituality, which contain elements of the occult.

'I don't think that any of us grew up without the imaginary world of fairies, magicians, angels and witches,' said Father Peter Fleetwood, a Vatican official... 'They are not bad or a banner for anti-Christian ideology. They help children understand the difference between good and evil,'....

The fifth book in the series, 'Harry Potter and the Order of the Phoenix', became an instant best-seller less than 24 hours after the June publication date was announced by the publishers. (*Apostasy Alert*, 4th February 2003)

'Legalism' and 'Methods of Ministry'

Sometimes we in this ministry are accused of 'legalism'. This always shocks us as we have a deep and abiding hatred of real 'legalism'. Having come from false religion and then years of being 'controlled' and manipulated by false teaching and church leaderships, we have had our fair share of 'legalism'. So to be accused of legalism now is a surprise; therefore we always ask for a definition of the term from our accusers.

Unfortunately today a person is often called legalistic because he or she will not go beyond the Word of God or conversely ignore it. The term legalism has been given a new application. Nowadays, anyone who conscientiously obeys God's commandments is likely to be regarded as 'legalistic'.

One risks being labelled 'legalistic' when attempting to expose false teaching and contending for the faith; so too when one deliberately separates from error, false teaching, false teachers and from professing Christians who are living unholy lives or in open sin. Such defence of the faith and application of Scriptural separation* is increasingly bringing the charge of 'legalism'.

Too often when one adheres to the letter of the Word one is accused of having the 'letter of the Word instead of the spirit of the Word', and that 'the letter kills, but the Spirit gives life', (2Cor.3:6). However, the passage in question is comparing the Old Testament law in tablets of stone which cannot now save - with grace in Jesus of the new covenant which saves. The 'letter' of the Word was put there by the Spirit to be obeyed!

Legalism is primarily defined as '*the theory that a man by doing good works or obeying the law earns and merits his salvation*'. (1) Man is by nature legalistic. Religions are basically the outworking of that legalism. For example, Roman Catholics willingly put themselves under laws and rules that they might ease the conscience over sin, thinking that works might merit salvation in some way. Christians are not immune to this. The flesh wars with the spirit and it is in the flesh that we will pursue the spirit of legalism and self righteousness.

Now most readers would say they are not '*doing good works or obeying the law to merit salvation*'. But often we forget about more subtle and dangerous forms of legalism.

Let us work from the obvious to the not so obvious:

The Bible says to '***Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage***', (Gal.5:1). '***Liberty***' here refers to 'freedom and independence from religious regulations and legal restrictions'. We are free from legalistic Judaisers who would bring us back under laws with Sabbaths, foods, drinks, etc, (Col.2:16; Rom.14:5-21). While legalism is a following of the law to earn merit, it is *not* a refusal to go beyond the requirements of the law as the Word of God. The 'liberty' we have is not a license to do as we please but a submission to the Lord's will and His Word.

We are free from anybody imposing upon our conscience anything outside of Scripture. People who would subtly impose upon us their dreams, visions, revelations, prophecies, their 'God told me', and their 'hobbyhorses', are not to be listened to.

This brings us to a very important 'method of ministry'. How does God change the character and behaviour of a saved person? How does a pastor/elder/teacher see the desired

change in a persons life?

There are two ways we have seen that affect change in peoples lives. One is of God and one of man. One produces lasting fruit, the other is deceptively fleshly and legalistic.

The Scriptural method is as follows: The Word of God, including the preaching/teaching of Scripture in the believer's own life, gives *understanding* and *personal conviction* by the *Holy Spirit*. The persons *attitude* then changes. It is this Spirit inspired attitude and conviction that leads the person to continued repentance and a change in character and behaviour. They should then practice what they believe and understand. They will be 'doers of the word' - but from the right motivation - to glorify God. They will have been transformed *by the renewing of their minds directly through the Word of God in the power of the Holy Spirit*, (Rom.12:1,2).

So the Biblical method for ministry is:

Doctrine > Attitude > Application.

This method takes a great load off the elder/teacher or those involved in discipleship! The teacher is responsible for the *teaching of doctrine* and leads the recipient *to truth*; the Holy Spirit is responsible for taking the person *into truth*. The Holy Spirit produces the *attitude* and the resultant *application* will be *spiritual* instead of fleshly.

If the conviction and attitude is appropriated by the believer then it will be *his* or *her* own personal conviction and they will willingly change with a happy and contented spirit. No one will have to make them do things and check up on them. There will be no pressure and coercion. However, *the attitude developed is governed by where we start. We must start with the truth of Scripture and doctrine and trust the Holy Spirit to do His promised work!*

But what if we were to start in reverse as multitudes do - with 'application'? *Application > Attitude > Doctrine...*

...The pastor/elder/teacher sets the rules and standards or pushes his 'hobbyhorses' that he wants the believers to adhere to. As he finds more and more things that he sees as wrong behaviour he sets more rules in place. (Likewise the Pharisees continued to add to their already long list of laws. These kept people under bondage but also made it even harder for the Pharisees themselves to live up to these laws. Finally of course, they hardly bothered to observe them at all but continued to expect others to do so).

Because of the rules the pastor/elder/teacher has *applied*, he now develops an *attitude* of authority to administer these rules. To justify this he may go to the Bible for proof texts for his *doctrine*. So he preaches from *application rather than doctrine*. The starting point is wrong and legalistic!

An example of this is someone who is personally convicted of or hates TV, computers, a particular sport...or whatever else he sees as evil. He speaks out or writes on the subject and uses Scripture in an attempt to prove the evil of the thing. Although the Scriptures selected may not have anything explicitly to do with the topic, nevertheless it is made clear to the reader or hearer that if one engages in the thing it is evil or fleshly. The hearer may be 'convicted' but it is not necessarily by the Holy Spirit or even his own, but by pressure brought to bear by the instigator of the doctrine. The material presented has not been worked *from Scripture as the starting point*; or the Scriptures used have really nothing to do with the topic. The *real Scriptural issues* (such as say idolatry) have not been the starting point and the opportunity

for the work of Holy Spirit conviction has been subtly bypassed. Holy Spirit conviction comes only *through the Word of God as the starting point*! The above method would also not be in the spirit of *Sola Scriptura*, and is not only legalistic but actually a counterfeit method to the work of the Holy Spirit! As legalists develop methods of applying God's laws (and some of their own) to others, *the person becomes the authority, the administrator*.

In practical terms legalism is someone or something taking the place of the Holy Spirit! This approach has shipwrecked not a few pastors, families and churches. Children sometimes go 'off the rails' when they rebel against a 'conviction' that they had no real understanding of - it was not their own. *Rules and convictions without relationship and understanding, foster rebellion*.

The Bible alone is our authority in all spiritual things. The Holy Spirit is the administrator, the interpreter. If we want Holy Spirit conviction in peoples hearts we must *start* with Scripture and *trust* the Holy Spirit to do whatever he might (or might not) do. If we want people to stop doing something they are doing (for their own good and growth) we should be able to *clearly* and *explicitly* show them it is wrong from *Scripture alone* and *Scripture as the starting point*.

We may have personal convictions about certain activities, but do we have the right to expect people to have the same *personal conviction* as us unless the specific conviction is *clearly* addressed in Scripture? The Word of God does not tell us that TV, the computer internet, competition/sport, etc...is inherently evil. Many of these things are in themselves amoral. (2) But as we read Scripture or preach expositively through Scripture *we trust the Holy Spirit* to address any area of idolatry, time wasting, selfishness, etc. These are the *real issues* of Scripture, and we can then make many applications and question those *from* these explicit matters as addressed fully in the Word of God.

Such Scriptural 'applications' and 'questions' (sometimes called 'conscience decisions') can be addressed by use of the following:

1. Will it be spiritually profitable? '**All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not**', (1Cor.10:23)

2. Will it master me? '**All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any**', (1Cor.6:12)

3. Will it cover my sins? '**As free, and not using your liberty for a cloak of maliciousness, but as the servants of God**', (1Pet.2:16); '**For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another**', (Gal.5:13).

4. Will it help others? Will it be a 'stumblingblock'?, '**But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak**', (1Cor.8:9): '**Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense...**', (1Cor.10:31-33). '**And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men**', (Acts 24:16); '**Abstain from all appearance of evil**', (1Thess.5:22).

Are we prepared to let the Holy Spirit convict people in their own personal consciences or do we feel to be 'God's little helpers' in this by giving our personal judgement on

amoral matters? Do we attempt to 'convict' people with guilt on an issue that is simply not explicitly found in the Word of God? This kind of 'conviction' is a thin disguise for guilt, condemnation and legalism. If we are using these methods then we cannot claim to be *Sola Scriptura* in practise.

There is no doubt that we are entitled to express our *opinion* on any issue, especially *when asked*. Our opinion and personal conviction may range from *interest only* - to *discussion* - to a *preference* - to *contending/debating* - and even to *dying for!* But *who is the interpreting authority?* Who is the interpreting authority in such issues as: celebrating Christmas/holy days; mixed bathing at beaches; going to the movies; watching TV; Christians in politics; Christians in the army; competitions and playing/watching sports; having 'shares' in the stock market; wearing make-up; contraception/ or pro-creative sex only; Christian vs Public schooling...etc? There are mature Christians in *every* affiliation who have *opposite* views on these issues. Arguably many if not all of these are not addressed explicitly in Scripture. Legalism would be imposing some of the above opinions or demanding or expecting other Christians to have the same viewpoint. There is no license for us to manipulate Scripture to suit our personal convictions. However, the sins that may surface from these such as idolatry, selfishness, lewdness, drunkenness, offences, appearance of evil, violence, immodesty, etc. can be addressed *directly* from Scripture as *the starting point*. *Will not the Holy Spirit do the rest?*

Other examples of legalism might be demanding women wear headcoverings; that Christians be re-baptised because they were baptised as believers in another church; or demanding that another accept a particular version as the only correct translation of the Bible.

The method of ministry we have will influence the way we relate to people in the body of Christ and in our local fellowship. 'God's little helpers' and those who have their 'hobbyhorses' are not edifying people to be around! But those who allow the Holy Spirit to witness through their lives in character, conduct and speech feel no need to 'help' the Holy Spirit in any way.

In a paper on 'Legalism' a minister once summarised: '*Legalism is not a Christian allowing God's Word to control their every action. Legalism is not one seeking to call attention to God's pathway and plan for our lives. Legalism is not obedience to God's Word. Legalism is when one seeks to bind others with requirements of the Old Testament that have been done away with in Christ. Legalism is when I seek to bind upon another, something that is not commanded of God. Legalism is when obedience to a set of rules becomes the standard of ones salvation. It is God's Word that gave us life, (1Pet.1:22-25)...It is God's Word that the Spirit of God uses to clean the church, (Eph.5:27). It will be God's Word that will form the basis of our assessment at the judgement seat of Christ, (1Cor.3:10-13; 4:1-5)...'*

We need to be careful and fearful in our reading of Scripture and the application of it, especially those of us who would write, teach or preach. The Holy Spirit is powerful and as we yield ourselves to His Word and work, He will convict when and where He desires. And Christ and His Word will be glorified. **Terry Arnold & Mike Claydon**

* See *Diakrisis* article Sept/Oct 99 '*Fellowship, Separation & Sectarianism*'; (1) Baker's Dictionary of Ethics (1981); (2) '*Amoral*' means neither inherently good nor evil.

When You Have Tribulations, Remember This...

'The Apostle Paul spent roughly one-quarter of his missionary career in prisons...John McRay wrote: 'Roman imprisonment was preceded by being stripped naked and then flogged, a humiliating, painful, and bloody ordeal. The bleeding wounds went untreated; prisoners sat in painful leg or wrist chains. Mutilated, blood-stained clothing was not replaced, even in the cold of winter...' Most cells were dark, especially the inner cells of a prison, like the one Paul and Silas inhabited in Philippi. Unbearable cold, lack of water, cramped quarters, and sickening stench from few toilets made sleeping difficult and waking hours miserable...Because of the miserable conditions, many prisoners begged for a speedy death. Others simply committed suicide.'

In settings like this, Paul wrote encouraging - even joyful letters and continued to speak of Jesus. Paul was eventually executed during Emperor Nero's sadistic reign.

In the seventeenth century, when England was trying to decide what kinds of Christians it would tolerate, a country pastor named John Bunyan was arrested for unauthorized preaching. He refused to stop his ministry, so he was imprisoned for 14 years, separated from his second wife (who lost a baby as a result of the trauma) and four children from his first marriage.

Bunyan described his feelings in the autobiographical 'Grace Abounding to the Chief of Sinners': 'The parting with my wife and poor children hath oft been to me in this place as the pulling the flesh from my bones; and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the

many hardships, miseries, and wants that my poor family was like to meet with, should I be taken from them, especially my poor blind child...'

Bunyan strained to find blessing in his situation, too. He wrote, 'Jesus Christ also was never more real and apparent than now; here I have seen him and felt him indeed.' Imprisonment also gave Bunyan ample time to work on his literary masterpiece, 'Pilgrim's Progress'. Bunyan was eventually released.*

One of the twentieth century's best-known religious prisoners was Dietrich Bonhoeffer. Bonhoeffer watched as Nazis seized power in his native Germany, and though he had a chance to escape to America, he decided Germany's confessing church - a group of Christians who had not succumbed to Hitler's message needed him. He wrote, preached, taught at a secret seminary, helped Jews flee to safety, and joined a plot to kill Hitler. When the plot failed, the conspirators, including Bonhoeffer, faced imprisonment and death.

Bonhoeffer's incarceration produced letters and papers from Prison. It includes a poem called 'Who Am I?' in which he contrasts his brave reputation with his desperate feelings. He describes himself as: restless and longing and sick, like a bird in a cage, struggling for breath, as though hands were compressing my throat, yearning for colours, for flowers, for the voices of birds, thirsting for words of kindness...Bonhoeffer was hanged April 9, 1945. Three weeks later, Hitler committed suicide. Bonhoeffer missed Allied liberation by a month.' (Source unknown)

** Reputed to be the second best selling book after the Bible.*

What Of The Whale?

In the *Daily Mail* of December 14, 1928, Mr. G. H. Henn of Birmingham, gave the following testimony:

'My own experience was in Birmingham (England) about 25 years ago, when the carcass of a whale was displayed for a week on vacant land in Navigation Street, outside New Street Station. I was one of twelve men who went into its mouth, passed through its throat, and moved about in what was equivalent to a fair-sized room. Its throat was large enough to serve as a door. Obviously it would be quite easy for a whale of this kind to swallow a man.'

In the late Sir Francis Fox's book, *'Sixty Three Years of Engineering'*, the manager of a whale station informs us that a sperm whale swallows lumps of food eight feet in diameter, and that in one of these whales they actually found the skeleton of a shark sixteen feet in length.'

There is an incident related by Sir Francis Fox, which he assures us 'was carefully investigated by two scientists, one of whom was M. de Parville, the scientific editor of the *Journal des Debats* of Paris, France, well known as 'a man of sound judgement, and a careful writer.'

The incident is as follows: 'In February 1891, the whale-ship *Star of the East* was in the vicinity of the Falkland Islands, and the look-out sighted a large sperm whale...Two boats were lowered and...one of the harpooners was enabled to spear the fish. The second boat attacked the whale, but was upset by a lash of its tail, and the men thrown into the sea, one being drowned, and another, James Bartley, having disappeared... The whale was killed, and in a few hours the great

body was lying by the ship's side, and the crew busy with axes and spades removing the blubber. They worked all day and part of the night.

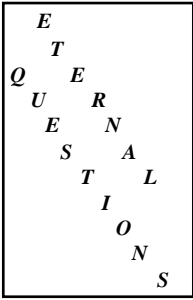
Next day they attached some tackle to the stomach, which was hoisted on deck. The sailors were startled by spasmodic signs of life, and inside was found the missing sailor, doubled up and unconscious. He was laid on the deck and treated to a bath of sea-water which soon revived him. But his mind was not clear, and he was placed in the captain's quarters, where he remained two weeks a raving lunatic. He was kindly and carefully treated by the captain, and by the officers...and gradually gained possession of his senses. At the end of the third week he had entirely recovered from shock, and resumed duties.

During his sojourn in the whale's stomach Bartley's skin, where exposed to the action of the gastric juice, underwent a striking change. His face, neck and hands were bleached to a deadly whiteness, and took on the appearance of parchment. Bartley affirms that he would probably have lived inside his house of flesh until he starved, for he lost his senses through fright and not lack of air. Bartley is also said to have explained that after being thrown into the sea...he was drawn along into darkness and found himself in a great place where the heat was intense. In the dark he felt around for an exit and found only slimy walls around him. Then the awful truth rushed into his mind, and he became unconscious till the sea-water bath revived him on the ship's deck.

And where now are the critics who have declared the swallowing of Jonah to be an impossible feat?'

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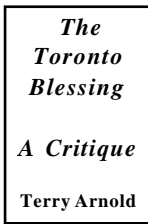
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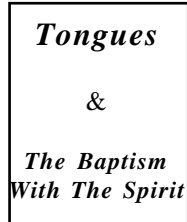
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'Praise the Lord and Pass the Chequebook'

(The following article is from the *Sydney Morning Herald*, 25/1/2003, by a non Christian journalist, Greg Bearup. We think this secular writer portrays two issues which so many Christians fail to see - the lack of separation from the thinking of the world, and the result - a hypocrisy to Scripture as shown by this writer).

'Greg Bearup visits 'Hillsong Church' and learns how faith and finance go hand-in-hand':

'The music is catchy, the mood euphoric and the message perfect for a material age: believe in God and you'll be rewarded in this life as well as the next...A sexy young Christian, a walkie-talkie clipped to her hipsters, greets us... 'Hiya, howya doin?' she says, with a flick of her mane and a smile. 'Welcome to God's house - what an awesome day!' She points us in the direction of God's pad, a massive Olympic-style stadium up on the hill...All around, beaming young folk (and they are mainly young) are decked out in their coolest threads - no Amish-skirted Christians here...'

Once inside, the first thing the faithful strike is not a crucifix or stained-glass window (the building is devoid of Christian symbolism), but a vast bookshop...where dozens wait by the till for books and tapes and CDs - or, as they like to call them here at Hillsong Church, 'Christian resources'...Most prominent, and with almost half the shop to themselves, are the titles by Brian Houston and his wife Bobbie, Hillsong's senior pastors.

...a massive 3500-seat auditorium in Sydney's Baulkham Hills. Australia's newest, wealthiest and largest single church...crowds no one can afford to ignore and...in October, Prime Minister Howard put aside his war on terror to open this house of worship.

Today a 12-piece band with five back-up singers and a choir of 50-odd youngsters literally bounce into action...The momentum builds with the tempo of the band as the packed stadium sings along to the words flashed up on the screens, swaying in a one-armed, open-palm salute to the band, to the Lord. After 20 minutes, the warm-up pastor takes to the stage, chiming in with the band - 'Come on, church, you can groove' - and then segues into his spiel. Our God, he says, is a God who delivers miracles, a totally awesome God. He rattles off stories, true stories, from this very congregation, of cancers cured, of cripples healed, of sinners saved. Why, the Lord even saw his way to finding \$4000 for one student to pay his fees at the Hillsong Bible college. The congregation hoot and clap; a young fellow beside me has his eyes closed and as each miracle is proclaimed he shouts, 'Amen, man. Awesome.' But you, too, should honour the Lord, the pastor tells his flock, and He will deliver these miracles, because the Bible says so, right here in Proverbs, chapter 3, which says that 'if you honour the Lord with your possessions, and with the fruits of your increase, your barns will be filled with plenty, and your vats will overflow with new wine'. He makes the point numerous times, lets it sink in, then informs the throng that credit card facilities are available, and cheques should be made out to Hillsong. 'Amen,' shouts the pastor, thumping the air with his fists. 'Amen, let's pass those buckets along.'

And the faithful oblige - last year they filled the Hillsong buckets to the tune of \$10 million. The church's music arm also bought in a tidy tax-free \$8 million, and one of its albums, 'Blessed', debuted at No.4 in the pop charts, above

Shakira, and stayed there for weeks. Hillsong has bought into medical centres. Its Bible college has close to 1700 full- and part-time students, some paying annual fees of more than \$4000. It has a staff of almost 200, including 70 pastors. It has built a state-of-the-art conference centre-cum-church worth \$25 million...Hillsong is not a church that is afraid of money - its spiritual leader, Brian Houston, is also the author of 'You Need More Money: Discovering God's Amazing Financial Plan for Your Life'. Is that what makes this the seemingly fastest-growing Christian church in Australia?...What brand of God are they selling that sees the Almighty walking off the shelves, when the traditional churches struggle to give Him away?

Brian Houston, 48, saunters over to greet me, a tall, tanned man with a deep, radio man's drawl, and a silver and gold Breitling watch shimmering on his wrist. The pastor drives, among other vehicles, a Harley-Davidson Fatboy that a friend from overseas gave him...Brian grew up with the church, while Bobbie got saved and 'met Jesus'...at the age of 15. The couple met at church camp when Bobbie bought Brian an ice-cream ('He was the first boy I ever kissed,' says Bobbie with a girlish giggle. 'Can you believe I'm telling you this?')...[They] married when Bobbie was 19 and are now Hillsong's senior pastors. They work out regularly and look like an advertiser's dream couple. Bobbie, 45, is blonde, busty and beautiful...

...So why does he [Brian] think the church has been so successful? 'I think the biggest issue is relevance...We are scratching people where they are itching'...good music, good sermons and a positive message...the music is modern and uplifting and the presentation theatrical...

Then, there's the message, which is simple and alluring. It says that if you embrace this brand of God you will be rewarded financially and spiritually in this life, as well as the next. It is religion for our material age...All this comes with Brian's guarantee - from More Money - that 'anyone who puts the Kingdom of God first (rich or poor) can expect bible economics to work in their life NOW'... 'If you believe in Jesus,' Houston tells me, 'He will reward you here [on earth] as well [as in Heaven].' It is this prosperity gospel teaching that puts him at odds with people like the Reverend Tim Costello, the former head of the Baptist Union of Australia. 'The quickest way to degrade the gospel,' says Costello, 'is to link it with money and the pursuit of money. It is the total opposite of what Jesus preached. These people have learnt nothing from the mistakes made by the American televangelists.'

Not so, says Houston. When Jesus said it was harder for a rich man to enter the Kingdom of Heaven than for a camel to pass through the eye of a needle, he didn't mean rich Christians...A person who has more is able to help more. That's what we are all about, giving people a handout.' The multi-million-dollar church's charitable arm, 'Hillsong Emerge', according to ASIC documents, has an annual budget of just a little over \$400,000.

Tim Costello wants to know how much of the Hillsong wealth is going to Brian and Bobbie...So I...[ask]. Brian Houston's open, good-guy demeanour disappears. No, he will not tell me what he or Bobbie earns. 'All you guys [the media] want to know about is the money,' he says. 'You don't want to know about the church.' Well, it's a bit like walking

Continued next page >

into Rose Hancock's house and not noticing the chandeliers - the money at Hillsong just leaps out at you.

Houston says that while he draws a wage, he donates it back to the church. 'I want to make it clear that I cost this church nothing, I want that on the record.' He earns some of his money, he says, as a property developer, 'being a silent partner with a couple of guys from the church in building developments', but he gets 'the vast majority' of his money from overseas speaking engagements at other charismatic churches. He and Bobbie also get the royalties from those 'Christian resources' out the front of the church...

What we do know is that Houston wears a watch worth thousands of dollars, he owns an enormous house overlooking a bush valley, in a suburb of other enormous houses, at Glenhaven. He also owns a picturesque spread on the Hawkesbury River, near Windsor, just west of Sydney, gets paid handsomely to speak overseas and is a property developer...he says, 'I can tell you that if I was in business, and held this sort of position, I would be earning three times as much. I don't do it for the money.'

'So, you couldn't see Jesus running into Hillsong and overturning the cash registers, as he famously did with the money changers in the temple?'... he says, 'Absolutely not. Because the spirit of those people...it had become a marketplace inside the temple...It [the books, tapes and CDs] are not just about making money, it is about putting tools in people's hands. [But] I have no problem if it makes a profit.'

So, what exactly is in those Christian resources? One particularly irresistible title is Bobbie's three-tape boxed set Kingdom Women Love Sex (\$22, also available on CD). In it, Bobbie explains why it is important for Christians to be good at 'it'. 'We need to be good at sex ourselves so that if the world happens to come knocking we can tell the story of God in our lives,' Bobbie says, on the tape. 'Without being

lurid or untruthful - hello! - we can say [she whispers], 'I have a great marriage and a great sex life' - wink wink, nudge nudge. Yeah, truly.'

Bobbie also offers some practical advice. Fat is out... 'If I carry weight I feel like a retard...How are you going to do anything to surprise your man when you need a hydraulic crane just to turn over in bed?' Have plastic surgery, if it makes you feel better and it is for the right reasons, and 'girls, pelvic floor exercises - can you believe I am saying this? - you know, I have heard that orgasm is not as strong if you are really sloppy in that area'.

...There have been some dramas in the House of Camelot in the past few years. Houston had to sack one of his senior preachers and good friends, Pat Mesiti, after it was revealed he'd been visiting prostitutes. And then Brian's father, former minister Frank Houston, confessed to being a paedophile...[he] had abused a child back in New Zealand...other alleged victims have [now] come forward...'

On one of the Sundays I attend a Hillsong service, Anne Luckwell, a 36-year-old administration officer...is excitedly waiting to be baptised. She joined the church six months ago and is now ready to 'dedicate my life to the Lord'. She has a child and has been through a rough time. 'I lived with a man for 15 years and we were splitting up - he said he was not going to give me anything from the house [he owned] in the settlement.' She says that now, since she found Hillsong, she has come to an agreement with her former partner for a share of the house. It has as much to do with the law as it has with the Lord, but still she attributes the agreement to Hillsong. I call her up a few days later to see how she feels, post-baptism. 'Not too good, actually,' she croaks. 'I've got the flu. I think it's because of the wet hair.' Still, she says, she'll be back in church next Sunday, ready to hear the word of Brian - and, of course, willing to give in order to receive...

Ecumenical Plea To All

(Regardless of where one stands politically, the following letter is ecumenical and unbiblical. It was signed by major church leaders such as AOG, Baptists, Church of Christ...see signatories listed at end):

'Our religious communities are gravely concerned about the imminent threat of war in Iraq. As Christian and Muslim communities in Victoria, we affirm that all people - regardless of race, nation or religion - are the family of God. Acts of war devalue both humanity and creation. We are concerned that war with Iraq would: * Put at risk the lives of many innocent Iraqi citizens. * Result in major unrest in the Middle East. * Lead to unacceptable humanitarian consequences. * Fuel discord between East and West, Christian and Muslim. * Be an unjust action. * Make the situation worse, not better.

We seek peace with justice, but together we reject both terrorism and militarism as a means of achieving justice. Therefore, we urge our governments and the international community to seek alternative solutions to the present crisis that will not increase the level of human suffering in Iraq. We commit our faith communities to pray and work together for peace and for good community relations. We urge avoidance of language that might cast the current tension in religious terms or encourage extremism or prejudice. We pray that peace will descend from God. We ask for it with the strength

of our faith, of our prayers, and of our compassion for the people of Iraq'. (Underlining ours)

Signatories: Yasser Soliman, president, Islamic Council of Victoria; Pastor Alun Davies, Victorian State Superintendent, Assemblies of God; The Reverend Allan Demond, president, Baptist Union of Victoria; Bob Barreau, president, Churches of Christ, Victoria and Tasmania; Sheikh Recep Idrisi, chairman, Board of Imams; The Most Reverend Denis Hart, chairman, Heads of Church Committee, Catholic Archbishop of Melbourne; The Most Reverend Peter Watson, Anglican Archbishop of Melbourne; The Reverend Father Macarius Wahba, Coptic Orthodox Church, Melbourne Diocese; The Reverend Dr David Stolz, president, Lutheran Church of Australia, Victorian District; The Reverend Father Varghese Philip, Mar Thoma Syrian Church - Victoria; Sandy Parker, regional meeting clerk, Religious Society of Friends; The Reverend D. Coman, Romanian Orthodox Church - Victoria; Lieut-Col. Ian E. Hamilton, divisional commander, Melbourne Central, Salvation Army; The Most Reverend Peter Stasiuk, Ukrainian Catholics in Australia; The Reverend Alistair Macrae, moderator, Synod of Victoria and Tasmania, Uniting Church in Australia; The Very Reverend Peter Kenny, president, Victorian Council of Churches
(Apostasy Alert 25 Feb/2003 - Copy of Age letter at <http://www.theage.com.au/letters/index.html>)

Our Sub-editor a 'theological buffoon'?

Hell, it appears, hath no fury like a Pentecostal challenged.

Recently we received several e-mails from Philip Powell of CWM Ministries and Jacob Prasch of Moriel Ministries. They are Pentecostals who it appears have had a raw nerve struck with some of our recent writings on Pentecostalism - particularly those concerning the historical roots of the movement and the false teaching that there are two 'streams' of Pentecostalism today, namely; 'Classic' and 'Neo'.

We have shown in many articles that the entire movement originates from a common origin and doctrine.*

In past e-mails from Philip Powell to Terry Arnold, coarse ad hominen attacks have been made. They conveyed many 'descriptive' phrases summing up Terry, his writings and attitudes: 'puerile'; 'banal'; 'you are in danger of shooting yourself in the foot - may be even in the head'; 'pride comes before a fall'; 'pride is an awful sin'...

However, Philip Powell has now turned his attention to Mike Claydon in response to his articles in 'Diakrisis' Jan./Feb. and March/April 2003, (P.2) - regarding the teaching of two 'streams' of Pentecostalism. Again, the descriptive words and phrases flowed. Mike was labelled 'weak', 'cowardly', 'dishonourable', 'infantile', 'self opiniated', 'doomed'...'sounds like you have a complex'...the e-mails were signed off with phrases such as 'Sleep well' or 'God bless you'.

Philip maintains that Mike *once* believed that two 'streams' of Pentecostalism exist. This is not so. We have stated elsewhere that there is a vast *difference* between the practices within different assemblies and if you want to label one 'Neo' and the others of more staid behaviour 'Classic', well and good. But to claim that they have different *origins* and *core doctrines* is to be found teaching error. CWM claim that their particular brand of Pentecostalism has a separate genesis to the Pentecostal movement today, (they make reference to an isolated instance of supposed unknown tongues occurring at a meeting of Dwight L. Moody).

Philip Powell once held the position of General Secretary of *Assemblies of God* in Australia, and that organisation firmly claims their origins to be in the Azusa Street 'revival' early in the 20th Century. So, it would seem there has been a change of mind here? Could it be that in an endeavour to remain Pentecostal yet aloof from the current antics within the AoG, another *beginning* has had to be found?

Anyway, worse was to come: Jacob Prasch of Moriel Ministries soon entered into the fray writing to Philip Powell of CWM Ministries and copied to Mike Claydon:

*'Dear Philip, As you are aware, that Clayton(sic) is a theological buffoon is of course something we all have known and indeed recognized for some time, so we all generally ignore him. The fact that he panders to proven liars like those Ruckmanite** daughters of Jezebel(Sic), the idiotic bigots, [describing another Australian based ministry to which he falsely claims we are aligned) only demonstrates that 'birds of a feather flock together'. Saying all Pentecostals are alike is like saying all Calvinists agree with burning people in Calvin's Geneva, Knox's Scotland, Cromwell's England or Puritan Salem. Clayton's(sic) arrogance is eclipsed only by his ignorance. I don't want to revile, but off hand I can't think of a good euphemism for a jerk. Clayton(sic) is not only a jerk, but a rather insignificant one at that.'*

This was followed by other atrocious e-mails to Mike

Claydon where he was accused of being a 'liar', a 'cessationist' and a 'Ruckmanite'.** Some of the e-mails ended 'Get well soon!' This man's manner is, as we have often felt, simply appalling. We find ourselves in good company when we survey other ministries that have been subjected to this same vitriol over recent years. It is no wonder this man has been refused from re-entering certain pulpits overseas due to his unpleasant turn of phrase.

We shudder to think what Mr. Prasch would have said had he actually chosen to 'revile' us! In 14 years of this ministry and nearly eight years of this newsletter we have never received such venomous, offensive and insulting e-mails - not even from our *unbelieving* critics!

Mike never said 'all Pentecostals are alike', just that their historic origins and core doctrines are the same! Other misrepresentations, untruths and out of context quotes attributed to us have also been publicly aired at their recent Australian 'conferences'. Although further 'personal' e-mails from CWM and Moriel have recently arrived at the time of writing this article, we will not be responding to any future correspondence from either of these men.

Such disagreements should never result in personal attacks and fleshly responses, and this from 'leaders' who conduct 'ministries' at that! Responses of this nature are merely 'shooting the messenger' and simply results in our important questions going largely unanswered.

How anyone could be associated with men who write in this fashion to those that challenge their unbiblical doctrines eludes us. Again, we urge those buying into the falsehoods of these ministries to beware and to realise that they are merely presenting Pentecostal error in a new and deceptive manner. Added to this is their gross misunderstanding of Church history which they selectively bend in a vain attempt to prove that the apostolic sign gifts continued throughout the church age. A leading British Church historian and lecturer has recently made it known that these two men hold a totally deficient understanding of the subject.***

The Scriptures are replete with warnings about such ill behaved men and their ministries. The Lord, through His Word, also shows us that in teaching, informing and contending, the manner in which this is done is of paramount importance! We are to be '**holy in all manner of conversation**', (1Pet.1:15); '**And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth...**', (2Tim.2:4-26).

Terry Arnold & Mike Claydon

*Available from this ministry and also summarised or further documented in our books '*Tongues & The Baptism With the Spirit*' and '*Fields White Unto Harvest*'.

**Ruckmanism is the false teaching that the Authorised (KJV) English translation is, in and of itself perfect, and even corrects the Greek parent. In spite of the ludicrous charges levelled by Mr. Prasch, none of us in this ministry nor in any of the ministries mentioned are 'Ruckmanites'. Many other charges have been made against Terry and Mike in e-mails, on websites and from conference platforms which are entirely untrue or exaggerated.

*** For an overview of the history pertaining to this subject we have an audio tape titled '*Charismatic Claims - Lessons From Church History*' by Dr. Nick Needham (U.K.)

Your Comments and Questions

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

Editors Special Note

I desire to distribute material by e-mail concerning 'the strong old doctrines' as spoken of by Spurgeon and other revivalists, evangelists and Reformers. These doctrines and quotes will concern a variety of topics to do with the 'faith once delivered'. I trust they will be thought provoking and informative. I do not want to burden anyone with excessive amounts of material so I envisage occasional and short e-mails. If you wish to be on this mailing list please e-mail me at tam@satcom.net.au Terry Arnold

Dear Terry...I am pleased that there is a ministry such as 'Diakrisis' in the Australasian region, as I have been looking...for this sort of material...About nine years ago our gracious Lord delivered us from the Pentecostal delusion about the time of the ravings of 'Toronto Blessing'...For a time we hitched our wagon to Philip Powell [CWM] and Jacob Prash [Moriel Ministries] who were contending strongly against this move and we imagined, like ourselves, were on the way out of Pentecostalism. As you know this proved a false assumption as they both are still firmly enmeshed in the Pentecostal jungle and it is several years now since we unhitched our wagon being saddened by the path they are following...May God bless your faithful labour and meet all your needs...'

(Subscriber from NZ, name withheld at editors discretion)

Editors Comment: We have received several letters similar to this. The quote below is relevant:

'There are many Pentecostal people who stand...against Ecumenism...against the 'Toronto Blessing'...against the hypnotism with Christian terminology by Benny Hinn and others. They speak against these abominable things...they are right. But the sad thing is that the same rule which they measure these things, they fail to apply to the roots of Pentecostalism itself, indeed to it's founder [and] to Azusa St...' The Bible says 'by their fruits you shall know them'...

So let's look at Charles Parham's theology. Mr Parham was a faith healer. He taught that he could only effect a cure in the person if they had faith to be healed...that God condemned the use of medicine...he believed in British Israelism...he was a racist...he supported the Klu Klux Klan until he died...This was the man who was the founder of Pentecostalism...who was supposedly chosen by God to bring new revelation, new gifts and a new move of God into the world...In 1907 he was arrested for Sodomy...There was an enormous amount of scandal and controversy that followed... and is it not the same with the false prophets today?

The same measuring rod that is used to measure false prophets today...Pentecostals who stand against these do not apply that same standard of testing to the roots of Pentecostalism' (Mark Haville, author 'Signs and Wonders-Exposed')

Dear Terry, Mike, In 'Diakrisis' March/April...reference was made to myself in the 'Your comments and Questions' section...T.S. of Brunswick Heads claimed I was 'wanting to do a 'Christian' outreach in the community and hold it in the 'Catholic church hall'. This has never been the case...at my instigation the Combined Service was moved to another town rather than hold it in the Catholic Hall...on several occasions I have been criticised...for my declaration that the official teaching of the Catholic church is contrary to the true gospel of Jesus Christ (the reason why I wouldn't meet in the Catholic Hall)...(Rev K.B. Brunswick Heads, NSW)

Editors Comments: Dear K. Thankyou for this...The letter by T.S. did not say you wanted to do an outreach in the Catholic hall but rather 'they' - the 'combined church group'?...However, I can see how this letter might be read in a different light...

Our ministry is opposed to the ecumenical movement. With this in mind we encourage people not to be involved with such groups like the one you are the chairman of...But thanking you for informing us further...God bless you...

Terry's Itinerary

(August/Sept - STH.AUSTRALIA itinerary next edition)
May 25th 6.30pm Hervey Bay Church of Christ, Qld (07)41240631

Sydney/NSW Itinerary

June 1st (Sun) Churches on NSW Nth Coast (to be confirmed)
June 2nd (Mon) - **June 6th** (Frid) New Tribes Mission, Laurieton, NSW Tony Verlaan Ph.(02)65598766
June 8th 10am & 6pm (Sun) Emmanuel Baptist, Glenwood Ph.96743007
June 10th (Tues) 7pm Minchinbury Assembly Ph.96702648
June 11th 8pm (Wed) Kingsgrove Gospel Youth Ph.0403113764
June 13th 6.30pm (Frid) Capitol Hill Bible Church, Canberra, Ph.(02) 62547473
June 15th 10.30am & 6.30pm (Sun) Capitol Hill Bible Church, Canberra
June 16th 7.30pm (Mon) Cootamundra Assembly Ph.69423541or 69421857
June 18th 7.30pm (Wed) Oak Flats Christian Centre, Woolongong Ph.(02)42963736
June 20th 7pm (Frid) Combined meeting Wentworthville Arabic Baptist 96799442 & Guildford Christian Assembly Ph.98351513
June 21st 11am (Sat) Lethbridge Park Group Ph.98351513
June 21st 7.30pm (Sat) Church for Everybody, Marrickville Ph.(02)95534818
June 22nd 12pm (Sun) Combined Meeting, Wentworthville Arabic Baptist Ph.(02)96799442 & Guildford Christian Assembly Ph.98351513
June 22nd 7.30pm Soul Salvation Youth, Strathfield, 0412670995

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