



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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### Sub-Editors Comments

We receive much encouraging mail in this ministry. But occasionally we come under fire for exposing the errors of prominent or popular figures. At times it seems to us that many have placed these personalities beyond scrutiny? An example of this was apparent when some years ago we published irrefutable statements made by Billy Graham concerning his clear associations with, and acceptance of, Roman Catholicism and the Pope as being 'Christian'. We simply informed our readers how his stance on Evangelical distinctives had dramatically changed over many years. The initial article was a list of documented and referenced quotes with *no opinion or editorial by us*, (see June/98). Yet amazingly we were immediately attacked for 'misrepresenting', being 'ill informed' and even 'falsifying quotes'...

In the same vein we have been accused of being 'Arminian', 'Calvinistic', 'Reformed', 'Liberal', 'Fundamentalist', 'Cessationist', 'Ruckmanite' and other terms which defy interpretation. If it were not so confusing it would be amusing! Too often such terms are used without *any* evidence of the *error* being shown. Last year our editor received a very personal audio tape from a pastor which contained labelling, false accusations and erroneous assumptions which have not been retracted to this day.

Recently, after reading an article from a Fundamentalist ministry, we sent them a critique by another ministry correcting some discrepancies concerning the Reformers and the Reformation. The stunning reply described our editor as '*arrogant...conceited...rude...belligerent...ego-maniacal...jealous...the fruit of the spirit is almost non-existent...*' No real attempt was made to refute the discrepancies raised and the writer has never met our editor!

It is simply not the working of the Holy Spirit to attack the character of the messenger or accuse someone of being wrong *without showing clear evidence of error!* This is one of the lowest ways to treat another Christian. It closely resembles the work of Satan in the accusation of the brethren. Even discernment ministries are not immune from this hypocrisy.

We must be swift to hear, slow to judge. To make a righteous judgement one needs discernment and knowledge of the facts. We should be willing to be corrected when error is clearly shown. The Holy Spirit will then lead and guide us into truth. We in this ministry welcome correction and only ask that we be shown why that is warranted in a lucid and scriptural manner.

A great many 'religious' people have a dread of controversy or want to see truth exposed without any reference to those that teach error. Contending for the Faith and a bad spirit to them are synonymous terms. Those who hold to this view must ignore what the New Testament presents to us. The entirety of Christ's earthly ministry (as well as the Apostles) was one of uninterrupted controversy! Never did they treat truth and error without reference to those that held to them. Their censure was never confined to doctrine alone but also included the perpetrators of the error.

By all means we urge our readers to behave as Bereans when studying our material, and if they do find what they consider to be inaccuracies, to inform us clearly, and may we ask, in a kindly manner? **Mike Claydon**

**Brisbane seminar on 'Tongues'...New Zealand & NSW Itineraries - See P.8**

## Hillsong

Increasingly we are asked 'should we be encouraging our youth to attend *Hillsong* events, conferences, or sing their songs in our churches?' The answer to these questions lies in the foundations and theology of this growing movement.

### **The Beginnings**

In 1986 husband and wife team, Mark and Darlene Zsech, along with a Pastor Pat Mesiti were leaders in a 'band' that outreached to high schools. (Mesiti founded *Youth Alive* and in later years was *Executive Director of Teen Challenge NSW* and *National Director-Australian Christian Churches*). During those early years the Zsech's were introduced to Brian and Bobbie Houston's *Christian Life Centre* in the Hills district, Sydney (an offshoot of *CLC Darlinghurst, Sydney*). There Geoff Bullock was the director of the music ministry. They combined their writing and singing talents and '*Hillsong*' was born. Their music gained great acceptance in an increasing number of churches throughout Australia.

In the early nineties Geoff Bullock was forced to step down from the ministry after admitting to an adulterous affair and he subsequently divorced his wife. Darlene Zsech took over his position as 'worship leader' at the *Hills CLC*.

In 2002 Pastor Pat Mesiti was asked to leave the ministry during a highly publicised expose of his adultery.

The *Assemblies of God (AOG) Christian Life Centre* movement was arguably formed in deceit. In 1977 Brian Houston's father Frank moved permanently to Australia from New Zealand and established the first assembly in Oxford Street, Darlinghurst, Sydney. This was in spite of the fact that he had been banned from preaching in New Zealand pulpits due to his sexual offences, including paedophilia. This was not made known to the ever increasing number of his congregants. In 2002 after having risen to prominence in the Australian AOG this information surfaced and was openly reported. It was left to his son, Brian Houston, by now the National Superintendent of AOG, to publicly discipline his father and relieve him of his duties, (see *Diakrisis* May/June 2002, *Sydney Morning Herald* 27 March 2002).

In a recent interview with the *Sydney Morning Herald* newspaper Brian Houston admitted to disciplining up to five of his pastors each year for sexual misconduct.

### **What Do They Teach?**

*Hills Christian Life Centre* is known by many as '*Hillsong*', as the music being produced and recorded there has developed into a great commercial success. The theology emanating from this movement is unashamedly '*Word of Faith*' which was founded by Kenneth Hagin and propagated by Kenneth and Gloria Copeland. These people are demonstrably false teachers and false prophets. (For an overview of this movement and documentation of their false prophecies/teachings see our papers '*Word Faith Movement - A Closer Look*' and '*False Prophecies, Revelations and Teachings*').

As head of *Hillsong*, Brian Houston teaches a full blown 'prosperity' doctrine that holds to the belief that God is willing to be controlled into blessing His people with large amounts of money commensurate to their giving, (see *Diakrisis* May/June 2003, P.9,10). His sermons spend much time in teaching a 'giving to receive' theology. The outcome of this is great accumulation of wealth amongst the leaders. *Hillsong* has become a multi-million dollar enterprise. Brian

recently wrote and published a best selling book titled '*Want More Money?*'.

### **Is There a Link?**

Is there a link between the *Hillsong* music and the sinful lifestyles and aberrant doctrine amongst the leaders? We are sure there is. The 'worship' services at times resemble a nightclub and the sensuality displayed from the platform is hardly Godly. Many of the lyrics are about 'us' and not God and promote a worldly 'love affair' with Jesus. The 'mosh pit' at the foot of the stage of some events would do credit to a Jimmy Barnes concert. Any 'gospel' that is preached at these events is often nullified by the effect of the emotional and worldly music which invariably affects the flesh.

Godly music is predominately melody with minimal beat - this feeds the spirit; but *Hillsong* emphasizes the rhythmic beat - which feeds the flesh. (For the effect of music on the body and mind see *Diakrisis* June/98; May/June 2001).

The overt sexuality is also underscored by the teachings of 'Pastor' Bobbie Houston. Her three audio tape series '*Kingdom Women Love Sex*' are popular in the largest Christian bookstores. These teachings set out to explain why she feels Christians should be good at '*it*'. Such things as '*Pelvic floor exercises*' and '*orgasms*' are discussed. Those who carry too much weight to be attractive she sees as '*retards*' (...what of intellectually impaired persons attending *Hillsong*?).

The primary market targeted for the merchandise and concerts produced by *Hillsong* is our precious youth. In an effort to attract them a provision is made to utilise the music and lyrics of the world. Recently, on questioning a group of young people who attend *Hillsong*, the unanimous answer to our question '*How did you become involved in this Church?*' was - '*The Music!*'.

### **A Mandate From God?**

*Hillsong* leaders claim to have a mandate from God Himself '*To lead the nations into His presence in Holy worship*'. The appalling arrogance of this statement aside, one only has to listen to their CD's or read the lyrics to discern that this music is far from 'Holy'. Many of their recordings reach the secular charts and are regularly advertised on radio and television and no one appears offended. That should speak volumes.

*There is clearly a lack of distinction from the world*, (Rom.12:2; Eph.2:2; 1Jn.2; James 4:4). We would challenge anyone to listen to the music, watch the performers and read the lyrics of *Hillsong* music and honestly say that it does not mimic the beat, the fashions and the thinking of this world. To say that 'some songs are OK' is to accept leaven in the lump of truth of which Scripture has much to say.

How could we willingly allow our children to attend these events? Many youth pastors from non Pentecostal/Charismatic churches seem unaware of the dangers lurking behind the *Hillsong* enterprise, and gladly organise transport to the venues for their meetings. Perhaps they come under pressure to do so?

We urge readers to stand against *Hillsong*. The fruit of that ministry has been adultery, sexual deviancies, broken marriages, thousands of spurious conversions, making merchandise of their hearers and false doctrinal teaching.

**Terry Arnold & Mike Claydon**

## A Truth Maligned

A great and wonderful truth has been so misrepresented this century that it is practically seen by most Christians today as a 'heresy'. That truth is God's sovereignty in the election of the saints.

This apostasy has been greatly aided and abetted by recent publications which have confused the doctrine with the writings of men. Under the unfortunate 'nickname' (as Spurgeon called it) of 'Calvinism' the great Biblical and Reformational doctrines of Divine Grace were upheld against grave heresy.

In recent years in an effort to overthrow this history, a mischievous attack was launched against John Calvin. As imperfect as he was, he has been accused of everything from murder to alcoholism in an effort to sully these teachings of grace, and by inference those of the Reformers.

In the early sixteenth century a certain Jacob Arminius began teaching doctrines that ran contrary to many Church 'Confessions' of the day including the Belgic Confession of Faith. In 1610 he drew up *Five Points in opposition* to the *accepted* doctrines of Grace. They became known as the five '*Remonstrants*'. These broadly stated:

1. God's election is based on God's foreknowledge and man's ability in free will and repentance...
2. Christ's death did not actually secure salvation of any particular man but made it possible for all men to be saved.
3. The need for regeneration. (However, this differed from the Reformers, watering down the doctrine of *total inability*).
4. God's grace could be resisted totally...God might try to convert and could fail.
5. Possible loss of salvation after conversion.

Between 1618 - 1619 the *Council of Dort* was convened to investigate these five points and concluded they were *heresy*. They published a *refutation* consisting of *Five Points*. The men who attended this Council were considered to be the finest *Protestant theologians and preachers* of their time.

Because Calvin's quotes were used by the Council, his name has become linked with the findings. They simply saw his Biblical teachings on the subject as correct, considering they had already been taught by the church Fathers beforehand. Many Christians today labour under the false belief that Calvin was present during the meetings of the Council of Dort. He had been dead for 146 years when they began!

These five points brought into play a systematic theology much *later* dubbed '*TULIP*', or the 'Five Points of Calvinism':

**T**) *Total Depravity*; (taught as 'Total Inability') Man is totally *unable* of himself to respond spiritually to God's Gospel. (Rom.8:6,7; Rom.3:10-11; Jer.17:9; Is.64:6,7...)

**U**) *Unconditional Election* (God elects, chooses His people of His own determination (Eph.1:5,9,11; 1Thess.1:4; 1Pet.1:2,10; Tit.1:1; Rom.8:33; 11:5,7; Col.3:12; Rom.9:15-18; Gal.1:15,16; Jn.6:37; 5:21...)

**L**) *Limited Atonement* (Not a term used by many historic 'Calvinists'. Spurgeon called it '*Particular Redemption*'). The blood of Jesus is *sufficient* for *all* humans to be saved. But it *will* in the end be *effective* for only some, (considering 'few' will *ultimately* be saved). (Jn.10:11-15; Heb.10:14; Matt.20:28; 1Cor.15:22; Matt.1:21; Rev.5:9,10...)

**I**) *Irresistible Grace*. Those drawn will not refuse divine Grace but '*shall come*' to Him, (Jn.6:37-40,44; Ez.36:26; Jn.3:27...) (This did *not* teach man is '*forced*' or is a '*robot*'!)

**P**) *The Perseverance (Preservation) of the saints* (Jude 24; Eph.4:30; Phil.1:6; Jn.10:28; Jn.6:39,40; Rom.8:29,39...)

Today the word 'Calvinism' is touted as the label for these five points which are said to be the 'doctrines' of Calvin. But the five points were actually a Biblical *refutation* against a 'heresy'. The detractors of sovereign grace openly accuse Calvin and many other Reformers of not fully shedding Roman Catholicism. *Yet, it was Arminianism that actually brought the church more into line with Roman dogma* - that human cooperation is required in justification and that one can fall away and be lost. The contradiction here is simply staggering. Along with other Biblical truths, the doctrine of the sovereignty of God in the election of the Saints was *restored* at the time of the Reformation, *in opposition to Rome!*

To effectively prepare a seedbed for this Arminian infiltration, all those teaching sovereign Grace are being discredited. The Reformers, the Puritans and great divines of the last two centuries. Charles Haddon Spurgeon and several prominent living identities are now attracting special attention. A 'Fundamentalist' ministry has just accused Spurgeon of 'contradicting himself' over this matter. Problem is - none can show where! Said the 'Prince of Preachers': '*...there is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the Gospel. If we do not preach Justification by Faith, without works; nor unless we preach the Sovereignty of God in His dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable conquering love of Jehovah; nor do I think we can preach the gospel, unless we base it upon the special and particular redemption of His elect and chosen people which Christ wrought out upon the Cross; nor can I comprehend a gospel that lets saints 'fall away' after they are called, and suffers the children of God to be burned in the fires of damnation after having once believed in Jesus - such a gospel I abhor.*'

Spurgeon also taught on the folly of reconciling two '*friends*' - that men are commanded to repent and believe and are responsible.../...and men are unable to repent and believe of themselves because of their Adamic nature. *These divine truths cannot be reconciled with human logic!*

A 'heresy' introduced centuries ago has re-emerged in the 20th century, largely replacing the truth found in the doctrines of Sovereign Grace. This theology elevates man and thereby dethrones God. It claims God bestows salvation on those who are in some way able to choose God. But the natural man *cannot* and *will not* of himself choose God! (Rom.8:7; 1Cor.2:14; Eph.1:4,5; Jn.15:16; Rom.3:11).

The great historic confessions give clear evidence of the 'doctrines of grace'. The majority of preachers, evangelists, revivalists, were all 'Calvinistic' eg. Hugh Latimer, John Owen, John Bunyan, William Carey, Murray McCheyne, George Whitefield, John Newton, Jonathon Edwards, Charles Spurgeon, David Brainerd, John Eliot, John Paton, Martyn Lloyd Jones, Tyndale...the list is long and distinguished...

It would appear that the majority of Christians today hold to the doctrines of Arminius rather than those of sovereign election. It's time to look beyond the 'labels' and the characters and discover which doctrines are *Biblical!* Under the doctrines upheld by the Council of Dort all the great genuine revivals have occurred. Believers were instilled with the truth of God's eternal choice of them, and His determination that none would be lost, but raised on that Last Day.

**Mike Claydon**

## The Passion of The Christ - Mel Gibson

Many readers have contacted us asking for thoughts on the soon to be released motion picture by Mel Gibson.

Mel Gibson is an ultra orthodox Roman Catholic. Apparently this project was begun in mysterious circumstances - a French woman approached Gibson and said '*Jesus loves you*'; James Caviezel, who plays Christ, said he got a mystic sign six months before he auditioned, when a stranger said to him, '*You'll be playing Jesus*'. Caviezel noted his initials are J.C. and he was 33 - the same age as Jesus when He was killed. He said fans have *bowed down before him*.

The script for the movie was based on the book by an Anne Catherine Emmerich, '*the Dolorous Passion of Our Lord Jesus Christ*'. She was a Roman Catholic mystic stigmatist who received many 'visions' of the crucifixion.

Gibson's theology views Christ's 'passion' as expiatory *of itself*. Although he states Christ's death was for the forgiveness of sin, to him it is an incomplete work and must be further added to by man's involvement both here on earth and at death in Purgatory. Thus Mel Gibson has focused on Jesus' blood-soaked (R rated for 'graphic violence') final hours, with very little film time given to what took place three days later. The movie is simply *not* the full Gospel, nor does it give the *reason* for the atonement by Christ! Roman Catholicism teaches the *continuing* sacrifice of Jesus in the 'Mass' despite Scripture to the contrary, (Heb.6:6; 9:26-28; 10:10). There are also inaccuracies in the text and Marian doctrine is to the fore including the 'stations of the cross'.

It is horrifying to watch so-called Evangelical leaders around the globe lauding this film and block booking theatres in a misguided fervour to reach unbelievers. In the theatres that Rome has booked, 'confessional booths' are planned for the foyers. The film company, 'Icon', hired marketing firms experienced in reaching Christian audiences, including the

publicist for the Rev. Billy Graham. Much of the subsequent promotion was initiated by ministry agencies, churches and individual Christians.

The company held early screenings of the film in churches led by pastors renowned in Christian circles for pioneering 'Church Growth' evangelization techniques. They include the Rev. Bill Hybels of Willow Creek Community Church (Illinois); Bishop Eddie L. Long of New Birth Missionary Baptist Church (Atlanta); and the Rev. Rick Warren at Saddleback Church (Calif.). DVD's were sent out exclusively to priests and pastors who are being urged to promote the film as an evangelistic tool with promises of a 'national revival'. Christian groups are merchandising products such as lapel pins in Aramaic, (the language of much of the film), 'witnessing cards' to give those who ask about the pin, door hangers, one million tracts asking moviegoers to '*Take a moment right now and say a prayer like this,*' and a CD-ROM for teenagers that features a downloadable picture of a nine-inch crucifixion nail. Replicas of these nails have become part of the red-hot *official* merchandise. Hundreds of stores across the U.S. will be selling *licensed* items. Other souvenirs include a book, key chains, coffee mugs and T-shirts.

All this, however, is not our major objection. It is our firm conviction that this production is an ingredient in the vast ecumenical deception being spread abroad in these last days to unite various faiths. It furthers the false belief that Roman Catholicism is *Christian* and that we worship the same God. We do not. Our God justifies the ungodly; *imputes*, not *infuses* Christ's righteousness; and died *once* and rose again never to be sacrificed again as he supposedly is on countless Roman Catholic altars every day. *Protestants* now joining hands with Rome in this venture are stating clearly that the Reformation was an enormous mistake! **Mike Claydon**

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## Publishers Refuse To Reprint Dave Hunt's Book

*'The Editorial Team at Multnomah Press [who bought out Loyal Publishing, the printers of the first edition] have declined a second printing of Dave Hunt's 'What Love Is This? - Calvinism's Misrepresentation of God'. While they invested many months attempting to get Mr. Hunt to agree to change some of the more serious errors in his book, no headway could be made. The editors ultimately decided...to let Mr. Hunt find another publisher...*

*The new book from Dave Hunt & James White, 'Debating Calvinism', is now available.\* James White is a Greek scholar and has in the past well countered Dave's effort to denigrate Calvin, the Reformers and such great divines as Spurgeon in his quest to show Arminianism as Biblical.*

*Dave Hunt's 'The Berean Call' newsletter and his previous books are mostly Biblical and well researched. However, he was implored by many of his peers not to publish the book 'What Love is This?'. James White read the initial draft and informed Dave of the many serious errors...All to no avail.*

*'What Love is This?...' is still available from a Pentecostal Ministry in Australia, who endorse and distribute it.*

(Extracted from *Apostasy Alert*, 19 January, 2004)

**Editors Comments: We have been vehemently accused of 'attacking' Dave Hunt and daring to point out serious errors in this book, (see *Diakrisis* Jan/Feb 2003; Jan/Feb 2004). Dave refused to make corrections to the initial draft manuscripts and then to a second proposed printing.**

**Increasing numbers of overseas writers are documenting further errors in this book. The list of misquotes and wrong sources used is growing by the month. In some places Hunt misquotes writers who actually are writing in disagreement with his views and vital parts of the quotes have been omitted.**

**Hunt's book is a full frontal attack on the doctrines of Sovereign Grace, the Reformers, some great Divines, as well as a gross misrepresentation of Calvinism, confusing it with Hypercalvinism. The doctrinal errors also show shades of the Pelagian heresy of early centuries.**

**One discernment ministry in the US ('The Discerning Reader') writes: 'Bravo to our fellow Oregonians at Multnomah Publishers! First, for the integrity they have shown by cancelling a second edition of Dave Hunt's 'What Love Is This?' - one of the worst books to have ever come off an evangelical printing press. Second, for providing a forum for James White to demolish Mr. Hunt's caricatured 'Calvinism' with such force that only the spiritually deaf, dumb and blind will be left to scour the remains. James White is a champion of Biblical Orthodoxy...**

*['Debating Calvinism'] ...is a must read - especially for those who have been misled...in what has to be one of the most notorious theological hoaxes of our generation.'*

**\* We in this ministry are awaiting limited stocks of this book to review (\$19.90+postage)**

## George Whitefield

Arguably the greatest revival apart from the Reformation itself began in the late 1730's and extended for almost 50 years. It was dubbed '*The Great Evangelical Awakening*'. It was a sudden, sovereign and unexpected move of the Holy Spirit that swept through England, Scotland, Wales, parts of Continental Europe, and the New England colonies in America. This Awakening touched millions of lives of men and women of all classes. It literally changed the course of history and shook the moral fabric of society. One of the most influential preachers of these days was *George Whitefield*.

The condition of the churches prior to the Awakening was one of apostasy. In England churches were dead and formal. Few adhered to sound doctrine or taught from Scripture. Immorality was rife even amongst pastors and many had sunk into entangling themselves with the affairs of the world, (2Tim.2:4). Just two hundred years before, the English martyrs, in their desire to bring the Bible to the common people and for their stance against Popish traditions, had been put to their deaths by the Roman Catholic religion. Just one hundred years before, Puritans had been jailed. Yet these events had almost been forgotten (in much the same way as today the Reformers and the Reformation have almost been forgotten and even suffer denigration).

Against that background arose this young 22 year old Church of England clergyman who began to startle England, preaching in the pulpits of London with amazing zeal and power. The next year John and Charles Wesley burst on the scene followed by Daniel Rowlands and Jonathan Edwards across the Atlantic in America. God in His mercy brought an Awakening that would, as in the book of Acts, turn churches, villages and even nations '*upside down*', (Acts 17:6).

In 1732 Whitefield entered Oxford University to study for his degree and met Methodists John and Charles Wesley at what was called '*The Holy Club*'. The Wesleys were searching for salvation and Whitefield later said that when he joined them he '*began to live by the rule*'. (1) Whitefield almost died as a result of a lengthy fast but after reading a book by Henry Scougal he realised he needed to '*be born again or be damned*'. His search for truth was intense and he became so physically weak he could hardly walk up stairs. But in the spring of 1735 God drew him and burst revelation upon his soul and Whitefield knew he was Born Again. '*God was pleased to remove the heavy load...giving me the spirit of adoption to seal me to the day of everlasting redemption...the weight of sin fell off...my joys were like a springtide and overflowed the banks.*' (2)

Whitefield at first fought the call to the 'ministry' until he felt he was fighting against God. His hours on his knees in devotion and reading the Bible increased. He studied Greek and delved into commentaries. He never again turned to legalism or strange views of Christian perfection as he had with the Wesleys and the 'Holy Club'. '*The doctrines of grace, once firmly grasped, took deep root in his heart, and became, as it were, bone of his bone and flesh of his flesh*'. (3) He formed a society in his home town, Gloucester. They met each evening of the week to sing Psalms, read the Bible, pray, and listen to George teach for an hour or two.

In 1736 Whitefield was ordained in Gloucester. Some mocked at his first sermon but many were overawed and he was accused of driving 15 people 'mad'. (4) Crowds began to flock to hear him and congregations were taken by storm. He was clear, simple, earnest and people were visibly stunned

during his preaching. He constantly pressed upon listeners their state of depravity, their total inability in Adam and the necessity for a new birth.

Meanwhile the Wesleys had gone to Georgia, Nth America and asked Whitefield to come. In 1738 he set sail to join them. But on the day he was to set out from England a despondent Wesley arrived back and urged Whitefield to give up his mission. (5) Wesley did this by 'casting a lot' to determine if God wanted Whitefield to stay or go. The lot drew Whitefield to remain home. (6) Whitefield ignored this advice and continued. In all he crossed the Atlantic 13 times. Some trips almost saw him in disaster and shipwreck.

The Wesleys were broken men and John admitted his reason for going to Georgia was to save his soul. (7) It was not until May 1738 that the Wesleys were converted through German Moravian teachers who were teaching in London at the time. The Wesleys then began to display power similar to Whitefield in preaching. At the same time Daniel Rowlands was preaching on 'eternal perdition and sin'. Other men too were beginning to rise up.

When Whitefield returned to England the clergy attacked him relentlessly. They disliked that Whitefield would preach to 'baptised people' who he said 'needed regeneration'. (8) Whitefield avoided controversy wherever possible but occasionally was drawn into debate. He later admitted he had been too hasty at times and had replied with some 'wild fire' mixed with zeal. This rejection by the Church of England forced Whitefield into the open air. John Wesley followed. The Church of England attempted a court against Whitefield but it failed. Eventually they had him 'defrocked'.

Whitefield also faced bitter opposition from John Wesley. Wesley, in Whitefield's absence, had preached a sermon against the doctrine of election knowing full well it would hit the heart of Whitefield's ministry. Many were turned away from Whitefield's ministry and subsequently he received many threatening letters. To the shock of Whitefield's followers Wesley seized buildings which Whitefield had raised the money for and had commonly preached in. Whitefield claimed he wrote to Wesley concerning this but received only a '*long harsh letter*' in reply. (9) Despite such opposition Whitefield's popularity steadily increased. Wesley publicly accused Whitefield of '*refusing to offer the hand of fellowship...*' (10) However, Whitefield refused to hold any grudge and commented lovingly and positively of both Wesleys and that he loved them '*as his own soul*'. (11)

Whitefield's theology like almost all of the great Reformers and evangelists was that of the church Fathers and the Puritans. He was what some today call a 'Calvinist' (although this term is currently being grossly misrepresented as, and confused with, 'hypercalvinism'). Whitefield wrote: '*I cannot renounce those precious truths that I have felt the power of and which were taught me not of man, but of God...*' (12) He taught predestination, the eternal unconditional election of God, the perseverance of the saints, and that no man comes to Christ except the Father draws him. His sermons were full of the 'doctrines of grace'. Whitefield stated: '*I embrace the Calvinistic scheme, not because of Calvin, but Jesus Christ has taught it to me.*' (13) He strongly held to the Westminster Confession of Faith and said of the 'doctrines of grace': '*These are the doctrines which, when attended with a divine energy, and preached with power, always have, and always will...make their way through the world, however weak the*

*instrument that delivers them may be.*' (14)

Unlike some of the Calvinism today there was nothing dead or lifeless about Whitefield's preaching. He spoke with fire and passion. He wrote to a friend: '*The doctrines of our election and free justification in Christ Jesus...fill my soul with a holy fire and afford me great confidence in God my Saviour...nothing but the doctrines of the Reformation can do this...I know that Christ is all in all. Man is nothing. He hath a free will to go to Hell, but none to go to Heaven, till God worketh in him to will and to do His good pleasure.*' (15) To Howell Harris he wrote: '*Put them in mind of the freeness and eternity of God's electing love, and be instant with them to lay hold of the perfect righteousness of Jesus Christ by faith...talk to them till midnight, of the rivers of His all sufficient grace...oh tell them...press on them to believe immediately!...compel them...*' (16)

To avoid the conflict with the Wesleys and others, he spent most of his time in America. While in Georgia he prayed '*God give me a deep humility, a well guided zeal, a burning love and a single eye, and then let men or devils do their worst.*' (17) The Methodists were split into those who followed Wesley and those who attended to the 'doctrines of grace'. Whitefield at one time tried to combine the two factions but eventually stepped away from the leadership of the Methodist movement, saying '*let the name of Whitefield perish*'. (18) Thus John Wesley is known today as the leader of the Methodist movement. Charles Wesley later moderated his doctrine considerably and John Wesley is reputed to have denied his teaching of Christian perfection at his death.

In 1739 Whitefield preached to the miners at Kingswood in Bristol. Tears streamed down the miners faces as Whitefield called them to repentance from sin. Hundreds were converted. He then visited America again and the Great Awakening spread along the whole eastern seaboard. He continued to travel and in 34 years he preached more than 18,000 times, sometimes averaging 13 sermons per week and at times up to 23. He regularly preached to an average of 20,000 people and sometimes up to 60,000. Some months he reached 650,000 people at the rate of 22,000 per day. On June 1st 1739 when he was just 24 years of age he preached to 80,000 in a park. Whitefield, like Spurgeon, spoke with audible power - 30,000 people could hear him.

Whitefield '*attacked sin...preaching repentance towards God and faith towards Jesus Christ...*' (19) His messages were nearly always on sin, the need for salvation, the new birth, faith and repentance.

When Whitefield preached he was stoned, assaulted and abused. Eventually he took some rioters to court and they were found guilty but Whitefield had them let off. The violence then somewhat diminished.

The secular press made fun of Whitefield in editorials and cartoons. But the standards of morality in all levels of society itself were changed on a national scale by such preaching. Even Politicians were changed. The crime rates reduced dramatically. Pubs and theatres closed. The modern missionary movement as well as Sunday schools were founded. Bible schools re-opened and the 'clergy' in general rose up from a dead formalism.

Whitefield remained a humble man. His diaries show his sense of unworthiness. He would write '*keep me from climbing...let me hate preferment*' (20) He was led by a passion for souls and a love for Christ. He preached a pure Gospel and had soaked himself in Scripture of which he knew whole sections off by heart. Few of his contemporaries could

match his simplicity and lucidity in preaching. His listeners were left in no doubt where they stood with almighty God.

Whitefield was bold and preached to the conscience. He would often say '*I have come here to speak to you about your soul*' or '*this is for you and this is for you*' (21) There is the story of one man who had a finger in each ear, determined not to listen. A bee sat on his nose and he took a finger out of one ear to swat the insect, and at that instant he heard Whitefield thunder '*He that has ears to hear, let him hear!*' The man listened from that moment on and was converted.

He had a remarkable power to describe and illustrate. At times he almost acted out some of his illustrations and was known to often weep. At one time he was describing a poor blind beggar deserted by his dog and at the edge of a cliff. Whitefield graphically described the beggar leaning forward. A Lord Chesterfield rushed forward to '*save the beggar*' crying '*he's gone, he's gone!*' Many people actually thought they were witnessing the dramatic roles Whitefield described. Few could sleep when he preached, for Whitefield would wake them up with one of his thunderous phrases. If C.H. Spurgeon was the '*Prince of Preachers*' perhaps Whitefield was the '*Lion of Preachers*'. One writer said Whitefield was '*like a powder-blast in the quarry, and would by one explosive sermon shake a district*'. (22) Charles Spurgeon said Whitefield was '*all life, fire, wing and force*'. (23)

Whitefield's diaries show he was filled with the Holy Spirit. He often wrote '*Came home full of peace and love and joy in the Holy Ghost*'. (24) He was a happy and cheerful man. He enjoyed the Lord's ministry but was very self disciplined. Each day he had set times for study, prayer counselling, reading letters, etc.

Whitefield put much of his gifts and offerings into orphanages. He was known to account for money painstakingly and scrupulously.

He was often ill, suffered from asthma and exhausted himself from continuous preaching. Yet he relished the thought of death.

In 1770 he died suddenly from an asthma attack at age 56.

Today the church is in perilous times like those before the Great Awakening. Apostasy, immorality and lawlessness abound. New doctrines and church growth movements have weakened any emphasis on sound doctrine, the preaching of sin and the new birth. Many now even attack the Reformation and the 'doctrines of grace'. 'Easy believism' methods fill the church with tares...The church needs Reformation! We need to return to sound and bold expositional preaching.

**Terry Arnold**

Source: '*George Whitefield - Man of Grace*' by John Dunn, 1992 (1) '*George Whitefield, God's Anointed Servant in the Great Revival of the 18th Century*' by Arnold Dallimore, P.16 (2) Ibid P.18 (3) '*Select Sermons of George Whitefield*' by J.C. Ryle, P.13 (4) Ibid, P.14 (5) George Whitefield's Journal, P.119 (6) *Banner of Truth* magazine, Vol.2, P.15 (7) '*George Whitefield*' by Dallimore, Vol.1, P.50 (8) '*Select Sermons of George Whitefield*' by J.C.Ryle, P.15 (9) '*George Whitefield, God's Anointed Servant...*' by Dallimore, P.100 (10) Ibid P.100 (11) Ibid P.100 (12) Ibid P.101 (13) Ibid P.69 (14) *Banner of Truth* magazine, Vol.79, P.13 (15) '*George Whitefield, God's Anointed Servant...*' by Dallimore, P.69-70 (16) Ibid P.70-71 (17) '*George Whitefield*' by Dallimore, Vol.1, P.140 (18) '*George Whitefield, God's Anointed Servant...*' by Dallimore, P.154 (19) '*Christian Leaders of the 18th Century*' by J.C.Ryle, P.78 (20) '*George Whitefield*' by Dallimore, Vol.1, P.133 (21) '*Select Sermons of George Whitefield*' by J.C.Ryle, P.27 (22) *Banner of Truth* magazine, Vol.79, P.22 (23) '*Spurgeon, C.H. The Early Years*', P.348 (24) George Whitefield's Journal, P.205

## Your Comments and Questions

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

Dear Terry, An Australian Pentecostal author writes in his magazine of 'the alleged questionable teaching and character of Charles Parham' and that the likes of you are in 'ignorance of the full facts and of the ways of God throughout history...' What proof and resources show that Parham, the founder of the Pentecostal doctrine, was charged with sodomy and was amiss in 'teaching and character'...

**Editors comment:** The sources are very numerous. We have referenced some of these in various articles. Below is a summary with further documentation.

Reports of immorality were evident since 1907. Mrs. Parham's writings suggest rumours even as far back as his visit to Zion City before 1901, (see the history of Dowie in *Diakrisis* Jan/Feb/2004 with references). In 1907 churches were distancing and separating themselves from Parham's 'Apostolic Faith' movement (the original name for the Pentecostal movement). The charges inferred that Parham had been involved for some time in homosexuality, adultery and other acts, (Anderson, PP140, 272-73; Goff, 'Charles F. Parham', P.233; Bloch-Hoell, PP19-20 and Synan, 'Holiness-Pentecostal Movement', PP112-13).

Following this background of reports of misconduct, on Friday, July 19th 1907 the *San Antonio Light* ran this headline: 'Evangelist is arrested C.F. Parham, who has been prominent in meetings here, taken into custody'. The newspaper transcript here in part states: 'C.F. Parham...about 40 years old, and J.J. Jourdan, 22 years old, were arrested about noon today upon an affidavit made before Justice of the Peace Ben S. Fisk, charging the commission of an unnatural offense...in default of \$1000 bond each, the men were committed to jail to await the action of the grand jury.'

Officially Parham was charged with Sodomy under Texas Statute 525 (*San Antonio Express*, July 20th). He was released from jail upon payment of the required bond by two friends from Houston, Texas, J.Ed Cabaniss and F. Cullen (*San Antonio Express*, July 24th). Parham then secured a lawyer, C.A. Davis.

The J.J. Jourdan arrested with Parham remained silent. Investigation into his past showed he was convicted two months previously of 'theft over \$50' (he was accused of stealing \$60 from a C.J. Sedlmayer of *San Antonio's Hotel Arthur*). There were three witnesses who testified against him yet he was dismissed by way of an out of court settlement. The case was dismissed on June 29th by *Bexar County District Court* file No.18668 May 1907 State of Texas vs J.J. Jourdan.

No formal indictment was filed against Parham. Mrs. Parham travelled with Charles to the scheduled indictment 'but the case was never heard' she says, because there was 'not enough evidence'. The arrest affidavit and papers were disposed of by the *San Antonio Police Department* as was their routine custom years following cases. However,

the newspapers, numerous books and Christian and Pentecostal papers documented the whole affair.

According to Parham's wife, the religious press appeared to engage in much rumour. They gave the whole affair much more publicity even after the secular newspapers ceased printing on the matter. (A search of the *San Antonio Express* will find the relevant Parham affair mentioned on several days). The religious press routinely displayed evidences against Parham. These writings were not just non-Pentecostal sources, the fiercest being *Pentecostal sources*. The *Zion Herald* (Zion, Illinois) and the 'Burning Bush' (Waukesha, Wisconsin) were damaging examples. These detailed written confessions from eye witnesses. (*Supplement to Zion Herald* 26 July, 1907; *Burning Bush* No.6 Sept, 19 1907: 6-7). A Landlady of Parham stood ready to testify against Parham and Jourdan.

A signed confession by Parham also went against him in the *Zion Herald* press. But Parham claimed 'The confession was wrung from me by force'. Parham went on to admit he 'was...a helpless degenerate physically'. Much of the *Zion Herald* accounts appeared to be exaggerated and were not taken seriously by those historians investigating later. Jourdan refused to make a statement.

There is evidence given by Parham himself that since the year of the charges and arrest, he had no sexual relationship with his wife. They slept in separate bedrooms.

At the end of 1907 Parham's reputation was rocked by a second tragedy. One of his followers and associates from his previous time spent in *Zion City* was charged with the manslaughter of a woman after a ritual exorcising of a demon. Parham's name fell further into disrepute.

Commentators and church leaders of the day had from the beginning marked and warned of Parham and his movement in the very strongest of terms.

As for Parham's 'alleged questionable teachings': Parham denied the eternity of Hell; he taught 'tongues' was the sealing of the Bride of Christ; he rejected the literal six day creation and believed Adam and Eve were not a part of this creation and others existed outside the garden; he later taught the Anglo-Israel position ('Apostolic Faith', July 1927 'The Ten Lost Tribes'); he decried the use of medicine and doctors and had dangerous and extreme views on healing which culminated in the death of at least one young girl. All this is documented in numerous sources, including Parham's own writings.

The evidence concerning Parham is not at all 'questionable'! All the above and further information can be found in various libraries and books. The book 'Fields White Unto Harvest' (available from this ministry) is probably the best summary and documentation of the life of Parham, founder of the Pentecostal doctrine.

Terry Arnold

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### Quotable

'There are better times coming, when the religion of Christ shall be universal: when He shall reign from pole to pole, with illimitable sway, when whole kingdoms shall bow down before Him, and nations shall be born in a day; and in the thousand years of the great millennial state there will be enough saved to make up all the deficiencies of the thousands of years that have gone before. Christ shall be master everywhere, and His praise shall be sounded in every land. Christ shall have the pre-eminence at last; His train shall be far larger than that which shall attend the chariot of the grim monarch of Hell.' (Spurgeon, Autobiography, Vol.1, P.175)

## Your Comments and Questions

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

### **\*\*Newsletter E-mail Format\*\***

*Diakrisis* is available to our readers by e-mail in Acrobat pdf format. A link to download Acrobat Reader is provided with the e-mail. This is an easy to read format similar to the hard copy presentation. If you presently receive the newsletter by hard copy and have e-mail facilities you may like to consider receiving the newsletter by e-mail. This will assist us in distribution and alleviate postage costs. E-mail us at: **tam@satcom.net.au**

*Dear Terry, I came out of Roman Catholicism many years ago...We have just moved to Tin Can Bay, Qld. I have tried two churches here and walked out of one and then the other I could not return to either. I cannot compromise...these churches that are being 'informal' as I was told by the pastor of one...today it's 'cafe church' with their tables all set with cakes and sandwiches. They are into the 'Alpha course'...In another there seemed no reverence for God and the drums boomed and the young ones hugged...in all I felt grieved within. I do need fellowship with likeminded people and know that the Lord Jesus is coming soon and I want to stay close to Him. Do you know of any home groups in this area...thankyou for your newsletter and keep up the good work. (Name withheld at editors discretion)*

**Editors Comments: If any subscribers can help, please contact this ministry.**

*Dear Terry and friends at 'Diakrisis', Thank you so much for this EXCELLENT magazine, which we always eagerly read! The Question and Answer re: Dave Hunt's book, was really good. The problem is my photocopier comes out shady with some of the coloured paper...The 'Foundation and History of Pentecostalism' is also very informative, so I would like to copy this too. Suggest that perhaps you could use white, yellow or cream paper, as the articles are too precious not to share around...*

*...The Videos, 'Does the Truth Matter...'...we eagerly viewed both of the videos and can't wait to share them with our Bible study group...The second video is the 'cruncher!' and will either make or break... God bless you all, and again, thanks. (W&J.I., Sth Aust)*

### **Praise Points**

- Praise the Lord for the support and encouragement we have received amongst some recent fierce opposition.

### **Prayer Points**

- Please pray for continued Holy Spirit guidance, discernment and for humility in our writing, speech and character.

*'I thank God continually that I've been freed from all Pentecostal deception. Many thanks for the tapes and of course your newsletter. Great food for this hungry soul.'*

**(R.C., Vict)**

### **E-mail Bulletins**

**Our sub-editor, Mike Claydon, composes two regular e-mail reports titled 'Apostasy Alert' (up to the minute news on the growing apostasy within Christendom); and 'Israel Report' (breaking news of prophetic significance in the Middle East). Both these bulletins are sent free of charge. If you wish to be placed on either of these mailing lists, e-mail Mike at: **mbc@nobbys.net.au****

### **Terry's Itinerary**

**March 27th** (Sat.) 1.30pm - 5.30pm **Seminar on 'Tongues'** Shaftesbury Campus, Cnr Bruce Hwy & Deception Bay Rd, Burpengary, Brisbane, Qld. Ph. Terry 0411489472

**April 18th** 6.30pm Hervey Bay Church of Christ Ph.41240631

### **New Zealand**

**April 27th - May 9th** beginning Palmerston North Ph.(06)3570045. (Itinerary incomplete at time of printing)

### **Sydney Itinerary**

(Not complete - finalised next newsletter)

**May 15th** (Sat) 7.30pm Church for Everybody, Marrickville Ph.(02)95534818.

**May 16th (Sun) am - to be filled**

**May 16th** (Sun) 7pm Soul Salvation Youth, Strathfield Ph.0415950206

**May 19th** (Wed) 8pm Kingsgrove Gospel Youth 0415950206

**May 21st** (Fri) 8pm Kingsgrove Gospel Youth 0415950206

**May 23rd** (Sun) 10am & 6pm Oak Flats Christian Centre, Woolongong, Ph.42963736

**May 24th** (Mon) 7.30pm Cootamundra Assembly Ph.69423541 or 69421857

**May 25th** (Tues) 7.30pm Cootamundra Baptist Home Fellowship Ph.69422582

**May 28th** (Fri) 7pm Combined Guildford Christian Assembly Ph.88077725 & Wentworthville Arabic Baptist Ph.96799442

**May 29th** (Sat) 7.30pm Church For Everybody, Marrickville 95534818

**May 30th** (Sun) 10am Picton Bible Church (02)46810227

**May 31st-4th June** (Mon-Frid) New Tribes Mission, Laurieton, NSW Ph (02)65598766

**June 5th** (Sat) 11am Werrington Group Ph.88077725

**June 5th** (Sat) 7.30pm Church for Everbody, Marrickville Ph.95534818

**June 6th** (Sun) 12pm Combined Wentworthville Arabic Baptist & Guildford Christian Assembly Ph.96799442 & Ph.88077725

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