



Diakrisis (Australia)

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

Newsletter of TA Ministries Vol.3, No.18

November/December 2010

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

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This Newsletter is distributed bi-monthly *free* of charge. The cost to this ministry is approximately \$20.00 per subscriber annually. Any donations to help with these expenses is received with gratitude.

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Editors Comment

Recently I had a conversation with a Christian who differed with me on an important doctrine. This person said to me *'you will never convince me!'* When someone says this I sometimes shudder, because it is the same reasoning that keeps people in cults. It is the stuff of deception and it contradicts Scripture. Can you imagine the Bereans saying to Paul *'you will never convince us'*? Rather, they *'...searched the Scriptures daily, whether those things were so'*, (Acts 17:11). We can always be 'convinced'. To say that we cannot have our minds changed denies the work of the Holy Spirit in using people to challenge us.

We must always be ready to have reformation in our doctrine - moulding it, cutting away the bits and pieces that do not square quite properly with Scripture. On minor issues we can be tolerant, but on major issues which affect the person and work of Jesus Christ, we must be convinced, and will convince, exhort and reprove others where necessary, (2Tim.4:2). To have false doctrine on the Lord or His Spirit is to run the gauntlet of having *'another jesus...another spirit...or another gospel'*, (2Cor.11:4; Gal.1:6-8).

On the other hand, I have had many try to convince me of doctrines that differ with mine, yet unwilling to use Scripture to do it. Anyone should be able to convince me, *but they must do it by Scripture*. Many have tried to change me with materials they have read on websites or in books. But these materials can so easily contradict other materials from different people in the same media. Some have tried to convince me against believing in the Trinity, predestination, election, the person of the Holy Spirit, etc. Yet against their logic or human reasoning, the Scriptures teach these very issues as fact. I am not required to work them out with human logic and somehow gel them with what I think is sense and in harmony with what I think is the character of God. Rather, *if the Scriptures teach them, I must believe them by faith*. For example, attempts to reconcile the sovereign election of God in salvation against man's responsibility to repent of sin, is today ensnaring not a few, who invariably fail to see the unfathomable antinomy of such. The Bible does not bring these together with logic, so why should we?

How open are we to continuing reformation? D.A. Carson says: *'Many Bible teachers have never been forced to confront alternative interpretations at full strength; because they would lose...security...to throw over received traditions'*.

So, how do we constantly have our doctrine in reformation? - by reading and *studying* Scripture. When we come to something that we do not understand, or if it raises questions, we study it, do word studies, look at other Scriptures on the same subject, and finally we may go to commentaries of old to find out what the orthodox historical view might be. If that does not satisfy, then leave it and file it for another day when maturity and the Holy Spirit have their way.

The modern church desperately needs 'reformation' before 'revival'. This newsletter is designed to help that need by *informing, teaching and equipping* our thinking and thus to glorify God - because of what we know. Jesus said: *'...You do err, not knowing the Scriptures, nor the power of God'*, (Matt.22:29).

Terry Arnold

Book Review

'Family Fundamentals' by John E. Ashbrook

After hearing our first ever woman Prime Minister was not married, believed in same sex marriages and that several of her political partners were homosexual or lesbians, I was prompted to pull a book off my reference shelf - '*Family Fundamentals*'. This is simply the best and most concise book I have ever read on family, marriage and children. It is a must to be given to every engaged couple and every husband and wife - whether Christian or non Christian. On reading it again I was struck by the tragedy we are seeing in western nations of the demise of the building block of society - the family and marriage. We don't learn well from history - societies have crumbled when families are torn down. The Roman Empire degenerated quickly when the moral standards degenerated. We are fast heading in that direction.

This book is a back to basics guide to a happy family life. It makes no apologies for what God says is true, pure and right in His eyes, but also what is best for man. Today animals are in extinction and we cry out about this, but what of the family? - it too is an endangered species! In this book the author, John Ashbrook, writes: '*Our society has lived through the loss of various species, but it is doubtful that it can survive the loss of the kind of home which produces character in a nation*'. (P.1) So too, marriage used to be 'until death do us part', but now it is until we have a serious disagreement or we 'fall out of love'.

The Bible teaches clearly not to marry an unbeliever or someone that believes things other than what the Bible teaches. The book quotes Dr. Harry Ironside concerning what the Bible calls being '*unequally yoked*': '*If you are a child of God and you marry a child of the Devil, you can expect to have trouble with your father in law*'. (P.7)

He also mentions the modern invention of 'dating'. The world delights in pushing the dating age downwards. Yet dating should be with a view to possible marriage. Early dating is already proving dangerous, considering the immaturity that is common with many of today's youth.

The book speaks about 'divine order' in the home - God, man, woman. This is not popular today yet God set this in concrete from Genesis! The various women's liberation and feminist movements are today intent on reversing the order God has set. Churches have also jumped on the bandwagon and are parroting many of the same arguments. The author looks at Genesis and clearly shows the foundation for order and harmony in the home. '*A Christian woman does not follow her husband because he says so, but because God says so...*' (P.13) Ephesians 5:25-27 and Colossians 3:17-19 are also dealt with as a standard God has set in the home. The author writes in a balanced fashion and stresses the word '*likewise*' which is used in one of these passages to show that husbands are likewise to be under authority to God as the wives are to the husbands. Both are important.

The book then deals with the business of 'submission' which is so unpopular today because of the rebellious society we live in. The author looks at the meaning of the word and

its happy results if obeyed and understood. There is valuable advice to wives in the 'practise of submission'. '*Feed his ego...be proud of what he does at work...be proud of his spiritual leadership...Don't tell his faults to others...if you tell his faults to others, he will feel betrayed...seek his guidance...Don't make moves on your own as a wife...Respect his opinions...Keep a neat home...Sympathise with his trials...Keep a meek and quiet spirit...Be thankful for what he does...*' (P.23,24) All these are expanded and explained. The sexual area is also mentioned in a respectful manner.

Then the book turns to the husbands: '*Let your wife know she is loved, needed and appreciated...don't tell her faults to others...listen to her...consider her emotional character...take the lead in family discipline...*' (P.30,31). The book also teaches what to do if one partner is not fulfilling their obligations.

Next the book turns to the children. The mistakes of modern psychology are mentioned. '*Modern psychology loves the gamut of self words - self esteem, self realisation, self fulfillment and self satisfaction. the only word they shy away from is the one which is scriptural - self denial*'. (P.39) The book explains clearly that an understanding of the sinful nature that exists in children is important when raising and disciplining them.

The humour of the author comes through in some touchy subjects to do with children. '*Learn to say 'no'. It will be more valuable to you than learning to read Greek*'. (P.39) The use of physical correction to children is also discussed with many scriptures.

The last section has a plea to fathers in how to master their home and their children. He writes of the fact that we can train dogs to do exactly what we want, yet the same family that has a well trained dog may have children running amok. The author says '*they were consistent with the dog and inconsistent with the children*'. (P.54)

The final chapter has a section on '*admonition*' and biblical counselling to show the differences between rebuke, instruction and discipline. It also gives a curriculum for family worship which is an invaluable aid for family devotions.

The result of families reading this book could well be a much more scriptural and happy home, able to endure the hardships that families may have to face from time to time.

Rarely do I strongly urge families to read any book apart from the Bible but this book has so much sensible sound Biblical teaching in such a small easily read book that it could literally change the way a man or a woman conducts a marriage, raises a family or lives as a family member. I urge pastors and elders to stock this book to be given to those contemplating marriage and in family counselling. I also urge parents or grandparents to give this book to children and grandchildren. It contains priceless truths that will engender holiness in our family relationships and so glorify God in heaven.

Available from this ministry \$13.90 + postage.

Terry Arnold

'I defy you to read the life of any saint...without seeing at once that the greatest characteristic in the life of the saint was discipline and order...' Martyn Lloyd Jones

Montanism and Pentecostalism

Some people have drawn parallels between Montanism and modern Pentecostalism. Some have even called Pentecostalism as 'neo-Montanism'. Although there are teachings and practices to do with the Holy Spirit and the 'gifts' that are similar, Pentecostalism is now a broader movement ('neo' or Charismatic/Pentecostalism) which has adopted some of the philosophies of the post modern world. However, the similarities between the old Montanism and the new Charismatic/Pentecostal movement serve as a timely warning to the modern church.

The Beginnings:

Montanism was an early second century movement. It began in the region of Phrygia and spread throughout the Roman Empire. Montanism drew large numbers partly because the orthodox church had become lax and many were dissatisfied with its increasing formalism and worldliness.

In about AD156 a pagan phrygian priest, Montanist, claimed to be converted to Christianity. The Phrygians had previously worshipped Cybele, the mother of the gods, with wild music, the shedding of blood and other pagan rites. Montanus was eventually accompanied by two women, Maximilla and Priscilla, who left their husbands and joined the Montanist movement.

Montanism was given a boost when Tertullian, the foremost Latin church writer of his time, joined the movement in North Africa in about AD207.

The modern *Pentecostal movement* can be traced to an experience in 1901 with Charles Parham and a Bible school at Topeka, Kansas, USA. He encouraged his students to repeat the experience of the apostles at Acts 2. It was on new years eve that the unknown tongues movement began with a lady called Agnes Ozman. It was furthered some years later by one of the students, William Seymour, at 'Azusa St.', Los Angeles. This is despite Charles Parham admitting that what had happened was a counterfeit. He was seeking the gift of *known* languages at Topeka; but what occurred was ecstatic utterances as proved by linguistic experts. Yet, the experience from Topeka was spread from a handful of students to thousands at Azusa St. and then in 1912 to the founding of the Assemblies of God church in the US. (1)

The 'seedbed' for this new Pentecostal movement and its doctrine was the Holiness movement in the late 1800's. It is clear that various Holiness sectors of the Methodist movement left the traditional view of Sanctification *as a process* ('progressive sanctification') and began to develop over time doctrines of *states* or *stages* of sanctification. This appears to be the result of individuals being genuinely dissatisfied with their sinfulness and yearning for a greater holiness. This climate set the stage for the 1901 experience when the foundational doctrine of the Pentecostal movement was birthed - the 'Baptism with the Spirit' as a 'subsequent' experience to salvation. Later was added the doctrine of 'the evidence of tongues'.

The similarities between the beginnings of the Montanist movement and the Pentecostal movement are evident in the considerable dissatisfaction with the state of the church at the times. Historians cite the fact that in the social climate of the day the Pentecostal experience found a release from the problems faced by individuals in difficult times. The importance of this cannot be underestimated and many

historians admit the sociological climate to be a vital link in the acceptance of this new teaching. The Montanist movement, like the later Pentecostal, appeared to have 'life' rather than the dead orthodoxy of the times. The Montanist movement also strongly taught a separation from the world.

The Teachings and Practices:

Montanist arguably expressed his newfound Christianity in a manner similar to his old religion - with ecstatic utterances, visions and prophecies. Historians wrote of Montanism as 'Christian mysticism' that was adopted from the 'Phrygian fanaticism'. Montanist claimed to have received direct revelations from the Holy Spirit and that when he was in an ecstatic condition the Godhead gave voice through him. Because the 'prophets' in Montanism spoke in the first person for God, many early church fathers such as Cyril of Jerusalem, accused the Montanists of claiming to be God or the Holy Spirit. But as in the Pentecostal movement today, the practice of prophesying is not necessarily claiming to be God but rather his messenger in delivering God's word.

The women with Montanist also claimed the inspiration of the Holy Spirit when they spoke in prophesying. (In Montanism women could hold prominent positions in church). Montanist prophecies were described by the early church father and historian, Eusebius, as being: '*...carried away in the spirit and wrought up into a certain kind of frenzy and irregular ecstasy, raving and speaking, and uttering strange things, and proclaiming what was contrary to the institutions that had prevailed in the church...*' (2)

Like Pentecostalism today, the Montanists believed that their prophecies were additional words from God and additions to the apostles writings they already had. However, it soon became apparent that the Montanist prophecies were not the same as the apostolic, since many failed to come to pass. Maximilla at one time falsely prophesied wars and anarchy when there was actually a period of peace for many years. Similarly, today the list of false prophecies each year of many modern day Charismatic/Pentecostal prophets and healers are too numerous to mention here. (3)

Montanism taught a return of the sign 'gifts' which had historically ceased before that time as attested to unanimously by the early church fathers. (4)

Montanus and the two women proclaimed the near approach of the age of the Holy Spirit and the millennial reign in Pepusa, a village in Phrygia, upon which the New Jerusalem was to descend. Maximilla said: '*After me there is no more prophecies; but only the end of the world*'. (5)

The early church historian, Eusebius, in describing the Phrygian heresy, wrote: '*Montanus became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning. Some of those who heard his spurious utterances at that time were indignant, and they rebuked him as one that was possessed, and that was under the control of a demon, and was led by a deceitful spirit, and was distracting the multitude; and they forbade him to talk, remembering the distinction drawn by the Lord and his warning to guard watchfully against the coming of false prophets. But others imagining themselves*

possessed of the Holy Spirit and of a prophetic gift, were elated and not a little puffed up; and forgetting the distinction of the Lord, they challenged the mad and insidious and seducing spirit, and were cheated and deceived by him. In consequence of this, he could no longer be held in check, so as to keep silence. Thus by artifice, or rather by such a system of wicked craft, the devil, devising destruction for the disobedient, and being unworthily honored by them, secretly excited and inflamed their understandings which had already become estranged from the true faith'. (6)

Eusebius goes on to mention that the leaders of the church after studying the 'babbling spirit' and seeing that many prophecies did not come to pass, they judged it the work of a 'false and seducing spirit' and separated themselves from those involved and withheld communion from them.

Montanist and his two women colleagues continued to speak in ecstatic prophecies and visions and urged their followers to fast and pray, so that they also could receive Spirit revelations. The movement spread from Phrygia across the known Christian world and to Africa. Bishop Apollinarius wrote of the Montanist deception and those who thought they were 'possessed of the Holy Spirit'.

The movement was well intentioned in seeking revival of an increasingly secular church, but it produced discord and splits. The movement destroyed and divided some churches. Apollinarius found the church at Ancyra torn in two, and he opposed the 'false prophesy'. (7)

The church initially considered the Montanist movement as we would today consider a cult. But it took some years before the church actually pronounced it heretical.

Similarly, initial eyewitnesses to the early Pentecostal movement at the turn of the 20th Century considered it in no uncertain terms. Many of these men were respected Bible teachers at the time and witnessed some of the early Pentecostal meetings, including the Azusa St. mission. G. Campbell Morgan described the Azusa Street activities as '*the last vomit of Satan*' (8); R.A.Torrey declared that this new Pentecostal movement was '*emphatically not of God, and founded by a Sodomite*' (Charles Parham was eventually charged with homosexuality) (9); H.A.Ironside in 1912 described the holiness Pentecostal movement as '*disgusting...delusions and insanities'... 'pandemoniums where exhibitions worthy of a madhouse or a collection of howling dervishes'... 'were causing a 'heavy toll of lunacy and infidelity*' (10); W.B.Godbey said the Azusa St. movement was the result of spiritualism: '*Satan's preachers, jugglers, necromancers, enchanters, magicians, and all sorts or mendicants*' (11); Clarence Larkin stated: '*But the conduct of those possessed, in which they fall to the ground and writhe in contortions, causing disarrangements of the clothing and disgraceful scenes, is more a characteristic of demon possession, than a work of the Holy Spirit. From what has been said we see that we are living in 'perilous times', and that all about us are 'seducing spirits' and that they will become more active as the dispensation draws to its close, and that we must exert the greatest care lest we be led astray*'. (12)

Today the Pentecostal movement is considered Christian along with many other main stream denominations. This is despite the teaching on the Holy Spirit being radically new to historic Bible teaching. Like the Montanists, many Pentecostal leaders claim allegiance to the written word of God, yet continue to accept new words from God in the form

of messages in tongues and prophetic utterances, as well as in dreams and visions.

Historians cite one of the infectious errors of Montanism was the spirit of pride. At times it surely pervaded the content of the prophecies and their view of their own authority in the church. The Montanists were accused of showing little outward love for the rest of the church and were at times considered pharisaical in fasting and celibacy.

An early document '*The Shepherd of Hermas*', written in the second century, is believed by many to refer to the flourishing Montanists movement of the day: '*First the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold and impudent and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards he does not prophesy. Can, then, the Divine Spirit take rewards and then prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit...And it associates with doubters and the vain, and prophesies to them in a corner, and deceives them, speaking to them according to their desires, mere empty words*'.

In his own lifetime Montanus was eventually condemned or excommunicated by churches in Asia Minor, in Syria and in Egypt. Rome and the rest of Europe also wrote against him. The reaction continued for several centuries.

Montanus eventually hung himself. A few years later Maximillia committed suicide in the same way. The sect persisted for centuries but disappeared between 500-550AD.

The Pentecostal movement is young by comparison, being little more than 100 years old. Like the Montanist movement in early years, it is in a stage of rapid growth. In the middle of the 20th Century it infiltrated many of the major denominations and the 'Charismatic movement' was born. Although the movement has broadened to include many doctrines, the most prevalent features are the emphasis on the Holy Spirit, the gifts, unknown tongues and extra revelation from God apart from the Bible.

Religious movements come and go. So too have Pentecostal/Charismatic 'winds' come and gone and often with false prophecies. We would do well to learn from history. Today's 'new' teachings often have their seeds in yesterday's heresies.

Terry Arnold

(1) See '*Diakrisis*' article Jan/Feb/2004 '*The Foundation and History of the Pentecostal Movement*'; Also the book '*Fields White Unto Harvest*' by James Goff for an unbiased historical account of Charles Parham, the Topeka events, the unknown tongues history and the Azusa St. events.

(2) '*Ecclesiastical History*' by Eusebius, V,16

(3) See lists in '*Diakrisis*' articles May/June/2002 and July/99.

(4) Some Pentecostals use a handful of doubtful references or misquote early church fathers to attempt to show the 'gifts' never ceased. This is exposed and refuted historically in the '*Diakrisis*' article '*The Sign Gifts In History - The Facts*' (Sept/Oct/2003).

(5) Eusebius, Church History V.16.19

(6) Ecclesiastical History 5.16-17 -

(7) Eusebius 5.16.5.

(8) '*Holy Laughter to Holy Fire*' by Michael L. Brown, P.197&198

(9) Ibid. For a history of Charles Parham see the book '*Fields White Unto Harvest*' by James Goff.

(10) '*Holy Laughter to Holy Fire*' by Michael L. Brown, P.197&198

(11) Ibid

(12) Ibid

Tozer Quotes

'The most perfect expression of God's will on earth will be found in the local church whose members meet at stated times and places to worship the Lord and commune with each other and then go out to serve their generation after the manner laid down in the scriptures' (A.W.Tozer: 'The Price of Neglect', P.61)

'The fact of this modern hedonism is felt among the people of God. The Gospel is too often presented as a means towards happiness, to peace of mind or security...[But] in the New Testament...there the emphasis is not on happiness but holiness. God is more concerned with the state of peoples hearts than with the state of their feelings. Undoubtedly the will of God brings much more happiness to those who obey, but the most important matter is not how happy we are but how holy...'
(A.W.Tozer: 'The Price of Neglect', P.38)

'The whole transaction of religious conversion has been made mechanical and spiritless. Faith may now be exercised without a jar to the moral life and without embarrassment to the adamic ego. Christ may be 'received' without creating a special love for him in the soul of the receiver. The man is 'saved', but he is not hungry nor thirsty after God. In fact he is specifically taught to be satisfied and is encouraged to be content with little' (A.W.Tozer: 'The Pursuit of God', P.8)

Your Comments and Questions

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

Dear Terry, I have heard people state that Christ could have sinned...To me, this is bordering on blasphemy...I have heard a message preached by Dwight Pentecost in which he...strongly believed that the Lord Jesus Christ was not tempted to get out of the will of God and so commit sin. To me, possibly the main problem with the subject and with others (e.g. election) is that some people look at it from the Human View Point rather than a Divine View Point. The human thinking says 'if the Lord Jesus could not have been able to sin then He would not know how we feel when tempted'. But I believe what I have been taught in Hebrews 4: '...but was in all points tempted like as we are, yet without sin'. In the Greek (I have been taught) it has the idea of apart from sin. He was tempted (tested) like us but not tempted to sin. I understand that in a number of occasions the word 'without' can be translated as apart from ('apart from the shedding of blood').

(G.J., Qld)

Editors Comment: Raising human logic or hypotheticals about whether Jesus could have sinned does nothing to the text at hand. The phrase 'like as' is literally 'according to our likeness' - the Greek is 'homoiótes' - a likeness; similitude (same) as;

corresponding to, (but not 'in identity' - in Heb.7:15 Christ is called a priest in the 'likeness' of Melchizedek'. But he was not 'identically' Melchizedek). The phrase 'yet without sin' has the Greek 'choris' for the word 'without' - meaning 'separate/apart from sin'. This word 'choris' tells me that Jesus had no sinful fallen nature like us. He was completely separate/apart from it at all times. Jesus knows the full weight of sin because He resisted it to death. The same word 'choris' is used in Heb.7:26 'For such a high priest became us, who is holy, harmless, undefiled, separate ('choris') from sinners, and made higher than the heavens'. The fact that 'choris' was used and not its synonym 'aneu' is significant. Greek commentators say: 'If the Greek 'aneu' had been used, sin would have been regarded as the object absent from Christ the subject; but 'choris' here implies that Christ, the subject, is regarded as separated from sin the object [Tittmann]'; 'Thus, throughout His temptations in their origin, process, and result, sin had nothing in Him; He was apart and separate from it' [Alford].

Thus, there is no hint in Scripture that Jesus could have fallen. Such conjecture is not Biblical and only engenders extra biblical human guesswork.

Dear Terry, referring to your article in the Sept/Oct edition 'What do you mean by church?'. You recommend belonging to a local church or assembly. I don't go to any church because they are ruled by Freemasons or are ecumenical...If you give me a church around Perth which is not led by Freemasons and is not ecumenical, I will attend it. Please also find a donation...for the printing of the book 'Eternal Questions' as per your prayer point.

In Christ Jesus,

(J.T., W.A.)

Editors comment: I am not knowledgeable of churches in the Perth area. If any subscribers can help, please contact this ministry.

This donation for the re-print of the 'Eternal Questions' booklet is much appreciated. We are looking to the Lord to raise funds to re-print in the new year and thus continue this evangelistic arm of the ministry.

Dear Terry,

...Thankyou for sending me 'Diakrisis'...the most important matter apart from God's word itself is the right division of it, (2Tim.2:15). 'Study to show thyself approved into God, a workman that needeth not to be ashamed, rightly dividing the word of truth'...Things we must keep an account of for right division are: 1) Who wrote it? 2) Who is it written to? 3) Does it apply to me?...As Gentiles...God chose Paul to minister to us directly in the epistles...of course there are other texts that apply to us, eg. Pr.14:34 'Righteousness exalteth a nation But sin is a reproach to any people'...

...Many will be 'ashamed' for not rightly dividing the word. This is rarely taught today, let alone emphasised. This is surely most important or else we will be all over the place in our teaching...

(D. H., Qld)

Your Comments and Questions

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

The Rapture?

Terry,...I enclose a UK article titled 'The Secret Rapture - Is It Scriptural?'...Can you comment on the article?

Editors Comment: Although I do not agree with some views on the 'Rapture', I do find many articles against the 'Rapture' have regurgitated false history and misrepresent the majority view on this event. My reply here is not so much arguments for the 'Rapture' but rather corrections of misconceptions. In any critique of the 'rapture' view one should present the view honestly and then look at what ultimately counts - Scripture! (The article is in *italics* and mine in **bold and brackets**).

'...Church history will show that such a theory has only come into prominence over the last 150 years...the secret rapture theory was virtually unheard of and untaught until around 1830...such a teaching was unknown to the early church fathers eg. Justin Martyr, Irenaeus, and Tertullian...It was a Jesuit priest named Ribera (1537-1591) who first taught that the events prophesied in the books of Daniel and Revelation would not be fulfilled until 3 1/2 at the end of the age...a Chilean Jesuit priest, Emmanuel Lacunza...taught the novel notion that Christ returns not once, but twice, and at the first stage of his return he 'raptures' his church...The secret rapture doctrine was given a second door of entrance...by...Edward Irving...It was in Irving's London church, in 1830, that a young girl names Margaret McDonald gave an ecstatic prophecy in which she claimed there would be a special secret coming of the Lord to 'rapture' those awaiting His return...It was necessary for Jesuitry to have a third door of entrance to the Reformed fold...via...J.N. Darby. [He] attended a number of mysteriously organised meetings...he learned about the 'secret rapture'...'

[Firstly, the term '*secret*' is used condescendingly by those against the 'rapture' doctrine. It is not commonly used by those who teach a 'Rapture' doctrine.

There are numerous errors in the history above and other aspects have been embellished to sound evil. The writings of the Church Fathers during the first 200-300 years of church history (100 AD to 400 AD) reveal that most interpreted prophecy literally. The church from the beginning was pre-millennial in belief. The Didache (c. A.D. 100), Clement of Rome (A.D. 96 or 97), the Shepherd of Hermas (A.D. 140-150), Ignatius of Antioch (A.D. 50-115?), Papias (A.D. 80-163), Justin Martyr (b. c. A.D. 100), Irenaeus (d. A.D. 200), Tertullian (A.D. 150-225), and other sources indicate that the early church believed in the return of Jesus Christ to personally establish His earthly kingdom. (1)

A sermon attributed to Ephraem the Syrian (306 to 373 AD), a leading theologian of the early Byzantine Church, encourages believers to prepare themselves for meeting the Lord because '*all the saints and elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins*'.

Puritan leader, Increase Mather (1639-1723), argued 'that the saints would be caught up into the air' and escape the world's final tribulation. (2) In 1687 Peter Jurieu in his book '*Approaching Deliverance of the*

Church' taught that Christ would come in the air to rapture the saints, returning to Heaven before the battle of Armageddon.

Research will show that it is likely a Baptist leader named Morgan Edwards in the 1740's who first taught clearly a 'Rapture' occurring before the Tribulation (he believed this to be 'in the middle of Daniel's 70th week, about 3 1/2 years before the Second Coming'). (3)

Philip Doddridge's (1738) and John Gill's (1748) commentaries on the New Testament both use the term Rapture. James Macknight (1763) and Thomas Scott (1792) also taught that the righteous will be carried to heaven till the time of judgment is over. (4)

The embellished stories of Irving, McDonald, Darby and 'mysterious meetings' were propagated by a Dave MacPherson in the 1970's. He wrote of Darby attending a Charismatic prayer meeting and a girl, Margaret McDonald, giving a 'prophecy' of the Rapture. The problem with this story is that Darby had developed his understanding of a 'Rapture' *previously* in the winter of 1826-1827, three years *before* the prayer meeting! The handwritten account of McDonald's words also do *not* mention anything of a pre-tribulation 'rapture'! Such stories have been refuted in books of recent years.

...The proof texts examined: 'The Lord Himself shall descend from heaven with a SHOUT, with a VOICE of an archangel and the TRUMP of God'. 1Thess.4:16. Nothing quiet about that, is there?

[Again, those who teach a 'Rapture' don't use the term '*secret*'. The word '*secret*' is used as a strawman. (I agree this passage used for the 'Rapture' describes an event which reads quite 'noisy'!). But this passage is here deceptively not quoted in full, for it continues - '*Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord*' (vs.17)

I have in my personal library dozens of commentaries on 1 Thessalonians. Virtually all of them use the word 'rapture' to describe the event in vs.17! The Greek word for '*caught up*' is '*harpázo*' - literally 'to snatch away' or 'steal secretly'. The *same word* is used when Philip was '*caught away*' by the Lord (Acts 8:39), when Paul speaks of a man being '*caught up*' to the third heaven (2Cor.12:2,4) and when the '*man child*' is '*caught up*' to God (Rev.12:5). Regardless of *when* Christians think this event will occur - call it a snatching away, a catching up, or whatever you want, *but it is in scripture!*

...The living saints are translated (not raptured).

[The word '*harpázo*' does not mean '*translated*' which means a change of form. '*Harpázo*' is a 'snatching away'.]

(1) '*The Basis of the Premillennial Faith*' by Charles C. Ryrie, P.17-26. (2) '*When Time Shall Be No More: Prophecy Belief in Modern American Culture*' by Paul Boyer, P.75. (3) '*Morgan Edwards: A Pre-Darby Rapturist*' by Tommy Ice, *The Conservative Theological Journal*, April 1997, P.4-12. (4) '*Understanding End Times Prophecy: A Comprehensive Approach*' by Paul N. Benware P.197-198.

Your Comments and Questions

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

The following is from a Seventh Day Adventist (SDA) subscriber 'K.W.' (For previous correspondence see Jan/Feb 2010 P.6; May/June P.8; July/Aug P.7). Editors reply in bold and brackets.

Dear Terry,...How do we really know that we have received the Spirit of God?...What do you believe constitutes a genuine experience with the Lord or a Born Again experience? Unless you can describe this Biblically I am not interested any more in 'Diakrisis'...

[In previous letters you have refused to deal with, or avoided, the issue of Ellen G. White's false prophecies and plagiarism, which you claimed we had 'out of context'. As a result I have refused to answer diversionary topics. However, answers to these questions might benefit our subscribers.

A true born again Christian will love the truth, no matter how hard it seems. For many years you yourself wrote of how wonderful 'Diakrisis' was, but now you suddenly don't want it because we exposed a false prophet - the co-founder of your SDA church.

You asked for 'Biblical' answers to 'How do we know we are Born Again?' The following should suffice: We know we have the Spirit of God by the 'fruit' of that Spirit: the 'fruit of repentance' (Matt.3:8-10); 'fruit unto holiness' (Rom.6:21,22); 'fruit of righteousness' (Phil.1:11; Heb.12:11; James 3:18) ; 'Fruit of our lips' (Heb.13:15); 'Fruit of the Spirit' (Gal.5:22).

Here are some more suggestions: 1. *The Born again have Christ first* (1Jn.5:13; 2:22,23; 5:1; Matt.10:37) 2. *The Born again will suffer and survive 'Persecutions/trials/testings/temptations'* (1Pet.5:9; Matt.13:21; Lk.8:13; 1Pet.3&4) 3. *The Born again do not practise sin but show repentance* (1Jn.3:6,9; 1Jn.5:18; Mk.1:4,15; 2:17; Lk.13:3; 24:47; Acts 2:38; 5:31; 11:18; 17:30; 26:20; 2Tim.2:25). 4. *The Born again seek Holiness in living* (1Jn.2:29; 3:3) 5. *The Born again love the brethren* (1Jn.2:9,10; 3:14) 6. *The Born again do not accept the worlds standards* (1Jn.2:15,16; James 4:4) 7. *The Born again will bear fruit* (1Jn.2:3-5; 2:29).

And some more fruit: Humility; Teachability; Submission (Matt.23:12; James 4:6,10; 1Pet.5:5,6; Eph.5:24; James 4:7; Rom.13:1; 1Pet.2:13,14; Tit.3:1; Eph.5:22,24; Col.3:18; Heb.13:17; 1Pet.5:5)...

...Good works (Eph.2:10; James 2:14-20; Tit.1:16; 2:7; 3:14; Matt.5:16; Acts 26:20; 1Thess.1:3; 1Tim.2:10;

2Tim.3:17; Tit.2:7,14; 3:8,14; Heb.10:24).

...Any 'experience' with the Lord will bear such fruits].

I suggest you show an interest in the healing ministry...because Jesus did. That's another reason why I do not agree with 'Diakrisis'...

[I do believe in Jesus' healing ministry. I do believe God can heal but I have never found anyone on earth who has the true 'gift' of healing. Show me one person!]

'And Satan is wrath with the remnant of her seed, and makes war against her, who keep the commandments of God and have the testimony of Jesus (which is the spirit of prophecy)' (Rev.12:17; 19:10). This is another reason why I don't agree with 'Diakrisis'...

[I am not sure what this scripture has to do with 'Diakrisis'? But it is somewhat misquoted and you have joined two verses together. My version reads: 'And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ' (12:17)...the testimony of Jesus is the spirit of prophecy (19:10).

The term 'The spirit of prophecy' is often used by the SDA church to be Ellen G. White's writings. (Some of her writings bear that title). But it is the 'testimony of Jesus' (19:10), not Ellen G. White; it is the 'saying of the prophecy of this book' (22:10), not Ellen G. White's books!

The 'woman' in Revelation 12 is a 'wonder' ('semeion' - a 'sign'). In Genesis 37 Joseph dreams that, 'the sun and the moon and the eleven stars bowed down to me' (Gen.37:9). Later the 12 sons of that family were to become the twelve tribes of Israel. In Revelation the child is revealed as Jesus Christ who rules 'with a rod of iron', (Rev.2:27,19:15). Christ is born of the nation Israel (Heb.7:14). The nation Israel is often characterised as a 'woman', (Micah 4:9,10; Is.54:5, Jer.31:32, etc). Many try to apply this passage to the church. (It is certainly not the SDA church!)

The 'commandments' here refers to the Word of God, especially the commandments of Jesus. It does not refer to the ten commandments and not to all the commandments of the Old Testament, since many are simply no longer binding. Adventists here confuse the 'law' ('nomos') with the word 'commandments' ('entoles'). The word 'commandments' very often refers to the word of God.

Dear Terry, you might like to comment on the enclosed ['Three Days and Three Nights in Jerusalem' by E.R.Finck] booklet in your newsletter?

(B.M., Sth Aust.)

Editors comment: The above author may have written other materials that are sound, but his interpretation of 'three days and three nights' as being *not* a burial of Jesus but rather His time in Jerusalem - this does not stand up to sound interpretation. It is rather fanciful at best. He says: 'As Jonah was three days and three nights in the belly of the whale, so shall be the Son of man, three days and three nights in the heart of the earth' (Matt.12:40).

Many believe this verse reveals that the lord Jesus Christ spent three days and three nights in the tomb, but scripture does not support this...without a doubt, when they heard Jesus say 'heart of the earth' they knew He spoke of Zion, Jerusalem, because they had sung the Psalms praising that beautiful city 'the joy of the whole earth'...

This interpretation is simply not in scripture and as far as I know not in any orthodox historical Christian writings. The Scriptures speak of Christ's literal death and burial, (Matt.26:12; 1Cor.15:4; Rom.6:4; Col.2:12). Why is it necessary to 'spiritualise' the burial of the Lord Jesus?

Your Comments and Questions

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

Travelling Bus Ministry for 2011

God willing, Terry and Beth will travel again in 2011 and hope to again fill various itineraries within Australia.

If any colleges, churches or fellowships are interested in being part of the March-May itinerary, please contact this ministry. There is now a wide range of topics and seminars to choose from. Beth is again available to teach on various topics to women and children. As a school teacher she is also interested in home schooling needs.

Terry has a particular interest this year in conducting teaching seminars on various topics. A list of these seminars of various lengths and sermons are available upon request by hardcopy or e-mail.

Please contact this ministry if you are interested in having Terry and Beth visit and we could advise a range of dates for various areas of Australia.

Phone Terry on 0411489472 or e-mail: taministries@bigpond.com

A tentative itinerary will be published in the next newsletter and a completed one in the March/April edition.

Terry's Itinerary - Gold Coast

The many subscribers in and near the Gold Coast may be interested in Terry's return visit to Banora Point in October and November.

Oct 31st & Nov.28th (Sun) 9.30am; 2pm (NSW time)
Grace Bible Church, 2/232 Darlington Dr, Banora Point.
Ph.(07)55249325 0419553439

[9.30am - Two sessions & question/answer time, followed by lunch at 1pm; 2pm - two sessions, finish 4pm]

Terry, we must thank you for a wonderful weekend of teaching and fellowship ...in Toowoomba. Your exposition of Scripture was really special and we have had some very positive responses to your Ministry... We will certainly pray with you concerning your possible extended months in Fiji Bible College in 2011. We will also be praying concerning the future of the Pacific Bible Institute at Hervey Bay. That certainly is a much-needed Ministry in Australia. I am convinced that the weakness of so much of the church in Australia is a result of the Bible colleges of our country...

(L.L. Toowoomba)

Dear Terry, Thanks again for the 'Diakrisis' and your ministry to a people who hunger and thirst for the truth. Please find enclosed...Some of it could be used for the re-printing of the 'Eternal Questions' booklet. I know a man who brought a copy home from hospital after suffering a heart attack...I do know the booklet was meant for him. I think it is important that this ministry with this book continues...

(Name withheld at editors discretion)

Dear Terry, Thanks for 'Diakrisis'. It is such a blessing to know that there are still people who hold to the absolute truth of the Bible.

(C.G., NSW)

Terry, Please continue to send 'Diakrisis'...Thankyou for your great efforts to produce such a wonderful aid to those of us without your particular gifting and dedication. May the Lord continue to bless the ministry.

(R.S., Vict.)

Bible College 2011 Correspondence courses

The Pacific Bible Institute has been operating for nearly two years and the first class is completing their final subject before graduating in December this year. In 2011 we will be suspending night classes till 2012. In the meantime, beginning 2011, we will be commencing correspondence courses (Certificate of Theology or Diploma of Theology). Those wishing to enrol should apply to Pacific Bible Institute for an application form. Any enquiries can be sent to: PO Box 1992, Hervey Bay, QLD, 4655; or e-mail: pacific.bible.institute@gmail.com. You can also phone Terry on 0411 489 472 or Mike (AH) on 07 4124 6370.

Prayer/Praise Points

- Please pray for Terry & Beth as they look to the Lord to travel with the bus to many churches between March-May.

- Praise the Lord we have some donations towards the printing of the 'Eternal Questions' booklet. We will be printing this booklet some time in the new year. This booklet has been fruitful as a tool in leading people to Christ.

Subscription Form

Send this form to:

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Hervey Bay, Qld, 4655, Australia

I am interested in receiving the *free* monthly TA Ministries newsletter 'Diakrisis' by *hardcopy* - by *e-mail* - (tick boxes)

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