

Diakrisis (Australia)

PO Box 1499, Hervey Bay, Qld. Australia, 4655.
E-mail: taminist@bigpond.net.au Ph. 0411489472 Fax: (07) 41240915

'To Whom Shall He Speak Knowledge? And whom shall He make to understand doctrine...?'

Newsletter of TA Ministries Vol.3, No.9

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PO Box 1499, Hervey Bay, Qld, 4655 Australia
Ph. 0411489472 (Mob.) Fax (07)41240915

E-mail: taminist@bigpond.net.au

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

Editor: Terry Arnold (Dip. Bib.&Min., Dip. Teaching, Author.)

The editor may not necessarily agree with all the views expressed by subscribers 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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Contents

- P.1 - Editors Comments
- P.2 - Credited (Imputed) Righteousness
- P.3,4 - A Challenge To 'Love'
- P.5 - Sell Out Specials!
- P.6 - Your Comments and Questions
- P.7 - Your Comments and Questions
- P.8 - Cassettes Offer; Bible College News; Your Comments and Questions

Editors Comment

In March this year I watched an edition of the TV series 'Compass' in which there was an interview with a panel of public figures. The panel included a spiritualist, an agnostic, a Uniting Church minister and a 'practising Anglican Christian'. I was not surprised when the Anglican Christian and the Uniting Church minister agreed with the others in almost everything discussed. These so called Christians sold out their faith by their acceptance of other religions, including Buddhism. But one statement caught my attention and it produced a round of agreement from all the panel. One of the 'Christians' stated that her Christianity was 'inclusive' and 'not exclusive'. Her 'inclusive' ideas included other religions, other faiths, other spiritual ideas and that no one should be 'excluded'.

But what does the Bible say? If we are going to call ourselves 'Christians' then should we not agree with the one book that this religion is based on - the book that itself claims to be written by God Himself?

Is Christianity 'inclusive' or 'exclusive'?

Christianity is inclusive in that God will accept *all* who are 'born again' - those who have received Jesus Christ as Lord and saviour. '***All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out...every one which sees the Son, and believes on Him, may have everlasting life...***', (Jn.6:37,40). John 3:16 also says that the 'whosoever' - (literally, 'all the believing ones'), will not perish, but have everlasting life. But in this *inclusion* by God is a *condition* which has an *exclusion*: - the '*all must believe* in who Jesus is and what He did for us as sinners; they must be 'born again' - begotten by God from above.

Christianity is also exclusive in that God will *not* accept those who do not receive Jesus Christ as saviour and Lord. '***And these shall go away into everlasting punishment: but the righteous into life eternal***, (Matt.25:46); '***Enter you in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leads unto life, and few there be that find it...NOT EVERYONE that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in your name and in your name have cast out devils? and in your name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, you that work iniquity***', (Matt.7:13,14,21-23).

Biblical Christianity is the *only* faith that says '*few*' will get to heaven and *most* will go down the 'broad road' to Hell. It is the *only* religion that says there is only *one* way to heaven - through Jesus Christ, who said '***I am the way, the truth, and the life: no man comes unto the Father, but by me***', (Jn.14:6); God Himself is rather 'exclusive' when He says of Jesus Christ: '***...there is none other name under heaven given among men, whereby we must be saved***', (Acts 4:12).

These Biblical truths are increasingly forsaken by ecumenical Christians who want an 'inclusive' view only. *Repentance* and *belief* will lead to the *inclusion* of many; but the absence of such will lead to the *exclusion* of many more. **Terry Arnold**

Credited (Imputed) Righteousness
'The Righteousness of God Reckoned To Us'

By Horatius Bonar (1808-1889)

'The righteousness is 'reckoned' or 'imputed' to all who believe, so that they are treated by God as if it were actually theirs. It does not become ours gradually or in fragments or drops, but is transferred to us all at once. It is not that so much of it is reckoned to us in proportion to the strength of our faith or the warmth of our love or the fervor of our prayers, but the whole of it is passed over to us by imputation. We are 'accepted in the Beloved' (Eph 1:6.). We are complete in Him who is the head of all principality and power.

Possessed of this preciousness (imputed but still ours), we go into the heavenly market and buy what we need without stint or end.

The things that He did not do we laid to His charge and He was treated as if He had done them all. The things that He did do, are put to our account, and we are treated by God as if we had done them all. '*It was imputed to Him for righteousness*' (Gen.15:6) i.e., it was so reckoned to Him that in virtue of it He was treated as being what He was not.

'*Let not my Lord impute iniquity unto me, neither remember that which you servant did perversely*' (2Sam.19:19). Do not deal with me according to my iniquity.

'*Blessed is the man to whom the Lord imputes not iniquity*' (Ps.32:2) to who God does not reckon his iniquities, but treats him as if they were not. (See also Ps.106:31).

'*It was counted to him as righteousness*' (Rom.4:3). '*His faith is counted for righteousness*' (Rom.4:5) i.e., not as the righteousness or as the subtitle for it, but as to bringing him into righteousness.

'*Unto who God imputes righteousness without works*'

(Rom. 4:6). '*Blessed is the man to whom the Lord will not impute sin*' (Rom.4:8). '*That righteousness might be imputed to them also*' (Rom.4:11). '*To whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the Dead*' (Rom.4:24). '*Not imputing their trespasses unto them*' (2Cor.5:19). '*It was accounted to him for righteousness*' (Gal.3:6).

It is not simply because of this righteousness that Jehovah justifies, but He legally transfers it to us so that we can use it, plead it, and appear before God in it, just as if it were wholly our own. Romanists and Socinians have set themselves strongly against the doctrines of imputed righteousness. [Socinians are followers of the sect founded by Faustus Socinius, 16th century Italian theologian, who denied the deity of Christ and denied that the cross brought forgiveness of sins].

'*And be found in him not having my own righteousness which is of the law but that which is by the faith of Christ, even the righteousness which is of God by faith*' (Phil.3:9).

The imputation of the first Adam's sin to us, and of the last Adam's righteousness are thus placed side by side. The transfer of our guilt to the Divine Substitute and the transference of that Substitute's righteousness or perfection to us must stand or fall together.

It is the perfection of perfection, the excellency of excellency, the holiness of holiness. It is that in which God pre-eminently delights'.

(Horatius Bonar)

Credited (Imputed) Righteousness
'Imputed Righteousness'

by Charles H. Spurgeon (1834-1892)

'Imputation, so far from being an exceptional case with regard to the righteousness of Christ, lies at the very bottom of the entire teaching of Scripture.

How are men pardoned at all? Are they not pardoned because satisfaction has been offered for sin by Christ? Very well then, but that satisfaction must be imputed to them or else how is God just in giving them the results of the death of another unless that death of the other be first of all imputed to them?

I must give up justification by faith, if I give up imputed righteousness. True justification by faith is the surface soil, but then imputed righteousness is the granite rock which lies underneath it. And if you dig down through the great truth of a sinner being justified by faith in Christ, you must, as I believe, inevitably come to the doctrine of the imputed righteousness of Christ as the basis and foundation on which that simple doctrine rests.

Let the fact that the Saviour is Jehovah strengthen your confidence. Be ye bold. Be ye very courageous. Face Heaven

and earth and hell with the challenge of the Apostle. '*Who shall lay anything to the charge of God's elect?*'

Look back upon your past sins, look upon your present infirmities, and all your future errors, and while you weep the tears of repentance, let no fear of damnation blanch your cheek. You stand before God today robed in your Saviour's garments with his spotless vestments on, holy as the Holy One. Not Adam when he walked in Eden's bowers was more accepted than you are - not more pleasing to the eye of the all judging, the sin hating God, than you are if clothed in Jesus righteousness than Adam had. He had a human righteousness; your garments are divine. He had a robe complete, it is true; but the earth had woven it. You have a garment as complete; Heaven has made it for you to wear.

Go up and down in the strength of this great truth and boast exceedingly, and glory in your God. And let this be on the top and summit of your heart and soul. '*Jehovah the Lord our Righteousness*'!

(Charles H. Spurgeon)

A Challenge To 'Love'

The Bible arguably does not tell us what 'love' is except to say 'God is love', (1Jn.4:8,16). However, the Bible does detail the behaviour or fruit that comes from God's Love, especially in brotherly and sisterly love to others, (1Cor.13). This author is convinced that many today do not understand what real Christian and brotherly love is as described in scripture. Far too many of us interpret 'love' through our own human and selfish resources. Some talk of 'tough love' or in some way excuse their poor behaviour as somehow being 'loving'. Others say they have love for their brethren, yet their actions and words defy this. *Our own idea of love can be so debased and carnal.* And worse, we often model it after what we see in the movies or read in books.

This article may 'pierce' some readers, as it did the author while exploring this issue - because when real scriptural brotherly and sisterly love is described, *it inevitably will deeply convict those who are truly born again.* Most of us simply do not nearly meet the standards set by the Biblical writers. Nevertheless, the word of God is meant to be a two-edged sword, *piercing* soul and spirit, and judging the heart! (Heb.4:12)

God's 'love' ('agape') is unconditional and comes only from Christ. It is only given to His elect, those begotten from above. Unsaved people do not have this love and the world knows it not. It comes as the fruit of the Spirit with the indwelling Spirit of Christ, (Gal.5:22).

The sacrifice of Jesus on the cross for us sinners says it all - it is a love that *sacrifices* for the good of others.

1John 3:14-18 is most instructive: ***'We know that we have passed from death unto life, because we love the brethren. He that loves not his brother abides in death. Whosoever hates his brother is a murderer: and you know that no murderer has eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren...My little children, let us not love in word, neither in tongue; but in deed and in truth'***.

We can have all the 'talk' of love, but actions often speak louder than words in regards to the character of this love.

1Corinthians gives us a checklist of behaviour that describes this real love: ***'Love suffers long'***, (vs.4) - it exercises patience and continues despite conduct that might normally quench it. When people fail us, how do we react? Christ ***'when he was reviled, reviled not again'***, (1Pet.2:23). We are not to ***'render evil for evil, or railing for railing: but contrariwise blessing...'***, (1Pet.3:8,9). Thomas Watson stated: *'Oh Christians! Turn your hot words into salt tears! How do the enemies of religion insult us to see not only Christ's coat, but also His body rent. For these things let our eyes run down.'*

This love ***'is kind'***, (vs.4) - it is willing to help or assist. Are we gentle in conduct, pleasant to deal with, or are we known as being 'difficult' or resistant? This love hinders the tongue from evil speaking and makes it subject to the law of kindness, (Ps.15:2,3). This love breeds sympathy for fellow Christians.

This love ***'envies not'***, (vs.4) - it is not jealous or wrong in motive. Its heart motivation is rooted in good and for the good of the other person.

This love does not 'parade' itself (vs.4) - there is no boasting or inflated opinions about oneself. It is ***'not puffed***

up'. Pride is the opposite of love.

This love does not misbehave itself, (vs.5) - it is not poor mannered, rude, abrupt or offensive. This love tends not to childishly 'spit the dummy' or so react when it does not get its own way. It links arms well with that other fruit of the spirit - self control, (Gal.5:23). If we are not self controlled then we are not God controlled. If we are not God controlled then we *cannot* exhibit God's love.

This love ***'seeks not her own'***, (vs.5). Self is truly an enemy of love and inseparably connected to this self is *pride*. The majority of all grievances with Christians is selfishness; but at the root of that is *pride*. Love is not selfish, but pride desires gratification and demands attention; love is patient, but pride is impatient; love bears all things, but pride is resentful at the least offence. Such pride must be mortified if love is to reign free. ***'Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil desire, and covetousness, which is idolatry: For which things' sake the wrath of God comes on the children of disobedience: In which you also once walked, when you lived in them. But now you also put off all these; anger, wrath, malice, blasphemy, filthy talk out of your mouth'***, (Col.3:5-8).

This love is ***'not easily provoked'***, (vs.5) - it is not stirred, irritated, touchy or over sensitive. It is not made sour or bitter. The modern church today is full of 'eggshell Christians' who are too easily offended and provoked to fleshly behaviour. If we live in the flesh, that flesh might well be offended easily. If we continue in that flesh, so then might any 'love' be counterfeit.

This love ***'thinks [reckons] no evil'***, (vs.5) - it does not make a 'list' or credit wrong deeds or offences. It does not see or hear something, make a judgement and add that to the persons 'record'. We are never to judge by appearances and secondhand facts, (Jn.7:24). We are to 'keep short accounts' and never go back on injuries in the past that have been dealt with; and never to meditate revengeful thoughts or actions. Rather, this love finds shelter from condemnation for the offender. This love does not retaliate but is yielding. This love does not harbour anger, for such would be in danger of judgement, (Matt.5:22). Martyn Lloyd Jones stated: *'If you see your brother at fault...be sorry for him instead of feeling it is something that is hurting you...'*

No doubt there will be times when we will be offended and hurt and will need to resolve it for our own spiritual walk. The Bible gives clear directions as to how to deal with this. Firstly, if we can overlook it we should do so: ***'The discretion of a man defers his anger; and it is his glory to pass over a transgression'***, (Pr.19:11). But if it is more serious or it will affect others then Matthew 18 gives guidelines to resolve conflicts. If unsuccessful then the end of this process is that we must accept the final ruling of the elders/pastor within the church.

This love ***'rejoices not in iniquity [unrighteousness]'***, (vs.6) - it never says 'it serves him or her right'. It does not wish for the demise, exposure or downfall of any person.

This love ***'rejoices in the truth'***, (vs.6). True love loves truth. Love has truth to define it. True love will not compromise. Love without truth is sentimentalism. Love believes all things that encourages honesty and virtue in others. It therefore rejoices in sound doctrine. It cannot

tolerate false doctrine. Many Christians today say that those who expose false doctrine or false prophets are 'unloving'. Yet it is themselves who are in danger of being without true love because true love *'rejoices in truth'*! (vs.6) Paul said *'Do I become your enemy because I tell you the truth'*, (Gal.4:16). Love does not believe lies about God but endeavours to correct them with the love of truth.

This love *'Bears [covers] all things...'*, (vs.7) - it protects, covers and supports. *'And above [before] all things have fervent love among yourselves: for love shall cover the multitude of sins'*, (1Pet.4:8). The test of this comes when a man is exposed for a fault or a sin within the church. True love will protect his future and restore him. Noah's two sons 'covered' their drunken father and protected him from further shame, (Gen.9:21-23). The ultimate example of forgiveness and restoration is the covering of our sins by Christ: *'...Blessed are they whose iniquities are forgiven, and whose sins are covered'*, (Rom.4:7). It is this forgiveness and covering that leads us to the ultimate 'law' of love: *'Brethren, if a man be overtaken in a fault, you which are spiritual, restore such a one in the spirit of meekness; considering yourself, lest you also be tempted. Bear you one another's burdens, and so fulfil the law of Christ...'*, (Gal.6:1-3).

This love also 'protects' brothers and sisters from gossip or slander. It will attempt to hold up a good name and not demise it. To have ones name and character negatively mentioned to others and denigrated is a tragedy that no Christian should suffer from another Christian. Reputations destroyed are never fully regained. Gossip and slander are cancers in the body of Christ. *'He that covers a transgression seeks love; but he that repeats a matter separates very friends'*, (Pr.17:9). Such is not love but really a form of hatred. *'Hatred stirs up strifes: but love covers all sins'*, (Pr.10:12). When we have this real love we will tend to 'cover' wrongs and we will not also be offended easily.

This love *'believes all things; hopes all things; endures all things'*, (vs.7) - it sees the best in and gives the benefit of the doubt to any person.

No man can love his brother unless grace be in his own heart to do so. It is *natural* to love those who are 'nice' and generous to us; but it is *supernatural* to love those who are uncharitable to us! Yet this love is not one where we have to agree with every brother or sister. Martyn Lloyd Jones stated: *'I do not hesitate today that the ultimate test of our profession of the Christian faith is, I believe, this whole question of our loving one another...the whole test of the Christian is to love the difficult person and to manifest 1 Corinthians 13 with the trying person.'*

There may be some times when we need to separate from other Christians who manifest unholiness or where serious false doctrine is evident. The Bible commands us to separate from those who refuse church discipline, (Matt.18). We are also commanded to separate from angry people, (Pr.22:24); and we may need to at least keep distance from destructive or divisive personalities.

True love to our brothers and sisters is the same love that Christ had on earth when He had us 'sinners' in mind to redeem! (Rom.5:8) As with the love of Christ, this love is not inconsistent, not partial, not hot and then cold; nor is it lukewarm.

This love extends to *any* brother or sister in Christ. One of the most unloving things in Christianity today is

'sectarianism'. There are some 'independent' groups of Christians today who lack love for those outside of their own 'fences'. And there are those in denominations who have more a love for their own denomination than others of a different name.

In describing 'love' we cannot overlook the direct relationship between God's forgiveness and our forgiveness. Did not God 'bear all things' before we were 'saints'?: 'God commends his love toward us, in that, while we were yet sinners, Christ died for us', (Rom.5:8).

In the last days this love will diminish or be counterfeited more and more. *'Because iniquity shall abound, the love of many shall wax cold'*, (Matt.24:12). As the secularisation of the church increases towards the end of this age, so God's love will be interpreted through what the world sees as 'love'. God's love is not just in words or just in deeds, but it springs from the heart of one who has been captured by the Spirit of God.

The Bible says multitudes do not have this true brotherly love and are on the broad way to Hell, yet they will think they are saved from such, (Matt.7). It is frightening to think that some will think they have the love of Christ and yet be turned away from Christ at the end. Because churches in the end will fall away from the truth of God and His word, many assemblies are increasingly filling with 'tares' instead of wheat. Many professing Christians will feign 'love' but fail to show the evidence of as described in scripture. *Truly loving one another is evidence of our new birth!* There are people who are unkind, legalistically critical, harsh and 'difficult' - they are effectively pronouncing they are not born of God! Others feign love at their assemblies but away from church they are rude, insulting or unkind to non Christians. What we are to non Christians and in the community can be a telltale sign of whether we truly have the character of Christ and thus His love.

How 'transparent' are we? The first step in 'transparency' in this issue of love is to admit we fail. Our hearts should be like the picture of the Cherubims in the temple who constantly beheld the law of God and faced each other in spirit and in truth, (Ex.25:18-21).

We must love people like we would have compassion for a helpless man on his deathbed! We must have this true love; anything else is insufficient!

John Owen, the great 'Prince of the Puritans' gave a telling description of love: *'What is love? I answer briefly. It is the fruit of the Spirit of God, an effect of faith, whereby believers, being knit together by the strongest bonds of affection, upon the account of their interest in one head, Jesus Christ, and participating of one Spirit, do delight in, value, and esteem each other, and are in constant readiness for all those regular duties, whereby the temporal, spiritual, and eternal good of one another may be promoted'*.

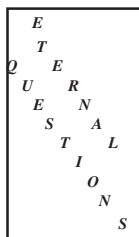
Such true love is attractive to others. People are naturally attracted to loving and unselfish people. This is partly because such love helps others to feel 'safe' and loved - needs which we all have. This love between brothers and sisters in Christ is a potent sign of true disciples of Jesus Christ.

Jesus said: *'A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one to another'*, (Jn.13:34,35).

Terry Arnold

Sell Out Specials!

Free Book - 'Eternal Questions'



This attractive 22 page booklet with full colour cover is now widely used throughout Australia as a fruitful soul winning tool.

This book has been carefully designed to prepare the heart for a true understanding of the Gospel. The book concisely looks at who God is; the problem of evolution; how God speaks to us today; who is man; the problem of sin and its consequences; can religion or works help?; and what is the good news!

This is primarily a book to be given to unsaved people but it will also be very useful to Christians in checking their foundations. It contains eternal answers to eternal questions!

1 copy Free with any product ordered on this page.

Specials

'Does The Truth Matter Any more?'

This is a video containing two 1 hour messages featuring speaker John Macarthur.



These messages are gripping and scriptural presentations of a serious malady that exists in the church today and spoken of by Spurgeon over 100 years ago; and the solution to restore the power of the church to a lost world.

In each episode, Macarthur explores the user-friendly, end-justifies-the-means pragmatic philosophy and its fruit in today's church. The power of the Word of God is demonstrated through Scripture itself. This is a must for all churches to show their flock and to encourage them to stand on the Word of God and to resist the philosophies of the world and the methods thereof.

Cost: **Was \$29/50; Now \$5** (video only)

Specials

'Finding the Balance'



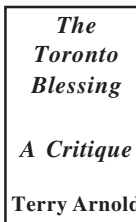
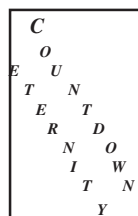
This early book by Terry Arnold concisely looks at both sides of such topics as spiritual gifts; Tongues; 'falling in the spirit'; discernment; the 'Toronto Blessing'; unity; ecumenism; and apostasy. Useful reference book. (87 pages)

Was \$8/90 Now \$2.00

'Countdown To Eternity' (Video)

This professional video looks at several areas in the context of Bible prophecy - moral decay; Israel; technology, etc. The presentation is graphic and fast moving. Speakers include Dave Hunt, Chuck Missler, Roger Oakland and Chuck Smith. It contains much information about end time events and Israel and is a great icebreaker to non Christians.

Was \$29/50 Now \$5 (video only)



'The Toronto Blessing - A Critique'

This is an early book by Terry Arnold. In 1994 a strange 'laughing' phenomena swept through churches around the world. The various teachings are put under the spotlight of Biblical tests. *Useful reference book for teaching on the Holy Spirit.*

(28 pages) **Was \$7.90 Now \$1**

CD - 'Diakrisis' Back Issues

This is a CD (RW) containing all *Diakrisis* back issues from 1996 in pdf acrobat format. This can be used to search any word or phrase with the use of Acrobat Reader. E-mail subscribers can add new newsletters to the disc. **\$13.90**

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Your Comments and Questions

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

[Re: 'Diakrisis' & various Rick Warren articles] Terry, I do think it's a shame when 'babies get thrown out with the bath water' - I think I'd rather let error expose itself by letting our light shine, rather than devoting so much time and energy seeking to defame individuals for whom Christ died! (An Elder of a church in Toowoomba, Qld)

Editors comment: I am a little surprised at the strength of the word 'defame' which dictionaries describe as: 'Charge falsely or with malicious intent; attack the good name and reputation of someone'. I never thought exposing false teachers was 'defaming'. We rarely expose people personally (possibly we have with Benny Hinn for his fraud and lying); but rather we expose a persons false teachings. (And we have certainly never exposed Rick Warren personally, nor 'defamed' him).

You may not be called to 'contend for the faith' (Jude 3), 'test the spirits' (1Jn.4:1), reprove (Eph.5:11), dispute for the truth (Acts 9:29;15:2,7; 17:17;19:8,9), rebuke with doctrine (2Tim.4:2) or name names like Paul did; but please allow for some of us to take this calling as a necessary ministry. We do not see it as 'defaming' but rather as part of teaching. And teaching necessitates some exposing. Any elder/pastor/teacher who does not expose the false and warn when necessary, is not 'teaching' in the real sense of the word.

I urge you to read the article on 'Polemics' (Jan/Feb/2009) which I think might help. However, I am glad that church leaders like yourself are at least reading this newsletter and thinking about these things. But as an 'elder' and under shepherd of God's sheep, would you not ever warn the sheep of false doctrine and false teachers, as Paul exhorts elders to do?

[Re: 'Ecumenical sayings'] Terry, there is a saying: 'We should not let our differences divide us; but unite in what we have in common'. This is applied to Protestants and Roman Catholics to bring the two together...I would appreciate your thoughts...(D.G., Tas.)

Editors Comments: If the 'differences' show truth from error then *truth divides*. There is only one true Gospel and if others differ then we must '*let our differences divide*'! Otherwise, we are found refuting Paul's own warning concerning '*another gospel*' (2Cor.11:4; Gal.1:6). I would rather '*let the differences divide*' than bring a '*curse*' upon myself as Paul warns. The gospel of Roman Catholicism is *opposed* to Biblical doctrine (Rom.4) and places an '*anathema*' (curse) on any who teach Justification/Imputation by faith without works. So, how can such 'differences' not 'divide'?

There may be things '*in common*' with Roman Catholic people but are they important to *eternal life*? The urgent things that divide us *are* pertaining to eternal life! What is more important than the Gospel to men's souls? Why were so many Reformers martyred at the hands of the Roman Catholic authorities? Obviously the 'differences' were important to *both sides*!

If the differences involve '*another Gospel*' and a '*curse*', then I am happy to '*let the differences divide*'!

[Re: 'Sovereignty of God'. Editors comments in bold and brackets] Dear Terry, your newsletter March/April has been passed to me to state my position because of conflicting views being aired. Re: the sovereignty of God, which He could not be God if He was not sovereign, but He could be God and unjust. I can see you are bowing to sovereignty of God, but the God you are presenting is not just, [Where have I presented a God who is 'unjust'? Which article are you referring to? The March/April edition has mentions to do with the 'Sovereignty of God' on 3 different pages (P.4,5,7)] My God is sovereign and the justifier of whoever believes, (Rom.3:26); it is unto all and upon all that believe. If you ever get round to reading the context of the scripture you will see that grace and faith are put in distinction to law and works. [Totally agree. Anyone who truly believes in Jesus is justified! Which article have I mentioned this scripture as anything different?]

You should be able so see Rom.11:5 it is as in the AV - it is grace that is elected making salvation within the reach of all. [Firstly, the passage is referring to Israel which was elected out of all the other nations and not because they originally believed. Secondly, grace here is put in contrast to law and works as the following verses show clearly. And it says nothing about it being '*in the reach of all*' but rather speaks of a '*remnant*'].

You always speak of faith as from Eph.2:8, but the subject is salvation, not faith, [Agreed. Again, what article are you referring to? Where do I '*always speak of faith as from Eph.2:8*'?] Why not go to Rom.10 :17 where faith is the subject. [Agreed. There has to be faith and there has to be 'hearing'. Again, I am not sure what the point is here?] It has been rightly said a text without a context is a pretext. [You have not given me the 'text' yet!]

Would you please show me from the scriptures how that you happen to be one of the few elect. (E.P., Tas.)

[Where have I ever taught I am '*one of the few elect*'? Yet, if I am a believer, am I not counted among the '*elect*'? (Col.3:12; Tit.1:1; 1Pet.1:2; Eph.1; Rom.8:33).

[Re: Modesty article] Dear Terry,...How very pleased I was to read your deeply concerned article on modesty - so much in need of careful attention by so many believers who have increasingly followed worldly and unseemly fashions...the way the clothing industry has gone...it is at its lowest rung. It is right what you wrote: right attire shows character...Some pastors wives are no better, I have seen. I do believe tight jeans, split skirts, etc. are often immodest...most do not see the issue...and many wear clothes more suited to the opposite sex...masculine and feminine seemed mixed today...the fashion industry encourages pride...I pray your message on modesty and moderation will bring floods of blessed awakenings... (F.J., NSW)

Dear Terry, the Jan/Feb/2009 issue was excellent, particularly the editorial, the article on Christian modesty and the 'Incomparable Christ'. God bless you with this ministry and we pray for the Bible college ministry as well...in Him.

(R&M.K., Vict)

Your Comments and Questions

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

[**Re: Women in ministry**] *Hi Terry,...For years Queensland Baptists have been heading towards the official ordination of women, having had female Baptist presidents, female Pastors and the Baptist colleges teaching such. The Baptists and Church of Christ are hand in hand at the denomination level so they will move on this subject at a similar pace...Later it may be a requirement of all ordination candidates to declare acceptance of male/female equality of church roles, as in the United Church. This trend has an undermining affect on male leadership in marriage and family as equality is eventually required or demanded.*

This poor theology can also extend to attacking the Trinity, as radical feminists argue that any submissiveness of one person to another equates to the inferiority of the one who submits - so therefore there cannot be any submission within the Trinity of one to another! They want to remove any rank or hierarchy in the Trinity as the Trinity declares there is hierarchy yet equality of substance within the Father, Son, Holy Spirit. The radical feminists want to remove hierarchy yet equality of substance within marriage.

I feel that the ordination of women is a major attack by Satan on the church and also on male and female roles and relationships. Male leadership needs to be encouraged within marriage and family which then flows directly into church leadership, (1Tim.3:5). The long term proven result of feminised churches is reduced male attendance and greater acceptance of homosexuality etc, which uses similar theology that feminists have used...

A good book on the subject is 'Countering the Claims of Evangelical Feminism' by Wayne Grudem - a recent, concise, subject by subject book that deals with almost all matters re ordination of women and male/female roles...

(SE Qld. Baptist Union church Elder)

Editors Comment: The writer kindly sent me a copy of this book mentioned. I can wholeheartedly endorse and highly recommend this book. It is a very concise, convincing and accurate rebuttal to most of the non scriptural claims made concerning women in various positions of ministry. Yet it does not exclude women from numerous ministries within the church.

It might interest the readers also to know that this trend to ordain women in positions in ministry came about through *liberal theology* in the 2nd half of the 20th Century. For 1800 years there was widespread opposition to 'ordaining' women. From the book mentioned above, here is a list of some of the dates when major denominations began ordaining women for the first time: Presbyterian church (Nth.USA) 1956; Methodist 1956; United Presbyterian (Nth America) 1958; African Methodist Episcopal 1960; Presbyterian (Sth. USA) 1964; Southern Baptist 1964; Lutheran (America) 1970; Episcopal 1976; Reformed (America) 1979...Historically, the slide is obviously a relatively recent phenomena. However, the book by Grudem cites many churches that are resisting the trend.

At the heart of the issue is the *authority of scripture*. The bias and twisting of clear scripture in this issue show a lack of regard for the authority invested in God's word.

'On the Subject of Women in Ministry'

This ministry has completed a refutation of a 10 page paper sent out by the *Churches of Christ in Australia* titled 'On the Subject of Women in Ministry'. Our rebuttal is 9 pages of answers to many of the sections from the Church of Christ paper. It details scriptural responses to the position being increasingly adopted by denominations today advocating the ordination of women in ministry positions. If any readers would like a copy, please send a donation for photocopying costs and we will send a hardcopy by mail. Our paper is also available free by e-mail.

[**Re: Women in ministry**. Editors comments in bold and brackets]

Dear Terry, I have found myself teaching Roman Catholics, but I am a woman...[The Bible allows you to teach, witness the gospel and correct errors in many situations. This does not have to be a public church teaching situation or where you might 'usurp authority' over men, (1Tim.2)]

I recently read this in regard to 1Tim.2:12. Could you comment?: 'Here are points on which all Biblical Christians should agree:

1. Paul accepted women could have prominent positions in church...Phoebe (Rom.16:1,2), Priscilla who with her husband corrected Apollos (Acts 18:26), Euodia and Syntyche (Phil.4:2-3), and possibly Chloe (1Cor.1:11). [Agreed. But all of these scriptures say *nothing* about public or church situations and *nothing* about teaching with authority over men! They are arguments from silence]

2. Women can and should teach women and children, and have authority over [them] in the church. [Agreed]

3. Outside the church, women have been...leaders. Deborah was...a prophetess and judge...using her authority over Barak [In the OT there was an office of a prophet and a judge. Such is not the case in the NT, or now. Deborah gave authority to Barak in battle. Also prophesying in the NT did not have the authority that 'teaching' had and did not 'usurp authority' over men. And since when do we have an OT so called 'exception' override a NT apostolic command such as 1Tim.2:12?]

4. Women still could speak God's word in prophesy...eg. Deborah, Miriam, Huldah (OT); Anna, Philip's four daughters...[Correct]

5. The Bible never gives any reasons suggesting women are physically weaker, less intelligent, more emotionally frail, or inferior to men... [The Bible says women are the 'weaker vessel', (1Pet.3:7)! The fact that Eve was 'deceived first' might suggest Satan knew who to attack first. Physically women are in general weaker and a very strong argument can be put for a difference in emotions also. However, this does not mean women are 'inferior' to men. (In many areas the opposite could be argued). But this whole argument tends to be a 'strawman' used by Christian feminists and bears little or no weight on the real issues of women in ministry, one of them being that God says: 'I suffer not a woman to teach, nor to usurp authority over the man...', (1Tim.2:12).

Your Comments and Questions

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

Cassette Sets Offer

The editor has 4 wooden cassette holder units (3 draws each unit) full of selected audio cassettes (approx. 30-40 in each unit) on various topics by various speakers. We are offering each unit to anyone for postage costs only and/or donation. (Postage is approx. \$12.00 each unit).

We are also disposing of 13 plastic cassette jacket/holders. Each holder displays 6 cassettes of different sermons by Terry Arnold. Postage costs or donation (postage approx. \$3.50 each holder).

Bible College News

The *Pacific Bible Institute* has been incorporated and is continuing with 12 keen students doing the *Certificate of Theology* course.

There have been numerous enquiries from around Australia about possible 'correspondence courses'. The College board has yet to investigate the possibility of correspondence courses but it is our hope that these courses might be in operation for 2010. This newsletter will keep readers updated on this.

The contact details for the college are: *Pacific Bible Institute*, Box 1992 Hervey Bay, Qld, 4655.

E-mail: pacific.bible.institute@gmail.com

Terry, I just want to let you know how much I appreciate the work you are doing with the Bible College. Thank you.

I am really enjoying the studies and lectures. After only 3 weeks of lectures it helped me with my sermon preparations and devotions. It is very interesting to be able to look into and be confident to look now at the original text - how it was said, how it was intended...and how the text has been translated through the ages. Thanks to you and Mike Smith.

I recently got a copy of a George Berry's Interlinear Greek - English New Testament...There is so much now to study in it. Thanks again...

(Student from *Pacific Bible Institute*)

Graeme Spottiswoode Goes Home

Please pray for Terri Spottiswoode, wife of Graeme, who went to be with the Lord on March 1st. Graeme and Terri were instrumental in organising my first itinerary in Tasmania in 2008. They accommodated me in their home for two enjoyable weeks. I was touched by their lives and hospitality. (Editor)

Peter Clements Goes Home

Many of our subscribers will remember Peter, a sound man in the faith who fought many battles both theologically and physically. Peter pastored the Cootamundra Bible Fellowship in NSW but was well known by many throughout Australia for his passion for Bible truths and sound doctrine. He and his flock were great supporters of the 'Diakrisis' ministry. I regard this man highly and was often encouraged by his witness and advice. Our prayers and love go out to his wife, children and friends in Christ. The following personal letter was received from Peter just a few days before I received the news that he passed away 21st March. (Editor)

'Dear Terry and volunteers, It is my privilege to greet you in the saviours blessed name. He who was rich, but became poor, that through his poverty we might become rich...February has been a horror month for me health wise, with more things going wrong almost every day. The GP told me last week he did not think I have much time left. I hope he is wrong, because there are a number of ends I wish to tie up before I depart. I am surviving on 24 hour oxygen, and eating only sparrow meals. I have difficulty standing or walking, and a week ago had my first fall in 5 years. My weight is down from 78 kg before I became ill, to 47kg today. Only a few clothes that don't fall off me now. When our troubles abound, then our encouragement in Christ abounds even more. Continue to pray for us and the future of the Coota Bible fellowship after my departure. We are praying for the continued success of your ministry as well...'

(Peter Clements, Cootamundra, NSW)

Dear Terry...Re: the Editors Comment of 'Diakrisis' (March/April/09 edition). I believe this comes out of your experience as an elder/pastor...We are living in an age where rarely you can find real men of God who can stand for the Lord and His word. Those whom we used to think that they were mighty, are now falling (2Sam.1:19b). Many are being deceived and beguiled, their thoughts have been corrupted from the simplicity and purity due to Christ (2Cor.11:3).

Please pray for me, as I pray for you that the Lord might use you and your writings to speak to the faithful ones and encourage them. Also to those who are moved by the winds of false teachings, perhaps the Lord will open their inner eyes to see the truth and correct their ways and return to the Lord. Maranatha.

(A.H., Baptist Union Pastor, Sydney)

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