

Conferences (Sydney)

March 21st (Saturday) St.Johns Park Baptist. 9.30am - 4.00pm
Charismatic Confusion: **Topics:** 'The History of the Pentecostal Movement';
'The Baptism With the Spirit'/ The 'Filling'; 'Tongues'; 'Healing & the
'Gifts'...and more.
Register at sjbcconference@gmail.com.

May 23,24th (Saturday/Sunday) Sovereign Grace Bible Church, Ryde.
Saturday 9.30am & 11am; Sunday 10am & 1.30pm.
Theme: *What Is God Saying Today?*

Diakrisis TV

This ministry once again is reproducing short 5-10 minute **YouTube clips**.
We hope that the Gospel series could be used to give understanding of the
Gospel; and now on other topical subjects as they are added.

The site is 'Diakrisis TV' or the link is:

<https://www.youtube.com/channel/Ucvub39fwrzplo8ovmrlwhjw>

- Gospel series (4):**
1. *What is the Gospel?*
 2. *The Heart of the Gospel*
 3. *Which gospel?*
 4. *Another Gospel*

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- 'The Greatest Deception - True and False Believers'*
'Total Depravity' - How Free is unsaved man?'

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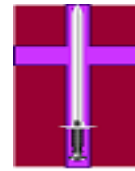
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Diakrisis (Australia)

*'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)*

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Newsletter of TA Ministries Vol.4, No.14 March / April 2020

TA Ministries is a non-denominational faith ministry,
teaching, informing and equipping the church.
Editor: Terry Arnold (Dr.Th; MABS; Dip.Bib.&Min.)

The editor may not necessarily agree with all the views expressed by subscribers in
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We welcome comments or items contributed by readers. Unless otherwise requested,
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is approximately \$20.00 per subscriber annually. Any donation to help with these
expenses is received with gratitude.

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Preaching Itinerary for Interstate

The March-May 2020 itinerary is now almost
complete (see P.19)

Conferences

Please note the two conferences in Sydney

March (Sat/Sun) 21/22 Conference St.Johns
Park Baptist

[*Charismatic Issues* - see P.19]

May (Sat/Sun) 23,24 Conference Sovereign
Grace Bible Church, Ryde

[Theme: *What is God saying today?*]

Editor's Comment

It is interesting to ask Christians if they realise that there is an 'apostasy' today - a falling away from the Apostolic faith once delivered to the saints. There are many I meet who are simply unaware that the modern church today is not teaching what it used to, and the Gospel has all but been lost or now has many things added to it. There are also many who rather believe that there is 'revival' now, or one just around the corner, even a world-wide revival. This latter unscriptural teaching has been almost exclusively a Pentecostal/Charismatic prophesy for many decades. And countless prophecies of such have been ushered in and failed.

Perhaps this ignorance of any apostasy is because many are only aware of their own environment, even perhaps their own church or denomination. The author personally experienced this as a younger Christian on joining and training with a mission organisation in a different state for two years away from home. The realisation quickly came that Christians and churches had vastly differing views on important doctrines and varied remarkably on whether or not they preached the Gospel.

However, there are many who can remember the preaching of old who will tell you that in general today it 'ain't what it used to be'. Missionaries coming back from the field are often dismayed at the worldliness of the western church. In years of travelling to other states and many churches, the evidence of apostasy is starkly obvious to this author. In most towns and cities it is not hard to see many examples of where the world has come into the church to take the church into the world. Many churches are now no more than theatre/entertainment houses. And the secular media rightly often points this out! The sins that are in the church are now no different to the world. This author is aware of many churches in major denominations that tolerate sins (such as fornication) that the New Testament teaches separation from and disciplinary action.

Most western churches today are not being persecuted by the world but rather seduced by it. The church really has little power in the world today because it has been overpowered by the world. The difference between the church and the world is now so minimal. When the world is concerned about social issues, so the church often follows in agreement. We are too often found fighting social and cultural battles that will get no one into the kingdom of Heaven.

At the *root* of this is a *lowering of the view of scripture* as all sufficient for faith and practise - a '*more sure word of prophecy*' that discerns and tests everything we do in church. The *result* is a *diminishing gospel* and in most major denominations, no gospel at all. 'Other gospels' of prosperity, healing and felt needs have now filled the void.

The tragedy today is that we are not preaching the Gospel, and if we do it is too often not a converting gospel. This is the sure sign of apostasy.

Martyn Lloyd Jones in the mid twentieth century, after a period of some growth in many churches across Britain, increasingly saw the lack of Gospel centred preaching and the falling away of churches. Thousands had come to

Terry's 2020 March-May Itinerary (updated next edition)

NSW & Sydney...Victoria

March 8th (Sunday) 9.30am Grace Bible Church Brunswick Heads RSL Hall 24 Fawcett St (02)66856056 0402393373

March 15th (Sunday) 10am Katoomba Baptist Ph.0407866671

March 15th (Sunday) 5pm Central Mountains Baptist Church, Hazelbrook school hall 159 Great Western Highway Ph.(02)4758778

March 21/22 CONFERENCE (see P.20) Saturday 9.30am - 4.00pm; Sunday services 10.30am & 6pm St.Johns Park Baptist 178 Humphries Rd, Ph.0417179610

March 29th (Sunday) 11am & 5.30pm Eden Aboriginal Fellowship, Cnr Moorehead & Clare St. Ph.0401340393

March 31th/April 1st Tuesday/Wednesday 7pm Mt. Cathedral Baptist, 37 Grant St, Alexandra (Victoria) Ph.0400282536

Tasmania

April 5th (Sunday) 10am Epiphany Ministries, Huonville (Salvation Army Hall) Ph.0417382702. Sunday 1pm Q&A

April 10th (Sunday) 10am Immanuel Christian Fellowship, Riverside (Launceston Christian School) Ph.0400283190 (03)63443562

Melbourne & Victoria

April 19th (Sunday) Open Doors Baptist, Melton 10am Adult Sunday school; 11am service; 6pm service Ph.0432862979

April 26th (Sunday) 10.30am Heritage Baptist, Ballarat Ph.0403161522

April 26th (Sunday) 7pm Numurkah Gospel Fellowship Ph.0407040820

April 29th (Wednesday) Numurkah Gospel Fellowship 7.30pm Bible study

May 3rd (Sunday) 10am Kangaroo Flats Baptist (Bendigo) (03)54410836

May 3rd (Sunday) 6pm Border Gospel Church, Gateway Village Lincoln Causeway, Albury-Wodonga Ph.0414680096

NSW & Sydney

May 10th (Sunday) 10am Cootamundra Presbyterian, Cnr Parker & Francis St. Ph.0421333743

May 10th (Sunday) pm Free

May 17th (Sunday) 9.30am Evangel Church, cnr Neville & Clarke St, Bass Hill Ph.0412670995

May 23,24th (Saturday CONFERENCE - 9.30am & 11am (see P.20) Sovereign Grace Bible Church, Ryde. Sunday services 10am & 1.30pm Ph.0298071493

May 30th (Saturday) 5pm Sovereign Church, Lake Innes Community Centre, The Ruins Way, Port Macquarie Ph.0421353803

Conferences - See next page

Your Comments and Questions

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

Terry, Why do bad things happen to good people?
(T.S, Qld)

We have a full sermon on this very question ('God Does Not Save 'good' People (Lk.5:27-32)'). But a short answer is that there are no 'good people'! Not one of us is 'good'. All born of Adam are sinners, some saved by Grace, but still with sin in the flesh.

Jesus does not save people who think they are good, moral, church-going religious people. Christ saves sinners, not 'good' people. But if you have confessed you are a sinner, then you have the promise of Scripture that 'Christ died for the ungodly'....not those who think they are 'good' like the pharisee in Lk.18. Jesus said '...I came not to call the righteous, but sinners to repentance'.

Religion says good people go to Heaven; the Bible (Is.64:6) says our good works in the unsaved state are as 'filthy rags'! It isn't being 'good' that gets a person into Heaven; it's being saved from God's wrath for sin.

In Lk.13:4,5 there was a tragedy in Jerusalem with a tower that fell on people, and the disciples asked why? Jesus answers: 'except you repent, you shall all likewise perish' (Lk.5:27-32); in vs.32 he says 'I came not to call the righteous, but sinners to repentance'.

Also, any sufferings of a Christian are to be for the sake of Christ and in conformity to His suffering (1Pet.1:6,7; 4:12-16). Thus the 'sufferings of Christ abound in us'.

Why do 'bad things happen to good people'? Answer: Bad things happen to all people. And none are 'good'. Here are some examples: The great Jonathan Edwards after two revivals - his church cruelly voted him out! David had innocent Uriah killed in battle to the grief of his family (2Sam.11). David lost the throne by betrayal at the hands of his son, then was humiliated by Shimei (2Sam.16).

Suffering is God's sovereign will. But no trial/temptation is unbearable (1Cor.10:13).

Commentary: 'Learn to bear trials with joy. They are good for us. They develop some of the most lovely traits of character'.

I believe the TA Ministries website and its info is excellent. I am very keen to learn. I am passionate about evangelizing but I am increasingly learning how important good theology is and how lacking it is in the churches. Therefore if I open my mouth to teach about God I really want to be a good theologian, not a bad one, and god forbid, a false teacher. Thankyou.

(M.C., Emerald)

Christ under his Gospel preaching and he was constantly exhorting churches and preachers to *keep the Gospel at the forefront of ministry*.

Lloyd Jones saw that the Gospel was being turned around to what man could do rather than what Christ has done for us as sinners. Today this has become an epidemic. It is now too often not about Christ satisfying an angry God for sin, (a Biblical doctrine rarely taught today), but God loves you and wants you to accept Him to make your life better. In so many modern testimonies it is evident that God has become like a butler to many.

Lloyd Jones stated '*It is not sufficient to tell a man he is a sinner - you must prove it to him - give him examples and make him think, then there may be some hope for him*' (MLJ Biography Vol.1 P.86)...

'First and foremost we are face to face with the fact of the wrath of God...this is our first problem. We have sinned against God...It is the idea of the judgement and the wrath of God that has fallen into the background that our churches have become increasingly empty. The idea has gained currency that the love of God somehow covers everything, and that it matters very little what we may do, because the love of God will put everything right at the end. The more the church has accommodated her message to suit the palate of the people the greater has been the decline in attendance at places of worship' (Biography Vol.2, P.22).

Increasingly we are preaching a gospel of 'come to Jesus' without telling the people *why* they must come! The issue at the heart of the Gospel and which is largely lost today is that *God is holy and we are not*. The stark difference must be reconciled if we are ever to live in Heaven. There are no other alternatives. He, the creator of the universe, has no other plan apart from a sinless Heaven or Hell for the punishment of sin. But for those who will believe, His willing Son has taken the punishment of their sin. Christ crucified is the good news of the Gospel. The offer of his righteousness credited to us and our sin laid upon Christ is the only antidote to the judgement that is due before a holy and righteous God. We come to him on his terms, not ours - ours are all 'filthy rags'.

Thankfully God has left a remnant church today. It is this author's belief (I hope I am wrong) that if a 'rapture' occurred today and all true Christians were gone, it might possibly make little impact on the world. I say this because the true converts to the true Gospel may well be much smaller in number than what we think - a remnant at that.

At the heart of the Ecumenical movement is the notion that it does not matter what a person believes. Many Christians now want a union of so called Christians regardless of what they believe is the Gospel. The question that needs to be asked today is 'what is a Christian?' and 'what is the Gospel?' This author is regularly astonished at the answers to these questions and the contradicting variations in thought.

Charles Spurgeon realised the necessity to relentlessly put forth a *saving* Jesus and a *saving* Gospel - both centred on the cross. '*I wish that our ministry - that mine especially - might be tied and tethered to the cross. I have no other subject to set before you but Jesus only*'.

Terry Arnold

Bill Johnson and the Failed Raising From the Dead



In December a two year old girl suddenly died whose parents were members of Bill Johnson's Bethel church in California. The church under the direction of Johnson prayed for a 'resurrection' of her dead body. Bethel is a church which regularly teaches and encourages a signs and wonders miraculous ministry. Just a few days after the girl's death Johnson explained: 'Jesus commanded his followers to raise the dead' and that 'the parents had asked for prayer for a miracle'. A church song leader stated 'We believe in a Jesus who died and conclusively defeated every grave, holding the keys to resurrection power'. Johnson further stated: 'Her time here is not done, and it is our time to believe boldly, and with confidence wield what King Jesus paid for. It's time for her to come to life...We have a biblical precedent, Jesus raised the dead! Not only that, He introduced Himself as the resurrection and the life. In fact, in John 11 verse 40, He says, 'If you believe you will see the glory of God'...So seeing what Jesus has accomplished, what He did in His lifetime, and then when you add to that He commanded His followers, His disciples, in Matthew Ch.10, verse 8, 'to heal the sick, to raise the dead, to cast out devils, to cleanse the lepers'...He gives us the ability to carry out His mission'.

Johnson said his church is committed to a conviction and a devotion to what Jesus taught them to do. While in this period of believing for a miracle and hosting worship services to pray for Olive to 'wake up', some criticized the church and its leadership for giving the family 'false hope' or interfering with God's will, but Johnson says he believed this death was not God's timing. 'My question is, why did Jesus raise the dead?...The reason Jesus raised the dead is because not everyone dies in God's timing...He would interrupt that funeral, He would interrupt that process that some would just call the sovereignty of God. And He'd raise the little girl, he'd raise the adult person from the dead'.

Darlene Zschech of Hillsong also added 'Dear praying friends...pray without ceasing for sweet Olive to be filled with the breath of God and rise back to life'.

Editor's Comments:

Our hearts and prayers go out to any parents who lose a child in such tragic circumstances. But we weep when we see a false hope given to such people, who many today are being shipwrecked by this false teaching.

Bill Johnson's heresies are well documented and exposed. But this event shows the utter ignorance in doctrine and misinterpretation. Thousands of professing Christians have been duped by this false Apostle.

Jesus did these signs himself and then gave authority to his disciples (as 'signs of an Apostle' - 2Cor.12:12). Because Jesus raised the dead this does not give us 'a biblical precedent' to do the same. Where is this logic in scripture? And what arrogance in the sight of a sovereign God to say 'her time here is not done...its time for her to come to life'?

The purpose of Jesus resurrection did not give us power to raise the dead.

Your Comments and Questions

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

Dear Terry, Thanks for 'Diakrisis' and your efforts all these years. However, I found your exposition of the JW's [Jan/Feb, P.11,12] complicated regarding 'kurios', and confusing. The simplest way to show their error is to explain that P.11 of their Greek Interlinear says that they have inserted Jehovah wherever Kurios appears but they missed several places eg. Lk.2:11; 1Pet.3:15; Jn.20:28.

...I was astonished at your article about women ['Women Preachers - The Recent Controversy' P.7]. Surely 1Tim.3 is speaking of the office of bishop and overseer. 1Tim.2:13,14 shows...Adam bore the greater responsibility (1Cor.15:21,22)...And 1Cor.14 is speaking about women being silent in regards to tongues. 2Tim.2:15 says Timothy's mother and grandmother had genuine faith which they taught him...Truth pushed too far becomes error...Paula White - we must judge her doctrine not her gender...Priscilla had a role...Surely 1Tim.5 is speaking about the duty of women - not forbidding ministry but only women over 60 to be in leadership...

D. S., Qld (ex JW)

Editor's reply:

I agree the references to the various forms of 'kurios' could be seen as confusing and too numerous for some. The JW Interlinear does summarise on P.11 and as you say it is interesting to see where they have done their replacement of 'kurios' ('Lord') with the tetragrammaton (JHVH - Jehovah) only when it suits their Arian doctrine. They lie when they say 'Jehovah' was deleted 'sometime in the 2nd or 3rd Century'. There is NIL evidence for this.

1Tim.3 is speaking of the office of overseer/bishop but that office is an ELDER - Titus 1 is clear on this with the SAME qualifications for the same people. 'Bishop'/'overseer', 'elder' are all the same office. A 'pastor' today is seen as synonymous with this (the elder is the office, the overseer is the function and the 'pastor' (Eph.4:11) is the gifting). But the qualification is the 'husband of one wife'! There is no place here for a woman in this office and history attests to this until the late 19th C.

1Cor.14:34-36 is not just referring to tongues only but also to prophesy, as well 'in the church' and 'the word of God'. If this verse was only concerning tongues then what do we do with 1Tim.2:12? 'I suffer not a woman to teach, nor to usurp authority over the man...'. The issue is order and headship (vs.13). There is simply no scriptural basis for a woman pastor/elder or one publicly teaching men.

Priscilla taught with her husband Aquila and on one occasion to Apollus. There is no record of her being a pastor/elder or publicly teaching men. And 1Tim.5 states nothing about women 'over 60' being in 'leadership'.

Finally, we are NOT 'judging Paula White on her gender'! Rather we are stating she cannot scripturally publicly teach. And her doctrine is unbiblical.

among the people on the floor and knew nothing for ten hours. When I came to my senses I was weak and my jaws were so tired they ached. I believed then that this power was of God. They said I was wonderfully blessed, and the leader sent me from one place to another so that I could jabber in tongues...It would be impossible to publish the things that have occurred there. The familiarity between sexes in the public meetings has been shocking, to say the least. Hell has reaped an awful harvest and infidelity has become more strongly rooted...than ever before'. (13)

A Christian eye-witness account states: 'Men and women...were talking excitedly 'in tongues'. A man (holding on to a post) seemed to be in possession of...the jerks. He was muttering and mumbling...but would (also) shriek. About sixty or seventy of the three hundred present were 'possessed of the spirit'...there was barking like dogs, hooting like owls, and the like...(14)

Another eye witness writing in favour of the proceedings, spoke of '...the 'jerks' and 'treeing the devil' ['crawling and barking up a tree like a dog'] were in evidence in the [Azusa] mission'. (15)

Seymour asked Parham to come and advise him. Parham was shocked to find 'hypnotic influences, familiar spirit influences, spiritualistic influences, mesmeric influences and all kinds of spells and spasms, falling in trances, etc. All of these things are foreign to and unknown [to the Apostolic Faith movement] outside of Los Angeles, except in the places visited by the workers sent out from this city.' (16) Parham later denounced the movement as a case of 'awful fits and spasms' and of 'holy rollers and hypnotists'. (17) He clearly realised the unknown ecstatic tongues were counterfeit and contrary to his understanding of 'zenoglossalia' - known languages as revealed in Acts 2.

The Azusa St. events would have a profound effect on the formation of the Pentecostal movement worldwide.

Terry Arnold

Next edition (Part 2) - the timeline continues to today - The Azusa 'Missionaries'; The Witness of Bible Teachers of the Day; Women in ministry; New Healing Ministries...and more.

(1) 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 (TA Ministries) 'The Sign Gifts In History – The Facts' (Sept/Oct/2003) (2) Eusebius, *Church History* V.16.19 (3) J.W. Frost 'Biographical Dictionary of British Radicals in the 17 th.C.' 3:23; 'Letters of Issac Pennington', P.202-3 (4) For a discussion on such see 'Diakrisis' March/April 2018 P.7-12 'How Do We hear From God?' (5) Carroll, Kenneth 'Quaker History' P.67 (6) John Owen 'A Defense of Sacred Scripture' P.846-7 (7) Vinson Synan 'Old Time Power' 1973, P.82-83 (8) Topeka Daily Capitol, 6/1/01 (9) *Evening Journal*, Lewiston (Maine), Jan.6th,1900 Synan, 'The Holiness Pentecostal Tradition: Charismatic Movements in the 20th Century' P.90, 2nd Ed. (11) Goff, 'Fields White Unto Harvest' P.73 (12) Ibid P.73 Sandford began a publication in the late nineties called 'Tongues of Fire from the Worlds Evangelisation Crusade on Apostolic Principles'. This featured accounts of 'the gift of foreign tongues' by a Jennie Glassey (13) Eyewitness account in 'Demons and Tongues' (P.82 and various) by Alma White, 1949 (14) C.W. Shumway 'A Critical History of Glossalalia', PhD Dissertation, Boston University, 1919 (15) Bartleman, 'Another Wave Rolls In', in Voice Publications, 1962 (16) Sarah Parham, 'The life of Charles Parham', P.168 (17) Vinson Synan, 'The Holiness Pentecostal Movement in the United States', P.112

The 'glory of God' in Jn.11:40 depicts Jesus raising Lazarus from the dead, not us doing this. And Matthew 10:8 is referring to 'these twelve Jesus sent forth...' (vs.5). The 'mission' in that verse is not to us but to His disciples who He authenticated and ordained!

Johnson's question of 'why did Jesus raise the dead' needs to be answered but not from Johnson's heretical logic of 'the reason Jesus raised the dead is because not everyone dies in God's timing...He would interrupt that funeral, He would interrupt that process that some would just call the sovereignty of God. And He'd raise the little girl, He'd raise the adult person from the dead'. The errors in this statement are shocking! Since when do people not die in God's timing? Hebrews 9:17 says '...it is appointed unto men once to die, but after this the judgment'. Does God have people die 'out of his timing'? Does He 'interrupt that process that some would just call the sovereignty of God'? The doctrine here is woeful and arguably close to blasphemy.

But the question must now be asked by Johnson and his many followers - why, despite all their 'faith', was this raising from the dead unsuccessful? The reason why Jesus raised people from the dead or healed people was for a distinctive purpose which has largely been lost today in the signs and wonders teaching. These signs were to prove the Messiahship of Christ alone. The scriptures are clear on this: 'And many other signs truly did Jesus in the presence of his disciples...these are written, that you might believe that Jesus is the Christ...' (Jn.20:30,31); '...Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs...' (Acts 2:22). John the Baptist asked for proof of Christ being the Messiah and Jesus answered with: 'in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached' (Lk.7:18-22). This was proof of the same prophecies from Isaiah 35:5,6 and 61:1,2.

Jesus later gave the same power to his Apostles in 'signs of an Apostle...in signs, and wonders, and mighty deeds' (2Cor.12:12).

Johnson and many others who perpetuate a signs and wonders movement are counterfeits of the real thing. Compare the so called claims of healing today with this from Matthew's Gospel alone:

1. Jesus and the apostles Healed 'ALL' & 'EVERY' (Matt.4:23,24; 8:16; 9:35; 10:1; 12:15...)

2. The healings were Instant ('immediately' Matt.8:3; 20:34...)

3. The healings were Complete (Matt.12:13,15 - 'whole'; 14:36 - 'perfectly whole'; 15:28)

4. The healings were At Will (Matt.8:3...)

5. They healed Organic diseases (Matt.4:23,24; 9:35; 15:30...).

Are AIDS and Down Syndrome healed today? The answer is NO.

The church is mocked by these false and failed signs and wonders, but worse, the true Gospel is lost in this strange fire of 'zeal without knowledge'.

Reinhard Bonnke - a 'Great Evangelist'?



'Christ for All Nations' founder Reinhard Bonnke has died (Dec 7th) at the age of 79. It is claimed that through his 'evangelistic ministry' '79 million people made Christ their Lord', most of these crusades were in Africa. His supporters claim he 'transformed the continent'. God TV and president, Ward Simpson, stated 'to me he was one of the greatest evangelists, if not the greatest, that ever lived'.

Pastor Brian Houston of Hillsong Church in Sydney, Australia, added: 'He spent his life 'populating Heaven' and now he has joined Heaven's population'. Other Televangelists and false prophets lined up to honour Bonnke. Benny Hinn: 'Few have touched my life as he did'. Paula White: 'You were one of the greatest evangelists of our time! I was honoured to minister with you on several occasions'.

Healing Claims

Over the years both the Christian and secular media have challenged the likes of Reinhard Bonnke to produce one single authentic and documented case of an organic healing. None have been verified as miraculous. In an article printed in 1999 in an Australian Christian magazine, this ministry made a brief reference to modern day 'healers' and their lack of evidence for claimed healings of organic diseases. A reader, in response, wrote: 'Dear Bro. Terry Arnold, you are stepping on dangerous ground criticising Reinhard Bonnke...If you would take the challenge to view the video of Jean Neil's Miracle, ('Something to Shout About - the Documentation of a Miracle'), who was documented and videoed in an English hospital as a vegetable by her family, and showed the connection to Reinhard Bonnke's Crusade, then her life two years afterwards, you will have tears in your eyes as you witness the miracle...You see Terry, healing is gradual and a miracle is instant healing, which God does for only one reason - to bring people to Himself...I would be happy to discuss this further with you... '.

This ministry then attempted to contact the writer above and obtain the video but with no success. Again later we were warned by Bonnke's European director: 'Dear Terry, before publishing any accusations or defamations, I would strongly recommend that you research and get your facts...'

We did exactly that. However, the usual misunderstandings and pragmatic poor theology were starkly evident in the letter above.

Firstly, *we do believe God heals*. However, in ALL of the numerous instances in which we have examined the *best* claims of healings of organic diseases by leading Charismatic/faith healers, we have found them to be either fraudulent or non-miraculous.

Secondly, Biblical miraculous healing was not 'gradual' but *always* instant and *immediate*. In the Gospel of Matthew alone it is clear that Jesus healed 'all', (Matt. 23:24; 8:16; 10:1,8; 12:15; 14:36; etc.), 'every sickness', and all that came to him were *immediately* and *completely* healed (12:13; 20:34).

Thirdly, does God do these miracles 'for one reason - to bring people to

The Sandford Connection

One of the less known events that may have influenced the Pentecostal movement was at a Christian community named 'Shiloh' run by a Frank Sandford.

Sandford had been exposed to the holiness movement and in particular the 'higher life' movement. In August 1891 he claimed to hear the voice of God warn him of the approaching 'Armageddon' and so he established a closed commune called 'Shiloh' in Durham, Maine. On Nov.23, 1901 Sandford heard a voice saying 'Elijah is here'. He later declared himself the earthly incarnation of the prophets Elijah and King David.

Why this Sandford history is important is because the events at Topeka 1901 occurred 6 months after Parham had stayed at Shiloh. 'While in Shiloh Parham heard glossolalia for the first time when several students came down out of a 'prayer tower' speaking in tongues after hours of intercessory prayer.' (9) Sandford insisted the tongues were *known languages*, which is what Parham would always believe. (10)

Sandford and Parham would quickly latch on to stories of 'the gift of foreign languages' (11) Sandford wrote his own stories of the same. (12)

Azusa St.

The Topeka student, William Seymour, preached in a Nazarene church and was excommunicated for preaching 'heresy'. He then set up church in Azusa St. Los Angeles in February 1906, which although starting small soon attracted about 300 whites and 25 blacks. Visions and manifestations were commonly reported. 'A woman...stood shaking from head to foot...a man in front of her slid down out of his chair and became unconscious...the man...arose, staggered to them and began to shake his hand in front of their faces and wave his arms over their heads and moan...Then he put his hands on the heads of the women and began to shake their hair. Some of them lost control of themselves and went under an hypnotic spell. He rubbed a man's jaw until the victim tumbled over on the floor and lay for half an hour, then suddenly began to jabber. Those who had received their 'Pentecost' cried out, 'He has the baptism, he has the baptism!'.

A young coloured woman, doing her best to get the gibberish, went through all kinds of contortions...to get her tongue to work...A coloured woman had her arms around a white man's neck, praying for him. A man of maturer years leaped up out of his chair and began to stutter. He did not utter a distinct syllable...This was evidence that he had his 'baptism'.

...When the altar call was made, a woman walked up to the front and kissed a man...kissing between the sexes is a common occurrence in the tongues meetings...I found men and women lying on the floor in all shapes...[they were] jabbering all at one time in what they called unknown tongues. While I was praying, one of the workers took hold of me and said, 'Holy Ghost, we command Thee to go into this soul'. The workers were jabbering and shaking their hands over me, and a demonic power (as I now know) took possession of me, and I fell

requires nothing more than the right use of whatever strength we have, a state of entire sanctification is attainable in this life on the ground of natural ability'. This teaching ran counter to the teaching of progressive sanctification as taught throughout the centuries. In the stream of this new teaching Wesley also wrote a book '*A Plain Account of Christian Perfection*'.

Other tributaries of the new views of Sanctification were the 'higher life' movement which stressed a series of experiences which would equip the believer for witnessing and power.

Toward the end of the 1800's some holiness enthusiasts began to use the term 'Baptism with the Spirit'. In time the sanctification subsequent experience was amalgamated with a 'baptism with the Spirit' experience. Little did many realise that they were laying the seedbed for a new Pentecostal movement with a distinctive form of sanctification.

At this time at the close of the 19th C. there were also many further excesses. Benjamin Irwin's teaching on a 'fire baptism' gained momentum within Holiness circles in America. (7) Irwin went on to teach other 'baptisms' of 'dynamite', 'lyddite' and 'oxidite' before falling into immorality.

A study of the Holiness movement in the late 1800's show a clear progression of changes in theology broadly summarised as the following: In seeking holiness and in an attempt to eradicate sin, individuals sought a 'crisis point' of sanctification...This led to second states or 'stages' of sanctification...This then led to the doctrine of Entire Sanctification...which led to a subsequent 'Baptism with the Spirit'...and later 'tongues' as its 'evidence'.

The Pentecostal Movement – Parham at Topeka

The phrase 'Baptism with the spirit' took on a new dimension when Charles Parham in Topeka, Kansas, in 1901 gathered his 34 students together and encouraged them to pray through the night and receive a blessing similar to that of Pentecost in Acts 2. Just after midnight a lady, Agnus Ozeman, began to speak in an unknown 'tongue' which at first was thought to be Chinese. The experience was encouraged and spread to some of the other students (eventually nine in total), although some left and testified later it was a frenzied madness. One student, Samuel Riggins, stated: '*I believe the whole of them are crazy...They were racing about the room talking and gesticulating and using this strange and senseless language which they claim is the word from the most high*'. (8)

Parham brought in a linguist to discover what the language was. His desire was that the students would have experienced 'Zenoglossalia' (foreign languages) and that they be used in missionary work. However the linguist stated the language was ecstatic and not a known language.

This Topeka 'revival' would have possibly died except that a student, William Seymour, spread the experience in opening a church in Azusa St, Los Angeles.

The new doctrine now became a subsequent *baptism with the Spirit with the evidence of tongues*. Much hinged on the one experience of Agnus Ozeman! Both Parham and Seymour later rejected this 'evidence' teaching.

Himself? Rather, God does not use miracles to save people - he uses the Gospel and His Spirit to call, draw and quicken!

We did manage to get a copy of the video which was being sold *and is still being sold in major bookstores*. The investigation that followed showed this 'healing' was anything but miraculous as tested by a doctor in England.

This 'healing' was and is claimed to be one of the best documented healings of all time. It is certainly an impressive and convincing documentation on the surface until the medical facts are uncovered. (The detailed investigation is in our website article '*The Healing Of Jean Neil - 'Something To Shout About'*'? (<http://taministries.net/wp-content/uploads/2010/11/The-Healing-of-Jean-v1.5.pdf>)

We obtained a research paper by a Christian doctor - Doctor May, who investigates alleged miraculous healings. The documentation showed Mrs Neil attending a crusade meeting in a wheelchair. Mr Bonnke laid his hands on her after which she stood and ran around the auditorium. She claimed she was healed of a spinal injury and seven diseases in total:

A 'short leg' - had nil mention by her GP.

A hip out of joint did not show in an X ray taken 3 months before the 'healing'.

A Spinal injury - at the time of the crusade she could walk with a stick with only 'low back pain' and occasionally was using a wheelchair. Her GP admitted she was not confined to a wheelchair. Six months after the 'healing' the x-rays still showed the same back problems. Yet psychologically she had improved.

Heart disease - the GP admitted the chest pains were 'not cardiac in origin'. She did have a *Hiatus Hernia*.

Bronchitis - treatment for Angina (which she did not actually have) caused the '*bronchitis*' which settled when the treatment was withdrawn.

Poor vision - was caused by another anginal drug. When that treatment ceased the sight improved, although she still needed spectacles afterward.

Jean Neil was hardly a '*vegetable*'!

The final conclusion by Dr. May was: '*The claims made on the video [first edition]...seem to be seriously incorrect and misleading...The doctors...report (sympathetic to a miraculous healing)...is difficult to excuse. The video also showed deaf people who were watching sign language. Why was Bonnke so keen to 'heal' back pain but not deafness?*'

A copy of this report was sent to Bonnke requesting this video be taken off the market. Our ministry also sent the same to the Australian office. Yet *the DVD is still today being sold in major bookstores at the time of this article!*

Raising the Dead?

Reinhard Bonnke's ministry was not without tragedy and controversy. On 6th October, 14 people were crushed to death in a Nigerian crusade when they attempted to rush the stage to try to touch Bonnke. The parents of one of the dead, a little baby girl, tried unsuccessfully to get the body to Bonnke hoping he would raise her from the dead. The family then did the next best thing and laid the body on Bonnke's Mercedes Benz in the hope of the baby coming back to life. Apparently they were putting their faith in the 'anointing' of the faith healer.

None of the dead were raised by Bonnke.

Yet Bonnke claimed, *'When I step on a platform, often without any touch of mine the blind begin to see, the deaf to hear, the dumb to speak and the cripples to walk...Miracles happen as if copied from the Gospels and the Book of Acts'*.

A Reinhard Bonnke video was also promoted giving an account of a Nigerian Pentecostal pastor, Daniel Ekechukwu, being raised from the dead at a Bonnke meeting in Nigeria. The story when investigated had several contradictory accounts and there was no documentation to test any of the story. The African pastor claimed he saw Hell and was sent back to warn people.

The Ultimate Deception

Bonnke made merchandise of God's people (2Pet.2:3) and in particularly poor needy people in Africa. Bonnke's ministry once boasted of witchcraft being done away within a city when *'Reinhard preached on the Blood of Jesus and took authority over the powers of the enemy. The strongholds in the city were demolished and the people released...Looking at the crowds, it was as if fire from heaven had fallen on top of each head and burning hot coals had suddenly been rolled onto the tip of each tongue. The fire seemed intense - almost excruciating - judging by the painful expressions on many faces. The fire caused many people to shake their heads uncontrollably, while speaking non-stop in other tongues'*.

These kind of manifestations are never once found the New Testament and are unbiblical in their nature.

Anthony Thomas, who wrote and directed the TV documentary *'Miracles'*, believed Bonnke was popular in Africa because he tapped into old religious superstitions. *'Bonnke is the 'voodoo priest', casting spells on his enemies and summoning up good and evil spirits as he dances to the beat of the drum'*.

Bonnke and his ministry claimed special anointings, a teaching devoid of scripture. He claimed to preach the 'full gospel'. However, there is no 'full gospel' or 'half gospel' but only the true Gospel which Paul preached in 1Cor.15:1-4. This Gospel is the death, burial and resurrection of Jesus Christ on our behalf (substitution) because we are sinners. The 'full gospel' that Bonnke preached is actually a gospel full of extra biblical teaching such as second blessings, unknown tongues, etc, and it lacked any real preaching on 'sin, righteousness and judgement to come'. With this gospel Bonnke preaches, *'Raise your hands and wave to me if you want to receive Jesus Christ'*.

The signs and wonders additions to the Gospel has produced *'another gospel'* with *'another jesus'* and *'another spirit'* which Paul strongly warns against (2Cor.11:4; Gal.1:6-9). The Bible consistently warns about a signs and wonders movement in the endtime and always calls it 'lying' or false (Matt.12:39; 24:24; Mk.13:22; 2Thess.2:9; Rev.13:13).

The book of 2 Peter and Jude clearly has these false teachers as apostates and subject to a fearsome judgement.

We pray that this information might be used to warn many who might be ensnared by such delusions found today in the signs and wonders movement.

Terry Arnold

one of the fastest growing religious groups currently in the world today.

The Seedbed: The Holiness Groups

Much new teaching on the Holy Spirit and Sanctification has been downloaded over many years but none more so than in *the last 150 years*.

The 'seedbed' for the Pentecostal movement and its doctrine was the Holiness movement in the late 1800's. Various sectors of the Methodist movement left the traditional view of Sanctification as a *process* and over time developed *states or stages of sanctification*. Again, this appears to be the result of individuals being genuinely dissatisfied with their sinfulness and seeking *more power*.

The teaching of Sanctification as a process was seen in Confessions of Faith down through the centuries. These Confessions made it clear that the Holy Spirit and the Word of God continued to give power over the dominion of sin which although broken at salvation was ongoing – there being a war between the spirit and the flesh. The Westminster Confession of Faith stated: *'The dominion of sin is broken, though the presence of sin is not entirely eliminated...'*

The Baptist Confession of Faith in 1689 stated similarly: *'They who are united to Christ...having a new heart and a new spirit created in them...are also further sanctified...by His Word and the Spirit dwelling in them; the dominion of the whole body of sin is destroyed...and several lusts thereof are more and more weakened and mortified, and they [believers] more and more quickened and strengthened in all saving graces, to the practice of all true holiness. This sanctification is throughout the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh...from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness...pressing after the heavenly life'*.

Note the *progressive* aspect of the doctrine as well as the concept of the 'war' between the flesh and the spirit. These historic Confessions do not say the whole body of sin is destroyed, but rather the 'dominion' of sin is destroyed. There are no shortcuts, no stages as such. The Greek tenses in many Sanctification passages show clearly the *progressive* aspects of this work of the Spirit. *'Having therefore these promises...let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God'* (2Cor.7:1). Here 'perfecting' is the Greek present active showing the progressive action.

As the Holiness movement of the late 19th C. developed, many Wesleyans were led to new views on sanctification by influential figures such as Phoebe Palmer and Charles Finney. These leaders developed and taught a further state of sanctification which would give greater power over sin. Finney paved the way for 'Oberlin Perfectionism' the name being derived from Oberlin College where Finney was president. This view incorporated a *second* consecration by the Holy Spirit. Finney was to teach an 'Entire Sanctification': *'Now as entire sanctification exists in perfect obedience to the law of God, and as the law*

words...we...set him higher in our heart and thoughts, than the words which testify of him...' (3) This light 'in the conscience' was strikingly similar to the modern practice of 'prompting' and seeking inner 'impressions'. (4)

The Quakers and the Puritans

The Puritans were prominent teachers on the Holy Spirit and a classic example of what was for centuries the historic and orthodox teaching in pneumatology. Thomas Goodwin (1600-1680) and John Owen (1616-1683) stand out as leaders in this field. They fought new teachings on the Holy Spirit from two fronts - the Socinians - who rejected the doctrine of the Trinity and the Holy Spirit as a person; and the Quakers (1624-1691) who claimed miracles, healings, the signs of the first century and subjective 'direct' ways of hearing from God.

John Owen was alarmed at the teachings of the Quakers in England and set forth proofs of the person and the divinity of the Spirit, his dissertations clearly being Christocentric. He strongly refuted the subjective nature of, and the extra biblical teachings of, the Quakers.

In 1654 Quakers Elizabeth Fletcher and Elizabeth Leavens visited Oxford and tried to convince the university students of the error of 'ungodly academia' and that what the students needed was the 'inner light' of the Holy Spirit. When this did not work Fletcher felt 'led by the Lord' to bare her breasts and walk half naked through the streets 'as a sign against the hypocritical profession they had made, being Presbyterian and Independents...the Lord would strip them, so their nakedness should appear'. (5)

Owen saw their method of hearing from the Spirit in their meetings as 'bondage' rather than freedom. He felt that the Quakers attacked the Trinity by having the Spirit so prominent and not pointing to Christ, for the Father had sent the Spirit to make the Son glorious in our hearts (Jn.16:14). In 1659 Owen wrote 'A Defence of the Sacred Scripture Against the Fanatics' in which he refuted the various Quaker views and showed how they denied the 'necessity of the scriptures'. Owen also brought the debate back to Soteriology which he saw as an important secondary purpose of scripture, being for the salvation of sinners. A chain of Bible verses was given for support of this (Jn.20:31; Rom.10:17; 2Tim.3:15,17; 2Pet.1:19...).

Owen went on to expound John 1:9 and show that any remnant of Adamic light only reveals that all humans are 'by nature dead, blind, deaf, darkened of the intellect...' (6) The Quakers came to increasingly put forth mystical interpretations and to deny predestination, the full deity of Christ, the imputation of Adam's sin and the atonement.

The Modern Pentecostal/Charismatic Movement

The Montanists, the Quakers and other similar groups were small and of minimal effect upon the church in comparison to the 20th.C. modern Pentecostal/Charismatic movement which although with similar pneumatology is

Pneumatology in History and the Modern Counterfeits

Part 1

Pneumatology is the study of the Holy Spirit from the Greek words '*pneuma*' meaning '*breath*', '*wind*' or '*spirit*'; and '*logos*' generally translated 'word'. The study of the Holy Spirit is often undertaken by first studying the *person* and the *work* of the Spirit. A systematic searching of references for the Holy Spirit throughout the Old and New Testaments will attest to the Biblical and historic 'faith once delivered to the saints' (Jude 3).

However, much of what is taught today concerning the Holy Spirit is *new* teaching, as this article will show. Although remnants of this new teaching can be traced to early centuries, the last 150 years has seen a flood of new teachings and thinking over the work of the Holy Spirit, which often affects how we understand the person of the Spirit himself.

When the history of teaching on the Holy Spirit is historically traced in the latter centuries it might become apparent that nothing short of an angel of light could think of a better way to introduce counterfeits of the Spirit.

What is taught on the Holy Spirit is also often a sure mark of orthodoxy and accuracy to do with the person and work of *Christ*. If the person and the work of the Spirit in Sanctification are taught outside of the revelation of scripture, then the Gospel and soteriology (salvation doctrine) is also affected.

What is Biblical?

The basic foundation of pneumatology is the *person* and the *work* of the Holy Spirit. The person of the Spirit is shown in both Old and New Testaments. The 'Spirit' of God has feelings, can be grieved and is called '*Holy*' (Is.63:10; Eph.4:30; 1Cor.12:11; Acts 16:6,7). The Holy Spirit is deity. Isaiah 6:9,10 has God speaking, yet quoted in Acts 28:25 as the Holy Spirit speaking. In Acts 5:3,4 when Ananias and Sapphira lie to the Spirit, the Holy Spirit is equated with God.

The teaching that the Holy Spirit is a *person* is found in writings of the early church Fathers and attested to by the Council of Constantinople in 381.

The scriptures are clear that Jesus promised to send '*another comforter*' like himself ('*állos parákletos*', '*állos*' being 'another of the same kind' as Himself'; distinct from '*héteros*' - a different one). The personage of this being is expressed with many pronouns such as '*he*', '*himself*' (John 16:13,14).

But as we shall see in history with many groups past and modern, although claiming to believe in the personage of the Holy Spirit, by doctrine and practise they have treated the Holy Spirit *more like a force than a person*.

The work of the Spirit in bringing revelation to mankind varies between the Old and the New Testament. The Old Testament has the Spirit coming 'upon' people in a *temporary* sense. Saul had the Spirit come 'upon' him to prophesy (1Sam.10:10). The Spirit came and left both Samson and Saul (Judges 16:20; 1Sam.16:14). However, the prophet Ezekiel prophesied of a future *permanent* indwelling: '*...I will put my spirit within you...*' (Ez.36:26,27).

In the *New Testament* the Holy Spirit is shown to be a permanent *indwelling* after Acts 2. The apostle John shows clearly the present and the future action of the Holy Spirit before and after Acts 2 with two important prepositions - ‘*with*’ (present) and ‘*in*’ (future): ‘*And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but you know him; for he dwells with you, and shall be in you*’ (Jn.14:16,17). The reality of this is seen in Peter *before* and *after* Acts 2, the contrast in Peter is stark (Matt.14:28-31; 16:22; 26:33) cp. Acts 2:13-38; 3:6; 4:1; 5:3).

The work of the Holy Spirit within the believer to bring about their sanctification is multifaceted. The Spirit reveals truth (Jn.14:17; 16:13; 17:17,19) and to the final revelation of Jesus Christ through His word (2Tim.3:16,17; 2Pet.1:20,21; Heb.1:1,2). We are baptised into the body of Christ by His Spirit (1Cor.12:13). The Spirit fills us (Eph.5:18-20); ‘seals’ us at salvation (Eph.1:13,14); leads & guides (Rom.8:14-16; Jn.16:12-15); gives assurance of salvation (Rom.8:16); convicts of sin (Jn.16:8-11); intercedes for us in prayer (Rom.8:26); and gives the believer fruit for God’s glory (Gal.5:22,23). The Spirit is the ‘anointing’ (1Jn.2:27).

In summary - the Spirit Sanctifies (1Thess.4:3,4; 2Thess.2:13; Phil.2:12,13; 1:6; 1Pet.1:2; 1Jn.3:3). The Spirit always glorifies Christ (Jn.16:13,14).

So, What’s New?

Much modern teaching on the Holy Spirit simply *adds* to this with new ideas that have subtly been introduced into history. The doctrine of Sanctification then is changed. So, what’s new?...

Sanctification now includes a baptism with the Spirit as a *subsequent* work of grace. The Holy Spirit is taught as though being an external force which can come ‘*upon*’ a Christian, contrary to the biblical *indwelling* Spirit. So too, the ‘filling’ of the Spirit is often seen as though from *without* instead of from *within*.

The Revelation of God and His will is now often communicated by prophecies and other acts of the Spirit as if the canon of Scripture, although already written by the Spirit, is still open ended.

The effect of the Spirit in a person is shown not by fruit within but by outward manifestations. The Spirit becomes more a force than a person.

The ‘sealing’ by the spirit is in some circles seen as a *subsequent* work after salvation instead of the Biblical promise *at salvation* (2Cor.1:22; Eph.1:13; 4:30).

The leading and guiding of the Spirit is seen as a day to day active communication by ‘promptings’ and inner impressions, often separate to the Bible.

The Spirit ‘interceding’ for us in prayer (Rom.8:26) has been taught as assurance and ‘speaking in tongues’.

The ‘anointing’ is seen as a power, a force, and is even taught as ‘levels of anointings’, which is far removed from it being the biblical metonymy for the Holy Spirit himself, and that we all have the same Holy Spirit (the ‘same anointing’ received at salvation - 1Jn.2:27).

Continued next page >

At the root of these extra biblical teachings is a defective view of sanctification *introduced over time*. The tragedy of the counterfeits is that the precious Gospel has been buried under a mountain of new subjective sanctification measures.

The Historical Roots

One of the reasons why new and extra biblical teachings on the Holy Spirit have appeared has been because of a dissatisfaction with the current state in either the church or the individual, and this engenders a *seeking for more*.

The Montanists

As early as the second century the Montanist movement arose because of a dissatisfaction with the current religious climate and a *desire for more*. The Montanists believed that there was a need for the sign gifts. This is despite the church fathers having attested to the fact that the sign gifts had ceased. (Their purpose to prove the Messiahship of Christ had passed with the apostles). (1)

The Montanists practised ecstatic utterances, visions, prophecies and claims of direct revelations from the Holy Spirit. Montanus and two women, Mazimilla and Priscilla expected an imminent revival. Maximilla prophesied: ‘*After me there is no more prophecies; but only the end of the world*’. (2)

The Montanist movement in essence replaced the Word of God as the voice of the Spirit. False prophecies came and went. The very system of sanctification as *progressive* and being a *war against sin* in the flesh, was nullified, and replaced with a new spirit and new methods of Sanctification. But *the result was moral failure and scandal*. Historians also cite one of the infectious errors of Montanism was the spirit of pride shown in the content of their prophecies.

Montanus was eventually excommunicated in Asia Minor, in Syria and in Egypt. Montanus eventually hung himself and Maximilla followed a few years later. The sect lasted a few hundred years and disappeared between 500-550 AD. Today the Pentecostal/Charismatic movement, being similar to the Montanist in doctrine and practice, is young by comparison being a mere 120 years old.

The Quakers

The Quakers were a product of the turmoil of the civil war in England (1642-1651) when religion had been much reduced and many, even those amongst Puritan churches, were seeking for revival. Many were called ‘seekers’ and it was George Fox who brought many of these people together with a cohesive theology into what became known as the ‘Society of Friends’. John 1:9 was a key scripture for the Quakers - ‘*That was the true Light, which lights every man that comes into the world*’. The Quakers saw this ‘light’ as the light that led all and from within. To the Quakers this indwelling spirit of life was ‘*nearer and more powerful, than the words, or outward relations concerning those things in the scriptures...The Spirit which gives forth the words is greater than the*