



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

Please note new e-mail address:  
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### **Conference and New Itinerary**

The editor will be speaking at a Conference in Sydney and in various churches in Qld, NSW and Victoria, between September-December (See P.19 for details). Updated details of the itinerary will be printed in the next newsletter.

## Editor's Comment

Most Christian denominations today have assimilated the latest movements of society. There is now even a 'woke theology' from the world's 'woke' movement (a new heightened alert to 'injustice'). This is part of the moral relativism and post modern movement which defies absolute truth portrayed in the Bible. *The church has adapted the thinking, the ways of society and its culture.* Statistics in the west now show that only about 4% of professing Christians have a Biblical world view - and we wonder why western churches are dying and decreasing in adherents? Only in countries where there is persecution is the church growing.

Denominations in the west try hard to be accepted by the world's standards. Yet scripture clearly shows this to be impossible when the world attacks the concept of *absolute truth found in one book and by one being.* The consequence of this is a war against truth which will end in a time of the 'great tribulation' and with a final battle of this world against the King of kings at Armageddon.

Much evidence suggests that the church increasingly is *not* at odds with the world system. Yet the scriptures warn us of the darkness of it (Eph.6:12; Jn.12:46; 3:19; 8:12). Do we realise we are not of it (Jn.17:14), separated from it (James 1:27), peculiar by contrast to it (Tit.2:14; 1Pet.2:9)? Can it be said that the modern church today is '*hated*' by the world, at war with it (James 4:4); or is it more in love with it and thus against God's word (Jn.17:14; 1Jn.2:15)?

As an example of this I raise a subject that I receive much opposition to...Most churches are part of a local 'ministers fraternal' which invariably do 'good works' within the community and adopt whatever is the latest social concern. Although appearing good in themselves, these endeavours are rarely, if at all, with a Gospel motivation. But what does a dying community need first? Is it to feed bodies, their minds, their felt needs, entertain them - and this in conjunction with the unsaved? What of souls on the broad road to destruction (Matt.7:13)? And we do these community activities with vast amounts of energy, manpower and effort. This author has yet to find a 'ministers fraternal' that is really Gospel motivated and with participants who agree on what is the Gospel! Again, many are taking up the fleeting fads of a lost world.

We must see the Gospel as 'good news' *to a world that is in self destruction.* Spiritually *we are not living in a world of the living but of the dying.*

There is much talk today about having 'conversations' about problems in society. Perhaps the church needs to have a 'conversation' about 'what is the Gospel' and 'what is our mission'? Surveys of Christians with these questions should shock us as to the variety of answers, as we have documented in the past.

If your church is preaching, teaching and expositing Bible and Gospel truths, then rejoice. Our exhortation to ministers and Christians is to base the services and activities in the church and in the community - on the *Gospel* and the *Bible* as the only *truth* that sanctifies (Jn.17:17). Accept that we may even only have a remnant of people rather than great masses as in the mega market driven churches, for it is ultimately only a remnant who are saved (Lk.18:8; 2Thess. 2:3).

**Terry Arnold**

## USA Lutherans Elect First Transgender Bishop ...and Sweden Lutheran Now 'Trans-Inclusive'



Rev. Megan Rohrer, who was elected bishop of the Evangelical Lutheran Church in America, May 8, 2021, became the first transgender bishop in the denomination or in any of the U.S. 'Christian' congregations.

Well known for advocating LGBTQ rights in street activism, preaching and writing, Rohrer, 41, who uses the pronouns 'they' and 'them', recounts being expelled from the youth group at the church they attended in Sioux Falls when 'coming out' as lesbian.

Meanwhile...the Church of Sweden, Europe's largest Lutheran denomination, have declared in an open letter that it is now a trans-inclusive institution. In a '*Personal Letter*' to '*You Who are Trans...who serve and attend the church*', signed by around 1,000 priests, deacons and members and published on the official website of the Västerås diocese...'*A church is made up of people. People are different. We have confirmees, employees, churchwardens, elected representatives, nonprofits, and other parishioners who define themselves as trans people. The church also consists of trans people*'. The letter criticized...'*radical right-wing Christian groups*' and '*trans-excluding*' feminists '*who conspire to take away the rights and dignity of transgender people...This contributes to the normalization of trans hate...We believe in a church and a God who welcome people beyond power, national boundaries, ethnicity, sexual orientation, sex, and gender identity. A humanity in all the colors of the rainbow, absolutely amazing and infinite in its diversity. We are different and that is good. And God saw that it was good*'.

...In 2009, the left-leaning Swedish Church voted to bless same-sex marriages and elected Eva Brunne, the world's first openly lesbian bishop. In 2017, the denomination told clergy that they needed to start using gender-neutral language when referring to God, and avoid masculine terms such as '*He*' and '*Lord*'.

...In 2018, insiders said the denomination was expected to lose over 1 million members [mostly '*nominal believers*'] over the following 10 years.

(Extracted from *Christian Post* 31/May 2021)

### **Editor's comment**

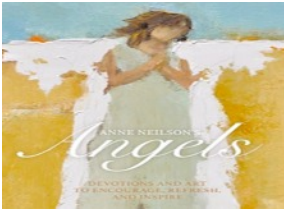
**What can we say but that the Lutheran church is in full apostasy - they have done a full circle spiritually, historically and in practise. Note also the misuse of scripture (God did not include transgender people in creation). '*Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to deceitful spirits, and doctrines of demons; Speaking lies in hypocrisy; having their conscience seared with a hot iron*' (1Tim.4:1,2).**

**...Meanwhile, in the East - Christians Are Being Slaughtered...**

*Islamic Jihadists murdered at least 1,470 Christians and abducted over 2,200 in Nigeria in the first four months of this year, a report has revealed...*

(*Christian Post*, May 2021)

## The Holy Spirit - Really?



*Ethereal angel artist Anne Neilson says the Holy Spirit paints through her...Neilson says God has called her to use her talents to bring people closer to Him and credits the Holy Spirit in helping her create the ethereal beings illustrated in her devotionals...‘I knew that God had a calling to give back through the talent that He had given*

*me; what a privilege to serve His Kingdom on this Earth’ Neilson told The Christian Post...*

*Her coffee table devotional titled, ‘Angels: Devotions and Art to Encourage, Refresh, and Inspire’ (Thomas Nelson), explores individual words such as love, abundance, and release - things we all need... ‘I paint to praise music and allow the Holy Spirit to move through me onto a blank canvas and create these ethereal beings’, she told CP. Each devotional entry in the book features a new angel painting...and two pages of Neilson’s written reflections from her life.*

*Profits from the sale of her products, which has generated more than \$500,000 in the past six years, are given to those less fortunate.*

*...Neilson...shared her thoughts about angels and the inspiration behind her faith-filled artwork and devotionals... ‘I experimented with color and texture and ended up painting an ethereal, abstract angel...God...deposited...in my soul a desire to create...I decided to self-publish a coffee table book...everyone would have access to an angel...we decided that a 40-day word devotional with 40 new angels...40,000 copies in the first 60 days!...I paint to praise music and allow the Holy Spirit to move through me onto a blank canvas and create these ethereal beings. I have heard so many stories of how angels have had a huge impact in people’s lives....Over the past 19 years, I have had so many people share their ‘angel’ stories with me. Can’t wait to compile these in yet another book...*

*...I heard a whisper to my heart [that said], ‘Paint and give back’.*

*(By Jeannie Law, Christian Post Reporter; Wed, March 31, 2021)*

### **Editor’s Comment:**

**The delusions concerning the Holy Spirit today know almost no bounds. The Holy Spirit of God’s Word is never found leading people to draw, paint or pay any attention to angels. God does not use any person to ‘draw others closer to himself’ by the use of paintings or drawings. This is the role of the Holy Spirit himself who does not use ‘ethereal [celestial/heavenly] angels’.**

**Why would God use art to ‘encourage, refresh and inspire’ when He has His Word and the Spirit Himself? Does the Holy Spirit really ‘move through’ a person ‘onto a canvas and create’ and ‘whisper’ such things as ‘paint and give back’? Do we really need testimonies of angels when we are warned not to encourage idolatry of, to worship or have contact with such (Ex.20:4,5)?**

**Such artistic thoughts today are commonly spiritualised, but have nothing to do with God or the Holy Spirit but are counterfeit imaginations.**

## Four Reasons For Not Asking Jesus into One's Heart

In modern evangelism such phrases as ‘*Ask Jesus into your heart*’, ‘*Give your heart to Jesus*’, ‘*Open the door of your heart to the Lord*’; ‘*Make your decision for Christ*’ - are the product of a cheapened 20th c. gospel which has replaced ‘*believe*’ and ‘*repent*’. The result is an 80-90% fall away rate of people making these decisions. This should shock evangelists and readers, yet this author sees little shock when evangelists and pastors are confronted with these statistics.

Most who have made their decision from this gospel are no longer following the Lord, or in church, or they are said to be ‘backslidden’.

Why is it grave error to ask people to ‘accept Jesus into your heart’?...

### **1. It Is Not In The Bible**

Not a single verse teaches anything about ‘inviting Jesus into the heart’...or any other part of our body. No such instruction exists. Scriptures often used with this new gospel are: Joshua 24:15 ‘*choose you this day whom you will serve*’. Yet the context here clearly is referring to Israelite *believers* who had turned to *IDOLATRY*. The context has *nothing* to do with unbelievers deciding for Jesus. Revelation 3:20 is also used: ‘*I stand at the door, and knock*’. This is commonly used for the pleadings of the Lord to the unsaved, when in fact it is a warning to a *CHURCH of believers to come back into fellowship* with him!

When the author has approached evangelists and some organisations on this blatant misuse of God’s Word, either there has been no reply, or some have stated pragmatically ‘*but it works!*’. And it does work - to get false decisions! But what would God say about his Word being misused? The answer should put the fear of the living God in those who do so?

### **2. It Is Anti Scripture and Creates Confusion**

Phrases such as ‘*ask Jesus into your heart*’ work against the commands to ‘*believe*’ and ‘*repent*’. God’s Word and His method are replaced with man made new techniques. This is *adding* to His Word and that brings a judgement.

Jesus does not want one to give their heart to him, for we have nothing to give! *It is God who gave*. We can give *nothing*. God does not want your heart which is ‘*deceitfully wicked*’ and evil (Jer.17:9)! No one has ever been saved by ‘giving their heart’ to Jesus! *It is God who gave!* - He gave his only begotten Son that all the believing ones would not perish but have everlasting life (Jn.3:16). *It was Christ who ‘gave himself for me’* (Gal.2:20).

Ask people what does it mean to ‘*have Jesus in your heart*’ and you will get confused messages, (particularly with children). What do we mean by the ‘heart’ - is it the physical heart, or something else?

The confusion becomes a lie when the true message of salvation is not about the heart but that a person *understands who Jesus is and what He has done and believes and repents of their sinful state*. The response to the Gospel of Jesus dying for our sin and satisfying God with a sacrifice is that we have *faith* and *repentance*. The Gospel is about what Christ has done, not what we can do. God is coming to

every person in judgement; but Christ has satisfied God for that judgement to all who will believe. To 'ask Jesus into your heart' is not only anti scripture but *it bypasses the necessity for faith and repentance* (Acts 2:38; 16:31).

### **3. It Presents a New gospel With Another 'jesus'**

The 'jesus' presented with these new terminologies is one who is waiting for man to decide, or helping man to save himself. A typical message is: '*He is waiting for you to come to him personally...he longs for you to have the free gift*'. This is a false gospel and a portrayal of an impotent god! The scriptures teach the opposite! Unsaved man is not seeking God, has no desire to be accepted by God, cannot understand, unless 'drawn' (Jn.6:44) and 'quickened' *by the Spirit* who uses *the Word* of God (Ps.119:50,93; Eph.2:1-5; Col.2:13).

### **4. It Has, and Is Producing, Multitudes of Still Born 'christians'**

The statistics for this are many and startling.\* This is a 20<sup>th</sup> c. Protestant phenomena! But this fact should not surprise when many scriptures already teach the fact of the false security that comes with believing '*in vain*' (1Cor.15:2,14,17; 2Cor.6:1; James 2:20); or believing for a while and then 'falling away'. The Parable of the Sower and the Wheat and Tares (Matt.13) documents this. Matthew chapter 7 warns of the '*many*' who will at judgement be calling Christ '*Lord Lord*' and appealing to him for what they have done in religious works; yet He will cast them into Hell. They thought they knew him but He did not 'know' them (Matt.7:21-23).

Another problem with the new methods is that with these many 'decisions', those who 'fall away' are often inoculated against the true Gospel, having been already disillusioned and hardened when the power of the Spirit to change is simply missing. Many of these are re-classified as 'carnal christians' when they live a life little different to the world. The testimony to the unsaved and the world then adds fuel to the scoffers who see Christianity as no different to the world in morals and practise.

## **Conclusion**

The gospel associated with these terms is a gospel unknown in the history of the church, unknown to the Reformers, the Puritans, the evangelists and in the great revivals down through the centuries! This gospel has a minimum amount of information about what Christ has done, yet maximum amount of persuasion to have the hearer *do* a responsive act that is not found anywhere in scripture! Many are being told to *do* and to *give* what the Gospel does not call for. *At the heart of this is often a lack of trust in the Holy Spirit drawing and calling whosoever He will*; and so we add new responses which puts man at the centre instead of the true Gospel being presented of *Christ crucified as Saviour for sinners*.

### **Terry Arnold**

\* Documented in the author's book '*Foundations For Evangelism*'.

(Some of this article adapted from '*Ten Reasons NOT To Ask Jesus Into Your Heart*' by Todd Friel)

## Gospel Quotables!

*'The type of witnessing that states, 'If you will do this and that or take steps, then God will save you,' is a false gospel, a return to man made religion, implying that God can be manipulated. The Gospel does not do this. It declares historical facts: God has acted already in Christ the reconciliation that is the Gospel. Rather than offer possibility thinking, what every person is commanded to believe on is objective and complete fact. God has redeemed all of his own, (Is.44:22; Rom.5:18; 2Cor.5:14-21)'*

(Author unknown)

*'This temptation to dilute the gospel has produced a new recipe for a trendy sermon. We start with some great motivational speaking ('Your past does not define your future!'), add a few quarts of cheap grace ('Don't focus on your sin!'), pour in some prosperity gospel ('Run to this altar and grab your financial breakthrough!'), flavor it with some trendy pop psychology ('It's all about you!') and voila! - you end up with a gloopy mess of pabulum that not even a baby Christian could survive on'.*

(J. Lee Grady)

*'The choice of Heaven or Hell is now (supposedly) in the hands of man. God is excluded from the contest (gamble). He wants everybody to be eternally 'saved', but the losses are terrible, and Hell is filling up with unbelievers who do not choose God. What can God do? He is powerless. He made the rules and now He must abide by them. Will He grieve forever because people He loves are in a state of eternal torment? Is this the God we believe in? Is something wrong?'*

(Loren Henry Wilson)

*'How different is the God of the Bible from the God of modern Christendom! The conception of deity that prevails most widely today, even among those who profess to give heed to the Scriptures, is a miserable caricature, a blasphemous travesty of the truth. The God of the twentieth century is a helpless, effeminate being who commands the respect of no really thoughtful man. The God of the popular mind is the creation of a...sentimentality.*

*The God of many a present-day pulpit is an object of pity rather than of awe-inspiring reverence. To say that God the Father has purposed the salvation of all mankind, that God the Son died with the express intention of saving the whole human race, and that God the Holy Spirit is now seeking to win the world to Christ; when, as a matter of common observation, it is apparent that the great majority of our fellow-men are dying in sin and passing into a hopeless eternity, is to say that God the Father is disappointed, that God the Son is dissatisfied, and that God the Holy Spirit is defeated. We have stated the issue baldly, but there is no escaping the conclusion. To argue that God is 'trying His best' to save all mankind, but that the majority of men will not let Him save them, is to insist that the will of the Creator is impotent and that the will of the creature is omnipotent...*

(A.W.Pink)

## John Flavel

### His Life

John Flavel was born in 1628 in Bromsgrove, Worcestershire. He was the son of Richard Flavel, a minister who died of the plague in 1665 while in prison for 'nonconformity'. (The Act of Uniformity 1662 was passed by the Parliament of England with a set of rules for the administration of sacraments and other rites by the Church of England. Thousands of Puritans refused the Act and were banished from their churches).

John Flavel was instructed by his father in the faith and then attended Oxford University. In 1650 he was ordained by the presbytery at Salisbury. He then settled in Diptford and married Joan Randall, who died giving birth to their first child in 1655, the baby dying also. A year later Flavel married Elizabeth Stapell and was blessed with children.

In 1656 Flavel accepted a call to pastor in the seaside town of Dartmouth. His preaching was blessed and many were converted. An Erasmus Middleton wrote: *'I could say much, though not enough of the excellency of his preaching; of his seasonable, suitable, and spiritual matter; of his plain expositions of Scripture; his talking method, his genuine and natural deductions, his convincing arguments, his clear and powerful demonstrations, his heart-searching applications, and his comfortable supports to those that were afflicted in conscience. In short, that person must have a very soft head, or a very hard heart, or both, that could sit under his ministry unaffected'*.

Flavel was ejected from the pulpit in 1662 for his 'nonconformity' to the same Act of parliament his father opposed and was imprisoned for. More than 1,800 ministers across England were turned away from their pulpits and their allowances. However, Flavel continued to meet with his parishioners secretly, at times in midnight meetings and at times in the woods. He once disguised himself as a woman on horseback to reach a secret meeting place where he preached and baptised. In another instance he was chased by authorities and rode his horse into the sea and escaped arrest by swimming away.

In 1665 a 'Five Mile Act' prevented the Puritans from preaching near their home churches. Hence Flavel moved to nearby Slapton where he continued to preach to many of his people, again some times deep in the woods and late into the night. On one occasion soldiers came and arrested many, yet the remainder took Flavel to another wooded area to continue preaching.

Flavel also preached on Salstone Rock, an island in the Salcombe Estuary that submerged at high tide. The congregation would *'linger in devout assembly till the rising tide drove them to their boats'*.

In 1672, King Charles II issued the Declaration of Indulgence, giving Nonconformists freedom to worship. Flavel thus returned to Dartmouth, now licensed as a Congregationalist. But a year later the indulgence was cancelled and Flavel again was forced to preach in homes, in secret places, or in the forest.

Flavel's second wife died and he married Ann Downe, a minister's daughter. They were married for eleven years, and had two sons. Continued next page >



Flavel then began to publish books and because of the restrictive laws against Puritans he moved to London in 1682. He wrote: *'I am hurried hither out of Devonshire by the fury of the storm that lies hard upon me, my estate is pursued as a prey by an outlawry, my liberty by a capias [arrest warrant].'*

In 1684 soldiers stopped a prayer meeting he was conducting and he narrowly escaped arrest. Soon after, his third wife died and He later married Dorothy, a widowed daughter of George Jefferies, minister of Kingsbridge.

In 1685, Flavel returned to Dartmouth where he ran his ministry and preaching from his home. An angry mob burned him in effigy but he pressed on to see King James II in 1687 issue another indulgence for nonconformists which allowed Flavel to preach publicly again. His people built a large church and he began to preach from the book of Revelation. Before his death Flavel wrote: *'We have long borne the burden and heat of the day; we are veteran soldiers almost worn out'*. On June 6, 1691, Flavel suffered a massive stroke and died at the age of sixty-three. His last words were, *'I know that it will be well with me'*.

### **His Character**

Flavel was described as humble, godly and a learned man. Like many of the Puritans he was highly disciplined, and spent much time in study and prayer.

### **His Preaching**

Flavel's preaching was said to be greatly blessed by the Holy Spirit. Robert Murray M'Cheyne recounts an American immigrant, Luke Short, who heard Flavel preach when he was fifteen years old. The text was, *'If any man love not the Lord Jesus Christ, let him be anathema, maranatha'*. Eighty-five years after hearing Flavel preach on the horror of dying under God's curse, he was converted at the age of one hundred as he again meditated on that sermon. He lived to 116 years showing every evidence of salvation.

Flavel's power as a preacher came out of his depth of spiritual experience. Like many of the Puritans in England he spent hours in meditation and self-examination. As Middleton wrote: *'He [Flavel] attained to a well-grounded assurance, the ravishing comforts of which were many times shed abroad in his soul; this made him a powerful and successful preacher, as one who spoke from his own heart to those of others. He preached what he felt, and what he had handled, what he had seen and tasted of the word of life and they felt it also'*.

### **Prayer Life and Meditations**

While travelling and meditating on Heaven on one occasion, Flavel was so overcome with joy he *'viewed death as the most amiable face he had ever seen, except that of Christ's, who made it so'*. When he arrived at an inn, the innkeeper said to him, *'Sir, what is the matter with you? You look like a dead man'*. Flavel replied: *'Friend, I was never better in my life'*. Years later, Flavel said that he understood more of Heaven from that experience than from all the books he had ever read and all the sermons he had ever heard on the subject.

## His Works

The 'Works' of John Flavel (6 volumes, 3,600 pages) show the doctrinal soundness and practical application as of many of the Puritans of the day. Other Divines such as Jonathan Edwards, George Whitefield, Robert Murray M'Cheyne and Andrew Bonar were much influenced by his writings. Archibald Alexander (born 1772), the first professor at Princeton Seminary, read Flavel and attributed his writings as being instrumental in his own spiritual awakening. He later wrote: *'To John Flavel I certainly owe more than to any uninspired author'*. Edward Bickersteth wrote *'There are few writers of a more experimental, affectionate, practical, popular, and edifying character than Flavel'* (Iain Murray, *'John Flavel'*, Banner of Truth, No.60, 1968). Alexander went on to instruct 1,837 future ministers in many of the truths he had learned from Flavel's writings.

Up until the nineteenth century Flavels' works were one of the most popular amongst evangelical authors. His writings cover a wide range, both evangelistic and teaching. In volume 3 of *'Pneumatologia'* Flavel writes on what one should think of death before it comes. The exhortation is to further the work in Sanctification to be all we can before death which can be but one heart beat away in time. More than a hundred pages deals with the believer and then the unbeliever before death. There is also a 'practical treatise on fear' based on Isaiah 8:12-14. Flavel says: *'Some fear more than they ought, and some before they ought, and others when they ought not at all'*.

As many of the Puritans did, he developed expositions of the Westminster Catechisms. Other works deal with the attributes of God and church unity in dealing with matters of faith as opposed to human opinions. There is also a treatise on the need to oppose Roman Catholicism (*'Tidings From Rome, or England's Alarm'*).

The Puritans were evangelistic in their preaching and writing. There are many testimonies of people being converted from Flavel's writings. Flavel wrote: *'Take an unregenerate, carnal man, let his life be reformed, and his tongue refined, and call him a zealous Conformist, or a strict Nonconformist; call him a Presbyterian, an Independent, or what you will; he is all the while but a carnal Conformist, or Non-conformist; an unregenerate Presbyterian, a carnal Independent; for the nature is still the same, though the stamp and figure his profession gives him be not the same...O my friends! believe it, fine names and brave words are of little value with God...To deceive ourselves in truths of the superstructure, is bad; and they that do so shall suffer loss, 1Cor.3:15. But to deceive ourselves in the foundation is a desperate deceit, and shipwrecks all our hopes and happiness at once'*.

Flavel's writings were highly Christocentric and also full of exhortations in seeing the saint sanctified. Flavel wrote that Christ is an *'earnest suitor for union and communion with the souls of sinners'* and that Christ's quickening voice enables the sinner to receive Christ by faith and to commune with Him. This is the great goal of the Gospel!

### Terry Arnold

(Material taken from various sources including the *Banner of Truth*)

## **A Fresh Look At Revelation - Part 9**

In **Part 1** (chapters 1-4 - *Diakrisis* July/August 2019) the intent was to show that the book of Revelation *is to be understood* at least as far as *what John saw and described*. *What is figurative and what is more literal can be determined with the language and referencing to other scriptures* ('scripture interprets scripture').

It is necessary to have studied the book of Daniel first, as much of Revelation is referenced in that book.

The *timing and the order of events* in the first three chapters are presented as events in John's day *with a divide in time and order at chapter 4* (see 1:19).

In **Part 2** (chapters 4,5 - *Diakrisis* September/October 2019) we continued to explore *what is 'literal' or 'figurative'* and *why*. This was done by searching the same *symbols, signs and wording* elsewhere.

In **Part 3** (chapters 6-8 - *Diakrisis* July/August 2020) we saw the first of three distinct judgements beginning with seven '*seals*' (ch.6), all increasing in intensity.

In **Part 4** (chapters 8,9 - *Diakrisis* September/October 2020) we saw the second set of seven judgements begin *the Trumpet Judgements* and an increasing intensity in three last graphic '*woes*'. A perfect God has a perfect judgement!

In **Part 5** (chapters 9,10 - *Diakrisis* November/December 2020) - The sixth trumpet judgement brings a more severe judgement - *death*. Over half the earth's population is destroyed in divine judgements! Those left alive are unrepentant.

In **Part 6** (chapter 11 - *Diakrisis* January/February 2021) - the 'two witnesses' preach and the antichrist arises amidst signs and wonders the likes of which have never been seen before since the first coming of Christ.

In **Part 7** (Chapter 12 - *Diakrisis* March/April 2021) - Symbols, signs and figurative language refer to Israel and the great cosmic battle between God and evil. The war in Heaven becomes a war on earth against God's elect nation and his saints. This chapter summarises a brutal and fearsome part of what is called the time of 'Jacob's Trouble'.

In **Part 8** (Chapter 13 - *Diakrisis* May/June 2021) - The antichrist and the false prophet arise with their 'mark of the beast'. They are given power by God to do great signs and wonders. Authority is given to the beast to slaughter the saints. There will be false worship of the beast. Prophecy will reach a climax...

### **Part 9 Chapter 14**

Chapters 12-14 are an interlude before chapter 14 returns to the judgements.

**Vs.1 *'And I looked, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their Foreheads'***.

This is a literal 144,000 of Jewish descent, not a number to be spiritualised, or as Jehovah Witnesses say, the elite of their own. They are from the *tribes of Israel* (7:4-8); they are '*virgins...redeemed from among men*' who *speak* and '*follow the lamb*' (vs.4,5). They preach the Gospel. There is no hermeneutics to interpret this as the '*church*', the '*saints*' or any other entity but what it clearly states as Jewish evangelists on earth preaching the Gospel to a world under impending final judgement. They are '*sealed*' (7:1-8), protected for the dangerous work they will do in the last days of the Great Tribulation. The sealing (ch.7) shows they are on earth, as any sealing would not be necessary in Heaven. In chapter 7 they are seen early in the tribulation; in chapter 14 they are seen near the end, triumphant in survival and at Mount Zion where the Lord will return and reign over the earth (Ps.48, Is.24:23, Joel 2:32, Obadiah 17 & 21, Mic.4:1).

The '*name*' on their '*forehead*' is a name of '*the Father*', which exact name we are not told.

**Vs.2,3 *'And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth'***.

The '*voices*' of the 144,000 to John sounded like '*many waters*' and '*a great thunder*'. Note also the use of musical instruments in Heaven as we do on earth in praising God and his works and often with a '*new song*' (see Ps.33:2,3; 40:3; 96:1,2; 98:1,2; 144:9; 149:1; Is.42:10).

The '*new song*' in scripture often refers to a song *borne out of experience*. In Exodus 15 Moses and Miriam sang a new song of deliverance at the Red Sea. In Revelation chapter 5 we saw '*the four beasts and four and twenty elders*' prostrated before the Lamb in worship, with harps singing a '*new song*' of redemption (vs.8,9). Here in chapter 14 it is about the '*redemption*' of the 144,000.

**Vs.4,5 *'These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb wherever he goes. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God'***.

These are those from '*among men*' ('*anthropos*' - generic word for person or mankind). They are not the only ones '*redeemed*' during the Great Tribulation, yet by now it is likely there are few others left to be redeemed since most are rejecting God and those left have been mostly martyred.

These 144,000 were set apart (sanctified) by God (vs.1) and have not been tainted with the lusts of the ungodly world. They have rejected all which is false, the satanic signs and the delusions of the time (2Thess.2:8-12). They are '*without*

*fault* (blameless). As John sees it in time and space - they *'follow the Lamb wherever He goes'*. They are the first fruits of Jews from out of the Tribulation.

**Vs.6,7** *'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters'*.

The angel here is literally flying through the space above the earth (the atmosphere or the space below the sun - Gen.1:8; 2Cor.12:2 cp. Rev.21:1) and preaching the *'everlasting Gospel'*. Although in scripture the Gospel is variously described as the *'Gospel of the kingdom'*, the *'Gospel of Jesus Christ'*, the *'Gospel of God'*, the *'Gospel of salvation'*, the *'Gospel of peace'* etc, it is the same Gospel preached throughout the New Testament. It is about the person of Jesus Christ sent by God to atone for sin, to satisfy God's broken law and to justify men by Christ. It calls on all to repentance from sin and belief in Christ and the merits of Christ's work on the cross as a sacrificial offering to God.

All *'nations, and kindred and tongues'* will hear this Gospel *'with a loud voice'*. All are told to *'fear God and give him glory'* - two strong themes throughout all scripture. Indeed, the entire Bible has its purpose in the one theme to *'give glory to Him'*!

A warning is given of *'the hour of his judgement is come'*. This will be the final appeal to sinful humanity to *'worship'* the creator who *'made heaven, and earth, and the sea, and the fountains of waters'* (Ps.19:1-4 Rev.4:11). The seal and trumpet judgements are past, and yet to come is *'the hour of judgement'* - being the *'vial'* ('bowl') judgements before the battle of Armageddon.

**Vs.8** *'And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication'*.

Some believe the second angel here is likely Michael, him being mentioned in the previous chapter (12:7). Angels are literally 'messengers' (*'ággelos'*) to announce something from the Lord such as occurred with the angels to the shepherds, the angel to Zacharias and Joseph, etc. In Revelation they are particularly messengers of judgements.

The *'great city'* here called *'Babylon'* is further detailed in Revelation 17 and 18, which could well be the antichrists kingdom. This *'city'* has influenced *'all nations'* with her spiritual fornication and thus incurs God's *'wrath'*. (The original Babylon was founded by Nimrod and was the place of the first false religion and rebellion against God - Gen.11).

**Vs.9-11** *'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be*

***tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascends up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name’.***

As with the city of Babylon, any who partake of the ‘*worship of the beast and his image*’ and thus received the ‘*mark*’ thereof will incur God’s wrath. This third angel with a ‘*loud voice*’ warns the earth of what is to come. The ‘*wrath*’ to be poured out will now be in full measure ‘*poured out without mixture into the cup of his indignation*’. These people will suffer eternal ‘*torment*’ in the lake of ‘*fire and brimstone*’ and ‘*in the presence of the holy angels, and in the presence of the Lamb*’. The ‘*presence*’ here may refer to the fact that God is omnipresent and so his presence will be known even in Hell.

There are many who flatly refuse to accept this graphic description as literal as it does not describe their ‘*loving god*’ and so the justice here is not accepted. Yet others will accept it as the literal Hell, but deny other parts of Revelation as literal, (such as the 144,000 men in chapter 7 and a literal 1,000 years in chapter 20). But this same description of an eternal Hell is repeated in many other books (Is.66:24; Dan.12:2; Matt.3:2; Lk.3:17; Matt.18:8; 25:41; Mk.9:48; Matt.25:46). The final Hell (the Lake of Fire) is an eternal monument and testimony to God’s *perfect justice* and wrath upon sin, of which in ages past He has warned of. Psalm 11:6 is just one example; ‘*Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup*’. Mercy ends here for those who have resisted and are unrepentant, remembering too that this judgement has followed the preaching of the ‘*everlasting Gospel*’ (vs.6,7).

***Vs.12 ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus’***

The perseverance of the saints is seen here. The commandments here is ‘*entoles*’ (not ‘*nomos*’ - the law) and is synonymous with the Word of God (1Jn.2:3-7; 1Cor.7:19; 1Jn.3:22). Because this verse refers to the middle of the Great Tribulation and the judgements thereof it is clear that there will be a remnant who will endure and thus ‘*keep*’ the faith, holding to His Word. God preserves these saints as His elect (Jn.5:24; 6:37-40; 10:27; Rom.8:28-30; Phil.1:6).

*God’s grace not only saves but it then keeps.*

***Vs.13 ‘And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest from their labours; and their works do follow them’***

Twelve times a voice commands John to ‘*write*’ (1:11,19; 2:1,8,12,18; 3:1,7,14; 19:9; 21:5). The ‘*voice from Heaven*’ refers John to the saints who die as ‘*in the Lord*’. The phrase is used of living and dead saints, those beloved in the the Lord (Rom.16:7), called in the Lord (1Cor.7:22), who marry in the Lord (1Cor.7:39), and are ‘*chosen (elected) in the Lord*’ (Rom.16:13).

Interestingly, here the Spirit speaks directly - ‘*Yea, says the Spirit*’ (and again in 22:17). The phrase ‘*that they may rest from their labours...*’ refers to the time

with the Lord after death and to their rest from the toil and hardships of the Tribulation endured. Many, as with Antipas (2:13) have been martyred. Their *'works do follow them'* because of their true and steadfast faith.

**Vs.14** *'And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle'*.

The end of the judgements and the battle of Armageddon is near. This is the worst period ever seen on earth (Matt.24:21,22). God's fury is about to be poured out at the hands of the *'Son of man'* who has the *'golden crown'* (*'stephanos'* - a crown of *'victory'*) and a *'sharp sickle'* ready to reap judgement. Many scriptures refer to this time: *'And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible...I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger...'* (Is.13:11-19). *'The Lord knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished'* (2Pet.2:9). *'But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men'* (2Pet.3:7).

There is a striking parallel to this event in Isaiah 63:1-6 where similar metaphors are used of *'treading in the wine vat'* in *'anger'* and *'fury'*: *'For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth'*.

Joel 3:11 also features the same event with the same metaphors: *'Assemble yourselves, and come, all you heathen, and gather yourselves together round about...and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put you in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining'* (Joel 3:11-15).

### **Vs.15-19**

*'And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in your sickle, and reap: for the time is come for you to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And*

***the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God***’.

Armageddon is further foreshadowed here. This is a scene John sees in the temple in Heaven with a fourth angel ‘*crying with a loud voice to him that sat on the cloud*’. The picture is of the Lord as harvester and coming in judgement to which He commits to Christ: ‘*The Father judges no man, but has committed all judgment unto the Son...And has given him authority to execute judgment also, because he is the Son of man*’ (Jn.5:22,27).

The ‘*sickle*’ is a symbol of divine judgment in the harvest of the earth. This will be a frightening execution (detailed in chapter 16) with death in the oceans, death by the scorching of the sun, water will be turned to blood, a darkness, and a mighty earthquake before the battle of Armageddon in chapter 17.

The fruit of the earth is ‘*fully ripe*’ (vs.15,18). God’s sickle of judgement will be cast into ‘*the great winepress of the wrath of God*’.

***Vs.20 ‘And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs***’.

This battle will be fought in the plains of Esdraelon near Meggiddo, about 60 miles north of Jerusalem (Rev.16:16). The battle will be a fierce slaughter, even with blood in places as deep ‘*even unto the horse bridles*’ and in ‘*the space of a thousand and six hundred furlongs*’ (Aprox.200 miles).

The distance here of ‘*a thousand and six hundred furlongs*’ should be taken literally. Both the ‘*thousand*’ (‘*chilioi*’) and the ‘*six hundred*’ (‘*hexakósioi*’) are cardinal numbers (‘*hék*’ - six; ‘*hekátón*’ - one hundred). (Similarly is the ‘*thousand years*’ in chapter 20. If the number of a ‘*thousand*’ is indefinite another Greek word ‘*muríos*’ is used - 1Cor.4:15; 14:19).

The word ‘*furlong*’ is the Greek ‘*stádion*’, a measure of distance. The Olympic course was originally a stadium in length (approximately 600 feet or 200 yards).

Words such as ‘*winepress*’ and ‘*without the city*’ show the Jewish nature of this book. The battle of Armageddon is referenced in Daniel and other books but Zechariah chapter 14 has arguably the most graphic description of the events before the coming of the Lord to Jerusalem. It describes the Lord ‘*gathering all nations against Jerusalem to battle and the city shall be taken*’ (vs.2) before ‘*The Lord shall go forth, and fight against those nations...*’ (vs.3). Christ will descend and split the Mount of Olives in two (vs.4). There will be darkness (vs.6,7) before ‘*the Lord shall be king over all the earth*’ (vs.9). The forces of the antichrist and the false prophet will be utterly crushed and thrown into the Lake of Fire (Ch.19).

How do we summarise all this but with fear and reverence for the soon coming God of gods, the Lord of lords, the King of kings! ‘*It is a fearful thing to fall into the hands of the living God*’ (Heb.10:31); ‘*Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and you perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him*’ (Ps.2:12).

**Terry Arnold**



## Your Comments and Questions

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

*Hello, dear Terry. I start a new bible study group this week, and wonder if 'line by line' as mentioned in Is.28:9-13 is just 'plow, plow, plow' and is wrong? Exegetical seems a wrong method to me (though that is how I privately study the Bible)...we must sow then reap somewhere! Can you help please?*

**T.F. (NSW)**

**Editor's reply (summarised):**

**In Bible study groups it is more expositional than exegetical...meaning that you work through a passage verse by verse and bring out application, questions and study notes, like an expositional sermon except expositional sermons have say three or more 'points' which you may or may not have in a study group. But you still need to do the exegesis in your own personal preparation.**

**We can send you Bible study notes I use for home groups if you give the text you want to do and I may have the notes for the whole books I have taken groups through.**

**Another approach is to select a topic and prepare notes. But I prefer working through a whole book - the Holy Spirit brings out what He wants...**

**But yes, group studies are more *expositional with application rather than exegesis*, especially if you have a wide range of people - keep it simple *with application*. Draw out applications and points from the text for living, walking with God...allow some discussion but not too far from the text or topic...**

---

*Terry, ...Are we placed in the Book of Life at birth or when you accept Christ?*

**Editor's Reply:**

**Neither, for Christians were placed in the Book of Life 'from the foundation of the world': '...they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world...' (Rev.17:8); 'And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world' (Rev.13:8).**

**A verse that references to this is also: 'According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will' (Eph.1:4-5).**

**Any not written in this book will be cast into the Lake of Fire and not enter into the New Jerusalem: 'And whosoever was not found written in the book of life was cast into the lake of fire... (Rev.20:15; 21:27).**

## Your Comments and Questions

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

*Hello Terry...Christian friends I've known for years, are just dropping away like flies...no amount of warning seems to help...Are we to persevere with these...Pluck them from the fire...Cajole? One friend thinks of nothing but conspiracy theories instead of Christ, another chats about her family problems, but not about Christ! Am I too serious about my Christianity? What's going on?*

**(Name withheld at editor's discretion)**

### **Editor's reply:**

**We are seeing similar, and hearing of many reports. Along with all the other signs of a coming Tribulation – this is another prophetic fulfilment. The saints are being tried and many are falling away just as Christ said they would. This is also a confirmation of what we have been saying for so long now in this ministry - Arminianism, which has been a major part of evangelism and the new cheap gospels, have produced false conversions. When events begin to adversely affect these people they are exposed by their falling away from a faith they were never given in the first place.**

**You are not too serious about your Christianity. If we are at all teaching, preaching, involved in any way with ministry especially, we have to be serious about our faith to others. Christians, pastors and churches are being really tested at the moment. Many are falling away...There are now very few ministries to be trusted, especially the newer ones. It's the best time to be really careful of what we read and just read the Bible and study that.**

**Fellowship with the Lord first and then his people is important in these last days. Hang in there...**

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*Dear Terry,*

*...We appreciate your ministry and pray that it will continue bearing much fruit...Thank you for your informative book 'Calvinism & Arminianism - Out of the Maze'...We are holding on to our original copy that we have had for years and intend to loan the new one sent as the Lord directs. We have noticed the subject keeps coming up more often now. May the Lord open many eyes to the wonderful truth of the Doctrines of Grace and His sovereignty...The Lord bless you with ministry opportunities for the furtherance of the true Gospel...Thank you for being a faithful servant. Looking forward to the Lord's soon return...*

**(I.S., Qld)**

*Dear Terry, Thank you for leading me away from a 'free will' gospel to the truth of such things as Total Depravity and for me to see more of what Grace is....  
With love in Christ,*

**(T.T., Qld)**

**Terry's Itinerary**  
**Qld - NSW - Vict. Itinerary**

[Please note this itinerary may be subject to cancellations, depending on borders and other restrictions due to Covid 19]

**Qld**

**Sept.18,19th** (Sun) 9.30am Hervey Bay Bible Church, Charles St, Pialba Ph.0411051118

**NSW**

**\*\*\*Conference (Sydney)\*\*\***

**September 25th** (Saturday) 9.30am - 4.30pm. St.Johns Park Baptist. 178 Humphries Rd, St Johns Park Ph.0417179610

**Topics:** *'The History of the Pentecostal movement'*; *'The Baptism With the Spirit'* / *The 'Filling'*; *'Tongues'*; *'Healing & the 'Gifts' ...and more.*

**Sept.26th** (Sun) 10.30am & 6pm St. John's Park Baptist (see address above)

**Oct.3rd** (Sun) 10am Cootamundra Presbyterian 351 Parker Street (cnr Francis St). Ph.042133374

**Victoria**

**Oct.9th,10th** (Sat/Sun) Mt. Cathedral Baptist Camp Ph.0400282536

**Oct.17th** (Sun) Open Doors Baptist 10am Adult Sunday school; 11am & 6pm services. Botanica Springs Community Centre, Clarkes Rd Brookfield Ph.0432862979

**Oct.24th** (Sun) 10.30am Heritage Baptist Church, Ballarat, 4 Remembrance Dr. Cardigan Ph.0403161522

**Oct.31st** (Sun) 10am Kangaroo Flats Baptist 32 Church St, Kangaroo flats Ph.0413179268

**Oct.31st** (Sun) 7pm Numurkah Gospel Fellowship 60 Meiklejohn St. Ph.0407040820

**NSW**

**Nov.6,7,8th** St.Johns Park Baptist Camp Ph.0417179610 (see address above)

**Nov.14th** (Sun) 10am & 5pm Fellowship Baptist 226 Nuwarra Rd, Moorebank Ph.0488555981

**Nov.20,21st** Ryde/Waterloo: Sovereign Grace Bible Church, Ryde 327 Blaxland Rd. Ph.0298071493

**Nov.28th** (Sun) Sovereign Church, Port Macquarie, Lake Innes Community Centre Ph.0421353803

**Dec.5th** (Sun) 9.30am Grace Bible Church, Brunswick Heads RSL Hall 24 Fawcett St Ph.0402393373

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**New Book by Editor**

The editor has completed a new book on the subject of *the Gospel* (to be printed/published soon - title and more detail next edition). It is a passionate and

urgent call for churches to *come back to the true Gospel and preach it accurately.*

A sample of the foreword by our co-editor (Mike Claydon) follows:

*'For far too long mainline Churches have employed social and political gospel messages which bear no likeness to the true Biblical Gospel of faith and repentance. Worse though, is the heresy of decisional regeneration in modern evangelistic endeavours by both denominational and conservative churches. Millions of hearers have been taught that we must play a part in the process of Christian conversion for it to be effectual and permanent.*

*In this, his latest publication, teaching pastor Terry Arnold clearly and concisely lays out the case against...today's gospel preaching methods. This he does biblically, and on the way reveals the true and salvific Gospel, and how it should be preached and fully and correctly understood...This book...offers great insights into a Gospel that desperately needs to be 'brought back' to life...'*

This book will challenge even many conservative churches as to what has been added to the content, the delivery, and the response to, the message of salvation.

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### **Editor - Change of Address**

Recently, the editor has resigned from pastoring within the Hervey Bay Bible Church and relocated to Nth Queensland to be with family. God willing he will be returning to itinerant ministry, speaking at conferences, churches, camps, etc, from September onwards.

Our new postal address is PO Box 432 Babinda, 4861 Qld. We ask for your prayers for settling into a new home and adjustment to a new environment.

The *Diakrisis* newsletter will continue as usual. Blessings to all,  
Editor

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