



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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New E-mail

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

The conference scheduled for September is now rescheduled for November due to impending Covid issues.

See P.19 for updated details and a tentative itinerary.

Editor's Comment

A subject which often confuses modern Christians is the doctrine of *Divine Chastisement*. The book of Hebrews (especially chapter 12) is most instructive.

Many Christians today seem to struggle with the fact that God chastises not those in the world but those *He loves* and whom he has taken out of the world. We *all* live in a groaning and dying world full of the effects of the first Fall. However, the Christian chastisement is *from Heaven*. *This chastisement is not punishment but the normal loving sanctifying work of the divine Father.*

Chastisement takes differing forms. One form is correction because of sin. Because of sin, David was chastised and suffered greatly including losing his kingdom and then the death of his son. But chastisements can also be *a work of grace in the process of sanctification* of the believer. Job was chastised at the hands of Satan by authorisation from God and for His glory. Paul lived with a *'thorn in the flesh'* (2Cor.12:7) and was to *'suffer greatly for the name of Christ'* (Acts 9:16). *All forms of chastisements are to glorify God.*

Chastisement is part of the normal Christian life.

Hebrews chapter 12 begins the subject of Chastisement with the exhortation to *'lay sin aside'* and *'run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith...For whom the Lord loves he chastens, and scourges every son whom he receives'* (vs.1,2,6).

If you are not being chastened, you are not a true Christian: *'If you endure chastening, God deals with you as with sons; for what son is he whom the father chastens not? But if you be without chastisement, whereof all are partakers, then are you bastards [illegitimate], and not sons'* (vs.7,8). This work demonstrates divine grace in us, with the end to glorify Himself (2Cor.12:9).

Chastening shows God's divine love.

'For whom the Lord loves He chastens...God deals with you as with sons' (vs.6,7). Chastisement is not punishment (our sins have already been punished in Christ on the cross), but it is either a judicial parental *correction* or a *testing to grow more* - all proceed from the tender mercies of the Father and are evidences of a divine sonship in us.

We must not despise, resist or give in under this chastening.

'Despise not you the chastening of the Lord, nor faint [be weary] when you are rebuked of him' (vs.5 - quoted from Pr.3:11). The word *'despise'* here (*'oligoréo'*) refers to being careless or not to regard this work of God. We can *'despise'* chastening by becoming hard against God, complaining or by carelessness and disregard to examine ourselves during the trial. When blessed by God we easily ascribe it to God, but when we are chastened do we ascribe this to God as easily?

If the chastening is not a correction, then we are at least being *'exercised thereby'* (vs.11) in the work of Sanctification. The word *'exercised'* here is *'gumnázo'* from the root word *'gumnós'* - *'naked'* (we get the word *'gymnasium'*

from this Greek word). The Greek athletes trained with little clothing on and hence the idea is to be spiritually exercised unencumbered (see also 1Tim.4:7; Heb.5:14). Thus we are not to *'feint'* (be weary, despondent), nor to give no thanks for His work.

We are to *'endure'* this chastening: *'If you endure chastening, God deals with you as with sons; for what son is he whom the father chastens not?'* (vs.7). We must recognise chastisement by the Word first, before our feelings or experience might cloud this work of God. A good son *'reverences'* an earthly father who chastises him (vs.9a); but how much more shall *'we...rather be in subjection unto the Father of spirits, and live?'* (vs.9b).

To help *'endure'* it is often profitable to ask: *'Lord, what would you have me learn and grow in this time?'* Chastisements are good for our souls!: *'It is good for me that I have been afflicted; that I might learn your statutes'* (Ps.119:71).

Even in a time of illness that stops us from our regular duties, it is an opportunity to seek, pray, learn from the Lord, as well as to *exercise faith*. Chastisements are designed to bring us into increasing subjection to *'the Father of spirits'* (vs.9). Examples of this abound in Scripture. David, after losing the kingdom, suffered cursing abuse at the hands of Shimei, yet he knew this was chastisement from the Lord when he stated: *'...let him curse; for the Lord has bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day'* (2Sam.16:11,12). Similarly, Aaron also *'held his peace'* when his two sons were struck dead by God for offering *'strange fire'* (Lev.16).

The chastisement and 'scourging' are part of our sanctification to holiness.

The very word for *'chastening'* is a Greek word also translated *'child'* (*'paideía'*). Another translation is *'instruction'* (2Tim.3:16). The *'paideía'* in *'chastisement'* speaks of *educative discipline*.

The purpose of this chastisement is to *'be partakers of his holiness'* (vs.10). The very next verses after the Hebrews passage on chastisement state the exhortation to Holiness: *'Wherefore lift up the hands which hang down, and the feeble knees;...Follow peace with all men, and holiness, without which no man shall see the Lord'* (vs.12-15)

Chastisement is 'grievous' and hard, yet it yields fruit for God.

'Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby' (vs.11). The fruit is *'peaceable'* because God softens, trains and sanctifies the fleshly heart.

Chastisements align us with the sufferings of Christ: 'And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together' (Rom.8:17). Chastisements should make us yearn more for the promises of Heaven and to be with Christ!

'Behold, happy is the man whom God corrects: therefore despise not you the chastening of the Almighty' (Job.5:17).

The Papal gospel

‘God asks us to dare to create something new. We cannot return to the false securities of the political and economic systems we had before the crisis. We need economies that give to all access to the fruits of creation, to the basic needs of life: to land, lodging and labour’ the Roman pontiff said. ‘We need a politics that can integrate and dialogue with the poor, the excluded, and the vulnerable, that gives people a say in the decisions that affect their lives. We need to slow down, take stock, and design better ways of living together on this earth’, he said.

The Pope concluded: ‘Solidarity is more than acts of generosity, important as they are; it is the call to embrace the reality that we are bound by bonds of reciprocity. On this solid foundation we can build a better, different, human future.’

(Apostasy Alert Nov.29, 2021)

Editor’s comment:

This is the social/economic modern religious gospel touted not just in Roman Catholic circles but now in many ‘Protestant’ denominations. It is no longer about Christ crucified for sinners but about either *us and our needs* or the latest *socio-economic political agenda*.

Note the Gobbledegook in the last paragraph - our translation: ‘*we need Socialism/Fascism NOW*’.

What the New ‘gospels’ Profit

Paula White (estimated to be worth \$5 million) - is a leading American preacher of the new prosperity gospel. Paula teaches financial blessing is the will of God and donations will increase one’s wealth.

Joyce Meyer (has a \$10 million jet, several homes costing up to \$2 million each and a \$107,000 silver Mercedes and more...) - Meyer is one of the most popular female preachers in the world. Her teaching is a mixture of prosperity and psychology with some heretical views on Christ’s divinity and atonement.

Kenneth Copeland (has a \$17.5 million jet and other aircraft...) - a televangelist, he has seven ministry offices around the world with television programs, radio, magazines, books. He has heretical views on Christ’s divinity and atonement. His stage performances have been described as bizarre and demonic.

Benny Hinn holds healing services known as *Miracle Crusades* and has claimed to heal people with deafness, blindness, AIDS, cancer. All claims when investigated by Christian ministries were found false. He has also produced a number of false prophecies. Among his assets is a Gulf stream G4 jet. His net worth is approximately \$42 Million.

The Demise of Denominations

Over the past several years, as with other mainline Protestant denominations, PCUSA has experienced considerable decline...The Presbyterian Church (USA) lost approximately 56,000 members and closed more than 100 congregations in 2020...PCUSA had approximately 1.245 million members in 2020, down from 1.302 million in 2019, a decline of 56,689. The largest Presbyterian denomination in the United States also saw a drop in congregations, going from 9,041 in 2019 to 8,925 in 2020...The losses were comparable to 2019, when the denomination reported losing around 50,000 members and closing 120 congregations.

The decline in membership comes as data has shown in recent years a decline in Americans who consider themselves Christians and a rise of Americans who consider themselves religiously unaffiliated. Another factor for PCUSA has been the theological direction of the church, as its affirmation of gay clergy led several congregations to leave the denomination in protest in recent years.

(Christian Post, June 2021)

Editor's comment:

Similar statistics are seen in almost every protestant denomination. The 'theological direction' indeed has shifted to one where the old doctrines and Bible teaching after the great Reformation and revivals of old, are almost gone. The Gospel has been largely lost, watered down and man centred.

Remembering the Millions

It is a matter of history when the Supreme Commander of the Allied Forces, General Dwight Eisenhower, found the victims of the European death camps, he ordered photographs to be taken, and for the German people from surrounding villages to be ushered through the camps and even made to bury the dead.

He did this because he said in words to this effect: *'Get it all on record now - get the films - get the witnesses - because somewhere down the road of history some bastard will get up and say that this never happened'*.

This week the UK debated to remove the Holocaust from school curriculums because it 'offends' the Muslim population which claims it never occurred.

It is not removed as yet. However, this is a frightening portent of the fear that is gripping the world and how easily each country is giving into it. It is now 76 years after the Second World War in Europe ended. Six million Jews, 20 million Russians, 10 million Christians, and 1,900 Roman Catholic priests were 'murdered, raped, burned, starved, beaten, experimented on and humiliated' while many in the world looked the other way!

Now, more than ever, with Iran among others, claiming the Holocaust to be 'a myth,' it is imperative to make sure the world never forgets.

(Anonymous - sent to the sub-editor)

The Plight of a Missionary - A Story of Eternal Perspective

(By Aggie Hurst - Feb.18, 1986)

Flood

Back in 1921, a missionary couple named David and Svea Flood went with their two-year-old son from Sweden to the heart of Africa - to what was then called the Belgian Congo. They met up with another young Scandinavian couple, the Ericksons, and the four of them sought God for direction. In those days of much tenderness and devotion and sacrifice, they felt led of the Lord to go out from the main mission station and take the Gospel to a remote area.



This was a huge step of faith. At the village of N'dolera they were rebuffed by the chief, who would not let them enter his town for fear of alienating the local gods. The two couples opted to go half a mile up the slope and build their own mud huts.

They prayed for a spiritual breakthrough, but there was none. The only contact with the villagers was a young boy, who was allowed to sell them chickens and eggs twice a week. Svea Flood - a tiny woman of only four feet eight inches tall - decided that if this was the only African she could talk to, she would try to lead the boy to Jesus. And in fact, she succeeded.

But there were no other encouragements. Meanwhile, Malaria continued to strike one member of the little band after another. In time the Ericksons decided they had had enough suffering and left to return to the central mission station. David and Svea Flood remained near N'dolera to go on alone.

Then, of all things, Svea found herself pregnant in the middle of the primitive wilderness. When the time came for her to give birth, the village chief softened enough to allow a midwife to help. A little girl was born, whom they named Aina.

The delivery, however, was exhausting, and Svea Flood was already weak from bouts of Malaria. The birth process was a heavy blow to her stamina. She lasted only another seventeen days. Inside David Flood, something snapped in that moment. He dug a crude grave, buried his twenty-seven-year-old wife, and then took his children back down the mountain to the mission station. Giving his newborn daughter to the Ericksons, he snarled, *'I'm going back to Sweden. I've lost my wife, and I obviously can't take care of this baby. God has ruined my life'*. With that, he headed for the port, rejecting not only his calling, but God himself.

Flood Grave

Within eight months both the Ericksons were stricken with a mysterious malady and died within days of each other. The baby was then turned over to some American missionaries, who adjusted her Swedish name to 'Aggie' and eventually brought her back to the United States at age three.

This family loved the little girl and was afraid that if they tried to return to Africa, some legal obstacle might separate her from them. So they decided to stay in their home country and switch from missionary work to pastoral ministry. And that is how Aggie grew up in South Dakota. As a young woman, she attended North

Central Bible college in Minneapolis. There she met and married a young man named Dewey Hurst.

Years passed. The Hursts enjoyed a fruitful ministry. Aggie gave birth first to a daughter, then a son. Her husband became president of a Christian college in the Seattle area. Aggie was intrigued to find so much Scandinavian heritage there.

One day a Swedish religious magazine appeared in her mailbox. She had no idea who had sent it, and of course she couldn't read the words. But as she turned the pages, all of a sudden a photo stopped her cold. There in a primitive setting was a grave with a white cross - and on the cross were the words SVEA FLOOD.

Aggie jumped in her car and went straight to a college faculty member who she knew could translate the article. *'What does this say?'* she demanded.

The instructor summarized the story: It was about missionaries who had come to N'dolera long ago...the birth of a white baby...the death of the young mother...the one little African boy who had been led to Christ...and how, after the whites had all left, the boy had grown up and finally persuaded the chief to let him build a school in the village. The article said that gradually he won all his students to Christ...The children led their parents to Christ...even the chief had become a Christian. Today there were six hundred Christian believers in that one village...All because of the sacrifice of David and Svea Flood.

For the Hursts' twenty-fifth wedding anniversary, the college presented them with the gift of a vacation to Sweden. There Aggie sought to find her real father. An old man now, David Flood had remarried, fathered four more children, and generally dissipated his life with alcohol. He had recently suffered a stroke. Still bitter, he had one rule in his family: *'Never mention the name of God - because God took everything from me'*.

After an emotional reunion with her half brothers and half sister, Aggie brought up the subject of seeing her father. The others hesitated. *'You can talk to him'*, they replied, *'even though he's very ill now. But you need to know that whenever he hears the name of God, he flies into a rage'*.

Aggie was not to be deterred. She walked into the squalid apartment, with liquor bottles everywhere, and approached the seventy three year old man lying in a rumpled bed.

'Papa?' she said tentatively. He turned and began to cry. *'Aina'*, he said, *'I never meant to give you away'*. *'It's all right Papa'*, she replied, taking him gently in her arms. *'God took care of me'*.

The man instantly stiffened. The tears stopped. *'God forgot all of us. Our lives have been like this because of Him'*. He turned his face back to the wall.

Aggie stroked his face and then continued, undaunted. *'Papa, I've got a little story to tell you, and it's a true one. You didn't go to Africa in vain. Mama didn't die in vain. The little boy you won to the Lord grew up to win that whole village to Jesus Christ. The one seed you planted just kept growing and growing. Today there are six hundred African people serving the Lord because you were faithful to the call of God in your life...'*

'Papa, Jesus loves you. He has never hated you'. The old man turned back to look into his daughter's eyes. His body relaxed. He began to talk. And by the end

of the afternoon, he had come back to the God he had resented for so many decades. Over the next few days, father and daughter enjoyed warm moments together. Aggie and her husband soon had to return to America - and within a few weeks, David Flood had gone into eternity.

A few years later, the Hursts were attending a high-level evangelism conference in London, England, where a report was given from the nation of Zaire (the former Belgian Congo). The superintendent of the national church, representing some 110,000 baptized believers, spoke eloquently of the Gospel's spread in his nation. Aggie could not help going to ask him afterward if he had ever heard of David and Svea Flood. 'Yes, madam', the man replied in French, his words then being translated into English. 'It was Svea Flood who led me to Jesus Christ. I was the boy who brought food to your parents before you were born. In fact, to this day your mother's grave and her memory are honored by all of us'. He embraced her in a long, sobbing hug. Then he continued, 'You must come to Africa to see, because your mother is the most famous person in our history'.

In time that is exactly what Aggie Hurst and her husband did. They were welcomed by cheering throngs of villagers. She even met the man who had been hired by her father many years before to carry her back down the mountain in a hammock-cradle.



Below - Aggie praying at the grave of her mother, Svea Flood. Finding her roots at last.

The most dramatic moment, of course, was when the pastor escorted Aggie to see her mother's white cross for herself. She knelt in the soil to pray and give thanks. Later that day, in the church, the pastor read from John 12:24: 'I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds'. He then followed with Psalm

126:5 'Those who sow in tears will reap with songs of joy'.

(An excerpt from Aggie Hurst, *Aggie: The Inspiring Story of A Girl Without A Country* [Springfield, MO: Gospel Publishing House, 1986].)

Missionary Hardships

One of the twentieth century's best-known religious prisoners was Dietrich Bonhoeffer. He watched as Nazis seized power and took hold in his native Germany, and though he had a chance to escape to America, he decided Germany's confessing church - a group of Christians who had not succumbed to Hitler's message - needed him. He wrote, preached, taught at a secret seminary and helped Jews flee to safety. Bonhoeffer eventually was incarcerated in prison. In prison he wrote of being restless and longing and sick, like a bird in a cage, struggling for breath, as though hands were compressing his throat, yearning for colours, for flowers, for the voices of birds, thirsting for words of kindness. Bonhoeffer was hanged April 9, 1945. Three weeks later, Hitler committed suicide. Bonhoeffer missed Allied liberation by a month.

'Voice' and 'Sound' - a Contradiction? (Acts 9 & 22)

As a young Christian I once found myself in a Mormon Missionary house contending with Missionaries about the inspiration and inerrancy of the Bible, as opposed to the Book of Mormon. At a second meeting a more senior Mormon challenged me on a 'contradiction' in the KJV Bible, which initially stumped me for an answer. This 'contradiction' I discovered was one of their favourite arguments against the Bible's inspiration and inerrancy.

The 'contradiction' concerns the following passages: Acts 9:4-7 ***And he fell to the earth, and heard a voice ['phoné'] saying unto him, Saul, Saul, why do you persecute me?...7 And the men which journeyed with him stood speechless, hearing a voice, ['phoné'] but seeing no man***. ...in contrast to...

Acts 22:7-9 ***And I fell unto the ground, and heard a voice ['phoné'] saying unto me, Saul, Saul, why do you persecute me?...9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice ['phoné'] of him that spoke to me***.

In such cases the first discipline of the Bible student is to follow sound hermeneutical principles, allowing *scripture to interpret scripture*; and to investigate the Greek words by doing *word studies* of the various *contexts* in which the Greek verbs and nouns are used. It helps to refer to various *tools* such as lexicons, commentaries and interlinears. You do not need to have a Masters degree to be involved in this kind of 'study'! This is simply part of the command to '*study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth*' (2Tim.2:15). Most churches are simply not teaching their flock how to grow in these skills. (There are also free computer programmes available with such 'tools' for word studies).

Scripture Interprets Scripture.

Logically it would be rather foolish for a Biblical writer to contradict himself in these two separate accounts of *the same event in the same book*.

However, John 12:28,29 gives some light, where the same word for 'voice' is used. '*...Then came there a voice ['phoné'] from heaven, saying, I have both glorified it...The people...that stood by, and heard it, said that it thundered: others said, An angel spoke to him*'. Here, similar to Acts, there are people that did not hear a voice as *understood* language but heard a *sound* like 'thunder'.

In reconciling '***hearing a voice, but seeing no man***' (Acts 9:7) - with '***they heard not the voice of him that spoke to me***' (Acts 22:9) - The verbs '*hearing*'/'*heard*' come from the same root word '*akouo*' - 'to hear'. But the difficulty is not found in this verb, but rather in *how it is heard*. In the noun '***voice***' the Greek root word is '*phoné*'. The word literally means: '*a sound or tone made or given forth*'. It is variably translated as: '*noise*'; '*sound*' and '*voice*'.

There are numerous scriptures that translate '*phoné*' as '*sound*': '*The wind blows where it wills, and you hear the sound ['phoné'] thereof, but cannot tell from where it came...*' (John 3:8); '*Now when this was noised ['phoné'] abroad...*' (Acts 2:6); '*...his voice ['phoné'] as the sound ['phoné'] of many waters*' (Rev.1:15);

‘...the sound [‘phoné’] of their wings was as the sound [‘phoné’] of chariots of many horses running to battle’ (Rev.9:9).

This understanding of ‘phoné’ is brought out clearly when the word is used for *inanimate objects* such as the trumpet: ‘And he shall send his angels with a great sound [‘phoné’] of a trumpet...’ (Matt.24:31); ‘For if the trumpet give an uncertain sound, [‘phoné’] who shall prepare himself to the battle?’ (1Cor.14:8); ‘I was in the Spirit on the Lord’s day, and heard behind me a great voice, [‘phoné’] as of a trumpet’ (Rev.1:10)

Primarily, ‘phoné’ does not refer to the words spoken but rather to the *sound* or *tone* thereof: ‘And the sound of a trumpet, and the voice [‘phoné’] of words...’(Heb.12:19); ‘And I heard a voice [‘phoné’] from heaven, as the voice [‘phoné’] of many waters, and as the voice [‘phoné’] of a great thunder: and I heard the voice [‘phoné’] of harpers harping with their harps’ (Rev.14:2) - here what was heard was *not words* but the *sound* of the instruments.

In the following scriptures ‘phoné’ clearly cannot refer to any specific words spoken but again to the *sound* and *tone* thereof: ‘And they were instant with loud voices, [‘phoné’] requiring that he might be crucified. And the voices [‘phoné’] **of** them and of the chief priests prevailed’ (Lk.23:23); ‘I desire to be present with you now, and to change my voice [‘tone’ - ‘phoné’]; for I stand in doubt of you’ (Gal.4:20); ‘...I heard the voice [‘phoné’] of many angels...ten thousand times ten thousand, and thousands of thousands’ (Rev.5:11).

Interestingly, the word ‘phoné’ is used in 1Corinthians 14 to describe ‘unknown tongues’ as being ‘voices’ or ‘sounds’ that are *voiceless* (‘*aphone*’): ‘There are, it may be, so many kinds of voices [‘phoné’] in the world, and none of them is without signification [‘*aphone*’ - ‘*voiceless*’; without distinct sound]. Therefore if I know not the meaning of the voice [‘phoné’], I shall be unto him that speaks a barbarian, and he that speaks shall be a barbarian unto me’ (1Cor.14:10,11). (The play on words here is to show the difference between real tongues (known human languages) and unknown [meaningless, ‘voiceless’] tongues, which Paul speaks against in 1Corinthians 14).

With an understanding that ‘phoné’ refers primarily to the sound heard, the passages in question (Acts 9 and 22) can be understood clearly: *While the men with Saul heard the sound of the voice they did not hear the words that were spoken.*

In both Acts 9 and 22 the men were ‘*afraid*’, ‘*speechless*’ and were ‘*struck to the ground*’. In Acts 9 *they heard the sound*; in Acts 22 *they did not distinguish the words* - (ie. ‘*the voice OF HIM that spoke to me*’). In Acts 9 the men heard a sound but did not see anyone; in Acts 22 they saw a light but did not understand the voice.

A third passage in Acts 26:14 further attests to Saul himself as being the *only one who understood the words*: ‘**And when we were all fallen to the earth, I heard a voice speaking unto me...**’. They that were with Saul saw the light but *they did not understand the words of the sound.*

Acts chapters 9 and 22 are thus harmonious, as is the inerrant and inspired Word of God - the Bible!

Terry Arnold

A Fresh Look At Revelation - Part 10

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...

In **Part 9** (Chapter 14 - *Diakrisis* July/August 2021) - Chapters 12-14 are an interlude before chapter 14 returns to the judgements. A literal 144,000 Jewish evangelists from the *tribes of Israel* (7:4-8) preach a final '*everlasting Gospel*' to the whole world. Their redemption then comes with worship with harps singing a

‘new song’ (vs.8,9).

Armageddon is further foreshadowed with God’s fury finally poured out in full.

Part 10 Chapter 15

Vs.1 *‘And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God’*

The word ‘sign’ (*‘semeion’*) appears seven times in Revelation, translated as ‘sign’ (15:1); ‘wonder’ (12:1,3; 13:13), ‘miracle’ (13:14; 16:14; 19:20). The Greek word refers to a mark or token of God’s power and here with an end purpose (*‘filled up’*) to show God’s power and ferocity with a future event. Thus the ‘sign’ is described as *‘great and marvelous’*.

The *‘seven angels’* repeat the often cardinal number of ‘seven’ which is mentioned 54 times in this book - for *‘churches’*, *‘spirits’*, *‘stars’*, *‘seals’*, *‘horns’*, *‘angels’*, *‘trumpets’*, *‘heads’*, *‘crowns’*, *‘mountains’* and here for *‘plagues’*.

The *‘seven plagues’* are seven ‘blows’ or ‘strokes’ (*‘plege’*) as the Greek literally describes them. These plagues are literal as described. It is interesting to note here the inconsistency of some who would take the plagues in Exodus as being literal yet might not take these in Revelation as being so. Others although taking the plagues here to be literal, yet deny a literal interpretation for the 1,000 years in chapter 20. These are just some of the inconsistencies that occur with a non literal hermeneutics.

The phrase *‘in them is filled up [‘teleo’] the wrath of God’* shows the completion [*‘teleo’*] of God’s anger.

In the word *‘wrath’* is the strong meaning of no less than His passionate and righteous anger. Many scriptures vividly describe this *‘wrath’*: *‘...my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy’* (Zeph.3:8).

Vs.2-4 *‘And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are your works, Lord God Almighty; just and true are your ways, you King of saints. Who shall not fear you, O Lord, and glorify your name for you only are holy: for all nations shall come and worship before you; for your judgments are made manifest’*

This is parenthetical again, and refers to a heavenly scene with redeemed heavenly saints and martyrs as mentioned in previous chapters (ch.6,7,12,14). These include martyrs who had been killed during the Great Tribulation.

The phrase *‘I saw as it were’* shows a literal seeing by John. The *‘sea of glass mingled with fire’* is John’s best way of describing heavenly objects which are far from our earthly understanding. He sees some kind of translucent platform. Similar expressions are found further in Revelation - *‘a sea of glass’* (4:6); *‘clear glass’*

(21;18); *'transparent glass'* (21:21). Moses and others also saw similar in the signing of a covenant (Ex.24:10).

The saints here are *'them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name'*. They are become *'victorious over'* the antichrist, his *'image'*, his *'mark'* and the *'number of his name'* (666). They will have victory over these because they firstly had real faith in the Lord and thus resisted the evil one and his methods with his *'image'* and the *'mark'* with its number 666, as detailed in chapter 13.

Each have *'the harps of God'* - they are heavenly harps belonging to God. *'Harps'* are associated with praise and rejoicing (Gen.31:27; Job.21:12; Ps.33:2; 43:4; 71:22; 81:2; 92:3; 95:8; 147:7; 149:3; 150:3; Is.5:12; 23:16), with prophesying (1Sam.10:5, 1Chr.25:3) and as refreshment (1Sam.16:16,23). Revelation 5:8 and 14:2 also refer to harps used to sing similar *'new songs'* about the Lamb - Christ and redemption by His blood.

The martyrs here *'sing the song of Moses the servant of God, and the song of the Lamb'*. Following the plagues of Exodus, a similar song of triumph was sung by Moses and of Miriam (Ex.15:1-15).

These songs here in chapter 15 are about *'the Lord God almighty'* and his *'works'*, including his judgements to come, being *'great and marvellous'*. The saints sing *'just and true are his ways'* and they call him *'king of saints'*. They ask a question in the context of the fearful judgements to come and in their own now heavenly holiness and glorification: *'Who shall not fear you, O Lord, and glorify your name for you only are holy'*.

These are the kinds of songs we should be singing in church services and in our daily walk! They are full of who Christ is, His works, His judgements and his character. His character is 'great and marvelous' because of his 'works'. He is 'almighty, just and true' ...in all his ways. He is 'Lord', 'holy' and 'king of saints' and thus follows 'who shall not fear him?'

These saints also look to the future Millennium on earth when they state: *'all nations shall come and worship before you; for your judgments are made manifest'* (vs.4). There are numerous scriptures which refer to a Millennial reign of Christ on earth. *'And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain'* (Jer.14:16,17).

Vs.5-7 *'And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who lives forever and ever'*

'After that' signifies time as John saw a second vision of the temple in Heaven. John had seen a similar vision in chapter 11 where there were *'lightnings, and*

voices, and thunderings, and an earthquake, and great hail' (vs.19). The 'tabernacle of the testimony' refers to the important 'ark of the covenant', or as here and sometimes elsewhere called the 'tabernacle of testimony' (Ex.38 & Nu.1).

In the exclamation 'behold' - John in repetition describes 'seven angels' having 'seven plagues' ... 'clothed in pure and white linen, and having their breasts girded with golden girdles'. Such clothing often suggests holiness and righteousness.

'One of the four beasts' brings the 'seven golden vials' ('phiále' - bowls with a wide mouth). (For description of the four beasts - see chapter 4 in Sept/Oct 2019).

The first of God's wrath is seen in the seven seals (6:1-17). The seventh seal contains the seven trumpet judgments (8:1-13; 9:1-21; 11:15-19). Then out of the seventh trumpet judgment comes the seven vials (bowls) of God's final wrath (Chs.15 & 16).

The judgements will be devastating and will end (vs.1 'filled' - 'teleo') the wrath of God. The judgements on mankind and the earth will end in this 'filling up' by the God described here as the one who 'lives forever and ever'.

Vs.8 'And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled'

The 'smoke' signifies the 'glory of God' which the Old Testament Jews understood from the presence of God in their temple (Ex.40:34; 2Chr.5). In these times no man could enter the thick glory cloud. The glory of God also appeared in the cloud which went before the people in their travels and as a fire by night (Ex.chs.13 & 40).

John says 'no man was able to enter into the temple' until God's wrath is satisfied when the 'seven plagues' be 'fulfilled' ('teléo' - completed, ended). The antichrist and false prophet and all unbelievers will then finally be sentenced to an eternal 'Lake of Fire' (Rev.19:20; 20:10,14,15).

Today many earthlings worry about 'global warming', viruses and new and popularised social issues, but what of these horrifying and fearful judgements to come when God will pour out his fury? He has poured out fury before in Adam and in Noah and the flood, and in various events with Israel, but this fury is final and the one stored up over millennia. The warnings of this are frequent in scripture - the 'day of the Lord' is frequently mentioned in many books (Joel; Amos 4; Is.13:6-9; Zeph 1:14-18...).

However, there is another 'wrath' poured out which enables the believing saint to escape all the fury of Revelation chapter 15. Before the foundation of the world, God and the Son, the Lord Jesus Christ, agreed on a plan to redeem a race of 'new creatures in Christ'. That plan was to send the Son as the final Lamb to be crucified by sinful man. Christ would be the redeemer of those who would believe on Him, his death and shed blood for them as a substitutionary sacrifice to satisfy the wrath of the Father upon sin and the 'wrath to come', even as described in Revelation. This same Lamb and King of kings is coming quickly to take his saints to glory!

Terry Arnold

Sub-editor's Thoughts on the Current World Situation

In strange ways a certain quietness has descended on the world, even though everything is bubbling along under the surface fulfilling prophecy every day. It seems everyone is consumed with COVID - the news channels world-wide speak of nothing but the jabs, deaths, lockdowns and the like. People have become largely uninformed of global events that spell out Bible prophecy. Many are now screaming for their freedoms to be given back to them - that likely will never happen.

It is increasingly difficult to obtain really hard news from the Middle East. If one did not know better one would think that God had abandoned the world to its own devices? Many prophecy students are even convinced that a Feast of Trumpets rapture this year is possible? It is eerily quiet?

Yet, everything is on a knife's edge. All the players for the end-time battles are in place, and waiting for the order to commence, the global financial system is on the very brink of collapse, a great global reset is ready and waiting, the church is in great apostasy, and the world is being systematically marked and being informed that you cannot buy, sell, or travel without the new Green passport.

There are riots in many countries, earthquakes and eruptions such as never before - and the global populace will soon scream for a new leader - and finally the open announcement of the existence of extra-terrestrials - who may well be in place to explain away the disappearance of millions in the parousia.

God's hands have lifted off the demonic realm and our leaders now seem to have become possessed, unfeeling, harsh, cruel and unbending. They suddenly seem to act like they hate those who voted them in...it is all suddenly satanic?

Mike Claydon

Your Comments and Questions

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

Dear Brother Terry,

[Excerpts] *I received the July/August 2021 edition...When I arrived to page 11...under 'A Fresh Look at Revelation'...I was shocked to read the following: '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'.*

Do you really mean that God has given power to the antichrist and the false prophet to do great signs in order to 'deceive them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast...' (Rev.13:14)?...God allows that this happens, but I can't understand how God would give the power to do things against His will...Is it a typing mistake?...

(From a pastor, name withheld at editor's discretion)

Editor's reply: [Excerpts]... [Continued next page >](#)

The following below would be worthwhile your consideration:

1. In 1 Kings 22:19-23, God chose to use a lying spirit to deceive Ahab...God is sovereign over all creation; He is not restricted in what or whom He can use to accomplish His holy purposes. He chooses to use people and spirits, *both good and evil*, to bring His divine plans to pass and bring glory to Himself (Ps.18:30). What is the difference between these and the passages in Revelation where God 'gives' (not just 'allows') 'power' to bring about His plans and in the end glorify himself? In Rev.13:7 '*it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations*' - Who gave the power/authority? The context is not Satan giving power but God?

2. Daniel 4 - God drove Nebuchanezzar into madness - ordained by God to bring him to his knees. It is more than just 'allowed' here. '*He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: 'What have you done?'*' (Dan.4:35).

3. Genesis 50:19,20 '*And Joseph said...you thought evil against me; but God meant it unto good, to bring to pass...to save much people alive*'. It was more than just 'allowed' here, but also ordained by God to bring about his plan.

4. Psalm 41:9; Zech.11:12 - a close friend would betray Christ (Jn.13:18) with 30 pieces of silver (Matt.26;15). Are you saying Judas was not ordained from the foundation of the world? '*The Lord has made all things for himself: yea, even the wicked for the day of evil*' (Pr.16:4).

5. The Witch of Endor - what of the necromancy - who gave her such power? It's more than just 'allowed' here.

Summary: These events were pre-ordained by God *Himself*. He uses evil to achieve His purposes. And He will do so sovereignly again with the coming antichrist and his false prophet. Satan does not have the power to bestow authority on anyone unless God Himself allows such a thing. But *you cannot break the chain of command*. The events in Revelation where God 'gives' the authority are *not* against the will of God...They are His will entirely that the anti-Christ and False Prophet are 'given' the authority to perform 'lying wonders'. God is handing the world over to a great deception and He *allows* this to occur and gives *his authority* for these people to do His will. Satan cannot 'give' power to himself or use power without God decreeing it...

It is also worth a note that the Greek word '*dunamis*' is often translated '*authority*'. The words '*power*' and '*authority*' are often used synonymously. To change God 'giving' to only 'allow' where the text has power 'given' by God is changing the context.

An exegesis or a plain reading of many verses will show God *giving* - '*It was given unto him to make war with the saints, and to overcome them: and power was given him...*' It's eisegesis and a contradiction to say it is God only 'allowing' what Satan supposedly has power to do of himself? The book of revelation details much evil but it all is to bring the world to its knees...

Subscriber reply in italics: [Editor's reply in bold and brackets]...

...But to say that God gives authority to someone to 'open his mouth in blasphemy against Him...is not logic, contradictory and not acceptable...There is no argument about the basic doctrine of the sovereignty of God. But...by allowing the lying spirit to deceive Ahab, doesn't mean that God is the author of lies. The same applies to all the references you've quoted. By saying that God allows the evil spirits to act wickedly doesn't mean He is the source of evil and wickedness. [Wherever did I suggest that God is the 'source' of evil?...]...this doesn't mean at all that He is authorizing, approving, the wrong deeds. [I never suggested he approves evil?] Of course He will make, even the evil things, to serve His purposes. [Is this not now a contradiction to your previous argument?]

I believe our God is a God of goodness, not of wickedness. He wants the good for all men... 'not willing that any should perish but that all should come to repentance' (2Peter 3:9). Those who will perish, not because God wants them to perish, but they, with their own will chose not to accept Him as Lord and Savior. ...Man, by his own will sends himself to hell...God awakens (refreshes) their dead will because of sin, in order to say yes to God, accepting His salvation. Phil.2:13 'for it is God who works in you both to will and to do for His good pleasure' ...

[Editor's note: As the reader might see, the subject at this point was diverted by the subscriber to another topic and with a confusing use of scriptures. In the next issue of *Diakrisis* we will publish Part 2 of this discussion which centres more on salvation and the Gospel]

Arminianism, the Gospel and Salvation

Hello Terry,

We are pleased to be a small part of supporting your ministry and spreading the Gospel...I was wondering what happens to those that are born again but believe they choose God, not God chooses them? Do they go to Heaven for preaching or believing in man's free will to choose God, as this is not biblical? Are they really born again? Are their eyes just not opened to this truth yet?

Our pastor...does not believe in the chosen; he preaches it is man's choice then God changes their heart and the Holy Spirit indwells. Where is his eternal home?

Thankfully many in the congregation do not believe this myth, and believe in God's sovereignty...May God continue to bless you in your ministry.

(Name withheld at editor's discretion)

Editor's reply:

Those who believe in unsaved man having complete freedom of the will and that their salvation is because of, or partly because of, them choosing Christ are usually termed 'Arminian' in their theology, following what was deemed heretical from Arminius (and the earlier Pelagius).

But thank God salvation does not depend on any particular doctrinal belief such as this, even though it is unbiblical and error. Salvation, being born again, depends on believing Christ, who he is and what he has done for them

as sinners needing a sacrifice to satisfy God's penalty for sin. This true salvation has nothing to do with believing or not believing in the modern 'Free will' or predestination, election or any such doctrines.

When I was saved I was quite 'Arminian' until challenged on this by Scriptures, the Spirit, and a friend. A deeper understanding of what had happened to me and the meaning of 'grace' as unmerited by myself, '*not of ourselves*' but entirely '*of God*' (Eph.2:8,9) - this took some time and study.

The well known historic figure, John Wesley, was somewhat Arminian but still a Gospel preacher and a born again saint. George Whitefield publicly well tried to correct him on his Arminian views yet in humility stated that Wesley would be far ahead of him in Heaven. Yet almost all the Reformers, Puritans, the major leaders and evangelists in history, all the martyrs, the founders of the major missions...all did NOT believe in the freedom of the will for unsaved man but rather in an *enslaved will* needing to be called, drawn, quickened.

Many today look at salvation much from a human side, or they stumble on the sovereignty of the Divine side. They need to be asked to show any scripture in the Bible where it says we choose God for salvation - there is none. Ephesians chapter 1 and other scriptures are quite clear on this issue. This is not to say that in our ongoing salvation we do not have a part to play within the sanctification process (Phil.2:12,13). But if our salvation and Justification, when we first believed, is anything of us, even our choice, then that contradicts many scriptures including Ephesians 2:8,9 - it is by grace and '*not of ourselves...but of God*'. The Gospel quote below might also be helpful...

Gospel Quote

'The sacred writ is plentiful in setting out the impotency of man. It tells us that he is 'is not subject to the law of God, neither can be' (Rom.8:7); that 'he cannot please God' (Rom.8:8); that he cannot come to Christ (Jn.6:44) that he can do nothing without Christ (Jn.15:5); that he cannot believe (Jn.12:39; 5:44); that he cannot love God (1Jn.4:20); that he cannot do good (Jer.13:23); that he cannot yield good fruit (Matt.7:17); that he cannot think a good thought (2Cor.3:5). [Yet] the Puritans did teach that men should do all that they can to seek after God, and that no one does all he can and should do...[but] the lost can be convinced of their sin with grief and mourning, confess their sins and reform their lives, declare that it is just for God to condemn them, meditate on the great evil of their sin, acknowledge that neither they nor any created thing can save them, and resolve to seek salvation at any cost. They can see that there is a hope of salvation for sinners, thirst for this salvation, pray for salvation, and wait upon God to do his supernatural work in them. Such actions or attitudes put them near to the kingdom. But none of the actions or attitudes deserve or empowers conversion - in doing them the unconverted [can] remain God's enemies under the curse'.

('What Must and Can Persons Do'; Greenhill, Puritan Sermons)

Terry's Itinerary
Qld - NSW - Vict. Itinerary

Due to the ongoing uncertainties with the Covid restrictions, lockdowns and border issues, it has been necessary to once again cancel most of the September-December itinerary. However, we are tentatively planning to continue with the Conference in Sydney below, but please note the new date. Some churches beyond that date are to be confirmed. Please check any changes or additions in the next issue of 'Diakrisis'.

Queensland

Oct.10th (Sun) 9.30am Hervey Bay Bible Church, Charles St, Pialba Ph.0411051118

NSW

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

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

Nov.13th (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.

Nov.14th (Sun) 10.30am & 6pm St. John's Park Baptist (see address above)

Nov.21st (Sun) 10am & 5pm Fellowship Baptist 226 Nuwarra Rd, Moorebank Ph.0488555981

Nov.27,28th (tentative - to be confirmed) Ryde/Waterloo: Sovereign Grace Bible Church, Ryde 327 Blaxland Rd. Ph.0298071493

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.

'Debate' Section (Website)

We have now added a '*Debates*' section to the website [www.taministries.net] found in '*Other Resources*' and then '*Debates*'. This includes discussions/debates the editor has had by e-mail. Over nearly three decades in this teaching ministry, there are many times when apologetics come into play in defending the faith once delivered to the saints (Jude 3).

We include these discussions and debates in the hope that readers might be aware of the doctrines and the thinking on both sides of these discussions, but also that we might all be further informed, taught and equipped in the true faith and Gospel and learn to test beliefs by scripture alone.

Prayer Points

- Pray for a clear direction in planning the itinerary in these uncertain times.
- Pray for our new Gospel book, now in draft form and soon to be printed.

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