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# DISCERNMENT NEWSLETTER

“...how is it that ye do not discern this time?” Luke 12:56

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## Zimbabwe Heartbreak

As many of you are aware, the crisis deepens daily in Zimbabwe. Most of the hospitals are closed. The cholera outbreak is increasing with severity. We are so grateful for those who sent donations at the end of last year. Those funds are going directly to the desperate need at this time. Any other funds forthcoming will be sent to Zimbabwe with heartfelt gratitude. The Church there is vibrant and trust God daily!

## The Good Samaritan

*Prof. Johan Malan, Middelburg, South Africa*

The parable of the Good Samaritan in Luke 10:25-37 (NKJV) is related as follows:

*“And behold, a certain lawyer stood up and tested Him, saying, Teacher, what shall I do to inherit eternal life? He said to him, What is written in the law? What is your reading of it? So he answered and said, You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself. And He said to him, You have answered rightly; do this and you will live. But he, wanting to justify himself, said to Jesus, And who is my neighbor? Then Jesus answered and said: A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion on him, and went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, Take care of him; and whatever more you spend, when I come again, I will repay you. So which of these three do you think was neighbor to him who fell among*

*the thieves? And he said, He who showed mercy on him. Then Jesus said to him, Go and do likewise.”*

The lawyer basically wanted to know what needs to be done to inherit eternal life, i.e. how he could be saved. During the time before the crucifixion of the Lord Jesus the law still prevailed. This man thus knew that the law demanded of him to have godlike life in his heart as only that would enable him to get into the right relationship with God and his neighbor. But as he was unconcerned about other people he didn't really want to comply with this demand. In order to justify his selfish form of godliness he then asked who his neighbor was.

In reply to this question the Lord Jesus told a parable in which He explained that in the context of people's spiritual need all are our neighbors – also those of other nations. God expects us to proclaim the Gospel to all with whom our ways cross, so they can be delivered from Satan's power and inherit eternal life. In His reply the Lord Jesus also proclaimed the New Testament Gospel of salvation to the lawyer, as in the final analysis, Jesus Himself is the Good Samaritan who offers His saving grace to all people who have been overpowered along the way of life by the great robber, Satan. Those who have been saved by Christ are called upon to go out into the roads to proclaim this message of salvation to other victims of the devil.

The unfortunate man in this parable travelled on a lonely road between Jerusalem and Jericho. It was a winding road which, within 30 kilometers, descended about 900 meters from Jerusalem to the Jordan Valley. Because of the many ravines through which the road passed a traveler was often out of sight from other travelers. It was consequently easy for robbers to hide along the roadside and attack and rob the travelers. The man in the parable was seized by robbers, almost beaten to death, and robbed of all his possessions. The wounded man, who could not even get on his feet to continue with his journey, was left lying next to the road.

The interpretation of this parable can be applied on three levels, i.e. (1) compassion to people who are

afflicted, (2) the spiritual salvation of and caring for the victims of Satan, and (3) the relationship between the first and second coming of the Lord Jesus.

### Compassion

The robbed and wounded man was far from his home and family when he urgently needed help. Where he was lying he was dependent upon the assistance of the first stranger who would pass by. He was in great danger and without help he wouldn't have survived.

According to this parable there rests a moral obligation on everyone who is near a suffering person to lend a helping hand by rendering medical and material assistance to the victim with a view to saving his life. He also needs help to get out of the danger zone. It does not matter whether this person is a foreigner or even an enemy – if you are close to him, and therefore his “neighbor”, you are obliged to help him.

It is conspicuous that it was a stranger who helped this man. Members of the victim's own people did not take notice of him and passed by on the other side. They were only concerned about their own welfare.

An obligation to show kind heartedness to those who suffer is clearly determined in this parable. We should remember that all people, the unsaved as well, were created in the image of God. The Lord Jesus identifies with their sorrows and problems and expects of His disciples to visit, help and care for them as best they can. He said, *“For I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me”* (Matt. 24:42-43). Jesus' hearers were like that priest and Levite who looked the other way and said, “I am not concerned with that man or his problems – he can make do!”

### Spiritual care

Victims should be assisted practically, but if we regard the rendering of material assistance as sufficient we would greatly fail in our duty. Physical assistance of the victim should also lead to meeting his spiritual need as that is by far his biggest problem. Such people are more open to spiritual counseling when great sacrifices have been made to meet their other needs. However, the important aspect of spiritual outreach to

those in distress is often lacking in relief projects and the offering of support services. For instance, lending a helping hand to alcoholics and drug addicts by trying to rehabilitate them without giving any attention to their deep spiritual needs would be a futile exercise. It is only the Lord Jesus who can break their bonds of sin and unrighteousness and put them on the road to true restoration.

Christ primarily used this parable to describe His own role as the Saviour of lost humanity. He was an outcast among his own people. The Samaritans were also outcasts. Previously they were Jews who intermarried with Gentile nations and consequently were no longer regarded or accepted as Jews. They were a despised people. Likewise, Jesus was rejected as Messiah – the leaders of the nation ostracized Him and tried to kill Him.

In spite of this attitude Jesus was the one who had compassion on those who were spiritually miserable, poor, blind and naked. The scribes and Pharisees couldn't do anything to alleviate the desperate spiritual plight of their own people; they are the ones who pass by on the other side. But the Lord Jesus came to save them, *“for the Son of Man has come to seek and to save that which was lost”* (Luke 19:10).

In the spiritual application of this parable we are all seen as being on the journey between Jericho and Jerusalem. Along this road there are robbers lying in wait for us. They are intent on depriving us of our spiritual heritage and also to kill us. The robbers represent the devil and his henchmen.

The victims of Satan are lying alongside the way and they will die in their sin if nobody takes pity on them. Their own religious leaders are not interested in their problems – they cannot or do not want to help. But the Good Samaritan, Jesus, comes along and helps the dying victims by pouring wine and oil on their wounds. The wine points to His blood that was shed for our salvation: *“In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace”* (Eph. 1:7). The oil is symbolic of the Holy Spirit. He regenerates, fills, strengthens, comforts and anoints us.

The Lord Jesus raises this man and helps him to continue with his journey as a renewed person. From now on he would never again be alone as he has a

Friend who will not forsake him along the way of life. The Samaritan put the man on his animal and brought him to an inn. *"Blessed be the Lord who bears our burdens and carries us day by day"* (Ps. 68:19; AB). At the inn the Samaritan pays for the man's accommodation. In this way the Lord tells us that He does not only save us but supplies all our needs according to the riches of His grace (Phil. 4:19).

Concerning relationships this parable teaches us that God, through Jesus Christ, enters into a relationship with lost and destitute people by saving them, welcoming them as sons and daughters into His family, and being with them always.

Although we are committed to helping others and to proclaiming the gospel to them, this parable does not call for the forging of intimate social ties with people of diverse cultures. Humanists who teach a social gospel wrongly see such connotations in the parable. An obligation towards spiritual and material assistance should not be confused with the relationships which should, according to the Bible, be maintained on the level of everyday life among members of particular families, societies and cultural groups.

### **He is coming again!**

There is also a prophetic application of this parable. Jesus Christ came to earth to seek and save dying sinners on the way of life, wherever they are. The care for the wounded man in the inn underscores the fact that He will continually provide for and meet our future spiritual needs.

The Good Samaritan paid the innkeeper two denarii (two days' wages) for the wounded man's accommodation and care over the following two days. At his departure he told the innkeeper that he would reimburse him at his return for any extra expenses he might have. The indication was that the Good Samaritan would return after two days.

According to 2 Peter 3:8, one day is like a thousand years to the Lord. Approximately two thousand years after His first coming to provide for the salvation of sinners He will come again. He will bring His reward with him for all those who have incurred expenses in caring for His disciples. He said, *"Behold, I am coming quickly, and my reward is with Me to give to every one according to his works"* (Rev. 22:12).

We know that two days, or two thousand years, have virtually expired between the first and second coming of Christ. His ministry was early in the first millennium and we are now early in the third millennium after Christ. We are now living in the time when the Bridegroom delays His coming because there are still many people who have been overcome by the great robber on the way of life. They urgently need help.

Go out on the highways and country roads and gather spiritually dying people so that the Lord's house can be filled. You will receive reward if you not only think about yourself but lend a helping hand to people in their need: *"Blessed is that servant whom his master, when he comes, will find so-doing. Assuredly, I say to you that he will make him ruler over all his goods"* (Matt. 24:46-47).

We have all been sent to proclaim repentance and the forgiveness of sins in the Name of Jesus to all people. Have you trusted the Lord for the filling of the Holy Spirit to enable you to heed the Great Commission? He said, *"You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the ends of the earth"* (Acts 1:8).

The present situation challenges us to become involved. The harvest is great but the laborers are few.

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## **"Plead with your mother, PLEAD"**

### **How to Approach a Church Heading Into Apostasy**

*"Plead with your mother, plead:  
for she is not my wife, neither am I her husband:  
let her therefore put away her whoredoms  
out of her sight,  
and her adulteries from between her breasts."  
(Hosea 2:2)*

Jeremiah Burroughs, who was a minister of the Gospel in the 1600s, authored an extensive commentary on the book of Hosea titled *An Exposition of the Prophecy of Hosea*.<sup>1</sup> This massive work has been republished in our era in an 8 ½ X 11 book over an inch and a half thick, with tiny script to boot! Yet it is a precious gem for our era, a profitable exercise in eating the solid

meat of the Word. Plus, it permits us a peek into the sunshine and shadows of the Reformation 100 years after its inception, when persecution was subsiding and complacency and worldliness were settling all-too-comfortably into the church.

The book of Hosea is a study for our times. Hosea's wife is an intense illustration of how individuals and churches leave their First Love and wander off pursuing lovers and lusts, passions and idolatries. Burroughs' commentary on the phrase "Plead with your mother, plead" is insightful and pertinent to those who find themselves in the rapidly [apostatizing](#) churches of today. May you find the excerpts below to be both encouragement and admonition.

**Note:** the English is old style. To assist the reader with obscure words, we have included a bracket with older meaning. We have also taken a few minor liberties to reformat the text for easier readability.

**P**lead, Litigate, so some, *Contendite*, Strive; the Vulgate reads Judicate, Judge your mother\* [i.e., the church]. It may seem to be a harsh phrase at first, but we shall labour to acquaint you with the mind of God in it. Here is an exhortation to the private members of the church, to all, one or other, to plead with their mother, to plead even with the church of which they are members, and so to plead as to deal plainly, and to tell her that she is not the wife of God....

It is a hard thing to convince idolaters of their sin, and of the justice of God coming against them for their sin..... [Y]ou had need to... plead hard with her. Idolaters have so many distinctions, evasions, and pretences, that it is a thousand to one if you prevail with them....

*"Plead with your mother, plead."* It is a [forensic](#) [debate] word, and carries with it such a kind of pleading as must be convincing and powerful.... [G]o and plead the cause with them, seek to convince them, not rail upon them, but convince them.... [D]eal with them as rational creatures, and... take away their secret objections and shifts....

God gives liberty to some private members of churches, yea, it is their duty in some cases to plead with the whole church....

But it may be said, "Will not this argue self-conceit? What! For one man, a private man, to plead with so many, with a church?" It is a sign that such a one is

very opinionated, that such should think that what he [apprehends](#) [perceives] is sufficient to stand against the [apprehensions](#) [perceptions] of so many learned and godly men as are in the church.

How can this be freed from arrogance and proud conceitedness? I answer, not so, it may be conscience, and not self-conceit, for the rule of conscience is not the abilities, nor the holiness, nor the multitude of others, but it is that light that God lets in to [convince](#) [convict] according to His Word.

Nay, further, I suppose I may convince you that this pleading for God may proceed from much self-denial, and the not pleading may proceed from [vile, sinful self-respect](#) [pride]. How will that appear? Thus: for a private man when he sees the Truth of God suffer, if he be of a humble and an [ingenuous](#) [guileless, innocent] spirit, it cannot but be exceeding grievous to him to think, that he must contest with such a multitude of able and godly men. He would rather a hundred times, if he looked at his own quiet and ease, sit down: "For," thinks he, "if I speak, by this I shall be endangered to be accounted self-conceited, I shall have the accusation of pride, I shall displease many of my friends, I shall make a great disturbance in myself; I am sure of my own peace, whatever I do to others, and how much better were it for me to sit still and be quiet."

A humble spirit would reason thus, but conscience puts him upon it: "I shall contract guilt to myself if I be not, at least, a witness for God's Truth; therefore though I shall suffer so much in it, yet, rather than the Truth shall suffer, rather than conscience shall plead against me, I will plead, though never so much to my disadvantage."

Now, if such a one carry it humbly and quietly, certainly he is rather to be accounted a self-denying man; for it is a very hard task.

Whereas, on the other side, self-love is more likely to think thus: "It is true, these things are not right, I see they are not according to the Truth of God. Conscience indeed would have me speak, but I shall trouble myself, and what will they think of me on the other side, where there are so many able and godly men? Surely I shall be thought a conceited fool, and therefore I were as good hold my peace, and sleep in a whole skin, and be quiet."

Thus because they have so much self-respect, and love their own quiet, and cannot endure to suffer any trouble, they will leave the Truth to suffer, and their consciences to be pleading against themselves, rather than thus plead for the cause of God... Christians may plead with their mother [i.e., the church], yet they must observe these rules.

First, They must not plead with her for every light thing; for the Scripture gives us this rule, "*Love covereth a multitude of sins*" [1 Peter 4:8]. We must not stand pleading for every infirmity with our brother, but rather pass by many and cover them; much less then with the church. But if there be that which is [notorious](#) [disreputable, wicked], so that I cannot have communion with them, and I shall be wrapped up in the guilt except I testify the Truth, certainly then I am bound to plead.

Secondly, It must be orderly done; that is, if possible, you must make the [officers](#) [leaders] to be your mouth in pleading. I say, if it can be. If it come to declaring the evil to the church, it should rather be by him whom God has appointed to be His mouth to the church; for you do it in God's name, therefore the most orderly way to do it, if it may be done, is by him that is God's mouth.

Thirdly, It must be so as you must manifest all due respect to the church; showing in your [carriage](#) [attitude, behavior], that you are [apprehensive](#) [perceptive, understanding] and sensible, even at this time, of that distance that is between you and that whole society whereof you are a member.

Fourthly, You must do it in a very peaceable way, so as to [manifest](#) [make clear or evident] that you desire peace, and not to be the least disturbance to the peace of the church, but that the peace of it is dear and precious to you. Therefore, when you have witnessed the Truth, and discharged your conscience, you must be then content to sit down quiet, for so the rule is in that case; that the spirits of the prophets must be subject to the prophets [1 Corinthians 14:32]. But if it should prove that the church continues the evil, after all means used and all patience exercised in such a case, you may desire to be dismissed from it, and depart; but in as peaceable a way as possible, continuing due respect to the church, though you should depart, only leaving your witness behind you... [I]t is exceedingly difficult for a people to understand

their liberty without abusing of it, either against the church, or against the officers [leaders] of a church. This power may be abused by persons, who in pride, arrogancy, and a spirit of contention, take delight in contradiction. There are many people of such a [humour](#) [disposition, temperament], that it is their very delight to contradict, and they think they are nobody except they have somewhat to say against their [officers](#) [leaders], or against what is delivered; and upon that very ground will quarrel not out of mere conscience, but that it may appear to others that they see farther than other men. And if they be in a community, they conceive that every one would think them nobody if they say nothing, therefore, that they may appear to be somebody, they will find fault, though they scarce understand what they say, or whereof they affirm, showing their [disapprobation](#) [disapproval] in a [virulent](#) [antagonistic, spiteful] spirit, and insulting those whom God has set over them. Certainly, this is a [gross](#) [insensitive] and [abominable](#) [disgusting] thing, whereas the rule of Christ is, "Rebuke not an elder, but entreat him as a father" [1 Timothy 5:1]; do not think that because you may plead with them, and God's cause may suffer by your silence, that therefore you may rebuke them in an [undecent](#) [improper] and [unseemly](#) [rude] manner. You may indeed go in a humble manner, acknowledging the distance [betwixt](#) [between] you and him, he being an [officer](#) [leader], and so "entreat him as a father."

### The Truth

*"And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.*

*When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.*

*Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." (Ezekiel 3:16-21)*

**Endnotes:**

1. Jeremiah Burroughs, [An Exposition of the Prophecy of Hosea, Reformation Heritage Books](#) (Grand Rapids, MI) 2006.

**\*Note:** Galatians 4:26 states: *"But Jerusalem which is above is free, which is the mother of us all."* Burroughs is using a figurative analogy when applying this verse to the church. The Bible frequently uses feminine spousal language in the Old Testament for ancient Israel (of which Hosea's adulterous/idolatrous wife was a type). In the book of Hosea the children are also a type (see Hosea 1:2), and are given prophetic names. Hosea 2:5a explains why the children must plead: *"For their mother hath played the harlot: she that conceived them hath done shamefully:..."* See also Ezekiel 16 for a vivid example of this, e.g. verse 44: *"As is the mother, so is her daughter."* Likewise, in the New Testament, feminine spousal language is used of the church, which is the Bride of Christ (Rev. 21:2: *"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband"*).

\* \* \* \* \*

***TWENTY YEARS!***  
**JEWEL GREWE**

Yes, the newsletter has been sent out for that long – an amazing testimony to the Grace of God! Over the years we have received encouraging letters and testimonies to the blessing the ministry has been to many around the world. The first newsletter was written as a response to many phone calls about the *Kansas City Prophets*. Our thought at the time to our "mailing list of 70" was that one newsletter would cover the subject – which many thought was a *phase* and would soon go away. But the months went by and there always seemed to be material for yet another newsletter. The funds also would miraculously be sent in to send out the next newsletter. All of the newsletters are archived on the website: [www.discernment-ministries.org](http://www.discernment-ministries.org).

What we didn't realize in 1989 was that there were already many forces at work to bring about "change". In 1986, 500 pastors and church leaders signed a manifesto on the steps of the Lincoln Memorial. In listening to a radio broadcast, "Coast to Coast" on July 15, 1992, I had some real conflicts about this event. Jay Grimstead of Coalition on Revival (one of the conveners) said some things that disturbed me to the point of sleepless nights.

**False View of Christianity.** In his remarks, Jay Grimstead said that for the last 160 years the Church **has had a false view of Christianity**. His exact quote is: "Our seminary professors, our Sunday School teachers, our pastors in the last five generations were mistaken". What does that mean? Could it be possible that God couldn't keep it together for

160 years? That Christ wasn't the Head of His Church during that blip in history? Sobering thought. My parents had it wrong. All of those missionaries that went around the world and died on the field after forsaking their homelands had it wrong. They all just wasted their time? If only they had waited until 1986 they could have adopted the "worldview" that now put it all together for them.

**The Stone in Daniel 2 is the Church.** Again he said, the church has had it all wrong. The stone cut out without hands is not Jesus! You have been taught wrong. The stone that strikes the statue in Nebuchadnezzar's vision and eventually fills the earth is the Church. It is the Church, he said, not Jesus who sets up the everlasting Kingdom.

**So-Called "True" Revival.** Revival is not about repentance for sin and a godly people rising because they believe in the work of Calvary. No, he said, it is about a revival of a group of so-called Christians that will form a parallel society. This society will even be governed by the "law" (the Old Testament). Obedience to the law seemingly is necessary for salvation.

The burden then is placed on church leaders to bring about the Kingdom. They are the ones who are supposed to make it happen.

It was at about this time that the "prophets" were coming on the scene. They were excited about what they saw as an unprecedented time at the end of the age. There were some that were even declaring that soon the "Apostles" would appear and even that "the government would be upon their shoulders". They were talking about a great power that would endue this upcoming church that would be the same as what Jesus manifested when He walked the earth.

Self-fulfilling prophecies have indeed come to pass over the last twenty years, and sadly the Gospel of salvation that brought many to the foot of the Cross has been laid aside.

Our prayer for 2009 is that we will just be faithful to Him that has called us out of darkness into His Glorious Light! We know that difficult times lie ahead. Let us not forget the Words of Jesus:

***These things I have spoken unto you,  
that in me ye might have peace.  
In the world ye shall have tribulation:  
but be of good cheer:  
I have overcome the world.***

John 16:33

**Discerning the Times Conference**  
**“Preparing the Church for the Apostasy!”**

The first conference for 2009 will be held in **Crete, Illinois on April 17-19**. The theme of the conference is: **Preparing the Church for the Apostasy!**

**Location:**

**Christ Church of Victory**

26803 South Dixie Highway

Crete, Illinois.

Crete is conveniently located 34 miles from Midway Airport in Chicago, close to Indiana and not far from many expressways. The phone number at the church is: 708 672-6263 (Pastor Cliff McKeethern)

**Speakers:**

**Jeffrey Whittaker** – pastor of The Christian Embassy in Niles, Michigan. Jeffrey will be speaking on the The Emergent Church and also on the deceptive theology of the best-selling book entitled THE SHACK.

**Jim Nations** – Is on the Ministerial staff of Family Worship Center in Baton Rouge, Louisiana. (Jimmy Swaggart Ministries). He has a wonderful testimony and was also a freemason. He is also an authority on the “new World Order”. He will be preaching the Word of God at both services on the Sunday (April 19<sup>th</sup>).

**Lynn & Sarah Leslie** – Work with the Discernment Research Group. They were the former editors of *THE CHRISTIAN CONSCIENCE*. They have extensive and valuable experience on many topics, especially focusing on the influence of the New Age in the Church, Schools and Workplace.

**Jewel Grewe** – established Discernment Ministries with her late husband, Travers van der Merwe. Has been the editor and publisher of the Newsletter (Discernment). Travels to Africa and ministers with David Grewe, her present husband.

**Topics to be presented:**

Becoming One:

The True Church

The World’s View

Spiritual Transformation of the World

The new religion “Mysticism”

Focus on Change – the Youth

Home School – Facts

The Emergent Church

The Paradigm Shift –

- in the Workplace

- in the Church

Necessity of Discernment

What about Apostles and Prophets?

At the first session on Saturday morning there will be a special workshop on Home Schooling running concurrently with a workshop on Basics of Modern Management and its effects on the Church.

**Accommodation:**

Block reservations are at the **Holiday Inn Express, 25640 S. Friendship Drive, Monee, Illinois 60449 Phone: (708) 534-0024** Hot breakfast is included - \$69.00 per night. . Mention you are with the Christ Church of Victory when making reservations.

**Other Hotels in Area:**

**The Best Western**

Phone: (708) 534-3500

**The Super 8 Hotel**

Phone: (708) 534-190

**Registration:** (see form on back)

For those coming from out of town (by April 1, 2009)

\$15.00 per person or \$25.00 per couple

**Lunch & Dinner will be available both days at the conference at a nominal cost.**

When you register, you will be sent a program with the more detailed schedule.