
DISCERNMENT NEWSLETTER

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

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Report on Zimbabwe trip Feb / Mar 2012

By Pastor Anton Bosch

On my arrival at Atlanta airport I was met by Brother Ken Meyers who had flown from Grand Rapids, Michigan to accompany me on the rest of the trip. I had not met him before except for a few emails, but our association proved to be Divinely appointed.

From Atlanta we traveled to Johannesburg and on to Harare in Zimbabwe where we were met by Brother Tham Dube, our host and also the principal of the Bible School in Zimbabwe. Brother Tham faithfully drove us all around Zimbabwe while at the same time making all the arrangements for the many meetings. After meeting with the students and church leaders in Harare we travelled by road to Bulawayo which would be our base for the next three weeks.

During our stay we visited 11 different churches, meeting with leaders and students in Bulawayo, Gwanda, Gweru, KweKwe, Gokwe, Mutare, Chipinga, Birchenough Bridge and Masvingo. We addressed about 90 pastors, 100 students and 500 believers across the beautiful country of Zimbabwe.

Our goals were complex. First we wanted to meet with students to assess the effectiveness and appropriateness of the material we had been producing and also to provide students with personal instruction in some of the modules.

We also wanted to better understand the challenges and circumstances under which the students work as well as to encourage new registrations, especially amongst pastors. At the same time we felt the need to convince a minority of pastors who are skeptical of formal education of the need for appropriate theological training.

Our visits to the remote areas were also to recruit and assess potential regional coordinators who would act as a link between the office in Bulawayo and the students in the various regions.

At the same time we were able to deliver the books and concordances that had been donated by folk in the US. Copies of Building Blocks of the Church were distributed to all the pastors. For many of these

men this is the first theology book they had ever owned (other than the Bible). We had 50 concordances which is not enough for each student so copies have been left in every center as a beginning of a library for use by students and pastors in the area. The concordances were a source of fascination for many who could not believe how powerful a resource it was. While it was encouraging to see how appreciative men who had been pastors and teachers for many years were of the concordances, it was also very disturbing to realize that many did not even know how to use this powerful resource.

In addition to the two laptops that Char and Fritz Stucki had donated last year, we were also able to take one new laptop. These have all been loaded with Bible software as well as 312 e-books which provide an instant mini-library for the three centers that now have a laptop each.

Several USB memory sticks were also donated by folk in Fresno, CA. These have been loaded with the MP3 lessons as well as a Bible program, the 312 e-books and other resources. Students use the memory sticks to access the material on borrowed computers and at Internet cafes.



Enthusiastic students in Bulawayo.

In Bulawayo it was very nice to use the lecture room in which Br. David Grewe had repaired the lights, organized the painting of the walls and produced a working blackboard. But even more encouraging was

to see the hunger of the students who kept pushing us for more and longer lectures at night, over lunch times and on weekends. The Bulawayo office has also been blessed with a copier for the notes donated by Johnny and Julie Leo in Johannesburg.

We now have a total of 186 students of which about half come from the Assemblies of God and the other half from a variety of other denominations. It is especially encouraging to see leaders from many different churches as well as a number with formal qualifications from other schools study with us. A number of these students have commented on the high value and standard of our material.

In Gokwe we had about 35 students plus a dozen pastors attend the day's studies. Some of these had to travel over 100 miles (160km) over muddy rural roads to get to the meetings and slept in the church building that night before attempting the long trek back to their homes. We were privileged to at least provide them with a solid meal and also contribute towards the cost of their journey.



Brother Ken teaching in Gokwe. Note the new books and concordances.

During the trip we witnessed a number of divine "coincidences" that encouraged us that we are on the right track. In Bulawayo we were graciously given the use of a comfortable cottage in the garden of the Baptist Pastor, Jeff Scorziell and his wife, Tammy. They are from California but spent a few years in South Africa. I had not met them before and in our conversation we discovered that they had pastored a church in South Africa which I had planted many years before.

On the last Sunday I was blessed to minister in their church. At the end of the service an American man approached Ken and told him that he imports medical equipment from Texas to Zimbabwe and offered to include a pallet of our books with his next shipment. This is a miracle indeed as we have been very concerned about the lack of books and Bibles as well as the extremely high cost of getting them to Zimbabwe.

We are also grateful to the Lord for his protection and his bountiful provision for all the needs of the trip. Many different people from many different countries have contributed in various ways to make the trip possible and to supply some of the needs in Zimbabwe. To each who contributed we say thank you very much and we pray that the Lord will richly reward you for your faithfulness.

The future of the school and the church in Zimbabwe looks promising, but at the same time the threats are looming. I was horrified to see to what extent the prosperity gospel has already made inroads in just the last year. False preachers from Nigeria, in particular, seem to have targeted the country and are flooding the airwaves with their empty promises. I believe the Lord has called us to help the church in Zimbabwe raise a standard against this evil which has already all but closed the door to the true Gospel in many parts of Africa.

Prayer Requests:

1. That the leaders of churches in Zimbabwe will stand for truth against the false message.
2. For co-workers to help with writing, teaching and administration. Not just for Zimbabwe, but for South Africa as well as the US and further abroad.
3. We have requests from potential students from a number of countries but lack the human resources to tutor and manage them.
4. For skilled Zimbabwean workers with the right heart to help with teaching, marking and administration.
5. For finances for Reference Bibles, books, computers and other technological tools.

*The harvest truly is great, but the laborers are few;
Therefore pray the Lord of the harvest to send out
laborers into His harvest. (Luke 10:2)*

Why a Bible School?

Pastor Anton Bosch

Note: As Pastor Anton Bosch prepared to travel to Zimbabwe, he sent out an e-mail on February 17th. He thought it would be profitable to explain why we have gotten involved in this Bible School venture. He wrote: "I trust that this article will encourage you to pray for us, and for all who faithfully train workers for the harvest, especially in Africa." This article explains why it is so important for Christians to stay focused on discipling and teaching others in these last days.

In the New Testament two methods were used to develop ministry. The secondary method was training in the local church. The primary means of developing ministers was by travelling as a "disciple" or apprentice to an established (itinerant) preacher. There are many examples of these in the New Testament as well as the Old.

Today there are many believers who are suspicious of Bible schools and seminaries, often mockingly referred to as "bridal schools" and "cemeteries". These suspicions are based first on the perception that these schools churn out people filled with head knowledge but who lack the Spirit. Secondly there are also suspicions that these schools produce men who have learnt to be preachers without having the gift or calling of God. The third objection to these schools is that they are often staffed by teachers who do not really believe the Bible and who are often at the forefront of liberalism and a move away from the Bible.

I think that many of these generalizations are often based on fact, and there is little doubt that the vast majority of Bible schools and seminaries are guilty of some, or all, of these accusations. But even in those schools there are still individual teachers who remain true to the Lord and His Word.

But what does the Bible have to say about the principle of Bible schools?

First, Jesus operated a form of Bible school. There is little difference between a good modern Bible school and what Jesus did when he took 12 men and for three years poured into them His wisdom, knowledge, experience and Word. They were with Him full-time and received a concentrated education for those three years. He taught them not only through His words but also through His example. It was not just an academic exercise but he mentored them as He shaped their thinking and character for the work that lay ahead. But

just like with modern schools, even Jesus did not have a 100% success rate, so the method cannot always guarantee the outcome. The fact that some "rotten eggs" emerge from schools does not prove that the method is suspect.

Jesus was not the first to run a school like this; it was common for Rabbis to operate "rabbinical schools," and Paul was the product of one such school (Acts 22:3). Admittedly, almost all these rabbinical schools perpetuated the errors of their time but that did not stop Jesus from using the method to train His own disciples.

Second, Paul instructs us: "*And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.*" (2Timothy 2:2). He does not specify how these things are to be transmitted but establishes the principle that faithful men must pass on to those who will be able to perpetuate the pattern. This can be done in the local church, but it is not the most effective way—many churches may have the candidates but they may not have a teacher who is gifted to train young people for the ministry. A Bible school is able to bring the best candidates together with the men who are called and gifted to train others.

Third, Paul ran a Bible school: "*But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.*" (Acts 19:9-10). Reasoning here literally means to dialogue, which was the teaching method they used those days. It seems that this was a public lecture hall which Paul used to teach in every day for two years. I see no difference between this and a modern Bible school. It is generally agreed that the men Paul taught were the ones who did the evangelizing of Asia and they established, amongst others, the churches of Revelation chapters 2 and 3 as outreaches from this school.

I agree that no seminary can give someone a gift, and seminaries cannot make ministers out of men who have not been called or gifted. But they can develop and train those who have been called and gifted. The notion that all one needs is a spiritual gift, and that the gift makes training unnecessary, is erroneous. There is not a single example of a minister in the New Testament who was not trained by someone. Jesus taught the Twelve and they taught others. Paul was

taught the Old Testament by Gamaliel, and he was taught the New Testament by the resurrected Jesus Christ Himself. Paul is specific that his experience of being taught directly by the resurrected Christ is unique. His experience would never be repeated. All the rest passed their training on from generation to generation.

Yes, some can achieve a high degree of proficiency in the Word just by the Holy Spirit illuminating the Bible and personal study. But more errors are developed this way than truth is propagated. The church has been designed to be made up of interdependent members, and it seems to me that the Lord has elected that each leader needs to be taught by others. Even Paul had to wait for Ananias to instruct him (Acts 9:6).

The notion that the next generation of leaders can, and should, be developed and trained in the local church is good as long as those who do the training have been properly taught themselves. And that is exactly where the problem lies. The vast majority of leaders in Africa are being trained by men who themselves have not been taught and so one generation is passing their ignorance and error on to the next generation. And it is exactly that cycle of ignorance that a Bible School can break. Each man who leaves the school with solid tools and skills will be able to train a new generation of preachers who have been taught how to correctly interpret the Bible, rather than their own traditions.

Everywhere I have gone in Africa, I have found that the only training many of the leaders have had, is by watching televangelists on Trinity Broadcasting Network (TBN). They only know the health and wealth message and do not know the first thing about properly teaching the Scriptures. So they mix Old Testament, New Testament, paganism and Catholicism, and come up with a mixture that does not even remotely approximate the true Gospel. I have personally witnessed far too many preachers boast of their ignorance and lack of training as though that is a good thing. But all they do very well is twist and abuse the Scriptures. These are workers who ought to be ashamed.

It is also true that bad theology is often taught in bad schools. But good schools can do a tremendous work to teach young leaders how to properly interpret the Scriptures and to avoid many of the pitfalls that ensnare the unlearned and ignorant. Modern technology and media have facilitated the rapid spread

of error—error which many have believed because they had not been trained to discern the difference between truth and error. The fact that any schools teach bad doctrine is all the more reason why we should get behind good schools.

Statistics show that all the Bible schools in Africa together currently produce one worker for every 6,000 professing Christians. With an average church size of 60, this means one worker is being trained for every 100 churches! This dark picture gets even worse when you consider that a huge proportion of those schools are not truly Bible based or evangelical.

Personally I cannot think of a more productive way in which I can use my talents than to transmit to young people a love, passion and deep respect for the Lord and His Word. It has been proven that the most effective (possibly the only) way in which an unreached people can be reached is by training indigenous people to evangelize their own people, and for them to establish their own, self-supporting, self-governing and self-propagating churches. The religious colonialism of many mission societies, who tried to establish branches and clones of the sending denomination, under the control of the colonial church, has been proven to be disastrous.

The true need of Africa is not for evangelism but for teaching. Africa now boasts more professing Christians than all of North America. But the maxim that best describes African Christianity is that it is a mile wide but only an inch deep. This is very true and we need to do what we can to help its people to deepen their faith and knowledge of the One True God.

The televangelists are spending millions to spread their materialistic, consumerist version of Christianity. The liberals and Romanists are throwing enormous resources at the continent in order to promote syncretism that is more pagan than Christian. It is time that we, as Bible believing Christians, do what we can to promote a biblically based version of faith, life, home and church. Training the leaders of the future to rightly divide the Word of Truth is the best way we can do this.

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (2Timothy 2:15)

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Inventing New Words

By Sarah H. Leslie

One of the most predictable features of any new doctrine, teaching, theology, technique, idea, church movement or conference series is that the inventor usually develops a new word or term to describe it. Often these words are used in a marketing sense, and then the term takes on a life of its own—e.g. the “Nooma” series, the “Purpose-Driven” church or movement, “spiritual formation,” “New Apostolic Reformation,” etc.

Back in the 1960s and 1970s, new words were rapidly becoming part of the American culture—“Uncola,” “hippie,” “love-in,” etc. During this same time it became popular for government leaders and change agents to invent new terms to describe their dastardly methods. For example, “mastery learning,” “direct instruction,” and “outcome-based education” were all basically the same education method based on the behavioral modification methods of B.F. Skinner. Each new generation of education reformer changed the term so that it would be more difficult to identify, thus fooling the public while promoting the method.

A few years before his death, my father, who had a great sense of satire, invented his own word to describe what these change agents were doing to words. We published it on Herescope (9/5/09):

de-ceit-i-fi-cate (DĒ SĒT' Ī FĪ KĀT)

v. [ME *deceiven* ; OFr. *deceveir* ; L. *decipere*, to ensnare, deceive, *de* from & *capere*, to take]

1. The practice of intentionally changing or altering the meaning of a word, or phrase, in a deceitful attempt to conceal, pervert, and/or destroy the original meaning of the word, or phrase.

A few years later I was talking with Pastor Ken Silva about the new words that the emergent and postmodern evangelicals were always coming up with. He runs the website www.apprising.org and has done much work to expose the Emergent movement. He often uses satire and humor to get a point across. Pastor Ken suggested that we invent a few new words of our own.

The first word he invented was **Protholic**—a combination of “Protestant” and “Catholic.” He was searching for a term to describe the neoevangelical leaders who were finding common ground with Catholic leaders and Roman Catholic doctrines. I

helped with the definition, and it was posted at <http://apprising.org/2011/07/08/protholic/>.

We next tackled a term to describe the new mystics who were also adopting Dominionist tenets. We came up with **Domergent** and **Domystic** to describe those popular evangelical leaders who introducing mystical beliefs and practices that they believed would build the kingdom of God on earth and further the evolution of mankind.

One of the words we identified early on was the term **Reformergent**. This word had been in use on the Internet but no one had precisely defined it. We struggled for several months to come up with an accurate way to describe how certain Reformed, neocalvinist and/or Emergent church leaders were adopting mysticism, the Social Gospel (Dominionism), Lectio Divina (Catholic contemplative), and even New Age Spirituality.

We also noticed the erosion of a key doctrine that originated during the First Reformation—**Sola Scriptura**, meaning “by Scripture alone”:

“the doctrine that the Bible contains all knowledge necessary for salvation and holiness. Consequently, *sola scriptura* demands only those doctrines are to be admitted or confessed that are found directly within or indirectly by using valid logical deduction or valid deductive reasoning from scripture.... [A]ll other authorities are subordinate to, and are to be corrected by, the written word of God.” (http://en.wikipedia.org/wiki/Sola_scriptura)

The Westminster Confession of Faith states a key principle of the Reformation—that any believer can read and understand the Scripture for themselves:

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

Sola Scriptura is now under attack. Many neoevangelical and neocalvinist leaders will profess this idea, but in practice and doctrine they now teach Scripture PLUS something else. Obviously, this compromise position enables them to blend heretical ideas in with Scripture. One day my high school Latin came to mind. I realized that what these men were doing could best be phrased as **Plura Scriptura**. The word “plura” means “more than one”—from which we get the English word “plural.” Here is how we defined this term on Herescope:

PLURA SCRIPTURA ([ploʊ r-uh] [skript ər' uh])

[(1350–1400; Middle English < Latin plūrālis, equivalent to plūr-, stem of plūs plus + -alis -al); (1250–1300; Middle English < Latin scriptūra writing. See script, -ure) ((Latin ablative, “by Scripture plus more”)*

1. Consisting of, containing, or pertaining to more than the Scriptures of the Old and New Testaments; the Scriptures plus something else.
2. The doctrine that the Bible contains knowledge necessary for salvation and holiness, and that superior spiritual insight may be found through the supplementation of revelations, dreams, impressions, experience, contact with the afterlife, voices, signs and wonders, psycho-social constructs, new theory, new thought, etc.
3. The idea that the doctrines to be admitted or confessed in the Christian faith are found directly within Scripture, as well as in other authorities considered co-equal, co-relevant, and or sublimely inspired, thus creating new revelation.
4. The doctrine of the authority of the personal witness of the Holy Spirit or spirit to the heart of each man as a necessary embellishment to the Biblical text.
5. The teaching that all things in Scripture are not alike plain in themselves, nor alike clear unto all; and that only the learned, the elect, or the leadership elite, may attain unto a sufficient understanding of them.
6. The evolutionary philosophy that the positive future of man, including world peace, is predicated upon the unity of world religious beliefs; syncretism.

After this, we then began to have some fun with the idea of using definitions to convey a point. We developed an entire list of new “Scripturas” that could describe the heretical theological innovations in the neoevangelical world. We came up with *Nebula Scriptura*, *Metaphora Scriptura*, *Inclusiva Scriptura*, *Mystica Scriptura*—even *Mantra Scripture* and *Rhema Scriptura*. We also coined *Sola Experientia* and *Sola Mystica*—the idea that experiences and spiritual encounters trump biblical doctrine and truth. Early into this project Pastor Larry DeBruyn and several other members of the Discernment Research Group joined forces with this project. We have called this series, “**Neologisms for Neoevangelicals.**” (The word neologism means simply “new word.”)

One of the most interesting words, which very quickly took a life of its own on the Internet, was **Narcigesis**. Radio host Chris Roseborough had contacted Pastor Silva one day and mentioned that one of his callers had invented this term to describe someone who read their own life experiences into the text of Scripture in order to make the Bible all about themselves. We quickly developed a formal definition for the term, which is a compound of the word *Narcissus*—the mythological youth who fell in love with his own reflection—and the Greek word *eisegesis*, which means to read one’s own ideas into Scripture (as opposed to *exegetis*, which is the objective way to interpret biblical text). This is posted at: <http://herescope.blogspot.com/2012/02/narcigesis.html>.

Recently Warren Smith, well-known author and expert on the New Age movement, even got into the act and invented **Evangullible**, describing evangelicals who are easily tricked by teachers or teachings that seem to be biblical but are not. It is posted here: <http://apprising.org/2012/03/19/evangullible/> and also at his website: <http://www.mountainstreampress.org/>

A few of the more satirical definitions that we worked on only appear on the www.apprising.org website. They can be found under the category of “Definitions” <http://apprising.org/category/definitions/>. We also have invented two imaginative new bible versions: “The E.T. Bible” and “The Paranormal Bible” posted at <http://apprising.org/2012/03/30/the-paranormal-bible/> <http://apprising.org/2012/03/13/the-e-t-bible-authorized-intergalactic-version-1-0/>

The overwhelming positive responses to these satirical definitions has shown us that the use of wholesome humor sometimes communicates an idea in a different way, often succeeding in getting the point across in a less-threatening manner. We are always open to suggestions!

QUANTUM MYSTICISM: 2012 & BEYOND

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