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My Identity in Christ

1. WHO AM I?

It's a question we all ask ourselves. We're eager to find our purpose and place in this world. In the back of our minds a steady hum of questions drones on: What do I have to offer? Was I made for more than this? Where do I belong?

For years, before I accepted Christ, I was so afraid that I didn't matter. I had a good mask to cover up all the ways I felt insufficient. But I wondered, "Will anyone ever see the real me?" And I'd think, "What a disappointment that would be! You're a joke." We can spend our whole lives stuck in the fear that we're not enough - trying to manufacture an identity worthy of love and acceptance. It's a terrible cycle - a cycle that only Jesus can set us free from!

Who are you? Your identity is found in Christ! Being reborn in Christ, we've come into His light. He has given us a new identity. We turned away from the empty things that once filled our lives. The old things passed away and the new has come.

In 2 Corinthians 5, the Bible says that *"Jesus died for everyone so that those who receive His new life will no longer live for themselves. Instead, they will live for Christ, Who died and was raised for them... anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!"*

Have you ever been awake early enough to see the sunrise? If so, you know how powerful it is to watch the darkness be overtaken by light. What was hidden, obscure, maybe even scary before - begins to change. Bit by bit, as light reflects off every hill and mountain, or maybe your neighbourhood, you're able to see your surroundings. And as the sun's rays touch the land-

scape, there is astounding beauty. Your identity - who you truly are - is a reflection of Who God is. You won't be able to truly know yourself until the Light of Life shines on you.

Colossians 1:12-14 can help us understand who we are in Christ: *"He has enabled you to share in the inheritance that belongs to His people, who live in the light. For He has rescued us from the kingdom of darkness and transferred us into the kingdom of His dear Son, Who purchased our freedom and forgave our sins."*

We are His people who live in the light. And what about our inheritance - our glorious inheritance? That means that everything God has, He shares with us. We are His children, so we get to live under His authority, in His light, in His favour and blessing.

2. WHO GOD IS MAKES ME WHO I AM

Birth is messy, and there's anguish involved, but what comes of it is wonderful - there's nothing quite like witnessing a new baby come into the world. And there's nothing as beautiful as seeing someone experience spiritual birth in Christ.

Sometimes we hear people say, "You're starting a new chapter in life." But rebirth in Jesus means picking up an entirely new book! The beautiful thing is that it's a start - a fresh start, but on God's terms. He begins to write a new story, washing the old and messy 'you' away. But being made new isn't just about getting rid of vices or sinful living. It's recognising Who God is, and who you are in light of that. It's the shocking revelation that God's magnificence envelops everything you are.

In Psalm 139, David says to God, *"You made all the delicate, inner parts of my body and knit me*

together in my mother's womb. Thank you for making me so wonderfully complex! Your workmanship is marvelous - how well I know it."

The creation of the world is portrayed in Genesis 1-3, the very beginning of the Bible. It stands out from the other origin stories of every other religion because it portrays a loving God, forming humanity in His image, for the purpose of love. Like the rest of the Bible, it's really part of a big, ongoing love story! There was a loving design to your very existence. You and me, all of us, we're made in God's very own image. We are designed... On purpose. By God. Made in love, and made to love.

Have you ever felt like you're an accident? I want to tell you today... you are not a mistake. You're not a coincidence. God created you with love and intention. He knew everything about you - even while you were still in your mother's womb. He designed you uniquely - there is no one on Earth like you. He made you to love Him, to receive His love, and to share that love with others.

On your birthday, your mother helped bring you into the world. You arrived in the flesh, a precious baby with a heartbeat and a body. You were given a name. Maybe you had some hair, maybe not. That was your first birth. When you accepted Christ's offer of new life, you were born again! This time it was a spiritual birth. The part of you that's capable of connecting to God and living forever came to life. You are not your own anymore - you belong to God, and nothing can separate you from His love!

3. GOD IS YOUR FATHER

When I walked into the orphanage to bring home my daughter, Sadie, she had no idea I was

coming. A beautiful baby from Ethiopia, Sadie was vulnerable to the harshness of life. But when I came in and picked her up in my arms, she became mine. This is what God did for me - what He does for each one of us. I had been struggling through life as a spiritual orphan, and then God stepped into my life, picked me up, and He said, "You are Mine." Just days after giving my life to Christ, one intense morning in the Blue Mountains of Jamaica, I found myself looking around at the world with brand-new eyes. Like Baby Sadie, I lay vulnerable, but only for a moment. Then God picked me up off the veranda floor, held me in His arms, and marveled at me like any father would. On that day I came face-to-face with a God Who was different from anyone I had ever dreamt of.

When I first picked Sadie up, I held her close. I touched my cheek to hers. I could smell her newness - that baby smell that everyone loves. God made me new. I became a child again. He rubbed His cheek on mine. How does it feel to consider that God would rub His cheek upon yours? Can you feel His Presence with you now?

What are your parents like? Whether wonderfully kind or painfully harsh, you've probably experienced hurt from them. Your own childhood shapes the way you think about fathers. But God is different. Human fathers aren't perfect, but God is! He's everything we need. He's the Father Who sought you out and brought you close to Him. He knows you completely and He's able to love you perfectly. He's holding you close, and He'll never let go. He'll never abandon you!

Have you ever thought of God as an angry father and yourself as a naughty child, wondering if you'll get caught and be punished for

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Om God se Aangesig te Sien

Hoe kan ons God ken? Wie kan Hom verstaan? Hoe weet ons hoe Sy Persoonlikheid en Natuur lyk? Dit is hier waar ons in ons teologiese denke kennis neem van God se Selfopenbaring. Hier het ons te make met die algemene openbaring sowel as die besondere openbaring, en God se hele doel is om elke individu tot persoonlike voltooiing van saligheid te lei na gods saligheid. God se Selfopenbaring wil elke mens lei tot 'n lewende verhouding met Homself.

1. GOD SE ALGEMENE OPENBARING

As 'n beginpunt moet ons kyk na die werke van die Skepper se Hand. Dit is wanneer God Hom in die natuur en in Sy ganse skepping openbaar, tot in die buitenste ruim.

“Die hemele vertel die eer van God, en die uitpansel verkondig die werk van Sy hande” (Psalm 19:1-2). “As ek U hemel aanskou, die werk van U vingers, die maan en die sterre wat U toeberei het - wat is die mens dat U aan hom dink, en die mensekind dat U hom besoek?” (Psalm 8:4-5).

Dan vul Paulus in Romeine 1:19-21 aan: *“...omdat wat van God geken kan word, in hulle openbaar is, want God het dit aan hulle geopenbaar. Want Sy onsigbare dinge kan van die skepping van die wêreld af in Sy werke verstaan en duidelik gesien word, naamlik Sy ewige krag en goddelikheid, sodat hulle geen verontskuldiging het nie; omdat hulle, alhoewel hulle God geken het, Hom nie as God verheerlik of gedank het nie; maar hulle het dwaas geword in hul oorlegginge, en hul onverstandige hart is verduister.”*

Jesus Self het vir Nikodémus gesê: *“As Ek julle van die aardse dinge vertel en julle nie glo nie, hoe sal julle glo as Ek julle van die hemelse vertel?”* Want Hy praat met hom oor die wind sowel as natuurlike geboorte en water, maar gebruik dit alles as simbole van geestelike dinge (Joh. 3:12), wat Nikodémus eers glad nie verstaan het nie. Vermoedelik het hy dit later gesnap, want Nikodémus het met mirre gekom en Josef van Arimathéa (albei lede van die Joodse Raad) gehelp om die liggaam van Jesus te begrawe (Joh. 19:38-42).

Hierdie algemene openbaring het vroeg in die Ou Testament begin, en is sporadies uitgebou tot in die Nuwe Testament waar Jesus as Redder en Saligmaker verkondig word.

Net ter illustrasie, my eie getuie-

nis: As jong student op teologiese skool, kom ek in 'n Griekse kafee ingestap met 'n traktaatjie in my hand, met die Griekse tema: *Poios ekane ola auta ta pragmata*, wat letterlik vertaal word met: *“Wie het al die dinge gemaak?”* Op die traktaatjie was daar prentjies, tekeninge van die son, maan, sterre en planete. Daar was 'n Griekse vrou in die kafee. Ek het met my bietjie kennis van Grieks gemeen om hierdie vrou soos 'n Paulus op die Aréopagus te benader, in haar eie taal en dit te gebruik as 'n aanknopingspunt om met haar oor Jesus te gesels. Wat was die verstommende reaksie wat ek uitgelok het? Die vrou was seker 'n ateïs, 'n ongelowige, of sy het uit vrees gereageer. Sy stamp die traktaatjie weg en sê vir my: *“Who gave this to you? Go and ask the people who gave this to you!”* Sy wou duidelik nie positief op God se algemene openbaring reageer nie.

Luister wat sê Paulus wat 'n Joodse Rabbi was, en wat die Skrifte geken het, waar hy in die Hoofstad van Griekeland op die Areópagus staan; hier waar sy gehoor die heidense filosowe insluit. Hy het ook die Griekse filosofie geken en was Grieks magtig. Luister wat sê hy vir hulle oor die “onbekende God.” Paulus sê vir hulle Hy is: *“Die God wat die wêreld gemaak het en alles wat daarin is, Hy wat Here van hemel en aarde is, woon nie in tempels met hande gemaak nie”* (Hand. 17:24). Op 'n ander plek met die naam Listre, het hy God ook genoem: *“die lewende God wat die hemel en die aarde en die see en alles wat daarin is, gemaak het”* (Hand. 14:15). Want hier in Listre het Paulus 'n kreupelgeborene wat nooit kon loop van sy geboorte af nie, opgerig met die woorde: *“Staan regop op jou voete!”* En hy is genees! *“En hy het opgespring en begin rondloop.”* En Paulus het hom vir Jesus gewen deur te begin met die boodskap van die skepping, die algemene openbaring van God, en sy boodskap te voltooi met Jesus Christus, die besondere openbaring van God.

2. GOD SE BESONDERE OPENBARING

God openbaar Homself in die besonder aan die individu met 'n openbaringswoord. So het Hy reeds gedoen met die profete in die Ou Testament. So het God Self met Moses van mond tot mond gespreek. Die HERE sê vir Aäron en Mirjam toe hulle teen Moses opstaan: *“Hoor tog My woorde. As julle profete van die HERE is, sal Ek deur 'n gesig My aan hom bekend maak, deur 'n droom sal Ek met hom spreek. So is dit nie met My kneg Moses nie: in My*

hele huis is hy getrou. Mond tot mond spreek Ek met hom, en deur aanskouing en nie deur duister woorde nie; en hy sien die verskyning van die HERE. Waarom het julle dan nie gevrees om teen my kneg, teen Moses, te spreek nie?” (Num. 12:6-8). God praat mond tot mond met Moses! Regdeur die geskiedenis van Israel, in krisistye, het God 'n profete opgewek met 'n profetiese woord vir die volk om hulle te red in hulle nood. Die lewende woord van God kom telkemale deur 'n profete. En dan red die HERE hulle uit hulle ellende as hulle hul tot God bekeer en wegdraai van hulle sondes van afgodery.

Kyk maar na al die profete se lewens in die Ou Testament, tot op Jesus Christus wat die Ou Testament tot sy volle ontplooiing gebring het, waar Jesus die Heilige Gees in Sy plek gestuur het. En nou, in hierdie nuwe bedeling. En dit begin by Jesus, toe Hy gedoop is deur Johannes die Doper. Daar, in die Jordaan, hoor hulle die Stem van God die Vader: *“En nadat Jesus gedoop was, het Hy dadelik uit die water opgeklim, en meteens gaan die hemele vir Hom oop, en Hy sien die Gees van God soos 'n duif neerdaal en op Hom kom. En daar kom 'n Stem uit die hemele wat sê: Dit is My geliefde Seun in Wie Ek 'n welbehag het”* (Matt. 3:16-17).

Petrus verklaar: *“ons was aanskouers van Sy majesteit...”* Wanneer was dit? Petrus antwoord: *“...toe hierdie Stem uit die luisterryke heerlijkheid tot Hom gekom het: Dit is My geliefde Seun in Wie Ek 'n welbehag het. En hierdie Stem het ons uit die hemel hoor kom toe ons saam met Hom op die heilige berg was”* (Matt. 17; 2 Pet. 1:16-18). Petrus, Jakobus en Johannes was saam met Jesus op die berg van verheerliking. Daar verskyn Moses (Wet) en Elia (Profete) in 'n wolk. Wat 'n verbysterende openbaring! Petrus wil sommer vir Jesus, Moses en Elia elkeen 'n hut bou! Hy het nie geweet wat hy sê nie. Dan lees ons verder: *“Terwyl hy nog spreek, oordek 'n helderligte wolk hulle meteens en daar sê 'n Stem uit die wolk: Dit is My geliefde Seun in Wie Ek 'n welbehag het. Luister na Hom! En toe die dissipels dit hoor, het hulle op hul aangesig geval en was baie bevrees”* (Matt. 17:5-6). Dit was 'n persoonlike en besondere openbaring van God.

3. DIE KERKLIKE BEDELING

Ná die uitstorting van die Heilige Gees betree die Kerk van Jesus Christus 'n nuwe bedeling. Dit is die genadebedeling, waar die Heilige Gees, ons Trooster, met ons is. En God openbaar Hom nou

aan elke gelowige in Jesus Christus, nie meer soos in die Ou Testament slegs sporadies deur 'n profeet vir 'n besondere Godspraak en waarna Hy weer onttrek tot 'n volgende keer nie.

Hierin is die Heilige Gees ook ons Helper in ons lewenswandel met God. Hy maak ons las ligter, want Sy werk is gegrond in liefde. Eers het die Heilige Gees sporadies op 'n individu gekom, en hy het geprofeteer. Nou kan elke wedergebore kind van die Here beleef dat die profetiese woord ook op sý tong lê, soos wat Petrus gepreek het op die Pinsterdag, want die Heilige Gees woon nou permanent in elke gelowige. Ons moet ons net verootmoedig en toewy aan God in gebed sodat ons, wanneer die situasie dit vereis, 'n besondere openbaringswoord van God kan kry, nadat ons gedoop is met die Heilige Gees, sodat Hy ook met elkeen van ons “van mond tot mond” kan praat.

Sommige gelowiges sê Hy praat met ons deur die Woord wat Hy verlig. Ander sê Hy praat met ons in ons gedagtes. Ander sê Hy praat met ons in ons hart. Ander sê weer Hy praat met ons deur die gawes van die Heilige Gees, en ander deur drome en gesigte. Daar is nie 'n vaste patroon nie. Die Gees is vloeiend en bemoei Hom met elke individu. Daar is nie formules nie. Maar jy sal weet as Hy met jou praat. Dan moet jy gelowig reageer. Hy sal jou nie afbreek en veroordeel en jou straf as jy ernstig na Hom soek vir 'n bepaalde situasie nie, maar Hy sal jou stap vir stap lei.

Somtyds kombineer God die algemene en besondere openbaring om met die mens te praat. So het Jesus gedoen wanneer Hy met die boere praat oor wyn en olie, koring, skape; en in die algemeen oor wind, water, vuur, en ander natuurverskynsels. So het Paulus gedoen, soos hierbo gesien op die Aréopagus en Listre. Die gebruikswyse en toepassing van die boodskap begin by die kenniswêreld, dit wat die mens beleef in sy alledaagse lewenswêreld; en dit dan toepas in die besondere openbaring. Dit is die profetiese woord wat baie sterk gerig is op elke individu wat woord ontvang onder die salwing van die Heilige Gees, en wat hom dring om 'n besluit te maak. En elkeen moet 'n keuse maak, vir of teen Jesus Christus.

4. ONS BEDIENING VAN VERSOENING

Wanneer ons God se algemene en besondere openbaring ontvang het, is dit ons taak om weer hier-

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hierdie wonderlike boodskap met ander te deel, sodat hulle met God versoen kan word. Ek moet met God versoen, en so ook met alle ander mense.

Versoening met God kom deur die bloed van die offerlam, en deur die Lam van God wat Sy bloed aanbied vir ons versoening. In die tyd van Israel moes hulle vir die viering van die pasga 'n lam vlekkeloos offer, wat heenwys na Jesus Christus. Soos Johannes die Doper gesê het toe Jesus aangestap kom om gedoop te word: “Die volgende dag sien Johannes Jesus na hom toe kom, en hy sê: Dáár is die Lam van God wat die sonde van die wêreld wegneem!” (Joh. 1:29). En Jesus word gekruisig in die tyd van die paasfees, en Hy stort Sy bloed as 'n soenoffer vir die ganse mensdom.

Dit is soos 'n man en 'n vrou met huweliksprobleme. Die terapie is dat hulle moet met mekaar versoen om die huwelik te red. Dalk het albei skuld. Soos die Woord sê: “Bely mekaar julle misdade en vergewe mekaar as die een teen die ander iets het.” Wanneer dit by God kom, dan is

elkeen van ons die skuldige party wat met God moet versoen. Hy is volmaak en maak nie foute nie. Ek moet met Hom versoen deur die bloed van Jesus Christus.

Kyk wat sê die Woord by monde van Paulus: “...en ons die bediening van die versoening gegee het, naamlik dat God in Christus die wêreld met Homself versoen het (katallassō) deur hulle hul misdade nie toe te reken nie en die woord van die versoening aan ons toe te vertrou” (2 Kor. 5:18-19). En in Rom. 5:10: “Want as ons, terwyl ons nog vyande was, met God versoen is (katallassō) deur die dood van Sy Seun, veel meer sal ons deur Sy lewe gered word nou dat ons versoen is.” Dit is soos 'n boekhouer wat die boeke laat klop. En dan vul Johannes in 1 Joh. 2:2 aan: “En Hy is 'n versoening (hilasmos) vir ons sondes, en nie alleen vir ons s'n nie, maar ook vir dié van die hele wêreld.” Albei hierdie Griekse begrippe dui op die mens wat met God versoen moet word deur Jesus se bloed. Maar Ig. hilasmos bring nog 'n verdere dimensie by, en dit is die plek van versoening. Soos op die berg van versoening. Johannes sê soos die ark van die verbond se ver-

soendeksel, die *hilasterion*, die plek van versoendeksel was, so word Jesus in die Nuwe Verbond die plek van versoening vir ons. Jesus is nou ons *hilasterion* waar ons met God ontmoet. Want in Hom is ons met God versoen, “toe ons nog sondeurs was!”

Die belangrikste is: Ek moet vrede in my gemoed ervaar. En hiervoor werp ek my op die vergifnis en versoening deur die bloed van Jesus Christus wat as ons Hoëpriester met Sy Eie bloed in die Allerheiligste ingegaan het en 'n

ewige verlossing teweeggebring het (Heb. 9:12). En ek is versoen met God en met my naaste. Nou kan ek meewerk om God se openbaring met ander te deel. Vra die Heilige Gees om hierdie waarheid vir jou lewend te maak en jou te bekragtig as bedienaar van God se versoening. Word 'n medewerker in God se Koninkryk en 'n verteenwoordiger van die Allerhoogste! Sy Gees sal jou in staat stel om die wonder van Sy Persoon met ander te deel.

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Die Here is VOOR jou
om jou pad gelyk te maak.
Die Here is LANGS jou
om jou in Sy arms toe te vou.
Die Here is AGTER jou
om die aanvalle van die Bose af te weer.
Die Here is ONDER jou
om jou te dra as jy mag val.
Die Here is RONDOM jou
om jou te beskerm.
Die Here is BOKANT jou
om jou te seën.
Die Here is BINNE-IN jou
om jou te lei met Sy Heilige Gees.
Die drie-enige God is BY jou -
van nou af tot in ewigheid.

A O TLHOKA THUSO KA NAKO YA DITLHATLHOBOT?

(Do You Need Help in this Time of Exams?)

DIKAKANYO

Ke nako ya bana le baithuti go kwala ditlhatlhobo. Fa o tshwenyegile mme o tlhoka thuso ya Morena buisa ditemana tse di latelang. Ga o tsene ditlhatlhobo o le mongwe.

Modimo o na le wena. Ntsha seatla fela mme o kope thuso. Modimo o teng. Se leke tlhatlhobo le mathata a bophelo o le nosi. Ikgatisetse ditemana tse di latelang mme o di buise ka nako e. Batsadi, buisetsang bana ditemana tse go ba ema nokeng le go ba thusa.

Re na le Modisa, re na le Ntate yo a re ratang. Ene o a re thusa.

DITEMANA

“A tsamao ya lona e se nne ya go rata madi; itumeleleleng tse lo nang natso; gonne o buile ka osi wa re: ‘Ga nka ke ka go tlhokomologa le e seng go go tlogela ka gope’” (Baheberere 13:5).

“Se tshwenyegeleng sepe, mme a

ka metlha tse lo di tlhokang di itsisiwe Modimo ka thapelo le kopo, di na le tebogo. Mme kagiso ya Modimo e e fetang tlhaloganyo yotlhe e tla boloka dipelo tsa lona le maikutlo a lona mo go Keresete Jesu” (Bafilipi 4:6-7).

“Se boife, gonne ke na nao! Se tlaelwe, gonne ke Modimo wa gago! Ke a go tiisa, ee, ke a go thusa, ee, ke go tshegeditse ka letsogo la me le le jang le le pholosang” (Jesaya 41:10).

“Tlaang kwano go nna lotlhe ba lo lapileng, ba lo imelwang; nna ke tla lo lapolosa. Ipeleseng jokwe ya me, lo ithute mo go nna; gonne ke bonolo le boikokobetso mo pelong, mme lo tla bonela mewa ya lona tapologo. Gonne jokwe ya me e bonolo, morwalo wa me o botlhofo” (Matheo 11:28-30).

“Latlhela tshwenyego ya gago mo Moreneng, mme o tla go tlamela; ga a kitla a leseletsa mosiami ka gope go theelela” (Pesalome 55:23).

“Ikanye Morena ka pelo yotlhe, mme o se ikaege ka tlhaloganyo ya gago. Mo gopole mo ditseleng tsothle tsa gago, mme ene o tla siamisa ditselana tsa gago” (Diane 3:5-6).

THAPELO

Letsatsi le letsatsi pelo o simolola go ithuta kgotsa go kwala tlhatlhobo, rapela thapelo e e latelang mme o ipeye mo diatleng tsa Modimo. Wena dira ka maatla a gago mme o ithute o ipaakanyetse pampiri e nngwe le e nngwe. Fa o dira tiro ya gago Modimo o tla diragatsa dithapelo tsa gago.

Rara ke leboga o mpha tsholofelo gore o ka se ntlogele ke le nosi. Ke leboga o nkema nokeng mme nthusa gore ke se tshwenyego mme ke nne le kagiso. Nthuse gore ke se boife sepe mme o ntiise, o nthuse mme o ntshegetse. Mphe maatla le tlhaloganyo le kitso mme o nthwese jokwe e e bonolo. Ntlamele mme se ntshegetse go theelela. Ke tsholeletsa matlho a me kwa go



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wena Morena. Thuso ya me e tswa go wena. Ke a leboga Morena.

AMEN.

Buisa athikele e e latelang go bona gore Morena o thusitse jang ngaka ka ditlhatlhobo tsa bongaka:

<https://thegloryofgodismanfullya.live.wordpress.com/2014/11/02/75-bible-verses-that-got-me-through-med-school-exams/>

My Identity in Christ

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being bad? There's a Bible story about a son who left his father. He asked for his inheritance early, as though his father were dead, and then wasted it on wild living. When he had ruined his life and was starving, he went to beg his father's forgiveness. He thought, "maybe if I'm lucky my father will let me work as a servant." But guess what... his father saw him coming and right away he started getting ready to celebrate! He told all his servants to prepare for a party, and he ran to his son and he embraced him. And with tears streaming down his face, he said, "my son was dead, and now - he's alive!"

4. IF JESUS IS YOUR SAVIOUR, YOU ARE SET FREE!

I used to feel like I had to have it all together. I measured myself according to the world's standards for success. I was constantly looking for that special place in this world. It was a burden - trying to decide who and what I was supposed to be. I found peace when I stopped striving. I began seeking God's plan for my life. His plan far exceeds anything I can produce on my own because it does not revolve around what I do or where I live - it revolves around Him!

Before you and I met Jesus, we were not free at all. We were slaves to sin, on our way to eternal death. We were trapped by our own desires, our guilt, and our shame. But Jesus bought us freedom. And He paid for it with the ultimate price - death on a cross. Romans 8:1 says, "...now there is no condemnation for those who belong to Christ Jesus. And because you belong to Him, the power of the life-giving Spirit has freed you from the power of sin that leads to death." Being free in Christ doesn't mean you'll never sin or make any mistake again - you will! But it means you're not a slave to sin anymore. And since Jesus paid the price for your sin - you don't have to! You don't need to punish yourself or do anything to earn your redemption. Jesus said on the cross, "It is finished" - He's taken care of all that. Death and guilt no longer have any claim on you!

You are chosen, completely loved, completely washed clean by Jesus's blood, and completely saved from death for a wonderful purpose. Just like you had a physical birth, one day you'll have a physical death. Until Jesus returns to make all things right, no one can escape that. But because of your spiritual birth in Jesus, you're free from the spiritual consequences of sin. That means you will not have a spiritual death! After your body passes away,

your spirit - clothed with a brand new body - will live on in the face-to-face Presence of God. Just like John 8:36 says, "...if the Son sets you free, you are truly free." You are free from the penalty of your sin - eternal death. You are free from being controlled by sin. You are free from condemnation. You have a life worth living and the promise of Heaven.

5. GOD IS WILLING AND ABLE TO FORGIVE

There was once a time when I could not fathom the thought of crawling out of the pit that I had dug for myself. I didn't deserve it. If God was real, why would He even want me? Was I not an embarrassment to my family and to myself? Then I stumbled across this little section from 2 Corinthians 5:16-21. The apostle Paul wrote it. I think he knew a thing or two about newness. He said, "...we don't evaluate people by what they have or how they look. We looked at the Messiah that way once and got it all wrong, as you know. We certainly don't look at Him that way anymore. Now we look inside, and what we see is that anyone united with the Messiah gets a fresh start - is created new. The old life is gone; a new life burgeons! Look at it! 'How?' you ask. In Christ. God put the wrong on Him Who never did anything wrong, so we could be put right with God." Wow! He's talking to you. You are forgiven. Your burdens are shared. The old has gone, your sin is remembered no more. Your powerlessness, your fear? It's gone. It is no more! Is this not a radical thought?

"Forgiven" is not just a thing that happened to you. Because of Jesus, "forgiven" is part of who you are. When God looks at you, what do you think He sees? He does not see everything you've ever done wrong. He sees you washed clean - whiter than snow - through the blood of His Son, Jesus. Will you stumble into sin from time to time? Yes - we all do. Will that change how God sees you? Will that affect your identity before Him? No! You are forgiven. There will be moments of disobedience, but our God always forgives, always loves, and is always making us new. Any time you stumble, you can come boldly to Him, confess your sin, and trust that He's willing and able to forgive all your sins.

Hebrews 10:22-23 says, "...let us go right into the Presence of God with sincere hearts fully trusting Him. For our guilty consciences have been sprinkled with Christ's blood to make us clean, and our bodies have been washed with pure water. Let us hold tightly, without wavering, to the hope we affirm, for God can be trusted to

keep His promise." Think about this today, and honestly ask yourself... Do you trust Him to keep His promise? Because of what Jesus has done, and because of God's love for us, God forgives us. But it's sometimes hard for us to forgive ourselves. If you ever feel like you're drowning in feelings of guilt, let these words of truth from Psalm 103 bring you comfort: *"As high as heaven is above the earth, so strong is His love for those who fear Him. As far as sunrise is from sunset, He has separated us from our sin."*

6. THE HOLY SPIRIT IS IN ME

When I began to discover that God is with me and close to me - not far off and disconnected, but alive and near - I felt comforted, but rattled as well. When I began to see God as there and real and living, my spirit shook! Not shaking with an unhealthy fear but in an intimate way. I was realising, God was personal - a present God.

Do you ever feel overwhelmed by the troubles of your life? You don't have to face them alone. When you first accepted Jesus, the Holy Spirit came to live within you! Maybe you've heard that a lot. Let's think about what that means. The Bible sometimes calls the Holy Spirit, "the Advocate." An advocate is like a friend who stands up for you and protects you from injustice. The Holy Spirit is our Advocate because He connects us to the Father. And He's always with us, directing us to what's best for us. He clears a path in front of us and always has our back. He's the One Who helps us understand His Living Word.

John 14:16-17 says, *"I will ask the Father, and He will give you another Advocate, Who will never leave you. He is the Holy Spirit, Who leads you into all truth."* Who is the Holy Spirit? He is one Person of the three-person God. Because He lives within you, you have a direct connection with God at every moment. He'll never abandon you. He's the One Who is present - right now - and able to help! Sometimes the Bible calls Him "the Helper." The Spirit of God will help you thrive. You can call on Him for support whenever you need Him. He's a Friend.

John 14:26 says this about the Holy Spirit, *"But the Helper, the Holy Spirit, Whom the Father will send in My Name, He will teach you all things and bring to your remembrance all that I have said to you."*

7. LIVE YOUR IDENTITY!

Do you ever feel like there's a war going on in your mind? There really is! The Bible describes your

mind as a battlefield. When we follow Jesus, we commit ourselves to aligning our lives with the truth. The father of lies, the devil, does not like that - so he desires to pull you away, tricking you with words of doubt. Don't be fooled. Don't even listen to the enemy's definition of who you are. You ARE who Jesus says you are!

Second Corinthians 10 says that *"...though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power (that's spiritual power from God) to destroy strongholds. We destroy arguments (these can be arguments from the world or Satan) and every lofty opinion raised against the knowledge of God, and we take every thought captive to obey Christ..."*

The Word of God - it's like a spiritual weapon - it is stronger than our minds, and it's stronger than the lies of the enemy. You can learn to wield it as a defense against the lies of the enemy. The Adversary does not give up. He will never stop trying to convince you that you're not who God says you are. He'll use your negative thoughts, hurtful people, and worldly value systems to try to convince you that you're... Not good enough. Not pure enough. Not worthy of God's love. Unlovable. Worthless. And that you might as well give up.

Even though we know these things aren't true, they can seep into our minds without us even noticing. We need to fight this battle by replacing the words of the liar with words of truth from the Bible. And we get better at this the more we practise it.

God says in the Bible that you are... His child. That you are chosen and incredibly loved. Completely washed clean by Jesus's blood. Securely saved out of death, and created for a wonderful purpose. Your identity is no longer in the world, or in yourself, and certainly not in the lies the enemy would have you believe.

Write down a list of all the particular lies the enemy likes to tell you about who you are. Then make a new list showing who God says you are. When you're finished, rip up the old list and throw it away. Take the truth of who you are in Christ, and pin it up somewhere you'll be likely to see it every day. Remind yourself daily who you are in Christ, and the voice of the adversary will fade.

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Loving like Jesus

In Paul’s first letter to the believers in Corinth, Greece, Paul explains that even if you have all the faith, all the knowledge, or all the generosity in the world, or if you can speak in tongues or have the gift of prophecy - none of it means anything without love. He continues: *“Love is patient, love is kind. It does not envy, it does not boast, it is not proud”* (1 Corinthians 13:4 NIV).

Chances are, you want to be a patient person. You intend to be a kind human. You desire to be a content and humble individual. But sometimes you are in a hurry. Sometimes you get annoyed. Sometimes you can be rude, selfish, jealous, unthoughtful, or arrogant. Sometimes, it’s hard being human. But God knows that - and He wants to help us.

In the same letter, Paul goes on to say that love keeps no record of wrongs and rejoices in the truth. It always protects, trusts, hopes, and perseveres. Most notably,

love never fails. But why does love seem to fail at times? After all, divorce rates are high, estranged families are commonplace, and the brokenness of this world is evident on just about every news broadcast or social media feed.

That’s exactly why Jesus came! He offered Himself as the ultimate sacrifice for the redemption of the world. And that’s what real love looks like - to lay down one’s life for one’s friends (John 15:13). He is love, and His love never fails.

So, now that redemption has begun to break through - first through Jesus and, now, through His Spirit inside of us - we can love others well by looking to Him, leaning on Him, trusting in Him, listening to Him, and following His lead.

God has given you everything you need to love others the way He’s loved you. There’s one command that sums it all up: *“My command is this: Love each other as I have*

loved you” (Joh. 15:12 NIV).

It sounds simple, right? But when we look at Jesus’ life, how did He love? And how can we strive to love like He did?

Love compelled Jesus to give up His privileges. As Creator and Lord, Jesus can do whatever He pleases. But instead, the Word (Jesus) became flesh and dwelt among us (John 1:14) - temporarily relinquishing His rights so that we could be right with God.

Love compelled Jesus to prioritise people. The woman at the well. The man with leprosy. A Roman officer. A blind beggar. Peter’s mother-in-law. A widow’s son. A despised tax collector. Even the thief hanging next to Him on the cross. Jesus didn’t see problems - He saw and loved people. Love compelled Jesus to serve others. He washed His disciples’ feet, pursued the marginalised, had compassion on the sick, weary, and broken. In the end, He gave His Own life for us.

Love compelled Jesus to value truth and grace. In a world where many elevate grace while others only magnify truth, Jesus valued both. He was passionate about God’s ways and God’s Word while also showing great compassion to those who needed it most. If we’re ever unsure about how to love others, let’s look to Jesus as the ultimate example. He lived selflessly, prioritised other people, served to the point of death, and valued both truth and grace.

And as we love like Jesus, we will become more like Him.

Prayer: God, Your great love compels me. Thank You for never giving up on me. I pray that I can love others in that same way. Please help me, by Your Spirit, to prioritise people in my life, serve those who are in need, and share the love of Jesus with everyone I encounter. In Jesus’ Name. Amen.

- Selected

'N ONTHOU AAN DIE KRUIS

NET NA SONOP een Saterdagoggend so 'n klompie jare gelede, blaas ons ou, groot, groen Lister-enjin blou-swart rookwolke die skoon lug in. Proes-proes het hy sy loop gekry nadat ek die slinger 'n paar keer met moeite geswaai het.

Na die toetrek van die kragkamer se deur terwyl die ou staatmaker se eentonige, sagte geklop in my ore weerklink, sak 'n vredevolle gemoedsrus oor my neer. Die batterye laai en nou is daar weer genoeg elektrisiteit vir die huis. Dankbaar stap ek terug huis toe. Ek is tog te dankbaar vir 'n onthou, ... die Kêrelkind van God se onthou daardie dag aan die kruis. Jesus wat my ook onthou.

Swaarmoedig, ver en diep in gedagte, kom sy oor die vlakte aangeloop. Haar swartbruin oë is soekend grondwaarts gerig terwyl die verslete swart tekkies aan haar voete liggies stof opskop.

Krakerig-bewoë klink haar stem met die groetslag en ewe skielik vee sy saggies met haar bruin hand oor haar wang. Rou emosies wat hand aan hand met groot trane en snikke loop, bars oor die hartseer oewers van haar hart. Hierdie vrou se hart is diep

seer.

Dan breek die nuus al snikkend tussen die trane deur. "Pastoor, jy sal nie glo nie, maar Willie-goed is dood. Heel dood." Sy haal diep asem, span haar volgende woorde mooi in en vertel verder. "Met 'n mes gesteeke gisteraand, Pastoor, met 'n slagmes. Dit is nou sy eie broer, Pastoor, daai ouer een wat hierbo werk. Hy het hom gisteraand gesteeke. Net een hou, Pastoor, net een hou. In die nek. Morsdood! Sjoë, Pastoor, ek kan nie glo Willie-goed lewe nie meer nie."

Stille sak om ons neer en al wat ek hoor is die statige, eentonige geklop van die ou Lister-enjin agter die kragkamer se toe deur. Diep haal sy weer asem en ek kan sien dat die stryd in haar binnekant groot is. Die stryd is baie groot.

Met kleurvolle oordeelswoorde beskryf sy gisteraand se oormatige gedrink, die misverstande en die gebruiklike woordewisseling, geskel en baklei. En sy vertel ook hoe 'n skerpgeslypte knipmeslem met die spoed van 'n pofadder se pik die hoofslagaar in Willie-goed se nek met presiesheid gekloof het. My binnevoering kneus en skeur teen die mag van

hierdie medemens se oordeelsvertelling, want sy martel en oordeel genadeloos voort.

"Dissie wyn, Pastoor, Willie-goed het mos gister gegeld en toe loop hy mos heel eerste by die wynwinkel se groen deur in. Ai tog, sy siel is dronk die ewigheid in."

Yskoue rillings hardloop heen-en-weer reisies oor my rug en my skouerknoppe buig onwillekeurig na agter. So al asof ek daardie vlymskerp mespunt teen my werwels voel.

Ek maak my oë toe en sien weer vir Willie-goed gistermiddag met uitvaltyd by ons erf se ogiesdraad staan, want hy moet betaal word vir die week se werk. 'n Sonneblom-geel mussie was so halfmas oor sy oë getrek en hy het met sy linkerhand sy tengerige regter elmboog agter sy rug om vasgehou. En terwyl ek so met toe oë staan, herhaal gebeure en gesprekke met my en Willie-goed saam hulself.

Ek onthou hom verwese en alleen eenkant staan. Met 'n oorgroot wegstuurbaadjie aan ...NET SOOS DIE BOOSWIG AAN DIE KRUIS.

Ek onthou sy gemompel om tog maar in te koop. Maar Willie-goed



se sitplek was heel leeg in die kerkgebou... NET SOOS DIE BOOSWIG AAN DIE KRUIS.

Ek onthou hom hooploos, maatloos, moedeloos moeg. Met dowwe oë wat gereeld grondlangs swoeg... NET SOOS DIE BOOSWIG AAN DIE KRUIS.

En ek hoop dat hy met spuitende lewensbloed, kop omhoog en knieë gevou, die Kêrelkind van God gevra het vir 'n laaste onthou... NET SOOS DIE BOOSWIG AAN DIE KRUIS.

- Genadespoor: Nog Belewensisse van 'n Kalahari-sendeling en sy Mooiste Mooi, HJ Cronje, 2021.

Beware of a Google Maps Mentality in Your Bible Study

1. GOOGLE MAPS AND COMMENTARIES

Should Bible study participants be encouraged to use commentaries? If yes, at what point in their study should they reach for them? And which commentaries do you recommend? I am asked these questions again and again when leading workshops for Bible teachers and Bible study leaders. I'm going to begin my answer with an illustration. Travel with me to Prince Edward Island, Canada.

Prince Edward Island is the smallest province of Canada (the setting of Anne of Green Gables), and it is magical. My husband and I travelled there during his sabbatical, and it marked us. In addition to the rolling green hills, serene beaches, the absence of free-ways, and the hospitable people, we were delighted to receive map after map from locals as we vacationed on this island. Remember paper maps? I have distinct memories of childhood road trips where my mom would unfold a paper map, like the pull of an accordion, reminding my father of landmarks to look for and which direction to turn. As Wes and I drove all over Prince Edward Island, discovering lighthouses, fishing villages, and quiet beaches, we rediscovered the joy of using paper maps. And the awkwardness - I've never been able to figure out how to fold a map using the original creases. We only used Google Maps to confirm that we were on the right track and not way off course. It was delightful.

We felt engaged with one another and with people who eagerly gave us maps to their favourite destinations. I remembered how to return to certain beaches and coffee shops without any help. I remembered how to get there because my brain was engaged while navigating the first time. I began to recognise landmarks and rivers that wound their way throughout the island. What a refreshing change from our typical dependence on Google Maps!

A great deal of work has been done so that we can have the detailed and helpful information

on Google Maps at our fingertips. And this popular app provides detailed information fast. When travelling to a new destination, there is no work required when using Google Maps. No need to call your friend and ask for directions to her new house. No need to pay attention to landmarks or rivers on the way to a new restaurant. If you make a wrong turn, the app will make the needed adjustments, and the disembodied voice will tell you which way to turn. Using the Google Maps app is certainly easier and faster than using paper maps.

HOW DO PRINCE EDWARD ISLAND AND GOOGLE MAPS CONNECT TO BIBLE STUDY AND COMMENTARIES?

After years of studying the Bible, teaching it, and teaching others how to study and teach it, I am convinced that commentaries are best used like Google Maps. Commentaries are wonderful resources, offering detailed and helpful information from the experts, but don't reach for your favourites too soon. Why? I'll highlight three reasons.

1. HOLDING OFF ON COMMENTARIES ENCOURAGES ENGAGEMENT WITH GOD AND WITH OTHERS

When we open our Bibles, we are not reading it only for information; we are meeting with a Person. While we are reading the Word, we are to engage the One Who breathed it out. Bible study should be a conversation, talking to God and asking Him our hard questions. We are to delight in His words and delight in Him as we read about His ways and His character in verse after verse, chapter after chapter, and book after book.

One of my favourite things about corporate Bible study is the opportunity to engage with others about their time in the Word. When we immediately reach for commentaries to answer our pressing questions, we will not be as eager to hear from our brothers and sisters in Christ and what they discovered during their study. When minds are engaged, listening and considering, impor-

tant connections in the Scriptures are made, and important connections are made with people. When we hold off reaching for quick answers in a commentary, there is space for rich conversation with God and with others.

2. DOING THE WORK HELPS YOU REMEMBER

I have lived in the Dallas area for over twenty-five years, and I still need Google Maps to get to many popular destinations. I have only been to Prince Edward Island once and for only a few days, yet I could drive to Greenwich Beach and my favourite coffee shop with no apps, no problem. Why? Because I used my brain to get there, following little black lines on the cute paper map with tiny lighthouses dotted all over it. I asked the sweet college girl at the guest information centre what landmarks to look for as I drove from Greenwich Beach to the coffee shop she recommended, listening carefully as she described what to look for and where to turn.

Do the work first and wait to reach for quick answers in a commentary. Choose to read the cross-references and see how Scripture helps interpret Scripture. Read the difficult verse in a few other Bible translations. Look up words like 'propitiation' in the dictionary and see what insight you gain. Ask God to help you, to open your eyes to understand the Scriptures (Luke 24:45). Be patient. When understanding does come, it will stick. You will remember what you discovered, even years later, because your brain was engaged. An answer from a commentary is faster, but forgetting the answer will also be faster. Like Google Maps, you will remain dependent on the commentary to get you there the next time the same question surfaces.

3. YOU LEARN TO RECOGNISE LANDMARKS AND PATTERNS THAT ARE WOVEN THROUGHOUT THE SCRIPTURES

Like the rivers woven through Prince Edward Island's landscape, there are patterns woven throughout the Scriptures. The more familiar you become with

the Bible, the quicker you recognise the "landmarks" of creation, covenant, exile, redemption, gardens, water (the flood, the Red Sea, the Jordan River), etc. Then you begin to look for the landmarks and the patterns, which adds to your insight. It's thrilling!

So, should Bible study participants be encouraged to use commentaries? Commentaries are wonderful resources, just reach for the trusted commentary after you have engaged with God, engaged with others, and after having done the work first. Use commentaries like Wes and I used Google Maps in Prince Edward Island - to confirm that you are on the right track and not way off course. And to learn even more after you've gained insight. What a joy it is to reach for a trusted commentary and find that your insights align with the commentator's insights! You will grow in confidence that you can study the Bible and that God is delighted to meet you there.

How do I know which commentaries to choose? Start by asking a trusted pastor or Bible teacher for commentaries they recommend. My favourite resource for commentaries is Tim Challies's list, Best Commentaries on Every Book of the Bible. Commentaries, and the Bible scholars who have written them, are a gift to the Church. I regularly use commentaries to prepare to teach, and I feel grateful when I reach for one. But I do the hard work of studying first. The Bible is not an easy read. It is an ancient text written in different languages, by different authors, and in different cultures. Big questions surface while reading it. The meaning can be hard to interpret. We will need help from the experts. But don't let impatience be the motivation behind opening a commentary. Engage God while you read His Word. Engage the people He made. Create connections and memories as you do the work. Learn the landmarks and patterns of the Scriptures as you do so. Enjoy God while you navigate the Scriptures. It will be a trip you'll never forget!

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Rus in Hom

INLEIDING

Ons lees in Markus 6 hoe Jesus Sy dissipels twee-twee uitgestuur om die Evangelie te gaan verkondig, siekes gesond te maak, en bese geeste uit te dryf. Dit was 'n wonderlike, kragtige sending. Hulle het met blydschap teruggekeer en verslag kom doen. Tog was die nood van mense baie groot. Jesus het egter met wysheid opgetree. Hy het gesê dat die dissipels eenkant moet kom om te rus: *“Die apostels het na Jesus toe teruggekom en vir Hom alles vertel wat hulle gedoen en wat hulle die mense geleer het. Omdat daar voortdurend talle mense gekom en gegaan het sodat hulle selfs nie kans gekry het om te eet nie, het Jesus toe vir hulle gesê: ‘Kom julle nou self eenkant toe na ‘n stil plek en skeep ‘n bietjie asem.’ Hulle het toe per skuit na ‘n stil plek vertrek waar hulle alleen kon wees”* (Markus 6:30-32 NLV). Hierin is 'n kosbare les opgesluit: ons moet gereeld rus, asem skeep, selfs van bedieningswerk, sodat ons daarmee kan volhou. Die geestelike lewe is 'n maraton, nie 'n naelloop nie. Ons lees in Psalm 103:13-14 (OV), *“Soos ‘n vader hom ontferm oor die kinders, so ontferm die Here Hom oor die wat Hom vrees. Want Hy, Hy weet watter maaksel ons is, gedagtig dat ons stof is.”* Ons Hemelse Vader weet dat ons rus nodig het. Kom ons let op enkele gedagtes rondom 'rus' in die Woord.

1. GOD HET GERUS OP DIE SEWENDE SKEPPINGSDAG

Ons lees die skeppingsverhaal in Genesis 2. In verse 2-3 lees ons: *“God was op die sewende dag klaar met Sy werk wat Hy gedoen het; en Hy het op die sewende dag gerus van al Sy werk wat Hy gedoen het. God het die sewende dag geseën; Hy het dit heilig verklaar (afgesonder), want op dié dag het Hy gerus van al Sy werk - dit wat God geskep het deur dit te maak”* (DV). Hier is die eerste verwysing na die konsep “heiligh” in die Bybel. God het 'n rusdag vir ons bepaal en 'n voorbeeld gestel sodat ons ook gereeld 'n rustyd in ons program kan inbou. God het nie nodig om te rus nie (Jes. 40:28), maar Hy het met ons in gedagte besluit om van Sy skeppingsdade te rus. Hierdie dag is gevul met heilige betekenis: ons sonder ons af en rig ons gedagtes op Hom, sodat ons Hom kan soek en vind. Terwyl ons liggame rus, kan ons gees uitreik na die Heilige Gees sodat Hy met ons kan spreek. Dit is 'n praktyk wat ons in ons lewens moet inbou. Dis 'n geestelike lewenslyn, en dit is broodnodig indien ons in oorwinning wil wandel.

2. DIE SABBAT IN DIE OU TESTAMENT

Wanneer Moses die Tien Gebooie

aan die Israeliete voorhou, sien ons dat God die sabbatdag steeds belangrik ag: *“Onthou om die Sabbatdag vir God te vier. Ses dae lank kan jy met jou daaglikse werk aangaan. Die sewende dag is die Here jou God se rusdag. Niemand in jou huis mag op daardie dag aangaan met gewone werk nie. Dit sluit in: jy, jou seuns en dogters, jou manlike en vroulike slawe, die vee wat aan jou behoort en alle buitelanders wat by jou oorbly. Die Here het in ses dae die hemel, die aarde, die see en alles wat daarin is, gemaak. Op die sewende dag het Hy tot rus gekom. Om daardie rede het die Here die sewende dag geseën en vir Homself eenkant gesit as Sy heilige dag”* (Eks. 20:8-11 NLV). Hierdie Joodse gebruik is 'n heenwysing na die geestelike rus waarna ons almal smag. Ons kan hierdie beginsel met vrug in ons alledaagse, besige lewe toepas, maar ons moet veral ook let op die geestelike implikasie daarvan. Ons sien iets hiervan in Deut. 5:15, *“Onthou dat jy vroeër slawe in Egipte was en dat die Here jou God jou met groot krag en magtige dade daaruit gebring het. Dit is waarom die Here jou God jou beveel om die Sabbatdag te vier.”* Die geestelike dimensie van die rusdag tree na vore: dit is 'n tyd wanneer daar op redding gelet moet word. So moet ons ons aandag gereeld vestig op die geestelike redding wat God vir ons bewerk het. Hier is ook 'n heenwysing na die nagmaal: *“en nadat Hy gedank het, het Hy dit [die brood] gebreek en gesê: Neem, eet; dit is My liggaam wat vir julle gebreek word; doen dit tot My gedagtenis. Net so ook die beker ná die ete, met die woorde: Hierdie beker is die nuwe testament in My bloed; doen dit, so dikwels as julle daaruit drink, tot My gedagtenis. Want so dikwels as julle hierdie brood eet en hierdie beker drink, verkondig julle die dood van die Here totdat Hy kom”* (1 Kor. 11:24-26). Paulus verduidelik dat ons die nagmaal vier tot nagedagtenis van Jesus se dood wat vir ons die saligheid gebring het. Ons moet in dankbaarheid ons redding gedenk.

3. ONS SABBATSRUS

Ons lees verder in Heb. 4:3-4 (DV), *“Ons wat tot geloof gekom het, gaan immers wel die rus in - soos Hy gesê het, ‘So het Ek in My toorn gesweer, ‘Hulle sal beslis nie in My rus ingaan nie!’ al was God se werke reeds vanaf die grondlegging van die wêreld afgehandel. Hy het immers êrens aangaande die sewende dag gesê: ‘God het op die sewende dag van al Sy werke gerus.’”* Die Hebreërskrywer neem 'n voorbeeld uit die geskiedenis van Israel en maak 'n toepassing: Weens die ongehoorsaamheid en ongeloof van die

Israeliete kon hulle nie in die Beloofde Land, in God se rus, ingaan nie. Die skrywer fokus ook op die feit dat God gerus het van Sy skeppingswerk. Hierdie belofte van rus is steeds beskikbaar: ons kan in God se geestelike rus ingaan (4:1). Maar dit moet met geloof gedoen word. Die Nuwe Lewende Vertaling stel dit so: *“God se belofte dat ons Sy rus kan binnegaan, staan nog steeds. Daarom moet ons oppas dat dit nie dalk blyk dat een van julle langs die pad agtergebly het nie. Want hierdie blye boodskap van ‘n plek van rus het ons ook ontvang, net soos hulle. Dit het hulle egter niks gebaat nie omdat hulle die boodskap wat hulle gehoor het, nie geglo het nie. Want net as ons glo, kan ons die rus binnegaan”* (4:1-3). Wat 'n wonderlike gawe dat ons ons swaer geestelike laste kan aflê en in God se rus kan ingaan! Vry van eie pogings om Sy guns te wen en onself te verbeter en aanvaarbaar te probeer maak vir 'n heilige God. Dit is ook 'n unieke kenmerk van ons geloof: ons verdien nie redding nie, dit is 'n geskenk wat in geloof aanvaar moet word. Laastens moedig die skrywer ons aan om ons in te span om hierdie rus binne te gaan: *“Daar wag dus nog ‘n heel spesiale rus vir God se volk. Want almal wat in hierdie rus van God ingaan, sal self rus van hulle moeitelike arbeid, soos God ook van Sy eie skeppingswerk gerus het. Kom ons span dan alles in om daardie rus binne te gaan sodat niemand van ons dalk hulle slegte voorbeeld van ongehoorsaamheid volg en ook omkom nie”* (vv. 9-11).

Voorts sien ons dat Jesus ons nooi, *“My Vader het alles aan My toevertrou. Niemand ken die Seun nie, behalwe die Vader. En niemand ken die Vader nie, behalwe die Seun en elkeen aan wie die Seun die Vader wil bekendmaak. Kom na My toe, julle almal wat moeg is en swaar laste moet dra, en Ek sal julle lewens verkwik. Neem My juk op julle skouers. Kom leer van My, want Ek is sag en nederig van hart, en julle sal rus en nuwe moed vir julle lewe kry. Want My juk sal sag op julle skouers rus en My las is lig om te dra”* (Matt. 11:27-30 NLV). Dit is nodig dat ons op die konteks let: Jesus bestraf die onboetvaardige (ongelowige en rebelse) dorpe Gorasin, Betsaida, en Kapernaum. Hulle het hulle nie bekeer en in Jesus geglo nie, ten spyte van die wonderdade wat daar plaasgevind het. Daarna bid Jesus tot die Vader en dank Hom dat Hy geestelike waarhede aan geestelike kinders (nederiges en ontvanklikes) geopenbaar het, terwyl die wyse, intelligente en geleerde mense dit nie verstaan het nie. Nou gaan Hy voort en leer

ons dat Hy die Vader kom openbaar aan wie Hy wil. En laastens nooi Hy ons om te kom en van Hom te leer, sodat ons rus kan vind vir ons siele. Die ‘juk’ verwys na Jesus se lering. In kontras met die Fariseërs se wettiese benadering, leer Jesus ons van genade en die hart van die Vader. Dit is juis hierdie kennis wat ons siele tot bedaring en rus bring, en ons moed gee om 'n lewe van diens te leef, gewy aan die Een wat ons losgekoop het van die sonde.

4. OOMBLIKLIKE, VOORTDURENDE, EN UITEINDELIKE SABBAT

Dit is goed om te onderskei tussen drie fases van rus wat ons moet ingaan. Die Ou Testamenteiese voorbeeld word ten volle vervul in die Messias se lering. Ons sien dus eerstens dat ons in Jesus se rus ingaan wanneer ons glo dat Hy die Messias is. Hy openbaar die Vader aan ons (Joh. 14:9) Dit bring oombliklike vrede en vreugde. Tweedens moet ons egter ons verhouding met God voortdurend uitbou en verstewig. Een Johannes 1:7,9 (DV) leer ons, *“maar as ons in die lig leef, soos wat Hy in die lig is, is ons aan mekaar verbonde, en reinig die bloed van Jesus, Sy Seun, ons van elke sonde... As ons ons sondes bely - Hy is getrou en regverdig, en daarom sal Hy ons sondes vergeef en ons van alle kwaad reinig.”* Soos wat ons in gemeenskap met God leef, in Sy lig wandel, is ons aan Hom en aan ons geestelike familie verbonde. In daardie toestand van geestelike gemeenskap en kommunikasie met God, reinig Hy ons voortdurend van ons sonde, soos wat ons dit in die lig bring deur belydenis. Hy reinig ons ook van die skuldgevoel wat sonde meebring, en Hy gee aan ons die soete rus en vrede van iemand wat vergifnis ken en ondervind. Derdens kan ons verseker wees dat God ons in ewige heerlikheid ook ons finale rus sal gee: *“Hy sal elke traan uit hulle oë afdroog. En die dood sal nie meer daar wees nie; ook nie rou of ‘n gehuil of pyn sal meer bestaan nie; want die eerste dinge het verbygegaan”* (Op. 21:4 DV). Dit is ons salige hoop: dat die rus waarin ons gegaan het, eendag volmaak sal wees en tot voltooiing sal kom.

SAMEVATTING

Daar is menigvuldige beloftes van fisiese en geestelike rus vir die een wat tot God gaan en daarvoor vra. Laat ons in nederigheid ons aan God onderwerp en Hom vra om ons Vrededvors te wees: eerstens tydens ons redding, dan elke dag van ons aardse lewe, en uiteindelik wanneer Hy kom om tot in ewigheid te heers. Laat ons in Sy rus ingaan en in Sy rus bly!

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The Word as a Mirror

“As water reflects the face, so the heart reflects the person” (Proverbs 27:19).

We are entranced by our own image, borderline obsessive either by the satisfaction or dissatisfaction it brings. Snap a group picture, and we judge whether it needs a retake based on how we look! Whether on a camera or in the mirror, we often miss seeing more deeply than just our physical image. We miss that God’s image is stamped on us, His living, moving, flesh machines with souls that need no external electrical wall outlets but somehow, by grace, manage to breathe, live, love, hurt and be hurt, and make more after our own kind.

There are few clearer and more absolute visions of God’s image than our reflection in the mirror, but how often do we stop to regard the most obvious and persistent evidence of God’s imprint on humanity? Whether it’s visually tracing our features in a pool of water, in a quick side-glance in a shop window, or as we

stand square on facing the mirror every morning and evening, multitudes of opportunities every day reveal to us that we are God’s handiwork, the only artistry that bears Wisdom’s image.

And yet every day, we walk away from the reflection that reveals the inconsistencies between our image and our actions. We look into the most penetrating mirror of all - the Word of God. Oh, that revealer of hearts that penetrates to the marrow of our motivations! We close the reflective Book, forgetting that we were made for the life that Wisdom brings - not the foolish actions that bring destruction to ourselves and others.

“But be doers of the Word and not hearers only, deceiving yourselves. Because if anyone is a hearer of the Word and not a doer, he is like someone looking at his own face in a mirror. For he looks at himself, goes away, and immediately forgets what kind of person he was. But the one who looks intently into the perfect law of freedom and perseveres in it,

and is not a forgetful hearer but a doer who works - this person will be blessed in what he does” (James 1:22-25).

We behold ourselves in the Gospel mirror as we truly are, yet walk away ignoring what Wisdom has shown us; that we are fallen, and desperately in need of Christ’s total redemption. We exult in the bold, gradient shadings of a perfect peach-tinged sunset, yet we turn away from it and step right over the wounded, grey-faced man lying in the street who bears the very image of God. What we ignore of self extends to what we are willing to ignore about others. When we forget our faces, we willfully crush and abuse our neighbour with our arrogance, self-righteousness, harsh and cruel words, and unjust actions.

Wisdom encourages the believer to watch our lives and doctrine closely to be sure there is harmony between what we know about God, and how we obey Him; it’s of vital importance that our epistemology (theory of know-

ledge, judgment of what is fact) and our ethics (behaviour) match. Moreover, Christ gives the wisdom and power of the Holy Spirit to make this image consistent as we reflect His character to the unbelievers, so that their cries of our hypocrisy are empty.

How bold of Wisdom to constantly remind us of who we are without Christ and who we are with Him; that’s a truly sober estimate. We have been set free by the law of liberty. We move out of the bondage of the house of Folly and destruction and enter through the open door the House of Liberty; the House of Wisdom; the House of Life.

Come to the mirror of the soul - the Word - that shows you not only as you are, but as all that you are supposed to be. Be not a forgetful hearer, but a doer of the Word. See and act. Be changed. How good of Wisdom, to save us from ourselves!

- *Wisdom's Call: 100 Meditations for a Life in Christ* by K.A. Ellis, Moody Publishers

Blote Herderstaf of Goddelike Instrument?

“Moses het egter bly teëstribbel: ‘En as hulle my nie glo nie? Hulle sal nie doen wat ek vir hulle sê nie. Hulle sal sommer sê: ‘Jy het nie regtig die Here ontmoet nie.’” Toe vra die Here vir hom: *‘Wat het jy daar in jou hand?’ ‘n Herderstok,’ antwoord Moses. ‘Gooi dit op die grond neer,’ het die Here vir hom gesê. Hy gooi dit toe op die grond en dit het ‘n slang geword. Moses het geskrik en hy wou daarvan weghardloop. Maar die Here sê vir hom: ‘Gryp dit aan sy stert!’* Toe Moses dit gryp, *het dit weer ‘n herderstok geword”* (Eksodus 4:1-4 NLV).

Een Bybelonderwyser wys die volgende uit: God stap ‘n geestelike pad met jou. Soms kronkel hierdie pad oor hoë berge, en soms gaan dit deur valleie. Soms lei dit jou deur die warm, droë, verlate woestyn.

Gedurende jou opleidingsreis deur die wildernis sal jy waarskynlik dink dat God jou op die verkeerde pad lei; dat Hy goed sê wat nie sin maak nie. Dit is onverklaarbaar en blykbaar onsin. Maar Sy bevele gaan nie gewoonlik met ‘n verduideliking gepaard nie. Wanneer jy nie kan agterkom wat Hy besig is om te doen nie,

moet jy Hom vertrou, al verstaan jy nie Sy handelswyse nie.

God het Moses na die Israeliete gestuur om hulle van Egiptiese slawerny te verlos. Hy het vir Moses ‘n teken gegee sodat die Israeliete sou glo dat God hom afgesonder het om hulle uit Egipte te red: sy herderstaf het ‘n slang geword! Nadat Moses egter die slang aan sy stert gegryp en opgetel het, het dit weer ‘n herderstaf geword. Dit het van ‘n eenvoudige herderstaf verander in ‘n besondere staf wat God gebruik het om vir Moses ‘n teken te gee.

Ons kan egter ‘n verdere toepassing maak uit hierdie verhaal. God het as’t ware die slang uit Moses se herderstok verwyder. Die verskuilde, negatiewe element wat in Moses se bekende en betroubare staf weggekruipt het. Moses moes die één ding waarop hy kon staat maak - sy ou, bekende, beproefde herderstok - prysgee. Hy moes God vertrou om hom na die onbekende (of ou bekende) te lei, ten spyte van sy seer verlede en sy onsekerheid oor hoe die mense sou reageer. Hy moes homself op God werp.

God mag jou van sekere dinge

stroop sodat jy jou afhanklikheid van Hom kan besef. Jy sal gelei word om alles aan God se voete neer te lê en net op Hom te vertrou vir die uitkoms van ‘n moeilike opdrag. In die woestyn word ‘n mens gestroop van enige hulp of enigets wat jy van waarde skat. Net maar op God kan ons vertrou. Niks anders sal help nie. Soos Charles Stanley gereeld gesê het, *“Obey God and leave all the consequences to Him.”*

Hierdie stroping gaan egter met krag gepaard. Daar is dinge waaraan jy wil vashou wat jy moet loslaat, sodat God die slang daarin kan verwyder. Die eiesinnigheid of eiewaarde of selfvertroue kan ‘n probleem wees, omdat dit vleeslik kan wees. God wil ons leer dat Hy alleenlik gesuiverde instrumente kan gebruik.

Waaraan klou jy vandag vas? ‘n Begeerte om ‘n onderwyser te wees? ‘n Musikale talent? ‘n Aanleg vir besigheid? Leierskapseienskappe? Vaardighede? Neem jou gawe en talent, wat dit ook al mag wees, en gooi dit voor God op die grond neer. *“En gooi die gouderts in die stof en tussen die rotse van die spruite die goud van Ofir. Dan sal die Almagtige jou*



gouderts wees en stawe silwer vir jou” (Job 22:24-25 OV). God is die enigste Een wat weet of daar ‘n slang daarinne skuil. Hy kan die ‘vleeslike’ element verwyder, dit seën en vir jou ‘n instrument wat vir diens geskik is, teruggee. God sal jou doodgewone herderstok verander in ‘n wonderlike instrument van Sy voorsiening. Indien jy toelaat dat Hy jou van jouself stroop, sal God jou ‘n bruikbare en skoon en heilige instrument in Sy Hand maak!

- Bob & Debby Gass

THRIVING IN THE IN-BETWEEN

DISCOVERING PEACE AND PURPOSE IN TIMES OF CHANGE

INTRODUCTION

Change is inevitable - we can't avoid it. It is the only constant. Everything changes, even the most stable things or relationships in our lives. Sometimes we choose change, and sometimes it chooses us.

Some changes are exciting, others are painful. Either way, change always brings transition - the in-between place where the old is behind us but the new has not yet fully arrived. It is like a twilight zone, a passage way that we pass through, while we wait for daybreak.

Transition is often uncomfortable. It stretches our faith, tests our patience, and challenges our sense of control and security. We long for past comforts or future blessings, but rarely are we overjoyed in this time of waiting. But here's the good news: in every transition, God is with us! He doesn't just lead us into change - He walks with us through it and delivers us to the promised land.

1. ASK GOD TO LEAD YOU THROUGH THE TRANSITION

When life feels uncertain, our greatest comfort is knowing that God is still leading us. He will never leave nor forsake us. Like a gentle Father, He speaks to our hearts and guides us to our destination. David understood this when he wrote: *"The LORD is my Shepherd; I shall not want. He makes me lie down in green pastures, He leads me beside quiet waters, He restores my soul. He guides me in paths of righteousness for His Name's sake"* (Psalm 23:1-3).

Notice: God both leads and guides. He knows the way through our season of transition. He knows your past, but also your future. And He wants what is best for us. Don't try to figure it out on your own - let Him take the lead. Trust Him with your path, your plans, your hopes and dreams.

2. STAY FOCUSED ON JESUS

Transition is indeed a time of uncertainty. It can easily lead to fear, doubt, or distraction. We can become disheartened and perplexed, without perspective or focus. That's why we must fix our eyes on Jesus Who is our Guide and Intercessor. *"Let us run with endurance the race that is set before us, looking unto Jesus, the Author and Finisher of our faith"* (Hebrews 12:1-2).

Your race will look different from anyone else's. Do not compare your spiritual journey with those of others. Rather, trust in Jesus to

carry you through. The same truth applies to everyone - keep your focus on Him, He'll help you finish strong.

3. DON'T LIVE IN THE PAST

One of the greatest dangers during our time of transition is the temptation to look back. We long for the security of the familiar. We tend to romanticise the past and call them "the good old days," but clinging to what was can keep us from what God wants to do next.

Bring your insecurity and uncertainty to the God Who says: *"Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it?"* (Isaiah 43:18-19). Transition means leaving behind what is over so that you can step into what is new. Letting go of what you know will open the door to God's blessing and lead you to the next phase of your spiritual journey.

4. LEARN FLEXIBILITY

Change rarely arrives the way we expect. We usually don't like change when we're comfortable with the status quo. That's why flexibility is key. I once heard it said: "Blessed are the flexible, for they shall not be broken."

In Jeremiah 18, God is pictured as a Potter shaping clay. For the clay to become what the Potter intends, it must remain soft and pliable. In the same way, we must stay surrendered to God, allowing Him to shape us through our season of transition. If we remain pliable in His Hands, He can fashion us into the most beautiful of instruments, set apart for His special use.

5. KEEP A TENDER HEART

Transition can harden people if they're not careful. Disappointment, pain, or fear can cause our hearts to grow cold or distant. But God desires tender, responsive hearts: *"I will give you a new heart and put a new spirit within you; I will remove from you your heart of stone and give you a heart of flesh"* (Ezekiel 36:26).

A soft heart allows God to bring healing, wisdom, and growth in the midst of change. Be determined to stay pliable in God's Hand, so that He can bring to completion the purposes He has for you. Let God heal your brokenness, give you peace, and anoint you with fresh vision and compassion. In this way, He will be able to love others through you.

6. HOLD ON TO THE PROMISES OF GOD

In times of transition, doubt will

try to creep in. The waiting may feel never-ending. You may begin questioning what God told you before the change began. But cling to His Word and promises. He hasn't changed His mind.

Paul encouraged Timothy to *"fight the good fight of faith"* (1 Timothy 6:12). That fight often happens during the transition - when nothing looks like what God had promised us. It is exactly then that we need to revisit the spiritual milestones we have set up for ourselves. Don't let go of His Word. It will carry you through until His promise comes to pass. We will reap in due season, if we don't despair and let go, but keep trusting that God is faithful to fulfil His Word. He is not a man that He should lie.

7. ASK GOD FOR HELP

The good news is we don't have to navigate transition alone. God is close to us when we call out to Him: *"The LORD is near to all who call on Him, to all who call on Him in truth"* (Psalm 145:18).

No matter where you are in the process of change, you can ask for His help, and He will respond. He will be there to catch you if you think you might fall. He is ever-

present and will love you through a time of preparation.

8. REST IN HIS PRESENCE

The most powerful anchor in a time of transition is the Presence of God. Moses knew this when God promised: *"My Presence will go with you, and I will give you rest"* (Exodus 33:14).

Stop striving. Cease trying to find solutions on your own. If you stay close to His Presence, you can face anything - because His Presence brings peace in the uncertainty and strength for the journey.

CONCLUSION

Change is hard, but transition is holy ground. It's the place where God reshapes us, strengthens our faith, and prepares us for what's ahead. Ask Him to lead you and keep your eyes on Jesus. Let go of the past and stay flexible. Keep your heart soft and hold on to His promises. Call on Him for help and rest in His Presence. In the end, transition isn't just about surviving change - it's about stepping into the new thing God has for you! You will be so glad you did.

- Adapted from notes by pastor Andrew W. Roebert

'n Geloof
wat Voete Kry

"Liewe broers en susters, dink julle dit gaan help as iemand oral rondvertel dat hy glo, maar glad nie soos 'n gelowige optree nie? Die blote gepraterij oor geloof is tog nie genoeg om so 'n mens se saak met God reg te maak nie" (Jakobus 2:14 DB).

Jakobus praat nie hier téén Paulus nie, maar sáám met hom. Aanvullend. Komplementêr. Paulus sê ons word nie deur werke gered nie, maar Jakobus sê: as jou geloof niks wys nie, was dit ooit regtig geloof?

Dis soos 'n motor sonder petrol - mooi verf en blink bande, maar hy ry nêrens heen nie. Ware geloof sit hande en voete aan: dit kook sop vir 'n siek buurvrou, dit luister na 'n kind wat moedeloos huis toe kom, dit gee 'n stem vir die stemloses.

Ons leef in 'n wêreld vol leë slagspreuke en mooi plasings op Facebook, maar Jakobus herinner ons: die wêreld word nie gered deur goeie bedoelings nie - maar deur geloof waarvan die egtheid deur goeie dade bewys word.

John Wesley het gesê: "Do all the good you can, by all the means you can, in all the ways you can, to all the people you can, as long as ever you can."

Waar kan ek vandag my geloof wys in iets kleins, prakties en konkreet?

Gebod: Here, red my van 'n leë geloof wat net praat en nooit doen nie. Gee my oë om geleenthede te sien en gewillige hande om liefde uit te leef. Laat my geloof nie 'n etiket wees nie, maar 'n lewende getuigenis van U genade. Amen.

- Hettie Wessels

Walk in Him!

As we read Colossians 2:6-9, Paul starts by telling the church of Colossae that *"...just as you have received Christ you should walk in Him, rooted and built up in Him and established in the faith, just as you were taught, abounding in thanksgiving."* Paul says, *"...just as they received Christ."* Ephesians 2:8-9 says, *"...by grace, you have been saved, through faith."* Our faith is in Christ alone and the works of His death, burial, and resurrection. In that same manner of faith, we are encouraged to walk in Him (2 Corinthians 5:7).

For 20 years, I have walked with the Lord and faced many trials: death, illness, loss of employment, betrayal, etc. I share all this

to say, "He is still faithful" and desires you to walk in Him.

Today, like Paul, I want to encourage you with some practical ways to practise intimacy with Him so that when the day of trouble comes, you can stand firm in your faith in Him, letting nothing lead you astray. In each of these, incorporate communion and remind yourself of His great love.

1. One of my favourite ways to be with Him in the storm is by turning on worship music and saturating myself in His Presence. As I come before Him with a heart of worship and thanksgiving, I am encouraged and built up in Him as I remember His goodness (Psalm

63:3-4). When I draw near to Him, He draws near to me.

2. Find a place where you can rest alone in Him. Take a walk, lie down on your bed, or sit at the beach. It is in the place of rest that we fully learn to place our trust in Him. When we are resting in His Presence, He always shows up with peace that surpasses all understanding (Philippians 4:17).

3. Another practical way to practice intimacy is to sit, take a deep breath, and meditate on His truth. This has been such a lifesaver when I am feeling overwhelmed (Romans 10:17). The Word encourages us and builds us up in our most holy faith.

Beloved, it is in Him that we are brought into His fullness. In this place, allow His truth, which is the Word of God, to water your roots so that you may be built up by knowing Him. It is here that you will be established and strengthened in His great love.

Prayer: Lord, thank You for the sweet reminder of Your love and desire for union with me. Every day, may I live from this place, being filled and made complete in Christ. Let all the days of my life be filled with more and more of You so that when the day of trouble comes, I can stand firm in my faith. Amen.

- Cindy Vazquez, Event Coordinator at UPPERROOM
<https://upperroom.co>

'n Lewensnoodsaaklike Gewoonte

"Maar ek, ek roep God aan, en die Here sal my verlos" (Psalm 55:17).

'n Antieke Europese klooster wat op 'n hoë krans met 'n diepe afgrond gebou is, kon slegs deur middel van 'n mandjie, wat deur 'n enkele tou wat deur 'n reeks katrolle beheer is, bereik word.

Op 'n dag het 'n besorgde besoeker opgemerk dat die tou op verskeie plekke uitgerafel is. In die hoop om sy angste te verlig, het hy die monnik wat die rit met hom gedeel het, gevra: 'Hoe gereeld vervang julle die tou?'

Onverstoord het die monnik geantwoord: 'Wanneer dit breek!'

Net soos masjinerie, gesondheid en verhoudings voortdurende aandag en instandhouding ver-

eis, moet jy dieselfde met jou geestelike lewe doen. Roetine en herhaling kan geestelike lewensredders wees.

Geestelike uitnemendheid is nie 'n daad nie; dis 'n gewoonte! Kyk na gebed en oordenking. Dit is veronderstel om gewoontes te wees wat jy elke dag beoef; dis nie veronderstel om die uitsondering te wees nie. Moenie wag totdat die tou breek voor jy dit in jou lewe inkorporeer nie!

Gebed moet eerstens 'n geestelike dissipline wees. God se Woord bepaal dat dit nie net bloot 'n daad nie, maar 'n lewenslange gewoonte moet wees.

Paulus beveel ons om *"...alles deur gebed en smeking [te doen]. Laat die Gees julle elke keer in die gebed lei..."* (Efesiërs 6:18 NLV).

"Moenie ophou bid nie" (1 Tessa-lonisense 5:17 NLV).

Die Psalmdigter Dawid het hierdie beginsel verstaan: *"Ek sal saans en môre en middag bid en hardop roep..."* Daniël het ook hierdie beginsel beoefen: *"...Hy het daar drie maal 'n dag op sy knieë gegaan om vir sy God te bid en om Hom te loof, soos hy gewoon was om te doen"* (Daniël 6:11 NLV). Dis 'n roetine wat kragtig en effektief vir beide mense was - en dis een wat ook vir jou sal werk!

Hou dus jou geestelike lewe in stand deur voortdurende gebed. Werk aan die belangrikste verhouding in jou lewe - dié met jou Hemelse Vader, deur gereeld met Hom te kommunikeer. Sodoende sal jy Sy hart en wil vir jou lewe verstaan.

- Oorgeneem



Jer. 20:11

★★★

B&B

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