



Tulait

Tok bilong God i olsem lait bilong soim rot long mi



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DISPELA MAGASIN: TULAIT

Welkom tru long dispela magasin! Welcome to this magazine!

Sapos yu holim dispela magasin long han bilong yu, i min olsem wanpela lain bilong Reformed Church i bin givim dispela long yu o long wantok bilong yu. Em i wanpela presen nating! Tasol mipela i gat wanpela tok save: yu mas ritim. Ritim na skelim! Ritim. Tingting. Na larim dispela magasin i wok long blesim yu na famili bilong yu.

Dispela em i nambawan taim mipela i wokim dispela magasin. Tasol, sapos God i blesim mipela, mipela i laik raitim na wokim planti moa magasin olsem.

Dispela magasin em i Kristen. I min olsem mipela i bilip olsem, long marimari bilong God tasol, Em i kisim bek mipela ol manmeri bilong sin long bikpela wok bilong Jisas Krai. Dispela wok bilong Jisas, Pikinini bilong God, i bin kamap ples klia long diwai kros! Na taim Krai i kirap bek na i go antap, em i salim Holi Spirit i kam long yumi bai yumi ken save tru na bilip tru long Em.

Dispela magasin em bilong Reformed Church bilong PNG. Ol lain i raitim stori o artikel long dispela magasin ol i stap memba bilong dispela sios. Insait long dispela magasin bai yu lainim sampela moa samting bilong mipela Reformed lain.

Dispela magasin i gat dispela nem: TULAIT. Yumi klia, taim tulait i bruk long moning planti lain i amamas. Tulait i putim ples klia nupela de i kamap pinis. Tasol i no dispela tasol i bringim amamas long yumi, nogat, tulait i putim ples klia God i stap, em i bosim yumi na marimari bilong em i stap yet wantim yumi tude! Long buk Krai, Jeremia i raitim olsem: “marimari bilong en i kamap nupela long olgeta de. Bikpela, dispela marimari bilong yu i stap wantaim mipela oltaim. Dispela pasin bilong yu i gutpela tumas.” (Krai 3:23)

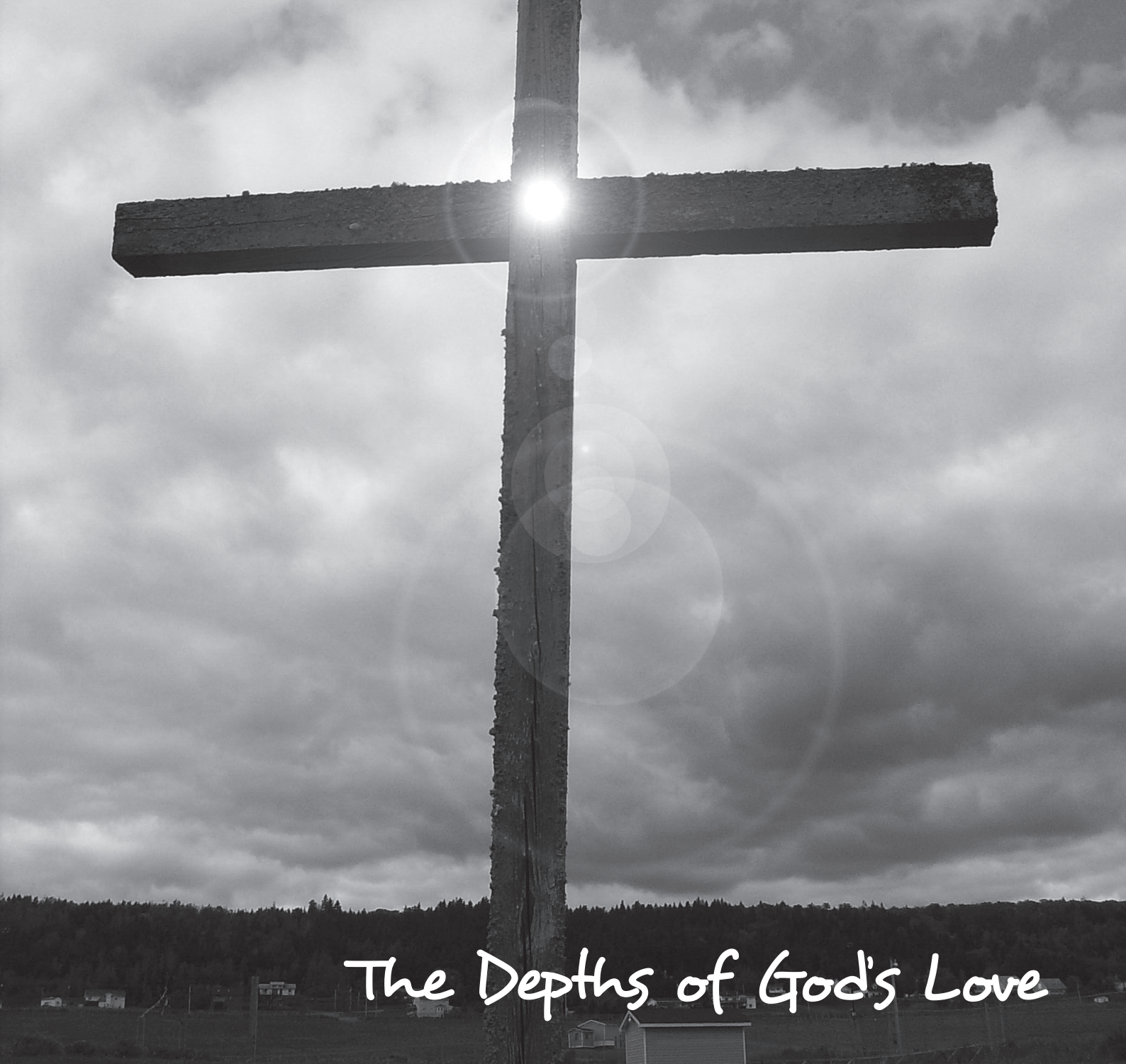


Dispela magasin bai helpim yumi skelim pasin bilong tudak na tulait. Tudak na tulait i stap olsem wanpela tok piksa long Buk Baibel. Tudak em i samting bilong sin na ol pasin nogut. Tulait em i no wankain. Tulait em i samting bilong ol pasin Krai i laikim. Tudak i bagarapim planti lain. Tulait em i givim glori long Krai. Tudak i olsem kalabus bilong Satan. Tulait em i fridom insait long Krai. Dispela magasin bai putim ples klia olsem Jisas Krai em i as bilong lait, na tulait bilong Em tasol inap long senisim yumi.

Dipsela magasin bai sanap strong long ol tok bilong Buk bilong God. Dispela buk i olsem lait, em i Buk Baibel.

Ol poro bilong mipela, God i ken blesim yupela wanwan. God yet i ken yusim dispela magasin long kirapim o strongim bilip bilong yupela. Dispela em i prea bilong mipela!

Pastor Ian Wildeboer



The Depths of God's Love

What would you do for someone you love? How far would you go? What would you be willing to give up? Most of us realize that true love involves sacrifice. True love always gives. If you really love your husband or wife, or your child, you are willing to put aside your own interests for them. It may mean that you may have to spend less money on yourself and your interests so that you can afford the school fees for your children. It could mean helping your wife doing some washing or cooking if she is feeling unwell. Or it may mean that as a mother you need to get up early to sell your goods at the market so that your children can be provided for. This sort of giving is what we do out of love.

But for most of us, at some point, the giving stops. We run dry, like a rain water tank after two months without rain. "All I do is give, and give, and give. . . ." – and so we feel used. We are exhausted. Indeed, it feels as though we have nothing left to give. This leads to anger, frustration, and quarrelling. Relationships sour, and sometimes are damaged completely. "He just expects me to do everything," claims an exhausted wife. "She doesn't appreciate my hard work," is the quick reply of an angry husband. "My children don't even work hard at school and I give up all that money for their school fees," a frustrated father thinks. And so relationships break, until that true love of giving has been swallowed up by selfishness.

The problem with us

I do not think there is even one human relationship that we can look to in order to get a picture of true love – a love that gives to the very end. As humans, our first thoughts are always concerned with ourselves rather than with those around us. Look into your own heart – right now, look! Ask yourself what your secret motives are. If you truly understand the desires of your own heart and mind, you will know that they are mostly self-centred. We look out for ourselves! And so, on our own, we cannot even come close to reaching an understanding of true love.

In fact, if we simply looked at human relationships, this article would never be able to discuss the depths of true love. But, God has shown us what this love is. I want to challenge you to examine the Easter story with me to see just how far Christians believe the depth of true love really goes.

The Gift at Easter

What happened at Easter? You probably know that Christians celebrate this weekend as the weekend that Jesus Christ was crucified, buried, and raised from the dead. But what does this celebration mean for their lives? What does this death have to do with me? These are good questions, and we should pause to reflect on what the Bible says about this event. The apostle Paul asks in Romans 8:31 “If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all – how will he not also, along with him, graciously give us all things?” God did not spare his own Son. That is the heart of the Easter story. And then notice that this passage of Scripture says that Easter was a matter of giving. God gave his own Son up for us all. God gives. And He gives out of love – the deepest, truest love there is. “For God so loved the world, that He gave His only begotten Son. . .” (John 3:16).

How deep can love go?

Why did God’s Son have to die, though? And why was this death such an act of love? He loves us so deeply that He was willing to take every step He had to in order to make us His children again. You see, we were created good, to serve God. But we plunged ourselves into sin (Genesis 3). We rebelled against God’s authority, wanting to be our own master (Genesis 3:5). We didn’t want to be God’s children! We wanted to be our own god. And still, we want to serve ourselves.

And yet God is the God who loves. And He loves deeply. Do you know the lengths to which God had to go to create the possibility for you to be His child? There’s only one way to restore the relationship between you and God – your sin has to be paid for. And it has to be paid for by someone who himself is perfect – one who has no sin. After all, you can’t ask someone who has no money to help you with your debt, can you? Can you ask a criminal sentenced for life to take on your sentence as well?

How deep can love go? We have completely separated ourselves from God. We deserve only His punishment and wrath. We have no right to claim His love. Is there any way our sin can be paid for?

God’s Love in Christ

Jesus Christ was the only one who could pay! He lived a perfect life before God. Jesus’ life was the only human life that has been truly pleasing to God. He came to live the perfect life that we could not. But he also came to die the death that we deserved. Who crucified Jesus? I did. And you did. It was the sin of the world that nailed Him to the cross. But also: Who crucified Jesus? His Father did. God turned His full wrath against our sin and focussed it on the Son He loved. He did not spare His own Son. Yes, that’s what Paul said in Romans 8:32. God “gave him up for us all.” This should humble us deeply – “while we were yet sinners, Christ died for us.” (Romans 5:8). And it should give us an idea – an imperfect idea, of course, but still a glimmering idea – of how deep God’s love for us is. “How deep the Father’s love for us, that we should be called children of God!” We are only admitted into God’s family – we can only be called his children again – when we come to know and love Jesus Christ, the Son of God who came to show us the depth of the Father’s love for us.

And this much is certain: there is no greater demonstration of love. Jesus Christ said, “ I am the good shepherd, the good shepherd lays down his life for the sheep.” (John 10:11) Who ever heard of a shepherd dying for his sheep? Who ever heard of an innocent man taking the punishment of a seasoned criminal? And most importantly, who has ever heard of God dying for man? And yet this is how far Jesus was willing to go. He loved with the greatest love, as he said: “Greater love has no man than this, that he lay down his life for his friends.” (John 15:13)

Only Jesus

I think I've shown that a greater demonstration of true love does not exist. You won't find it in any of the relationships you have. You won't find it in any other religion. Did Allah die for you? You won't find it with your husband or wife even if you love each other very much. But what if your husband or wife cheats on you – spits in your face, leaves you, and has an affair? Would you still love? Would you still be willing to sacrifice? Would you do all in your power to bring your spouse home and completely forgive everything that went wrong?

God's love never fails

Of course, you cannot forgive so completely. It is impossible for us. Yet, that is exactly what God did. We were unfaithful children who completely rebelled. And yet in his love He is willing to completely forgive your rebellion, because He has put it on Jesus Christ. There is no greater love.

So what do you do with this love? You need to accept it! You need to find a Christian Church, and worship God for what He's given! You need to praise Him in your life, and always thank Him for the gift of Jesus Christ. And you need to

remember: Jesus died once for sin. But He rose again, and He lives, so He can make us share in His life. Right now, Jesus reigns in complete and wonderful glory. And He's coming back. The first time, He came as a servant, to become man, to be one of us, and so by dying to save us. The second time, He'll come back as judge, Ruler of the Universe, King of kings. He'll come back with glory, and take all those who have believed on Him to live with Him forever, in full fellowship with God. But those who have scoffed at His love, ignored it and chosen to despise it – they will have no salvation from their sins. They will spend an eternity away from God, where there is only weeping and utter agony. (Isaiah 66:24; Matthew 25:30).

But death and pain and sorrow have all been conquered by one act, an act that God performed in the deepest and most powerful of ways. God the Father gave God the Son over to death, and God the Son sacrificed himself to conquer it so that those who believe in Him would have life. The love that flows from the cross is enough to destroy even the darkest terrors of this world, enough to wipe out all our sin and cleanse the blackest evil of our hearts. It is that love that Christians celebrate; it is that love that gives Easter, and every other day, its meaning and its worth. Take the gift!

**Original article by Dave de Jong,
edited by Natalie Vander Heide**





Stap Papa
Bilong Pikinini
Bilong yu,
TUDE!

Be a Daddy
to Your Child
Today!

Wanpela de mi lukim wanpela naispela piksa. Long dispela piksa mi lukim wanpela papa, em i wanpela yangpela papa na em i holim wanpela pikinini i gat wanpela o tupela krismas.

Dispela papa i no stap long taun. Nogat em i stap long ples. Em i sindaun nating long wanpela liklik maunten, na skai na gras i raunim em. Na taim em i holim pikinini bilong em, i luk olsem tupela i pilai na toktok wantaim. I luk olsem dispela papa i laikim tumas pikinini bilong em. Em i no wari long wanpela samting, em i givim em yet long pikinini bilong em.

Dispela kain piksa i makim wanpela gutpela pasin bilong yumi ol papa. Na mi tingting planti. Tarangu, planti ol papa i no save givim taim long lukautim gut pikinini bilong ol, na planti ol papa i no givim bel long pikinini bilong ol. Nogat. Ol i save kros na paitim pikinini tasol taim ol i wokim rong.

Olsem na i luk olsem, taim ol papa o mama i laik givim skul long pikinini bilong ol, ol i no redi long harim. Yes, ol pikinini i mekim rong taim ol i no aninit long yumi papamama, tasol planti taim ol i ting olsem, 'papa o mama bilong mi ol i no laikim mi tumas, ol i save daunim mi o kros wantaim mi tasol, o, ol i no wari tru long laip bilong mi!

Aposel Pol, dispela man Krai i bin makim pinis long bringim gutnuis long planti hap bilong graun, em i mekim dispela tok long Efesus 6:4: "Na yupela papa, yupela i no ken bagarapim

tingting bilong ol pikinini bilong yupela na mekim ol i belhat long yupela. Nogat. Yupela i mas mekim gutpela pasin long ai bilong Bikpela, na stretim gut ol pikinini bilong yupela na skulim ol long tok bilong Bikpela."

Tru tumas Pol i no lus tingting long ol mama. Mama tu i ken bagarapim tingting bilong ol pikinini; na mama tu i mas stretim gut ol pikinini na skulim ol long tok bilong Bikpela. Em stret. Tasol, ol papa i mas i go pas long dispela. Buk Baibel i tok olesm ol papa i stap olsem het bilong meri na pikinini (Efesus 5-6). Ol papa i mas sanap olsem Josua na tok: "mi wantaim famili bilong mi, mipela bai i lotu long Bikpela tasol (Josua 24:15)." Tarangu, i luk olsem planti papa i no mekim olsem, olsem na aposel Pol i wok long mekim sampela tok long ol papa.

Sapos yumi skelim gut Efesus 6:4 bai yumi lukim tupela hap. Namba wan hap em i stori long pasin bilong mekim sampela samting nogut long ol pikinini. Namba tu hap bilong Efesus 6:4 em i stori long mekim ol gutpela pasin long ol pikinini. Bai yumi skelim gut dispela tupela hap.

Namba wan hap i tok olsem: "Na yupela papa, yupela i no ken bagarapim tingting bilong ol pikinini bilong yupela na mekim ol i belhat long yupela."

Long Tok Inglis i olsem: "Fathers, do not exasperate your children." Exasperate i min

olsem: yumi mekim sampela pasin nogut long ol pikinini, yumi bagarapim tingting bilong ol, na yumi i mekim pikinini i belhat long yumi o kros long yumi taim yumi mekim rong long ol.

Olsem na, sapos yumi laik sindaun gut wantaim ol pikinini bilong yumi, yumi ol papa (na mama tu), yumi mas klia long faivpela pasin nogut yumi no ken mekim:

(1) Yumi no ken stretim na paitim pikinini taim yumi belhat!

Planti taim ol papa (o mama) i save paitim pikinini bilong ol taim ol i belhat tru long ol. Dispela i no gutpela. Em i rong. Tru tumas, God i laik bai yumi stretim ol pikinini! God i putim dispela ples klia long Buk bilong em. Sapos yumi no stretim pikinini taim em i mekim rong, em i wankain olsem yumi i no laikim pikinini bilong yumi (Gutpela Sindaun 13:24); na yu orait long em i dai (Gutpela Sindaun 19:18). Yes, yumi mas stretim pikinini. Tasol sapos yumi belhat taim yumi wok long stretim pikinini, dispela bai i no inap karim gutpela kaikai.

*olgeta taim yumi
stretim ol pikinini,
pasin bilong laikim
tru mas i stap!*

Bai yumi i bagarapim tingting bilong pikinini na em bai i bel nogut long yumi. Olsem na, yumi mas daunim belhat bilong yumi pastaim na stretim pikinini bilong yumi wantaim stretpela pasin na bel isi. Yes, yumi mas stretim ol pikinini bilong yumi, tasol olgeta taim yumi stretim ol pikinini, pasin bilong laikim tru mas i stap!

(2) Yumi no ken daunim pikinini wantaim tok nogut.

Tru tumas, taim pikinini i winim 10pela krismas i go antap i no gutpela sapos yumi save paitim ol long han o kanda bilong yumi. Sapos yu mekim olsem yumi mas lusim dispela pasin! Taim ol i liklik yumi mas stretim ol long dispela kain rot. Tasol taim ol i bikpela liklik, yumi mas toktok wantaim ol na mekim save long ol na skulim ol long narapela rot sapos ol i save mekim pasin nogut. Tarangu, planti papamama i no save gut

long stretim pikinini taim ol i kamap bikpela liklik. Olsem na ol i save autim sampela tok nogut olsem: “Yu longlong pikinini, Yu rabis pikinini, Yu pikinini nogut”, i go i go olsem. Tasol dispela em i wok long bagarapim nogut tru tingting bilong ol pikinini bilong yumi. I nogat narapela pasin i kirapim belhat nogut long bel bilong pikinini olsem dispela kain pasin. Yumi papamama i mas bosim gut maus bilong yumi. Wanem samting i go insait long yau bilong pikinini i save stap long tingting bilong em, long kru bilong em. Larim tok bilong God i pulapim tingting bilong ol. No ken mekim tok nogut long ol.

(3) Yumi no ken favoritim wanpela pikinini bilong yumi.

Dispela pasin i olsem: yumi laikim wanpela pikinini bilong yumi tumas, na givim baksait long narapela pikinini. Nogut yu tok isi long wanpela pikinini, na tok strong long narapela. Nogut yu givim sampela naispela su long wanpela pikinini na painim sampela rabis su long narapela. Sampela taim dispela i kamap taim pikinini bilong brata o susa bilong yu i stap wantaim yu na meri bilong yu. Yu favoritim pikinini bilong yu stret na soim rabis pasin long ol arapela pikinini. Dispela i no bilong Krai. Bel bilong Krai i bruk stret long dispela. Em i sori tumas long ol pikinini i nogat gutpela papamama. Dispela pasin i wok long bagarapim pikinini na mekim ol i belhat long yu.

(4) I no gutpela sapos yumi no givim bel bilong yumi long ol pikinini.

Planti papa i pundaun long dispela sin. Ol i no painim taim bilong sindaun na toktok, stori, amamas na pilai spot wantaim ol pikinini bilong ol. Yes, taim ol pikinini i liklik papa i save holim ol na toktok liklik. Tasol taim ol i bikpela liklik, olsem mi bin tok, ol i lusim tingting liklik. Taim ol i bungim 10 o 14 o 18pela Krismas ol papa i no save long laip na wokabaut bilong ol. Ol pikinini i lus nating. Ol pikinini i lus nating, long wanem, ol i ting olsem: “papa bilong mi i nogat wari tru long laip bilong mi”. Dispela tu i bagarapim tingting bilong ol.

(5) Yumi no ken giamanim ol pikinini.

Dispela sin i bikpela na planti pikinini i lainim pasin giaman long papamama bilong ol.

Yumi no ken giamanim pikinini bilong yumi. Tok stret! Yumi no ken tok, “bai mi baim wanpela su o nupela siot bilong yu”, na yu no baim. Em i

tok giaman. Yumi no ken tok, “bai mi baim skul fi bilong yu”, tasol yumi no baim. Em i tok giaman. Yumi no ken tok, “sapos yu mekim dispela rong bai mi paitim yu”, tasol yumi no paitim em taim em i mekim dispela rong. Em i tok giaman! Pasin giaman i wok long bagarapim bel bilong ol pikinini. Ol bai i tok, “Mi no trustim papa(mama) bilong mi, mi les long harim tok bilong ol.” Dispela tu bai bagarapim tingting bilong ol na kirapim bel hat.

Skelim gut dispela faivpela poin. Tru tumas, bipo yumi ken i go long ol gutpela pasin yumi mas mekim (mi bai mekim olsem long neks magasin), mi laik askim yu long skelim gut sindaun bilong yu wantaim ol pikinini bilong yu. Tingting long marimari bilong God taim em i givim Pikinini bilong em long yumi bilong baim bek yumi long han bilong Satan na sin. Tingting long dispela marimari bilong Papa God na askim yu yet, “mi bin soim dispela kain marimari long pikinini bilong mi?”

Sapos ol pikinini bilong yu i kros long yu long wanem yu bin mekim sampela pasin nogut long ol, yu mas mekim tupela samting nau. Pastaim, yu mas brukim skru long God na tok sori long sin bilong yu long nem bilong Pikinini bilong em, Jisas Krai. Na bihain long dispela yu mas tok sori long pikinini bilong yu na askim em long lusim rong bilong yu. Maski ol i bikpela pinis na ol i gat pikinini tu! Pasin bilong ol gutpela papa na mama i pasin bilong daunim ol yet.

God i gat bikpela laik stret olsem bai yumi i stap wanbel wantaim em. Olsem na em i salim Krai long kisim bek yumi. Tasol em i gat bikpela laik stret long lukim pasin sori, pasin wanbel, na tok isi i kamap bikpela insait long famili laip bilong yumi. God em i amamas tru taim yumi sindaun gut wantaim ol pikinini bilong yumi. God em i God bilong famili bilong yumi!

(Neks magasin bai karim pinis bilong dispela stori).

Pastor Ian Wildeboer



Pasin tudak: Paitim meri bilong yu!

Sampela mun i go pinis mipela i bin i go long wanpela haus sik. Mipela i go long strongim ol sikmanmeri na autim Tok bilong God. Wanpela memba bilong mipela i askim mi long lukim wanpela meri, em i save long dispela meri na em i laik bai mipela i go lukim em na beten wantaim em. Em i tokim mi olsem, “dispela meri i no stap gut, i luk olsem em bai dai klostu nau.” Mi bihainim em na mipela i go long ICU ward. Isi isi mipela i kamap long bet bilong dispela meri. Taim mipela i lukim em, mipela i kirap nogut tru na bel bilong mipela i bruk olgeta. Klostu olgeta hap bilong bodi bilong em i stap aninit long wanpela liklik sel na het bilong em tasol i stap autsait long sel. Dispela sel i wok long pasim ol binatang na narapela kain sik long skin bilong em, long wanem, skin bilong em i kisim bagarap pinis long paia. Olsem na em i slip i dai (unconscious) na pes bilong em i senis—nogat man inap luksave long em. I luk olsem dai i stap long dua bilong bet bilong em. Mi tokim ol memba bilong mipela olsem klostu em bai i dai. Mipela beten long em na strongim em liklik, maski em i harim o i no harim na mipela i lusim bet bilong em wantaim bikipela bel hevi. Tupela de bihain, mipela i harim olsem dispela meri i dai pinis.

Tarangu! Em i yangpela meri. Em i gat sampela pikinini long haus. Em i gat wok na em i gat ol wantok na famili bai em i ken stori wantaim ol na kisim strong long ol. Watpo na em i dai? Em i dai long wanpela as tasol: em i les long bungim bagarap bilong man bilong em, olsem em i wokim dispela pasin nogut-em i kilim em yet. Tasol, man bilong em i mekim bikipela rong moa! Pasin bilong man long em i kirapim dispela tingting. Em i wok bilong man bilong em long lukautim em, long laikim em tru, long banisim em long ol birua, na long helpim em. Tasol nogat. Man bilong em i kamap olsem birua bilong em na meri em i pret long dispela, long wanem, klostu olgeta nait man bilong em i wok long paitim em na bagarapim em na tok nogut long em. Dispela man i stap laip yet, tasol meri bilong em i dai pinis.

Mi no save long dispela man. Tasol mi save olsem planti man i save mekim wankain pasin nogut long meri bilong ol yet. Ol i save paitim ol.

Planti man i ting olsem: “meri bilong mi i wokmeri nating bilong mi. Mi ken paitim em. Sapos meri bilong mi i no harim tok bilong mi, o i no aninit long mi, mi gat rait long stretim em. Em i rait bilong mi.” Tasol dispela i no tru! Husat i givim dispela rait long yumi man? God i givim dispela rait long ol man? Nogat! Lo bilong PNG i givim dispela rait long paitim meri? Nogat! Lo i tok i tambu tru long paitim meri bilong yu, maski polis i no lukim yu i mekim olsem, na kot i no givim taim long yu.



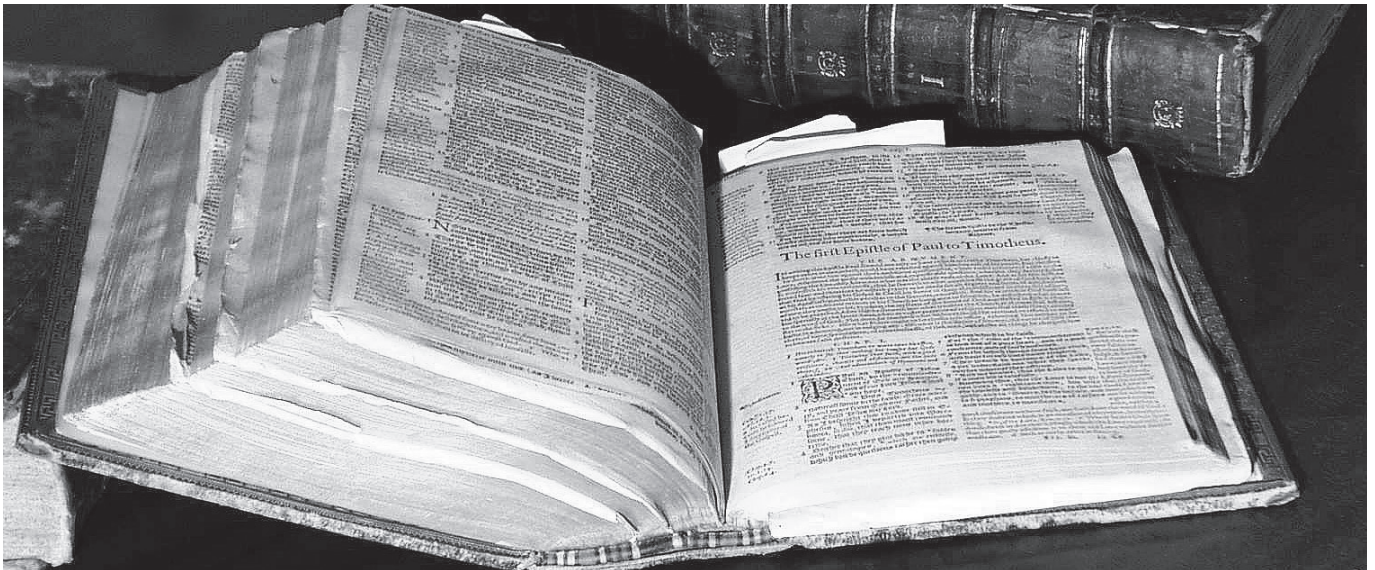
Yumi mas laikim tru ol meri bilong yumi

Yumi man i mas save gut long tingting bilong God. God i tok insait long namba tu lo “laikim tru ol wantok bilong yu olsem yu laikim yu yet (Matyu 22:39). Nambawan wantok bilong yu i meri bilong yu! Long Buk Efesus 5:25-33, Aposel Pol i putim ples klia, yumi man i mas laikim tru meri bilong yumi olsem Krai i laikim tumas sios bilong Em. Em i dai long em. Bai yu mekim wankain pasin long meri bilong yu?

Yumi man i mas skelim gut. I tambu tru long paitim meri bilong yu. Olsem na moabeta yumi daunim yumi yet, lukautim gut meri bilong yumi yet, helpim em, strongim em na soim em rot bilong laip, laip i stap oltaim oltaim! Skelim gut pasin bilong yu, tude!

Pastor Ian Wildeboer

Reformed History



Dispela tok “Reformed” i min olsem: ‘go bek long as bilong samting.’ Long helpim yumi i go bek long as bilong bilip bilong yumi, yumi mas sanap long tok bilong God, Buk Baibel, tasol! Dispela Buk tasol i putim ples klia plen na wok bilong God long kisim bek yumi manmeri bilong sin.

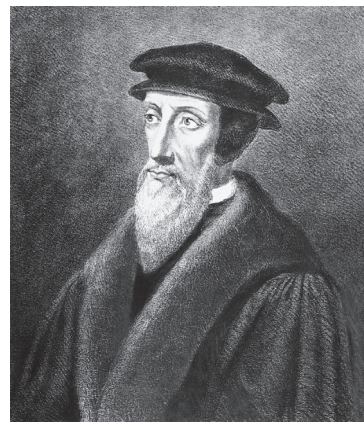
Long yia 1517 i go antap, long Europe, bikpela reformesen i bin kamap long Germany, na long Switzerland, Holland, England na France. Long wanem, sios bilong Rom i bin pundaun long kain kain sin olsem korupsion na baim namba long sios, baim salvesen long indulgences, na planti memba bilong dispela sios i no harim tok bilong God long Sande, i go i go.

Long dispela taim God i yusim Martin Luther (Germany)*



Martin Luther

na bihain long em, Ulrich Zwingli (Switzerland), John Calvin (France na Switzerland)



John Calvin

na John Knox (England) long wokim reformesen long sios. Ol i laik bai Tok bilong God i kamap ples klia gen. Na wanpela tok olgeta i mekim i olsem: “long marimari bilong God tasol, yumi i kisim salvesen.”

Long putim ples klia ol tok tru bilong Buk Baibel ol dispela lain na ol sumatin bilong ol i bin wokim ol konfesions o tok tru bilong sios. Konfesions i wok long bungim ol tok tru bilong Buk Baibel na putim dispela ples klia olsem bai yumi ken bilip tru long God Triwan.

Olsem na Reformed Church long Papua New Guinea i holim tripela konfesions olsem: Belgic Confession (1561) Heidelberg Catechism (1563) na Canons of Dort (1618).

Na sapos yumi skelim gut ol skul bilong Reformed Church bai yu klia olsem dispela sios i sanap long faivpela pos bilong bilip:

POS 1. MARIMARI TASOL (by grace alone): Kisim bek bilong yumi em i wanpela presen nating bilong God. "Long marimari tasol God i kisim bek yupela." Efesus 2:8

*"long marimari
bilong God tasol,
yumi i kisim
salvesen."*

POS 2. BILIP TASOL (by faith alone): Long bilip long Krai tasol bai God inap kolim yu stretpela man o meri (Rom 3:22). Dispela bilip tu em i presen bilong God (Eph 3:8).

POS 3. KRAIS TASOL (by Christ alone): Olsem na yumi mas bilip long Krai tasol. Em tasol i as bilong salvesen. "I no gat wanpela man inap i kam long Papa long narapela rot. Nogat. Long mi tasol." (Jon 14:6)

POS 4. BUK BILONG GOD TASOL (by God's Word alone): Long tok bilong God tasol bai yumi painimaut olgeta samting yumi nidim bilong kisim salvesen (2 Tim 3:16).



POS 5. GLORI I GO LONG GOD TASOL (for God's glory alone). Dispela wok bilong God long kisim bek yumi i bringim olgeta glori, na hona na pres i go long God tasol (Rom 11:36).

Long helpim yu save gut long tok tru bilong Reformed Church mipela bai putim sampela tok i tru bilong ol konfesiions bilong mipela insait long dispela magasin.

Dispela tok daunbilo i kam long Heidelberg Catechism:

Lord's Day 1

What is our only comfort in life and death?

That I am not my own, but belong with body and soul, both in life and in death, to my faithful Saviour Jesus Christ.

He has fully paid for all my sins with His precious blood, and has set me free from all the power of the devil.

He also preserves me in such a way that without the will of my heavenly Father not a hair can fall from my head; indeed, all things must work together for my salvation.

Therefore, by His Holy Spirit He also assures me of eternal life and makes me heartily willing and ready from now on to live for Him.

O, long Tok Pisin:

Sande 1

Wanem samting tasol i save givim yu bel isi taim yu stap laip na taim bilong i dai?

Mi no bilong mi yet, tasol bodi wantaim sprit bilong mi i bilong Bikpela Jisas Krai. Em i Helpim bilong mi taim mi stap laip na taim mi bai i dai.

Em i baim pinis olgeta sin bilong mi wantaim blut tudia bilong Em. Olsem tasol Em i kisim bek mi long kalabus bilong Satan.

Em i save lukautim mi gut na Papa God i no inap larim wanpela gras long het bilong mi i pundaun nating.

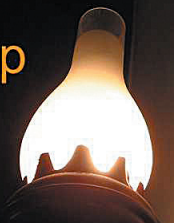
I tru, olgeta samting i mas wok wantaim bilong kisim bek mi.

Olsem na long Holi Spirit Em i save strongim bel bilong mi olsem mi bai i kisim laip i stap oltaim oltaim. Na Em i save strongim mi long mekim wok bilong Em wantaim bikpela amamas.

Pastor Ian Wildeboer

Psalm 119:105

Your word is a lamp
to my feet and a
light for my path.



Ol Reformed Sios long PNG i Stap We?

Living Waters Reformed Church – Kamkumung Kona, Lae, Morobe Province

**East Boroko Vanagi Reformed Church - Kipo 2, Boroko,
Port Moresby, National Capital District.**

Veifa'a Reformed Church - Veifa'a Village, Mekeo District, Central Province.

Nine mile Reformed Church – NCD

Ekoro Reformed Church – Sogeri

Beregoro Reformed Church - Sogeri



Living Waters Reformed Church long Kamkumung, Lae