



# Tulait

*Tok bilong God i olsem lait bilong soim rot long mi*



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## Christmas time is here! Taim bilong Krismas i kamap pinis!

Long planti manmeri dispela taim em i taim bilong amamas. I luk olsem sampela bilong yumi bai i go long ples, yumi bai kaikai, waswas, pilai spot na stori. Em i gutpela taim tru! Tasol, ol dispela naispela samting bilong dispela kain taim olsem, em i samting nating sapos yumi no glasim na skelim as tru bilong dispela taim!

As tru bilong Krismas i no kamap long dispela graun. Nogat. As tru bilong Krismas em i bikpela presen i kam long heven. Luk 1:77-78 i putim dispela ples klia: *“bai em [God Papa] i salim Tulait bilong heven i kam long yumi, bilong givim lait long ol man i stap long ples tudak.”*



Tulait bilong heven em i Jisas Krai. Tulait bilong heven i kam daun bilong givim lait long olgeta manmeri i stap long ples tudak. Na tu, yumi ken amamas, long wanem, Tulait bilong heven, Jisas Krai, i winim tudak—*“tudak i no bin daunim em.”* (Jon 1:5) Nogat. *“Marimari na pasin i tru i pulap long em.”* (Jon 1:14)

Tulait bilong heven i kam pinis, maski planti manmeri ol i no bisi long as tru bilong Krismas, na maski ol i no skelim sin bilong ol yet, na maski ol i no skelim nid bilong ol long kisim

Tulait bilong heven. Krai i mekim traipela wok pinis long kisim bek ol lain bilong Em long diwai kros. Em i kirap bek pinis na Em i go antap pinis na redim ples long ol pikinini bilong Em!

Yes, ol pasin bilong tudak i wok long karamapim naispela na gutpela wok bilong Krai!

Taim yumi ritim The National o Post Courier o Wantok niuspepa bel bilong yumi i save kirap nogut tru. Tripela niuspepa i pulap tru long ol stori bilong pasin tudak. Pulap! Bel bilong yumi i save krai long ol dispela samting na planti bilong yumi i save brukim skru na beten strong long God. Long Lae yet – mi stap long Lae – yumi ol lain bilong Lae i pret long go long Eriku, long wanem, stil pasin na pasin bilong bagarapim meri i pulap long dispela hap. Na pasin bilong kilim man i kamap bikpela tu long olgeta hap bilong Lae. I luk olsem Lae em i ples tudak stret! Tasol, i no Lae tasol, pasin tudak i wok long karamapim olgeta hap bilong Papua New Guinea. I luk olsem i nogat pinis bilong em!

Tasol i no tru! Krai i pinisim olgeta samting bilong tudak long diwai kros. Em i winim Satan-papa bilong tudak! Em i winim sin-as bilong tudak. Em i winim dai-pe bilong tudak. Olsem na, yumi ol lain bilong Krai yumi nogat risin long pret. Long wanem Krai i stap laip, nau! Na God i makim Em olsem King bilong olgeta samting bilong dispela graun (Filipai 2:9-10). Olsem na long ol pikinini bilong God, Krismas em i samting bilong hop na amamas!

Tasol, ol manmeri i givim baksait long Krai, ol lain i lakim tumas pasin bilong tudak na ol i abrusim Tulait bilong heven, ol bai lukim belhat tasol bilong Krai wanpela de! Krai Em i Saviour na Jas wantaim. Krai Em i God tru! Na wanpela de God bai tok, *“em inap.”* Na Em bai givim pe long ol. Em bai kotim ol na mekim save long olgeta manmeri i no bilip tru long Tulait bilong heven na tanim bel! Dispela pe i nogat pinis bilong em.

Mi prea bai God i ken mekim bikpela wok wantaim Spirit bilong Em long bel bilong yumi wanwan long dispela Krismas. Bai yumi olgeta i ken skelim gut laip bilong yumi na lukluk i go long Tulait bilong heven – Jisas Krai. Em i as bilong Krismas!

Pastor Ian Wildeboer

# Christmas is about Christ

People won't say it, but the truth is that for many people, Christmas is about one person: me! People will say that Christmas is about giving. Or, perhaps, if they are Christians, they might say that it is about Jesus. But in the way they act, many people often show that they really believe that Christmas is about themselves and what they can get out of it. Across the world Christmas is a time of parties and drinking. In Papua New Guinea Christmas is a time of increased crime, as people seek to steal from others to please themselves. It becomes a time of violence and drunkenness.

However, the Bible clearly teaches that Christmas is not about us and our selfish wants. And it is definitely not about getting drunk, violence and "having a good time". The Bible teaches that this special day is about the birth of Jesus Christ and only about him and what God was doing through him. Christmas is about how God brought his salvation into a world of people who are spiritually dead and lost in sin. So, when we read the Christmas story we know that God is the main character. God is the one who acts. When Jesus Christ was born in Bethlehem about 2000 years ago, God taught us something about himself.

Let's consider that story as it's given to us in Luke 2:1-7: *"In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to his own town to register. So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her first born, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn."*

## God rules

There are two important things we need to learn from this part of the Bible. Chapter 2 of Luke begins by telling us something about Caesar Augustus. As Roman emperor, Caesar Augustus ruled over much of the Mediterranean world. Caesar made a decision that there

should be a census. He wanted to know how many people there were in the Roman Empire so that he could calculate how much he should get from taxes. So everybody in the Empire had to return to their hometowns where they would be counted by the Roman officials.

At this time, the land of Israel was part of the Roman Empire. It was known as the region of Judea and this is where two Jews, Joseph and Mary, lived. Because of Caesar's decision, Joseph and Mary had to travel to Bethlehem. Bethlehem could be described as Joseph's hometown – it was the place where his family had its roots. Joseph's family was descended from the famous King David and David was from Bethlehem. Now if Caesar had not made his decision, Joseph and Mary would have stayed in Nazareth where they lived. Nevertheless, Caesar's decision meant they had to travel about 100km south from Nazareth to Bethlehem. While they were in Bethlehem the baby named Jesus was born.

When we look at this closer, then we can see that God is in control of everything that happens. Caesar Augustus believed that he was the highest ruler on earth. God was and is higher than Caesar or any earthly ruler. God had promised over 700 years earlier that Jesus would be born in Bethlehem, through his prophet Micah: *"But you, Bethlehem Ephratah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."* (Micah 5:2) Now all these years later, God was going to make it happen. God used Caesar to bring Joseph and Mary back to Bethlehem so that Jesus would be born there.

God would not only be faithful to that one promise, but to all his promises for the salvation of those who believe. He promised that Jesus would come and He would suffer and die – He would take away God's wrath against sin — so that those who believe would not have to pay the price for themselves eternally in hell. God kept all his promises. You see, everything that happens in the world is in God's hands. Moreover, those who believe that Jesus Christ died for their sins have the promise that *"God works for the good of those who love him, who have been called according to his purpose."* (Romans 8:28) He did that with the birth of the Lord Jesus and He

does that with everything else in the lives of Christians too.

God is in control and He is also good. He uses his control over everything for the good of those who love Him. That's part of the good news of Christ's birth for us today!

### God uses the small and weak

The second thing we learn from this Bible passage is that God often works in a different way than we might expect. He often uses people and things that are small and weak to accomplish his purposes. We already noted that the Lord Jesus was born in Bethlehem, the city of King David. But the Lord Jesus wasn't born like a king or a prince. He wasn't born in a palace. Instead, He came into this world among farm animals. When He was born, He was placed in a manger, a place from which farm animals feed. He was born in a place that would have smelled like animals, a dirty and stinky place. That's where the Lord Jesus was born. It should never escape our attention that King Jesus was born in such a humble setting. That's the way God often works. God's kingdom doesn't break into this world with a lot of noise. God often works quietly.

In the Old Testament, when God appeared to the prophet Elijah, he didn't come in the wind, the earthquake or the fire. He came in the gentle whisper (see 1 Kings 19:11-12). The way of God is different than the way of people. People always want a big show, they desire the strong and mighty. In Papua New Guinea, too, many people want to see God in noisy Faith Crusades with loud and wonderful displays of healing. People want to see big and marvellous things before they believe. Why do you think that the healing crusades are always full of people while the same people often don't want to listen to a quiet message of God's salvation in church on Sunday?

God, however, often works with what is small and weak. The Lord Jesus was born in a kind of barn. And when He died, He died on a cross – the most shameful way to die in the ancient world. His life was full of shame. But like everything else, God used that for the good of those who would believe in Jesus – those who were chosen for eternal life. Listen to what God says in 1 Corinthians 1:27-29: *“But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things*

*of this world and the despised things—and the things that are not– to nullify the things that are, so that no one may boast before him.”*

To make his kingdom bigger, God uses the things that are small and weak. He did that when the Lord Jesus came into this world, when He was born, when he lived, and when He suffered and died. He still does that today. God will use those who humble themselves with faith in Jesus Christ. He will use them to tell more people what Christmas is really about, so that more people will come to believe in the Saviour.

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*He often uses people  
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purposes.*

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Do you see that God is in control of everything that happens? Do you see how He uses the weak and humble? We do not need to seek power and wealth, we do not need to try and be a “bikman” or “bikmeri”. No, we need to humble ourselves before God.

Christmas is not about what we want and our own selfish desires. Instead, the birth of Jesus Christ is about what we all need most desperately. We need a Saviour who can turn away or satisfy God's anger for our sins.

We need a Saviour who can cleanse us from our sins and bring us back to the reason why we were created: to serve God and give him all our praise. Jesus Christ is that Saviour. He is the only Saviour. He came so that God would not hold our sins against us any longer. Christmas is about the good news of God's salvation in Jesus Christ.

**Believe it and by believing and only by believing will you have a wonderful Christmas!**

Original article by Wes Bredenhof.  
Edited by Natalie VanderHeide

## Stap Sol na Lait!

Tingim gut! Planti ol expats o bisnis lain i save kam long PNG long mekim wok nau. LNG na ol narapela mines i wok long pulim planti manmeri insait long dispela naispela kantri. Tarangu planti bilong ol narapela kantri i no bilip long God. Na sampela bilong ol narapela kantri ol i bilip long narapela kain giaman god, olsem Allah na ol god bilong Hindu na Buddha, i go olsem. Tasol, God i bringim ol dispela lain i kam long Papua New Guinea. I luk olsem, God i givim yumi ol lain bilong PNG wanpela gutpela oportunitati o chance long putim ples klia tok tru bilong God, marimari bilong Krai long kisim bek yumi ol man nogut. Ol dispela lain i nidim dispela salvesen!

Tru tumas taim ol i kam ol i harim planti manmeri long PNG i putim nem bilong Jisas long maus bilong ol yet. Ol i harim planti ol Kristen tok long radio. Ol i lukim niuspepa na ol i ritim olsem o gavman lain i tokaut long nem bilong Jisas. Ol i harim olsem planti ol krusades i kam long planti hap bilong PNG. Na tu planti ol lain bilong narapela kantri i harim ol wokman bilong ol i tok olsem, ol i Kristen. Ol i harim ol dispela samting na ol i ting olsem em i tru, PNG em i wanpela Kristen kantri. Dispela em i tru o nogat?

Yes, ol i harim planti tok bilong ol Kristen lain bilong PNG, tasol ol i glasim narapela samting tu. Bai mi wokim sampela tok piksa olsem:

*Wanpela wokman bilong ol i tok olsem em i bilip long Jisas, tasol klostu klostu dispela wokman i wok long stilim mani na kago samting bilong bosman bilong em. "Em i Kristen?" bosman i askim em yet!*

*Narapela wokmeri i tok olsem "mi mas lotu long Sande" na em i go. Tasol long Mande em i no save tok stret, nogat, em i save giamanim bosman bilong em yet. "Em i wanpela lotu meri?" bosman i askim em yet!*

*Narapela wokman i tok olsem, "mi wanpela Kristen," tasol long taim bilong kisim fortnait em i no sori long famili bilong em, nogat, em i kisim fortnait na em i baim wanpela 12-pak na em i dring na em i spak. Na bihain bosman bilong em i harim em i bin paitim meri bilong em tu. "Sapos em i Kristen, Krai em i husat?" dispela bosman bilong em i askim em yet.*

Kain kain stori i stap olsem. Na ol dispela kain samting i paulim tingting bilong ol nupela lain taim ol i kam insait long kantri bilong yumi!

Tru tumas, planti bilong ol dispela nupela lain bilong ol narapela kantri ol i harim nem bilong Krai tasol ol i no lukim Krai taim ol i kamap long PNG! Planti i lukim ol pasin haiden tasol. Planti bai tok olsem, "mi nogat risin long bilip olsem Jisas em i tru na mi mas sori long sin bilong mi! I luk olsem ol Kristen lain i no bilip olsem Jisas em i tru! Nogat. Ol i wokabaut olsem Krai i no stap laip!"

Dispela em i bringim bikpela bel hevi long Holi Spirit na kirapim bikpela belhat bilong God! Long Buk Baibel dispela kain sin em i wankain olsem kolim nating nem bilong God – blasphemy. Lo namba tri i mekim dispela tok, "yupela i no ken kolim nating nem bilong mi God, Bikpela bilong yupela. Long wanem, mi bai mekim save long ol man i kolim nating nem bilong mi." Yumi bilong PNG, yumi mas brukim skru na tok sori long dispela bikpela sin - kolim nating nem bilong Krai long laip bilong yumi! No ken wet long dispela. Long wanem, "Sapos yumi kisim save pinis long tok tru bilong Krai, na bihain, long laik bilong yumi yet yumi wokabaut long pasin bilong sin, orait i nogat narapela ofa moa i stap bilong rausim dispela sin. Nogat." (Hib 10:26). Yumi bai i stap lus oltaim oltaim.



Ol pren bilong mi, yumi mas skelim gut. I no samting nating na God i salim ol dispela lain i kam long PNG. Ol i kam long inapim plen bilong Em. Tasol, nogut yumi bagarapim nem bilong Krai na lidim ol longwe long Em taim ol i kam. Tingim gut, ol i nidim salvesen! Olsem na God i askim yumi long i stap sol na lait (Matyu 5:12-13) long dispela lain tu bai ol i ken glasim Kristen laip na wokabaut bilong yumi na tok tenkyu long God na givim biknem na hona na glori long Em, wanpela tasol! Na ating sampela bai lukim Krai na bilip tru long Em!

Pastor Ian Wildeboer



# Stap Papa Bilong Pikinini Bilong yu, TUDE! (Namba tu hap)

Sampela mun i go pinis, mi bin raitim sampela samting long dispela het tok “stap papa bilong pikinini bilong yu tude!” Nogut yu bin ritim dispela na yu laik lukim pinis bilong dispela artikel. O, nogut yu no bin ritim dispela namba wan hap na yu laik save liklik samting long wanem samting mi bin raitim bipo.

Dispela piksa i stap antap long dispela artikel, em i makim wanpela gutpela pasin bilong yumi ol papa. Em strongim yumi long stap gut wantaim, pilai wantaim na sindaun wantaim ol pikinini bilong yumi TUDE!

Buk Baibel i strongim dispela pasin. Olsem na long Efesus 6:4 yumi inap ritim olsem: “*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.*”

Las taim mi bin putim ples klia olsem 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. Tasol, Pol i toktok long ol papa, long wanem, em i nambawan wok bilong ol papa. Ol papa i mas sanap olsem Josua. Long Josua 24:15 yumi ritim olsem “*Mi wantaim famili bilong mi, mipela bai i lotu long Bikpela tasol.*” Na tu, i luk olsem planti papa i pundaun long dispela namba wan wok bilong ol, olsem na Pol i wok long strongim ol. Ating em i gutpela sapos yumi papa i skelim gut pasin bilong yumi yet! Na tu, em i gutpela taim bilong mekim dispela tok promis olsem: “bai mi stap papa o daddy bilong pikinini bilong mi tude.” Krismas taim em i gutpela taim tru bilong statim o strongim dispela kain tok promis!

Nau, sapos yu skelim gut Efesus 6:4 bai yu save olsem i gat tupela hap. Wanpela hap em i gat dispela kain tok olsem, “no ken.” “No ken bagarapim tingting bilong ol pikinini.” Las taim yumi bin lainim olsem i gat kain kain rot bilong

bagarapim tingting bilong pikinini bilong yumi. Sampela i save bagarapim pikinini olsem: (1) taim ol i stretim ol, ol i belhat, o (2) ol i tromoi sampela tok nogut long pikinini bilong ol yet, o (3) ol favoritim wanpela pikinini, o (4) ol i no gat taim bilong stori na pilai wantaim pikinini bilong ol, o (5) ol i giamanim ol pikinini, na kain pasin olsem. Ol dispela kain pasin i wok long bagarapim tingting bilong pikinini bilong yumi. Yumi mas skelim gut!

Tasol nau yumi kamap long namba tu hap bilong dispela lain. Em i olsem: “*Yupela i mas mekim gutpela pasin long ai bilong Bikpela, na stretim gut ol pikinini bilong yupela na skulim ol long tok bilong Bikpela*” O long tok Inglis yumi ritim olsem: “*bring [your children] up in the training and instruction of the Lord.*”



Gut yumi skelim dispela tok “*yupela i mas mekim gutpela pasin [long ol]...*” o long tok Inglis “*bring [your children] up...*” Sapos yumi go bek long tok Grik, (tok ples bilong Apose! Pol long dispela taim), yumi bai lainim olsem dispela tok i wankain tok olsem, “*givim kaikai long sampela lain*” (Efesus 5:29). Olsem na, taim yumi mekim gutpela pasin long pikinini bilong yumi, yumi mas givim gutpela kaikai long ol. Wanem kain kaikai? Em ol kaikai bilong spirit. Olsem yumi i ken tok olsem: “bodi bilong yu i save kamap strong long kaikai, orait, yumi mas larim pikinini i kamap strongpela long narapela kain kaikai—kaikai bilong spirit, o, spiritual kaikai!

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*Em i gutpela taim  
bilong mekim dispela tok  
promis olsem: "bai mi  
stap papa o daddy bilong  
pikinini bilong mi tude."*

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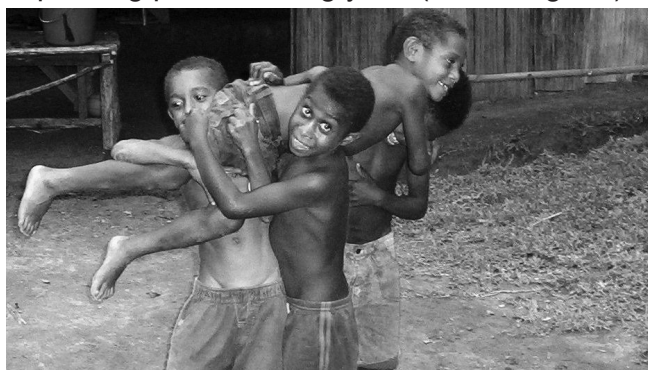
Dispela wok bilong givim spiritual kaikai long ol pikinini bilong yumi i gat sampela mak bilong em. Mi makim faivpela samting:

### **(1) Olgeta de yumi mas lukautim gut pikinini bilong yumi long spiritual laip bilong ol.**

Pol i tok olsem, *"yupela i mas mekim gutpela pasin"* (Efesus 6:4b). Sampela taim mi harim dispela kain tok olsem, "ol pikinini bilong mi ol i bikhet pinis, mi les long stretim ol, o, mi les long sindaun na stori wantaim ol." Tasol, dispela i no gutpela. Husat bai kisim ples bilong yu sapos yu no mekim dispela wok? Tru tumas, dispela tok bilong lukautim gut pikinini bilong yumi, bilong skulim ol, na bilong stretim ol, i min olsem olgeta de yumi mas mekim dispela wok.

### **(2) Yumi save mekim dispela wok long ai bilong God!**

Pol i tok olsem: *"yupela i mas mekim gutpela pasin long ai bilong Bikpela"* (Efesus 6:4b). Taim yumi stretim pikinini bilong yumi, Bikpela i stap. Ai bilong em i op. Tru tumas, yumi mekim dispela wok long Em tasol! Olsem na, taim yumi bagarapim pikinini o yumi les long stretim pikinini, Bikpela i lukim dispela tu. Bikpela i no wanbel long dispela, long wanem, em i laikim tumas pikinini bilong yumi! Tasol taim yu wok hat long skulim gut pikinini na stretim ol, na yu no lukim kaikai hariap, God i stap bilong helpim yu na strongim yu. God i gat bikpela laik tru long lukim nem bilong Em i kamap bikpela moa long laip bilong pikinini bilong yumi (Buk Song 8:2).



### **(3) Stap strong long stretim gut ol pikinini bilong yumi.**

Pol i tok olsem *"na stretim gut ol pikinini (Efesus 6:4b)."* Taim pikinini bilong yumi i wokim tupela kain rong: ol i no aninit long yumi (ol i no soim rispek o hona long yumi) o, ol i no bihainim tok bilong yumi (ol i sakim tok bilong yumi), wantu yumi mas stretim ol! Tru tumas, taim ol i wokim dispela kain sin, ol i no mekim sin long yu tasol, nogat, ol i mekim sin long God! God i tok wanem long lo namba 5? Tarangu, sampela taim mi harim dispela kranki tingting olsem: "mi no laik bai pikinini bilong mi i kros long mi o belhat long mi, olsem na taim ol i mekim rong mi no inap stretim ol." Dispela em i kranki. Yumi no ken pret long ol pikinini bilong yumi. Yumi mas pret long God! Tingim Eli na tupela pikinini bilong em, Hopni na Finias long buk Baibel (ritim 1 Samuel 2-4). Eli i no stretim gut tupela na tupela i save mekim kain kain pasin nogut. Tasol Eli tu i kisim taim long dispela sin bilong tupela. Olsem na, yumi mas stretim gut ol pikinini bilong yumi. Buk Gutpela Sindaun i pulap long planti kain tok long dispela (Ritim 19:18; 22:15; 23:13; 29:17). Na yumi no ken lus tingting long wanpela samting: taim yumi stretim ol pikinini bilong yumi, yumi mas soim marimari na pasin laikim wantaim. Olsem long Tok Inglis yumi ken tok olsem: You love your children therefore you discipline them, but when discipline them you do so in love!

### **(4) Skulim ol gut long tok bilong Bikpela.**

Pol i tok olsem, *"na skulim ol long tok bilong Bikpela"* (Efesus 6:4b). Taim ol i liklik yet, yumi mas skulim ol gut i go inap long ol i bikpela pinis! Tru tumas God i makim yumi olsem namba wan tisa bilong pikinini bilong yumi (lukim Lo 6). Maski God i givim yu wanpela pikinini o tenpela, yu mas kamap tisa bilong pikinini bilong yu. God i givim wanpela gutpela buk long helpim yumi – buk bilong Em yet. Olsem na yumi mas yusim tok bilong God olsem nambawan buk bilong skulim pikinini bilong yumi. Nogat narapela. Mi laik strongim yu long opim na ritim na stori long Buk Baibel wantaim famili bilong yu long olgeta de . Na olgeta Sande go long wanpela lotu we ol i skelim na autim gut trupela tok bilong God!

### **(5) Beten long ol na wantaim ol pikinini bilong yu.**

Pol i no toktok long dispela, tasol em i man bilong beten. Olsem na, sapos yu laik mekim gutpela pasin long pikinini bilong yu, skulim ol gut, na stretim ol, yu mas beten planti. Nogat narapela

rot. Em i hatwok. Na tu, taim yu save beten insait long nem bilong Kraiss, God bai harim. Na em bai blesim yu long dispela namba wan wok bilong yumi papa!

Ol pren bilong mi dispela wok i save karim gutpela kaikai. Dispela kaikai bai i stap yet, maski yu dai na bodi bilong yu i stap long matmat. Mi laik stori long dispela kaikai.

Long sampela wik i go pinis, mi bin askim bikpela lain liklik long stori long papa o daddy bilong ol yet. Em i wanem kain man? O, em i bin mekim wanem kain pasin? Em i strongim yu olsem wanem?

Tru tumas sampela lain i no bekim. Wanem lain i no bekim? Ol lain i nogat gutpela papa, ol i no bekim! Ol papa bilong dispela lain i bin bagarapim tingting bilong ol na ol pikinini i no stap gut maski ol pikinini i lapun pinis na papa i dai long taim i go pinis. Tarangu, kaikai nogut bilong papa bilong ol i stap yet na ol i no inap stori.

Tasol sampela lain i laikim tumas papa bilong ol yet na ol i stori! Ol i stori planti long kain kain samting. Tasol mi makim fopela bikpela samting ol i stori long:

### **1. Papa bilong mi em i laikim tumas Bikpela!**

Dispela em i nambawan samting ol lain i gat gutpela Papa i bekim. Pikinini i save lukim, glasim, na skelim dispela kain pasin!

### **2. Papa bilong mi i bin skulim mi(pela) long tok bilong God.**

Sampela lain husat i bin bekim dispela askim ol i lapun pinis na papa bilong ol i bin i dai 40 samting krismas i go pinis. Tasol ol i tingim papa bilong ol yet na ol i amamas! Ol i tok olsem, “klostu olgeta de em i wok long skulim mipela long tok bilong God.”

### **3. Papa bilong mi i no man bilong kros, em i man bilong bel isi.**

I luk olsem pikinini i laikim dispela kain pasin tumas. Ol i amamas sapos Papa bilong ol em i man bilong bel isi, na em i no man bilong belhat kwik! Ol pikinini i glasim dispela gutpela pasin na ol i laikim tumas dispela kain papa!

### **4. Papa bilong mi em i man bilong sindaun na toktok wantaim mi.**

Hamaspela pikinini i laik stori wantaim papa bilong ol, tasol papa i stap longwe long em na i no save mekim olsem. Yumi mas painim taim bilong stori. Pikinini bai kisim bel isi long

dispela, na tingim dispela, maski yu dai pinis! Ol bai tingim yet.

Ating sampela bilong yupela bai tok olsem, “dispela lain i wok long putim mak bilong gutpela papa antap tru. Em i hat, tumas. I luk olsem mi no inap.”

Em tru, yumi i no inap. Hau bai yumi yet i kamap olsem wanpela gutpela papa stret? Hau bai yumi lukautim gut pikinini bilong yumi long strong bilong yumi yet? Yumi mas save olsem, dispela kain papa i no save kamap nating. Dispela kain papa i kamap taim Kraiss i mekim wok long bel bilong em long Spirit bilong Em!

Tru tumas, sapos Kraiss i no stap long bel bilong yumi, bai yumi no inap kamap olsem wanpela gutpela papa o daddy bilong pikinini bilong yumi. Sapos Kraiss i no stap long bel bilong yu, yu no inap givim gutpela skul long pikinini bilong yu na stretim ol gut wantaim pasin laikim tru. Sapos Kraiss i no i stap long bel bilong yu, ol pikinini bilong yu i no inap tok olsem, “Daddy bilong mi em i wanpela gutpela man, tru!” Nogat. Ol bai tok olsem, “mi no sindaun gut wantaim Daddy bilong mi, long wanem, em i no bihainim Kraiss!”

Yes, yumi nidim Kraiss. Yumi nidim blut bilong em long wasim olgeta sin bilong yumi papa! Yumi nidim Spirit bilong Kraiss, olsem Holi Spirit, long helpim yumi i sanap strong na mekim gutpela wok. Nambawan wok bilong yumi papa i olsem: daunim yumi yet na tok sori long God, na askim em, begim em long helpim yu i sanap strong olsem wanpela gutpela papa!! No ken wet long kam long Kraiss na askim em long helpim yu!

Tru tumas, mi no save long wanpela papa i laik lukim pikinini bilong em i lus long hel oltaim oltaim. Tasol mi save long planti papa i les long tok sori long sin bilong ol yet, na givim gutpela stia long pikinini bilong ol yet! Mi save long planti papa i no mekim wanpela samting long soim rot bilong LAIP long pikinini bilong ol yet! Gutpela Sindaun i tok olsem, “...sapos yu larim [pikinini bilong yu] i bihainim pasin nogut, i olsem yu orait long em i dai” (Gutpela Sinduan 19:18). Dispela kain dai em i olsem hel.

Ol pren bilong mi, skelim gut. “Tude em i de bilong stap papa bilong pikinini bilong yu!” Yes, tude, insait long Kraiss, yumi mas sanap strong long dispela wok! Yes, tude, yumi ol man bilong Papua New Guinea, mas autim wanpela tok promis: Tude, na olgeta de, bai mi givim mi yet long stap olsem wanpela gutpela papa long pikinini bilong mi! Long strong bilong Kraiss tasol, mi inap!

Pastor Ian Wildeboer

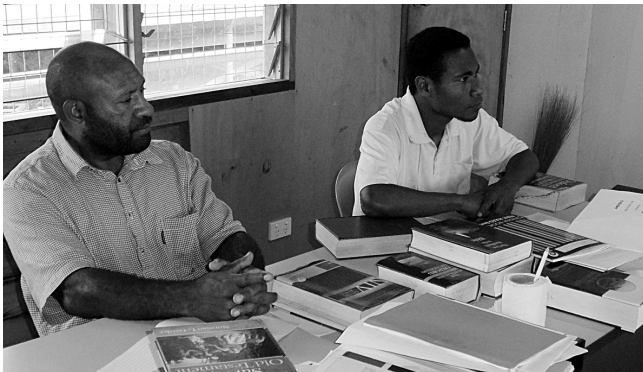




## **The Reformed Churches Bible College** (Sogeri Road, 14 Mile, Central Province)

The Reformed Churches Bible College is a place for Christians to come and be prepared spiritually, mentally and physically to work in God's kingdom. The college aims to train its students through studies, practical ministry work and physical work in college gardens.

The courses taught at the College are intended to help students develop a deeper understanding of God's sovereign grace and a closer relationship with Him. These are very important parts of the training there. The lessons, assignments and practical work will help students to have a thorough knowledge of God's Word and to use this knowledge in their personal lives and various ministries in their churches.



### **The Courses offered at the College?**

The College offers a Certificate and a Diploma in Reformed Studies. Students need to successfully complete the two year Certificate program before they can apply for the Diploma Program. In the certificate courses the following courses are taught:

- Old and New Testament
- Doctrine – Heidelberg Catechism
- Church History
- Teaching Techniques
- Ministry in the Church
- Children and Youth Ministries
- Evangelism and Outreach
- Christian Marriage and Family Life
- Health and Hygiene
- English
- Music
- Peace Building

The three year Diploma course is for men who wish to become pastors in the Reformed Churches of PNG.

### **Where is the College?**

The Bible College is at 14 Mile Port Moresby. The college has two classrooms, eight student houses for student accommodation with haus kuks, a common kitchen, toilets and showers and access to water and electricity.

### **Entry Qualifications**

All those who wish to study at the Bible College should be committed Christians who are active members in their local church. However, preference will be given to members of the Reformed churches of Papua New Guinea.

Applicants need to have a letter of recommendation from the leaders of their local church. That local church will remain responsible for the conduct and well being of that student and will receive reports of the student's progress.

Applicants need to be able to read, write and understand English and Tok Pisin.

Applicants are expected to have had a formal education of Grade 6 or higher.

All applicants and their families need to be physically healthy.

### **Fees:**

#### **The College Fees:**

**Single students:** K250 plus 10 days of college work

**Married Students:** K350 plus 10 days of college work plus K50 per child.

Food rations are given during the teaching weeks only. Each student will be responsible for their own needs and those of their family.

### **Enrolment:**

Students wishing to enrol in the courses offered in 2012 must fill in an application form available from the College Principal. Classes start in February. Please submit your applications as soon as possible. Contact information can be found at the back of this magazine.

Wayne VanderHeide

# Life at The Bible College



# 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**

**Ekoru Reformed Church – Sogeri**

**Beregoro Reformed Church - Sogeri**

**The Reformed Churches Bible College  
Sogeri Road, 14 Mile, Central Province  
Postal Address: P.O. Box 590 Waigini, NCD, PNG**



*Living Waters Reformed Church long Kamkumung, Lae*