



Tulait

Tok bilong God i olsem lait bilong soim rot long mi



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WANEM KAIN NIL i STAP LONG LAIP BILONG YU?

Mi laik serim wanpela stori i kam long Afrika.

Wanpela man i laik baim haus. Na papa bilong dispela haus i laik salim haus, na em i salim haus bilong em i go long namba wan man. Orait namba wan man i kisim nupela haus bilong em. Man i salim haus long em i tok: "Haus em bilong yu nau. Tasol i gat wanpela liklik nil i stap long wall. Em liklik samting em bilong mi yet. Yu no ken rausim." Orait, man i baim haus i tok orait long dispela samting. Em i no save olsem man em i konman tasol.



Jisas tasol em i rot bilong stap gut long ai bilong God. I no gat narapela rot. Nogat tru!

Neks wik, man i kam bek na tok, "Mi laik hangamapim siot bilong mi long dispela nil bilong mi." Na man i baim haus i tok, "Nogat tok. Em nil bilong yu na siot bilong yu. Mi no inap touchim." Orait, olgeta wik dispela man i save kam hangamapim wanpela siot na trausas o kain samting olsem long dispela nil.

Sampela mun bihain, em i kisim wanpela kakaruk i dai pinis. Em i kisim dispela kakaruk na hangamapim long dispela nil bilong em. Man i stap long haus em i no amamas long dispela samting. Tasol em i tok, "Mi no inap touchim samting bilong narapela man." Orait dispela kakaruk i wok long sting na smel nogut tru. I no longtaim na dispela man i stap long haus em i les olgeta long dispela smel. Em i lusim haus na ranawe i go. Na narapela man i kam bek na kisim haus bilong em. Em i rausim dispela kakaruk i bin stap long nil, na em i stap gut gen long haus.

Yumi save, nil em i liklik samting. Tasol dispela nil i wok long bagarapim haus bikos papa bilong haus em i no bosim dispela nil. Sapos man i no tok orait long larim dispela nil i stap, em bai i nogat dispela hevi. Tasol em i no stretim haus gut, olsem na em i kisim bikpela bagarap.

Dai bilong Jisas

Jisas i tokim yumi: "Mi yet mi rot... I no gat wanpela man inap i kam long Papa long narapela rot. Nogat. Long mi tasol" (Jon 14:6). Yu laik lukim Papa God? Yu laik stap wantaim God oltaim oltaim? Yu mas bilip olsem dai bilong Jisas tasol bai tekewe sin bilong yu. Jisas tasol em i rot bilong stap gut long ai bilong God. I no gat narapela rot. Nogat tru!

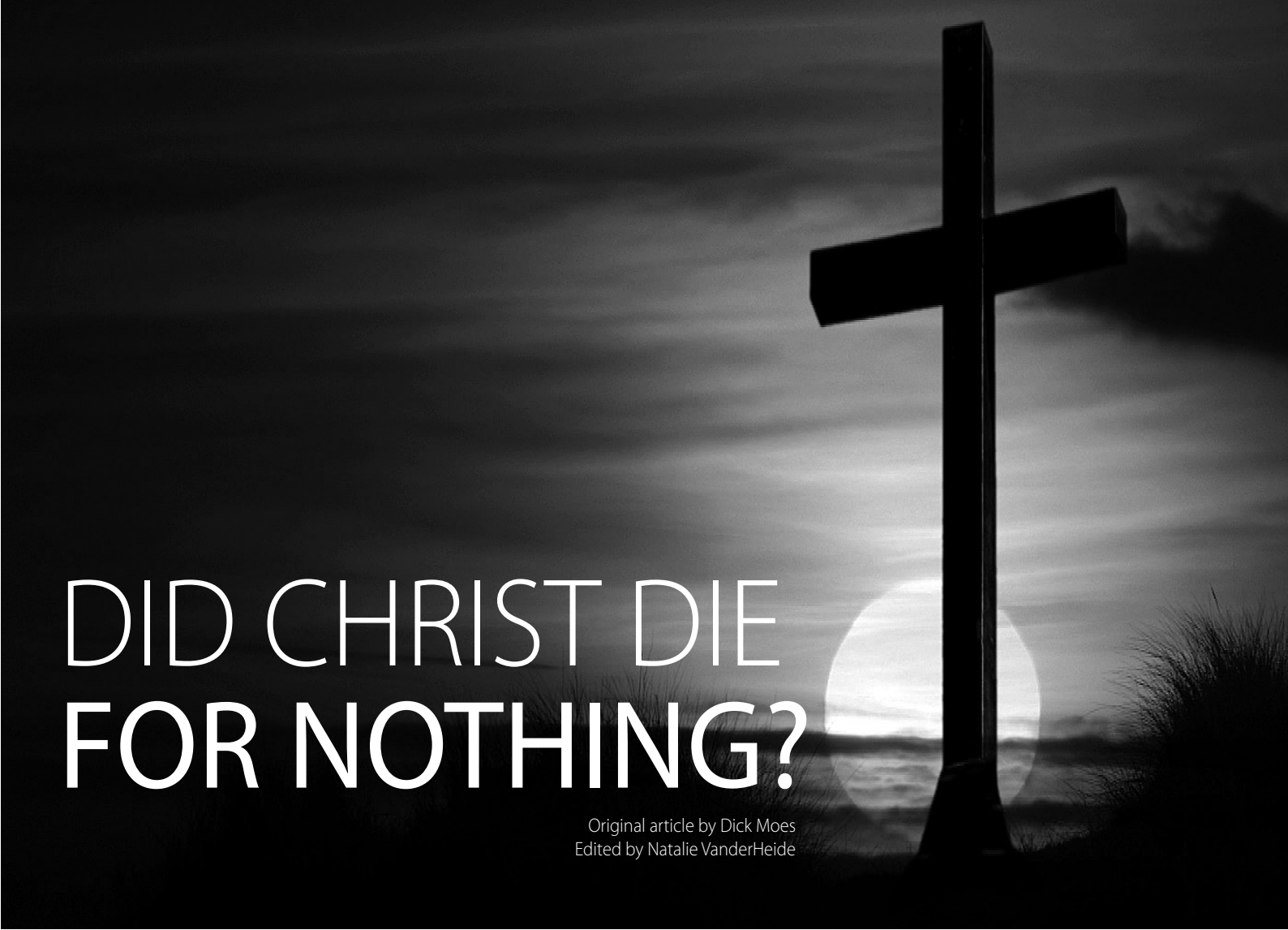
Yumi mas bilip long em tasol, na olgeta narapela samting bai kamap olsem samting nating. Nogut yu ting olsem, "Mi gat Jisas, tasol mi gat sampela narapela samting tu long helpim Jisas." Nogut yu ting olsem sampela taim glasman bai oraitim laip bilong yu. Nogut yu save trustim wanpela lip samting o samting bilong ol tumbuna long givim yu strong. Nogut yu askim Satan long helpim yu liklik long ol exams.

Sapos yu givim wanpela liklik hap tasol bilong laip bilong yu long Satan, yu wankain olsem dispela man i tok orait long konman i ken kisim wanpela nil long haus bilong en. Maybe pastaim em bai orait liklik, tasol lukaut! Satan em i wanpela konman. Em i papa bilong giaman (Jon 8:44) na em bai bagarapim laip bilong yu olgeta. No ken givim Satan wanpela liklik nil insait long laip bilong yu, bikos yu stap long rot bilong Jisas.



Long Gut Fraide, yumi tingim dai bilong Jisas. Em yet i kisim 4-pela nil, wanpela long wanwan han na wanpela long wanwan lek bilong em. Em kisim planti pen long dispela 4-pela nil. Na as bilong ol dispela pen em i sin bilong yumi. Em i kisim ples bilong yumi na baim sin bilong yumi yet. Tasol em i marimari long yumi na givim yumi laip. Yumi mas bilip long em. Yumi no ken larim wanpela narapela nil i stap long laip bilong yumi. Sapos yu larim narapela nil i stap long laip bilong yu, yu no trustim Jisas. Bikos Jisas em i rot. Em tasol i rot na i nogat narapela.

Pastor Tim Sikkema



DID CHRIST DIE FOR NOTHING?

Original article by Dick Moes
Edited by Natalie VanderHeide

If you were to die tonight, and find yourself standing before God, and God were to ask you, "Why should I let you enjoy eternal life with Me?" what would you say? I once asked an old lady this question. Because she did not quite understand what I was after, I added, "On a scale of one to ten, where do you think you would be?" She responded that she would probably be at a seven. When I asked her why she said 7, she listed a number of good works she had done and was still doing. She felt that God would be pleased with this and allow her to enjoy eternal life with Him in heaven on the basis of this. What this lady believes, a lot of people believe; perhaps, also you.

In the New Testament of the Bible, a missionary called Paul writes to a group of churches known as the Galatians about this very thing. These Galatians had started very well when they became Christians because they completely placed their trust in Jesus Christ and not their own good works. But soon after they became Christians, outsiders visited

their congregations and told them that they had to add a number of good works to their faith in Jesus Christ otherwise they could not enjoy eternal life with Him forever. Paul was upset because he realized that if Christians would add all sorts of good works to their faith in Jesus Christ in order to be saved, then they were throwing away the grace of God and

It's either the complete Christ or no Christ at all. If you can't trust Jesus Christ, then there was no need for Him to come and die

Did Christ Die for Nothing?

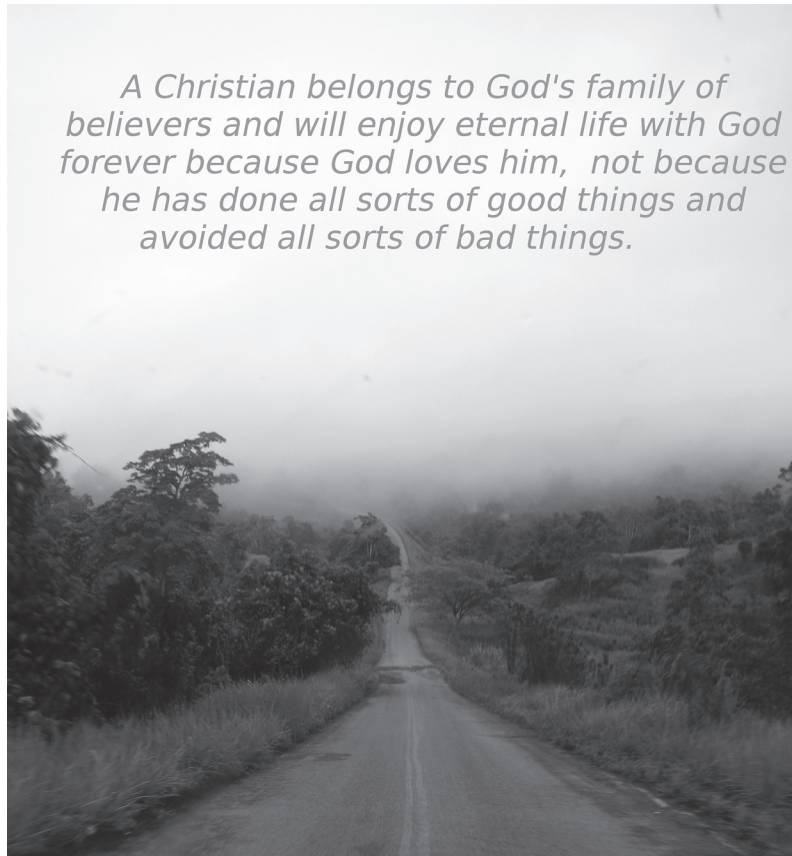
making it look as if Jesus Christ had died for nothing (Galatians 2:21)!

Trusting in the love of Jesus Christ alone

You see, Jesus Christ did what we human beings could never do. He perfectly trusted in his heavenly Father and perfectly obeyed his Father's law. In addition, Jesus Christ bore the wrath of God against the sin of the whole human race. Because of Jesus' perfect trust and obedience and his death for sinners like you and me, no one needs to do good works to become a member of God's family and enjoy eternal life with Him forever. All a person has to do is trust that God loved the world so much that He gave his only Son that whoever would trust in Him will have eternal life (John 3:16). That's the beautiful thing about the Christian faith. A Christian belongs to God's family of believers and will enjoy eternal life with God forever because God loves him, not because he has done all sorts of good things and avoided all sorts of bad things. That's an amazing way to live. Just trusting in the love of Jesus Christ! Just trusting that God accepts you because of what Jesus did for you!

Not Trusting God Completely

Trusting the love of God is not an easy thing to do. Already at the beginning of human history, the devil worked to separate human beings and their God. He basically told them that God was not trustworthy. And the sad thing is that these human beings believed the devil and so they took matters into their own hands and did things their own way instead of God's (Genesis 3). Ever since that time, the devil continues to drive a wedge between God and human beings by getting them to believe that God cannot be trusted. He makes them doubt with thoughts like: What if God will not accept me on the basis of trust alone? What then? Just imagine if I end up in hell instead of heaven! Just imagine if I end up facing eternal pain and torment



A Christian belongs to God's family of believers and will enjoy eternal life with God forever because God loves him, not because he has done all sorts of good things and avoided all sorts of bad things.

instead of enjoying eternal life with God forever! That's why so many people – also Christians – don't trust God completely and choose to rely on themselves as well. They do not base their relationship with God on his love shown to them in Jesus Christ, but on what they have done or not done themselves. Perhaps, you recognize this in your own life. Yes, you trust God, but you also trust in yourself. You've done a number of good things in your life that you're proud of. When you die, you can always remind God of these things, just in case trust in Jesus Christ alone is not enough.

However, if that's how we live our life, then Christ died for nothing! His terrible death was all in vain! It's either the complete Christ or no Christ at all. If you can't trust Jesus Christ, then there was no need for Him to come and die. He came to free us from sin and to give us salvation as a free gift. If we do not trust in God alone, then we are treating the grace of God

You see, Jesus Christ did what we human beings could never do. He perfectly trusted in his heavenly Father and perfectly obeyed his Father's law.

as meaningless and actually saying that there really was no need for Jesus Christ to die.

The heavenly police man or the heavenly lover?

When you feel as though you must earn your salvation by doing good works, then you will assume that God is some sort of policeman who is always watching you to make sure you're not doing anything wrong. And when God does find something wrong, you can expect God to punish you for it. How different it is when you trust in God alone. Our good works do not bring us to God, but the love of God does. The love of God in Christ brings us into his family of believers so that we can enjoy eternal life with Him

forever. When I understand God's love, then, when I think about how my day at work, or school, or on the block, or in the compound, or at the market has gone, I do not have to anxiously worry about each thing I have done wrong. Instead, I can simply enjoy the love of God in Christ Jesus my Lord and turn to Him; sorry for the things I have done wrong. I know that he forgives all my sins. I know this for sure because God proved his love for me in that, while I was a sinner, Christ Jesus died for me (Romans 5:8). Whenever I think of that wondrous cross, I am reminded of how much God loves me.

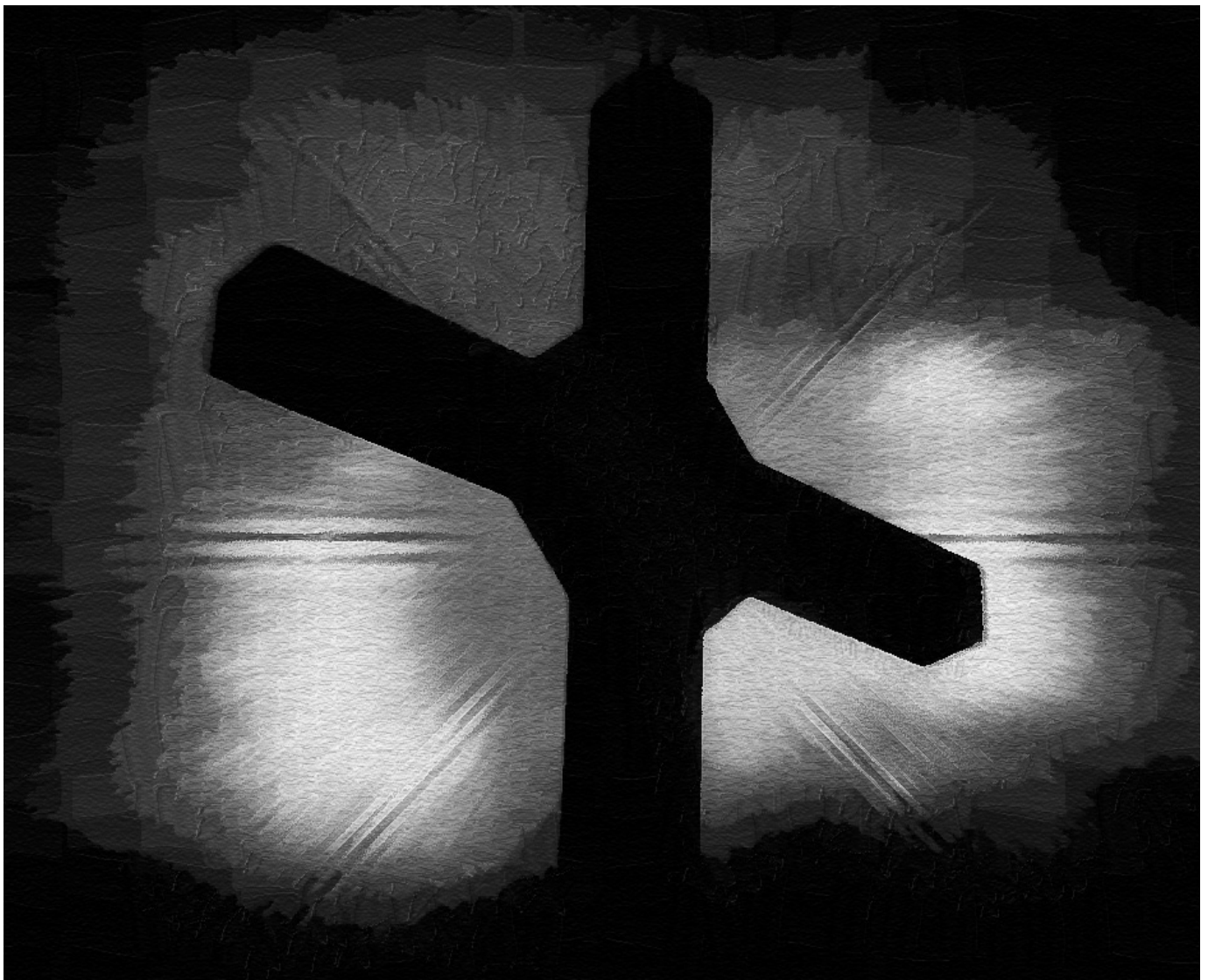
Did Christ die for nothing?

Did Christ die for nothing? That depends on how you see your relationship with

God. If your relationship with God looks more like the relationship the old lady had with God, then, at least for you, He did die for nothing. If your relationship with God looks like the relationship Paul the missionary had with God – Paul who lived his life by faith in the Son of God, who loved him and gave himself for him, then Christ did not die for nothing. Then He really died for you! And He challenges you to base your relationship with Him on his love every day again.

When all is said and done, it's really the only way to live. It's enjoying eternal life with God now already today. And it's enjoying eternal life that will one day continue in the life hereafter.

Whenever I think of that wondrous cross, I am reminded of how much God loves me.



Jisas i Skulim Yumi long Pasin Sori

Mi laik serim wanpela liklik stori. Em i wanpela trupela stori - Sampela yia i go pinis tupela misinari i bungim bagarap long rot i lusim Lae na i go antap long highlands. Em i tudak na ka bilong ol i tanim tanim long rot. Wanpela man nek bilong em i bruk na blut bilong em i kapsait, and narapela i pas aninit long steering wil bilong ka. Tasol tupela i stap laip yet.

Sampela taim bihain, tupela PMV i go long highlands i kamap klostu long dispela hap. Ating tupela man i kisim bagarap ol i lukim lait bilong bas na ol i amamas. "God i mas salim sampela lain bilong helpim mitupela". Tasol nogat. Na nogat tru. Draiva i stopim bas. Na planti man i lusim na i kamap long misinari na ol i stilim olgeta samting bilong tupela.

Na wantu ol i kalap gen long bus na lusim tupela. Ol i no givim wanpela pinga bilong helpim tupela. Nogat, maski klostu tupela i laik i dai. Ol i bagarapim tupela moa yet. God em i gutpela na bihain em i salim tupela lain bilong helpim ol.

Olsem wanem na long ol lain long PMV? Yumi skelim. I luk olsem sapos man o meri i stap long olupela bel, ol i no sori long narapela. Tru tumas ol i hetim ol narapela man yet! Maski planti lain i tok olsem "*mipela bilip long Bikpela*", tasol, sapos yu no lukim pasin sori, dispela tok em i giaman tru!

Dispela trupela stori i kamap klostu long Lae i tingim mi long wanpela stori long Buk Baibel. Long Luk 10:25-37 Jisas i autim stori bilong wanpela man Samaria i helpim wanpela man Juda. Sapos yu skelim dispela stori yu bai klia olsem Jisas i laik bai dispela pasin sori i pulap long bel bilong yumi, na yumi mas soim dispela pasin sori long ol wantok bilong yumi.

▼ **Olgeta manmeri i wantok bilong yu**



Tasol nogut yumi ting olsem wantok em i ol lain bilong ples bilong yumi tasol. Nogat. Ol wantok i olsem nebor bilong yu, ol lain yu save bungim long maket o bas o long taun; maski ol i kongkong, highlands, sepik o ol i bilong narapela hap. Olgeta manmeri i wantok bilong yu. Na yumi mas laikim olgeta!

Sapos yu skelim dispela stori long Luk 10:25-37, Jisas i putim ples klia olsem, sapos yu laik soim pasin sori long ol wantok bilong yu, pasin bilong apim yu yet i mas pinis!

Pasin bilong apim yumi yet mas pinis – praid mas i go!

Wanpela bikpela samting i save pasim yumi bilong laikim tru ol wantok o nebor bilong yumi em i olsem yumi tingting long yumi yet tasol. Taim yumi mekim olsem hau bai yumi luksave long ol nid na wari na hevi bilong ol wantok bilong yumi? Hau bai yumi laikim tru ol nebor bilong yumi?

Nogat. Yumi mas lusim praid na daunim yumi yet. Krai i putim dispela ples klia long dispela stori.

Kam, yumi skelim stori. Wanpela de wanpela saveman i sanap na em i laik traim Jisas na em i askim em: “Tisa, bai mi mekim wanem na mi kisim laip bilong i stap gut oltaim oltaim?” Dispela askim em i orait. Tasol Jisas i save pasin praid, pasin bilong apim em yet, i pulap long bel bilong em. Olsem na Jisas i no bekim. Nogat. Em i askim narapela askim olsem: “Wanem tok i stap long lo? Yu ritim olsem wanem?” Na saveman em i bekim tok olsem: “Yupela i mas laikim God, Bikpela bilong yu... Na yu mas laikim tru ol wantok olsem yu laikim yu yet.”

Na i luk olsem Jisas i laik katim tok na lusim dispela man olsem em i tok: “yu mekim olsem, na bai yu kisim laip.” Skelim gut. Jisas i save olsem yumi man yumi no inap bihainim dispela tupela lo bilong laikim tru God na ol wantok olsem God i askim yumi long mekim. Nogat. Sin em i strong tumas (Rom 3:9-20). Dispela man i no klia em i mas brukim skru na tok sori long Jisas! Em i no klia Jisas yet bai inapim dispela tupela lo, na kisim ples bilong em long diwai kros long wanem em i brukim dispela lo olgeta. Em i no klia olsem taim yumi bilip long Jisas, God i lukim yumi olsem wanpela stretpela man olsem Jisas yet!

Nogat. Dispela man i laik apim em yet. Olsem em i tromoi narapela askim: “Na taim lo i tok long wantok bilong mi, em i tok long husat tru?” Em i ting olsem em yet i bihainim stret dispela lo. Tasol

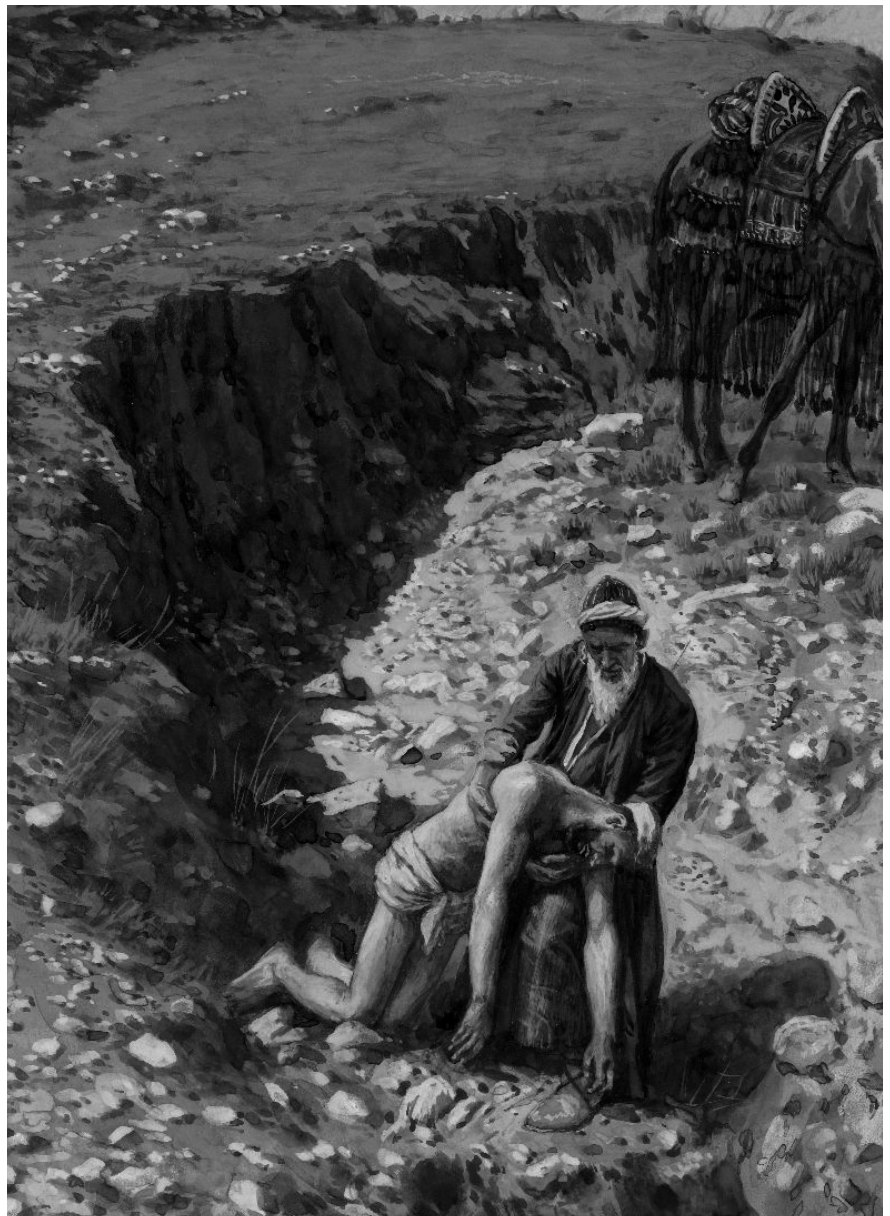
tingting bilong em i paul. Em i laikim ol man em yet i makim pinis em ol lain bilong em. Tasol ol narapela man i no ting olsem em i wantok bilong em, olsem na em i no laikim ol. Sampela taim yumi i wankain. Yumi save laikim ol lain bilong yumi tasol. Tasol maski long ol narapela lain, bikos yumi ting olsem, ol i no lain bilong yumi stret.

Jisas i laik rausim dispela tingting nogut. Olsem na Em i wokim wanpela tok piksa. Ating yu save long dispela stori, a? Em i stori bilong wanpela man i lusim Jerusalem na em i kisim bagarap long rot. Ol stilman i paitim em na klostu em laik i dai. Tarangu, sampela taim bihain, wanpela pris i lukim dispela man na em i abrusim em na wokabaut arere long rot na i go, na wanpela Levi i mekim wankain olsem long em.

Maski ol Pris na ol Levi ol i save gut long lo bilong God, wankain olsem dispela saveman i laik traim Jisas, tasol ol i no sori long em. Ol i tingting long ol yet. Ol i pulap long praid na bel bilong ol i pulap long het. Hamaspela taim yumi i bin harim krai bilong wanpela meri taim man i paitim em o bagarapim em, o wanpela pikinini i kisim bikpela pen tru na yumi larim ol i stap olsem? Yu ting olsem: “Em i no hevi bilong mi, em hevi bilong ol yet”. Jisas i tok, nogat! Em i no wei bilong Em. Daunim yumi yet na stap redi long kisim hevi, bagarap na pen bilong narapela, dispela em i wei bilong Jisas.

Yumi mas pulap long sori:

Olsem na Jisas i no pinisim stori bilong em long pasin nogut bilong Pris na Levi. Nogat, em i laik putim ples klia pasin sori i olsem olsem. Wanpela man bilong Samaria i kam kamap long dispela man i



The Good Samaritan, – picture by James Tissot, Brooklyn Museum

Jisas i Skulim Yumi long Pasin Sori

kisim bagarap long rot. Skelim gut. Bel bilong dispela man Samaria i pulap long sori. Em i lus tingting long em yet. Em i no wari olsem: "nogut dispela man i gat wanpela sik AIDS, o kain sik nogut." Em i no skelim taim bilong em na tok, "sori mi let (late) pinis na mi mas i go." Nogat. Em i lus tingting long as ples bilong dispela man Juda. Maski ol lain Juda i birua bilong ol lain Samaria, em i go, bikos em i sori! Pasin sori i min olsem, yu laik karim pen na bagarap bilong narapela man. Yu laik painim rot bilong rausim pen na hevi bilong narapela. Yu laik karim pen wantaim em. Em pasin sori. Em i wankain tok olsem "compassion" long tok Inglis. Bel bilong dispela man Samaria em i pulap long sori o compassion.

Olsem na em i klinim ol sua bilong em na em i kisim em i go long wanpela haus pasindia na i lukautim em inap long pen na hevi i pinis.

Na Jisas i tok olsem yumi mas mekim wankain pasin! Yumi tu mas daunim yumi yet na soim dispela kain pasin sori long ol man o meri i kisim bagarap. Yes, yumi mas bihainim pasin bilong dispela man Samaria, tasol moa yet, yumi mas bihainim pasin bilong Jisas Krai! Bilong wanem? Jisas Krai em i as bilong marimari na sori. Tingim. Jisas i daunim em yet, na em i pulap long sori long yumi. Em i laik karim pen na bagarap bilong yumi. Em i save em i mas dai long karim ol sin bilong yumi na belhat bilong God long ol dispela sin. Em i save, na bel bilong em i pulap long sori. Jisas i no abrusim ples bilong helpim yumi. Em i no abrusim diwai kros! Nogat tru. Em i God tru, tasol em i daunim em yet na em i go long ples bilong dai. Em i kisim bagarap stret long diwai kros

long wanpela as, em i kisim ples bilong yumi yet ol lain bilong bagarap. Dispela em i sori tru! Dispela em i marimari tru! Dispela em i pasin laikim tru!

Olsem na, sapos yumi laik soim kain pasin olsem yumi mas stap klostu long diwai kros bilong Krai. Yumi mas tingim gut olgeta de wanem samting i bin kamap long dispela ples 2000 krismas samting i go pinis.

Stap Klostu long Diwai Kros

Husat bai laikim tru ol wantok o nebor bilong ol yet? Husat? Wanpela lain tasol, em ol lain i skelim gut dai bilong Jisas long diwai kros. Sapos yumi no skelim gut wok bilong Jisas long diwai kros, yumi i no inap laikim tru ol wantok bilong yumi. Tingting gut: Jisas i nambawan wantok bilong yumi na em i laikim tumas ol lain bilong em na em i bungim dai.

Sapos God i opim ai bilong yu long Spirit bilong em, na yu save long marimari bilong Jisas Krai, na yu klia long sori bilong em, yu bai pulap long sori na yu bai laikim tru olgeta man na meri. Yu mas askim yu yet: "Mi yet, mi laikim tru ol wantok bilong mi – maski mi save long ol o mi no save long ol; maski ol i kongkong lain o bilong narapela tok ples?"

I luk olsem planti lain i stap olsem dispela lain i kisim ol kago bilong tupela misinari. Ol i no laikim ol wantok bilong ol, long wanem, ol i no givim laip bilong ol long dispela man i pulap long sori – Jisas Krai. Tasol mi laik askim yu, olsem wanem na long yu? Yu skelim gut wok bilong God long diwai kros? Yu save long sori bilong God taim Jisas i kisim pe nogut bilong yu? Na yu gat bikpela laik long soim kain sori olsem long ol wantok bilong yu yet?

Sapos nogat, fren bilong mi, mi tokim yu, tanim bel. Go bek long Krai na tok sori. Skelim gut. Bikos nogut yu stap pikinini bilong man nogut, Satan, em i pulap na pulap stret long pasin het!

Tasol sapos yumi brukim skru long Jisas Krai na em i stap long laip bilong yu, tru tumas pasin sori bai wok long gro na gro olgeta long bel bilong yu! Na yu bai amamas long mekim kain wok olsem bilong helpim ol manmeri i karim pen na bagarap. Na ating sampela taim, taim yu helpim wanpela man o meri na ol i no save long yu, ol bai askim yu: "Bilong wanem yu helpim mi?" Na ating yu bai bekim tok olsem: "Mi laik stori long King na Saviour bilong mi, Jisas Krai. Inap yu sindaun na harim? Em i pulap long marimari long mi. Em i kisim ples bilong mi. Em i pulap long sori long mi na em i kisim bikpela bagarap long diwai kros. Em i rausim sin bilong mi na em i givim laip long mi." Na yumi no save, tasol maybe, long marimari bilong God, dispela man o meri tu bai harim tok na tanim bel, na kamap olsem lain bilong God tu!

Olsem na, taim yumi daunim yumi yet, na yumi pulap long sori na stap klostu long diwai kros, Jisas Krai yet, dispela man bilong sori, em yet bai kisim glori. Na yumi yet bai amamas stret!

Pastor Ian Wildeboer



Reformed Confessions: **LORD'S DAY 2**

Katekisim bilong Heidelberg em i wanpela bilong ol tripela tok bilip bilong ol Reformed Churches: Belgic Confession, Heidelberg Catechism na Canons of Dort. Katekisim bilong Heidelberg i save yusim ol askim na bekim bilong putim klia ol tising bilong Baibel.

Ating long August 2012 issue bilong dispela Tulait magazine yupela i bin ritim askim na bekim namba 2 bilong dispela confession. Em i askim olsem: Yu mas save gut long ol wanem samting bilong holim strong dispela bel isi (olsem yu bilong Jisas krais, long bodi na spirit bilong yu) inap long taim yu dai? Na bekim bilong dispela askim i olsem: Mi mas save long tripela samting: 1. Ol sin na hevi bilong mi i bikpela tumas; 2. Mi ken lusim ol dispela sin na hevi bilong mi olsem wanem; 3. Mi ken tok tenkyu long God long dispela salvesen olsem wanem.

Nau bai yumi stori long poin 1, ol sin na hevi bilong yumi. Lord's Day 2, QA 3 i stori long dispela.

Askim em i olsem: **Yu inap save long ol sin na hevi bilong yu olsem wanem?**

Bekim bilong en i olsem: **Lo bilong God i save lainim mi.** (Rom 3:20; 7:7-25)

Wanpela man em i save smok. I no gutpela long bodi bilong en, tasol em i smok yet

inap wanpela taim em i sot win na klostu em i dai. Em i go long haus sik na dokta i kisim x-ray. Pepa i soim em olsem smok i pulap long win paip na lungs bilong en, na em i kisim bikpela bagarap pinis.

Wankain olsem, olgeta manmeri long graun i save wanem ol pasin i no gutpela, tasol ol i no save olsem ol pasin nogut em i sin na em bai bagarapim ol olgeta. O, yumi ken tok olsem, bipo planti bilong mipela i no save wanem samting em i sin. Tasol nau tok bilong God i kam na God i putim ples klia lo bilong Em. Dispela lo em soim yumi wanem samting em i sin long ai bilong God!

Olsem na, pasin bilong lotuim ol spirit bilong tumbuna, hap diwai na ston; na pasin bilong stil na aigris; na pasin bilong giaman na kotim nating ol arapela lain; na pasin bilong kilim i dai ol arapela manmeri; na pasin pamuk, na kain pasin olsem, ol i sin tasol. Yumi mas klia olgeta olsem sin, liklik o bikpela, em i pasin bilong sakim na brukim lo bilong God. Na God em i

wanpela stretpela jas, na em bai kotim olgeta man taim ol i brukim lo bilong em! Tru tumas, em i save belhat long ol manmeri taim ol i brukim lo bilong em. Em i sin. Na pe bilong sin em i dai tasol. (Rom 6:23).

Tasol God i em i Saviour tu. Olsem na, em i salim pikinini bilong en, Jisas krais, long kam daun na bihainim stret olgeta lo bilong God (Rom 10:4) na kisim pe bilong yumi ol manmeri bilong brukim lo. Em i kisim dispela pe long diwai kros. Yes lo i stap. God em i holi. Na lo i kotim yumi olgeta de. Tasol, taim yumi bilip long Krais, yumi inap sanap long kot bilong God. Insait long Krais tasol God bai kolim yumi stretpela man o meri! Dispela em i Gutnuis!

Anthony Aufu
5th year Diploma Student, Reformed Churches Bible College.

Spirit Bilong Ol Dai Man Na Meri i Save Go We?

Wanpela bikpela askim ol manmeri bilong graun i save askim em i olsem: Spirit bilong ol dai man na meri i save go we?

Olsem na yumi ken save, God i no larim spirit bilong ol daiman i lus nating na i raun raun long dispela graun.

Planti bilong mipela i save ting olsem: spirit bilong ol dai man na meri i raun raun yet long dispela graun, na sampela bilong ol dispela dai man na meri i save senisim skin na kamap waitman, na ol bai bringim kago na mani i kam long mipela ol wantok bilong ol i stap laip yet. Dispela tingting em i tru o giaman?

Nau kam, mipela bai skelim tok bilong God long bekim dispela askim. God em i as bilong laip na olgeta samting. Buk Stat long Genesis 2:7 i tok olsem: "Bikpela i kisim graun na em i wokim man long en. Na em i winim win bilong laip i go insait long nus bilong man, na man i kisim laip."

Dispela tok i putim ples klia olsem God i wokim bodi na spirit na i kamapim man. Na sapos spirit i lusim bodi, bodi bai sting na kamap graun gen, olsem God i tok. Tasol olsem wanem na long spirit? Spirit tu God i wokim long taim em i wokim bodi. Em i as bilong bodi na spirit bilong yumi manmeri. Olsem na, taim yumi dai God

i kisim bek spirit, olsem Buk Baibel i tok. Buk Saveman (Ecclesiastes 12:7) i toktok long dispela tu: "Na bodi bilong yupela bai i kamap graun gen, na spirit God i bin givim yupela bai i go bek long God."

Olsem na yumi ken save, God i no larim spirit bilong ol daiman i lus nating na i raun raun long dispela graun. Nogat. Taim yumi dai, spirit bilong yumi bai i go bek long God na em bai makim ples bilong em. Ol lain i bilip tru long Krais ol bai stap wantaim Em long heven na wetim de Krais bai kambek na spirit na bodi bai bung gen (1 Korin 15). Na ol lain i no tanim bel na bihainim Krais, ol bai go long ples Baibel i save kolim hel paia. Jisas i putim dispela ples klia long stori bilong maniman na Lasarus (Luk 16:19-31).

Anthony Aufa
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First Classis of the Reformed Churches of Papua New Guinea

A Classis is a meeting of churches and it usually deals with special things which are important to the churches. The Reformed Churches of Papua New Guinea had their first Classis on January 29, 2013, at the Reformed Churches Bible College!

This Classis was held because br Aisi Kosa and br Nawai Renagi asked to be examined so that they could become ministers or pastors of God's Word. Having completed a 2 year Certificate of Reformed Studies program as well as the 3 year Diploma of Reformed Studies at the Reformed Churches Bible College, they were ready to be examined. Brs. Aisi and Nawai received a month to study for this special examination.

Four elders and four ministers (pastors) were chosen by the Reformed Churches in Port Moresby and Lae to come to this Classis. Br Aisi was examined in the morning and br Nawai in the afternoon. Brs Aisi and Nawai were first asked about why they wanted to become ministers

of God's Word. Finding their intent for becoming Ministers God honouring, they each presented a sermon they had made. The 8 delegates (4 elders and 4 ministers) met together to talk about the sermons and decided that both sermons were good. Brs Aisi and Nawai had passed this part of the examination. After this, both brothers were examined on their understanding of the Old and New Testament, which is called Exegeisis. They were asked many questions to see whether they understood the true meaning of the Bible passage so that the delegates can be sure they know and are able to preach the true message of the Bible. Then they were also examined on their knowledge of the Bible as well

as the creeds and confessions of the Reformed Churches.

Both brs Aisi Kosa and Nawai Renagi answered very well and passed their examinations! The people who came to listen to the examinations were amazed at what these two men have learned about God's Word through their studies! God had blessed their studies! And now God has called Aisi and Nawai to become pastors and ministers of His Word: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." (Matthew 28:18-20)



The 8 Delegates and Brother Nawai at the First Classis of the Reformed Churches of PNG.

After passing their examinations, the Classis said that br Aisi Kosa and br Nawai Renagi “eligible for call” which means that they are now ready to become candidate pastors or pastors in training in one of the church groups in the Reformed Churches of PNG. Following this, they were asked to sign a document promising that they would be faithful to God’s Word and would not teach any false teachings which go against the truths of the Bible.

Please pray for brs Aisi Kosa and Nawai Renagi. Soon both of them, with their families, will be leaving the Bible College, which was their home for over five years, in order to start fulfilling their ministry

as preachers and teachers of the Word. Each of them have received a request to become a pastor in one of the local church groups around POM – one in Sogeri and the other at Nine Mile. The Lord willing, both brothers will work as candidate ministers or pastors in training for at least one year so that they can be further trained in the work of a pastor. If after a year the brothers and the churches they are serving feel that they are ready to become ordained pastors then they may request another examination. Should they do well at this examination then they will receive the full title of Pastor or

Reverend, and no longer be a pastor in training.

As you can understand the Reformed Churches of PNG want to make sure their pastors are well trained and ready for the awesome task of preaching and teaching God’s Word to people who need to know His grace and truth. We praise God that these two brothers seem ready for the task of defending and promoting the Gospel of Jesus Christ wherever they are called! Pray that they will be able to do this boldly and with much love and integrity!

Rita Versteeg

People congratulating Br Aisi for passing his examination



Elder Ben Marjen and Rev Henderik Versteeg witnessing Aisi signing the document

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

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

Postal Address: P.O. Box 590 Waigini, NCD, PNG



Ekoro Reformed Church - Sogeri