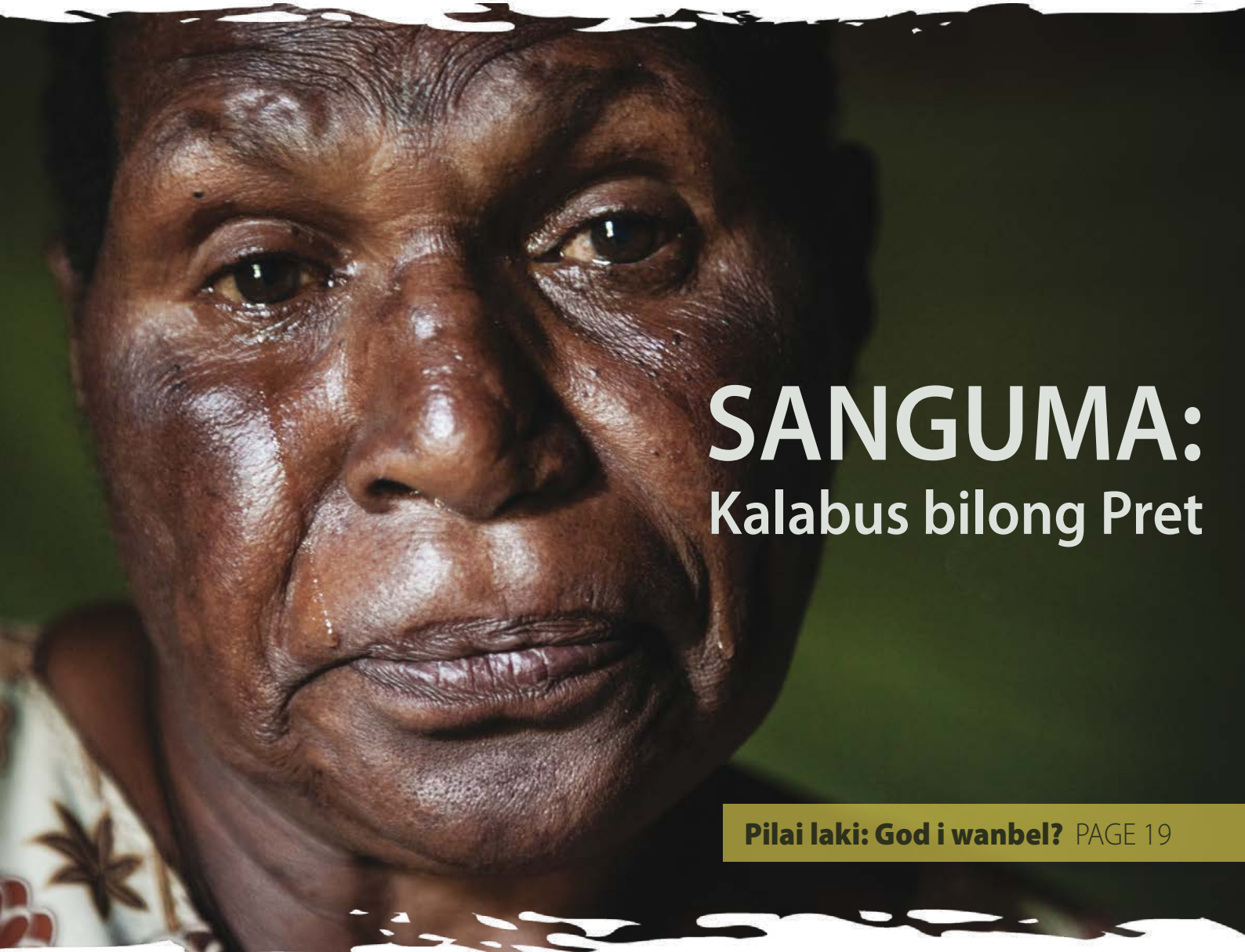




Tulait

Tok bilong God i olsem lait bilong soim rot long mi



SANGUMA: Kalabus bilong Pret

Pilai laki: God i wanbel? PAGE 19

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Sanguma Tok o Tok bilong God - Wanem TOK i Win long PNG?

Yu harim dispela nem Kepari Leniata bipo? Maski yu yet yu no klia long dispela nem, planti million manmeri long olgeta hap bilong graun i klia long dispela nem. Taim em i dai long Mount Hagen em i gat 20pela krismas tasol. Yangpela meri tru. Tasol long February 6, 2013, taim ol manmeri i laik i go long wok, planti lain i paitim em nogut tru (torture), rausim olgeta klos bilong em na kukim em wantaim petrol. Em i dai long paia long rabis bung long Hagen. Em i krai. Em i singaut. Em i begim ol long stop, tasol ol i no harim. Ol i pasim yau na kukim em long ai bilong ol manmeri na pikinini. Nogat wanpela man o meri, bikman o bikmeri, pastor o tisa i helpim em. Planti i sanap na ol i lukluk tasol. Sampela ol i pret olsem ol i lukluk. Tasol planti ol i wanbel - em i mas dai!



▲ Kepari Leniata

Dispela stori na planti kain stori olsem i raun long olgeta hap bilong PNG na sampela i brukim solwara na i kamap long Australia, Amerika, Europe na planti narapela hap. Planti million million manmeri i lukim meri i kuk long paia! Ol i wari nogut tru, na sampela i krai. Olsem wanem?

Ol i gat dispela askim: Wai? Wai ol i mekim olsem? Wai ol i no kisim lo? Police we? Wai ol i no gat man i helpim em?

Bekim i olsem: sanguma tok i win!

Ol lain i kilim Kepari i tok olsem, *"dispela meri i wokim sanguma na em i kilim wanpela boy bilong mipela."* Dispela boy i bungim pen long bel bilong em na em i dai long haus sik. Wantu sanguma tok i kamap. *"Wanpela i wokim sanguma long em,"* ol famili i tok. Na ol i kisim poison man o glasman na ol i wok long painim husat i wokim.

Yes, mi sori tru long dai bilong dispela pikinini. Dai bilong wanpela man na meri em i hat, tasol dai bilong pikinini i hat moa yet. Tasol, olsem wanem long kilim Kepari? Sampela lain bai tok, *"Kepari em i gat dispela sanguma spirit, em i mas dai."* Husat i mekim dispela tok: God yet? Nogat tru! Taim ol man i statim dispela sanguma tok na kisim

glasman, yau bilong ol i pas olgeta long harim Tok Tru bilong Bikpela. Ol i no wetim Bikpela. Ol i no putim dispela meri long lo. Nogat.

Tasol maski, sapos em i wokim sanguma - Romans 12:19 i tok wanem: *"Ol pren tru bilong mi, yupela yet i no ken bekim rong ol i mekim long yupela. Yupela i mas larim God i belhat long ol. Yupela i save, buk bilong God i gat tok olsem, 'Bekim rong, em i wok bilong mi. Mi yet bai mi bekim rong bilong ol na mekim save long ol.'" Na Rom 13:4 i tok olsem: "Gavman em i wokman bilong God, bilong helpim yu na mekim yu i stap gut. Tasol sapos yu mekim pasin nogut, orait yu mas pret. Yu save, gavman i holim bainat, na em i no holim nating. Em i wokman bilong God, bilong bekim pe nogut long man i mekim pasin nogut."*



Tasol ol i no harim tok bilong God! Olsem na ol i no kisim police, yusim kot, na larim lo i mekim wok. Nogat. Tok tru bilong God i no gat ples insait long sanguma tok! Skelim gut.

Maski yumi singsing long National Anthem, *"we give thanks to the good Lord above for his kindness and mercy and love..."* long taim bilong dai, planti i no go painim God o wanpela pastor. Nogat, ol i go painim glasman, poison man, mambu man long inapim wanem tok i stap insait long sanguma tok. I luk olsem Gutnius i nogat ples long PNG long taim bilong dai! Tasol sapos Tok Tru i no i stap, tok giaman bai kisim ples bilong em.

Insait long dispela magazine yumi bai skelim gut Tok Tru bilong God long taim yumi bungim ol samting bilong dispela spirit world – sanguma, tewel bilong daiman, marila, masalai; o ol wokman bilong Satan olsem glasman, poison man, komoman o meri, mambuman. Wanpela tok mas win! Wanpela tok i mas lusim PNG. Wanpela tok em i tok bilong laip, narapela em i tok bilong dai. Wanpela em i Tok Tru, narapela em i tok giaman. Wanpela Tok em i tok bilong God, narapela em i tok bilong man nogut – Satan. Long dai bilong Kepari Leniata, tok bilong dispela man nogut i win.

Husat i redi long harim Tok Tru?

Taim ol man i statim dispela sanguma tok na kisim glasman, yau bilong ol i pas olgeta long harim Tok Tru bilong Bikpela.

◀ Cover photo by Vlad Sokhin www.vladsokhin.com



Fear, Freedom and our National Anthem

"We are independent and we are, Papua New Guinea"

What is the word that fits on the dotted line above? It is "free." We know that because we know our national anthem which begins like this: *"O arise all you sons of this land, let us sing of our joy to be free; praising God and rejoicing to be Papua New Guinea..."* May I suggest that many of us in Papua New Guinea are not really that free, at all? Yes, since 1975 we have been the independent, sovereign state of Papua New Guinea. But have we been free since 1975?

To answer the question we have to ask the next question: free from what? If it is free from the colonial rule of Australia (and Britain and Germany before that) then the answer is yes. We are free. But if it is free, for example, from the fear of sorcery and witchcraft, which we call sanguma in Tok Pisin, then we are not free. No, we are living in a prison of fear. Countless thousands in PNG are in that prison. They fear what the poison man, glasman, or sorcerer can do to them and they fear being cursed; or they fear the spirits (masalai) that live in our forests, rivers and villages; or they fear the so-called spirits of their dead relatives.

If you live in fear, you are not free! You are a slave, a slave to fear, living in the prison of your own fears.

It is this slavery or prison, the prison of fear generated by works of the devil himself, that can turn a day of mourning for a dead relative into a day of unspeakable torture; a day of revenge and death to someone who is accused of sorcery (wokim sanguma). Weekly we read or hear of blood curdling stories from somewhere in PNG of people being tortured, chopped with knives, burnt or buried alive, or thrown over a cliff because they were accused of sanguma.

As I write, there is a death that just happened here in Lae: a mother of two who was barely 23 years old living in 4mile settlement was accused of sorcery by her dying father-in-law. These were some of the last words he spoke: *"Em wokim sanguma long mi."* He died. No

If you live in fear, you are not free! You are a slave, a slave to fear, living in the prison of your own fears.

Fear, Freedom and our National Anthem

sooner had he breathed his last breath, and this young mother was murdered on the street with knives - hacked to death - with hundreds of people looking on. Just as the innocent blood of Abel cried out to God when Cain slaughtered him (Gen 4), so the innocent blood of many mothers, widows, elderly men and women cry out to God to avenge their death! He will. There will be a day of reckoning! But what causes these deaths? Is it not generated, in part, from a fear of sanguma – a fear that leads to acts of revenge and death?

Sadly, many of these murderers claim to be Christians – ‘I love Jesus,’ they say. However, when there is an ‘untimely’ death there is no thought of following God’s ways in dealing with death. There is no justice. Neither is there any thought that God, as the giver and taker of life, has chosen the day of death of a loved one (see Psalm 139:16; Job 1:21; Ecc 12:7). No, there is sanguma tok, and a glasman or poison man or mambu man who is called to play the devil’s hand in finding someone to murder. Sanguma tok has taken the place of the Word of Truth. And people go on living in the dark, dark prison of fear.



We need to understand that everything from black magic, sorcery, sanguma, curses, poison, so-called spirits of our ancestors, spirits that appear in the forests and valleys of PNG, even the supposed ghosts (tewel) of our dead ancestors are all tools of the devil to keep people locked as slaves in the prison of fear. And Satan, the liar and murderer from the beginning (John 8:44), taunts his followers by producing more fear in them,

realizing that when they are afraid he has them exactly where he wants them – under his power. Not surprisingly, then, in this prison people will continue to request the glasman to come; or, ask the tewel of a dead relative to give them counsel; or, kill a pig and let the blood run in order to request a spirit to help them; or, pray to Satan and one of his demons; or, speak or chant the mysterious tok of our ancestors to arouse the spirits; or, give food to the spirits of our dead ancestors; or make poison in the home to protect them from ‘evil,’ or carry a target leaf, or a tooth or hair of a pig or human, a bird’s feather, and so much more. The devil is amused as people chase after these things to protect themselves from evil – which they simply can’t do. They are in prison and their inmates are devils, while Satan serves as the warden constantly inducing (causing) fear. But we sing, *“O arise all you sons of this land, let us sing of our joy to be free. ...!”* The question now haunts us: *“free from what?”*

Let’s continue with the anthem. I love our national anthem. Very few countries have such an openly Christian anthem. One of the lines goes as follows: Now give thanks to the good Lord above, for His kindness, His wisdom and love for this land of our fathers so free... However, for most people in PNG, this line means very little. We may as well skip over those lines, for we do not understand them. Did our God in His kindness and wisdom and love desire that we would be so enslaved to the fear of sanguma or sorcery that we murder and kill on account of that fear?

No. Our God desires that we are free. He desires that all repent (2 Peter 3:9) and enjoy the freedom from the power of sin and the dark, dark prison of fear. If we understood God’s kindness and wisdom and love even a little – and we should know this if we are going to sing about it - we would know that He sent His only-begotten Son not only to save us from His wrath against our sins, but also to set us free from

the power and influence of Satan and his hosts.

This is beautifully captured in the letter to the Colossians. Speaking to those who belong to the church, who have found Christ, or rather been found by Christ, Paul writes in Chapter 2:13: *“God made you alive with Christ.”* How? *“He forgave us all our sins.”* This was His act of grace. It was undeserved kindness and love to us. What does it mean to be made alive with Christ? It not only means that we are heirs of eternal life with Him and no longer under the bondage of sin and death, but also that we are no longer slaves of Satan. We don’t have to live out our days in the prison of fear. In Christ we have NOTHING to fear! In fact, you could ask yourself this question: what kind of life would it be if Christ only saved us from the penalty of sin, but left us to fear Satan and all his demons? What hope would there be for those who turn to Jesus by faith, to know that sanguma and witchcraft, poison and marila, continue to have power over us to harm and destroy us...holding us in the dark and damp prison of fear?

Our anthem is right when it says, *“now give thanks to the Good Lord above for his kindness and wisdom and love.”* For in his kindness and love this is what He did: *“He disarmed the powers and authorities (the powers of the devil), he made a public spectacle of them, triumphing over them by the cross.”* He did that so that we would realize He is King and Lord of all and we would no longer have to fear them. These powers and authorities, or principalities and rulers, are powers that we cannot see. They are spiritual powers of darkness that come up from the dark pit of hell with the devil as their author. But Christ disarmed them on the cross. In Tok Pisin we read *“em i pinisim strong bilong ol.”* And in Greek it carries the sense of stripping them of their title, their authority, their power. You could think of it as a prime minister who loses his seat in parliament after being impeached or receiving a vote of no-confidence. Or, you



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Christ removed the power of Satan and his hosts. He took away his power to destroy us! He is powerless against us who are in Christ!

could think of a raskol having his guns and knives removed at the scene of a crime, making him powerless. Christ removed the power of Satan and his hosts. He took away his power to destroy us! He is powerless against us who are in Christ! Notice that it does not say that he destroyed the devil. That day will come. No, he disarmed him. Not only that, he made a public spectacle of this power. He made a show of all the demonic hosts openly on the cross and in the resurrection. Yes, Satan led Judas, one of the twelve, to betray Jesus in an attempt to destroy the giver of Life! And yes Jesus died, but his death was a death to death and a death to Satan's power! For Jesus triumphed over Satan, rising again in glory and ascending to the throne as Lord of heaven and earth (Psalm 110; Eph 1:20-21).

And Satan and his demons, for their part, were cast out of heaven never to enter its premise again (Rev 12:10 ff) and one day they will be cast down to hell forever.

To repeat it, because it needs to be repeated a thousand times over: if you believe in Jesus Christ as the one who has died in your place, defeating sin and the power of the devil – and all his dark, evil practices -- you have nothing to fear! Nothing!! We do not need to fear sanguma, sorcery, witchcraft, black magic, curses,

masalai, even spirits or tewels of our dead relatives, which, should you see one, is only a demon trying to scare you. In fact, there is no such thing as their spirit (or tewel) hanging around after death to haunt you or protect you. For upon death the spirt (or tewel) returns to its maker (Eccles 12:7) either to be cast down to hell or ascend to heaven (Luke 16:22-23; Phil 1:21). Friends, in Christ the prison door was broken down, the slave was set free – free to serve the King of kings and Lord of lords, the keeper of your soul! Whom shall we fear?

Here are just a few texts to drive this point home:

1 John 4:4 *"You, dear children, are from God and... the one who is in you is greater than the one who is in the world."*

Ephesians 1:18-21 *"I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you... and his incomparably great power for us who believe. This power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come."*

Fear, Freedom and our National Anthem

“...If you believe in Jesus Christ as the one who has died in your place, defeating sin and the power of the devil – and all his dark, evil practices -- you have nothing to fear! Nothing!”

Matthew 28:18,20 *“Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. . . . And surely I am with you always, to the very end of the age.”*

Rom 16:20 *“The God of peace will soon crush Satan under your feet.”*

Does this mean that Satan is not going to try to disturb our new life in Christ? Yes, he will. He is disarmed but he is still on the warpath! In Rev 2:10 Jesus says he might throw us in prison. And in Rev 12 we learn he is bent on attacking the church, the bride of Christ. And Peter compares him to a lion seeking someone to devour (1 Peter 5:8). He wants us to fear him! He will try to hurt us. But nothing he does will ever, ever separate us from the love of God in Jesus Christ (Rom 8). Or, as Neville Bartle entitled his helpful book on all of this: *“Jisas winim sanguma.”* Jesus has defeated sanguma!

What does this mean for you and me today?

- ▶ If you have not repented and received Jesus as your Lord and Saviour by faith, you are still in prison to sin and to fear. You cannot sing *“we are independent and we are free,”* because you are not free! Your freedom came at the high, high cost of the Son of God dying on the cross. Only in Him are you set free!
- ▶ If you have repented and received Jesus by faith, remove anything in your life that keeps you in the prison of fear – tanget leaves, feathers, bark of trees, carvings of masalai or tambaran, or bones, teeth, hair, clothes or any remains of a dead relative. Remove. They are holding you in bondage. Do not speak about ‘sanguma’ upon the death of a relative and do not run to the glasman. Rather be like Job when his children all died on the same day from a work of the devil. He says, *“the Lord gives and the Lord takes away, blessed be the name of the Lord (Job 1:21).”* He understood that all forms of evil are under God’s sovereign and just control. Turn

to God during the time of death, not the devil or one of his tools, sanguma.

- ▶ Let Christ know every day (and no less Satan) that He (Jesus) is your Lord. Do this not only by worshipping him and seeking him in His Word, but refrain from talking about sanguma stories, ‘tewel bilong daiman’ or anything from the occult. Every time we *“stori”* about these dark practices we give glory to Satan, the devil. Yes, he wants people to pass on the stories of fear, death, revenge – all his works of evil – from one generation to another, for He hates Christ and His church.
- ▶ Do not believe for a moment that one can fight sanguma or any of the power of this dark world with a sword, a knife, a spia or a gun. Our battle, says the Apostle Paul, is not against flesh and blood, but against the spiritual forces of evil in the heavenly realm (Eph 6:13). Therefore our only tool for fighting is to put on the armour of salvation – the belt of truth, the breastplate of righteousness, the helmet of salvation, the feet fitted with the readiness of the gospel of peace, the shield of faith, the sword of the spirit (Eph 6:14-18). We wear the clothes of heaven and we fight with the weapons of Christ. Put away your knives!
- ▶ Trust that Christ, the risen King, will never leave you or forsake. Never. In the darkest night you can call upon Him, he is swift in helping his children against the devil’s attacks!



And pray. Satan and his hosts are silenced by the prayers of the saints.

And sing. Sing our anthem. Sing of the *“joy to be free. . .praising God and rejoicing to be Papua New Guinea.”*

Pastor Ian Wildeboer

Sorcery-related killings in PNG

A TRUE STORY

The woman was sitting on the ground bunched up like a little ball. Her head - loosely bandaged with a bandana marked with blood - was resting on her thin knees as she sat squatting on the dirt-packed ground. She was old, weak and feeble. Even the slightest breeze might take her away. Her situation was uncertain.

She did not move when I arrived. Fear had stolen her heart. Death - the all-consuming intruder, the great equalizer showing no respect for young or old alike - had come. It had come the night before and stolen away her son, Markus (real name protected), at the age of 35; and it had just now escaped her by nothing short of a miracle as she was accused by a *glasman* of killing her very own son. In the eyes of the community, especially in the eyes of her immediate family, she was a *kumo-meri*, and thus needed to be killed immediately. Attempts were made.

I bent down beside her and held her. Whether accused of sorcery or not, this elderly woman was born in the image of her Creator; and she was destitute, rejected by her own family and felt no hope, only the tentacles of death closing around her.

Welcome to the world of sorcery-related killings in PNG. As a missionary, an outsider looking in, I am a mere



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child to the feelings, the emotions, the fear, the anger, the revenge and hatred surrounding those who are suspected of killing a loved one by engaging the spirit world, the *sanguma* world, the world of black and dark magic. Yet, I have preached and taught in the settlements of Lae for almost nine years now and I weep at the revenge killing of those who have (without any evidence save the lying tongue of a witchdoctor) been accused of an act of sorcery.

Families are being torn apart, mums sometimes with their children are killed, communities divided and all because of an accusation to sorcery. It is PNG's very own witch-hunt. "But 'so and so' put a curse on him," they will say, "and therefore 'so and so' must die."

But why are these 'so and sos' almost always women with the occasional (elderly) man thrown in? Rarely, if ever, is it a young or middle aged man. Is that not curious, when in Jesus' time evil spirits did not respect age or gender?

The thought is the *sanguma* spirit, the evil spirit, or whatever it is, must die... and supposedly by killing 'so and so' - a woman - the *sanguma* will die. But no one really knows. Does it? There is no proof it is dead! None. Sadly, the only proof that something is dead is the charred remains of a body - a mother, a wife, a grandmother or bubu who wanted to keep living and serving her family as she had been for many years. Their

blood, like Abel's blood, cries out to God for justice!

Let us back up two days. It was a Tuesday evening and I had just finished preaching the Gospel of God's abundant grace and love to a group of some 80-100 people in a settlement known for its production of steam, its thievery and even its murders. As I preached, Markus, the young man mentioned above, was listening rather intently. After I was finished, I shook his hand and said "gutnait", not knowing this would be the last time I would speak to him. That evening he went to sleep, never to wake up again. The intruder had come. And God, as Sovereign over death, had marked his last breath sometime between midnight and six AM.

But what transpired after his death was not mourning as one might expect; rather it was blood-thirsty revenge. The question that needed an answer was: who can be charged? No one killed him... at least there was no murder that could be recounted. The family was right there - his wife, mother, others, and they would have heard someone. But revenge had to be meted out. 'Who killed him?' means, 'who put a curse on him?' He must have been cursed! It didn't matter that Markus lived on beer and home brew, betelnut (buai) and drugs for the last 20 years of his life. It didn't matter that he had some organ failure the week before and was 'cleared' from the hospital because they couldn't do much more. Those facts mean nothing when death rears its ugly head. Who cursed him is the only legitimate question that needs to be answered, it is thought.

Immediately the *glasman* was requested to come. Bamboo in hand, hungry and in need of money it took him only moments to produce his verdict: "The mother" he said. Pointing his bamboo stick at the most destitute of the lot, an aged mother crippled over in grief - the charge was made. Who could revoke such a charge? Who could acquit her? The sentence was given. So her own family and friends moved in to kill their mother, grandmother,



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acquaintance, and friend. It had to be death then and there – blood relationships notwithstanding - while the lying *glasman*, with some 200 kina in hand, rejoiced over his day's work. He could now buy a nice 40kg bag of rice with that, lots of tin fish and satisfy a lot of bellies with his hard labours. The cruel injustice of his act! PNG has reestablished the death penalty again; and one day, I imagine, witchdoctors will be filed into a waiting cell awaiting their own turn to die, as the blood of countless mothers and grandmothers are on their hands! But for now, this *glasman* is able to continue his evil work free from fear of prosecution.

He left and retaliation began. Someone swung his knife cutting the mother's head. A few others tried to rip her from the tree she was holding to bring her to the *kunai* grass to kill her. Thankfully, a leader in the community was brave enough to stop them at risk of his own life. Had this leader been a son or daughter, they would have killed him or her along with the mother. You can't stand up for your dying

mother if she has been accused of sorcery - it is instant death! So the group of thugs waited until evening. Their plan was simple: pile 5 tires up under the nearby bridge and when people are overcome with tiredness, they would steal the mother away, put her in the centre of the tires and set it alight. It is one of the more common ways to kill those accused of sorcery in the settlements of PNG. Just burning some rubbish, they would say, but what about the blood curdling screams? Is anyone listening to those? Does anyone care? But thank the Lord, the community leader who stopped the *kunai* grass killing, had given his life to guarding this poor woman. He cared enough to risk his life for her. And God in his infinite wisdom sent a torrential rain that washed the tires away deep into the ocean. Satan's evil plans were thwarted, again.

It took some 24 hours after the death of Markus for someone to call me to come. I have yet to learn why. When I arrived, Markus' mum could not look up at me and neither could many of those sitting in the area around her.

Because the Gospel has the power to bear on every situation – even the dark, evil, anger filled situations that Satan tries desperately to retain.

Fear and darkness, guilt and shame, anger and revenge had settled in and the mourning process was grossly interrupted. It had become the devil's playground. Still, the Gospel of Jesus Christ brings light and hope and peace and that is why I had to be there. And as his workers, we know there is nothing to be ashamed of or fear when we preach Christ and him crucified. Because the Gospel has the power to bear on every situation – even the dark, evil, anger filled situations that Satan tries desperately to retain. Nothing to fear... though I must confess at least a few waves of fear filled me with some extra adrenaline as I prayed for Christ's protection! We do Christ's bidding in so much weakness!

What did the power of the Gospel wield that day? Only the Lord really knows, but what I could see was this: He normalized the situation and allowed truth to expose lies. They heard me speak strongly against the witchdoctor and to the people for asking him to come. He is a worker for the devil who does not care about their lives: he does not come to save lives, but to harm. In complete contrast the Gospel saves, because Christ saves. Christ gave his life not to destroy ours, but to call us back from death to life. He even rescued those possessed by evil spirits as he lived with us on this earth. He sets captives free. And on the cross, He dealt a fatal blow to death, Satan and all the forces of evil in the heavenly realm (Col 2:15). There is hope in Him. So I put it plainly:

"Why? Why? Why did you not call me first – I have been preaching the Gospel of peace and life in Christ in this area for some 4 months, because I want you to know Christ and his love for you. But Markus dies and you call a glasan. Shame on you! He needed to get paid – he received his pay and where is he now? Is he going to comfort you in the death of Markus? No, he is gone. But the Gospel comes and brings life and hope and it is free and you reject it! But it is this Gospel that I bring to you today... and it comes at no cost to you only to HIM. He died so that you might live and be set free...!"


I pleaded with them for over 45 minutes demanding that they become life-promoters not destroyers as they mourn the loss of Markus. To promote life is to first repent and seek by faith the giver of life, Christ himself, and then love and protect the vulnerable. That's living out the Gospel!

After I left some relatives came down from the Highlands bent on killing the mother of Markus because they had learned that she was suspected of doing sanguma. I praise God that the Gospel had begun its work – the family that had heard the Gospel defended Markus' mother. Even months later another one of her children died, but there was no talk of sanguma this time. Maybe they had become life promoters and not destroyers by the power of God's grace in them.

In the end, my prayer, my humble plea, is that God will open people's eyes to see the darkness that consumes them as they live in fear of sorcery. I pray that God will bring to justice those false prophets who accuse our mothers with the use of the devils tools (bamboo stick or black magic) and leave them to die a horrific death. I pray for the murderers who kill their wives and mothers or aged fathers that they will stop and repent or face the full brunt of the law. I pray that the mothers of PNG need not fear death or torture when they mourn but they can cry as everyone else does, grieving the loss of life and praying for the comforting hands of the Lord to surround them. I sincerely pray that the witch-hunt will end and for justice and truth to prevail in PNG! God bless Papua New Guinea .

Pastor Ian Wildeboer

To promote life is to first repent and seek by faith the giver of life, Christ himself, and then love and protect the vulnerable. That's living out the Gospel!



Yumi Mas Pret Long Sanguma, O Nogat?

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Planti manmeri i pret long sanguma. Wapela man i ting, "Nogut wapela man i bagarapim mi long sanguma." O wapela meri i ting, "Nogut ol man i ting olsem mi wapela sanguma meri... na mi kisim bagarap nating." Long sampela hap bilong Papua New Guinea sapos man i ting yu wapela sanguma man o meri, ol bai bagarapim yu o kilim yu i dai. Taim wapela yangpela man i dai o wapela bikman i dai, na tok poison o sanguma tok i kamap, ol lain ol i no sef. Olgeta i gat dispela tingting, "Nogut ol i ting mi wapela sanguma man/meri, na mi tu bai dai." Tru tumas, sanguma em i samting bilong pret. Na yumi ol Kristen, yumi mas pret long dispela kain samting, o nogat?

Bai mi givim liklik tok piksa. Long famili bilong mi, mi gat tupela liklik girls. Wapela em baby tasol. Na narapela, em i bikpela liklik na em i save wokabaut na toktok. Sampela taim, dispela namba wan girl bilong mi em i lukim wapela dok. Na taim em i lukim wapela dok, em i save guria na em i pret olgeta. Maski dok i no mekim wapela samting nogut long em, em bai i pret. Olsem na, taim em i lukim dok, em i laik kalap i go long han bilong mi. Taim em i stap long han bilong daddy, em i filim sef. Em i save olsem dok i gat strong, tasol strong bilong daddy i winim strong bilong dok. Na mi save givim gutpela toktok long em na em i stap isi.

Planti taim, taim yumi harim wapela samting long sait bilong sanguma, yumi stap olsem pikinini i pret nogut long wapela dok. Yumi pret, na yumi laik i go long wapela hap i sef.

Tasol, taim yumi pret, yumi bai go long wanem hap stret? Sapos pikinini i pret long dok, em bai i go stap klostu long dispela dok? Nogat tru! Em bai ranawe. Olsem wanem na long taim yu pret long sanguma? Sapos yu pret, bai yu i go long wanem hap long stap sef? O, hau bai yu stap sef na kisim bel isi? Bai yu ran i go klostu long dispela samting? Nogat tru! Yu bai ranawe. Yu bai go long narapela hap olgeta. Sapos yu pret long sanguma na yu go na stap klostu moa long ol sanguma samting, yu bai pret yet. Tru tumas, pret bilong yu bai kamap bikpela moa.

Planti taim yumi save pret long strong bilong sanguma, o strong bilong Satan, o strong bilong ol spirit nogut. "Nogut ol i bagarapim mi! Olsem na, mi mas lukaut na mi mas bihainim tok bilong glasman." Taim yumi pret, yumi laik kalap i go long

wapela hap i sef. Yumi laik painim man bilong helpim yumi. Yumi no laik i stap pret.

Tasol nogut Satan em i trikim yumi taim yumi wok long painim wapela hap i sef. Nogut yu kalap i go long han bilong Satan! Em i man bilong giaman (Jon 8:44). Taim yumi kisim helpim long wokman bilong Satan, em i amamas olgeta. Taim yumi ting olsem pasin bilong pret long sanguma bai helpim yumi, Satan em i amamas. Nogut yu ting olsem, bai mi stap sef sapos mi bihainim wokman bilong Satan olsem posin man o glasman o kumo meri o kumo man.

Sanguma em i samting bilong Satan na em i samting bilong tudak. Satan em i save trikim yumi na yumi bai ting em i gutpela samting. Tasol em i no samting bilong lait. Em i no samting bilong helpim ol manmeri bilong God. Planti taim, God i tokim ol manmeri bilong em olsem: yupela i mas i stap holi, ol manmeri bilong mi, na yupela i no ken larim ol sanguma man i stap wantaim yupela na yupela i no ken i go long ol man i save toktok wantaim tewel (Wok Pris 20:6).

Buk Baibel i putim ples klia olsem yumi i no ken i go long wokman bilong Satan bilong kisim helpim, o long daunim pret bilong yumi, bikos dispela kain man em i giaman tasol.

Tasol God i no lusim yumi olsem man i no gat helpim. Nogat! Yumi i gat wapela helpim i stap – em Jisas Krai. Em i no wapela giaman helpim; em i trupela helpim stret. Em i no helpim yumi wapela de tasol na bihain orait em i lusim yumi; em bai helpim yumi oltaim oltaim. Em i soim pasin bilong laikim ol arapela – taim ol i hangamapim em long diwai kros. Em i winim strong bilong Satan na dai na sanguma, taim em i kirap bek long matmat. Ol dispela samting i no inap winim ol manmeri i pas wantaim Jisas.

1 Jon 4:18 i tok olsem, "Sapos pasin bilong laikim ol arapela i kamap strong pinis insait long laip bilong wapela man, orait dispela i save rausim pasin bilong pret." Sapos yu klia long bikpela pasin laikim tru bilong Jisas Krai, yu no ken pret moa long wapela samting! Pas wantaim Krai na kisim bel isi.

Pastor Tim Sikkema

GOD EM I BOS – Bilong Satan, Sanguma na ol Man Nogut!

God i wokim olgeta samting. I min olsem em i lukautim olgeta samting long heven na long graun tu, na em i bosim ol gutpela samting na ol samting nogut wantaim! Em i bosim ol ensel, ol spirit nogut, Satan, na olgeta samting bilong tudak. Em i bosim win na ren, tsunami na typhoon.

Ol man i klia olsem God em i BOS, ol i no save pret. Ol i klia - wanem samting i kamap, iven ol samting nogut, God em i bosim olgeta dispela samting.

Long helpim yumi save gut long dispela, tingim dispela tripela man: Josep, Jop na Jisas!

Josep (Stat 37-50): Ol brata bilong em ol i mangal long em na ol i laik bagarapim em. Klostu ol i kilim em tasol, nogat, ol i salim em long Isip. Long Isip, Josep i bungim taim nogut stret, na ol i kalabusim em nating. Tasol God i gat plan na em inapim plan bilong em insait long tingting nogut bilong brata bilong Josep. God i rausim em long kalabus na em i kamap Prime Minister bilong Isip. Josep em i klia nau long strong na autoriti bilong God. Olsem na Josep i tokim ol brata bilong em: *"Yupela i gat tingting long bagarapim mi... tasol GOD... i gat tingting long helpim planti man"*(Stat 50:20). God i yusim tingting nogut, God i bosim pasin nogut bilong ol brata bilong em na meri bilong Potifar, long inapim plan bilong em. God em i BOS! Maybe God i gat laik long yusim yu. Na sampela taim em bai i yusim yu na

em i bringim yu long ples nogut tru long inapim plan bilong Em.

Jop (Buk Jop 1-2): Nau tingim Jop. Satan i laik bagarapim em, tasol bipo Satan i bagarapim Jop, em i mas kisim tok orait long God. Satan, sanguma, ol samting bilong tudak i no inap bagarapim yumi sapos God i tok nogat! God em i BOS, i no Satan o sanguma! Olsem na taim Jop i kisim bagarap, na ol stilim ol animal bilong em, na ol tenpela pikinini bilong em i dai, em i no singautim ol glasman long kam. Skelim gut. Em i no tokaut olsem: husat i wokim sanguma long mi na pikinini bilong mi i dai? Em i no wokim pe bek long bagarap em i bin kisim. Nogat, na nogat tru. Em i mekim wanem samting?

Em i brukim skru long Bikpela na em i tok olsem: *"Bikpela yet i bin givim mi olgeta samting, na nau em i rausim pinis ol dispela samting. Olsem na mi litimapim nem bilong en"* (Jop 1:21). Sapos olgeta manmeri long PNG i bihainim pasin bilong Jop, bai yu no inap lukim wanpela pait, wanpela lain i kilim narapela meri o man bikos ol i ting em i wokim sanguma long ol!

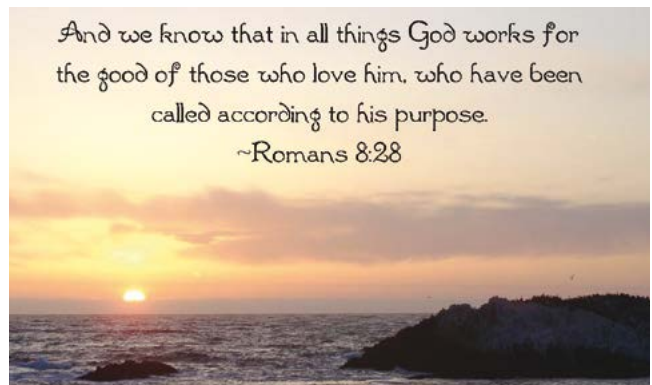
Mi tok gen, sapos olgeta manmeri long PNG i lukluk long God na wetim em long taim bilong sik, hevi na dai – bai yu no inap lukim wanpela moa pe bek?

Jisas (Gutnuis Matyu-Jon): Skelim dai bilong Jisas. Ol lain Farisi na save man bilong lo i laik kilim Jisas. Satan i stap olsem as bilong dispela belhat. Em i wok tu long bel bilong Judas long putim Jisas long han bilong ol birua bilong em. I luk olsem Satan i gat plan na em bai inapim plan bilong em. Plan bilong Satan em i olsem – kilim dispela Pikinini bilong God! Tasol Satan i wokboi nating bilong Bikpela. Ol spirit nogut ol i wokboi nating bilong Bikpela. Skelim gut. Jisas i kirap bek long matmat na go antap. Pita i autim sermon long Pentikos. Long dispela sermon em i tok olsem *"God yet i bin putim dispela man long han bilong yupela, olsem bipo yet em i bin tingim na i pasim tok pinis long mekim"* (Aposel 2:23). Olsem maski. Satan em i kirapim bel bilong ol lain long kilim Jisas, tasol em i no klia olsem dispela em i plan bilong God. Jisas mas i dai

Sapos olgeta manmeri long PNG i bihainim pasin bilong Jop, bai yu no inap lukim wanpela pait, wanpela lain i kilim narapela meri o man bikos ol i ting em i wokim sanguma long ol!

And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

~Romans 8:28



long kisim bek planti manmeri! God em i BOS, i no Satan na ol wokboi bilong em!

Olsem wanem na long yumi? Yumi mas klia long ol dispela samting:

1. God em i BOS! Em i King. Em i lukautim na bosim olgeta samting (Buk Song 97-99).
2. I nogat wanpela samting i stap autsait long autoriti, strong, save, na power bilong em.

3. Na God i save bringim ol hevi, pen, sik na dai long yumi long strongim faith bilong yumi, pikinini bilong em (1 Pita 1:7).

4. Tru tumas, insait long Krais, God i laikim yumi tumas, na i nogat wanpela samting inap pasim dispela laikim tru bilong God i kam long yumi. Tru tumas sapos God em i stap wantaim yumi, husat bai i birua long yumi? (Rom 8:32-39)

5. Yes, God bai mekim gut tru long olgeta lain i bilip long Krais...bai yumi pret long wanem samting? (Rom 8:28)

Olsem na yumi nogat nid long pret. Yumi nogat nid long wari. Yumi nogat nid long wokim pe bek. Yumi gat wanpela nid: bilip long God tasol! Em i BOS!

Pastor Ian Wildeboer

What Does the Bible Say About Sorcery?

Answer: Sorcery, the use of spells, divination, or speaking to spirits, is clearly condemned in the Bible. The word sorcery in Scripture is always used in reference to an evil or deceptive practice.

For example, in 2 Chronicles 33:6, King Manasseh is condemned for his many evil practices, including sorcery: *"And he burned his sons as an offering in the Valley of the Son of Hinnom, and used fortune-telling and omens and sorcery, and dealt with mediums and with necromancers. He did much evil in the sight of the LORD, provoking him to anger."*

The apostle Paul lists sorcery as one of many sinful practices that mark the lives of unbelievers: *"Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife... and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God"* (Galatians 5:19-21).

Interestingly, the New Testament Greek word translated "sorcery" is pharmakeia, which is the source of our English word pharmacy. In Paul's day, the word primarily meant "dealing in poison" or "drug use" and was applied to divination and spell-casting because sorcerers often used drugs along with their incantations and amulets to conjure occult power.

Sorcerers were common in the culture of ancient Egypt (Exodus 7:11; Isaiah 19:3). We also see sorcery in the kingdom of Babylon, especially in association with King Nebuchadnezzar (Jeremiah 27:9; Daniel 2:2).

Sorcery is an attempt to bypass God's wisdom and power and give glory to Satan instead. God has no tolerance for sorcery. In Deuteronomy 18:10-12, sorcery is listed among the sinful practices of the nations surrounding Israel. God calls it an abomination: *"There shall not be found among you... anyone who practices divination or tells fortunes or interprets omens, or a sorcerer or a charmer or a medium or a necromancer or one who inquires of the dead, for whoever does these things is an abomination to the LORD. And because of these abominations the LORD your God is driving them out before you."*

Malachi also speaks of God's judgment on those involved in sorcery: *"Then I will draw near to you for judgment. I will be a swift witness against the sorcerers"* (Malachi 3:5).

Apparently, sorcery will still be practiced in the end times. Spiritual Babylon, representing the false religious system of the last days, will deceive "all nations" with sorcery (Revelation 18:23) before judgment falls. The book of Revelation says that sorcerers "will be in the lake that burns with fire and sulfur, which is the second death" (Revelation 21:8; see also Revelation 22:15).

Sorcery is clearly sinful and is not to be part of Christian living. There is a wisdom that is "earthly, unspiritual, of the devil" (James 3:15), and this is what sorcery offers. Our wisdom comes from God (James 3:17), not from deceiving spirits. The power of God is much greater than the power of sorcery (1 John 4:4).

Source: <http://www.gotquestions.org/>



▲ Photo by Vlad Sokhin

Sorcery or Suicide – Sanguma o em i Kilim em yet?

Trupela stori i kamap long Mekeo

Dispela em i stori bilong wanpela yangpela man, krismas bilong en i 21. Em i bin skul long UPNG. Wanpela holidei dispela yangpela man i go long as ples tru bilong en. Na tu em i save go pas long pilaim musik long pati. Wanpela nait ol i go pati long wanpela ples i go inap tulait. Pati i pinis na ol i go bek gen long ples bilong ol yet.

Tasol em yet i no kambek. Olsem na long dispela dei mama i wari stret na ol lain bilong em i wok long painim em. Bikpela wok long painim em i bin kamap long ples na ol arapela ples tu, tasol ol i no lukim em.

Tulait i bruk na ol i painim bodi bilong em baksait long ples insait long wanpela wara. Wara i klia na i nogat planti gras bilong wara i stap long en. Tasol em i pas long ol gras bilong wara na i dai.

Pastaim ol man i painim shirt bilong em antap long wanpela kanu long ples bilong waswas. Tasol ol i painim bodi bilong em hapsait long wara. Ol i rausim

em long wara na i nogat wanpela kelos i stap long bodi bilong em.

Bikpela stori i kamap long ples olsem: ol sampela lain i jealous long em bikos em i skul gut na bai em i wok na mekim sindaun bilong mama na ol lain bilong em i kamap gut. Olsem na ol i baim ol sanguma lain na ol i kilim em i dai.

Samting olsem tupela ten krismas i go pinis tasol dispela toktok i stap yet long bel bilong mama na ol lain bilong em. Tasol mi yet mi liklik brata bilong

dispela yangpela man husait i bin dai pinis. Na mi luksave nau olsem dispela toktok em i no stret na mi no bilipim moa. Dispela taim mi wokim grade 3 bilong mi na mi bin lukim sampela kranki pasin brata bilong mi i save mekim. Em i save smukim mariwana na dring bia. Na taim mi askim em, em i save tok: "Pasim maus, yu askim tumas!" Mi lukim papa na brata bilong mi i smuk na ol i no stap moa. Mi tu smuk tasol God i rausim mi long dispela pasin na mi tok tenkyu long Em.

Yumi go bek gen long stori bilong yumi nau. Sampela krismas i go pinis mama bilong mipela i painim wanpela leta brata i bin raitim bilong poromeri bilong em tasol em i no salim i go. Dispela pas mama i painim insait long sut case bilong em. Liklik hap bilong dispela leta i tok olsem: "Yu wokim bilong yu na nau bai mi wokim bilong mi na bai yu harim na lukim."

Bikpela God tasol i save wanem samting stret i bin kamap. Tasol nau mi bilip olsem brata bilong mi i kilim em yet. Suicide! Tupela fren bilong em i mas i gat wanpela hevi na man yet i smuk na dring na i go draun long wara.

Yumi mas save, dai em i olsem aipas man i save painim rot na i save bam nating nating. Em i no save wari yu yangpela o strongpela o wanem. Psalms o Buksong 89:48 i tok olsem: "what man can live and not see death?" "Husait man inap i stap na bai em i no lukim o bungim dai?" Na Ecclesiastes o Saveman 7:2 i tok olsem: "Death is the destiny of every man." "Dai em i rot bilong olgeta man." Na tu God yet i makim dispela de bilong ol man na meri.

Tru tumas dai i save bungim man long kain kain rot. Tasol planti taim yumi sutim tok nating na mekim planti giaman toktok (olsem sanguma tok). Wanpela samting yumi mas skelim em i laip bilong man o meri i dai: wokabaut na sindaun bilong ol i olsem wanem? Nogut as bilong i dai bilong em i narapela samting.

Long pinisim stori mi laik tok olsem: Yu kisim Jisas Krai, orait yu kisim LAIP. Maski yu dai bai yu stap laip wantaim em oltaim. Na nau yu stap, yu no inap pret long dai. Bikos yu save, taim yu dai yu lusim hevi na sin bilong graun na go na stap wantaim Jisas.

Anthony and Regina Aufa

Yu kisim Jisas Krai, orait yu kisim LAIP





Interview with Lae Police Force Superintendent: Mr Iven Lakatani

Re : Law and Order and Sorcery Related Killings

1. Lae is said to have many law and order problems, what are some of the main reasons for this?

To begin, I do not think that Lae has any more law and order problems than other parts of PNG, it is more that when something happens it gets media attention. Lae is reported on daily.

But yes, we deal with a lot of criminal activity including robbery, murder, rape, drug trafficking, fighting also in our secondary schools, etc. There are many reasons, but I find the high use of home-brew is the source of many of our problems. Just recently two brothers (cousins) were drinking home-brew, they got into a fight and one kills the other. Another reason is the use of marijuana. When people smoke-up it is easier for them to commit an offence. A further reason is the number of various ethnic groups living together in Lae, many of these ethnic groups have a culture of payback which increases crime. Finally, there is a large gap between the rich and the poor. This discontent leads some to feel they have a right to steal, which of course they don't have.

2. You mention home-brew, who is producing this stuff?

I have noticed that parents are also getting themselves involved in the production. They are destroying their own children's lives with this home-brew. We are trying to educate people on the destructive power of home-brew and teach them to do something constructive in order to make money. Why do they not buy or grow veggies and sell them at the market near their home? Why do they do something that will cost them their lives or the lives of their children and their future? The production of home-brew in Lae has to stop!

3. Moving on to sorcery, why are sorcery related killings on the rise in PNG?

It is hard to say if they are on the rise, but it seems, sadly, that many do not rely on medical or biomedical causes for death. Rather they think it is 'sik bilong ples' or someone put a curse on them and then immediately take matters into their own hands often taking someone's life for the death of another. There is a strong payback mentality in all of this as well: when someone dies, someone else has to die as well. It is revenge killing. There is no law and order when someone is accused.

4. How can the police protect those who are threatened and accused of sorcery?

We can focus on awareness to show that there are many causes of death. We cannot use the phrase "sik bilong ples" because that is said in ignorance. Rather we need to know our diseases. We need to seek verification from the hospital as to the cause

of death. Further, we need to allow justice to run its course, that is, we have to uphold the law. Sadly, there are times when the police are outnumbered and they are not able to curb the violence because of the crowds of people; and often we are made aware of these accusations when it is too late as the whole matter is kept hidden from us. For these reasons, the police need to work very closely with the community, especially the churches, to help protect the lives of those accused. The churches can help guarantee greater safety for the accused. We need to also realize that there are large groups of young men who have nothing to do and they are often involved in these violent deaths. We need to find ways to engage these young men and this is where the church must also come in. Finally, we see the need to have our police officers walking the streets and the settlements, that is, to be more visible. Our presence helps and we need to be visible.



5. Do you have a word for the churches in Lae with respect to crime and also sorcery?

Yes, the churches must be engaged in their community and work closely with the police. Other things like promoting awareness of law and order issues and aligning programs with the education department also help. But the most important, of course, is the spiritual development and maturity of the people. The people need to be taught the Gospel. A spiritual people, a people that serve the Lord, are a people that flee from acts of payback, revenge, producing home-brew and committing other crimes. We need a city full of these people!

6. With all the crime and issues that are happening in and around Lae do you ever feel like giving up?

Sometimes I do ask myself why I should continue when people do not respect our position as police. But, really, I love working with the people in Lae. I love seeing change. There are many people contributing with great ideas and their God-given skills to help make Lae a better place. I know that with the Lord's blessing, if we work hard we will be able to achieve something and together we can leave a legacy for the next generation - and Lae can be a better place for all.

Question and Answer

Yumi i gat rait long kilim wanpela man o meri sapos yumi saspek (suspect) olsem em i wokim sanguma na kilim wanpela lain i dai?

Long helpim yumi bekim dispela askim, yumi mas i go long Buk bilong God na lo bilong kantri. Tru tumas, tupela wantaim i gat wanpela bikpela bekim: Nogat, na nogat tru!

1. Buk Baibel i givim sampela skul long yumi olsem: i mas i gat tupela o tripela man i lukim wanpela i mekim rong olsem witnes bai ol i ken tokaut stret olsem dispela man o dispela meri i bin kilim em i dai. Lo 19:15 i tok, *“Na Moses i tok moa olsem, ‘Sapos wanpela man tasol i tok em i lukim narapela man i mekim rong na i autim dispela long kot, orait man bilong harim kot i no ken harim tok bilong dispela man. Namba bilong ol man i tok ol i bin lukim i mas olsem tupela o tripela, na bai ol i inap kotim em.’”*

Tarangu, taim ol man o meri i kilim man bikos ol i ting em i wokim sanguma, ol i no inap kisim witnes.

Skelim gut kain stori olsem: Sampela lain i tok – *“Mipela save, em i wokim sanguma long papa bilong mipela bikos mipela lukim wanpela blak bokis (o rat, dok, hornbill) i kam long haus bilong mipela taim papa bilong mi i dai. Na tu em i sanguma bilong wanpela meri, long wanem, dispela meri em i save jealous long papa bilong mipela, na sampela wik i go pinis ol i bin tok pait.”* Olsem na ol i tok: *“Tru tru em i wokim sanguma long em.”* Askim i stap yet! Husat i witnes? Hau bai yu save tru tru em i dispela meri? Sampela bai bekim: *“Ah, mipela i kisim*

glasman na em i mekim sampela wok wantaim mambu bilong em na em i makim dispela meri.” Tasol glasman, poison man, mambu man, ol i wokman bilong husat? Bikpela Jisas or Satan? Satan. Na Satan em i husat? Em i papa bilong giaman (Jon 8:44). Watpo bai yu bihainim tok bilong ol wokman bilong Satan? Ol i lain bilong giaman. Long dispela as Buk Baibel i tok klia long Lo 18:10-11, *“Yupela i no ken larim ol manmeri bilong yupela i mekim olkain pasin bilong glasman, na pasin tambaran na pasin sanguma na wokim posin na mekim marila.”* Long wanem, ol i lain bilong man nogut. Tok tru i no stap long ol.

Tru tumas, yumi mas harim gut tok Aposel Pol i bin mekim long ol lain long Efesus. Pol i tok long Efesus 6:12: *“Tingim gut. Yumi no save pait long ol manmeri. Nogat. Yumi pait long ol strongpela spirit na ol gavman na ol kain kain samting i gat strong, ol i save bosim graun long dispela taim bilong tudak. Yumi pait long olgeta spirit nogut i stap antap.”*

2. Wok bilong kotim man o meri long rong ol i wokim i mas stap long han bilong lo na gavman. Dispela wok i no samting bilong wan wan man. Tingim gut, polis ol i wokman bilong gavman na God yet i sanapim dispela gavman. Tru tumas, God i givim bainat long gavman long banisim na protektim ol manmeri long kantri. Romans 13:4 i tokaut klia long dispela: *“Gavman em i wokman bilong God, bilong helpim yu na mekim yu i stap gut. Tasol sapos yu mekim pasin nogut, orait yu mas pret. Yu save, gavman i holim bainat, na em i no holim nating. Em i wokman bilong God, bilong bekim pe nogut long man i mekim pasin nogut.”* Sapos man i ting wanpela lain i wokim



sanguma long wantok bilong ol – ol i mas bihainim lo. Sapos nogat na ol i kilim dispela lain – ol yet i mas sanap long kot na kisim pe bilong rong bilong ol.

3. Gavman bilong PNG ol i bin rausim wanpela lo long dispela kantri ol i save kolim Sorcery Act (lo bilong sanguma). Long 1971 ol i wokim dispela lo bikos pasin sanguma, na poison, marila na kain pasin olsem em i bikpela tumas long PNG na ol i ting em gutpela yumi gat lo long kotim ol man i bin mekim dispela samting na bagarapim man. Tasol long May 2013, Prime minister Peter O'Neil wantaim ol gavman lain bilong em ol i toktok long rausim dispela lo – Sorcery Act – long wanem em i no pasim dispela pasin nogut bilong kilim ol lain husat ol i saspek olsem ol i wokim rong. Ol i tok olsem, long dispela 42 krismas i nogat wanpela ol i kotim aninit long dispela lo. Long wanem, ol i nogat evidens; ol i nogat trupela witnes. I min olsem, nogat manmeri i stap gutpela witnes na tokaut olsem wanpela i bin wokim sanguma o poison long em. I min olsem, taim ol lain long taun o long ples ol i laik kilim man o meri bikos ol i bin wokim sanguma long wanpela bilong ol, ol yet ol i wokim murder. Ol i kilim man nating.

Wok bilong kotim man o meri long rong ol i wokim i mas stap long han bilong lo na gavman. Dispela wok i no samting bilong wan wan man.

4. Planti taim, taim man o meri i dai, ol lain i no painimaut as bilong dispela dai. Nogat. Ol i no kisim ripot long dokta. Planti kain sik i stap long bel bilong man na em inap long kilim em – TB, AIDS, Diabetes, Sik bilong liwa, bel (heart, liver, kidneys, lungs), Cancer, Heart Attacks, Stroke i go olsem. Tasol planti ol lain i stap long pret, na ol i ting – wanpela i wokim kurs long famili bilong mi. Sapos man i suspect long wanpela man o meri long wokim sanguma, pastaim em mas skelim gut wanem kain sik i stap wantaim ol.

Inap yumi toktok wantaim tewel bilong daiman? O, inap tewel bilong daiman i pretim yumi?

NOGAT!

Tru tumas, planti lain i save tok “yes” long bekim dispela askim. Wanpela mama em i sik na klostu em i laik i dai. Em i tokim pikinini bilong em olsem, “*Taim mi dai, tewel bilong mi bai was long yu na sapos sampela lain i mekim nogut long yu, bai mi mekim nogut long ol.*” Na em i dai. Pikinini bilong em i bilipim dispela tok na em i holim strong dispela giaman tingting.

Em i giaman tingting long wanem, God i no tok olsem dispela samting bai i kamap taim wanpela man o meri i dai. Nogat. Saveman i tok long siapta 12:7, “*Bodi bilong yupela bai i kamap graun gen na spirit God i bin givim yupela bai i go bek long God.*”

O tingim dai bilong dispela maniman na Lasarus long dispela tok piksa Krai i givim long Luk 16. Taim ol i dai, wantu ol i go long ples God yet i makim. Maniman i go long hel. Lasarus i go stap wantaim Abraham long heven. Maniman i askim Abraham long salim Lasarus i go bek long tok save long ol lain long dispela ples hel paia. Ol i no inap go bek.

Tru tumas, taim yu dai, bodi bai kamap das, na spirit o tewel bai go long ples God yet i makim. I min olsem ol i no inap toktok, pretim, helpim, bagarapim, mekim save o amamasim ol man bilong graun. Ol i go na go olgeta.

Olsem wanem na planti lain i ting olsem taim ol i harim nek bilong wanpela daiman o ol i lukim tewel bilong em ol i pret nogut tru? Olsem wanem? Dispela em i wok bilong man nogut, Satan. Ol dimons (spirit nogut) ol i wokman bilong em na ol i gat kain kain rot long pretim man – tok na kamap olsem tewel bilong man i no hat tumas long ol. Sapos yu bilip long Krai na yu harim o lukim kain tewel olsem yu ken tok olsem: “*Long nem bilong Jisas Krai yu go longwe long mi.*” Ol bai go. Ol i pret long Krai!

Em i gutpela pasin sapos yumi sindaun na stori long ol stori bilong tumbuna, sanguma, magik, marila, poison, o kain stori olsem?

I no gutpela pasin. Olgeta taim yumi toktok long sanguma, magik, marila, tambaran, o kain samting olsem yumi save givim biknem long Satan! Husat man i laik givim biknem long dispela man nogut? Nogut yumi givim wanpela liklik hap glori long Satan – spirit bilong bagarapim man, kilim man na pretim man.

Tasol taim yumi toktok na pikinini i harim, ol i ting olgeta tok yumi mekim em i tru na ol tu ol i save pret long ol samting bilong tudak, tasol ol i no save long strong bilong God na wok bilong Krai long pinisim strong bilong sanguma (Kol 2:15; Efesus 1:20-21). Nogat. Ol i save tasol long ol pawa bilong tudak. Ol i stap pret.

Skulim ol pikinini long tok bilong God, strong bilong God, marimari bilong God, wok bilong God insait long Krai, na ol bai i no inap wokabout wantaim pret!



The Reformed Churches Bible College



PILAI LAKI /BINGO/HORS BET/POKIES GOD I WANBEL?

10 RISIN WAI GOD I NO WANBEL:

1. Yu mekim pasin mangal na stil. I no mani bilong yu, tasol yu laikim tumas na yu kisim nating dispela mani bilong ol narapela man o meri. Yu brukim Lo 8 na 10 wantaim.
2. Wanem mani yumi save kisim nating o hariap em i save pinis kwik. God i no inap blesim dispela kain pasin. (Gutpela Sindaun 13:11)
3. God i no tok orait long yumi pilai laki o bingo, o bet long hors; em i askim yumi long mekim hat wok long tupela han bilong yumi. (Efesus 4:28)
4. Pasin laki, bingo, bet long hors, pokies na pasin olsem i save mekim yumi olgeta i kamap les manmeri. God i no wanbel long ol les pasin. (Gutpela Sindaun 6:6; 10:4;18:9; 21:25)
5. Ol lain i save pilai laki o bingo ol i bungim kain kain hevi! Kros na pait na hangre i bihainim ol. Amamas na pasin bilong stap wanbel tru i no save stap.
6. Ol lain i save pilai laki i kamap olsem wanpela piksa nogut long ol pikinini. Ol pikinini tu bai bihainim ol na kisim wankain bagarap! (Matt 5:16)
7. Dispela kain pasin i olsem wanpela kalabus. Em i sin. Olsem na, taim yu stat long mekim dispela pasin em i hat long lusim. I no long taim na yu bai kamap wanpela wokboi nating bilong dispela pasin. (John 8:34; Rom 6:6,16)
8. Manmeri i save pilai laki na pilai bingo, ol i no save bosim gut ol narapela samting! Laip bilong ol i wok long bagarap, na sapos ol i gat pikinini, ol pikinini i no save stap gut na amamas aninit long dispela kain mama o papa!
9. Ol manmeri i save pilai laki, bingo na kain pasin olsem ol i no amamas long wanem ol samting God i givim ol (Filipai 4:12); nogat, laki na bingo na kain pasin i kamap olsem wanpela giaman god bilong ol. (Mat 6:33)
10. Sapos man o meri i no tok sori na tanim bel long strong bilong Krais, na lusim dispela pasin bilong mangal na stil, Baibel i tok olsem ol bai pinis long kot na ol bai i nogat ples insait long Kingdom bilong God. (1 Kor 6:9-10)



The Reformed Churches of PNG

The Reformed Churches of PNG is a small denomination with churches in NCD, Central and Morobe Province. These churches have their roots in the Protestant Reformation in the 16th Century and are linked to Reformed Churches all around the world. The word 'reformed' points to the fact that these churches always seek to go back to the truth revealed in God's Word in all areas of life and faith.

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The Reformed Churches Bible College (RCBC) is near Port Moresby at 14 mile along the Sogeri Road. The College was established in 2007 for those interested in learning more about Reformed, Biblical theology and becoming leaders within the church. It offers a two-year Certificate Program and upon successful completion of this program, a three year Diploma Program.

Certificate program courses include: *Through the Word, Christian Doctrine, Teaching Techniques, Children's Ministry, Public Speaking, Missions, Marriage and Family life, Sorcery and Witchcraft in PNG, Church History, English and others.* An important part of the program is to encourage students to apply spiritual truths they learn to their lives. **The Diploma program** is an intensive program that prepares students for pastoral ministry. Students will be expected to complete assignments and work with in the churches as part of their studies.

Fees for single students - K600/year. For married students with families - K800/year with an additional K50 per child. In order to keep the fees down the students will be expected to assist in the College gardens.

If you are interested in receiving the student handbook, an application form (which are due early November), or if you have further questions, please contact the Principal either by letter, email or phone (details above).



Reformed Churches on the Internet

RCPNG website: reformedchurches.org.pg

Sermons: youtube.com/ReformedChurchesPNG

Tulait magazine: issuu.com/reformedministriespng