



Goeie Nuus Good News

NOU REEDS 27 JAAR OUD!

GRATIS

Nov./Des.
2025

AANLYN-UITGAWE
ONLINE EDITION

Posbus 1957
Potchefstroom 2520
Tel: 079 273 4630
www.goodnewsmessage.co.za
Goeie Nuus Koerant -
Good News Newspaper



Die Opperherder roep ons as Herders

In die vroeë oggendure, terwyl ek in diepe beproewing verkeer, kom die Stem van die HERE duidelik tot my soos 'n golf wat oor my spoel, en Hy sê vir my: **Die HERE is my Herder.** Ek klou krampagtig daaraan vas soos aan 'n magneet. Ek begin peins daaroor. Dit noop my om na die rekenaar te gaan en naslaanwerk te doen onder leiding van die Heilige Gees.

My gedagtes spoel na Jesus toe: *"Ek is die goeie Herder. Die goeie Herder lê Sy lewe af vir die skape"* (Joh. 10). Ek lees verder, al die daaropvolgende verse, ook met intense aandag, want ek wil aanhou om God se Stem te hoor. Ek wil niks misloop nie. Twee hele dae is die HERE met my besig hieroor totdat dit insink.

1. DIE HERE ROEP EN BEKRAGTIG ONS SOOS DAWID

Kom ons let op die lewe van Dawid. Hy was die jongste en kleinste onder sy broers. En die taak is hom opgelê om sy pa se skape op te pas in die wildernis, 'n semi-woestyn. Daar was geen krale met heinings nie. Sy broers het hom geminag en hom met tye verkleineer. Gebeur dit nie ook soms met ons nie? En erger nog, verkleineer en verag ons ander? Moet ons nie eerder vir hulle 'n herder wees wat hulle ophef en versorg nie?

In die oorlog het Dawid se broers in die leer van koning Saul teen die Filistyne geveg. 'n Formidabele volk in daardie tyd. Saul moes hulle gaan verslaan. Saul was die gesalfde koning van God, want Samuel het die kruik met olie geneem en op sy hoof uitgegiet (1 Sam. 9-10). As Saul God net maar enduit gevolg het! Maar toe kom Dawid by die slagveld aan. Wat het hy in sy hand? Kos vir sy broers, 'n herderstaf en 'n slingevel. Hy was nie 'n soldaat nie. Maar net Kleinboet wat agter die skape moes kyk. En

sy Ouboet Eliab se reaksie? Vyandiggesind! Hy het kwaad geword: *"Waarom het jy eintlik afgekom, en aan wie het jy daardie klompie kleinvee in die woestyn afgegee? Ek ken jou vermetelheid en die boosheid van jou hart, want jy het gekom om die geveg te sien."* Verkleinerend.

Saul het op hierdie stadium sy koninklike salwing deur ongehoorsaamheid verloor. Die mantel het nou reeds op Dawid geval, want Samuel het hom gesalf as koning! God het hom bekragtig vir sy taak. Hy het geweet wat God met hom wil doen! Hy meld hom aan vir sy roeping onder die salwing en krag van die Heilige Gees. En vir Saul sê hy: *"Die God wat my verlos het uit die klou van die beer en uit die klou van die leeu, Hy sal my verlos uit die hand van hierdie Filistyn."*

Wanneer God se salwing op jou rus, is geen uitdaging vir jou te groot nie. Sê Jesus nie dieselfde vir Sy Kerk nie? Hy sê nog steeds: *"Julle sal krag ontvang wanneer die Heilige Gees oor julle kom, en julle sal My getuies wees!"* Al word jy vervolgt, al word jy deur Satan self aangeval, sal die Here sal jou bekragtig om 'n herder en versorger vir ander te wees.

2. KAN 'N HERDER VEG?

Ons dink baie keer aan 'n herder as iemand wat liefdevol sorg vir sy skape. Dit is so. Maar soms moet die herder veg om gevare af te weer. In die verhaal hierbo sien ons dat die omstandighede vereis het dat iemand na vore sou tree om te veg ter wille van Israel. Wie sou dit wees? 'n Onwaarskynlike en onbekende jongman - Dawid. Dawid het geleer om te veg agter die skape. Hy roep tot Goliath: *"Jy kom na my met 'n swaard en met 'n spies en met 'n lans, maar ek kom na jou in die Naam van die HERE (Jahwe), die God van die slag-orde van Israel, wat jy uitgedaag het"* (1 Sam. 17:45).

Ons sien hier 'n wonderlike parallel in Jesus se lewe. Hy het Satan verslaan in die woestyn van versoeking; verder in Getsémane; en weer op die kruis toe Hy uitgeroep het: Tetelestai! (Dit is volbring!) Jesus het die Bose oorwin, en Hy stel ons in staat om dit ook te doen! Nou word ons as gelowiges ook geroep om te veg.

Ons kom *"in die Naam van die Here Jesus Christus"* want Hy het die wêreld en Satan reeds oorwin (Joh. 16:33). En deur die Woord van ons getuigenis en die bloed van die Lam kan ons hom ook oorwin (Op. 12:11). Ons doen dit met die krag van die Gees en nadat ons die wapenrusting aangegetrek het (Efes. 6). Die Here leer ons om op te staan en te weg wanneer daar geestelike aanvalle op ons is, of op dié wat aan ons sorg toevertrou is.

3. 'N HERDER DIEN TE MIDDE VAN BEPROEWINGE

'n Herder versorg sy skape, maar dit is nie altyd 'n maklike taak nie. Soms is daar nood, soms 'n skaarste aan water en aan voedsel. Die son bak genadeloos neer, die warm wind bring ongemak. Maar in ons nood is God daar om ons te versterk en te bekragtig, om ons roeping uit te leef ten spyte en te midde van die aanvalle en omstandighede.

In 1 Pet. 4:10 lees ons: *"Namate elkeen 'n genadegawe ontvang het, moet julle mekaar daarmee dien soos goeie bedienaars van die veelvuldige (poikilos) genade van God."* En ook in 1 Pet. 1:6: *"Daarin verheug julle jul, al word julle nou - as dit nodig is - 'n kort tydjie bedroef onder allerhande (poikilos) beproewinge."* Poikilos kan dui op "veelsydige" of "veelkantige" of in Engels, "many coloured" genadegawes waarmee ons mekaar moet dien, te midde van allerhande beproewinge. Die veelvuldige (poikilos) genade van God en allerhande of

veelvuldige (poikilos) beproewinge staan teenoor mekaar. Maar die genade van God oortref die beproewinge wat net "vir 'n kort tydjie" duur. Want God se genade, Sy barmhartigheid, Sy vrede, Sy liefde, Sy ontferming, Sy medelye is alles veelvuldig en onmeetbaar. God is liefde, en kan nie deurpriem word nie. God is Almagtig en kan nie deur Satan omvergegooi word nie.

In ons tyd van beproewing slinger Satan allerhande leuens en valse beskuldigings na ons. Maar God is ook met ons besig. Hy is besig om ons te vorm en te lei as ons Opperherder. God se poikilos genade is by verre, onmeetbaar groter as Satan se kariger en mindere poikilos beproewinge. Want Satan word deur God aan bande gelê: Hy sal *"nie toelaat dat ons bo ons kragte versoek word nie"* (lees Jak. 1:1-18). Daarom sê Jakobus: *"Salig is die man wat versoeking verdra, want as hy die toets deurstaan het, sal hy die kroon van die lewe ontvang wat die Here belof het aan die wat Hom liefhet"* (Jak. 1:12).

Versoeking kom van Satan, want God versoek niemand nie (Jak. 1:13). Inteendeel, uitkoms uit die beproewing kom van God af, terwyl Hy besig is om ons te vorm en op te lei om as Sy gesalfdes uit te gaan en ander gelowiges te versterk en op te bou. Ons moet herders word vir ander, juis in tye van hulle nood en beproewing. Vir ons sê die Woord aangaande Jesus: *"Deurdat Hy Self onder versoeking gely het, kan Hy dié help wat versoek word"* (Heb. 2:18). Ons loop in Sy voetspore, ons volg die Goeie Herder. Ons word 'n herder vir ander.

4. 'N HERDER WORD GESEËN MET GEESTELIKE GAWES

Hoe moet ons ander dien? Hoe kan ons 'n herder vir ander word? Paulus skryf, *"En ons besit*

Vervolg op p. 7

GIFTS OF HOPE

My firstborn, “Sweet Baby James,” turned 18 this month. On the morning of his birthday, Jay and I tiptoed into his room. His six-foot-something frame was spilling out of his twin bed, but his sleeping face still looked so childlike. We eventually woke him up and a few seconds after opening his eyes, he groggily reflected, “It’s been a really great 18 years.”

I teared up. James was six months old when I nearly died from a stroke. The past 18 years have been anything but great in so many ways. But his brave birthday declaration of goodness over his own life inspired me to reframe these not-so-great years as our years of greatest growth. My good/hard story gave James - and me - what an easy story never could have.

So in the spirit of my son giving me the gift of a renewed mind on his birthday, I’m sharing a few lessons I’ve learned from 18 years of raising James.

Perhaps the biggest gift we’ve given James - and he’s given us in return - is the reality that **we don’t get to choose our stories but we get to choose how we feel about**

our stories. No one else gets to decide that for us. While we cannot always control what happens to us, we can control how we respond to it. Narrating our lives in the most truthful way requires us to name what’s hard and recognise what’s good. That usually results in a net positive.

Because James lived in a home where all was not well, he’s predisposed toward the empathetic assumption that most people are going through something really hard, too. He knows he doesn’t have the corner on hardship. **Our pain can make us shrink inward, or it can expand our capacity for compassion.** When we choose compassion, we’re no longer alone in our pain. It connects us rather than isolates us.

While God has redeemed so much of what I lost (including having another biological son after my stroke) I still feel a lingering sadness over some things I’ll never regain, like mothering James in his first years of life. There was a time when I thought this feeling was an alarm signaling a lack of gratitude or a faltering faith. Now I understand that I’ll probably experience a low-

grade sorrow for the rest of my days. And you might, too. **Low-grade sorrow is not an alarm; it’s an assurance of the wholeness we were made to feel and a promise of the fullness waiting for us in heaven.**

By the time he was a toddler, James had spent more time in hospitals than most people will in their entire lifetimes. Then he spent his childhood and teen years in the midst of countless friends with disabilities at Hope Heals Camp, MEND Coffee, and as my travel buddy to speaking engagements around the country. He isn’t allergic to suffering; he’s totally at ease with it because he’s been exposed to it. **There’s an art to being present with people in their pain. To master it, we must practice it. No attempting to fix it or offering advice.**

Witnessing my two boys develop into people with their own stories has reinforced the truth that we are all on assignment. **Our lives have been given to us by God, on purpose and for a purpose.**

I want to keep raising my kids in the reality that God has set good (and hard) work before them. And I want to keep living on assign-



ment myself, greeting each new challenge with the conviction that God has made me to be a force for good in this world. So happy James’ birthday to you, dear one. May you see your life, with all its hopes and heartbreaks, as “really great” today and every day.
- Katherine Wolf
<https://hopeheals.com>

The Good Shepherd

“He tends His flock like a shepherd: He gathers the lambs in His arms and carries them close to His heart...” (Isaiah 40:11 NIV).

This verse is one of the most tender portraits of God in all of Scripture. Amid a chapter that speaks of God’s overwhelming power - the same God Who measures oceans in the palm of His Hand and calls stars by their name - Isaiah also gives us this stunning picture of His gentleness.

God is not just mighty; He is merciful. He is not only strong; He is tender.

In this verse, Isaiah compares our God to a shepherd who cares daily for a flock of sheep. We, like sheep, have a tendency to wander and go astray. Sheep fall into traps or are killed and eaten by predators. But a shepherd’s only priority is the care and safety of his flock.

A shepherd must be strong enough to carry a wounded ewe or to ward off wolves from a stranded lamb, but caring enough to nurture them and lead them to green pastures.

Centuries later, Jesus would stand among the people of Israel and say, “*I am the Good Shepherd.*” In doing so, Jesus connected Himself directly to the heart of Isaiah’s prophecy. The care, compassion, and closeness described in Isaiah 40:11 finds its fulfilment in Christ.

Jesus doesn’t keep His distance. He gathers us, carries us, and draws near to us. In our weakness, He lifts us up. In our confusion, He leads. When we’re overwhelmed, He doesn’t demand more than we can give. He walks with us gently, personally, and with deep affection.

This is Who our Shepherd is. Powerful enough to rule the universe, yet loving enough to carry us close to His heart!

Prayer: God, my Good Shepherd, thank You for carrying me close to Your heart. Lead me today with Your kindness and care. Remind me that I am never alone, and give me the strength to trust You as I follow You. Amen.
- Selected



THE MESSAGE FOR MAYANS

What do clowns, toothbrushes and *The Story of Jesus for Children* film have in common? Pastor Gama-liel (Gama) Gonzalez uses all of these to spread the message of the Gospel to the Mayan people in the Yucatán Peninsula. Formerly a musician, Gama sensed God calling him to share the message of Jesus in this region of Mexico. In an episode of *The Unheard Story*, a *Jesus Film Project* podcast, Pastor Gama shares about this experience. “I remember when I was called by God to leave Mexico City and come to where I am now,” says Pastor Gama. “I said yes to the call, but I didn’t know exactly what to do. I just knew I needed to share the Gospel.” Without formal ministry training, Gama began driving to nearby communities and remote villages in the jungles of Mexico,

preaching the Gospel wherever people would listen. The work was difficult, and Gama often felt under-equipped - but he prayed for God to provide what he needed.

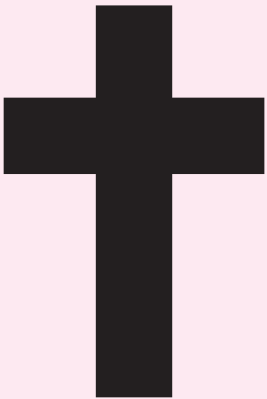
“God never left me alone,” Gama shares. “I was asking God for tools. I was asking God... I don’t know how to do it. I know we need to do more, but I don’t know how.” One day Gama received a call from a friend in the United States. He told Gama about a ministry that wanted to make a film - *The Story of Jesus for Children* - in the Mayan language. Gama understood that this was an answer to his prayer. “In less than six months, someone in the States gave all the money to make that film in Mayan,” Gama recalls. With his help, a team from *Jesus Film Project* completed the Mayan

translation of *The Story of Jesus for Children*. He facilitated the film’s premiere on a big screen in a local village and everyone in the village showed up. After the film, Gama gave the audience an explanation of the Gospel and presented them with the opportunity to follow Jesus.

“I invited them to repent and to receive Jesus Christ.” Many responded by raising their hands. Pastor Gama remembers that moment clearly. “Everything we prepared - the trip, the film, equipment, people, our people in Mexico, the people from the States - every work was for that (exact) moment.” After the film, an elderly woman approached Gama with tears in her eyes. In Mayan she said, “This is unbelievable. Jesus speaks Mayan. Now I know He understands my prayers. Now

I know He knows me.”

Since moving away from Mexico City to pursue this mission, Pastor Gama has made it his goal to visit every village in the Yucatán Peninsula and share the hope of Jesus in the Mayan language. He does this through his ministry, *The Message for Mayans*, which takes teams into remote Mayan villages to share the Gospel through children’s ministry, distributing meals and hygiene supplies like toothbrushes and by hosting showings of *JESUS* and *The Story of Jesus for Children*. Recently, Pastor Gama shared a message of thanks with Cru and *Jesus Film Project* staff. He talked about the unseen work it takes to bring the Gospel message to those who need to hear it. -Alexandra Rodriguez <https://www.jesusfilm.org>



Ministry @Work

WERKSPLEK-BEDIENING

WORK PLACE MINISTRY

PRAYER IN THE WORKPLACE	THAPELO MO TIRONG
<i>It is necessary for Christians to pray in the workplace, both for the workers and by the workers. Here are three reasons with supporting Bible verses:</i>	<i>Go botlhokwa gore Bakeresete ba rapele mo tirong, ba rapelele badiri le ke badiri. Mabaka a le mararo a a nang le ditemana tsa Beibele ya Setswana tse di tshegetsang ke ano:</i>
<i>1. Prayer brings God's guidance and wisdom for work decisions and challenges.</i>	<i>1. Thapelo e tlisa kaelo le botlhale jwa Modimo mo ditshwetsong tsa tiro le dikgwetlho.</i>
<i>Proverbs 3:5-6: “Trust in the Lord with all your heart and lean not on your own understanding; In all your ways acknowledge Him, and He shall direct your paths.”</i>	<i>Diane 3:5-6: “Ikanye Morena ka pelo yotlhe, mme o se ikaege ka tthaloganyo ya gago. Mo gopole mo ditseleng tsotlhe tsa gago, mme ene o tla siamisa ditselana tsa gago.”</i>
<i>2. Prayer invites God's empowerment and blessing over the work done.</i>	<i>2. Thapelo e laletsa maatla le tshegofatso ya Modimo mo tirong e e dirilweng.</i>
<i>Colossians 3:23-24: “And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.”</i>	<i>Bakolose 3:23-24: “Le fa e le eng se lo se dirang, se direng ka pelo yotlhe, jaaka e le go direla Morena, e seng batho, ka lo itse gore lo tla amogela boswa mo Moreneng e le tuelo. Kana lo direla Morena Keresete.”</i>
<i>3. Prayer fosters peace, unity, and strength among coworkers, creating a better work environment.</i>	<i>3. Thapelo e dira gore go nne le kagiso, kutlwano le nonofo mo gare ga badirimmogo, mme seno se dira gore go nne le tikologo e e botoka ya tiro.</i>
<i>Philippians 4:6-7: “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.”</i>	<i>Bafilipi 4:6-7: “Se tshwenyegeleng sepe, mme a ka metha tse lo di tlhokang di itsisiwe Modimo ka thapelo le kopo, di na le tebogo. Mme kagiso ya Modimo e e fetang tthaloganyo yotlhe e tla boloka dipelo tsa lona le maikutlo a lona mo go Keresete Jesu.”</i>
<i>Therefore, prayer in the workplace is necessary to seek divine wisdom, invite God's Presence over labour, and maintain peace and unity among workers, all of which contribute to fulfilling God's purpose through work.</i>	<i>Ka jalo, thapelo mo tirong e botlhokwa go batla botlhale jwa Modimo, go laletsa go nna teng ga Modimo mo godimo ga tiro, le go tshegetsa kagiso le kutlwano mo badiring, tse tsotlhe di thusang go diragatsa maikaelelo a Modimo ka tiro.</i>

WIE EN WAT IS MINISTRY@WORK?	WHO AND WHAT IS MINISTRY@WORK?	MINISTRY@WORK KE MANG LE ENG?
Nie-winsgewende Maatskappy met die Visie: “Om Jesus na die Werkplek te bring - ‘n boodskap van Hoop waar dit die meeste saak maak.”	Non-profit Company with the Vision: “To bring Jesus to the Workplace - a message of Hope where it matters most.”	Khamphani e e sa direng dipelo e e nang le Ponelopele: “Go tlisa Jesu kwa Tirong - molaetsa wa Tsholofelo fa o leng botlhokwa thata gone.”
Missie: Om die Evangelie van Jesus Christus na die Werkplek te neem en te verkondig.	Mission: To take and proclaim the Gospel of Jesus Christ to the Workplace.	Thomo: Go tsaya le go bolela Efangele ya ga Jeso Keresete kwa Tirong.
HOE DOEN ONS DIT? Weeklikse besoeke by die werksplek: Vroegoggend, Middagete of Laatmiddag. Ons bedien reeds meer as 15 werksplekke in JB MARKS.	HOW DO WE DO IT? Weekly visits to the workplace: Early Morning, Lunch or Late Afternoon. We already serve more than 15 workplaces in JB MARKS.	RE E DIRA JANG? Diketelo tsa beke le beke kwa tirong: Moso, Dijo tsa Motshegare kgotsa Thapama. Re setse re direla mafelo a tiro a a fetang 15 mo JB MARKS.
Kontak ons gerus:	Feel free to contact us:	Ikgolaganya le rona:
Johan Zerwick Evangelist 0834583837	Past.Jacob Mofokeng Preacher 0792104565	Bish. Elias Modise Preacher 0827700713
		Jan Schlebusch Jesusfilm 0833072448
		Johan van Eeden Fin. Manager 0836794699

Wie kan die eerste klip gooi?

INLEIDING

Ons leef in 'n tyd van skemer-moraliteit. Mense is nie seker wat hulle glo en hoekom nie. Ons tree op bepaalde maniere op omdat dit reg of goed voel. Of dit mag wees dat tradisie of sosiaal-aanvaarbare norme ons leer om op sekere maniere op te tree. Tog het elke mens 'n Godgegewe sin van moraliteit - 'n gewete, alhoewel dit soms verskroei of skeefgetrek mag wees. Aan die een kant moet ons opstaan vir wat reg is en beveg wat verkeerd is. Neem as voorbeeld ondersoekende joernalistiek. Sulke mense speel 'n belangrike rol om korrupsie en onwettige gedrag bloot te lê. Maar daar is ook die ander kant van die muntstuk: ons moet genade gee wanneer mense val en fouteer, omdat ons self soveel genade en vergifnis ontvang het.

Ons lees in Johannes 8 van die vrou wat in owerspel betrap is. Die skrifgeleerdes en Fariseërs het 'n publieke lering van Jesus in die tempel gruwelik onderbreek om Hom op die proef te stel. Hulle stel eintlik aan Jesus 'n tweeledige strik: Is die wet van Moses geldig? Indien nie, is Hy nie 'n waaragtige Leermeester nie. Indien wel, moet die vrou gestenig word soos wat die wet vereis. Maar dit kon natuurlik lei tot 'n botsing met die Romeinse gereg. Dit lyk na die perfekte lokval! Meer nog as om uit te vind wat reg is en wat God wil hê, probeer die Fariseërs Jesus met skelm slimstreke betrap, omdat hulle Hom uit die weg wou ruim. Jesus antwoord hierdie kwelvraag egter op 'n veel dieper vlak - en dit skud die eie-geregtiges (en ons vandag nog) tot in hulle fundamente.

1. IS DIE WET VAN MOSES TOEPASLIK?

Met reg kom die Fariseërs en haal Moses aan. Dit het die hoeksteen van die hele godsdienstige samelewing van daardie tyd gevorm. Jesus het per geleentheid vir die skare geleer, *“Die skrifgeleerdes en die Fariseërs sit op die stoel van Moses. Alles wat hulle dan vir julle mag sê om te onderhou, onderhou en doen dit; maar volgens hulle werke moet julle nie doen nie, want hulle praat en doen nie”* (Matt. 23:2-3 DV). Hier tref Jesus onderskeid tussen die ware gees van die Wet van Moses en die skynheilige gedrag van dié wat sê dat hulle die wet eer en onderhou, maar dit nie van harte doen nie. Hulle het net voorgegee. Jesus bevestig dus die beginsels van die wet terwyl Hy die harts-gesindheid waarmee dit nagekom word, voorop stel. Die Fariseërs se skynheiligheid word geopenbaar deur die feit dat hulle nalaat om die helfte van die betrokke wet te noem: mans wat owerspel pleeg, moet ook gestenig word,

nie net vroue nie (Lev. 20:10; Deut. 22:22). Die straf geld vir albei sondige partye. En hulle het dit geweet. Dus wys hulle handelswyse op hulle slinkse hart.

'n Mens wonder of die Fariseërs 'n lokval vir die vrou gestel het, net om Jesus by te kom? Sommige kommentators wys daarop dat die bewysvoering vir hierdie misdaad baie streng was: twee getuies moes die daad gesien het; juis daarom is daar nie baie mense weens owerspel om die lewe gebring nie, omdat dit 'n privaat sonde was wat nie sommer deur ander gesien is nie. Dit dui op 'n kunsmatige saak en 'n lokval wat moontlik gestel is.

In die Bergpredikasie leer Jesus, *“Moenie eers daaraan dink dat Ek gekom het om die Wet of die Profete af te skaf nie. Ek het nie gekom om af te skaf nie, maar om te vervul”* (Matt. 5:17 DV). Hy gaan voort en haal verskeie wette aan, maar moedig dan Sy volgelinge aan om op 'n veel hoër morele vlak te leef: hulle moet die gees van die wet nakom. Hy vervul die wet - Hy bring dit tot volle ontplooiing. Moord word vergroot om karaktermoord (skinder, skeldtaal) in te sluit. 'n Offer kan nie plaasvind voordat jy sake met 'n broer, wat iets teen jou het - nie jy teen hom nie, uitgestryk het nie. Egbreuk word verbreed om immorele gedagtes in te sluit. Die versoekings moet daadwerklik vermy word. Egskeiding kan nie net lukraak plaasvind nie, maar slegs weens egbreuk is dit geoorloof. Vermy leë geloftes en doen liever die goeie, eerder as om net te belowe sonder om te doen. Nie 'n oog vir 'n oog nie, maar 'n nederige en vrygewige gesindheid moet nagejaag word. Ons moet ons vyande liefhê, en so sal ons die beeld van die Vader uitdra.

Bogenoemde voorbeelde dui daarop dat die beginsels van die Wet steeds geldig is. Jesus negeer nie die Wet nie. Hierdie beginsels geld vandag nog. Dit is ewig, omdat God dit gegee het. Dit weerspieël Sy karakter. Wat Jesus egter verder openbaar, is dat die wetsbeginsels met die regte hartsmotief nagekom moet word.

2. KAN ONS ONSSELF AANMATIG OM ANDER TE OORDEEL?

Jesus leer ons om nie te oordeel nie. Iemand skryf: “judge not without knowledge, charity, or necessity.” Weer eens gaan dit oor die harts-gesindheid. Ons moet beoordeel, maar nie in eie-geregtigheid en trots genadeloos veroordeel nie.

Die kruis is die volmaakte interseksie van liefde en geregtigheid: Ons ervaar God se vergifnis



<https://freebibleimages.org>

terwyl Jesus die geregtelike prys vir ons sonde betaal het. Ons moet hierdie fyn balans in ons eie lewe najaag.

Eerder as om te stry oor die geldigheid van die Wet van Moses, stuur Jesus die gesprek in 'n ander rigting: wie is werklik moreel verheve en geskik om ander te mag oordeel? Wat is die harts-gesindheid agter ons sogenaamde sin vir geregtigheid? Is dit eie voordeel? Is dit om ander af te druk en onself te verhef? Om goed te lyk en geprys te word in vergelyking met die sonde van ander? Geestelike hoogmoed? Eie gewin? Of smag ons werklik na geregtigheid soos wat Jesus ons in die Bergpredikasie leer? *“Salig is die wat honger en dors na die geregtigheid [met dieselfde intensiteit as iemand wat byna van honger en dors sterf], want hulle sal versadig word”* (Matt. 5:6 DV). Inderdaad moet ons geregtigheid najaag, maar dit met 'n korrekte gesindheid.

Daar is net een volmaakte Regter en Middelaar. Hy het die reg om te oordeel, omdat God dit aan Hom gegee het (Joh. 5:22). Hy het ook 'n onkreukbare rekord en niemand kan vingers na Hom wys nie. Menslike regters het foute, maar word steeds bemagtig om met outoriteit die wet toe te pas. Maar ironies genoeg spreek Jesus nie reg in arrogansie of Selfgeregtigheid nie. Hy is in elke opsig versoek, maar sonder sonde (Heb. 4:15). Hy is ons Groot Hoëpriester. Die uitsluitlike en enkele Persoon wat werklik straf kon uitdeel, kies dus om medelye met ons swakhede te hê.

Een kommentator noem dit “brutal indelicacy” dat die Fariseërs die vrou voor almal uitklee, en dit sonder dat daar 'n verhoor plaasgevind het. As hulle werklik die waarheid nagejaag het, sou hulle hierdie sensitiewe saak met groot omsigtigheid hanteer het. Hierin is ook 'n waarskuwing vir ons opgesluit. Jesus se woorde sny diep, *“Laat die een wat sonder sonde is, eerste 'n klip na haar gooi”* (Joh. 8:7 DV). Hy val nie in die strik om Moses se Wet as ongeldig te

verklaar nie. Hy ontken nie die feit dat sonde gestraf moet word nie. Maar Hy lê die venynige en trotse harts-gesindhede van die aanklaers bloot. Hiermee beëindig Hy die hele argument.

'n Mens kan spekulêr oor wat Jesus op die grond geskryf het. Sommige is van mening dat dit die beskuldigers se sondes was. Ander sien 'n heenwysing na die vinger van God wat die Tien Gebooe geskryf het. Wat dit ook al was, die beskuldigers se gewete het hulle aangekla en hulle het die aftog geblaas.

3. DIE VROU SE GROOTSTE BEHOEFTE

Hoe kosbaar is dit dat Jesus in hierdie verhaal God se hart aan ons openbaar. Hy is nie net 'n wrede, vergeldende God wat geregtigheid ten alle koste najaag nie. Sy regverdige woede word getemper deur Sy onuitbluslike liefde! Hy het opregte medelye met ons. Hy sien die vrou se grootste behoefte - wat ook ons s'n is: vergifnis. Diep in ons wese begeer ons versoening en vrede met God. Slegs Jesus kon dit vir ons aanbring: *“Hy is egter deurboor oor ons oortredings, verbrysel oor ons sondeskuld. Die straf wat ons vrede bewerk, was op Hom, en deur Sy wonde is daar vir ons genesing”* (Jesaja 53:5 DV).

Hierdie gedeelte sluit af met die woorde: *“Ek veroordeel jou ook nie”* (v. 11). Die vrou se aanklaers het een vir een verdwyn. Nou bly nog net Jesus oor. Hy is die regverdige Regter. En Hy kon haar met reg veroordeel en straf, maar Hy kies om dit nie te doen nie. Is dit nie die definisie van vergifnis nie? Dit gryp die vrou aan die hart. Ons kan God ook loof vir dieselfde genade wat Hy aan ons elkeen bewys!

4. DIE GEVOLG VAN GENADE

Watter gedrag ontkenen God se wonderlike vergifnis jeens ons? Eerstens sê Jesus, *“Gaan heen en sondig nie meer nie”* (v. 11). Ons moet ook wegdraai van sonde en in 'n nuwe en heilige lewe saam met God leef. Ons

Vervolg op p. 7

LET THERE BE LIGHT

I used to be afraid of the dark. Since earliest childhood I remember waking up at night and suddenly feeling afraid and alone. My father knew that and had compassion on his little girl so their bedroom door was left open in case I should need a light. “Dad, please shine your torch!” I’d call and I would run as fast as my little legs could go and jump into their bed. Never did he scold me for my fear or for disturbing their rest. He only ever consoled me, calmed my fears and tucked me in.

God, the origin of light, right in the beginning said: *“Let there be light,’ and there was light.”* (Genesis 1:3). Humankind cannot survive without light. For us who have chosen to live in His light, our spiritual lives likewise cannot thrive without the light of

the Word, as Psalm 119:105 states: *“Your Word is a lamp to my feet and a light to my path”*.

When life on Earth was darkened by sin, engrossed in the evil of the ungodly, God sent His Son. Desperately in need of divine life and salvation, Jesus came to us, declaring, *“I am the light of the world”* (John 8:12).

We see darkness prevailing in these days through the hatred of men who care nothing for the sanctity of life, driven by evil and darkness, they kill and destroy and celebrate the slaying of the innocent. Still the light of God shines, and oh, the blessed assurance that we still find - *“In Him was life, and that life was the light of men... The light shines in the darkness, and darkness has NOT OVERCOME IT”* (John 1:4-5).

Paul confirms that. *“For God, Who said, ‘Let light shine out of darkness,’ has made His light shine in our hearts to give us the light of the knowledge of the glory of God in the Face of Jesus Christ”* (2 Corinthians 4:6).

If you have been battling darkness, be assured that His light is still available to shine into your situation, with divine life at your disposal. May Jesus shine upon you right now and disperse the darkness, whatever it may be. Cry out to Him!

Remain in the light, in His Presence. In His faithfulness He will shine over you, *“for His compassions never fail. They are new every morning; great is [His] faithfulness”* (Lamentations 3:22-23). Take heart, Beloved, step out of your darkness into His mar-



Helen du Plessis
083 332 0895

velous light! Run to Him.

- Helen du Plessis

God se Wonderlig

‘n Lewe sonder ligte? Onmoontlik! Stel u voor dat u vanaand in u huis geen kers, lamp of lig sou hê nie. Gestel daar is geen straatligte of verkeersligte nie. Geen ligte op die aanloopbane van lughawens nie! Geen vuurtorings langs ons seekus nie. Dat ons sonder motorligte moet ry en die medikus sonder ligte moet opereer.

‘n Lewe sonder ligte is ‘n gevaarlike lewe, ‘n koerslose lewe, ‘n lewe van botsings en chaos.

In ons moderne lewe is ligte gevaartekens, maar ook veiligheidstekens. Daarom is ‘n LEWE sonder LIGTE ‘n LEWE waarin niemand sy BESTEMMING ooit sal bereik nie.

Maar ons bestemming is nie net ‘n PLEK nie; dit is ook ‘n wyse van LEWE: ons manier van werk, ons houding teenoor ons naaste en ons verhouding teenoor God.

Die wêreld om my, soos ook die wêreld in my, is ‘n donker wêreld; verward, verwilderd, onstuimig. Die Bybel sê juis dis ‘n SONDIGE wêreld. Maar juis in hierdie wêreld is die Woord van God die LIG wat skyn sodat ek my eindbestemming mag bereik.

God het in die begin - toe duisternis op die wêreldvloed was - gesê: *“Laat daar lig wees!”* Vandag nog spreek Hy ‘n woord en Sy lig gaan op in die harte van sondaars. Hulle bekeer hulle en ontvang die wedergeboorte deur

Gods Gees. En na wedergeboorte?

“Maar julle is ‘n uitverkore geslag, ‘n koninklike priesterdom, ‘n heilige volk, ‘n volk as eiendom verkry, om te verkondig die deugde van Hom wat julle uit die DUISTERNIS geroep het tot Sy wonderbare LIG” (1 Pet. 2:9).

En as ons nou wandel in die lig van Gods Woord en in ons hart en wese verlig is deur Sy Heilige Gees, is dit noodsaaklik dat ons ons lig so sal laat skyn dat die wêreld dit sal sien en ons Vader wat in die hemel is, sal verheerlik (Luk. 11:33).

Ons lig en getuienis mag ons nie onder die maat-emmer verberg nie, maar ons moet só helder skyn dat almal kan sien wat ‘n godvrugtige lewenswandel inhou. Ons moet skyn in hierdie wêreld vol sonde soos die vuurtoring langs die kus. Sodat ons mense, soos die skepe, teen die gevaarlike rotse van sonde en struikeling kan waarsku en hulle na ‘n veilige bestemming kan aanhelp.

Hoe wonderlik dat ons bevoorreg is om Gods lig d.m.v. ons lewens te mag uitstraal! MAAR as ons verse 34-35 van Luk. 11 lees, is daar ‘n ernstige waarskuwing: Met die oog sien ons, kyk ons, aanskou ons die wêreld en die mense om ons. En ons reageer op wat ons sien en aanskou. As ons oog reg is, is ons hele liggaam verlig.

As ons gesindheid dus positief en verlig is, sal ons in opregtheid, reinheid en waarheid wandel. En ons HELE menswees en menseverhoudinge sal verlig wees. MAAR as ons gesindheid verkeerd is, sal ons optrede in die teken van duisternis staan en sal ons nie die vrug van die Gees kan opbenaam nie.

Laat ons God dan dank vir die wondergawe van LIG. Mag HY ons die krag daartoe skenk om in SY LIG te lewe en te werk sodat ons vir Hom getuies kan wees... en ook ons eindbestemming veilig mag bereik!

© Huegene Venter



GEBED VIR DESEMBERMAAND

Here my God
Dankie vir die voorreg om ‘n nuwe maand, die laaste maand van die jaar, te verwelkom. Dankie vir U genade wat my tot hier gebring het.
Ek vertrou hierdie maand aan U toe - my planne, my drome, my gesin en my pad.
Lei my met U wysheid, beskerm my teen elke aanval van die vyand, en vul my hart met vrede wat alle verstand te bowe gaan.
Laat hierdie maand ‘n maand van guns, groei, en oorfloed wees.
Laat U lig oor my skyn, en laat elke deur wat U bedoel het, vir my oopgaan en oopbly.
Ek verklaar: hierdie maand behoort aan die Here! U goedheid en guns sal my volg, en ek sal nie vrees nie, want U is met my. In Jesus se Naam. Amen.

3 Ways Attending Church Could Extend Your Life

AN UNEXPECTED WAY TO IMPROVE YOUR HEALTH

If you google “Top Ten Mental Health Hacks” or “Best Ways to Boost Your Physical Health,” you’ll read about prioritising sleep, the benefits of exercise, eating more fruits and vegetables, and not smoking, taking drugs, or drinking too much alcohol. You may hear it’s good for you to spend less time online and more time face to face with real people. You might be encouraged to do yoga or to practise meditation.

What you almost certainly won’t hear is that weekly church attendance is one of the very best things you can do for both your body and your mind. But that’s what researchers at the Harvard School of Public Health have found. In fact, they have discovered that going to church can add multiple years to your life.

1. PHYSICAL HEALTH BENEFITS

Church attendance once a week or more is linked with a 20 to 30 percent lower likelihood of dying in the next fifteen years. Those who attend religious services each week when they are twenty years old live, on average, seven years longer than those who never attend. Weekly church is as good for your health as eating more fruits and vegetables, or (if you’re a woman over forty) having yearly mammograms. It’s almost as good for you as quitting smoking or starting to exercise!

What’s more, if you start attending church, you’re much more likely to be able to quit smoking if you have that habit. These positive effects are not just because healthy people are more likely to attend church than those who are already sick. Researchers have controlled for baseline health and still found a significant effect. So, if you want to boost your health and add years to your life, why not try church?

2. MENTAL HEALTH BENEFITS

When it comes to mental health, the benefits of regular religious services are also striking. In

America, church-attending adults are 11 percent more likely to describe themselves as “very happy” than their non-church-going peers. While the most faithful church attenders can and do experience depression, people who go to church each week are 33 percent less likely to get depressed, and substantially more likely to recover from depression than their non-service-attending peers.

What’s more, if non-churchgoers who struggle with depression start attending, they are also more likely to recover. Kids who go to church weekly are less likely to get depressed or take illegal drugs and more likely to become happy, healthy adults.

Tragically, as church attendance has declined in recent years, the number of people dying deaths of despair - from suicide, drug abuse, or alcohol addiction - has substantially increased. But church can turn that tide. Weekly churchgoers are 50 percent less likely to die from suicide, drugs, or alcohol than people who never attend. So, if you or your children are struggling with mental health or battling addiction, why not join a local church? It could be just what the doctor ordered.

In fact, one of the strange claims Jesus made about Himself is that He is the doctor we all need.

3. SPIRITUAL HEALTH BENEFITS

Regardless of how long, happy, or healthy your life is, the grim reality is that each one of us will die. We can (as it is sometimes put) “delay the decay” with healthy living. But in the end, our bodies will break down and death will come - regardless of how frequently we exercise, how well we sleep, get health checks, or go to church. One day, a Doctor will pronounce us dead. So, what hope can we have when that day comes?

Mark’s Gospel tells a story of a time when Jesus was at dinner with some people the religious

leaders of His day thought of as very sinful - total rebels against God. They asked Jesus’s followers, “*Why is your teacher eating with sinners?*” If Jesus had been sent by God, they thought He’d want to spend his time with good, religious people - righteous people just like them.

But Jesus replied, “*It’s not the healthy who need a doctor, but the sick. I haven’t come to call the righteous, but sinners*” (Mark 2:17). Maybe the religious leaders felt reassured by this. But if they listened to the moral teaching Jesus gave, they would soon have found out that they weren’t righteous after all.

Like a trained physician, Jesus diagnoses all of us - both then and now - with spiritual cancer. We are sinners who will face the wrath of God if we don’t turn to Jesus. But thankfully, this Doctor has the treatment we all need. It’s not an operation or a pill or even a prescription that we go to church. **The treatment Jesus offers is a great exchange: His life for ours.**

When He died on a Roman cross 2 000 years ago, He took the punishment each one of us deserves for our rejection of the God Who made us. If we put our trust in Him, His death will count for us and He will give us a new life - a life that starts now - and will carry us through death to everlasting life with Him.

The message of the Gospel is much more offensive and much more amazing than most people realise. You could live to 100, build a loving family, make millions, and change the world with some incredible discovery. But if you do not put your life in Jesus’s Hands, you’ll find yourself facing God’s righteous judgment on your sin. Or you could die tomorrow, with no money in your bank account, no credits on your resume, no friends or family to mourn your death, and you could walk right into everlasting life with Jesus and His people in a world of joy and love beyond your wildest

dreams.

Church could improve your physical and mental health. But if you do not truly put your trust in Jesus, none of that will matter in the end. Church isn’t just a nice thing you could do on Sunday morning. It’s a gathering of sinners who have recognised their spiritual cancer and their need for one Doctor Who can save them from eternal judgment and give them an everlasting, love-filled life with Him.

If we go to church just for the physical and mental health hacks, we are missing out on what church really is. But if we go to church to feel good about ourselves - if we are looking down on sinners out there while we pride ourselves on our own righteousness - we’re missing out on what church is as well. In fact, just like the religious leaders who were shocked that Jesus was spending His time with sinners, we’re in the spiritually dangerous state of not seeing our desperate need for Jesus’s salvation.

So, don’t miss out on church. It’s really good for you. But going to church and missing out on Jesus is like going to the ER and just sitting in the waiting room. He is the only Doctor Who can save us in the end, and all of us need saving. “*I am the resurrection and the life,*” Jesus declared. “*Whoever believes in Me, though He die, yet shall he live, and everyone who lives and believes in Me shall never die. Do you believe this?*” (John 11:26–27).

- Rebecca McLaughlin (PhD, Cambridge University) is the author of *How Church Could (Literally) Save Your Life*. She is the author of *Confronting Christianity*, named Christianity Today’s 2020 Beautiful Orthodoxy Book of the Year. Her subsequent works include *10 Questions Every Teen Should Ask (and Answer) about Christianity*; *The Secular Creed*; and *Jesus through the Eyes of Women*. She is the host of the *Confronting Christianity* podcast.



**Hendrik van Graan
Susana van Graan**
OPTOMETRISTS / OOGKUNDIGES
PETER MOKABALAAN 3 (VAN RIEBEECKSTRAAT 3)
Tel: (018) 294 7666 • Tel: (018) 294 7111
B. Optom: F.O.A. (S.A.) • Praktyknr./Practice No. 7027060



**Van der Hoffpark
Potchefstroom**

Inspired by you
7 Days a Week!
Monday - Sunday
07:00 - 19:30

Tel: 018 290 6131



Thank you to all our loyal customers for your support!

Wie kan die eerste klip gooi?

Vervolg van p. 4

moet die soete eenheid van ons verhouding met God bewaar deur reg te leef. Wanneer ons val, moet ons vergifnis vra en opstaan. Ons moet ons omdraai van 'n sondige lewe en "vorentoe val," terwyl ons steeds van God se genade afhanklik is om deur die krag van die Gees vir Hom te lewe.

Tweedens moet ons ander vergewe en nie wrokke koester nie. Ons moet die beste van hulle glo. Ons moet ander genadig wees. Paulus skryf in Titus 3:3-7 (DV), "Want ons was ook vroeër onverstandig, ongehoorsaam, op 'n dwaalweg, verslaaf aan allerhande begeerlikhede en singenot; ons het in boosheid en afguns gelewe; ons was haatlik en het mekaar gehaat. Maar toe die goedertierenheid van God, ons Verlosser, en Sy liefde tot die mens verskyn het - nie op grond van die werke van geregtigheid

wat ons gedoen het nie, maar na Sy barmhartigheid het Hy ons gered deur die bad van die wedergeboorte en die vernuwende deur die Heilige Gees wat Hy ryklik uitgestort het op ons deur Jesus Christus, ons Verlosser; sodat ons, geregverdig deur sy genade, erfgename kan word ooreenkomstig die hoop van die ewige lewe."

Derdens word ons bedienaars van versoening. Paulus skryf, "Daarom, as iemand in Christus is, is hy 'n nuwe skepping. Die ou dinge het verbygegaan - kyk, hulle het nuut geword. En dit alles kom van God af, wat ons deur Christus met Homself versoen het, en aan ons die bediening van die versoening gegee het" (2 Kor. 5:17-18 DV).

Laat ons dan na ander uitreik in hulle skuldgevoel en wroeging, en hulle aanmoedig om vergifnis



<https://freebibleimages.org>

aan die voet van die kruis te verkry.

SAMEVATTING

'n Mens kan soms haastig wees om ander te veroordeel. Jesus leer ons om sagmoedig en nederig ander in liefde en waarheid reg te help, terwyl ons ook op onself en ons hartsgesindheid let. Ons is so baie vergewe. Dit noop ons om heen te gaan en nie meer sonde te

doen nie (om te breek met sondige gewoontes); om ander te vergewe en vry te laat; en om die boodskap van vrede met hulle te deel. Mag ons ons verheug in die onbeskryflike liefde van ons regverdige Hemelse Vader en Sy medewerkers wees in die bediening van versoening!

© C Venter

Die Opperherder roep ons as Herders

Vervolg van p. 1

genadegawes wat verskil volgens die genade wat aan ons gegee is: is dit profesie, na die maat van die geloof; of bediening, in die werk van bediening; of wie leer, in die lering; of wie vermaan, in die vermaning; wie uitdeel, in opregtheid; wie 'n voorganger is, met ywer; wie barmhartigheid bewys, met blymoedigheid" (Rom. 12:6-8). Alle genadegawes (*poikilos*), bedieninge en talente van watter aard ook al van alle mense kom van God af. Ons moet dit dien-ooreenkomstig aanwend met 'n rein hart tot eer van God.

"Elke goeie gif (of gawe) en elke volmaakte geskenk/gawe kom van bo af neer van die Vader..." (Jak. 1:17). Twee verskillende Griekse woorde word hier gebruik: Die eerste dui op die handeling van gee, die tweede dui op die geskenk/gawe wat gegee word. Hierdie teks dui daarop dat alles wat goed is, van God af kom. God alleen is die Bron van alles wat goed is. Daarom is hier 'n dubbele beklemtoning van die begrip "gawe": ons kan sien dat God eers handelend optree, Hy kom in beweging om iets te doen, soms eers met 'n belofte. En dan kry die belofte gestalte en ons kry die geskenk ter hand, en ons sien en beleef die resultaat, die wonderwerk. Ons roep in verwondering en verbasing uit: "Dit is net die Here!" En niks en niemand kan daardie daad en geskenk van God kanselleer nie.

So bou ons vandag ook voort op die gawes, bedieninge en talente wat ons van die Goeie Herder gekry het. Laat ons dit gebruik om ons broeders en susters mee te dien. Laat ons nie ons gawes vir eie gewin of vleeslike voordeel beoefen nie. So wyk baie af van die goeie gawes wat God in hulle geplaas het en hulle word 'n slaaf van sonde. Ander wyk af van 'n kunstalente, musiektakent, skilderye, beeldende kunste en nog vele meer en produseer verwronge kuns. Gelowiges moet egter hulle lewe aan God wy en onder die Heilige Gees se leiding hulle gawes en talente gebruik om 'n herder vir ander te wees.

5. DIE GOEIE HERDER STAP 'N PAD MET ONS

Binne die konteks van Ps. 23 sê die Woord: "Die HERE is my Herder... NIKS sal my ontbreek nie..." Ons sien Sy herderlike versorging ja. Maar daar is ook vervolging. En Jesus sê vir die dissipels: "Voorwaar Ek sê vir julle, daar is niemand wat huis of broers of susters of vader of moeder of vrou of kinders of grond ter wille van My en van die evangelie verlaat het nie, of hy ontvang nou in hierdie tyd honderd maal soveel: huise en broers en susters en moeders en kinders en grond, saam met vervolginge, en in die eeu wat kom, die ewige lewe" (Mark. 10:29-30). Dit het ek my hele lewe beleef waar ek vir die Here uitgestaan het. Maar die beloning wat wag, is "out of this

world!" Die beloning geld ook nou reeds, want "na waters waar rus is lei Hy my heen." Hy lei my deur die vallei van donker dieptes, en ek kom by die oase in die woestyn op pad na die ewige heerlijkheid en ewige rus.

Hy is op pad met ons elkeen. Sy einddoel is "waters waar rus is." En die HERE loop voor my uit. Ek hoor Sy Stem, al verstaan ek nie, want Hy kan nie 'n fout maak nie. In die droë laagte vind ons die HERE se Hand wanneer ons net harde stoppels as ons stapelvoedsel het. Soos Paulus uitroep in tye van nood: "Ek weet om verneder te word, ek weet ook om oorfloed te hê; in elke opsig en in alle dinge is ek onderrig: om versadig te word sowel as om honger te ly, om oorfloed te hê sowel as om gebrek te ly. Ek is tot alles in staat deur Christus wat my krag gee" (Fil. 4:12-13). Hy het geweet van hongerly, hy het geweet van stoppels eet, want daarin is ook voeding.

Daar was tye waar Paulus gesê het: "Want almal het my verlaat". Maar sy uitroep gaan verder: "En ek is uit die bek van die leeu verlos." Hy het anderkant die droë laagte uitgekom, wat net tydelik was. Want hy moes by die fontein van heil uitkom. Hy moes by "die waters van rus" uitkom. Dit was die einddoel van God met hom en met ons: die groen weivelde. Die storm en verdrukking het verbygegaan. En Paulus het sy lewe op

'n hoogtepunt afgesluit.

So moet ons ander versterk en aanmoedig wanneer daar donker dae is. Met dieselfde troos en sorg waarmee God ons versorg, moet ons dit weer vir ander doen. Ons moet hulle bemoedig met die feit dat die groen weivelde wél sal kom. Dat die dal van doodskaduwee verby sal gaan, en dat God hulle tot ware vrede sal lei.

SAMEVATTING

Kyk hoeveel goeie gawes het die Here aan ons elkeen gegee! Hoeveel genade. Hoeveel mentors en voorbidders en vriende. Geestelike vaders en moeders. Sy Woord wat ons bemoedig. Meer nog, Hy het ons Goeie Herder geword wat dag na dag vir ons sorg. Sy Gees lei ons na die groen weivelde van rus.

Nou roep Hy ons om te gaan en dieselfde vir ander te doen. Het jy al jou offer vir die Here gebring? Of dalk geld hierdie lied vir jou ook:

Moet ek gaan met leë hande
Moet ek so my Heer ontmoet?
Nie een siel aan Hom gewy nie
Niks te offer aan Sy voet.

Wat het jy in jou hand? Jy is toegerus met gawes en bedieninge. Met die krag en wysheid van die Gees! Kom en gee dit vir Jesus! Sta in Sy diens en versorg Sy skape. Amen.

© Dr JJ Venter

The Case for Christmas

The *Chicago Tribune* newsroom was eerily quiet on the day before Christmas. As I sat at my desk with little to do, my mind kept wandering back to a family I had encountered a month earlier while I was working on a series of articles about Chicago's neediest people.

The Delgados - sixty-year-old Perfecta and her granddaughters Lydia and Jenny - had been burned out of their roach-infested tenement and were now living in a tiny two-room apartment on the West side.

As I walked in, I couldn't believe how empty it was. There was no furniture, no rugs, nothing on the walls - only a small kitchen table and one handful of rice. That's it. They were virtually devoid of possessions.

In fact, eleven-year-old Lydia and thirteen-year-old Jenny owned only one short-sleeved dress each, plus one thin, gray sweater between them. When they walked the half mile to school through the biting cold, Lydia would wear the sweater for part of the distance and then hand it to her shivering sister, who would wear it the rest

of the way.

But despite their poverty and the painful arthritis that kept Perfecta from working, she still talked confidently about her faith in Jesus. She was convinced He had not abandoned them. I never sensed despair or self-pity in her home; instead, there was a gentle feeling of hope and peace.

I wrote an article about the Delgados and then quickly moved on to more exciting assignments. But as I sat at my desk on Christmas eve, I continued to wrestle with the irony of the situation: here was a family that had nothing but faith and yet seemed happy, while I had everything I needed materially but lacked faith - and inside I felt as empty and barren as their apartment.

I walked over to the city desk to sign out a car. It was a slow news day with nothing of consequence going on. My boss could call me if something were to happen. In the meantime, I decided to drive over to West Homer Street and see how the Delgados were doing.

When Jenny opened the door, I

couldn't believe my eyes. *Tribune* readers had responded to my article by showering the Delgados with a treasure trove of gifts - roomfuls of furniture, appliances, and rugs; a lavish Christmas tree with piles of wrapped presents underneath; carton upon bulging carton of food; and a dazzling selection of clothing, including dozens of warm winter coats, scarves, and gloves. On top of that, they donated thousands of dollars in cash.

But as surprised as I was by this outpouring, I was even more astonished by what my visit was interrupting: Perfecta and her granddaughters were getting ready to give away much of their newfound wealth. When I asked Perfecta why, she replied in halting English: "Our neighbours are still in need. We cannot have plenty while they have nothing. This is what Jesus would want us to do."

That blew me away! If I had been in their position at that time in my life, I would have been hoarding everything. I asked Perfecta what she thought about the generosity of the people who had sent all of these goodies, and again her

response amazed me.

"This is wonderful; this is very good," she said, gesturing toward the largess. "We did nothing to deserve this - it's a gift from God. But," she added, "it is not His greatest gift. No, we celebrate that tomorrow. That is Jesus."

To her, this Child in the manger was the undeserved Gift that meant everything - more than material possessions, more than comfort, more than security. And at that moment, something inside of me wanted desperately to know this Jesus - because, in a sense, I saw Him in Perfecta and her granddaughters.

They had peace despite poverty, while I had anxiety despite plenty; they knew the joy of generosity, while I only knew the loneliness of ambition; they looked heavenward for hope, while I only looked out for myself; they experienced the wonder of the spiritual while I was shackled to the shallowness of the material - and something made me long for what they had. Or, more accurately, for the One they knew.

- *The Case for Christmas* by Lee Strobel

JESUS – DIE PERFЕКTE GESKENK

Wanneer jy dink aan Kersfees, waaraan dink jy? Party mense sou sê die kersboom en liggies, die geskenke, die lekker kos en die saamwees met jou geliefdes. Ander sou dalk sê hulle dink aan die Kersverhaal - Josef en Maria en die Baba Jesus, die herders met hulle skape en die wyse manne wat vir Jesus geskenke bring.

Dit maak nie saak waaraan jy dink wanneer jy aan Kersfees dink nie, die idee van geskenke is altyd daar iewers. Voor Kersdag is almal besig om geskenke te soek vir familie en vriende. Ons wil graag die 'perfekte' geskenk vir elkeen gee. Daar word gesê dat die perfekte geskenk aan drie maatstawwe voldoen:

- Jy moet iets van die persoon wat die geskenk gee, in die geskenk kan sien.
- Die geskenk moet iets wees wat die persoon wat dit ontvang, nodig het of graag wil hê.
- Dan moet die geskenk ook iets wees wat met verloop van tyd sy waarde gaan behou.

Dis nie altyd maklik om 'n

geskenk te kry wat aan al drie hierdie dinge voldoen nie! Daar is egter een Geskenk wat perfek aan al drie dié maatstawwe voldoen en daarom ook die perfekte Geskenk is - Jesus!

1. IN JESUS SIEN ONS DIE VADER

"Hy [Jesus] is die uitstraling van God se heerlikheid, en die ewebeeld van Sy wese" (Hebreërs 1:3a).

"Die Seun is die Beeld van die onsigbare God..." (Kolossense 1:15a).

In Jesus sien ons nie net iets van die Vader nie, maar alles van die Vader! Ons hoor die Vader se woorde wanneer Jesus praat. Ons sien die Vader se liefde, genade en barmhartigheid in alles wat Jesus doen. Wanneer Jesus vir ander gee, sien ons die Vader se vrygewigheid.

Wat ons Jesus ook al sien doen of hoor sê, is presies wat die Vader doen en sê. Geen wonder Jesus sê vir Filippus, *"Wie My gesien het, het die Vader gesien"* (Joh. 14:9) nie.

2. ONS HET JESUS NODIG

God die Vader het geweet wat ons nodig het. Hy het geweet ons het 'n Verlosser nodig. Self kon ons nie die prys vir ons sonde betaal nie. Slegs Jesus, die perfekte Lam van God, kon daardie prys betaal. In Hom was daar lewe en deur geloof in Hom, het ons ook nou daardie lewe in ons.

Die Vader het geweet ons het genesing nodig - of dit nou fisiese, emosionele of geestelike genesing is. In Jesus kry ons daardie genesing (1 Petrus 2:24).

Dan het die Vader ook geweet ons het versorging en voorsiening nodig. In Jesus kry ons ook al hierdie dinge. Hy is die Goeie Herder, wat omsien na Sy skape (Johannes 10; Psalm 23). Dit maak nie saak wat ons nodig het nie, ons kry dit in en deur Jesus.

3. 'N GESKENK WAT BLY GEE

Jesus is die Geskenk wat altyd bly gee, en nooit Sy waarde verloor nie. Iemand skryf dat Jesus nie 'n 'beste voor' datum op het nie. Hy, en dit wat Hy vir ons gedoen het, word nooit sleg nie en mens hoef



dit nooit weg te gooi nie. En, al dink party mense so, raak Jesus nooit uit die mode nie. Jy hoef Hom dus nooit in te ruil vir 'n nuwer model nie!

JESUS, DIE PERFЕКTE GESKENK!

In Jesus kry ons die perfekte Geskenk. Ons kan Hom nie verdien nie en ons kan nie vir Hom werk nie. God gee Hom as Geskenk vir elkeen wat bereid is om Hom in geloof te aanvaar. Het jy al hierdie perfekte Geskenk van God ontvang?

- Risa Cronje

DIE WONDER VAN KERSFEES

Ek en jy het die Kersverhaal al so baie kere gehoor. Ons weet van die sensus, en Bethlehem, en die krip, die herders en die wyse manne. Soms, en vergewe my maar dis seker maar ‘n vrou-ding, wonder ek oor die mense se emosies, want dis nie asof Matteus of Lukas vertel hoe bang Maria was om ‘n kindjie in die wêreld te bring of dat die herders hulself dood-geskrik het toe hulle die engele sien nie.

Ek het die Kersverhaal weer gaan lees. Ek het die pêrels in die verhaal gaan soek. As’t ware tussen die Kersverhaallyne gaan lees. Laat ek ‘n paar gedagtes met jou wissel.

Weet jy dat Maria ‘n tiener was toe sy swanger geraak het met Jesus? So ietsie tussen 15-17 jaar oud? Nie abnormaal vir daardie tyd nie. Ek dink Maria was bang, al het die engel gesê: *“Moenie bang wees nie”* (Matt. 1:30)

Maria het geweet wat gebeur met meisies wat buite die eg swanger raak. Dit was nie net ‘n skande nie, dit was ‘n doodsvonnis. Maar ten spyte van die vrees en benoudheid, antwoord Maria: *“Ek is tot beskikking van die Here. Laat met*

my gebeur wat u gesê het.” (Matt. 1:38) Nie maklike woorde as jy weet daar wag dalk ‘n hople klippe vir jou om die volgende draai nie! **Dis geloof wanneer jy die Vaderhart vir jou so goed ken dat die vrees in vergelyking daarmee krimp.**

Ek vermoed dit was ‘n ongemaklike tyd vir Josef ook. Dit kon nou nie juis ‘n sorgvrye verlowing gewees het met die tipe skaduwee wat so onbeplande swangerskap kan meebring nie, veral in daardie tyd. Maar soos altyd is God in beheer. **God ken ons elkeen so goed, en Hy gee nooit meer as wat ons kan hanteer nie. Hy praat met elkeen op ‘n vlak en manier wat ons sal verstaan.**

Met Jesus se geboorte, die Koning van die Heelal, is daar nêrens ‘n gemaklike plekkie waar Maria geboorte kan skenk nie. Sy doen dit tussen diere in ‘n stal, dit kon nie so lekker geruik het en heel waarskynlik was dit ook nie heeltemal so skoon nie. **Sommer daar in die krip leer ons die nederigheid van Koning Jesus ken.** Hy word nie gebore in die geselskap van belangrike mense, toegevou in blou fluweelkombersie, geborduur met goud, neergelê op sagte kussinkies nie. Nee, sommer net

daar tussen die strooi en die diere, toegedraai in gewone doeke.

Het jy al gewonder hoekom die engel juis aan die skaapwagters verskyn het? Hoekom hierdie eenvoudige, ongeletterde menses wat in die veld en ván die veld geleef het? Hulle was die heel eerste mense wat die tyding gekry het. God het hulle juis afgesonder en belangrik genoeg geag om die geboorte van Sy Seun aan te kondig. Sien, die skaapwagters was besig met hulle alledaagse werk. Harde, eerlike werk. Nie belangrike, aardskuiwende werke nie. Dit vertel ons weer eens iets van die karakter van God. **Geld, aansien en rykdom beïndruk Hom glad nie. God kyk na mense anders as wat ons na hulle kyk. Hy kyk na hulle hart... kyk na my en jou hart.**

Die besoek uit die Ooste is ook ‘n interessante deel van die Kersverhaal. Nadat ek so bietjie opgelees het besef ek toe teen die tyd wat die wyse manne hulle opwagting gemaak het, was Jesus al tussen 1 en 2 jaar oud. ‘n Ster vertel vir hulle Wie Hy is en waar hulle hom sou vind. Die hemel getuig van Sy grootheid en krag. Hulle bring vir Hom geskenke.

Goud, wierook en mirre. Die Bybel sê ook nêrens dit was drie wyse manne nie, ons het maar net so aangeneem want daar was drie geskenke. Die pêrel in hierdie stukkie is: **Soek Jesus tot jy Hom vind. Dis die moeite werd om Hom te vind.**

Met my en jou in Sy gedagte was die plan om aarde toe te kom. Het Hy ‘n keuse gehad? Natuurlik, net soos Hy gekies het om aan ‘n kruis te sterf vir my en jou sonde... want sien dis hoe lief Hy jou het! Dit was die uiteindelijke opoffering. Om as ‘n Babaseun gebore te word en aan ‘n growwe houtkruis te sterf. **Die prys groot, maar God se genade groter. Sy liefde vir jou en my nog groter en dis die wonder van Kersfees.** ‘n God wat ons intens liefhet. ‘n God wat alles gegee het vir my en vir jou!

“Vir ons is ‘n Seun gebore, Aan ons is ‘n Seun gegee; Hy sal heers, en Hy sal genoem word: Magtige God, Ewige Vader, Vredevoers. Sy heerskappy sal uitbrei, en Hy sal vir altyd vrede en vooerspoed bring” (Jes. 9:5-6).
-Marta, weesstil.co.za

Why We Worship Idols Instead of God

Tim Chester
“Preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as He who called you is holy, you also be holy in all your conduct” (1 Peter 1:13–15).

1. GOD’S AGENDA
God’s agenda for our lives is for us to be holy, just as He is holy. This holiness is the fruit of the good we think or trust, and Whom desire or worship. We’ve seen that sinful behaviour and negative emotions arise when we believe lies about God instead of trusting God’s Word. So Peter tells us to *“prepare [our] minds for action.”* We’re to fill our minds with truth and battle with our unbelieving thoughts. Peter also tells us not to *“conform to the passions”* we had when in our *“former ignorance”* (see also 1 Peter 2:11).

An integral part of our personality is that we desire, worship, and treasure. **We sin because we desire or worship idols instead of**

worshipping God.
2. WORSHIPPING IDOLS
We don’t often think of ourselves as worshipping idols because we think of idols in terms of statues and shrines. But God tells the leaders of Israel that they *“have taken their idols into their hearts”* (Ezek. 14:3). We shouldn’t look down on the Israelites for worshipping idols. We should instead see a mirror of our own hearts.

John Calvin says, “Man’s nature, so to speak, is a perpetual factory of idols.” God says, *“My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed cisterns for themselves, broken cisterns that can hold no water.”* As a result, they *“go after other gods to [their] own harm”* and *“to their own shame”* (Jer. 2:13; 7:6, 19).

An idol is anything we look to instead of God for living water. Our double sin is, first, rejecting the truth of God’s greatness and goodness and, second, placing our affections elsewhere.

A god is whatever we expect to

provide all good and in which we take refuge in all distress... Whatever you set your heart on and put your trust in, that, I tell you, is your true god (Martin Luther).

Idolatry may not involve explicit denials of God’s existence or character. It may well come in the form of an over-attachment to something that is, in itself, perfectly good. An idol can be a physical object, a property, a person, an activity, a role, an institution, a hope, an image, an idea, a pleasure, a hero - anything that can **substitute for God** (Richard Keyes).

Our idols are those things we count on to give our lives meaning. They are the things of which we say, “I need this to make me happy,” or “If I don’t have this my life is worthless and meaningless” (Tim Keller).

The New Testament way of talking about idolatry is “sinful desires.” Literally, it is *“the lusts of the flesh.”* “Lusts” here is not just sexual desire, but all sinful desire. And “flesh” is not talking about

our bodies, but about our sinful natures - the bias toward sin that we have from birth. Paul describes “covetousness” or greed as “idolatry” (Col. 3:5).

Your idol is whatever you’re greedy for. It may be money, approval, sex, or power. David Powlison says, “If ‘idolatry’ is the characteristic and summary Old Testament word for our drift from God, then ‘desires’ is the characteristic and summary New Testament word for the same drift. Both are shorthand for the problem of human beings.” In other words, “sinful desires of the flesh” is another way of talking about the idols of the heart.

Tim Stafford says: The “flesh” - that is, our lives without God - urgently desires many things. It wants power. It wants pleasure. It wants wealth. It wants status and admiration. None of these is wrong in itself. And nothing would be wrong with liking these things. But desire, or lust, is more than liking. It is the will to possess. **Lust turns good things into objects of worship.** And that
Continued on p. 10

Why We Worship Idols Instead of God

Continued from p. 9
is why lust, or covetousness, is so closely linked to another biblical word: idolatry. **What we lust for we worship.** We may joke about our lusts, but our behaviour shows a more fundamental allegiance. We look to our idols to give us what we need - **to make our lives rich and purposeful.**

“For where your treasure is,” says Jesus, “there your heart will be also” (Matt. 6:21). Whatever you treasure most is the thing that has your heart and **controls your life.** The process is described well by our English word ‘captivated’. We’re made captive by our desires. **Our hearts are captured.**

We confuse ‘free-willed’ with ‘self-willed’. We think we’re free when we break away from God, but we become enslaved by our own sinful desires. *“Whatever overcomes a person, to that he is enslaved”* (2 Peter 2:19). *“No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money”* (Matt. 6:24).

We serve whatever our hearts desire most. If that desire is for God and His glory, then God is our Master. But if our desire is, for example, for money, then money is our master, and that’s idolatry.

“When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate” (Gen. 3:6). *“Good... delight... desired.”* Eve thought the fruit could give her more than God, and so she desired the fruit. That desire controlled her heart and determined her behaviour. This was true of the first sin, and

it’s true of all subsequent sin. *“Each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death”* (James 1:14-15).

Sin begins with desire. We’re not sinners because we commit sinful acts. We commit sinful acts because we’re sinners, born with a bias to sin, enslaved by our sinful desires. That’s why we can’t change ourselves simply by changing our behaviour. We need God to change us by renewing our hearts and giving us new desires.

Every sin begins in the heart with a sinful desire. *“God gave them up in the lusts of their hearts to impurity, to the dishonouring of their bodies among themselves, because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, Who is blessed forever! Amen”* (Rom. 1:24-25).

We’ve seen how sin arises because we exchange the truth about God for a lie. Now we see that sin also arises because God gives us over to the sinful desires of our hearts. It arises when we worship or desire created things rather than the Creator. Our double problem is that **we believe lies rather than believing God and worship idols rather than worshipping God.**

Desire is at the helm of our lives. It determines our behaviour. We always do what we want to do. The question is, which of our desires is strongest at any given moment? An alcoholic may desire or want a drink but refrains from having one. It looks as if he’s not doing what he wants. But what has happened is that another desire (perhaps the desire to avoid shame or losing his family) has trumped the desire for a drink.

He’s still doing what he wants; it’s just that the desire for a drink is no longer his biggest desire. We excuse ourselves by thinking that we want to be good but are the victims of other factors (circumstances, history, biology, ill health, and so on). But the Bible’s radical view of sin tells us that we are responsible. We always do what we want to do.

3. THERE IS HOPE

But there is hope! In Romans 7, Paul describes someone who says, *“For I do not do the good I want, but the evil I do not want is what I keep on doing”* (Rom. 7:19). At first sight this might seem to contradict what we’ve been saying. Here is some-one who doesn’t do what he wants to do. But the reason he doesn’t follow his good desires is that his sinful desires are stronger and therefore controlling (Rom. 1:24-26; 7:23-25). The answer is, says

Paul, the Holy Spirit and the new desires He gives: Those who live according to the sinful nature have their minds set on what that nature desires; but **those who live in accordance with the Spirit have their minds set on what the Spirit desires.**

Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you (Rom. 8:5, 8-9, NIV). This understanding humbles us, but it also gives us hope for change. **We are changed by faith as we look upon the glory of God and so find Him more desirable than anything sin might offer.** By faith and through the Spirit, the desire for God trumps the desire for sin!

- Adapted from *You Can Change: God’s Transforming Power for Our Sinful Behaviour and Negative Emotions* by Tim Chester.

Life is a coin: You can spend it any way you wish, but you can spend it only once.
- Lillian Dickson

Seek God first and the things you want will seek you.
- Anonymous

The first duty of love is to listen.
- Paul Tillich

Oase van Hoop

AGS Baillie Park Gemeente

Oase van Hoop

AGS

Baillie Park Gemeente

Sondagoggenddiens 9:30

JOI-Kinderdienste 9:30

E-pos: johann@safricom.co.za

Pastoor Johan Nortje 083 280 8971



OASE VAN HOOP

-KOFFIE KAFEE-

HEB. 6:19

est. 2023

GRATIS TOEGANG!



Kom vler saam met ons die

VREUGDE VAN KERSFEES

met liriek en melodie!

DATUM: 16 NOVEMBER 2025

TYD: 18:00

PLEK: OASE VAN HOOP AGS BAILLIE PARK

WYNNESTRAAT 18, POTCHEFSTROOM