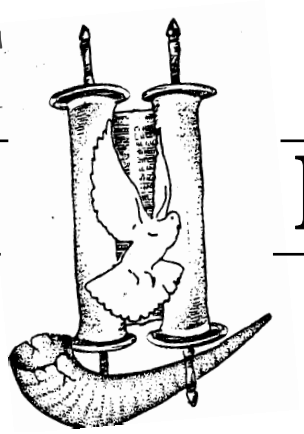
GELOOF FAITH

In Die Woord In The Word



Geloof is uit die gehoor en die gehoor is deur die Woord van God Rom. 10:17

Faith cometh by hearing and hearing by the Word of God. Rom. 10:17

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OM DEUR GELOOF TE LEWE

Geloof hef ons op bokant die sfeer van ons eie vermoëns en maak God se vermoëns beskikbaar vir ons. Geloof verbind ons aan twee onsigbare werklikhede: God en Sy Woord. Soos ons volhou in 'n verhouding met God deur geloof, is ons instaat om die toetse en moeilikhede te verduur en te oorkom in ons daaglikse lewens. Dit word weer op sy beurt geleenthede vir God om Sy goedheid en Sy heerlikheid te openbaar.

Daar bestaan gedurig spanning tussen geloof en die sigbare. Ons ou natuur is gewoond aan die wêreld van die sintuie en eis om te sien. As christene, is dit noodsaaklik om ons nuwe natuur te beoefen, wat by magte is om God en Sy woord te vertrou sonder om ander bewyse te eis.
Geloof en hoop is baie na aan mekaar, tog is daar twee baie belangrike verskille tussen hulle. Eerstens kom geloof uit die hart, maar hoop word gevoed vanuit die denke. Tweedens, geloof is in die teenwoordige; dit is iets wat ons reeds het. Hoop is egter gerig op die toekoms; dit is 'n verwagting van dinge wat nog moet kom.

Hoop wat geanker is op ware geloof in die hart sal nie teleurstel nie. Sonder hierdie anker egter is daar geen sekerheid dat ons hoop vervul sal word nie.

Hoop is God se vasgestelde beskerming vir die denke, maar dit sal nie vir ons daardie resultate verkry, wat God slegs deur geloof beloof het nie. Die sleutel om te verkry wat ons van God vra, is om dit deur geloof die oomblik wat ons vra, te verkry. Deur dit te doen word ons bevry van aanhoudende stryd en angs, en bring ons na innerlike rus.
Die gawe van geloof is een van die nege gawes van die Heilige Gees wat deur Paulus in 1 Kor. 12:7-11 gelys is. Elkeen van hierdie gawes is 'n bonatuurlike manefistasie van die Heilige Gees, wie in die gelowige bly en deur hom werk.

Deur die gawe van geloof gee die Heilige Gees tydelik 'n deel van God se eie geloof aan die gelowige. Dit is geloof op 'n goddelike vlak, ver bo die menslike vlak. Dit is nie die hoeveelheid wat saak maak nie maar die kwaliteit. 'n "Mostert Saad" van hierdie soort geloof is genoeg om 'n berg te verskuif.

Die gawe van geloof opereer dikwels, maar nie uitsluitlik deur 'n gesproke woord nie. So 'n woord kan deur gebed gespreek word. Deur hierdie gawe het Jesus die boom laat verdroog, die storm op see laat bedaar, 'n bose gees uit 'n epileptiese seun gedryf, Lasarus uit die graf geroep en op die stormagtige golwe geloop.

God het in die mens 'n drang geplant om hierdie soort geloof te beoefen. Daarom verwyt Hy ons nie as ons dit doen nie. Hy is eerder teleurgestel as ons te gou daarmee ophou. Soos in die bediening van Jesus moet die inisiatief egter altyd aan God oorgelaat word.

Die gawe van geloof kan dien as 'n katalisator vir die verwante gawes van genesings en wonderwerke. Hierdie drie gawes saam is die toerusting wat deur die Nuwe Testament goedgekeur is vir die bediening van 'n evangelis.

Geestelike vrug en geestelike gawes verskil op twee hoof maniere van mekaar. 'n Geestelike gawe kan gegee sowel as ontvang word deur 'n enkele, kort handeling; vrugte moet deur 'n

(Vervolg op bls. 2)

(Vervolg vanaf bls. 1)
aanhoudende proses gekweek word wat tyd, vaardigheid en arbeid nodig het. Tweedens gawes is nie direk verwant aan die karakter van diegene wat hulle beoefen nie; vrugte is 'n uitdrukking van karakter. Die idiaal is dat vrug en gawes mekaar moet balanseer in 'n kombinasie wat God verheerlik en die mensdom dien.

In die vorm van vrug kan geloof op twee duidelike maar verwante maniere verstaan word: as vertroue en as betroubarheid.
Stabiliteit is 'n manifistasie van vertroue en dit vermeerder soos vertroue ontwikkel. Stabiliteit vereis 'n begin van 'n verbintenis handeling. Toevertrou lei na vertroue.

Ons vertroue is gebaseer op God se betroubaarheid. God demonstreer Sy betroubaarheid teenoor ons deur Sy verbonds verbintenisse te vervul, wat groter as enigiets is wat ons kan verdien of vra. God se betroubaarheid maak ons die soort mense wat gewillig en in staat is om in te gaan en vol te hou met die verbondsverbintenis, beide met God en met mekaar.

Die Nuwe Testamentiese boodskap van verlossing en geregtigheid is gebaseer op **Hab. 2:4: "Maar die regverdige sal uit die geloof lewe".** Deur geloof in Jesus Christus, ontvang ons van God, hier en nou, 'n nuwe soort lewe – goddelik, ewig, regverdig. Daarna soos ons ons geloof toepas in die verskillende areas van ons lewens, deurdring en verander hulle deur hierdie nuwe lewe vanaf God.
Hierdie beginsel van geloof moet werkbaar gemaak word in eenvoudige, praktiese dinge. In Romeine 14, pas Paulus dit toe op eet. Hy bespreek die geval van twee gelowiges wat verskil oor wat mag of mag nie geëet word nie. Hy kom tot die slotsom dat wat saak maak is nie wat ons eet nie, maar of ons "uit geloof eet."
"Eet uit geloof" het die volgende implikasies. Eerstens, ons ontvang ons kos as 'n geskenk van God. Tweedens, ons dank God daarvoor. Derdens, ons kos is dus geheilig. Vierdens, ons bestee die krag wat ons hieruit ontvang aan diens vir God en tot die heerlikheid van God. Op hierdie manier verander geloof die algemene aktiwiteit van eet na 'n sakrament.
'n Ander praktiese gebied waar ons ons geloof moet toepas is finansiële en materiële voorsiening. Deur Christus, maak God se genade oorvloed beskikbaar vir ons. Dit is, Hy belowe dat in al ons behoeftes voorsien sal word en dat ons nog oor sal hê vir ander. Oorvloed hang egter nie af van geld of materiële besittings nie, maar alleenlik op geloof. Die patroon om oorvloed sonder geld of besittings te hê, word deur Jesus self voorsien en ons word uitgedaag om Sy voorbeeld te volg. Terselfdertyd moet ons ernstig gewaarsku word teen luiheid, oneerlikheid en onverantwoordelik-heid.

Voordat al God se mense deel kan hê aan Sy oorvloed, is dit nodig dat ons onsself nie as geisoleerde individue sien nie, maar as lede van een liggaam. God het die Israeliete hierdie les geleer deur die manna waarmee Hy hulle in die woestyn gevoed het. Sodat elkeen genoeg sou hê, moes hulle met almal deel wat hulle opgetel het. So is dit ook met die liggaam van Christus. Wanneer ons houdings en verhoudings reg is, deel ons met mekaar, en is daar genoeg vir almal. Verkeerde houdings en verhoudings kan egter sommige dele van die liggaam afsny om hul volle voorsiening te ontvang.

Nadat die Heilige Gees op die eerste Christene in Jerusalem uitgestort is, het die praktiese uitwerking van hulle geloof gemanifisteer in altwee van hierdie areas waarna ons gekyk het: kos en finansies. Hulle etes het sakramente geword, vergesel deur lofprysing en aanbidding. Hulle het hul finansies aan mekaar beskikbaar gestel, op so 'n manier sodat *"niemand onder hulle behoeftig"* (Hand. 4:34) was nie. God se genade wat in hulle daaglikse lewens gemanifisteer het, het gehelp om hulle bure vir Christus te wen.
God bied niks anders as geloof aan as die basis waarop ons Hom kan nader. Dit is ook nie genoeg, om eenvoudig aan Sy bestaan te glo nie. Indien ons volkome, onwankelbare geloof in God se goedheid, wysheid en mag kon hê, sou daar nooit enige motief vir sonde wees nie. Die skrywer van Hebreërs wys dat dit ongeloof was wat die Israeliete uit hul erfdeel gehou het, en hy waarsku ons as Christene oor dieselfde dodelike fout. In die finale oorsig is daar slegs twee moontlike houdings teenoor God: geloof wat ons met Hom verenig en ongeloof wat ons van Hom skei.
Die Bybel bied God se vereiste vir geloof aan, maar wys ons ook hoe om dit te verkry. Rom. 5:17 sê vir ons dat *"geloof kom deur die gehoor".* God se woord – God se *rhema* – Sy woord lewend gemaak en persoonlik deur die Heilige Gees.
Dit is vir ons nodig om die verhouding te sien tussen *Logos* en *Rhema. Logos* is God se onveranderlike plan, vir ewig in die hemel bepaal. *Rhema* is die manier hoe die Heige Gees 'n deel van *logos* uit die ewigheid afbring en in verband bring met tyd en menslike ondervinding. Deur *rhema* word *logos* spesifiek en persoonlik. Soos ek die *rhema* hoor kom geloof deur dit.

(Vervolg op Bl. 3)

Wat word bedoel met hoor? 'n Goeie praktiese voorbeeld word deur Spreuke 4:20-22 voorsien, waarna ek verwys as "God se medisyne bottel." Die aanwysings op die medisyne bottel bevat die vier elemente wat gehoor uitmaak: eerstens, gee onverdeelde aandag aan wat God vir jou sê deur die Heilige Gees; tweedens, neem 'n nederige, leerbare houding in; derdens, fokus jou oë op die woorde waarheen God jou gelei het en vierdens, hou aan om hulle in jou hart te mediteer.

Rhema is die woorde wat uit God se mond voortkom. Soos ons aanhou om hierdie soort woord wat na ons toe kom te hoor, voorsien dit die daaglikse brood waarmee ons ons geestelike lewe en voortgaande wandel met God handhaaf.
Rhema word ook vergelyk met die reën en sneeu wat die hemel se lewend gewende vog af bring na die aarde en onvrugbaarheid vervang met vrugbaarheid. *Rhema* bring God se weë en gedagtes af na ons menslike vlak en vervang ons eie weë en gedagtes met Syne.

Twee voorbeelde van hoe *Rhema* werk word deur Koning Dawid en die Maagd Maria voorsien. Dawid het beplan om 'n huis vir die Here te bou, maar die Here stuur 'n *Rhema*, en sê dat Hy 'n huis vir Dawid sou bou. Aan Maria het God 'n *Rhema,* deur die engel Gabriel, gestuur en gesê dat sy die moeder van die lang verwagte Messias, die Seun van God, sou word. In beide gevalle, toe Dawid en Maria die *Rhema* hoor, het dit geloof aan hulle gegee. Deur geloof, was hulle by magte om die vervulling van wat die *Rhema* belowe het te ontvang. Hulle reaksie was eenvoudig, maar genoeg: *"Doen soos U gespreek het"* (1Kron. 17:23) en "*Laat dit met my gaan volgens U woord"* (Luk. 1:38).

In God se plan van verlossing is geloof direk aan belydenis gekoppel. Belydenis beteken dat die woorde wat ons met ons mond spreek saamstem met die geskrewe Woord van God. Dit vereis aanhoudende selfdissipline. In elke situasie wat ons konfronteer, moet ons weier om beïnvloed te word deur ons gevoelens of ons sintuie, ons moet ferm bevestig wat die Skrif te sê het oor elke situasie. Aan die begin kan daar stryd en spanning wees, maar uiteindelik sal die Woord van God onuitwisbaar in ons harte geskryf word en daarna sal dit natuurlik deur ons monde vloei. Ons moet versigtig wees dat die praktyk van belydenis nie ontaard in 'n algemene tegniek nie. Die volgende is vyf praktiese vrywarings:

1. Ons moet begin deur afstand te doen van ons eie wil en aan God se wil te onderwerp.
2. Ons moet ons belydenis streng op Skrif baseer.
3. Ons moet aanhoudend deur die Heilige Gees gelei word.
4. Ons moet altyd op God se bonatuurlike genade vertrou, nooit slegs op ons eie natuurlike vermoëns nie.
5. Wanneer daar konflik tussen ons sintuie en God se Woord is, moet ons dieselfde stand nneem as wat Abraham gedoen het: toestande wat deur ons sintuie geopenbaar word is *werklik,* maar nie *finaal* nie.

Soos ons geleidelik die regte belydenis in elke gebied van ons lewens toepas, beweeg ons vorentoe binne-in 'n steeds voller ondervinding van verlossing – dit is, God se totale voorsiening vir ons verkry deur die dood van Christus.

Regte belydenis verbind ons direk aan Christus as ons Hoëpriester. Die regte belydenis roep Sy onveranderlike getrouheid, wysheid en mag op om ons onthalwe.
Die belydenis van ons geloof moet saam gaan met die toepaslike dade, gemotiveer deur liefde. Hiersonder is geloof tevergeefs.
Die sendbrief van Jakobus bevestig drie beginsels wat die verhouding tussen geloof en werke beheer: eerstens, belydenis sonder aksie is waardeloos; tweedens, teologie moet kan werk in praktiese leefwyse en derdens, regsinnigheid moet vergesel wees van gehoorsaamheid.

Jakobus illustreer hierdie beginsels deur twee Ou Testamentiese voorbeelde. Die eerste voorbeeld is Abraham. Hy het regverdigheid gehad wat deur God aan hom toegeken is op grond van geloof alleen. Daarna egter het sy geloof ontwikkel en volheid bereik deur vootgaande handelinge van gehoorsaamheid, wat sy hoogtepunt bereik het met die offer van sy seun Isak op God se altaar. Die tweede voorbeeld is Ragab. Sy het nie net die spioene se verslag geglo nie; sy het haar lewe gewaag vir hulle. Sy het ook haar geloof bely in die spioene se belofte deur 'n rooi tou by haar venster uit te hang. So het sy geloof, belydenis en toepaslike handeling gekom-bineer.

Jakobus het sy oorsig afgesluit deur te verklaar dat geloof sonder werke net so leweloos is as 'n liggaam sonder 'n gees.
Paulus op sy beurt, het die voorbeeld van Abraham gebruik om te demonstreer dat geloof nie 'n statiese toestand is nie, maar 'n voortgaande wandel, wat ontstaan uit 'n persoonlike verhouding met God. Elke tree in die wandel is 'n daad van gehoorsaamheid.

Deur 'n hele reeks van hierdie stappe word geloof ontwikkel en uiteindelik bring dit volwassenheid.

Die Skrif waarsku ons duidelik dat ons geloof onderwerp gaan word aan strawwe toetse. Dit is nodig om sy egtheid te bewys en om in ons 'n sterk Christelike karakter te ontwikkel.
Paulus lys vier resultate van so 'n toetsing: eerstens, deursettingsvermoë (volharding); tweedens, bewys karakter; derdens, hoop(`n sterk, kalm, seker verwagting van wat goed is) en vierdens, God se liefde wat ons harte vul. Laastens bring toetsing ons in 'n verhouding met God waarin ons ons hoogste bevrediging in niks en niemand behalwe Hom vind nie.
Jakobus en Petrus leer dieselfde nl. dat tribulasie noodsaaklik is as deel van ons totale Christelike ondervinding. Petrus vergelyk die toetse wat ons ondergaan met die vuur wat deur die suiweraar gebruik word om goud te suiwer om die hoogs moontlike waarde te gee. Hierdie woord-prentjie was ook deur die Ou Testamentiese profete gebruik om God se werking met Israel te beskryf.

Paulus, Jakobus en Petrus het ons uitdruklik verseker dat as ons die doel van ons tribulasie verstaan, ons dit met vreuge sal aangryp. Selfs as ons tydelik onder uiterste druk faal, moet ons nooit ons geloof opgee nie.
Toetsing het twee hoof vorms: wanneer dinge te moeilik is en wanneer dinge te maklik is. Moses is 'n voorbeeld van 'n man wat altwee van hierdie toetse verduur het en uiteindelik verskyn het as die God gegewe leier van sy volk. Die vernaamste voorbeeld om met sukses en mislukking te deel is Jesus self. Soos ons Sy voorbeeld volg, bring Hy ons geloof tot volle volwassenheid.

Suksesvolle Christelike diens begin met 'n daad van oorgawe, waarby ons ons liggame aan God as 'n lewende offer gee. Dit op sy beurt lei tot 'n verandering in ons hele manier van denke. Ons denke word vernuwe. Die hele reeks van ons houdings, waardes en prioriteite word voortdurend aangepas. God se planne en doelstellings kry voorrang oor ons eie.

Met vernuwe denke, is dit vir ons moontlik om onsself en ander Christene te sien as individuele lede van een liggaam. Ons eerste prioriteit is om die plek te vind en die funksie in daardie liggaam te vervul wat God ons voor bepaal het. Soos ons hierin slaag ontdek ons dat God aan elkeen van ons individueel die maat van geloof gegee het wat ons plek en funksie nodig het.

Om op hierdie manier te funksioneer, met ons bepaalde geloof op ons bepaalde plek is ons oop vir die werking van sekere gawes wat die nodigste is. Daar is vir ons die groter gawes.
As ons egter aanhoudend strewe na geloof of gawes, is dit gewoonlik 'n aanduiding dat ons nog nie ons bepaalde plek in die liggaam gevind het nie. Eers wanneer ons ons plek gevind het is daar God gegewe harmonie tussen ons funksie, ons geloof en ons gawes.
Geloof is deel van die ewige natuur van God. Deur Sy woord, gespreek in geloof, het Hy die hele heelal geskape. As deel van sy gelykenis aan God, deel die mens drie aspekte van die goddelike natuur: die vermoë om geloof te beoefen, die vermoë om te skep en die vermoë om te spreek.
Deur die mens te skape om geloof te beoefen, het God hom in 'n situasie geplaas waar hy dit moes doen. Adam in die tuin het nie aangehou om direkte verwantskap as 'n persoon met God te hê nie. In plaas daarvan het hy na God gegaan deur die woord wat God hom gegee het – die drievoudige woord van toelating, verbod en waarskuwing.

Om Adam van God te vervreem, het Satan hom indirek genader deur die "swakker houer," Eva. Hy het begin deur Eva se vertroue in God se woord te ondermyn, deur dit eerstens te bevraagteken en dit dan direk te ontken. Hy het aangegaan om haar vertroue in God self te ondermyn deur te suggereer dat sy en haar man nie nodig het om in 'n posisie van minderwaadigheid te bly nie, maar gelyk aan God kon wees deur die kennis van goed en kwaad te verkry. Hierdie begeerte na onafhanklikheid van God is die innerlike motivering wat na sonde lei.

Op hierdie manier is Eva oortuig om haar vertroue in die onsigbare sfeer van God en Sy woord te verwerp. Sy het afgekom na die sfeer van die sintuie. In die verbode boom is sy gekonfronteer met die drie basiese vorms van versoeking: die begeerte van die vlees, die begeerte van die oë en die trots van die lewe. Deur in die laer sfeer van die sintuie te opereer kon Eva nie langer die boom se aantrekkingskrag weerstaan nie, maar het geval vir die versoeking en haar man oorgehaal om dieselfde te doen.

Geloof keer die proses van versoeking om wat tot die mens se val gelei het. Geloof verwag van die mens om beide sy vertroue in sy sintuie en sy selfverheffings begeerte om onafhanklikheid van God te verkry te verwerp. Geloof verwag ook dat die mens sy vertroue in die onsigbare sfeer van God en Sy woord opnuut sal bekragtig. Die mens se toekoms word bepaal deur sy reaksie op geloof se voorwaarde.

THE BREAD ….. HIS BODY BROKEN FOR US

At the Last Supper, sitting with His disciples on the night before He was to be crucified, Jesus spoke these words: **And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 1 Cor. 11:24.** Jesus knew that His body would be badly mutilated by wounds in the process of His sacrificial death on that awesome day. The prophet Isaiah, when prophesying of the death of this suffering servant, Jesus, in Isaiah 53:5 when He says: **But he was wounded for our transgressions, he *was* bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.** His broken body, represented by the bread, is extremely significant for our lives, and although we cannot separate the Bread and the Cup, because they represent His sacrifice in its totality, there are the two elements – His body and His blood.

Jesus is the Living bread, and we become even more conscious of this when we read the following four accounts of this truth in God's Word.

OPEN OUR EYES

Breaking of bread brings us closer to Jesus and opens our spiritual eyes. We read about the two friends on the road to Emmaus in Luke 24 They were walking and talking about the events that had just taken place regarding Jesus and the crucifixion.

V15: And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them.
V16: But their eyes were holden that they should not know Him.

Jesus spoke to them and questioned them on the subject, they were surprised that He had not heard about the events. They told Him everything and showed their obvious disappointment and confusion. He spoke to them about the prophecies in the Old Testament, concerning the Messiah that needed to be fulfilled, and yet they still did not recognise Him.

Luke 24:28-31: And they drew nigh unto the village which they went: and He made as though He would have gone further.
But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.
And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.
And their eyes were opened, and they knew Him; and He vanished out of their sight.

I believe that they were better able to discern spiritually once they had partaken of the broken bread. Their spiritual eyes were opened. We grow closer to Jesus everyday as we break bread and bring into remembrance what Jesus did for us on the Cross at Calvary.

THE BREAD OF HEALING

Another account involving the bread is found in Matt. 15:21-28, where the Canaanite woman came to Jesus begging Him to heal her daughter.

Matt.15:21-28: Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
And behold, a woman of Canaan came out of the same coasts, and cried to unto Him, saying, Have mercy on me, O Lord, Thou son of David; my daughter is grievously vexed with a devil.
But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.
But He answered and said, I am not sent but unto the lost sheep of the house of Israel.
Then came she and worshipped Him, saying, Lord, help me.
But He answered her and said, it is not meet to take the children's bread, and to cast it to dogs.
And she said, Truth, Lord: yet the dogs eat of the crumbs, which fall from their master's table.
Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thy wilt. And her daughter was made whole from that very hour.

Jesus shows her that the bread of healing is for the children of God but due to her persistence for the crumbs of bread only, Jesus remarked in v 28: **O woman, great is thy faith: be it unto thee even as thy wilt.** This woman would have been satisfied with the crumbs of the Living Bread which is symbolic of Jesus Himself. Her daughter was made whole from that very hour.

FRESH BREAD EACH DAY

In the Old Testament we read in Ps. 23:5: **Thou preparest a table before me in the presence of mine enemies.** The Lord's Table is prepared for us and when we partake of it as prescribed, it is a mighty weapon against the enemy. The blood and the bread taken in a worthy manner. It is surely God's Table prepared for us .

In Ex. 25:30: We see that God commanded Israel. **Thou shalt set upon the table showbread before Me ALWAYS.** The bread constituted a continual thank offering, [**Do this as oft as you do it in remembrance of Me**] and it was referred to as the bread of "presence", signifying

God's presence in the Holy of Holies. It was symbolic of Christ Himself – alive forever more and of whom we can partake daily. The Show Bread always had to be fresh. Wine and frankincense were offered with the bread. The wine, symbolising the Blood of Christ, the frankincense symbolises our praises and worship and gratitude.

THE BREAD OF LIFE

God provided manna for the Israelites in the wilderness and we are aware of the fact that this manna had to be collected daily. It was God's provision for them as bread from Heaven. Jesus compared Himself to this manna. In John 6:28 Jesus' disciples asked Him: **What shall we do, <u>that we may work the works of God?</u>**

When Jesus was asked in verse 28 how they might have the power to do the works of God, He immediately said that firstly they must believe on Him, Jesus, [v 29] the true Bread from heaven, [v 32] the Bread of God, giving life, [v 34] give us this bread always [daily], this bread giving life.

[v35] **I am the bread of life. He who comes to Me shall never hunger and he who believes in Me shall never thirst.**
John 6:47-58: Most assuredly, I say to you, he who believes in Me has everlasting life. I am the bread of life.
Your fathers ate the manna in the wilderness, and are dead.
This is the bread, which came down from heaven, that one may eat of it and not die.
I am the living bread, which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.
The Jews therefore quarrelled among themselves, saying, "How can this man give us His flesh to eat?"
Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His Blood, you have no life in you.
Whoever eats My Flesh and drinks My Blood has eternal life, and I will raise him up at the last day.
For My Flesh is food indeed, and My Blood is drink indeed.
He who eats My Flesh and drinks My Blood abides in Me and I in him.
As the living Father sent me, and I live because of the Father, so he who feeds on Me will live because of Me.
This is the bread, which came down from heaven – not as your fathers ate the manna, and are dead. He who eats this bread will live forever!

I draw your attention to verse 51: **I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever: AND THE BREAD THAT I SHALL GIVE IS MY FLESH…** His flesh (symbolically), our daily bread, which will bring life to us just as the manna did for the Israelites, new every day.

I firmly believe that the Church will be restored to the place where the Lord will send out the 70's once again, (as described in Luke chapter10) and as they go out two by two they will preach the gospel, cast out devils, cleanse lepers, raise the dead, heal the sick, so that people in our villages, towns and cities will know that the Kingdom of God has come nigh unto them. They will break bread in homes and hospitals with believers who need to be healed and strengthened and with those who desire to accept Jesus Christ and the Good News of what He has done for them regarding their sins and sicknesses. They will be able to partake of the bread and the wine then and there, as they have believed. I have seen many people healed and delivered of all kinds of illnesses, physical and emotional, as they partake of the Lord's Table in a worthy manner, in faith. Not a hand was laid on them. It is Jesus Christ who is the Healer.

Can you imagine what a congregation would be like in which each family broke bread daily in the manner in which I have described? Firstly, I believe that sickness would diminish. Secondly, family squabbles and relationship problems would be reduced to a minimum as families and married couples forgave one another daily before they broke bread together!

The Shepherd [Pastor] would have more time to wait upon the Lord and to study the Word so as to be able to equip the sheep to go out and win souls for Jesus! Time would not be taken up with having to sort out bad relationships and problems between members of the congregation, as these would have been dealt with at home before taking communion each day.

Each one of us needs to win souls for Jesus, the believers are the ones who must do the work of bringing in the harvest. Shepherds do not have sheep – sheep have sheep. The congregation is to be equipped for this purpose.

The sooner we are built up and mature in Christ, and obey the instructions of Jesus, the sooner we can go forth and win souls for the Kingdom of God! Remembering Jesus' death on the Cross and proclaiming the benefits daily until He comes, keeps our eyes on Him and off one another's shortcomings as well as our own petty grievances. We have to proclaim Jesus' death in the Good News message to a lost world.

The mutilated body of Jesus on the cross, paid for all sickness, disease, pains and infirmities and His precious Blood paid for our redemption. He was and is the atonement for our sins, and has given us power over the forces of darkness and has made eternal life possible for us.

Surely this is the Good News to proclaim DAILY to the entire creation until He comes again. HE PAID THE FULL PRICE.

FORGIVENESS IS OUR CHOICE

There is no greater love that can be shown by anyone to another, than to forgive someone who does not deserve to be forgiven, for that is what Jesus did for you on the cross. Believers in Jesus are supposed to be full of the love of God, and yet we still retain resentment and irritation towards our closest friends and sometimes even family. Forgiveness is a demonstration of love. Love IS forgiveness. We show the same love of Jesus when we pray what He prayed on the cross, "Father forgive them, for they know not what they do." God is love, and Satan is hate, and the Bible warns us in 1 John 3 verse 15: Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

God's Word requires us to forgive immediately the offence has taken place. Some people say that they have forgiven something in their past, but they keep reminding themselves and everyone else, by constantly talking about it. When you have made that choice to forgive someone, make a decision never to speak about it again, or discuss the incident with anyone. The enemy will bring it to your remembrance from time to time, but tell him that it has been confessed, dealt with, and forgiven by God, because of the Blood of Jesus. You can be sure that the devil will soon stop bringing it to your remembrance, when you refuse to talk about it and consider it a closed chapter.

We recall how the woman caught in adultery, according to John 8 verses 3 to 5, was brought to Jesus by the scribes and Pharisees, who said: "Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do You say?" After saving her life, Jesus said "Woman, where are those accusers of yours? Has no one condemned you?" Then He added, "Neither do I condemn you; Go sin no more" (verse. 11). Forgiveness demands a change. When Jesus told her to go and sin no more, He expected her to change her behaviour. Forgiveness is not soppy, sentimental or mushy. Forgiveness is full of compassion, but requires a change in conduct, because without a change, it compromises the grace of God. If a husband asks his wife if she will you forgive him for committing adultery, her answer should be, "Yes, of course, but I want you to change. I love you, but through God's grace you must change." Grace is not a license to sin. Grace gives you the opportunity to confess your sin before the judgement of God comes to you. Confess your sins and be conformed into the image of Christ daily. Stop seeing how much you can live in sin under the protection of the grace of God. We need to repent of sin and live like Jesus.

Very often, when there is a physical problem, we need to deal with the spiritual cause, and the tormentors that come in through unforgiveness, are often that cause. Unforgiveness leads to resentment, resentment to bitterness, bitterness to hatred, and hatred to murder. Resentment destroys you, bitterness destroys you and hatred destroys you! Hate is self-destruction. Very often you resent someone, and he is completely unaware of it, happily living his life totally unconcerned and full of joy, whilst you are being eaten up inside, giving yourself headaches, ulcers and insomnia. How foolish can we be? Why let hate ruin you life? You may have a wounded spirit, and need someone to pray with you to free you of the cuts, bruises and grief in your spirit. Inner healing comes with forgiving those who have wounded you.

There maybe some people who have through grief and sorrows, pains and trials developed resentment towards God. Even though the Bible tells us that God is not the author of our problems, sickness and grief, there are those who are ignorant of this fact, and blame God for that which the devil has in fact done. We read in John 10 verse 10: The thief (devil) cometh not, but for to steal, and to kill, and to destroy: but I (Jesus) am come that they might have life, and that they might have it more abundantly. There are still a lot of people who blame God for the destruction that has come into their lives, which has been caused by the devil, yet the Bible is very clear that Jesus came to do the will of His Father, and to bring abundant life to those who believe in Jesus. Sickness and death are most certainly the very opposite of abundant life. If, in ignorance you have unwittingly blamed God for tragedies in your life, you need to repent of your attitude towards God. Tell Him that you did not realise that He was not the cause of your hurt and grief, but that it was the enemy of your soul. Ask His forgiveness for blaming Him for the works of the enemy, and reaffirm that you know that He is a good God, and that all evil comes from Satan. Tell Him that you trust Him, and that you know that He will bring abundance to your life according to His purposes and His will for you.

Let us be reminded of the necessity to forgive others. Firstly, if you do not forgive, you cannot be forgiven. Mark 11:25. Secondly, forgiveness is essential in order for us to receive healing and deliverance. Thirdly, forgiveness gives us the peace that passes all understanding, and removes

guilt and fear. Fourthly, forgiveness removes your enemies. And fifthly, forgiveness heals broken marriages, families and friendships. You need to forgive others, because you never know when you, or a member of your family will need to be forgiven by another. What we sow we reap, and when we show mercy, God's Word tells us in Matt. 5 verse 7 we shall obtain mercy.

How do I forgive someone who has hurt me?

If you want to be totally free and full of the love of Jesus – if you want to be healed spirit, mind and body, you need to forgive EVERYONE towards whom you feel any resentment at all! Ask the Father in the Name of Jesus to give you the names of those who you need to forgive. Separate yourself from the hustle and bustle that surrounds you, and seek God's face in prayer. God's Holy Spirit will remind you of every one that needs your forgiveness. Pray specifically for each person God gives you, and choose to forgive, just as you have been forgiven, whether they deserve it or not. Take your time, and release each one individually. Then we need to pray God's blessing upon every person we have forgiven, and in doing so, we will know His healing and deliverance.

Forgiveness is not optional, it is essential. Once again I remind you that forgiveness is not an emotion. It is a choice, a decision you make in prayer. You may pray a prayer similar to this one:- *My Heavenly Father, You know that I harbour resentment and hate towards _____. I realise that this is a sin, and I repent of it. I choose, as an act of my will, to forgive_____, unconditionally, regardless of the hurt I have experienced. Because you chose to forgive me when I did not deserve to be forgiven, I therefore forgive him/her, even though he/she does not deserve forgiveness. Thank you for your grace, which enables me to do this now, and thank you for your promise to cleanse me from all resentment and hate, and enable me to love him/her with the agape love of Jesus.*

This prayer is only an example, and you may want to add more to it as the Lord leads you in prayer. The important issue is not whether we feel like forgiving, but whether we choose to forgive. For if we are willing to forgive, and make this choice, God will put the desire to forgive and the necessary love within our heart. Isaiah 61 verse 1 speaks of Jesus and declares that He has come to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. He taught forgiveness, He practised forgiveness, and there is now no excuse for you not to forgive! In doing so you will experience healing, peace of mind, and a new liberty and freedom you have yet to encounter, beyond your wildest dreams, because the pain past hurts and bad memories will cease to be.

Uit ons Kantoor

Geliefdes in Jesus,

Jesus het vir ons gesê: "Hou goeie moed, Ek het die wêreld oorwin" Joh. 16:33.

Elke dag is ons nader aan die koms van ons Hemelse Bruidegom wat ons kom haal en neem na die Bruilofsfees van die Lam, ons raak bewus van die toenemende chaos wat ons omring in die wêreld. Wetteloosheid vier hoogty en korrupsie is algemeen. Vandag is daar 'n paniekerige vrees rondom ons en as jy nie versigtig is nie, gaan jy daarin vasgevang word.

Dit is een ding om gevaar te herken, maar God wil nie hê dat jy daardeur oorweldig moet word nie. Jy moet dus monitor waarna jy luister, dink en sê. Die dissipels het 'n rots nodig gehad om op te staan in die aankomende storm. Jesus het hulle net vertel hoe sleg dinge in die wêreld sou raak en die hoeveelheid wat hulle sou ly. Hy het aangekondig dat Hy weggaan en vir hulle gesê dat Hy die Heilige Gees sou stuur om by hulle te wees.

Johannes hoofstuk 16 eindig met hierdie woorde: "Dit het Ek vir julle gesê, dat julle in My vrede kan hê. In die wêreld sal julle verdrukking hê; maar hou goeie moed, Ek het die wêreld oorwin." Maak nie saak wat die situasie is, Jesus is bokant dit. Maak nie saak watter beproewing jy in die gesig staar, Jesus sal jou daardeur bring, Hy sal jou beskerm. Alhoewel jy deur vrees en vreesbevanges omring word, sal jy Sy vrede hê. En daardie stabiliserende vrede sal jou versterk. Jesus het gesê dat Hy jou nooit sal verlaat of begewe nie en ons lees in Jes. 41: 10: Wees nie bevrees nie, want Ek is met jou; kyk nie angstig rond nie, want Ek is jou God. Ek versterk jou, ook help Ek jou, ook ondersteun Ek jou met my reddende regterhand. Ek wil jou in hierdie dae aanmoedig om moed te skep, om jou volle vertroue in die Here te plaas en nie toe te laat dat vrees jou verteer nie. Vader God is getrou en Hy is ons skuilplek en ons krag. Hy is jou Rots en jou Verlossing, Hy is jou verdediging daarom sal jy nie wankel nie (Ps.62:2).

Hou jou oë op die wolke, want die Here Jesus kom spoedig!

Ons dank ons Here vir julle en jul liefde, gebede en ondersteuning op elke manier, wat dit vir ons moontlik maak om so veel kosbare siele as wat ons kan vir Jesus te bereik in hierdie laaste dae.

Mag die Here julle seën en julle bewaar en Sy aangesig oor julle laat skyn en Sy vrede aan julle gee.

Baie liefde groete,

Meg en die Gebedspan