

**FREE REFORMED CHURCH SOSHANGUVE – XX / VV
(SOUTHEAST)**

September 22nd 2013 AD

Farewell rev. Pieter G. Boon & Ordination rev. B.A. (Thabo) Matlaela



**Ke rapela gore le tllile go tswela pele le gola
*I pray that you will continue to grow***

Liturgy:

Lifela tsa Sione 11

1) Bokang Modimo wa khanya, Modim'ō re entseng;
Ketso tsa oona di benya, Di khanya lefatseng. (3x)

2. Ka mehla o re tšoarella, Dibe tse as baloeng;
Ha o phetse ho hauhela, Batho ba sitiloeng. (3x)

3. Ho isoe hlomphe le poko, Ho Ntate le Mora,
Le ho Moea e be thoko, Joale le ka mehla. (3x)

1) Praise God, He is holy, God who created us;
His works are glorious, They shine on the earth (3x).

2) Always He forgives us, Countless sins;
His grace never ends, To those who are sinners (3x).

3) Let honour and praise, Be to the Father and the Son,
And to the Spirit let He be honoured, For now and for
evermore (3x).

Lifela tsa Sione 7

1. Jehova, Modimo wa Israele
U re faladitse lefifing la pele
Re thaba hakaakang ha re u khumamela.
Kajeno re batho, re tseba ho rapela.

2. Maoto a khotso, a tswang ho Monghadi
A tlile Lesotho, lefatseng la madi.
A re a sa hlaha, Satan'a thothomela.
Mokhosi wa khutsa, dira tse re bakela.

3. Magageng a matso, thakong tsa ledimo,
Ho binwa sefela se bokang Modimo.
Naha ea nyakalla, e khabile ka metse
Nala e hlahile bakeng sa ditsietsi.

4. Ba neng ba khalane ba boela ha habo,
ba diqhosheane ba ba nka ka thabo.
Leqheku le akwa ke tlogolo tsa lona,
di tla di hodile;
ho bokwe Mong'a bona!

5. E, dipoko tsohle di hlabe hodimo
Ho wena, Jehova, Morena Modimo!
Re sechaba sa hao, se ratilweng ke Jesu.
Tiisa 'muso wa hao fatseng lena la heso!

7

1) Jehova, God of Israel,
You have redeemed us from the first darkness;
We are so joyful when we kneel before You;
Today we are people, we know how to pray.

2) The feet of peace were sent by the King
He have come to Lesotho, the land of blood;
When He was reaching, Satan trembled; The noise stopped,
There was quietness among the people, the enemies fled.

3) Dark caves, places of cannibals,
There a hymn of praise to God is being sung.
The whole nation applauded, The land was full of water,
Peace was needed, because of there was trouble.

4) Those who were scattered went back to their homes,
Those who were orphaned were welcomed with happiness.
The elderly are surrounded by grandchildren,
They are grown up already, honour to their Master!

5) Let all honours be directed above
To You, Jehova, Lord God!
We are your people, those loved by Jesus;
Strengthen your kingdom on this land that we live in.

The Pastor asks:

Phuthego thušo ya lona e tswa kae?
Church, where does our help come from?

All say together:

Thušo ya rena e tswa go Morena yo a direlego legodimo le lefase.
Our help comes from the Lord who made heaven and earth.

Ten Commandments (Exodus 20)

Prayer

Scripture Reading: Philippians 1:1-26

Singing

Text: Philippians 1:9-11

Sermon:

Ke kgethile temana ya taelo ya ka go tswa lengwalong ya Bafilipi. Kgwerano magareng ga Paulo le phuthego ya Filipi e nkgopotsa kgwerano yeo ke bilego le yona mengwageng e seswai ya go feta le kereke ye ya Soshanguve-XX/VV.

Gabotse, batho ba lehono ga re fapane le batho ba kgale. Go bapetsa kereke e bjalo ka di XX/VV le ya Bafilipi, go na le dilo tseo di swanago tsa go makatsa. Se gape ke nnete ge re lebeletse kgwerano magareng ga moruti le phuthego.

Seo se tseago karolo e kgolo mo phuthegong ya Krete se a swana, go sa lebelelwe gore o dula nageng efe. Se ke lebaka la gore lengwalo la Bafilipi le lehono le sa le bohlokwa. Go le bala, ke ile ka ba le maikutlo ao a nkamago.

Le ge ke lebelela ditshebiso tsa Paulo tseo a dirago mo mafelelong a lengwalo la gagwe.

Tabataba: Ke rapela gore le tlile go tswela pele le gola ge letsatsi le letsatsi, le lebeletse bohlokwa bja seo se tlogo.

Lengwalo le le thoma – bjalo ka ge e be e le setlwaedi matsatsing ao – ka sehlogo.

Le bolela gore ke mang a ngwetsego lengwalo le.

E be e le Paulo le Timotheo.

Re bala gape gore lengwalo le ngwalelwa mang:

Bakgethwa ba phuthego ya Bafilipi.

Seo se ra gore: batho bao ba ineetsego go Krete mo Filipi.

Paulo o be a etetse Filipi nakong ya leeto la gagwe la bobedi la thomo.

Mmogo le Silase, le Timotheo le Luka o ba etetse.

Seo e ka ba mengwaga ye e ka bago e makgolo a mahlanon ka morago ga Krete.

Filipi e dutse mo bofelong magareng ga seo lehono re rego ke Macedonia le Bulgaria.

Mo matsatsing ao go be go na le tsela e kgolo e bohlokwa yeo e fetago mo Filipi,

Yeo e bego e le boemo bjo bo kgolaganyago magareng ga Roma le Byzantium.

Mo Filipi Paulo o ile a kopana e beile a ba a kolobetsa yo a tsebegago ka la Lydia.

Mohlomongwe e be e le mosadi wa montle wo a bego a rapela Modimo wa baJuda.

Yo mongwe a ka bala se mo go Ditiro 16 gore o be a

I have chosen the text for my farewell sermon from Philippians.

The relation between Paul and the congregants in Philippi reminds me of the relationship I had the past eight years with the church here in Soshanguve-XX/VV. In fact, we humans are today no different from the people long ago.

Comparing a church like XX/VV with Philippi, there are striking similarities.

This also is true with regard to the relationship between a pastor and the congregation.

The main characteristics of the church of Christ are the same, no matter in which country you are.

That is the reason why this letter to the Philippians is today still very relevant.

Reading it, I got a feeling of recognition.

Even with regard to the personal announcements Paul is making at the end of his letter.

Theme: I pray that you will continue to grow day after day, focusing on the magnificent expectation of the future.

This letter starts – as was usual with letters in those days – with a heading.

In it is mentioned who wrote the letter.

They were Paul and Timothy.

We also read to whom the letter is addressed:

The saints in Philippi.

That means: the people dedicated to Christ in Philippi. Paul had visited Philippi during his second missionary journey.

Together with Silas, Timothy and Luke he visited them. That was about 50 years after Christ.

Philippi is situated on the border between present day Macedonia and Bulgaria.

In those days an important highway went right through Philippi,

being the main connection between Rome and Byzantium.

In Philippi Paul met and baptised the well known Lydia. She was most probably pagan woman worshipping the God of the Jews.

One can read in Acts 16 that she met with other women on a regular basis outside town to pray.

After Paul had preached to her the good news of Jesus

kopana le basadi ba bangwe nako le nako kantle ga motse go rapela.
Ka morago ga gore Paulo a mo rerele ditaba tse botse ka ga Jesu Kreste, Morena o ile a bula pelo ya gagwe. O ile a sokologa gomme a kolobetswa mmogo le ba lelapa la gagwe.
Yo ke tsela yeo Modimo a e dirilego ge a thoma phuthego mo Filipi. Bjale mo lengwalo le Paulo o a ba dumedisa ka leina la Yena Modimo Yo. Mo temaneng ya bobedi re humana tumediso yeo re e diresago mo mathomong a tirelo ya kereke. Ka nnete, ke mo leineng la Modimo ge Paulo a ngwalelwa lengwalo le go baFilipi.

Ge re tswela pele re eya temana ya boraro, ka morago ga sehlogo, re humana kgatelelo ya lerato. Paulo o gatelela tebogo ya gagwe ya dilo tsohle tseo di bego di diragala mo go baFilipi. Gomme ka morago go latela thapelo.
Gabotse se ke temana ya rena lehono. Temana ya senyane go isa go ya lesome tee. Temana ya rena ke thapelo ya Paulo go bakreste ba mo Filipi. Thapelo ye ke e kgethile gore e be thero ya taelo ya ka lehono.
Paulo o rapelela baFilipi. Gomme lehono ke rapelela Soshanguve-XX.
Gobane bjale re fihlile mo go kopanago. Gobane bjale ditsela tsa rena di tllile go arogana. Ka thapelo re tllile go dule re kgolagana.

Bjale lebaka la gore Paulo a ngwale lengwalo le ke gore o be a nyaka go kgothatsa baFilipi. E be e le ka lebaka le tseo di bego di mo diragalela. Gobane ka nako ye Paulo e be a le kgolegong. Go bonala eke, go be go se bjalo, empa ke nnete.
Paulo o lemoga letsogo la Modimo mo bophelong bja gagwe, e beile o lemoga gore go ba ga gagwe mo kgolegong go na le morero.
Se ke lebaka la lengwalo la Paulo.
Empa go na le lengwe gape.
Paulo o nyaka go leboga baFilipi ka thekgo ya bona ya tshelete.
Paulo o ngwala gore o leboga kudu, mo lebakeng la pele e se ka lebaka la dimpho tsa bona, empa ka lebaka le maitshwaro a bona.
Gomme o a rapela mo temaneng ya rena gore phuthego e tswela pele mo tseleng ye, gore e sepela ka mohlala wa maleba. Maitshwaro a baFilipi a utullotse lerato.
Gomme Paulo o ba hlohleletsa gore ba oketse go fetisa le go fetisa mo leratong. Ba ke dira bjang seo? Seo Paulo o se hlalosa mo mothalong ka moka: gore lerato la lena le tllale ka go fetisa mo go tsebeng le mo boemong bja go lebelela gore le tle le kgone go lemoga

Christ,
the Lord opened her heart.
She repented and was baptised with her household.
That was how God made a beginning with the church in Philippi.
And now in this letter Paul greets them in the name of the same God.
In verse 2 we find the well known greeting we normally use at the beginning of a church service.
Indeed, it is in the name of God that Paul is writing this letter to the Philippians.

When we proceed to verse 3, after the heading, we find an expression of mutual love.
Paul expresses his gratitude for all beautiful things that was happening in Philippi.
And then a prayer follows.
That is actually our text for today, the verses 9-11.
Our text is a prayer of Paul for the Christians in Philippi. This prayer I have chosen for my fare well sermon today. Paul is praying for the Philippians.
And today I pray for Soshanguve-XX.
Now that we have come at a junction.
Now that our roads will part.
In prayer we will stay connected.

Now the main reason Paul wrote this letter was that he wanted to calm down the Philippians.
It was with regard to his own personal circumstances. Because at the moment Paul was in jail.
It sounds contradictory, but it is true. Paul witnesses God's hand in his life, he even experiences that his being in jail has a purpose. That's the main reason for Paul's letter.
But there is a second as well.
Paul wants to thank the Philippians for their financial support.
Paul writes that he is so thankful, not in the first place for their gift, but mainly for their attitude.
And he prays in our text that the congregation will continue on this road, that is in the same right direction. The attitude of the Philippians revealed love.
And Paul encourages them to increase more and more in this love.
How can they do it?
That Paul is explaining in the rest of the sentence: That your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best.

Merely to accumulate a lot of knowledge is of no value as such.

se sebotse.

Go kgoboketsa tsebo entsi ga go na bohlokwa bja yona. Tsebo ye e swanetse gore e sepidiswe ka tsela ya maleba go ya hlogong ya gago. Tsebo yeo o e kgoboketsago e swanetse gore e kgethwe. Go na le dilo tse bohlokwa tseo o swanetsego go di tseba mo bophelong, go na le tseo di sego bohlokwa, tseo o sa hlokego go di tseba. Seo se emago ke gore tsebo e swanetse go ema mo tirelong ya lerato. O swanetse go lemoga seo se lego bohlokwa bophelong bja gago, le seo se sego bohlokwa bophelong. Go o soma letsatsi ka moka o kgoboketsa tsebo, e ka ba go seba tseo e lego tse mpsha letsatsi le letsatsi, bjale ga o lemoge seo se lego bohlokwa bophelong. Gobane o senya nako ya gago ka tsebo yeo e se nago bohlokwa go isa bofelong. Ge o somisa nako ya gago fela go bala kuranta, go lebelele televisione, goba magazine wo o go tsebisago ka bao ba tsebegago, goba o ngwala le go bala melaetsa mo cellphonong, gomme ga o tsebe go lemoga seo se lego bohlokwa bophelong bja gago. Somisa nako ya gago ka bohlale. O na le nako, gona bjale mo bophelong, pele nako e go sia, gore o bale Beibele ya gago. Ana o a tseba gore go a kgonagala go tima televisione ya gago? Ana o a tseba gore go a kgonagala gore o bapale le bana ba gago, bakeng sa gore o lebelele televisione? Somisa nako ya gago ka bohlale! Lemoga seo se lego bohlokwa bophelong. Itukisetse letsatsi la Krete, gore a go humane o hlwekile e beile o se na bosodi.

Mo temaneng ya rena re humana lentsu le: bokagare le botlalo. Lentsu leo re ka le somisago gape ke bohlale. Bjalo ka ge puku ya Beibele ya Diema e re: mathomo a bohlale ke go tshaba Modimo. Go hlokomela melao ya gagwe. Ka go hlokomela melao ya Modimo, re a mo tumisa. Mo go baFilipi re bala go fetisa gatee gore go phetha thato ya Modimo go bjalo ka go tlisa sehlabelo go Yena (2:17; 4:18). Mo Testamenteng ya Kgale batho ba be ba tlisa dihlabelo go tumisa Modimo. Empa go dira thato ya Modimo go ra gore go dira bjalo. Wa lehlogonolo ke monna yo a tlisago tebogo bjalo ka sehlabelo sa gagwe (Psalm 50). Go hlokomela melao ya Modimo ka boineelo, go ba le tebogo mo go Yena gore o go pholositse, bjale o a mo tumisa. Go rata Modimo le go mo tumisa, ke go mo leboga le go ineela go hlokomela melao ya gagwe. Gomme gore o kgone go dira bjalo, o swanetse go

This knowledge should be ordered in the right way in your head.

The knowledge you accumulate should be selected. There are important things to know in life, and there is useless information, things you don't need to know. The bottomline is that knowledge should stand in the service of love. You must be able to discern what is best for life, and what is not important. Being busy the whole day to accumulate knowledge, being the latest gossip everyday, then you do not discern what is best for life. Then you waste your time with knowledge that has no value for eternity. If you only use your time to read the newspaper, watch television, or magazines informing you about celebrities, or read and write cellphone messages, then you do not discern what is best for life. Use your time wisely. You have the time, now in this life, before it is too late, to read your Bible. Do you know, that it is possible to put off your television? Do you know that you can play a game with your children, in stead of laying before the television? Use your time wisely! Discern what is important for life. Prepare yourself for the day of Christ, that you may be found pure and blameless.

In our text we find the word: depth of insight. Another word we can use is wisdom. And as the Biblebook of Proverbs says: the beginning of wisdom is to fear the Lord. To keep his commandments. By keeping God's commandments, we honour Him. In Philipians we read more than once that to do God's will is like to bring Him a sacrifice (2:17; 4:18). In the Old Testament people brought sacrifices to honour God. But to do God's will means doing the same. Blessed is the man who brings thangsgivings as his sacrifice (Psalm 50). Keeping God's commandments willingly, being thankful to Him that He saved you, then you honour Him. To love God and to honor Him, is to thankfully and willingly keep his commandments. And in order to do that, you will have to know his commandments, every one of them, as He has revealed them in the Bible. Not only in the ten commandments, in the whole of his Bible. So a thorough knowledge of God's Word is indispensable.

tseba melao ya gagwe, o mongwe le o mongwe wa yona, bjalo ka ge a e utullotse mo Beibeleng. E sego fela melao e lesome, empa ye e lego Beibeleng ka moka.

Gomme bjale ka tseba yeo e tseneletsego ya go tseba Lentsu la Modimo.

Yo mongwe wa baporofeta ba Modimo kgale o ile a ngongorega: Batho ba ka ba a fela ka lebaka la go hloka tsebo.

Ge o sa nyake go fela, o swanetse go ithuta Lentsu la Modimo. Ke swanetse go bolela nnete, bana beso, mo lebakeng le ga ke na go tshaba.

Ge ke lebelela phuthego ya di XX, nakong engwe ke a ipotsisa:

Nka bona mo lerato le susumetso ya go bala Lentsu la Modimo? Ana se a se gona gantsi? Ana re timeletswe ke lerato la pele?

Re na le susumetso ya go kgoboketsa tshelete entsi le dilo tse dingwe.

Lenaneo la rena le tletse la dilo tse ntsi tsa go ithabisa, empa ana re na le nako yeo re e beetsego phuthego ya Modimo? Ana re a fela ka lebaka la go hloka tsebo?

Bana beso, le swanetso go kgetha lehono yo le ratago go mo direla nakong e tlogo. Gomme re dire bjalo!

Mo go tseo di tlogo ke le bea, bjalo ka ge Paulo a dirile ka baFilipi, mo go Modimo. Ke a rapela, bjale ka gore ditsela tse rena di tlile go arogana, gore Modimo o tlile go le bea kgauswi le yena, gore le tle le hwetswe le hlwekile e beile le se na bosodi ka letsatsi la Krete.

Lentsu le la go hlweka le bolela ka se sengwe sa boema bja ka gare. Gomme lentsu le la bosodi le bolela ka selo se sengwe sa boemo bja kante – ka tsela yeo batho ba go bonago ka gona.

Pelo yeo e hlwekilego – seo se boima gore ba bangwe ba se lemoge. Empa pele ga Modimo ga go seo se fihlilwego, a ka kgona go bona ge o na le pelo ye e hlwekilego go ba o se na yona.

Gomme bosodi – seo go lebeletswe ka tsela yeo o phelago ka gona, ka tsela yeo ba bangwe ba go bonago ka gona.

Ana o na le bophelo bjo bo se nago bosodi, mo gare ga lefase la go se tsebe Modimo?

Ana o bjalo ka lebone leo le bonegago lefase la leswiswi?

Ana batho ba bangwe mo di XX ba na le lebaka la go sola maloko a phuthego? Mohlomongwe maitshwaro a go se loke? Goba re na le maitshwaro ao a se nago bosodi go ba agisane ba rena? Bao e sego maloko a phuthego, ana ba na le lebaka la gore sola? Bana beso, ana o thabela maitshwaro a gago? Go ba mokreste?

Gomme ana o thabela maitshwaro a phuthego ye?

One of God's prophets complained long ago:

My people perish because of a lack of knowledge.

If you do not want to perish, you will have to study God's Word.

I must be very honest, my dear brothers and sisters, but on this point I do have my fears.

When I look to this congregation in XX, sometimes I ask myself:

Can I see here love and motivation to study God's Word? Isn't this often absent?

Have we lost our first love?

We are very motivated to accumulate more money, more possessions.

Our agenda is fully booked with fun, but do we also reserve time for God's church?

Are we perishing because of a lack of knowledge?

My dear brothers and sisters, you have to choose today whom you want to serve in future.

And then go for it!

For the future I commit you, just as Paul did with the Philippians, to God.

I pray, now that our ways will part, that God will keep you close to Him,

So that you will be found pure and blameless on the day of Christ.

The word pure says something about your inner condition.

And the word blameless says something about your outward condition – how others see you.

A pure heart – that is difficult for others to discern. But before God nothing is hidden.

He can discern whether you have a pure heart or not.

And blameless – that applies to your lifestyle, visible to others.

Do you have a blameless lifestyle, in the midst of a godless world?

Are you like shining lights in a world of darkness?

Do other people here in XX have reason to accuse our church members?

Perhaps of a bad reputation?

Or do we have a blameless reputation in our neighbourhood?

Those who are not church members, do they have reason to lay any complaints against us?

Brother, sister, do you cherish your own reputation?

Being a Christian?

And do you cherish the reputation of this church?

Our text concludes with the beautiful words:

That you may be filled with the fruit of righteousness that comes through Jesus Christ.

What is that: fruits of righteousness?

How do you get fruits of righteousness?

The second part of the sentence gives the answer:

Temana ya rena e fela ka mantsu a mabotse: gore o tle o tla le ka dienywa tsa toko tseo di tlogo ka Jesu Krete. Seo ke eng: dienywa tsa toko? Ana o humana bjale dienywa tsa toko? Karaolo ya bobedi ya mothalo e re nea karabo: di tla ka Jesu Krete. Ga se gore o dira dilo tse botse, gomme, bjale, ka lebaka la seo o humana tsela ya go ya go Jesu. Go fapana ka tsela yeo. Ge o neela Jesu bophelo bja gago, bjale Jesu o go neela tsela ya go ya dienyweng tsa toko. Dienywa tsa toko – mediro e botse yeo re sa kgonego go e dira ka borena. Empa ge Jesu a le mo bophelong bja gago, bjale o a kgona. Gomme o thoma go enywa dienywa. Dienywa e le ditlamorago tsa toko yeo o e humanago mo go Krete.

Toko, seo se ra gore: ga o sa na molato mo pele ga Modimo. Kantle le Krete bophelo bja gago bo be bo felela ka go lefa melato ya gago, bophelo bja gago ka moka le go isa ka go sa felego. Empa bjale Krete ka theko e tee o lefa melato ya gago ka moka. Mo o bego o neetswe gore bophelo bja gago ka moka o balelwe melato ya gago, bjale Krete o phethile seo, gomme go fetisa mo o go nea mafolofolo a go dira mediro e botse.

Ka lebaka leo Paulo o kgona go hlalosa (temana ya 21): Mo go nna, go phela ke Krete, gomme go hwa ke lero!

Ka mantsu a ke nyaka go le tlogela, bana beso, bjale ka gore tsela ya rena e ya arogana.

Bjale ka ge ke boletse, ka tsogo le lengwe ke a tswenyega ge ke lebelela bokamoso.

Ge ke lebelela morago, ke nagana gore dipercente tse 90 tsa lena gore ke le thusitse mo tseleng ya tshokologo, tumelo, go ba leloko la kereke, go neela bophelo bja gago go Krete. Empa nako engwe ke a ipotsisa: Ana lerato la mathomo, lerato le la la go ineela le kae?

Empa ka tsogo le lengwe ke a tseba gore Krete ga a fetoge. Gomme ka tsela yeo ke le neela go Krete, bjalo ka ge Paulo a dirile ka baFilipi.

Ge re sa phela mo lebakeng la bjale, re lemoga nako ya kgaugelo.

Gomme bjale ke lebitsa, ka go bolela mantsu a Paulo go tswa temaneng ya 27: tseo di ntiragalelago – e ka ba ke moruti wa lena goba nako ye e tlogo ga ke sa le yena – itshwareng ka tsela ya go kgethega ya Ebangedi ya Krete. Gomme le lemoge gore ge ke sepela, Krete o tllile go sala.

Tswelang pele, bjalo ka ge ke be ke le moruti wa lena, empa go tloga bjale go ba go fetisa, somang ka pholoso ya lena ka letsogo le ka go roromela. Le lemoga: Krete

They come through Jesus Christ.

It's not that you are performing good things, and then, because of that, you receive access to Jesus.

It is exactly the other way round.

If you give your life to Jesus,

then Jesus gives you access to the fruits of righteousness.

Fruits of righteousness – good works that we are not able to perform on ourselves.

But when Jesus is in your life, then you are able.

Then you start bearing fruit.

Fruits being the consequence of the righteousness you receive in Christ.

Righteousness, that means: not guilty anymore before God.

Without Christ your life was destined only to pay off your debts, your whole life long, even unto eternity.

But now Christ with one transaction pays off all your debts.

Where you were destined to devote your whole life to get out of the red numbers of your debt,

Now Christ has done it, and in addition he gives you energy to do beautiful things instead.

For that reason Paul can exclaim (vers 21):

For to me, to live is Christ and to die is gain!

With these words I want to leave you, my dear brothers and sisters, now that our ways are parting.

As I said,

At the one hand I am worried with regard to the future. When I look back, I think 90% of you I assisted on the road of repentance, faith, becoming a church member, devoting your life to Christ.

But sometimes I ask myself:

Where has that first love, that first commitment stayed?

But at the other hand I know that Christ is faithful.

And therefore I commit you to Christ,

just as Paul did with the Philippians.

As long as we live in the present,

we experience a time of grace.

And so I call upon you, quoting Paul's words from verse 27:

Whatever happens – whether I am your pastor or in future no longer – conduct yourselves in a manner worthy of the gospel of Christ.

And realise that when I leave, Christ will stay.

Continue, just as when I was your pastor, but from now on even more, to work out your salvation with fear and trembling.

Realising: Christ stays with you.

And, to add to this, in this letter to the Philippians Paul also gives a good testimony about one of his successors (Phil 2:22), Timothy.

God will continue to send his servants to you.

o sala le lena.

Gomme, go tlaleletsa se, mo lengwalong le la baFilipi, Paulo gape o nea ka bohlatse bja mohlatlami wa gagwe (BaFilipi 2:22), Timotheo.

Modimo o tlile go tswela pele go romela bahlanka ba gagwe go lena.

Lehono re ka gopola ka ga mohlatlami mo di XX, moruti Thabo Matlaela.

Mo amogeleng bjalo ka mpho ye e tswago go Modimo.

Mo theetseng ka ge a le ruta Lentsu la Modimo.

Ka nako e tee, Paulo o ile a lemosa batho kgahlanong le molaetsa wo o phosagetsego, wo o sa tswego go yena.

Paulo o e bea ka tsela ya kgatelelo (BaFil 3:2): lebelelang dimpsa tseo, banna bao ke ba babe. Banna bao ba ipitsago baruti, empa ba sa rere Lentsu la Modimo.

Le mo thoko ya rena go na la ba bantsi ba bona.

Ga se karolo ya phuthago ya Krete, go sa lebelele lebaka la gore le bona ba somisa lentsu le 'kereke'.

Hlokomela Sathane, mee kantle ga kereke, rata lebati la kereke mo sefahlegong sa gagwe.

Lemoga gape le dibe tsa gago tsa motho wa kgale, yo a nyakago go tsea hlompho le temogo go tswa bathong ba bangwe, le ka mo kerekeng.

Mo kerekeng re tumisa Morena wa rena Jesu Krete.

O swanetse go ba e MOGOLLO bophelong bja gago, le bathong ka moka, go akaretse wena, swanetse go ba e monyane.

Thaba mo Moreneng letsatsi le letsatsi. Ke go botsa gape ke re: thaba.

A bogwera bja gago bo tsebje ke batho ka moka.

Bjalo ka ge ke boletse mathomong, Paulo o tswalela lengwalo la gagwe go baFilipi ka ditumediso tsa boyena.

Gabotse, go bapetsa le diphuthago tse dingwe – e ka ba baKorinte, baGalatia, baThesalonika, goba ba bangwe – Paulo o be a na le segwera se sebotse kudu le phuthago ye: baFilipi.

O ka lemoga seo mo lengwalong leo a le ngwadilego.

Go bapetswa le mangwalo a mangwe mo Beibeleng – bjalo ka baKorinte goba baGalatia – le ke lengwalo leo le tletsego lethabo.

Nako tse ntsi, go bjalo, ka gore ka morago ga gore moruti a direle phuthago mengwaga e se mekae, ge a sepela, go ka ba le maemo ao a tsepamego magareng ga gagwe le phuthago.

Gomme ba tlile mo lebakeng la gore ba bone go le kaone ge ba arogana...

Empa gabotse se e be e se lebaka magareng ga Paulo le

Today we can think of my successor here in XX, rev. Thabo Matlaela.

Receive him as a gift of God.

Listen to him as far as he teaches you the Word of God.

At the same time, Paul warned against people coming with wrong messages, not from his Word.

Paul is putting it very crash (Phil 3:2): watch out for those dogs, those men who do evil.

Those men who call themselves pastors, but who do not preach the Word of God.

There are also plenty of them around us.

They are not part of the church of Christ, notwithstanding the fact that they do also use the word 'church'.

Be aware of Sathan, keep him outside the church, slam the door of the church in his face.

Be also aware of your old sinful self, wanting to reap honor and recognition from other people, also in the church.

In the church we honor our Lord Jesus Christ.

He must be BIG in your life, and everyone else, including yourself, must be small.

Be joyful in the LORD every day.

Again I tell you: be joyful.

Let your friendliness be well known to all people.

As I told you at the beginning, Paul closes his letter to the Philippians with a few personal remarks.

Actually, compared to all the other congregations – whether the Corinthians, Galatians, Thessalonians or whoever – Paul had a remarkably good relationship with this congregation: the Philippians.

You can taste it in this letter he wrote.

Compare to other letters in the Bible – like to the Corinthians or Galatians – this is a really joyful letter.

Very often, it is so, that after a pastor has served a number of years in a congregation, when he leaves, there can be many frictions between him and the congregants. They have come to a stage that they thought it better to part ways...

But clearly this was not the case between Paul and the Philippians.

We really taste mutual love and appreciation.

Paul sowed the Gospel in Philippi, a church was planted, and with regard to this church he is in the very fortunate position that he can also harvest – a very pleasant harvest.

As we can read in this letter, the Philippians started to support Paul also financially,

contrary to many of the other churches he planted.

And the finances were not the main thing, as Paul pointed out.

What made him even more happy, was their wonderful attitude.

baFilipi.

Ka nnete re kwa lerato leo le tseneletsego le tebogo. Paulo o beetse Ebangedi mo go baFilipi, kereke e ile ya agiwa, gomme ka lebaka la se o mo boemong bjo botse bja gore a ka buna – puno yeo e thabisago. Bjalo ka ge re ka bala mo lengwalo le, baFilipi ba ile ba thoma go thekga Paulo gape ka tshelete, selo seo diphuthego tse dingwe tseo a di thomilego di sa dirago ka gona. Gomme tshelete e be e se selo seo se lebeleletswego, bjalo ka ge Paulo a boletse. Seo se mo thabisitsego le go fetisa kudu, e be e le maitswaro a mabotse a bona.

Gomme bjale bana beso, nka bolela nnete ka re lehono, letsatsi leo re tlilego go arogana, ga se gore go na le diphapang mo go rena. Modimo o re neetse mengwage ye e fetisago e seswai re le mmogo, gomme re ka lebelela morago ka sebaka se ka tebogo. Re bile le nako e botse mmogo. Ke leboga Modimo ka se. Ge ke lebelela morago, ke leboga Modimo ka lebaka la gore o ntsumisitse gore ke le ise go Krete le phuthegong ya gagwe. Le ge e le gore le sa le kereke e nyane ga la thoma go leboga moruti ka tshelete – ka ge re bone baFilipi ba ile ba thoma go dira bjalo – le ga go le bjalo ke na le susumetso e botse gore go tlile go ba bjalo mo nakong e tlogo.

Gomme thapelo ya ka e kgolo ke gore o ka se ke wa lahla lerato la gago la pele.

Modimo ke o botse, o setse a le rometse mohlanka e mofsa moruti Matlaela. Mo amogeleng ka lerato. Mo laetseng hlompho yeo le e neetsego nna. Mo hlompeng, ge a etla go lena ka Lentsu la Modimo. Bjale ke bona bokamoso bja nako tse botse mo phuthegong ya di XX.

Gomme go tswalela ke rata go le neela mantsu ao Paulo a gateletsego go baFilipi:

Ke duma gore lerato la rena le tlale ya go fetisa le go fetisa le gore le dule le hlwekile le se na bosodi go fihlela letsatsi la Krete, le tletse ka dienywa tsa toko, tseo di tlogo ka Jesu Krete, go mo tumisa le go rorisa Modimo.

Amen.

Lifela tsa Sione 200

1) Lona ba ratang ho phela Mohlapeng oa Jesu, Hopolang tsietsi tsa tsela E isang ha eso! (*bis*)

2) Ke 'mila o mosesane, O hakang maoatla. Le khoru e patisane, E kenoa ka matla. (*bis*)

3) Nonyana li na le matlo, Li lula monateng. Ha ho moo hloho ea Jesu E ka sameloang teng. (*bis*)

4) Ba reng ba mo sala morao, Ba itele pele, Ba se ke ba tšaba molao O thapisang 'mele. (*bis*)

Now my dear brothers and sisters,
I can truthfully say that today, this day when our ways are going to part,
it is not because we are not on speaking terms any longer.

The Lord granted us more than eight years together, and we can look back to this period in gratitude.

We had a good time together.

I thank God for this.

When I look back, I thank God that He chose me as his vessel to lead you to Christ and his church.

Although as a young church you haven't started yet to also pay for your own pastor – as we saw the Philippians started to do – nevertheless I have good courage that this will start happening soon in future.

And my earnest prayer is that you will not lose your first love.

God is so good, He has already send you a new servant, in rev. Matlaela.

Accept him with love.

Show him the same respect you showed to me.

Obey him, when he comes to you with the Word of God.

Then I foresee very bright times in future for this church in XX.

And to close, I want to wish you these same words Paul expressed towards the Philippians:

I wish that your love may abound more and more, and that you may remain pure and blameless until the day of Christ, filled with the fruit of righteousness, that comes through Jesus Christ, to the glory and praise of God.

Amen.

200

1) You who want to live In the flock of Jesus
Remember the hardships of the way That leads home.

2) It is a narrow way, The sea cannot pass;
For the gate is even narrower,
That gate is entered with power.

3) Birds have nests, they live peacefully,
But there is no place where the head of Jesus can lay down.

5) Ba inkele sefapano Mahetleng a bona.
Ba tle shoele likano Tsee ba leng ho tsona. (bis)

4) Those who say they follow Him, They should lead,
They should not fear the law that makes the body wet.
(figure of speech: they should not fear things that hold
them back from following Jesus)

5) They should take up their cross on their shoulders;
That they may come and die for their vows that they
have taken.

Prayer

Coffee / Tea Break

Lifela tsa Sione 108

1. Ha le mpotsa tšepo ya ka, Ke tla re, ke Jesu;
Ke lapetse ho mo aka; Ha hae ke ha eso.

2. Le re, ke bone'ng ho yena? Ke bone phomolo;
Thabo e leng ho Morena, Ha e na phetoho.

3. Ka na ka nyorelwa botle, Ka tswatswa ke batla,
Ka tsielwa ke ntho tsohle, Ka fellwa ke matla.

4. Athe Jesu o n'a mpona, Ha ke lela joalo;
A mpitsa, a re: Tlo ho' na, O fole matswalo.

5. Joale ke khotše ka mehla, Mohau wa Modimo;
Ke qadile ho iketla, Tšepo ya hodimo.

108

1) If you ask me whom I trust, I will say: 'Jesus!'
I long to serve Him. His home is my home.

2) If you ask what do I see in Him, I found rest.
The joy in the Lord, does not change.

3) I was longing for goodness, I searched in vain,
I lost everything, My strength was finished.

4) But then, Jesus saw me, when I was crying.
He called me: Come to me, so that your soul can heal.

5) Now I am satisfied all the time, with the grace of God.
I began to rejoice, in the hope from above.

Foromo ya go bewa ya baromiwa (missionary)

Barategi leineng la Morena Jesu Krete:

Bagolo ba setse ba patlaladitse gabedi leina la morategi
wa rena *Bareng Abram Matlaela*, go tseba ge e ba go na
le e mongwe yo a lego kgahlanong le go bewa ga gagwe
bjalo ka morumiwa. Bjalo ka ge go se na eo a ilego a
tswela go ba kgahlanong mo molaong ka ga dithuto tsa
gagwe le bophelo bja gagwe, bjale re tlile go mea mo
leineng la Modimo go tswela pele ya go bewa ga gagwe.

Phaposi

Sa mathomo a re theetse seo mangwalo a makgethwa a
se rutago ka bao ba somago go tsebatsa lentsu, bao ba
kgethilwego gore ba rere Ebangedi go bao ba timetsego.
Modimo Tate wa rena wa magodimong, ka mabobo a
thato ya gagwe, o kgoboketsa phuthego go tswa
merafeng ka moka le malemeng le batho le ditshaba. O
ba biletsa go tswa mo tshenyegong ya motho go ya
bophelong bjo bo sa felego.

Ka lebaka le Modimo o romela Morwa wa gagwe yo a
tswetsego a nnsi mo lefaseng, yo a tlilego bjalo ka
modisi wa go loka, yo a neelago bophelo bja gagwe ka
lebaka la dinku tsa gagwe, gore di be le bophelo, gomme
e be bjo bo tletsego. O bitsa dinku tsa gagwe e sego fela

Form for the Ordination of Missionaries

Beloved in our Lord Jesus Christ:

The consistory has now twice published the name
of our brother *Bareng Abram Matlaela*, to learn if
anyone had objections against his ordination as a
missionary. Since no one has brought forward
anything lawful against his doctrine and life, we will
now in the Name of the Lord proceed to his
ordination.

Office

Let us first hear what Holy Scripture teaches about
the office of those ministers of the Word who are
set apart for the preaching of the gospel to those
who are outside.

God, our heavenly Father, in His good pleasure,
gathers a church from every tribe and tongue and
people and nation. He calls them out of the corrupt
race of man unto life eternal.

For this purpose God sent His only Son into the
world, who came as the Good Shepherd who lays
down His life for the sheep, that they may have life
and have it abundantly. He calls His sheep not only
from Israel but also from all the nations, and leads

mo go Isiraele, empa go tswa ditshabeng tsohle, gomme o di etapele go ya lesakeng wa gagwe, gore mo a be le mohlape o tee, Modisi o tee.

Gore a kgoboketse phuthego ya gagwe, Kreste o romela Moya wa gagwe bjale ka ge a tshepitsitse, a re, ge molwedi a etla, yo ke tllilego go mo romela go lena go tswa go Tate, le Moya wa nnete, wo o tswago go Tate, o tllile go ba hlatse ya ka. Baapostola le bona e be e le dihlatse, ba rometswe ke Kreste bjalo ka ge le yena a be a rometse ke Tate, ba hlatsetse gore Tate o rometse Morwa wa gagwe bjalo ka Mopholosi wa lefase. Ke pitso ya kereke ka bohlatse bjo bja baapostola, gore ba hlohletse batho go dumela go Kreste yo a bapotswego. Go tloga ka nako ya baapostola, Moya o Mokghethwa o laetse kereke go kgetha banna bao ba tllilego go dira modiro wo a ba bileditsego ona. Gore taelo ye e phethagatswe, Morena Kreste bjale o neile phuthego moreri wa lentsu.

Mosomo bjalo ka moromiwa (missionary)

Go ya ka taelo ya Morena Jesu Kreste le baapostola ba gagwe, moromiwa sa mathomo o swanetse go rera Lentsu la Modimo go bao ba sa tsebego Kreste, bao ba tswelelo go tswa mahumong a Isiraele, le bantle bao ba lego ka tlase ga tshepiso ya kgwerano. Gomme o tllisa kholofelo go bao ba se nago tshepo, gomme ba se nago Modimo mo lefaseng, gore bona bao, ba lego kgole, ba tle kgauswi ka lebaka la madi a Kreste.

Modimo o be a le ka gare ga Kreste a boelanya lefase le yena. O ile a neela ka tshepo mosomo wa go boelanya batho bao a ba direlelo bahlanka ba Kreste. Ka lebaka leo moromiwa o tllile go bitsa batho ka leina la Kreste gore ba boelane le Modimo.

O swanetse go swara ka thata go re a hlokomele Lentsu la Modimo, gore a tle a kgone go nea ditaello ka thuto ya maleba le go kgalemela bao ba lego kgahlanong le yona. Sa bobedi o swanetse go kolobetsa badumedi le bana ba bona mo leineng la Tate le la Morwa le la Moya o Mokgethwa. A ba ruta go obamela tsohle tseo Modimo a di laetsego phuthego ya gagwe.

Gomme bjalo ka ge Morena Jesu laetse kereke ya gagwe go mmolela lehu la gagwe go fihlela ge a etla, o tllile go beakanya selalelo sa Modimo mo gare ga badumedi. E tllile go ba mosomo wa gagwe go kgalemela badumedi ge badiradibe mo thutong le bophelong le go ba ganetsa go somisa disakramente ge ba sa theetse dikgalemo, gobane moapostola Paulo o kgalemetse a re, O ka se kgone go nwa senwelo sa Modimo le go nwa senwelo sa mademone. O ka se kgone go tsea karolo mo selalelong sa Modimo le mo selalelong sa mademone.

Sa boraro, ge ka bonako go gonagala o tllile, ka tsela ya maleba, go bea bagolo le madikone, go ya ka mo go laetswego ka gona le mohlala wa moapostola Paulo; gore ba tle ba, bjalo ka banna ba tumelo bao ba kgonago

them to His fold, that there may be one flock, one Shepherd.

In order to gather His church, Christ has sent the Spirit as He promised, saying, *When the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, He will bear witness to Me.* The apostles were also witnesses, sent by Christ as He had been sent by the Father; they testified that the Father had sent His Son as the Saviour of the world. It is the calling of the church, through this testimony of the apostles, to move people to believe in Christ crucified. From the time of the apostles, the Holy Spirit has commanded the church to set men apart for the work to which He has called them.

In order that this command may be fulfilled, the Lord Christ has now given to this congregation a minister of the Word.

Duties of the Missionary

According to the mandate of the Lord Jesus Christ and His apostles, a missionary shall first of all preach the Word of God to those who are without Christ, alienated from the commonwealth of Israel, and strangers to the covenant of promise. Thus he brings hope to those who have no hope and are without God in the world, that they, being far off, may come near through the blood of Christ.

God was in Christ reconciling the world to Himself. He has entrusted the ministry of reconciliation to men whom He made ambassadors of Christ.

Therefore the missionary shall beseech men in the Name of Christ to *be reconciled to God.*

He must hold firm to the reliable Word of God, so that he may be able to give instruction in sound doctrine and also to refute those who contradict it. Second, he ought to baptize believers and their children into the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that the Lord has commanded His church.

And since the Lord Jesus has commanded His church to proclaim His death until He comes, he shall also prepare the table of the Lord in the midst of the believers. It shall be his duty to admonish the believers when they sin in doctrine and life and to deny them the use of the sacraments if they do not heed his admonitions, for the apostle Paul warned, *You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.*

Third, as soon as it becomes feasible he shall, in good order, ordain overseers and deacons, according to the charge and example of the apostle

go ruta ba bangwe, ba hlahle mohlape wa Modimo, wo ao humanego ka madi a Morwa wa gagwe. O tlile, le ga go le bjalo, go se hlaganele go bea matsogo, go ya ka kgalemo ya Paulo go Timotheo.

Gore baapostola ba tle ba phethagatse se, Morena Krete yo a ba neetsego maatla legodimong le lefaseng, ba kgothatsegile gomme a ba hlohleletsa, gomme ka bona a dira bjalo phuthego ka moka, ka tshepiso ye, Gomme lebelela, Ke na le lona ka nako tsohle, go fihla bofelong. Tshepiso ye, e tlile go ba gona go fihlela motse o mokgethwa, Jerusalema empsha, e theogela fase go tswa legodimong la Modimo. Gomme tshepiso e tlile go phethagatswa gore ditshaba di tlile go sepela ka lebone la ona gomme dikgosi tsa lefase di tlile go tlisa tumiso go ona. Gomme bjale Morena Krete o bitsa bao a ba segofaditsego bao ba hlatswago diaparo tsa bona gore ba tle ba be lekabelo sehlaeng sa bophelo, gomme gore ba tle ba kgone go tsena ka botseno bja motse.

Go bewa

Gomme bjale, morategi wa rena *Bareng Abram Matlaela*, o tlile go tsena mo phaposing, bjalo ka ge re setse re e hlalositse. Bjale o swanetse go araba dipotsiso tse di latelago pele ga Modimo le pele ga phuthego e kgethwa ya gagwe.

Sa mathomo, ana o ekwa mo pelong ya gago gore Modimo ka boyena ka phuthego ya gagwe ke yena a go bidetsego mo mosomong o mokgethwa?

Sa bobedi, ana o amogela Testamente ya Kgale le e Mpsha bjalo ka Lentsu fela la Modimo gomme le botlalo bja thuto ya pholoso, ana o ganetsa dithuto ka moka tseo di lego kgahlanong le yona?

Sa boraro, ana o tshepisa ka tumelo go phethagatsa mosomo wa gago mo phaposing le go obamela thuto ya Modimo ka go phela bophelo bjo botse? Ana o tshepisa gape go phetha mosomo wa gago ka tlase ga tlhahlo le tshomisano mmogo le bagolo ba kereke ye (Free Reformed Church Pretoria-Maranata)? Ana o tshepisa go ipea ka tlase ga dikgalemo tsa kereke, mo lebakeng leo o tlabego o tlogetse mo thutong la mo bophelong?

Karabo ya gago ke eng?

Karabo: Ee, ke a dumela ka pelo ka moka.

Go bewa ga matsogo

Modimo, Tate wa rena wa magodimong, yo a go bidetsego mo phaposing ya gagwe e kgethwa, o go bonegela ka Moya wa gagwe gomme o a go busa mo mosomong wa gago gore o tle o kgone go o phetha ka go obamela le gore o tle o tswelletse dienywa go tumiseng leina la gagwe le go oketsa ga mmuso wa Morwa wa gagwe Jesu Krete. Amen.

Taelo go moromiwa

Morategi, sepela bjale ka maatla a Moya o Mokgethwa go

Paul; so that they, as faithful men who are able to teach others also, may guide the flock of the Lord, which He obtained with the blood of His Son. He shall, however, not be hasty in the laying on of hands, according to the warning of Paul to Timothy. In order that the apostles would be able to fulfil this charge, the Lord Christ, to whom has been given all authority in heaven and on earth, comforted and encouraged them, and in them His whole church, with the promise, *And lo, I am with you always, to the close of the age*. This promise shall stand until the holy city, the new Jerusalem, has come down out of heaven from God. Then the promise will be fulfilled that the nations shall walk by its light and the kings of the earth shall bring their glory into it. Therefore the Lord Christ calls those blessed who wash their robes that they may have the right to the tree of life and that they may enter the city by the gates.

Ordination

And now, beloved brother *Bareng Abram Matlaela*, you are about to enter upon your office, as it has been described. Therefore you are to answer the following questions before God and His holy church. First, do you feel in your heart that God Himself through His congregation has called you to this holy ministry?

Second, do you receive the Old and the New Testament as the only Word of God and the complete doctrine of salvation and do you reject all doctrines conflicting with it?

Third, do you promise faithfully to discharge the duties of your office and to adorn the doctrine of God with a godly life? Do you also promise to do your work under the direction of and in close cooperation with the consistory of this church (Free Reformed Church Pretoria-Maranata)? Do you promise Do you promise to submit to the discipline of the church, in case you should become delinquent in doctrine or life?

What is your answer?

Answer: I do with all my heart.

Laying on of hands

God, our heavenly Father, who has called you to this holy office, enlighten you with His Spirit and so govern you in your ministry that you may fulfil it obediently and that it may bear fruit to the honour of His Name and the expansion of the kingdom of His Son Jesus Christ. Amen.

Charge to the Missionary

Beloved brother, go then in the power of the Holy

ya mosomong o Modimo, ka kereke ya gagwe, a go bidetsego bjalo ka mohlanka wa Morena Jesu Krete. O se ke wa ba le dihlong, bjale, ka go tsebatsa go Modimo le go tsea karolo mo ditlaesegong ka lebaka le Ebangedi ka maatla a Modimo, wo a re pholositsego gomme a re bitsa ka pitso e kgethwa. Gomme ge Modisi e mogolo a godisitswe o tlile go humana mphapahlogo wo o sa felego wa tumiso.

Taelo go phuthego

Barategi bana beso, Modimo o le neetse mohlanka yo. Mo amogeleng ka lethabo. Kgopelang Tate wa Morena Jesu Krete gore a mo hlokomele (mmogo le lapa la gagwe) mo go tsohle (tsa bona) ditsela. Mo rapeleleng gore Lentsu la Modimo le be ka bonako le go fenya, bjale ka ge le dirile mo gare ga lena.

Ka ge rena re sa kgone go dira tsohle tse, re tlile go bitsa Modimo yo maatla.

Thapelo

Tate wa kgaugelo, re tlile re phuthegetse go wena go tswa molokong ohle bjalo ka phuthego ye e kgethegilego go ya bophelong bjo bo sa felego. Re a go leboga gore wena o tlile go koboketsa kereke ye ka mosomo wa monna yo le ka kgaugelo yeo o ineetsego phuthego ye ka mohlanka wa gago wa tumelo yo a somago mo phaposing ya Lentsu la gago go bao ba lego kantle. Re a go kgopela, gore ka Moya wa gago o mo thekge mo mosomong wo o mmileditsego go ona. Bonagela tlhaloganyo ya gagwe gore a hloganye mangwalo, le go bula molomo wa gagwe gore ka maatla a tsebatse Ebangedi ya gago, gore ka thero ya gagwe ba bantsi ba tle ba dumele mo go Morena Jesu Krete. Mo nee bohlale le kgotlelelo mo maimeng ka moka le kgatelelong yeo a ka kopanago le yona mo phaposing ya gagwe. Mo siriletse ka ditsela tsohle. Mo nee kgaugelo ya gage, gore a dule a tiile go fihlela bofelong gomme ka tumelo ya mohlanka wa gago a tsene mo lethabong la Modimo wa gagwe.

Nea phuthego ye (le diphuthego tseo di hlananego) kgaugelo ya gago, gore ba tle ba bone mosomo wo o o dirago mo phaposing ya gago le gore ba tswele pele go gopola mohlanka wa gago mo dithapelong tsa bona, gore ba tle ba kgone go thaba mo tsamaisong ya Ebangedi go fihla bofelong bja lefase.

Re kwe, o Tate wa dikgaugelo, ka lebaka la Morwa wa gago Morena wa rena Jesu Krete.
Amen.

Spirit to the work to which God, through His church, has called you as a servant of the Lord Jesus Christ. Do not be ashamed, then, of testifying to our Lord and take your share of suffering for the gospel in the power of God, who saved us and called us with a holy calling. *And when the Chief Shepherd is manifested you will obtain the unfading crown of glory.*

Charge to the Congregation

Beloved brothers and sisters, the Lord has granted you this servant. Receive him with all joy. Beseech the Father of our Lord Jesus Christ that He may guard him (together with his family) in all their ways. Pray for him, that the Word of the Lord may speed on and triumph, as it did among you. Since we of ourselves are not capable of all this, we will call upon the Almighty God.

Prayer

Merciful Father, Thou art pleased to gather to Thyself out of the whole human race a church chosen to life eternal. We thank Thee that Thou wilt gather this church by the ministry of man and that Thou has graciously provided this congregation with a faithful servant who is to labour in the ministry of Thy Word to those who are outside. We beseech Thee, wilt Thou by Thy Spirit equip him to the ministry to which Thou has called him. Enlighten his mind that he may understand the Scriptures, and open his mouth that he may boldly proclaim Thy gospel, so that through his preaching many may come to believe in the Lord Jesus Christ. Grant him wisdom and perseverance in all difficulties and oppression which may confront him in his ministry. Guard him in all his ways. Grant him Thy grace, that he may remain steadfast to the end and with all Thy faithful servants may enter into the joy of his Lord.

Grant this congregation (and the cooperating churches) Thy grace, that they may see what Thou art doing in this ministry and continually remember Thy servant in their prayers, in order that they may rejoice in the propagation of the gospel to the ends of the earth.

Hear us, O merciful Father, through Thy dear Son, our Lord Jesus Christ.
Amen.

Difela tsa Sione 183

1) Atamelang ho Jehova,
Le 'mineleng alleluya!
Naha tsohle, mo roriseng,
Mo rateng, mo sebeletseng.

Psalm 134

3) "The LORD now bless you from above,
From Zion in His boundless love;
Our God, who heaven and earth did frame,
Blest be His great and holy Name."

Collection

Lifela tsa Sione 250

- 1) Faphang Jesu ka lithoko, Morena ke eena.
Mafatše le maholimo,
Le faphe (hane) Morena!
- 2) Mangeloi a hloekileng, khumamelang eena !
Mafatše le maholimo,
Le faphe (hane) Morena!
- 3) Le roleng mefapahloho, mo roleng eona,
Le roale tšabo le hlompfo,
Le faphe (hane) Morena !
- 4) Le lona, lipaki, tlatsang,
Ho loketse lona.
Ka lithoko tse hlomolang
Le faphe (hane) Morena!
- 5) Bo-Abrahama, akofang,
Le tsebe Messia.
Hlapolohang, le mo aneng,
Le faphe (hane) Morena!
- 6) Machaba a bohetene,
Nyehelang ho eena.
Hlohomang, le khaolelane, Le faphe (hane) Morena!
- 7) Ba lipuo, ba mefuta,
Bafo le marena,
Le ropane kaofela,
Le faphe (hane) Morena!
- 8) Le rona, leha re se eng, Ka lehlapha-hlapha,
Sehoung seo a re eeng,
Le faphe (hane) Morena!

250

- 1) Worship Jesus with praises, He is the Lord;
Earths and heavens,
Let you worship the Lord!
- 2) Holy angels, kneel down before Him!
Earths and heavens,
Let you worship the Lord!
- 3) Take off your hats, take them off for Him,
Put on fear and respect,
Let you worship the Lord!
- 4) And you witnesses, add praises, for it is good for
you;
With worship coming from the heart
Let you worship the Lord!
- 5) You Abraham, come quickly, and know the Messiah.
Wake up, and know Him truly,
Let you worship the Lord!
- 6)
Heathen nations, come to Him;
Worship, and share with each other,
Let you worship the Lord!
- 7)
Different languages, tribes, servants and masters,
Let you give thanks together,
Let you worship the Lord!
- 8) Even us, when we are not there,
In person or as a group, Let us go down there,
Let you worship the Lord!

Apostolic Creed

Blessing

Kgaugelo ya Morena Jesu Kriste, le lerato la Modimo, le kopano le Moyamokgethwa, a di
be le lona ka moka. Amen. (2 Bakorinthe 13:13)
*May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy
Spirit be with you all. Amen. (2 Corinthians 13:13)*

Singing of Amen

We invite you to join us in a light meal after the church service!



Name: Thabo Matlaela
Born: 1969/11/02 in
Garankuwa
Wife: Monicah
Children: Koketso,
Keorapetse, Letlhogonolo
Age children: 23, 14, 10
Favourite Color: grey



Name: Pieter Boon
Born: 1971/09/19 in
Kempton Park
Wife: Jenny
Children: Jonatan, Lydia,
Arjan, Marnix
Age children: 13, 11, 8, 7
Favourite Color: blue