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MAGAZINE

May 2025



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CONTENTS

Feature Story

Dr Dwayne Whitehead

4

Pastor Mike
Gobel

15

News Zone

3

1

The 2 Seeds
Dr Frank Benade

2

4

Gerda
Potgieter

3

3

Hybre Kivedo

3

9

Bishop OT
Whittaker

4

4

ITI City Bibles

4

8

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DR DWAYNE WHITEHEAD

THE ERA OF EVOLUTION!



The Era of Evolution: The Rise of Governing Gifts

By Dr. Dwayne and Cheryl Whitehead (Virginia, USA)

1 Chronicles 12:32- of the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command.

The Church, as a governing assembly of the Kingdom, carries an assignment in every generation—to discern how God is moving and the needs of the age and respond accordingly. Consider the sons of Issachar in scripture. They were known for their understanding of the times and their knowledge of what Israel ought to do (1 Chronicles 12:32). To contextualise this passage of scripture, the nation of Israel was in a time of transition. It is safe to say that this Issachar grace is most beneficial in seasons of transition and pivot. In our current age, the assignment remains the same: to perceive, interpret, and engage with the unfolding realities of our time. This is done through: High Level Prayer- in order to receive God's insight, we must commit to deep, fervent prayer that positions us to hear and partner with heaven to accomplish God's agenda. It is true that God does nothing outside of prayer. The body of Christ must ensure we are quickly responding to heaven's prompts to pray.

Spiritual and Natural Assessment- we must take up the responsibility of becoming "Divine Surveyors" of the landscape. We must ask critical questions that we couple with discernment to understand the needs of the age. Consider questions like, "what is the dominant stronghold of thought in this generation?" "Is this dominant thought God-honoring?" "If not, how did we get here and what do we do to change it?"

A Proper Relationship with Culture- John 17 suggests that we are in the world, but we are not of this world. How we engage culture determines how we discern culture. We cannot be tied at the appetite level to the thing God needs us to minister to. We are called to love culture, walk alongside culture, serve culture, and convert culture. As we steward our spiritual and natural responsibility to understand where we are and what we ought to do, it will prepare us to engage this new era.

The Era of Evolution

We are in what we call The Era of Evolution, a distinct period marked by continuous, transformative change. It is a time of adaptation and refinement, where both natural and spiritual dimensions are being shaped for the future. Yet, when many hear the word evolution, their minds quickly turn to Darwinian theory. Darwin's Theory of Evolution proposes that all species of life have descended over time from common ancestors through what's called natural selection, where organisms with traits better suited to their environment are more likely to survive and reproduce.

However, in this Kingdom framework, evolution is not about random mutations or mere survival; it is about intentional progression—where systems, ideas, and individuals undergo necessary change to function effectively in their God-ordained purpose. Currently, every industry, strata and sphere is colliding with the technology of evolution. The question we must ask is “What does this evolution mean for our personal lives, our families, the church, our nation, and beyond?” To fully grasp this idea, let's explore how evolution is impacting the human experience.

The Dimensions of Human Evolution

In the 21st century, humanity is evolving not only biologically but also technologically, socially, and ethically. These shifts are shaping the way we engage with the world and, by extension, how the Church must respond:

1. Genetic and Biological Evolution – Advances in genome editing, such as CRISPR technology, are redefining how we address genetic disorders. The ethical implications of these advancements call for Kingdom-minded leaders who can navigate these changes with wisdom. Critical Question- In what ways can the Church equip next-generation scientists, doctors, and ethicists to lead with both innovation and integrity?
2. Technological Augmentation – Artificial intelligence, wearable devices, and neural implants are altering human capabilities. This era requires a Kingdom framework for technology that enhances, rather than diminishes, human dignity. Critical Question- How do we discern the difference between tools that serve us as opposed to tools that shape or control us?
3. Social and Cultural Evolution – The rise of digital globalisation has connected

humanity in unprecedented ways, reshaping perspectives on identity, work, and relationships. The Church must recognize these shifts and engage meaningfully in cultural discourse. Critical Question- How should the church leverage globalization to amplify the gospel across borders, generations, and platforms, while also engaging meaningfully in shaping cultural narratives?

4. Environmental Adaptations – Climate change and urbanization are influencing human behavior and migration. The Church must be prepared to serve and minister in new ways as communities shift and new needs arise. Critical Question- How can the church be a refuge for those displaced by environmental and economic upheaval?

5. Longevity and Healthspan – Advances in medicine are extending life expectancy, shifting societal structures around work, retirement, and family. This calls for new approaches to discipleship and community building. Critical Question- How does extended life expectancy reshape our understanding of purpose across every stage of life?

6. Cognitive and Mental Evolution – The digital age is altering attention spans and cognitive processing. There is a growing emphasis on mental health, requiring a Kingdom response that balances innovation with spiritual well-being. Critical Question- How is the constant digital stimulation reshaping the way we think, focus, and engage with God and others?

7. Ethical and Moral Evolution – With rapid advancements in AI, genetic engineering, and digital surveillance, questions of ethics are more complex than ever. The Church must provide moral clarity in an era of shifting norms. Critical Question- How do we help believers and unbelievers alike discern right from wrong when ethical lines are often blurred by profit, popularity, or political pressure?

8. Transhumanism and the Future of Humanity – Some believe technology will allow humans to transcend biological limitations. The Church must remain engaged in conversations about identity, embodiment, and what it means to be human. Critical Question- What does it truly mean to be human and how does the church protect that sacred identity in an age seeking to transcend it?

9. Collective Intelligence and Collaboration – The rise of open-source knowledge and global collaboration is shifting how problems are solved. The Body of Christ must embrace this spirit of collective intelligence to steward Kingdom solutions. Critical Question- How can the church engage with open-source platforms, crowdsourced solutions, and co-creation models to solve real-world issues? This era requires a paradigm shift from church only being a time of worship to, as Dr. Rick Daniels (Wisconsin, USA) would say, “A nation interacting with other nations.” Do we have a model for evolution in scripture? Let’s consider the prophet, Daniel.

Daniel, Babylon, and Evolutionary Leadership

Daniel 2:48-49 Then the king promoted Daniel and gave him many great gifts; and he made him ruler over the whole province of Babylon, and chief administrator over all the wise men of Babylon. **49** Also Daniel petitioned the king, and he set Shadrach, Meshach, and Abed-Nego over the affairs of the province of Babylon; but Daniel sat in [a] the gate of the king.

Daniel 2:48-49 gives us a prophetic snapshot of this era. Babylon had established itself as the dominant world system, setting the cultural, political, and economic agenda. Babylon was the epicenter of trade, commerce, and daily life. Rooted in pagan worship, she established and influenced herself as a spiritual stronghold mandating the worship of multiple gods against the convictions of Israel.

Yet, amidst Babylon's rule, God raised up Daniel, a man of unwavering loyalty and prophetic intelligence, as a governing gift to his generation. Daniel's ascension in Babylon was no accident. His ability to interpret dreams, provide solutions, and lead with divine wisdom positioned him in a seat of authority. The system of Babylon had reached a point of crisis—its wise men could not decode the king's dream. Their failure set the stage for Daniel's gifts to be revealed and deployed. Daniel carried what the age needed. But in order for him to be effective, Daniel had to see the Divine Opportunity amidst the Demonic Chaos.

This mirrors our current moment. Can you see the Divine Opportunity? The systems of our world—government, economy, education, and even religious institutions—are facing crises that expose their limitations. In response, God is calling forth governing gifts—leaders with prophetic insight, strategic intelligence, and spiritual authority to provide solutions that transcend conventional wisdom. These gifts are not just for pulpits; they belong in boardrooms, policy chambers, creative industries, and the public square.

This era requires shared power between the pulpit and the pew. As the fullness of the fivefold ministry expression has been restored, it placed emphasis on ministry leaders growing the body to maturity (Ephesians 4:11-15). We are now seeing believers around the world being activated and commissioned to our first ministry, the ministry of reconciliation. Reconciling the world to Christ is the

ministry of all saints in every sphere.

The Principles of Evolution

If we are to seize this moment, we must embrace key evolutionary principles that will shape the movement of the Church and the Kingdom at large:

1. Holding Ancient Principles

While Engaging the Future Evolution does not discard the past but builds upon it. Just as Daniel remained steadfast in his devotion to God while excelling in Babylon, we must uphold

Kingdom values while engaging the complexities of our age. The timeless adage says, “Models are many, principles are few. Models may change; principles never do.”

2. Innovating Ancient Models

The structures of the past served their time, but new wineskins are required for new wine (Matthew 9:17). The challenge is not merely to repeat old formulas but

to translate timeless truths into transformative models for today.

3. Partnerships and Collaboration

Kingdom advancement in this era will not be achieved in isolation. It will require alignment across diverse streams—church leaders, marketplace professionals, governmental voices, and cultural innovators—working together to bring solutions. This includes engaging with those who may not share all our beliefs but are open to wisdom and truth.

4. Apologetics for the Age

Every era comes with arguments that challenge the validity of the Kingdom. Whether it’s ethical dilemmas surrounding AI, genetic modification, or societal shifts in morality, believers must be equipped to provide answers—not from a place of fear, but from a position of divine wisdom.

5. Evolutionary Leadership

Leaders in this era must navigate complexity with wisdom and agility. They must move beyond rigid dogma into dynamic, Spirit-led adaptability, equipped to steward cultural shifts without compromising Kingdom integrity. Evolutionary Leadership centers around first, strengthening the moral fabric of the world. It is easy to lose morality in times of transition,

change, and uncertainty. Evolutionary Leaders demonstrate and promote character to ensure that progress is anchored in principle, not just innovation-that growth does not come at the expense of integrity, and that the future we build is not only advanced, but also just.

Additionally, Evolutionary Leadership solves problems. This is not just for organizations. This includes people, society, and the Earth. The question leaders must ask, “what type of world will we deliver to the next generation?” When we consider this question, we understand we must now give our attention to socio-economic issues, social justice issues, political issues, and even planetary issues. The church’s voice must touch all of these areas-and more. Evolutionary Leadership must also reimagine the future. What haven’t we discovered? What theories have yet to be tested to better align humanity with God’s redemptive plan? What hasn’t been considered to end the war on poverty or racism? What does digital discipleship look like in a fast-paced world? In a moment of evolution, we are privileged to see the future outside of traditional norms leading to empowerment of humanity and the glorifying of King Christ.

How God Grows The Gifted

This era places a demand on the gifts within the Body of Christ. Like Daniel and his contemporaries, those with divine insight must step into arenas of influence. Yet, the development of a gift follows a process. Because God is synergistic, we can observe patterns in creation to see how things unfold in the human experience. Consider how a plant grows and it will give insight into how gifts grow. Like a plant, gifts begin in seed form. A massive plant is housed in a tiny seed. It takes vision to see the plant that will emerge while only seeing the seed in present form. Gifts start in seed form, full of prophetic potential, waiting to be activated to grow and touch the world.

But before they can emerge, they must be cultivated in the unseen places. A plant’s seed is placed in dirt before it begins its growth process. Dirt is dark and tight. However, it’s the necessary environment for healthy growth. As gifts sit in dark places, they learn lessons of character, humility, and purpose. They make mistakes in a safe environment that are

not costly to them or those they are called to serve. This is a most necessary season for gift development. However, because of the discomfort and staleness of the season, many gifts desire to skip this phase. Prayer, preparation, and perseverance are essential for early (and future) maturation.

As the gift sits in the dirt, water begins to hit the seed sparking the growth process. Biblically, water is symbolic of the Holy Spirit. Holy Spirit must activate the seed of potential. This gives language and destiny to the emerging gift. When this does not happen, it opens the door for the world and even Satan to influence and pervert the purity of the gift. Gifts must be placed in Holy Spirit-filled environments to be activated and dedicated to God's use. A beautiful part of the growth process of plants is that, as growth begins, they grow down before they grow up. Legitimate growth for gifts should start down. It should start down in study, serving, sacrifice, and submission. Growing down ensures that growth has strong roots. It also ensures that as we begin to sprout up, we don't sprout in a slanted way. Can you see the detriment of this present day? Many gifts are growing up without growing down. This is the source of many of leadership scandals and downfalls we have seen play out on a global scale. Many are eager to lead but lack the depth to sustain it. If a leader has not grown down in character, integrity, and submission, they will not stand when tested. The era we are stepping into demands mature gifts—not just talented individuals, but those whose gifts are accurate, liberated, and anchored in truth.

Once this process of growing down has finished, it is now time for the gifts to grow up. We are in a season where new gifts are emerging. The guards are changing, and new leaders are taking the reins to lead the world into and through this new era. You have a part to play in the progression of this era. You are being prepared to make significant impact in this time. The Prophetic Mandate: Personal and Collective Evolution Isaiah 43:18-19 declares, "Behold, I will do a new thing; now it shall spring forth; shall ye not know it?" This verse captures the prophetic and participatory nature of evolution. God initiates the new, but we must engage with it.

Personal evolution is not passive. It requires individuals to be intentional

about growth—reshaping mindsets, refining skills, and realigning with divine purpose. It means breaking cycles of stagnation and stepping into greater dimensions of identity and impact.

The Church, too, must evolve. The days of narrow, single-lane expressions of ministry are passing. The future is multidimensional gifts—expressions of Kingdom influence that permeate every sphere of society. The Church is not retreating; it is expanding. The wild chaos of the world will be countered by the vastness of an authentic Kingdom movement.

As we stand in this moment of transition, we issue this charge: rise, recover, and redeem the nations, the culture, and the age. This is the Era of Evolution. Those who discern it and respond will shape the future. Those who resist it will be left behind.

The question is, will you evolve?



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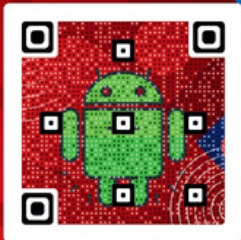
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PASTOR MIKE GOBEL

SPIRITUAL AWAKENING

“How to Share the Gospel Faithfully”

“16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. 17 When they saw Him, they worshiped Him; but some doubted. 18 And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 Go [a]therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” [b]Amen.” — Matthew 28:16-20 (NKJV)

Significance of Sharing (to Testify) the Good News of Christ

For Christians all around the world this period during and after Easter symbolizes the significance of the life, ministry, death and resurrection of Jesus Christ as described in the New Testament. These historical events coupled with the birth of Christ that Christians all around the world celebrate during December is indeed the cornerstone of the Christian faith. Sadly, these religious events have become more worldly and commercialized in its nature and application rather than to signify the importance of having a deeper and more meaningful relationship with God. The true meaning and purpose of celebrating these events are to equip the body of Christ (the ‘Church’) to focus



more of its attention on the sharing (to testify) of the Good News of Christ to a lost and broken world. And lastly, this season, should be a period of turning to God, in worship, thanksgiving, reflection and repentance. The truth is that these “historical events” that coincide with our modern day Easter and Christmas are not merely foundational beliefs to the Christian faith, they are fundamental biblical doctrines and principles that holds the key to our understanding of God's Word and indeed are the building blocks of our faith and trust in Christ for our salvation and the gift of eternal life.

Ironically, one of the most significant yet underrated teachings—you could even say commands, given by Jesus to His disciples and indeed to every believer and follower of Christ was associated to the events that led up to and proceeded the crucifixion and resurrection of Christ. This command is highlighted in Matthew 28:16-20 (NKJV), which outlines the "Great Commission," a mandate from Jesus to his followers *"to make disciples of all nations, baptize them, and teach them to obey his commands."*

This commission is also mentioned in Mark 16:15, where Jesus commands his disciples to *"Go into all the world and preach the gospel to all creation."* This mandate holds the key to the office of Evangelism and the foundational principles of our faith as believers to recognise the significance of not only believing in Jesus Christ as the Son of the Living God and our Lord and Saviour but also to be willing to share that Message (Good News) with the rest of the world. As believers and followers of Christ, we should ALL be willing and able to fulfill this mandate as much as we are eager to celebrate in the events that symbolise the birth, life, death and resurrection of Christ.

I am convinced that if we, as a body of Christ, were to place as much, if not more emphasis on “the need to teach, preach and witness” to others about the Gospel (the death and resurrection life of Christ) rather than to simply observe the historical nature or significance of the various Biblical stories and events in the Bible, we would be better equipped to avoid and even overcome a lot of the natural storms of life and more importantly be strengthened and empowered in our character and nature as children of God to walk in righteousness and holiness to God’s will and purpose for our lives. The Bible best illustrates such devotion by teaching us in Hebrews 12:2 (NKJV) in which it says, *“looking unto Jesus, the*

[a]author and [b]finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."

2 Corinthians 4:18 (NKJV) says, *"As we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal."* My fellow brothers and sisters in Christ, I would encourage you to build up your knowledge, wisdom and faith in Christ by reading more and more of God's Word and by drawing nearer to Him in prayer, fellowship and Holy communion — not only at this time of the year but every single day of your life to make an effort to spend time with the Lord.

The more you do that the more God is going to use you as an instrument (vessel) to the glory of His Kingdom. The Bible teaches us in 1 Peter 4:10 (NKJV) that, *"As each has received a gift, use it to serve one another, as good stewards of God's varied grace:..."* We are called by God to serve Him and one another; we are not called to be "lone rangers" (meaning to be independent, self-reliant, and someone who acts alone without relying on others or being accountable to others). If we would heed the call to step out in faith and share the Gospel rather than to merely believe in it, I believe the world would be a better place for all of God's people to live in peace, love and harmony till Jesus returns.

The Parable of the Sower

One of the most significant passages of Scripture given to us by Christ speaks of the "Parable of the Sower" in Matthew 13:3-9 (NKJV), in which it says:

"3 Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow. 4 And as he sowed, some seed fell by the wayside; and the birds came and devoured them. 5 Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. 6 But when the sun was up they were scorched, and because they had no root they withered away. 7 And some fell among thorns, and the thorns sprang up and choked them. 8 But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. 9 He who has ears to hear, let him hear!"

The truth of this parable should have a profound effect on how we view evangelism and the importance and willingness of every believer to want to “testify” of the goodness and love of God. Christianity and the events surrounding our faith must never purely become a religious ritual or spiritual routine, consisting of Sunday morning sermons, annual religious celebrations, the occasional prayer or home cell gatherings or the sad funerals to the loss of a friend or loved one.

We also need to guard our heart, mind and spirit that we do not make our religious walk with God purely based on the size and splendour of our churches or on the “emotional attachments” we have to our houses of worship. Faith in Christ is not associated to any geographical location or building structure that suits our personal preferences, likes or dislikes, and it most certainly should not be based on how well the pastor or preacher is able to deliver his sermon or on how popular he might be on social media platforms. That should never become the measure of our faith, or worse, be based on the strength of our relationship to God.

Evangelism should also not manipulate the will by appealing to the sinner’s natural desires. It is normal for sinners to wish for better things for themselves—like health, wealth, success, and personal fulfillment. But the Gospel never offers what the uncommitted, impure heart already wants. Only false teachers and false prophets use the pride and lusts of the flesh to coerce a positive response from people. By contrast, the true Gospel offers what is incongruous (not in harmony) to natural human desire. As Jesus told His followers:

“Do not think that I came to bring peace on earth; I did not come to bring peace but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s enemies will be the members of his household. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it.” (Matt. 10:34–39 NASB)

True repentance and faith in Christ denies the usual depraved longings of the human will and seeks to connect to the Spirit. The Word of God says, *“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone;*

but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.” (John 12:24–26 NASB)

If neither raw emotion nor rational desire is a reliable gauge for true faith, then what is? As Jonathan Edwards (an American preacher and theologian from 1703 – 1758) rightly observed, a dependable indicator is a “humble, broken-hearted love for God.” He wrote: *“The desires of the saints, however earnest, are humble desires; their hope is a humble hope; their joy, even when it is unspeakable and full of glory, is a humble and broken-hearted joy that leaves the Christian poorer in spirit, more like a little child, more disposed to a universal lowliness of behaviour.”*

According to Edwards, evangelism should not aim to influence emotion or manipulate the will because those things are not only easily accomplished but are unsafe signs of conversion. Rather, “a holy life is the chief sign of grace .” A holy life flows from a holy heart, which produces holy affections directed at the Holy One. This is only possible when the mind of the sinner is persuaded to see his sin for what it is and the Gospel as his sole solution to a life of righteousness and holiness in Christ.

The “messenger” is not the Means to Salvation

In many ways, the current evangelical movement is similarly confused. The dominant myth amongst modern day evangelicals is that the success of Evangelism depends on how popular, handsome or stylish the “messenger” is. The perceived mandate is that, if the Gospel is to remain relevant and ‘modern,’ Christianity must somehow adapt to appeal to the latest cultural and societal trends of our time.

That kind of thinking used to be limited to the thrill-seeking or emotional driven type crowds and congregations associated to the Pentecostal and charismatic movement, but sadly it has recently even made the leap into the more Reformed or conservative denominational circles. There are entire movements that would agree to the truths of predestination, election, and total depravity, but then also, inexplicably, demand that pastors act and dress more like rock stars than humble shepherds and servants of the Lord.

Influenced by the “emotional rhetoric” of bad theology and worldview ideology, people tolerate the idea that the cultural shrewdness of a pastor determines how successful his message is and how influential his church will be. Current church growth methodology claims that if an evangelist wants to “reach the culture of the masses” (whatever that means), he must emulate the nature of that culture in some way. But such an approach runs contrary to the “Biblical paradigm.” The power of the Spirit in the Gospel is not found in the messenger, or in the way we dress or “perform” on a Sunday but lies in the Truth and Glory of the Message that is shared to the children of God. Thus, the motivation behind the thrill seeker-driven mindset might be noble, but it is seriously misguided and flawed.

Any effort to manipulate the outcome of evangelism by changing, adapting or compromising on the Truth of the Message or stylizing the messenger is a huge mistake. The idea that more people will repent if only the preacher were cooler or funnier invariably causes the church to suffer through a ridiculous parade of entrepreneurial types who act as though their personal charm, quality of their ‘entertainers’ (worship teams) or the size and magnificence of their auditoriums can draw people to Christ.

This error leads to the harmful notion that a pastor’s conduct and speech should be determined by the cultural norms in which he ministers. If he is trying to reach an “unchurched” or “ungodly” culture, some would argue, he should speak and act like the unchurched or ungodly, even when their behaviour is unholy or worldly. There are many problems with that kind of logic, but foremost is the false assumption that a pastor can manufacture true conversions by looking or acting a certain way. The bottom line (outcome) is that only God is in control of whether or not sinners are saved as a result of any form of preaching or teaching.

In reality, the hard truths of the Gospel are not conducive to gaining popularity and influence within secular society. Sadly, however, many preachers crave cultural and human acceptance so much that they are actually willing to alter, change or even manipulate God’s message of salvation and His standard of righteous and holy living to achieve such acceptance. The result, of course, is another false gospel that is not the true Gospel unto salvation.

Such compromises do nothing to increase the church’s witness within the society or for that matter within the holistic body of Christ. In fact, they have the

opposite effect. By creating a “synthetic gospel,” they facilitate filling churches with people who have not truly repented of their sins or who with the first struggle and obstacle in life will take their eyes off Christ and easily fall back into a life of sin and unrighteousness. Instead of making the world like the church, such efforts succeed only in making the church more like the world.

“God gives the Increase”

The apostle Paul understood this principle. When he brought the Gospel to Corinth, he planted the church and left it in the care of Apollos. Later he described the experience this way: “I planted, Apollos watered, but God gave the increase” (1 Corinthians 3:6). God was the one who actually drew sinners to Himself, changed their hearts, and caused them to be sanctified. Paul and Apollos were both faithful, but they most certainly were not the explanation for the supernatural life and growth of the early Church (body of Christ). This truth caused Paul to say, *“So then neither he who plants is anything, nor he who waters, but God who gives the increase” (1 Corinthians 3:7).*

Jesus intentionally highlights the farmer’s lack of influence over the growth of the seed in the parable of the sower. In fact, Jesus stresses that the farmer, after planting, simply went home and fell asleep. This is directly analogous to evangelism. For a person to be saved, the Spirit of God must draw him, and regenerate his soul (John 6:44; Titus 3:5). This runs counter to the notion that the results of evangelism can be influenced by the wardrobe of the pastor or the kind of music that is played before the Message. A farmer could have a burlap or a cashmere seed bag, and neither would have any effect whatsoever on the growth of the seed.

The pastor who thinks designer jeans will make his message more palatable is akin to a farmer investing in a designer seed bag so that the soil will be more receptive to his seeds. Do not mistake this as an apologetic for wearing a decent casual trouser. The point Jesus makes is not that the evangelist or preacher should wear a suit and tie and sing only psalms and hymns. The entire parable is making the statement that as far as evangelism goes, it simply does not matter what the evangelist wears, or how he does his hair or even the depth of his knowledge of Scripture. Such externals are not what makes the seed grow. When people argue that a pastor who behaves like a particular segment of a culture or social norms is

better able to reach that culture or segment of the population, they fail to understand Jesus' point.

All the farmer can do is "sow," and all the evangelist can do is "proclaim." As a preacher, if I thought someone's salvation was contingent upon my adherence to some subtle aspect of the cultural norms, the depth of my revelation of God's Word or the value of my wisdom and knowledge of Scripture, I could never go to sleep at night. But instead, I know that "the Lord knows those who are His" (2 Tim. 2:19). He knows my heart, my love for Him and my desire to share the Gospel with the lost and to teach and preach the Truth of God's Word with those who wish to grow in their faith.

Therefore, when I stand and deliver a sermon or present a teaching to the body of Christ, I do so in absolute faith and trust that God will lead and guide my words and my speech and empower me to speak only Truth that is inspired by His Word, and which is led by the power of His Holy Spirit that resides inside of me. It is not coincidental that the New Testament never calls evangelists to bear the responsibility for another person's salvation. Rather, having proclaimed the message faithfully, we are called to rest in the sovereignty of God power to bring conviction, repentance and transformation.

Of course, the fact that the farmer went to sleep is not an excuse for laziness. It is wrong to think that the style of the evangelist determines who and how many will be saved. But there is the equally serious error of using God's sovereignty as an excuse not to evangelize. Often called hyper-Calvinism, this view incorrectly assumes that since evangelists are not capable of regenerating someone, then evangelism itself is not necessary. But that perspective likewise misses the point of Jesus' teaching.

The farmer did sleep, but only after he diligently sowed his seed. A farmer who thinks, "I can't cause the seed to grow, so why bother even planting?" will not be a farmer for very long. The truth is Jesus' description of the farmer provides the model for evangelism and for every believer and follower of Christ to use and apply in your attempt to tell people about Jesus and to portray the Message and life of Christ unto a broken and much needed world.

Irrespective of whether you are an Apostle, prophet, preacher, teacher, evangelist,

or ordinary child of God, it is our duty and purpose as followers of Christ to plant the Gospel seed wherever we go and in whatever situation we might find ourselves in, without which no one can be saved (Romans 10:14–17). Then we need to trust God with the results, since only the Spirit can give life (John 3:5– 8). May your labour and toil not be in vain and may it bear much fruit to the glory and honour of God and His Kingdom.

In closing, I would encourage every believer to try this year to bring even just one person to Christ. Try it my brother and sister, I promise you the reward for your labour will far outweigh the effort in finding that lost soul. The joy and pleasure of bringing someone to the foot of the Cross will not only strengthen your faith in Christ but will give you the much-needed clarity and understanding you need to visualise your future purpose and destiny in Christ. May God bless His Word and may His children live in victory of the gift we have in Christ Jesus our Lord. Amen.

If you wish to support my ministry at The Campus Church or the efforts of Planting Hope Foundation NPC to bring the Gospel of Jesus Christ to the lost or to help in the humanitarian relief of many widows, orphans and the most vulnerable people in the community, feel free to contact me on the details below. In God's love,

In God's love,

Pastor Mike & Jada Gobel
Contact No.: 071 018 0768
Email: michaelgobel14@gmail.com



THE TWO SEEDS

Dr Frank Benade

Once upon a time, there were two seeds lying side by side in a rich, dark field. One seed was called Trauma, and the other was called Hope.

Every day, the people from the nearby village would come to the field. Some would kneel by Trauma and pour water on it, poking and digging at the ground around it. They would cry, shout, and sometimes even stay there all day, staring at the spot where Trauma was buried.

Hope, lying just a few inches away, often watched this and felt invisible. Hardly anyone came to visit her. When they did, it was quick a smile, a kind word and then they rushed back to Trauma's side.

One day, Hope asked Trauma, "Why do they always come to you? Why do they spend so much energy digging up your soil, even when it only brings them sadness?"

Trauma sighed and answered, "It's because pain screams louder than joy whispers. When people get hurt, they feel it deeply. It takes over their thoughts, their hearts, and even their dreams. They think if they dig enough, if they stare at their wounds long enough, they will find a way to heal."

Hope thought for a moment. "But what about me? I am right here. If they cared for me the way they care for you, I could grow into something strong and beautiful. I could give them new dreams, new strength."



Trauma nodded sadly. "I know. But pain demands attention in a way hope never does. It feels urgent. Immediate. Like a fire they must put out. Positive thinking - your roots - grow slowly. They ask for patience. They ask for trust. Many people feel too tired, too broken, to believe that you are the better seed to water."

Just then, a little boy from the village wandered into the field. He looked tired and sad. Like everyone else, he first walked toward Trauma. But halfway there, he stopped. He noticed the little green sprout growing where Hope lay. It was tiny, almost hidden, but it was there.

The boy knelt beside Hope and gently poured a small cup of water over her. Then he whispered, "I believe you will grow."

Day after day, the boy returned. He still felt the pull toward Trauma, but he chose instead to care for Hope. His friends laughed at him. They said he was wasting his time. They told him it was more important to fix what was broken than to believe in what was new.

But the boy kept watering. Little by little, Hope grew. First into a small plant, then into a flowering bush. By the end of the year, a beautiful tree stood where Hope once lay, offering shade, fruit, and beauty for all to enjoy.

And finally, others began to notice. They realized that by caring for Hope even when it was hard they had found something stronger and more healing than digging through pain ever could.

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Cancer Counsellor
Dr Frank Benade (PhD)**

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- Depression counselling and coaching
- Anxiety coaching
- HIV Trauma counselling
- Marriage and family therapy
- Life coaching (I am a Master Life Coach)
- Teenage therapy
- Cancer patient counselling and support
- Weight management counselling in conjunction with a dietician
- Hospital Visits



THE GOSPEL MESSAGE

SHARE

NOW

SHARE

IT

HAVE YOU ACCEPTED JESUS
CHRIST?

THE GOSPEL MESSAGE

Romans 3:23 ESV

"For all have sinned and fall short of the glory of God,"

The abovementioned verse is an extremely well used verse and many people know it and can even quote it off by heart, but the significance of it is the reality that every single person needs to contemplate.

If you have not accepted Jesus as your Personal Saviour yet or are thin king about it, you have to start here. The reality of your sin problem cancels and disqualifies you from the very presence of God and this bars you from eternal Life. Your choices are simple here, either an eternity with God or an Eternity without God. I would think that the logical answer would be an Eternity with God. Why? Well let's look at this:

2 Thessalonians 1:9

"They will be punished with everlasting destruction and shut out from the presence of the Lord and from the glory of his might"

NASB

This is the reality of a choice that omits Jesus as your Personal Saviour -

= Everlasting Punishment

= Destruction

= Shut Out

= No Godly Presence

= And no Glory at all

This is not something to take lightly and by the way this is not scaring you into making a false decision, God is love, thus we as His followers are love, this means if I say I have the love of God, it is my duty to tell you the truth and point you into the right direction.

So in looking at the sin problem and the reality of this, what is the answer then? Let's look at this:

John 14:6

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

NASB

What a wonderful solution to an immense problem, Go gas made a way and in making the way He has also made it very clear that this is the only answer to the problem. You have to accept Jesus His Son in order to obtain Eternal Life and ward off all the destruction and other bad things spoken about in the previous Bible verse.

It also makes it very clear that this can only be done through JESUS CHRIST His Son, there is no other way to salvation or Eternal life other than through Jesus, NONE!

Let's look at this too:

John 1:12-13

"But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

NASB

Wow! Just look at this, not only do we get Eternal Life but we become Children of God. The impact of this is massive as it speaks to the fact that we now belong to the family of God and receive the benefits of being part of a family, and not just any family but a royal family (1 Peter 2 vs 9).

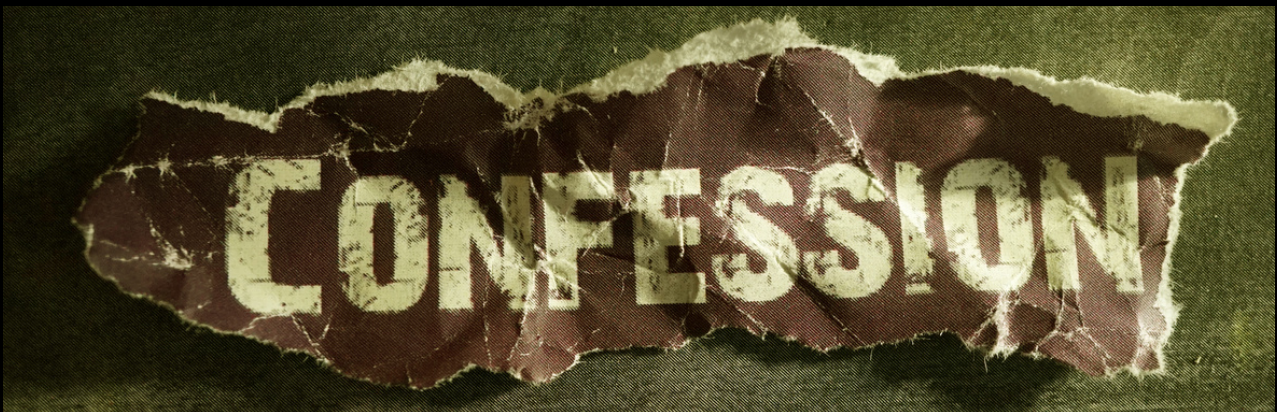
So in looking and understanding all of this, How do you accept Jesus as your Personal Saviour?

Romans 10 vs 9-10

"that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

NASB

Let me just make one point very clear before we look at the above verses, your salvation cannot be obtained by good works, you cannot go to Heaven or be part of God's family because you are a good person, or you do good deeds, No! The Bible makes it clear, if you want to accept Jesus as your Personal Saviour then it gets done on the basis of two things. These two things are critical because it will also help you on your work with the Lord and attain righteousness and a life pleasing to God.



Firstly, you have to confess with your mouth that Jesus is your Lord, this is very important because by your confession God will know and people in the world will know. This is significant because one does not hide a light under a bowl. Everyone must see and hear that you are a child of God.

BELIEF

And secondly you must believe in your heart, with your whole being and understanding that Jesus was raised from the dead and is alive and is your only Saviour.

So if you have read all of this and the Holy Spirit is directing you to accept Jesus as your Personal Saviour please pray the prayer on the next page, God loves you so much.



ACCEPTING JESUS IS EVERYTHING! PRAYER FOR SALVATION

Dear Lord Jesus,

I understand that I am a sinner and in need of desperate saving, The Bible tells me clearly that the only answer is for me to confess with my mouth and believe in my heart. I am now confessing with my mouth that I am accepting You as my Personal Saviour and believing in my heart that you are alive and well and dwelling within me. Thank you for the gift of the Holy Spirit and the fellowship of other Believers and allow me please to follow in your footsteps. Amen!

Wow! Congratulations if you have just prayed this prayer, and know that you are now part of the family of the Kingdom of God. Please tell someone about your decision, prayer all the time and read and study your Bible. Find a Holy Ghost, Bible preaching church and join.

Please let us know if you have made this decision and allow us to point you in the right direction.

info@gobigpublications.com
+27 603520652

NEWS ZONE

2025

Pastor Sakkie and Louda Roux

Contact No 074 977 0937

If you want to assist us with a financial donation, it can be deposited into the following bank account.

Bank: CAPITEC BUSINESS

Account name: Arukah Evangelisasie Bedieninge

Account number: 1053270666

Reference: Care and (your name)



**Our next outreach will be on the 9-10
May 2025 at Jericho Upliftment Camp
close to Delmas.**

This is our needs list for the Outreach!



Arukah Evangelisasie & Uitreik Bedieninge.

Past: Sakkie Roux
Cell: 074 977 0937
arukah.bedieninge@gmail.co
mNPC: K2025/109619

Jerigo Upliftment camp outreach					
Nr.	Item	Amount	Received		Remarks
			Yes	No	
1	Diesel (2 vehicles)	R2000.00		✓	
Lunch on day of outreach					
2	Mince	12Kg		✓	
3	Rice	10Kg		✓	
4	Mixed vegetables	4 X 1Kg		✓	
5	Onions	7Kg		✓	
6	Potatoes	7Kg		✓	
7	Worschestersaus 250ml	1 bottles	✓		
8	Mixed spice	1xpack	✓		
9	Salt	1 X 500g	✓		
10	Curry Mild/spicy	1 X pack	✓		
11	Chutney	1x 1.1Kg		✓	
12	Mazina	1 X pack		✓	
13	Turmeric	1 X pack	✓		
14	Curry and rice bowls	100		✓	
15	Serviettes	100		✓	
16	Plastic spoons	100		✓	
17	Oros cool drinks	6 X 2L		✓	
18	Sweets for 75 people	75 packets		✓	
Gift Packs					
19	Face clothes	75		✓	
20	Bath soap	75		✓	
21	Roll on Deodorant men	35		✓	
22	Roll on Deodorant ladies	25		✓	
Donations					
23	Blankets	As received		✓	
24	Linen / pillow cases			✓	
25	Clothes = Men / Women / Children			✓	
26	Vegetables assorted			✓	
27	Coffee, tea and rooibos tea			✓	
28	Sugar			✓	
29	Soup mix, lentils, split peas & beans			✓	

RESTORATION

GERDA POTGIETER

EXCLUSIVE

Mifiki Sokhela is on a mission to spread positivity and generosity by paying the blessings forward!

By Gerda Potgieter

Mfiki Sokhela grew up in a traditional setting where ancestral worship held great significance in his community. His spiritual journey took a transformative turn in 1994 when he encountered the powerful sermons of the late Rev. Erlo Stegen at the KwaSizabantu Mission. Mfiki said that the moment he listened to Stegen speak, it felt as though the heavy burdens that had been pressing down on him for years were suddenly lifted from his shoulders. With a resolute heart, Mfiki made the pivotal decision to embrace Christianity, declaring, "I have put my old ancestral worship behind me to follow Jesus Christ, and I have never looked back."



This newfound faith ushered in a profound change in his life. "I became a new man," he reflected, and "from then on, things began to align in ways I had never imagined." His experience exemplified a profound personal transformation, marked by hope and a renewed sense of purpose.

FINDING A PURPOSE

At just 17 years old, Mfiki found himself standing in sheer desperation at the gates of the KwaSizabantu Mission, seeking any piece of work he could find. Hailing from the remote village of Msinga, employment opportunities were, and continue to be, extraordinarily limited. His family dynamics added to the weight of his circumstances; he was one of eight children being raised by his widowed mother. Their sole means of survival involved the painstaking craft of making clay pots—traditional vessels used to hold beer. In the community, they would often sell these pots filled with beer to make ends meet, turning their humble craft into a fleeting source of income. The harsh reality they faced meant there was no room in their budget for what many would consider necessities, let alone the luxuries of education, which for them seemed like a distant dream back then. Mfiki said, "When I first came to KwaSizabantu and saw how the people live here — in harmony and with respect for each other — I said to myself, 'I want that life!'" He



started at the Mission's farming project, Emseni, caring for the cattle on the farm as a herd boy. After a few years, he began working in the greenhouses with the peppers. From there, he was promoted to management and now works in the avocado orchards. "This is my spot," he told me, "June is harvesting time, and that is when I am happiest."

In 2016, Mfiki was shot in both legs by an unknown attacker. It took months before he could return to work, and during this time, Mfiki said KwaSizabantu took care of and supported him and his family. "When I was better," he elaborated, "they gave me a bakkie and a driver. I only had to look and ensure all was well with the avocados. I was allowed to continue my work and was supported until I fully recovered."

Not only did Mfiki find his spot among the avocados and a purpose at KwaSizabantu, but also his soulmate! He is happily married, and the couple was blessed with two children. The entire family stays at the mission station, which they call home.

"There is one important thing that I learned from Baba Stegen," Mfiki said, "He always told us to forgive and to give to others. That is how I try to live. KwaSizabantu is like the mountain in Psalm 125: it cannot be shaken and endures forever. "The Lord will send a blessing on your barns and on everything you put your hand to. The Lord your God will bless you in the land he gives you."

PAYING IT FORWARD

Mfiki serves at Emseni Farming, a well-established, diverse, and sustainable farming company. It is a vibrant initiative of the Mission that fosters connections within local communities. Its core focus is on the production, packing and supply of various fresh produce and dairy products locally and internationally. Emseni is community-based and have several farming and social initiatives. It empowers farmers through dynamic farmer-to-farmer learning, where knowledge flows freely and experiences are shared. The project actively engages with the community by helping them maximise the potential of their land and providing them with seedlings. In addition to this support, Emseni hosts hands-on practical demonstrations on sustainable agricultural practices, allowing participants to learn directly in the fields. They offer free workshops with pragmatic insights that ignite passion and confidence in budding farmers. A key partner in their mission is the

Maphumulo Tropical Cooperation, with whom they have established a memorandum of understanding to deliver training and mentorship programs for aspiring agriculturalists. It is expected that the farmers, in turn, should involve other locals and show them how to farm.

Over the years, Emseni had developed a blueprint for agriculture that could take South African agriculture to new levels and should be replicated. This was also the opinion of the Honourable Deputy President, Paul Mashatile. He and Mrs Humile Mashatile recently visited the 55-year-old KwaSizabantu Mission to attend an exceptional Easter service, and they took a tour through the various agriculture projects. The Deputy President expressed his appreciation for the work accomplished by Rev Stegen, which he carried out devotedly, regardless of the political and social challenges of the time. He said, “I was particularly moved by what they are doing ... teaching people to really help themselves. This is an initiative that should be replicated.”

COMMUNITY OUTREACHES

Rev. Stegen, the founder of KwaSizabantu, was both a visionary and a dedicated farmer. From the outset, the work at Emseni focused on assisting the community with farming and teaching emerging farmers how to practice sustainable agriculture. Mfiki is one individual who has benefited directly from this initiative and now shares his knowledge and skills to help others. Mfiki has a deep-seated passion for sharing his experiences. He finds great joy in transferring skills to others by guiding them through the art of farming. His enthusiasm and dedication inspire many to embrace the joys and rewards of sustainable agriculture. “KwaSizabantu helps us,” Mfiki said. “They teach the community how to plant and give them seedlings, and when they harvest their avocados, the farmers bring them to KwaSizabantu, and the Mission sells them on their behalf. The farmers get all the money for their harvest. If this place collapses,” he said, “we will all collapse.” He admires Dietmar Joosten, the farm manager responsible for all the farming projects on the Mission’s premises. This is a significant responsibility, as Emseni grows export-quality avocados. Mfiki mentioned that he has learned everything he knows about farming from Dietmar, who sets an example for all by the way he treats his workers. “He treats his workers with respect,” he said. “He teaches us with patience and allows us to grow in our roles. He creates a positive environment for all the workers and colleagues. When one’s work and contribution are valued, it

motivates us to improve and maintain good work.”

The late Rev. Stegen is another of Mfiki’s heroes. “He was doing so much for the community and taught us how to give to others. To me, he is like Caesarea in Acts 10 in the Bible. Caesarea and all his family were devout, gave generously to those in need, and prayed regularly to God. It is like that at KwaSizabantu. I recently watched a sermon by Rev Erlo on video, and my eyes teared up when I suddenly realised that I would probably never hear him preach again in person. I see my work now as supporting the work that he started.”

MORE ABOUT EMBENI AND KWASIZABANTU

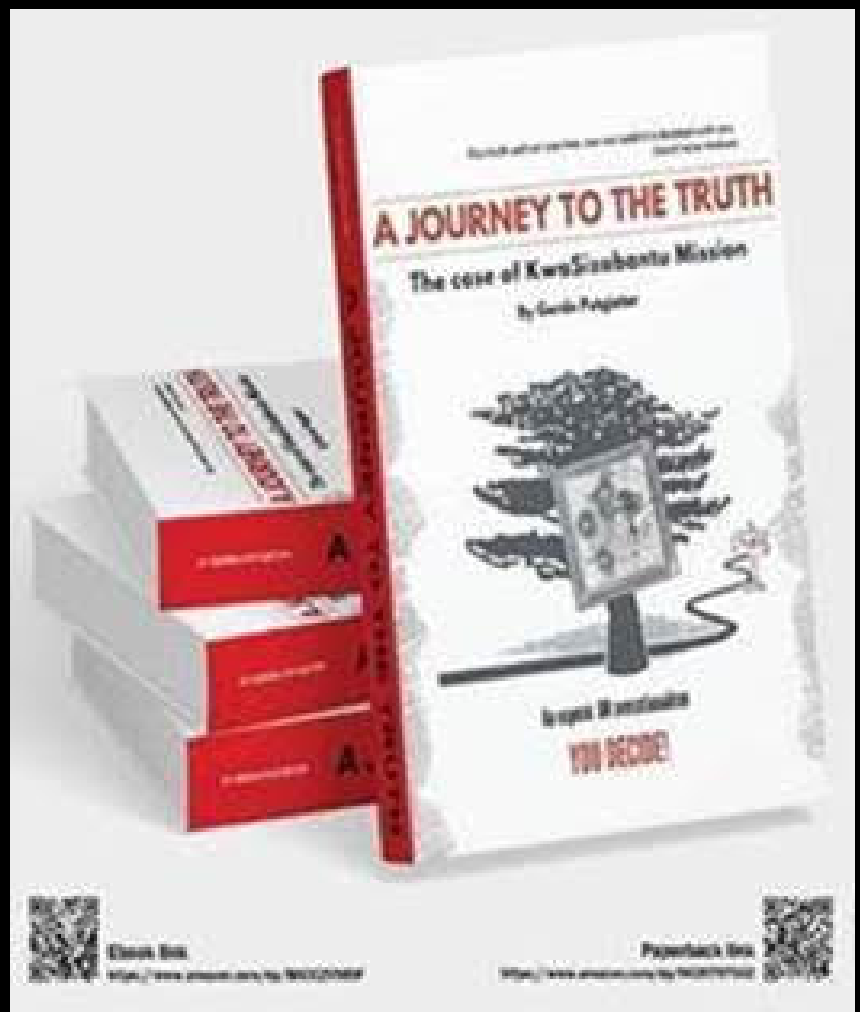
Embeni is a missionary farm at the KwaSizabantu mission station. Its home is in KwaZulu-Natal, South Africa, between the towns of Greytown and Stanger (KwaDukuza). Through its agricultural and other projects, the mission has grown to become one of the largest of its kind on the continent. KwaSizabantu is a self-sustainable mission station that operates Embeni and a bottled spring water enterprise to fund its well-known humanitarian and outreach programs. It also runs a dairy farm that produces yoghurt, a bakery, a butchery, and a pasta factory – among many other things. The mission is particularly known for its Concerned Young People of South Africa (CYPSA) restoration program, which operates on solid Biblical principles while helping those with addictions. Since its inception in the 1970s, this transformative program has positively impacted the lives of over 20,000 young individuals, guiding them on a path towards recovery and a brighter future. Through community support and unwavering faith, KwaSizabantu continues to inspire and uplift, creating a nurturing environment for all who enter its gates. KwaSizabantu means "the place where people are helped" in isiZulu. Indeed, it lives up to its name. Since its inception over 55 years ago, it has been a refuge not only for those struggling with alcohol and drug addiction but also for many others from all walks of life seeking help and support. Take Mifiki, for example. After receiving assistance, Mifiki chose to stay and contribute to making the world a better place by paying it forward.

Visit the following website: www.ksb.org.za

Note: Since 2009, the KwaSizabantu Mission has been running a restoration program (not a rehabilitation program) called the CYP SA restoration program to help those with addiction issues and social ills. CYP SA stands for the Concerned Young People of SA, and the program stands firm against the devastation caused by drugs, immorality, HIV/Aids, human trafficking, crime, prostitution, pornography and abuse. It raises awareness for these issues by visiting schools, communities, and prisons. Over 20,000 young people have been helped through this program since it was founded. CYP SA has, in collaboration with the KwaSizabantu Mission, started a skills development program to give them a better chance to obtain employment. For more inspiring stories and testimonies about restored lives, see the following websites: www.devotedmag.co.za and www.cypsa.org.za

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GIRLS ON THE MOVE FOR JESUS HYBRE KIVEDO

When Stars Fall: In Loving Memory of My Father, Joel Kivedo

"The righteous perishes, And no man takes it to heart; Merciful men are taken away, While no one considers that the righteous is taken away from evil." — Isaiah 57:1 (NKJV)



April 8, 2025, will be etched in my memory as one of the most difficult days of my life, the day my dad, Joel Kivedo, passed away. Just a day before, we had a heartfelt conversation about me coming home for Easter weekend and how we would spend quality time in the kitchen making his famous and traditional pickled fish. His voice was filled with joy and excitement as we discussed the upcoming holiday, completely unaware that he wouldn't be with us to celebrate it.

The last words we shared were "See you soon" and "I love you so much." Our bond was unique, a connection that only we understood. My dad was more than just a parent; he was my confidant, best friend, and mentor.

Joel Kivedo was a man whose life reflected the heart of God. He lived out **Micah 6:8** — "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God."

Through his example, I learned the importance of prayer, compassion, and kindness. Dad's spiritual life was a cornerstone of our relationship. His devotion to God was inspiring, unwavering, and genuine. He didn't just preach faith; he lived it. He taught me about the Word of God with patience and love, often reminding me of **Proverbs 22:6**: "Train up a child in the way he should go; even when he is old he will not depart from it."

The bond between us was unbreakable. Dad showered me with love, knowledge, and guidance, always pushing me to be my best self. From childhood to adulthood, he was my rock, my encourager, and my biggest cheerleader.

The Life and Legacy of Joel Kivedo

Joel Kivedo was not just a man of faith in private but also in public. His life was a shining light to everyone around him. Joel was a quiet force for good — a man who sought reconciliation where there was division, who advocated for peace among believers, and who showed mercy where others showed judgment.

He was the embodiment of **Matthew 5:9**: "Blessed are the peacemakers, for they will be called children of God."

Joel's humility was one of his greatest attributes. He did not seek accolades or recognition, but he impacted lives wherever he went — in his family, his community, and his church. People were drawn to him because of his warmth, his wisdom, and the way he made everyone feel seen and valued.

He lived the words of **2 Timothy 4:7**: "I have fought the good fight, I have finished the race, I have kept the faith."

In the moments when many would lose heart, Dad remained faithful — trusting in the goodness of God, loving people unconditionally, and always pointing others to Christ through his actions rather than mere words. His death leaves a void that cannot be filled, yet his legacy continues to live on in the hearts of those he touched. My dad was also my supportive partner as I pursued my writing career. He celebrated my successes, offered constructive feedback, and encouraged me to keep pushing boundaries. His pride in my accomplishments meant the world to me. Dad's impact extends far beyond our family. He touched countless lives with his kindness, generosity, and compassion. He was a living example of **Galatians 6:9**: "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up."

Dad beamed with pride whenever he talked about his children and grandchildren. He was our biggest fan, always encouraging us to pursue our passions and reach our full potential.

Questioning In the Grapple

As I grapple with the loss of my father, I'm faced with a mix of emotions, including anger toward God. Some might judge me for this, but I know I am not alone. Many believers have struggled with similar feelings, questioning God's plan when faced with adversity. It led me to question why God allows those who seem to contribute little to society to live long, full lives, while a man like my father, who gave his all to God and those around him, was taken from us. **Psalms 34:18** offers comfort: "The Lord is close to the brokenhearted and saves those who are crushed in spirit."

Dad was a man of grace, advocating for peace among believers, and his legacy continues to inspire many of us alive today.

We've all heard stories of faithful servants who suffered greatly despite their devotion. This paradox can lead to feelings of confusion, frustration, and even anger toward God. It's natural to wonder why bad things happen to good people.

Even Jesus Himself cried out in anguish, saying, "My God, my God, why have you forsaken me?" (**Matthew 27:46**), reminding us that grief and questioning are not signs of weak faith but evidence of a heart deeply connected to the Father in heaven.

In the same way, I realize now that my grief and deep questioning reflect the deep bond I shared with my Dad. Just as Jesus' cry revealed His intimate connection with His Father, so too my cries of loss, confusion, and longing are a testament to the profound relationship I had with my Dad — a bond formed not only by blood but by love, trust, and shared faith.

It's because we were so deeply connected that the pain now feels so deep and raw. Yet it is in this sacred pain that I am reminded of how blessed I was to have had a father whose love so closely mirrored the Father's heart.

The Problem with "Everything Will Be Okay"

When people say, "Everything will be okay" or "He's in a better place," they might intend to comfort me, but these phrases can come across as minimizing the depth of grief. Grief is complex and personal. Such comments can feel dismissive of the rawness of my pain. For someone of faith like myself, these comments can also raise difficult questions about God's plan and the nature of suffering. **Ecclesiastes 3:4** reminds us there is a season for everything: "A time to weep and a time to laugh, a time to mourn and a time to dance."

As a believer, I've struggled with why God couldn't heal my father despite his strong faith. This struggle has led to anger and frustration, emotions that I once feared were signs of weakness. However, the Bible is filled with examples of believers expressing their raw, unfiltered emotions to God — from Job's lamentations to David's cries of despair. Job himself cried out in his suffering: "Why then have You brought me out of the womb? Oh, that I had perished and no eye had seen me!!"

(Job 10:18, NKJV).

Job did not hide his anguish. He laid his heart bare before God, questioning, lamenting, and yet, never truly turning away.

David, too, poured out his heart with deep cries of confusion and sorrow:

"How long, O Lord? Will You forget me forever? How long will You hide Your face from me?"

(Psalm 13:1, NKJV).

David's honesty in his pain teaches us that God welcomes our tears, our questions, and even our anger.

Even the Apostle Paul reminds us that suffering is not a sign of God's absence but part of the journey of faith:

"We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair." **(2 Corinthians 4:8, NKJV).** These examples show that being overwhelmed by grief and questions is not a betrayal of faith — it is often where our faith is tested, refined, and ultimately deepened. In these moments of questioning, I realize I am standing among the saints who have gone before — not distant from God, but standing honestly before Him, trusting that He sees, He hears, and He understands.

What I need at this moment isn't clichés or platitudes but genuine support and understanding. I need people to listen to my pain, validate my emotions, and be present with me in my grief. By doing so, they reflect the love and compassion of God in a way that is tangible and real.

While my faith is a source of comfort, it's not a magic solution that instantly resolves my grief. It's a journey, much like **Romans 8:18** reminds us:

"I consider that our present sufferings are not worth comparing with the glory that will be revealed in us." As I say goodbye to my beloved dad, I take comfort in the memories we shared. I'll cherish the laughter, the adventures, and the quiet moments we spent together. Though he's no longer physically present, his spirit — the spirit of love, kindness, patience, and strength — will live on in my heart forever.

Rest in peace, dear Daddy.

Your love, wisdom, and legacy will continue to inspire me for years to come.

Until we meet again, I hold onto the promise of 1 Thessalonians 4:13-14:

"Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in Him."

In Loving Memory of Joel Kivedo

Faithful Servant. Beloved Father. Friend of God.

FOR THIS CAUSE

BISHOP OT WHITTAKER

The Dying Generation

Revival Amongst Our Youth.

Whilst we do recognize that there is a demonic attack unleashed on our youth, we cannot stop trusting God for a revival breaking out. Despite the challenges and darkness that seem to loom over our young people, we hold on to faith and hope for a transformation to occur. Just as Jairus and his wife mourned the loss of their daughter, many parents today are grieving over the state of the youth in our communities. The current situation may appear grim, akin to a lifeless girl lying on a bed, but we believe in the power of prayer and divine intervention to bring about a resurrection of spirit and purpose.

In the midst of despair, there are glimmers of light that offer solace and inspiration. For instance, stories of young individuals overcoming adversity and turning their lives around serve as beacons of hope for others facing similar struggles. These testimonies of triumph amidst tribulation remind us that even in the darkest of times, there is always a possibility for redemption and renewal. As we navigate through these challenging times, it is essential to come together as a community and support one another. By



fostering a sense of unity and solidarity, we can create a nurturing environment where our youth feel valued, understood, and empowered to rise above their circumstances. Let us not lose faith in the face of adversity but instead, let us rally together in prayer and action, believing in the transformative power of God to bring about a revival in the hearts and minds of our young generation.

Jesus Called The Daughter Out Of Her Situation.

1. Shaken But Complacent.

It doesn't help us when we discuss the current situation, where it may seem almost futile to express that everything appears to be in a state of despair. We often find ourselves momentarily shaken by the circumstances, seeking solace in prayer and calling upon the church to take a stand, only to eventually revert back to our usual routines and ways after a period of time. Despite our initial fervor for change and collective action, the urgency of the situation often fades as we settle back into our comfort zones. It is crucial to recognize that this pattern of behavior is not uncommon. People often experience a surge of motivation and solidarity in the face of adversity, but sustaining that momentum over the long term proves to be a challenging task. This cyclic nature of response can be attributed to human psychology and the tendency to seek stability and normalcy amidst chaos. Therefore, while it is important to acknowledge the initial reactions and calls for action that arise during turbulent times, it is equally essential to cultivate a sustained commitment to addressing the underlying issues and effecting lasting change. By understanding the dynamics of our responses to crises, we can strive to break the cycle of temporary urgency followed by complacency, and work towards creating a more resilient and proactive community. Jesus resurrected the daughter, and we must similarly strive to liberate our youth by guiding them out of the circumstances that bind them. Just as Jesus brought back the daughter from the grips of death, we too can bring hope and renewal to our youth who may feel trapped and lost. It is our responsibility to show them the way out of challenging situations and offer them support and guidance along the way. By being a guiding light in their lives, we can help them break free from the chains that hold them back and empower them to reach their full potential. Let us be like Jesus, spreading compassion

and understanding to those who need it most, especially the young generation who are the future of our society.

2. Arise And Walk.

2.1. Mobilize Them.

The bible says that after Jesus resurrected her from the dead that she was able to walk. When revival breaks out amongst our youth, it is crucial to not only acknowledge this spiritual awakening but also to channel their passion and energy towards meaningful action. One way to achieve this is by mobilizing them to actively participate in the church and community service projects. Encouraging individuals to engage in various church activities such as volunteering for outreach programs, attending worship services regularly, and joining study groups can foster a sense of community and belonging. Additionally, involving them in community service projects like organizing food drives, participating in clean-up initiatives, and assisting local charities can instill a spirit of compassion and generosity. By actively engaging in these activities, individuals not only contribute to the betterment of society but also strengthen their own personal values and beliefs. This active participation not only benefits the church and community but also enriches the lives of those involved, creating a ripple effect of positivity and goodwill.

2.2. Support Them.

We also engage them into meaningful conversations and demonstrating genuine interest in their lives, we cultivate an environment where they feel valued and heard. Just as Jesus extended His hand to those in need, we too can reach our youth with empathy and encouragement. Initiating spiritual and community programs that emphasize education, skills enhancement, and mentorship can serve as vital lifelines for youth who find themselves adrift.

2.3. Empower Them.

Furthermore, fostering resilience through challenges is crucial; by teaching them the importance of perseverance and self-belief, we can help them rise above their circumstances. Let us also encourage creativity and self-expression, allowing our youth to discover their passions and talents. It is through these avenues that they can envision a

brighter future and reclaim their narrative, just as the daughter reclaimed her life through faith. Together, we can nurture a generation that embodies hope, strengthens our communities, and leads with love and purpose. In this way, we honor the spirit of renewal and transformation that Jesus exemplified.

Conclusion:

As we extend our hands in service, let us also remember the power of community connections. Establishing safe spaces where youth can come together to share their experiences fosters a sense of belonging. By organizing workshops and group discussions, we can create a platform for them to voice their concerns and aspirations. This collective support can be transformative, promoting healing and understanding. Furthermore, harnessing technology to facilitate learning and communication can open new doors for our youth. Providing access to online resources, virtual mentoring, and educational forums enables them to expand their horizons beyond geographical limitations. We must also encourage them to engage in volunteerism, emphasizing the value of giving back. Through service, they can develop empathy and a greater appreciation for diverse perspectives, enriching their character and strengthening community ties.

In nurturing these relationships, we lay the foundation for a brighter future, where young individuals are empowered to dream big and act boldly. Let us remain committed to guiding them with love, instilling faith in their capabilities, and reminding them that they are never alone on their journey. By fostering a culture of inclusivity and support, we contribute to a legacy of hope and empowerment, much like the teachings of Jesus inspire us to do.



ITI CITY BIBLES

BIBLE TRANSLATIONS



CITY BIBLES

INSTITUTE FOR
TRANSLATION AND INNOVATION

What is ITI City Bibles all about?

- 1. Office:** Is located in Polokwane, Limpopo, South Africa with Mark Page running the office full time with the title of ITI City Bibles Operations Manager.
- 2. Areas of Work:** Bible Translations (Including Childrens, Teen and Young Adult Bibles) - Book Projects like The Do Book, City Kids Combo etc and Special Projects for books that pertain and enhance the Bible and evangelism eg: Bible Wonders, Life Stories etc.
- 3. Aim:** Is to produce innovative and cost effective Bibles, books and products that bring the Gospel message to the world and those who do not have it.
- 4. Operations Method:** Translations, Audio and Visual means.
- 5. Operating Area:** Global

6. Areas of importance in operating the ITI: Building a database of editors and proofreaders, Getting Funding streams on board for the ITI City Bibles by means of support, donations and Translations/Audio and Visual work.

7. Needs: We need Bible translation funding and donations, Proofreaders and Editors as well as and people to purchase our Bibles that can be found at www.citybibles.co.za



We are presently busy with a South African Translation Project of all the major languages of South Africa and also into Audio format, we ask your prayers in this regard!

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