

## 1. Namibia

**Eastside Baptist Church**  
Cnr Hebenstreit Street & Mission Road, Klein Windhoek, Windhoek

**Sunday services:** 9:30 and 18:00  
**Pastor / teaching elder:** Joachim Rieck  
**Contact:** +264(0)61 22-1445 (h)  
+264(0)61 22-0097 (o)  
+264(0)61 22-0097 (f)  
+264(0)81 240 9746 (m)  
**E-mail:** jriek@iafrica.com.na  
eastside@iway.na  
**Website:** www.sola5.org/churches/eastside\_bc

## 2. Western Cape, South Africa

**2.1 Goodwood Baptist Church**  
Cnr Milton & Fisher Street Goodwood, Cape Town

**Sunday services:** 9:30 and 18:30  
**Pastor / teaching elder:** Roland Eskinazi  
**Contact:** +27(0)21 559-2153 (h)  
+27(0)21 591-8041 (o)  
+27(0)21 592-5703 (f)  
+27(0)82 784 6814 (m)  
**E-mail:** eskinazi@mweb.co.za  
gb\_church@metroweb.co.za  
**Website:** www.sola5.org/churches/goodwood\_bc

**2.2 Kraaifontein Baptist Church**  
Cnr Edward & York Street Kraaifontein, Windsor Park, Cape Town

**Sunday services:** 10:15 and 18:00  
**Pastor / teaching elder:** Mark Powell  
**Contact:** +27(0)21 987-3176 (h)  
+27(0)76 840 9075 (m)  
**E-mail:** mspowell@telkomsa.net  
**Website:** www.sola5.org/churches/kraaifontein\_bc

**2.3 Robertson Reformed Community Church**  
Robertson Library Hall Van Reenen Street, Robertson

**Sunday services:** 9:30 and 19:00 (summer) / 18:00 (winter)  
**Pastor / teaching elder:** Sybrand de Swardt  
**Contact:** +27(0)23 626-6264 (h)  
+27(0)84 210 4464 (m)  
**E-mail:** sybrands@telkomsa.net  
**Website:** www.sola5.org/churches/robertson\_rcc

## 3. Eastern Cape, South Africa

**Mount Zion Baptist Church**  
Nggele Village, Alice (the main meeting place)

**Sunday service:** 10:30 (main)  
**Pastor / teaching elder:** Boyce Saleni  
**Contact:** +27(0)40 653-0073 (h)  
+27(0)40 653-2077 (f)  
+27(0)82 625 8823 (m)  
**E-mail:** nmayiya@ufh.ac.za  
**Website:** www.sola5.org/churches/mount\_zion\_bc

## 4. Kwa-Zulu Natal, South Africa

**Newcastle Baptist Church**  
42 Privet Street, Arbor Park, Newcastle

**Sunday services:** 9:30 (main service)  
**Pastor / teaching elder:** Brian Darroll

**Contact:** +27(0)34 312-5044 (h)  
+27(0)34 312-5044 (f)  
+27(0)72 685 3087 (m)  
**E-mail:** b.darroll@gwisa.com  
**Website:** www.sola5.org/churches/newcastle\_bc

## 5. Gauteng, South Africa

**5.1 Antipas Reformed Baptist Church**  
Corner Stead and Briscoe Avenue Queenswood, Pretoria (from April: Eduplex, Dormer Street, Q-wood)

**Sunday services:** 10:00 and 18:00  
**Pastors / teaching elders:** Nico van der Walt  
**Contact:** +27(0)12 329-3012 (h)  
+27(0)12 329-3012 (o)  
+27(0)86 633-4404 (f)  
+27(0)82 784 4082 (m)  
**E-mail:** nico.vanderwalt@reformed.org.za

### BRUCE BUTTON

**Contact:** +27(0)12 331 7072 (h)  
+27(0)12 331 7072 (o)  
+27(0)12 331 7072 (f)  
+27(0)82 412 4972 (m)  
**E-mail:** bruce.button@reformed.org.za

### JACOBUS DE KONING

**Contact:** +27(0)12 332-4649 (h)  
+27(0)12 332-4649 (o)  
+27(0)12 332-4649 (f)  
+27(0)83 417 3395 (m)  
**E-mail:** koningj@telkomsa.net  
**Website:** www.reformed.org.za

**5.2 Antipas Church Vereeniging**  
Cnr Cas Maartens Street & Gerrie van der Walt Crescent, Sonlandpark, Vereeniging

**Sunday services:** 10:00 and 18:00  
**Pastor / teaching elder:** Kobus van der Walt  
**Contact:** +27(0)16 428-2429 (h)  
+27(0)16 428-2429 (o)  
+27(0)16 428-2429 (f)  
+27(0)84 516 0662 (m)  
**E-mail:** kobus.vanderwalt@reformed.org.za  
**Website:** www.reformed.org.za

**5.3 Brackenhurst Baptist Church**  
76 Roy Campbell Street Brackenhurst, Alberton

**Sunday services:** 9:30 and 18:00  
**Pastors / teaching elders:** Doug van Meter  
**Contact:** +27(0)11 868-1263 (h)  
+27(0)11 867-3505 (o)  
+27(0)11 867-4602 (f)  
+27(0)82 853 2776 (m)  
**E-mail:** vanmeter@telkomsa.net

### CHRISTO BEETGE

**Contact:** +27(0)11 869-9859 (h)  
+27(0)11 867-3505 (o)  
+27(0)11 867-4602 (f)  
+27(0)83 458 2072 (m)  
**E-mail:** christo.beetge@sola5.org

### GARY VAN DEN HEUVEL

**Contact:** +27(0)11 867-1227 (h)  
+27(0)11 867-3505 (o)  
+27(0)11 867-4602 (f)  
+27(0)82 851 0084 (m)  
**E-mail:** garyvdh@gmail.com  
church@brackenhurstbaptist.org  
**Website:** http://brackenhurstbaptist.org

### 5.4 Emmanuel Baptist Church

Cnr Ontdekkers Rd & Abbott St Florida Park, Johannesburg

**Sunday services:** 9:30 and 18:30  
**Pastor / teaching elder:** Brian Stone  
**Contact:** +27(0)11 675-5282 (h)  
+27(0) 11 675-5282 (o)  
+27(0) 11 675-5282 (f)  
+27(0)82 784 4082 (m)  
**E-mail:** cumrest@iafrica.com  
**Website:** www.sola5.org/churches/emmanuel\_bc

**5.5 Free Grace Baptist Church**  
Parkrand Primary School Wasannaar Str, Boksburg

**Sunday service:** 10:00 (main service)  
**Pastor / teaching elder:** Jeff Gage  
**Contact:** +27(0)11 913-0125 (h)  
+27(0)11 913-0125 (o)  
+27(0)11 913-0125 (f)  
+27(0)73 250 7983 (m)  
**E-mail:** pastor@freegrace.co.za  
**Website:** http://freegrace.co.za

**5.6 Germiston Baptist Church**  
Cnr Queen & Angus Street, Germiston South

**Sunday services:** 10:00 and 18:30  
**Pastor / teaching elder:** Peter Sammons  
**Contact:** +27(0)11 824-3817 (h)  
+27(0)11 827-7641 (o)  
+27(0)11 827-7641 (f)  
+27(0)83 283 5154 (m)  
**E-mail:** psammons@worldonline.co.za  
**Website:** www.sola5.org/churches/germiston\_bc

**5.7 Grace Baptist Church**  
406 Edward Street, Fairway Village, Walkerville

**Sunday services:** 10:15 and 17:00 (Bible study)  
**Pastor / teaching elder:** Steve Whitaker  
**Contact:** +27(0)11 949-2284 (h)  
+27(0)11 949-2284 (o)  
+27(0)11 949-2284 (f)  
+27(0)72 621 4434 (m)  
**E-mail:** swbethesda@absamail.co.za  
**Website:** www.sola5.org/churches/grace\_bc

**5.8 Lynnwood Baptist Church**  
52 Jacobson Drive Lynnwood Ridge, Pretoria

**Sunday services:** 10:30 and 18:00  
**Pastor / teaching elder:** Vacant (Richard Blackbeard)  
**Contact:** +27(0)12 993-1736 (h)  
+27(0)83 633 2151 (m)  
**E-mail:** RichardB@robor.co.za  
**Website:** www.sola5.org/churches/lynnwood\_bc

## 6. Zimbabwe

**Reformed Baptist Church Harare**  
HE 18 Kaserera Drive Rugare Township, Harare

**Sunday services:** 14:00 (service in Rugare)  
**Pastor / teaching elder:** Joseph Soko  
**Contact:** +263(0)91 72-4168 (o)  
+263(0)91 72-4168 (m)  
**E-mail:** theosoko@yahoo.com  
**Website:** www.sola5.org/churches/harare\_rbc



# SOLA 5

an association of God-centered evangelicals in southern Africa

# Chronicles

## editorial

Recently, in my devotional reading through the prophecy of Jeremiah I came across this text which 'grabbed' my attention:  
*"Oh land, land, land, hear the word of the Lord!"*  
(Jer 22:29).



Joachim Rieck (elder)

The context reveals that this is a particular declaration of judgment against Jehoiachin, son of Jehoiakim (609-597 BC) during the years when the Babylonian king Nebuchadnezzar was already in the process of conquering Judah and Jerusalem. Yahweh had consistently warned His people at many times through His prophets that His patience with wayward Jerusalem would run out. Jehoiachin had only been king for 3 months when the end of his rule was announced.

The triple repetition of the summons makes it a solemn and important announcement:  
*"Oh land, land, land, hear the word of the Lord!"*

This passionate appeal to 'hear the Word of the Lord' is written upon the entrance of one of the most beautiful church buildings (which is also a tourist attraction) in the heart of Windhoek. As far as I know, this church does not exercise a sound gospel ministry. And yet it has this amazing prophetic verse that speaks loudly to so many people that walk through the doors of this church building every day.

I believe that the churches that constitute SOLA 5 must have this Word written upon the tablets of their hearts.

One of the five SOLA's, "SOLA SCRIPTURA" reminds us that it is our God-given duty to let the word of the Lord sound clearly and authoritatively in our southern African lands (and beyond) so that the nations shall see, hear and believe that Jesus Christ is Saviour and Lord. We passionately believe that the Word of God that is in our hands and in our hearts is life giving and powerful to save. We are confident that the Lord has many sheep that must yet be gathered into the fold before His return.

The Scripture leaves us in no doubt that the Lord Jesus Christ, the Living Word, will return to judge this earth. As surely as Nebuchadnezzar was appointed by God to conquer and destroy Jerusalem in 586 BC, and as surely as the Roman general Titus was appointed to conquer and destroy Jerusalem in 70 AD by appointment of the Lord God Almighty, so also the Lord Jesus is appointed as the faithful and true Judge who comes to strike down the nations (Rev 19:15), and judge the living and the dead (Acts 10:42; 17:31).

Before that great and terrible day comes upon those that are yet unreconciled with God, we have the privilege and duty to preach the word "in season and out of season", wherever God has planted us in southern Africa. We are called to preach that Word to the land whether it is warmly received or not. Jeremiah preached in a time when no one listened to Him, and yet he fervently and uncompromisingly continued to preach the Word of the Lord.

We trust then as you read this edition of the Sola 5 Chronicles, that you would sense with us that we have the Great Commission imprinted upon our hearts. Sola 5 is committed to spread the word of the Lord in southern Africa and beyond through churches that are committed to authentic Christian living. This we hope to accomplish through promoting God-centered theological training, deliberate missions and church planting efforts and conferences.

I would also take this opportunity to remind our churches that central to our spiritual vitality lies the discipline of fervent prayer. The apostle Paul writes in conclusion of his letter to the Colossians:

*Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly as I should.*  
(Col 4:2-4).

— Joachim Rieck

## Contact us

**CHAIRMAN OF THE SOLA 5 STEERING COMMITTEE:**

BRUCE BUTTON

E-mail: bruce.button@reformed.org.za

Tel: +27 (0)12 331 7072 (home)

Mobile: +27 (0)82 412 4972

**SOLA 5 COORDINATOR:**

HEIN STRAUSS

E-mail: hein.strauss@sola5.org

Tel: +27 (0)16 429 3262 (home)

Mobile: +27 (0)83 630 0303

# Profile of Goodwood Baptist Church

## A brief history

It did not begin with a flash of lightning or a thunderous voice saying 'Go' – but the Lord was behind the growth of Goodwood Baptist Church from its inception. It is thirty-five years since a group of believers met in the area, began a bilingual Sunday school and constituted as a fellowship. Since then there have only been two pastors before our present one, Roland Eskinazi. Peter Dewberry (now in the US) served faithfully from 1972 – 1982, followed by Bernard Cartledge (1982 – 1998). We praise God for their ministries which laid a solid foundation on which to continue to build. The church's constitution was adopted and approved on 6 March 1977. The important distinctives in this document were its references to Elders (unusual for SA. Baptists at this time) and its allegiance to the 1689 Baptist Confession of Faith. After meeting for many years in a building in Anderson Street, the Lord enabled the church family to purchase the AGS church building on Milton Road. Services there commenced in October 1994 and continue to the present day.

## A current profile

The GBC family comprises people from a variety of backgrounds. From the very outset, the focus of our services and ministry has been unashamedly God's Word above all else. Public worship is conducted simply with a clear focus on preparing God's people to hear God's Word. Like all churches within Sola 5 we seek to implement ministries that present the gospel clearly to all age-groups. On Sunday mornings our children and young people meet with us and then move to what is known as COOL (Christ our Only Lord) Club and Teen Bible Class. We are grateful too for opportunities to reach non-Christian homes in the area through our youth work on a Friday (Crusaders and Khula!). Currently there are five Home Fellowship Groups meeting on Wednesdays in Goodwood, Tygerdal, Monte Vista, Welgelegen and Bothasig. For enquirers and those confused about the gospel, there is a Christianity Explored course that is followed by a course Back to Basics which has been used of the Lord to bring some to saving faith. At the time of writing we are greatly encouraged to see how the Lord has honoured the faithful sowing of His Word through a number of people currently attending Baptism and Membership Classes. These classes would include instruction on the Doctrinal Distinctives of a Reformed Baptist Church as well as privileges and responsibilities associated with belonging to the family of God.

## Church planting

Through a series of remarkable providences, Goodwood Baptist Church has been involved in encouraging and helping the Robertson Reformed Community Church, a church in the country areas to constitute. Sybrand de Swardt, our former pastoral intern, is shepherding the flock there and we rejoice that they too have come into membership of the Sola 5 family (see article in Dec. 2006 edition of Sola 5 Chronicles.)

At the same time we are involved in assisting Wallacedene Baptist Fellowship. This work, in an informal settlement some 30 km from Goodwood is pastored by Otto Makalima who with his wife Matshepo are members of GBC. He is assisted by Mphumezi Hombana, another graduate of the Cape Town Baptist seminary. They report as follows: "At least three hundred and fifty years have lapsed since the advent of the first missionary on the South African soil. Yet, the faith that has altered the course of history is still to be known among the indigenous inhabitants of this Land. That is, of course the experiential reformed evangelical faith, that once possessed the likes of Luther and Calvin.



GBC elders & wives, from left to right: John and Margaret Whaits, Roland and Hanlie Eskinazi, Colin and Barbara Tomlinson, Denis and Glenda Stephen.

However, this is not in any way a failure on the part of the missionary endeavour of the colonial era. On the contrary, their work has been the necessary phase so that all South Africans would now be readily receptive to the doctrines of grace that once captivated the Puritans of the 17th century.

## Wallacedene Baptist Fellowship

With the undeserved grace and strength that proceeds from the Sovereign God we see ourselves involved in the planting of a church that is committed to the doctrines of grace. Wallacedene, situated on the edge of the northern suburbs of Cape Town

boasts a population of about 120 000 people. Most of the population originate from the rural parts of the Eastern Cape, in the former Transkei. Generally their wage is earned through working as domestic workers, construction workers, farm workers and factory workers, with a huge number of casual workers. In terms of literacy, there are only a small percentage who are literate, and the culture of thinking is still by and large pre-modern, in the sense that it is still strongly rooted in superstition.

Currently, the Fellowship meets in a local school on Sunday mornings and in homes during the week. We do not as yet see many that are coming to faith or of those who are being baptized. However, we are seeing spiritual growth and increased appreciation of expository preaching among those who are already with us.

Pray with us for more conversions and baptisms before we constitute; also for a clearer understanding of the church on the part of our members.

## All of Grace Institute

As a result of our doctrinal commitments, we have thought it necessary to extend our ministry to the entire Xhosa speaking (though not exclusively) Christian community in the Western Cape. Hence, All of Grace Institute was established.

The mission of the Institute is to encourage perseverance in sound biblical doctrine. There is such a great influx of false teaching to which an average person is exposed, but sadly there is nothing in the Xhosa speaking community that is designed to counteract it. Instead, more and more churches dance to its tune to the detriment of the faith once for all delivered to the saints.

Our vision is a God-centred generation of Christians. Apparently, it is inevitable that when commitment to a sound biblical faith goes, God-centeredness goes with it and man-centeredness sets in. The institute is established with a hope that God would be pleased to incline his people's hearts to him, once again, through us.

Among other things, the Institute aims at having quarterly conferences in which doctrinal subjects will be addresses by like-minded ministers. Here are our subjects for this year:

- Human Inability and God's Absolute Sovereignty
- The Supremacy of the Bible in all Matters of Faith and Conduct
- Trinity: God's Existence in Three Persons
- Imminence and Transcendence: God both Near and Distant.

The Institute also aims at correspondence courses on basic historic doctrines of the church, publication of a periodical also on doctrinal subjects; distribution of literature; and to work on educational campuses. In all this we will greatly value prayer.

## Jerusalem, Judea and all the world

GBC has the joy of partnering with several 'full-time' national and overseas missionaries in the work of the gospel: Diane Guta has just returned from Bolivia (SIM), where she has faithfully worked with underprivileged

*continued on page 3*

*continued from page 14*

# Discipline in the Book of Hebrews

those who are "called out", or merely the assembly of redeemed believers. It is defined as a property of the Lord Jesus Christ who is also identified by the same title elsewhere as the "firstborn from the dead" (Col.1:15; Rev.1:5). He is said to be the head of this church, which he purchased with his own blood (v24 & Epe.5: 23; Acts 20: 28).

Notice that the believers, or the ekklesia, are said to be part and parcel of his body. This is where the emphasis is placed. The believers, who happen to be "the sons of God" (v23b) are also said to belong to the Lord Jesus through the church (v24). The metaphor of the head and the body is often used to show the relationship that exists between Christ and believers. Believers, therefore, are joint members with Christ! This mystical union with Christ (Eph.5:32) is what is responsible for the believer's sanctifications or the pursuit of holiness in their souls. This is clearly stated in Ephesians 5:26-27, "that he might sanctify and cleanse her with the washing of water by the word, that he might present her to himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish." I am sure the readers are now able to see that whether considered in the wider context or the specific context, the ultimate goal is still the same; that is, to produce holiness in the souls of believers, "without which no-one shall see the Lord" (v14).

## Forms of Discipline

Let us now enquire into the specific forms of discipline that the Lord Jesus Christ, as Head of his Church, uses in order to produce a "harvest of righteousness and peace for those who have been trained by it" (v11). There are two forms of discipline:

1) Formative discipline: This is the positive process by which the church conforms its members more and more into the image of Christ. It is by:

The diligent application of the Word of God as it is regularly taught by its elders in the church's meetings (Revelation 2, 3).

The mutual care and exhortation of the members as they act as one another's keeper (Ephesians 4:7-16).

The orderly utilisation of the gifts Christ has bestowed upon each member of the church (Romans 12:3-8).

The watchful oversight of the elders over the flock on a one-to-one

basis (Hebrews 13:17).

2) Corrective discipline: This is the process by which the church reforms (restores) its members from their sinful ways. Its aim is not to restore the culprit to perfection but to the path of formative discipline. Corrective discipline is by:

Public rebuke. This is a censure upon a member before the gathered church meant to call the member to public confession of his sin (1 Timothy 5:20). Its effect is to show that the elders are not countenancing this sin of which the person concerned may actually even be repentant.

Disassociation. This is a call upon the rest of the church to avoid a member whose ways may be contagious but not grave enough to warrant excommunication (2 Thessalonians 3:6-15). The person is still treated as a brother, but is not allowed influential or supportive interaction.

Excommunication. This is a call upon the rest of the church to withdraw every form of family privilege from a member so that henceforth he is treated as if he is an unbeliever (1 Corinthians 5:1-5). Such a person may be allowed to attend the preaching of God's Word, but that is all. This is the highest form of church discipline in Scripture.

## Conclusion

These various forms of discipline once understood, appreciated, and accepted, will increase the momentum of pursuing holiness in those who are saved. A consequential healing and strengthening process will take place in the legs and arms—so essential in winning a race as an athlete (v12-13). And as the momentum thus progresses, sin and its corrupting offshoots will be rooted out and destroyed (v14-17).

Those undergoing discipline either in the wider or specific (church discipline) context should count themselves highly favoured by God because "Blessed is the man you discipline, O Lord, the man you teach from your law" (Ps. 94:12). Those who do not submit to every form of discipline for whatever reasons are considered as "illegitimate and not sons" (v8).

*Reformation Zambia, Issue 9 (Jan - April 2007); reproduced with permission – Emmanuel Sakala*

## Short report: Power Camp 2006

The sixth annual "Power Camp" (see Ephesians 3:16-18) was held at YFC Training Center in the Magaliesburg over the weekend of 25-27 August. This year 96 young people and leaders attended it from like-minded churches in Gauteng. The speaker was Jonathan Holdt, Pastor of Bethany Baptist Church in Centurion. He did a series on holiness and it was blessing to us all. The obstacle course, other games and the skits provided a solid basis for a highly charged competitive spirit amongst the teams. By the grace of the Lord, the weekend passed without any serious injury!

It was the first year that the camp was organized within the context of churches associated with the Sola 5 movement. It offered new opportunities to advertise the camp and consequently we have had one of the biggest camps thus far. Our desire is that it would continue to grow in its ability to provide an annual meeting place for young people and leaders.

*– Gary van den Heuvel*

## Sola 5 E-newsletter

A weekly newsletter utilising e-mail has been launched. It contains prayer items, church news and a weekly sermon (in print) by Sola 5 pastors. It is being distributed to associate members, readers subscribing via the website, and members of Sola 5 Churches. If you haven't received your copy yet, please drop an e-mail to the coordinator at [hein.strauss@sola5.org](mailto:hein.strauss@sola5.org).

## editorial team for this issue:

Nelie Coetzee  
Peter Sammons  
Hein Strauss  
(+27 83 630 0303)

Lay-out artist:  
Esté Visser  
(+27 83 231 6912)

Distribution:  
Bernard Kuyper  
(+27 11 679 5617)

# Discipline in the Book of Hebrews

The purpose of this article is to identify and examine the various forms of discipline that are applicable to Christians. To achieve this, we shall study the twelfth chapter of the book of Hebrews, which handles this very subject in detail. In this passage, the writer continues to encourage believers to move on in their pilgrimage to perfection with patience and perseverance. However, he also reveals how our God, the author and finisher of our faith, brings us to this goal of perfection in our lives through the multifaceted application of discipline. We shall begin, firstly, by laying the foundation and then proceed, secondly, to examine the wider context, and, thirdly, the specific context in which the various facets of discipline are identified and applied to all Christians.



includes the training and care of the body. 2) Whatever in adults also cultivates the soul, especially by correcting mistakes and curbing passions, e.g. a) instruction which aims at increasing virtue, or b) chastisement, chastening, (of the evils with which God visits men for their amendment). That means that God trains, cultivates, educates, commands, admonishes, reproves, punishes, instructs, chastises, corrects and rehabilitates "everyone he accepts as a son" (v6). There is no Christian (pilgrim) who does not undergo this kind of training unless those who are "illegitimate children and not true sons" (v8).

Let us discover now the multifaceted application of biblical discipline; Firstly, in its wider context, and secondly, in its specific context.

## The Foundation for Biblical Discipline

Observe that, according to this chapter of the book of Hebrews, the pilgrimage of a Christian is metaphorically presented as a race (v1) that takes them out of this present world into glory where Christ "has sat down at the right hand of the throne of God" (v2). This race is "marked out for us" by our God who is the "author and finisher of our faith". This means that every true child of God is engaged in a race to go out of this world. Therefore, if this is how the Christian life must be pictured in totality, then the need for training becomes inevitable. This must be common sense as no-one ever attempts to run in a competition of any magnitude without prior preparations by way of any form of training at all. This could lead to disqualification even before the race starts. So it is also with pilgrims to the celestial city. Discipline, or training in this sense, is inevitable.

Observe further that this particular race, which is expected of all pilgrims, is one that is attended with several dangers, hardships, temptations and discouragements (v1-4). The race is viewed as a difficult and a dangerous one. The writer bids his readers, however, not to succumb to them even if it comes to the point of shedding blood (v3-4). He assures them that this race is tailor-made for them and that God would provide the means for them to reach the desired end of perfection. He proves this from verses 5 to 9. It is clear from this argument that discipline, or training, is the means that God uses to make his racers surmount the hindrances and cross the finishing line to victory. Again, we are able to see the inevitability of discipline in ensuring that there is perseverance in reaching the end.

Observe also that the writer understands this race of the pilgrims to be a metaphor for the pursuit of holiness in their lives. This is how this metaphor must be understood. Just as an athlete has to run with speed to the finishing line to take his coveted prize, so also must the pilgrims pursue holiness to its utmost as far as is humanly possible because "without holiness no-one will see the Lord" (v14). This necessitates the employment or the application of the various forms of discipline upon a believer with haste (speed) in order to "produce a harvest of righteousness and peace for those who have been trained by it" (v11). This, the writer emphasises through out this chapter, is because "God disciplines us for our good that we may share in his holiness" (v10). The prevalence of the fruit of holiness in the soul is what will preserve Christians from being shaken and destroyed at the end of the world (v25-29). Again, discipline becomes inevitable in the perfection of the fruit of holiness resulting in preservation from the future wrath.

## The Definition of Discipline

The Greek Thayer Bible Dictionary defines discipline (Gk: paideia) as follows:

1) The whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment). It also

## The Wider Context

The Lord God applies discipline to "everyone he accepts as a son" (v6) without exception. This is the preserve of the pilgrims alone. The endowment or distribution of discipline in a wider context is revealed to us as based on the filial relationship that subsists between the pilgrims themselves and the "author and finisher of their faith" who is none other than the triune God (v5-8). This becomes the ground upon which the Father executes the various facets of discipline on his own sons without reservation, and thus he brings them through the "race set for them" to perfection in glory. The point to remember is that the derivation of the right to execute the various facets of discipline and the display of omnipotent power to bring it to completion is grounded upon this spiritual relationship (v7-8). This becomes the wider scope in which this subject must be understood (Phil. 1:6). We must understand that this is a direct or indirect intervention of God in the lives of "everyone he accepts as a son."

We must also remember that the executions of these various forms of discipline are multiple and mysterious e.g. the various forms used on Job and Joseph. in the Old Testament. For instance, the Lord God may choose to use earthquakes, volcanoes, tsunamis, war, or civil strife. Or he may choose to use sickness, losses, or death. In other words, these methods are the "trials of many kinds" that James speaks about (James 1:2-4). The apostle Paul speaking elsewhere in 2 Tim 2:5 says that, "And also if anyone competes in athletics, he is not crowned unless he competes according to the rules". When these rules are adhered to they produce a harvest of holiness, (v5-6). The application of discipline to each individual athlete is never pleasant at all but is very painful as can be attested to by those who have passed through them (v10-11).

The prophet David positively praises the application of discipline in his personal life when he writes, "Before I was afflicted I went astray, but now I keep your word" and also, "It is good for me that I have been afflicted, that I may learn your statutes" (Ps 119:67, 71).

## The Specific Context

The specific context of discipline is based on Hebrews 12:22-23 where we read, "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect". In this passage, the writer identifies another relationship that subsists between the Lord God and those "he accepts as sons". It is a relationship that subsists through the church. While as in the wider context the Lord God uses the spiritual relationship of a father to his sons, in this specific context he uses the relationship of the church to its head to accomplish the same goals.

By church (Gk: ekklesia) he means

*continued on page 15*

# Profile of Goodwood Baptist Church

*continued from page 2*

children in Cochabamba. Pray for her as she adjusts to life in South Africa again.

Hans-Walter and Sabine Ritter are resident in Germany where Hans is serving as National Director of OMF (Overseas Missionary Fellowship).

Colin and Barbara Tomlinson who served with Middle East Christian Outreach in Turkey for many years are now resident in Cape Town where Colin heads up the MECO office.

Hylton Sumner who has ministered for many years among Baptist churches in the area of hospital chaplaincy has returned to his 'roots' as a missionary and is engaged in pastoral work in the Indian community, at La Mercy, KZN.

Doug Crutchley has been involved in a unique and challenging ministry in Cape Town and further afield (recently Namibia). Readers will be interested in its beginnings and progress:

## Evangelism Outreach

In May 1996, as a result of observing a Hare Krishna devotee promoting his sect's literature and his consequent and increasing conviction to point the lost to Christ, Doug began evangelism outreach in the streets of Cape Town. At that time he was working for a bank situated in the heart of the city centre. After purchasing a suitable carry-bag and a number of Ultimate Questions (John Blanchard's excellent 32-page evangelistic booklet), every available lunch break was used to share the Good News. Initially the outreach was limited to the city bowl, but it soon expanded into the suburbs. He continued to share the gospel on a part-time basis for three years, gaining experience and insight into the enormous potential for one-to-one literature evangelism using Ultimate Questions.

In April 1999, he was able to begin full-time outreach. Since then, new dimensions have been added to the ministry: discipling through literature; undertaking itinerant evangelism trips (to other parts of South Africa and, in June 2006, to Namibia); and, from May 2005, weekend outreach at Cape Town harbour.

## Mission statement

To point individuals, couples and families – irrespective of culture, nationality, race, religion or social standing – to Christ, for salvation or, where saved, for encouragement in their walk with the Lord, using sound Christian literature.

## Objectives of the ministry

- to identify with the Lord Jesus Christ in the sight of the public
- to offer the good news of salvation through literature
- to sow the seed of the gospel, primarily using Ultimate Questions
- to disciple individuals through follow-on material
- to endorse and promote the necessity of being actively involved in a Bible-centred, Christ-focused local church.

## Modus operandi

Evangelistic literature is offered indiscriminately, that is, to the whole cross-section of society. It is given out generously but not carelessly; each recipient knows what he or she is receiving and has indicated that the booklet is wanted. A perspective – distribution of literature for the 12-month period Dec 2005 to Nov 2006:

Ultimate Questions	16 351
Where is God when things go wrong?	575
Why believe the Bible?	418
Right with God	180
Other Christian books	71
Portions of Scripture (Gospels)	388
New Testaments	15
Bibles	139



Doug also refers to a Board of reference who take an active interest in the ministry: Rev Roland Eskinazi, Rev Martin Holdt, Rev Dr Syd Hudson-Reed, Dr Frank Opie, Mr Phil Shrimpton (UK), Rev Dr Bryan Williams.

## Get to know our elders!

**Roland Eskinazi** was born to Egyptian parents in Harare, Zimbabwe. His father, Salomon was a Jew who came to faith in Jesus Christ when Roland was a child. Roland studied ballet from an early age, travelling to the UK when he was 16. After performing professionally with the Cape Performing Arts Board in Cape Town (1979-1985), during which time he was converted, he went to study for the pastoral ministry at the Cape Town Baptist Seminary. It was over that time along with Joachim Rieck (pastor of

Eastside Baptist church), that he came to understand the doctrines of grace. He is especially grateful for the years spent at Wynberg Baptist church – with Brian Stone as Pastor! After spending a year as a National service chaplain, and a further year as associate Pastor of Mowbray Baptist church, Roland was called to Germiston Baptist church. He served God's people there from 1992 to 1999. He was subsequently called to Goodwood Baptist church and has ministered to the church family along with Hanlie (they married in 2001) for the past seven years. Along with his pastoral responsibilities, Roland serves on the Organising team of the Grace Ministers' conference and is a member of the Board of the Bible Institute of SA where he has the privilege of lecturing in the Christian Leadership Programme in the Cape Flats.

**Denis Stephen** was blessed to grow up in a Christian home and attended Wynberg Baptist Church until he married Lyn in 1976. He and Lyn moved to Goodwood where they joined the fellowship in 1977. Jenny was born to them in 1980 and Christine in 1983. Jenny is a teacher-counsellor at a primary school in Cape Town and Christine is doing her internship in Pietermaritzburg after graduating last year as a medical doctor.

Lyn passed away in March 2003 as a result of a serious motor accident. The year following her death, was for Denis the most difficult one of his life, but also the one in which he grew more spiritually than ever before. God proved Himself over and over again, strengthening and sustaining him throughout that dark period.

A "chance" meeting, on a busy Friday evening in a small shop in the huge Canal Walk shopping centre in Cape Town, with a lady Denis had known for many years through Scripture Union activities and teaching, led to Glenda and he marrying on 31 December 2005. Glenda has three daughters: Sharon is married and is a preschool teacher, Wendy-Lynn is studying at a business college and Kirsty is in matric. Denis has been a primary school teacher since 1975. His training was done at Paarl Teachers' College and Stellenbosch University. He is at present headmaster of Blouberg Ridge Primary School, a vibrant school in the middle of one of the fastest growing residential areas in the country, but also an area with the highest divorce rate. The opportunities for ministry to children, their parents and the teachers are many.

His Christian ministry has been quite varied. Denis began in high school being involved in the local YFC Club and Youth Group at Church. When in Grade 11, he served for the first time at a SU Camp. The following years saw much involvement with SU through Beach Missions (where he first met Glenda in 1973!), Holiday Clubs, Camps and Primary Schools' Work. When at GBC, he was involved as a deacon, running the first Sunday School and then the Youth Club for teenagers, being the Camp Director for the annual Family Camp for about 10 years, running a Couples' Group, heading up the worship team and, for the past 11/2 years, as elder.

*continued on page 4*

# Profile of Goodwood Baptist Church

continued from page 3

**Colin Tomlinson** was born in a gold-mining village west of Johannesburg in 1940. He was raised as a nominal Anglican. Later, as an early teenager, he moved with his family to the South Coast, Natal where he in 1965 married Barbara McArthur. He and Barbara moved to Cape Town in 1967. They now have four adult children and four grandchildren.

Colin and his wife accepted Jesus as their personal Saviour in the mid 70s and immediately committed themselves to serving God in church fellowship. Colin soon felt called to mission and he and his wife have – after training at the Bible Institute of SA in Kalk Bay – spent the last 25 years working with Middle East Christian Outreach, most of the time in Istanbul, Turkey. They retired from field service at the end of 2005 and Colin is currently the director of Middle East Christian Outreach South Africa. Colin also leads the Missions Committee at GBC besides serving as an elder.

**John Whaits'** high school years were spent in Mossel Bay and it was there that he began his banking career with Barclays Bank. He

writes: "I retired 42 years later as a manager from the by now called First National Bank. After a stint at Mossel Bay and Albertinia I was transferred to Cape Town and it was here in 1956, by God's wonderful grace that I came to know Him as Lord and Saviour.

I met and married my wife Margaret and together we were involved for many years (until I retired) in youth work of various forms. We were foundation members of GBC and from early days I was the treasurer of the church until 2001 when they set me aside to serve the Lord as an elder.

We have 3 children; Delmarie Blackbeard married to Richard and living in Pretoria, Trevor and Marié who live in Robertson and our youngest Wendy Wyatt married to Barry and living outside of East London. All our children are following the Lord for which we thank God. We have been blessed with 7 lovely grandchildren who bring us much happiness and it was with much joy that we witnessed the baptism of our eldest grandchild Bronwen in Pretoria during June 2006."

– Roland Eskinazi and team

## Church Article: Kraaifontein Baptist Church

Kraaifontein Baptist Church is situated in the Northern suburbs of beautiful Cape Town; about 30 km outside the city centre, just off the N1, on the way to Paarl. Towards the North we have a view of the spectacular Hottentot's Holland Mountain range, and are within driving distance of some of the loveliest places in God's creation!

### History

The church began as a fellowship in 1965, and was the upshot of the Sunday School run by late pastor Lawrence Boshof. A Sunday School building was erected and completed in November 1971. The attendance of parents was so good that an official service was started along with the Sunday School! As a result, the building became the church meeting place till this day, although it has been extended. Since being constituted in 1972, the church has had 7 ministers, and just as many changes in theological direction.

It was only when Dr Don Wilson, the 6th minister, took up his tenure at the church in 1996 that the church began to take a more decidedly Reformed direction. Dr. Wilson laboured to lay a Biblical foundation when he systematically worked through A.W. Pink's book on the Sovereignty of God. He led the church to adopt the 1689 Baptist Confession of Faith. Since then the Church has grown in depth and unity, grounded on a sound theological foundation. In 2002 Dr Wilson left the church to take up a post on the St. Helena Island (he has subsequently returned to pastor our neighbouring church, Brackenfell Baptist).

The current pastor, Mark Powell, was called from the Emmaus Baptist Church in Pretoria, and has been pastoring the church since 2003. He is engaged in a ministry of expository preaching and teaching of the Word of God, endeavouring to bring the church more and more into line with Scripture. As he is passionate about the local church, he has emphasized the need for local body ministry in accordance with Eph. 4:11-16. This has helped strengthen the church as members get more involved in ministry. During September 2005, Philip Gittens joined the church as Pastoral Assistant. He was called after offering his services as tentmaker, and has helped extend the ministries of the church in a number of areas, such as outreach. During 2006 the church joined Sola 5.

### Current situation

Kraaifontein is typically known as a blue-collar area, constituting about 60% white and 40% Cape coloured and black people. The most common medium in the community is Afrikaans. With rapid developments such as shopping centres, housing projects and secure housing communities, it is in a state of flux, providing op-

portunities for growing the church. In the midst of this community we want to be a Biblical church and reach our community with the gospel. We see our mission and reason for existence as three-fold:

- worshipping God in Spirit and in truth (John 4: 23)
- edifying the body of believers (Eph 4: 16) and
- fulfilling the Great Commission to make disciples of all nations (Matt. 28: 19-20).

We want to remain Biblical and true to our historical roots as Reformed Baptists, but accept some differences on theological issues such as eschatology, worship and the Sabbath.

We have a current membership of about 45, while there are roughly 40 regular adherents, mostly from the area. We do however have some families travelling from the Paarl and Wellington areas. The eldership consists of the pastor and two acting elders (Roger Shearar and Philip Gittens), while the diaconate consists of 5 deacons. We are committed to the Biblical practice of a plurality and parity of elders. Our intention is to establish the eldership in the near future by setting men aside for that office.

### Ministries and outreaches

We meet morning and evening on the Lord's day for worship services. Before morning services there is a Sunday School with various classes for the children, as well as an adult class. Our main prayer meeting is on a Saturday morning, while there is a smaller one on Sunday evenings before the service. We have various Bible studies / cell groups during the week, mostly during the evening, while one meets on a Tuesday morning. Our Young Adults are a small, but solid group, and they try to meet twice a month over a weekend. We have a book ministry which is an extension of the Augustine Bookroom of Contanstia Park Baptist Church in Pretoria.

Once a month a group of young adults go to a local shelter where they sing, preach the gospel, and encourage people to come to church. One or two folk from the shelter attend services with us. The pastor and a few members of the church have a monthly outreach to a local old age home, with singing and an evangelistic devotional message. We also do a tract drop roughly every month, during which willing members drop evangelistic tracts in the mailboxes of homes in our community, including a pamphlets with information about the church.

Our prayer is that God would make us a solid Biblical church that would reach an unsaved world with the gospel of Jesus Christ for God's glory.

continued from page 12



## Restoring the Penitent

of sincere yearning for his restoration.

**Step two:** In order for the church to ascertain that the offender is truly penitent, when that time comes, two things would have to happen. First, the form of church discipline applied should be the kind whose impact is measurable. Thus Paul would declare, "The punishment inflicted on him by the majority is sufficient for him" (2 Cor 2:6, emphasis mine). This means that church discipline must lay achievable conditions to be met by the

offender as indicators of repentance, beyond a mere "sorry." Second, the elders would have to maintain a thin line of communication with the offender, in order to validate any claims to repentance. This means that church censures should not strictly be bound to time (e.g. six months expulsion). What does a church do with a person whose repentance comes sooner than the set duration, or sooner than expected, as did David's (2 Samuel 12)?

Again, actions that completely banish the offender from church attendance will neither provide a window for assessment nor a "confession corner" in the event of repentance. Restoration is far from being served by such extreme measures. Whatever the offence and the disciplinary action, the offender must serve his punishment within the view, even if estranged view, of the church members, whose duty it is to constantly reassess the effectiveness of the chastisement (cf. 2 Thessalonians 3:14,15. Note the phrases, "mark him" [i.e. watch, keep an eye on] and "not as enemy").

**Step three:** When there is clear evidence of repentance and the elders have satisfied themselves of this, they will lead the gathered church to appreciate this delightful development. Unless there are contraindications, the church has a duty to endorse the penitent's grafting back into normal church life. This would start with a public testimony of his repentance (before a members' meeting that is).

Public renunciation of sin and pleas for forgiveness are important in that they do not only demonstrate the genuineness of the confession, but the resolve to have nothing to do with the sin publicly renounced. One who freely subjects himself to the shame of public censure would be one well-versed in the loathsomeness of sin.

Three responses are expected from the church, acc. to 2 Cor 2:7,8.

1. Forgiveness: The penitent must be forgiven consequent to his satisfactory public repentance. This means removing the charge of guilt off his head and treating him as cleansed of his sin, whatever the degree of its shame and however pronounced its consequences. Forgiveness helps the penitent deal with marauding guilt and it paves way for the bestowal of favour in form of acceptance or reinstatement to a full participation in the privileges of membership.

True forgiveness ought to be both stated formally and demonstrated practically. It is not enough to declare one forgiven and yet show reluctance to associate with him. One who is forgiven must sense this forgiveness. Understandably, welcoming a former offender coming out of isolation is quite a challenge in the initial stages. However, it must be done.

2. Comfort: With forgiveness must come comfort (v.7), literally, "calling to one's side." The penitent is coming out of much shame and sorrow. He has mourned over the reprehensible conduct that stripped God of his glory, the church of its dignity and his soul of its bliss. Having renounced the sin that gave these blessings wings for their flight, he needs our comfort, a comfort that springs from a heart of compassion, a heart that is distressed by the ravages of sin on individuals and churches (v.4).

The penitent needs words and attitudes of consolation and encouragement. He is not to be left to lift himself up to his former standing

by his own bootstraps. He needs patient close escort. Sermon applications should not forget this bruised reed. Elders should not forget to draw a rehabilitation programme for him, if required.

Care should, however, be taken not to lavish the penitent with comfort that risks implying that an apology is being made for the punishment earlier meted. Everything must be done in moderation. Let us be clear about the fact that this is not comfort to one wilfully and foolishly suffering sin's pangs, but comfort to one who is grieving over his sin and mourning the loss of the Spirit's intimate presence. Hence the penitent has a duty to reach out to the church by wholeheartedly plugging into all the means of grace with all humility, as part proof of repentance (cf. 2 Cor 7:10,11). Without this burning desire to regain what was lost, the penitent has himself to blame for receiving tentative welcome. It is through these vital connections that the church will reciprocate maturely with forgiveness, comfort and love.

3. Love: Love for the penitent (v.8) crowns his welcome. Love covers a multitude of sin, it is patient and kind, it is not proud, rude, or self-seeking, it keeps no record of wrong, it always protects, trusts, hopes, and perseveres. This love will be shown through overtures of fellowship, acts of benevolence and much prayer support. That a formal or public statement is integral to the expression of this love is made clear in the edict, "reaffirm [or ratify] your love for him" (v.8). The danger of being overwhelmed with sorrow (v.7) under Satan's subtle oppression (v.11) is very real. We have noted in church experience that some who come back to the fold never regain their former standing. They come back with a permanently impaired spirituality. They fail to get out of their state of shame and self-pity. Sadly some go back to or stay in their vomit, having failed to overcome these. Love helps inoculate against this.

Two extremes need avoidance: first, do not be hasty in welcoming back every Christian claiming to be repentant. Only one irrefutably manifesting fruit of repentance must be restored. Second, do not delay the restoration of one truly penitent. Institutional bureaucracy is not sufficient ground for delay. A special meeting should be called to deal with this pressing need, otherwise Satan may outwit you. Like one safely coming out of a serious operation necessitated by a condition brought about by irresponsible living, the return of a penitent brother, though sad and solemn in its own strange way, is really a time of serene rejoicing and thanksgiving.

*Reformation Zambia, Issue 9 (Jan - April 2007); reproduced with permission. – Choolwe Mwetwa*

## Subscribe to Reformation Zambia!

Two articles published in this edition of the Sola 5 Chronicles were taken from the latest issue of Reformation Zambia (those by Choolwe Mwetwa and Emmanuel Sakala). If South African readers want to subscribe to this excellent publication, here are the details:

**Subscription rate:** R45 per annum (3 issues); R80 for 2 years (6 issues); Individual copies available at R15 each. Postage included. Subscriptions run from when you pay to the point at which the last copy is posted to you.

**Banking details:** Account Name: Goodwood Baptist Church; Bank: FNB; Branch: Table View; Branch Code: 203809; Cheque Account Nr: 602 1289 6041; Reference: Reformation Zambia

**Contact details:** Tel: 021 591 8041; Fax: 021 592 5703;

E-mail: gb\_church@metroweb.co.za

**Important: Please supply your postal address and fax a copy of proof of payment to the above.**

## The glory of Christ in His Church – Abstract: Eph. 4

continued from page 11

He alone is the heart of the Father! Focusing on the body or members of the body will only bring disillusionment. Let's hone in on two ways – so that we could be sincere in our relationships and bring glory to God – both seen in Jesus who never gave Satan the gap called grudge. V26 helps us as Paul gives a specific example of the way our new nature needs to work out in relationships. There is a time to get angry but even if it is the time, make sure that it is short! The wonderful thing about being made a part of this new humanity is that we've been given the power not to run and hide behind pettiness, or churlish anger, or surset grudges – and what a pity if one sees these things in Christian leaders. We must never become the slaves of anger but cultivate an anger that's based on God, on sin against God and not on assaults against us. Anger, however, is not enough. If we look at Jesus, we see anger mingled with grief. How quick we are to get angry and how slow to grieve about the hardness that we see around

us and in our own hearts! Satan loves grudges because his aim is to make the cross look foolish.

Jesus always made transparency the tenor of His life. Where He got angry, He was angry without being unrighteous. But where it would not involve compromising the truth, or evil, Jesus was tender-hearted, even to those who didn't deserve it (v32).

What is ultimately the burden of this chapter? It is that we glorify God by living a life worthy of the calling which we have received. How else would we describe that life? As gracious and tender-hearted, giving others the opposite of what they deserve. That's the life of Jesus!

In all service for Him, may people see all of God and nothing of us!  
– Roland Eskinazi

## Restoring the Penitent

The church can be likened to many things. It can be likened to a vineyard, or a human body. I will liken it to a hospital. In many respects the church is indeed a hospital. It is an institution that hosts lots of people with different types of spiritual conditions needing attention. Its medical staff would be the spiritually gifted members of the church led by the consultants, the elders. For spiritual health-care, I cannot think of an institution better suited than the church. One of the most painful decisions doctors have to make, in the course of their work, is dismembering a part of the patient's body with the aim of saving his life. Such is the church's pain in exercising church discipline, especially excommunication. A time comes when even spiritual life may have to be saved through apparently harsh and painful means. The apostle Paul could not have depicted this more starkly: "hand this man [guilty of wicked conduct] over to Satan, so the sinful nature may be destroyed and his spirit saved on the day of the Lord" (1 Corinthians 5:5). He was proposing urgent and radical soul surgery!

Ironically, as churches we discipline in order to restore, we inflict pain in order to secure spiritual healing, we act apparently cruelly for our love and purity to sparkle. It is imperative, therefore, that this ultimate aim should regulate the entire process of disciplining an offender, from first to last, as the following steps demonstrate.

**Step one:** Ensuring the restoration of the penitent starts long before he or she manifests any fruit of repentance. The manner in which the entire investigation of the alleged offence is conducted and de-

liberated upon, the disciplinary measure settled on and the manner in which the church's decision is communicated to the subject of discipline, are all critical phases in facilitating the offender's eventual restoration.

It is important to stress that the investigative process must not be hurried, careless, or driven by prejudice. It should inspire the confidence and respect, in its fairness and thoroughness, of even the very party that is ultimately proven guilty. Shoddy probes and unprofessional corrective efforts tend to harden and embitter the mishandled parties. Two key lessons from Mathew 18:15-17 are: the need for patience in seeking resolution to offences, and the need to strive towards private resolutions.

The church convened to deliberate the disciplinary case should avoid malicious expressions or trading in rumours or suspicion. Because the impenitent have a penchant for seeking someone to share their guilt with or to blame their punishment on, church members should be under oath not to disclose the meeting's contributions or contributors, to the persons under discipline. The first and only people from whom the offender should hear the church's decision is the elders' spokesperson(s).

Equally important, the disciplinary measures agreed ought never to be disproportionate to the offence. Neither should they be applied in a spirit of hate or vengeance. Firmness can be communicated without callousness (Galatians 6:1). It is very possible to issue a guilty sentence and observe its terms in love. Sustained compassionate prayer for the offender is proof

continued on page 13

## Personal Sketches: Kraaifontein Baptist elders

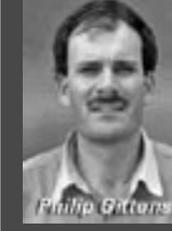
Besides the pastor there are no official elders, but the church is on the verge of setting aside two men for eldership. Roger Shearar and Philip Gittens are currently unofficially fulfilling the position of elders.

### Mark Powell



Mark is the current Pastor of Kraaifontein Baptist Church. During 1996, Mark studied at the Bible institute of South Africa, completing the year course for a Diploma in Ministry. He then went on to the Baptist Theological Seminary in Cape Town, and graduated with a Licentiate in Christian Ministry in 1999. He is married to Samantha, and they have three children, Abigail (4), Josiah (2) and Zachariah (2 months). Mark has a passion for Reformed theology and is deeply committed to apostolic and historical Christianity. He is committed to the expository preaching and teaching of God's Word. He is also passionate about the church, regaining the Biblical principle of the priesthood of all believers, evangelism and church planting.

### Philip Gittens



Philip is currently Pastoral Assistant at Kraaifontein Baptist, and is unmarried. He studied theology at the Dutch Reformed Theological Faculty of the University of Pretoria, between 1986 and 1991, graduating with Bachelor of Arts in Theology and Bachelor of Divinity degrees. It was not until 1994 that the Lord truly saved him, and over time he came to Reformed Baptist convictions. Before coming to Cape Town he worked for one of the De Beers companies in Kimberley (1996 – 2005). During 2005 he offered his services to the Kraaifontein Baptist Church as tent-making pastoral assistant, and was officially called to the church. On Sunday the 12th of March 2006 he was inducted as Pastoral Assistant. At the moment he has no secular employment outside the church, and

is partially supported under the church's missions support. He is involved in various ministries including preaching, leading Bible studies, teaching adult Sunday School, developing outreach and missions, and overseeing worship.

### Roger Shearar



Roger is currently an acting elder with the Kraaifontein Baptist Church. He came to know the Lord when he was 30 years old, through pastor Lawrence Boshof's ministry in 1974. He is married to Norma, and they have a grown up daughter, Gillian, as well an adopted daughter, Kiména (aged 12). Roger works as a Marine Pilot in Cape Town harbour. His is a Bible study leader, and involved in pastoral ministries, hospitality and benevolence.

## Mark Powell's Testimony



I was converted to Christianity at the age of 19, out of a Catholic background. The Lord Jesus graciously and mercifully saved me when I was sitting in a pub in Amamzintoti, Natal. I was a drop out, and left school when I was 17 years of age, having only completed a standard 6 high school level. I am the middle child in my family having a younger brother and an older sister. I was also an adopted child. At a young age my parents divorced and my mother raised us. These circumstances had a profound impact on my life and the course that I would follow as a teenager. As a result of my confusion and emotional instability I turned to alcohol and drugs. I sought consolation and identity with those who would have a negative influence on my life. At the age of 17 I began to work in a factory as a machine operator, but earning an income only added fuel to the fire. It was at the end of 1992 that in the Lord's gracious and sovereign mercy I surrendered my life to Christ. It was only after many years of hatred towards God, rejection and abuse by my "so called" friends, and after suffering sexual abuse, that I had hit rock bottom and was delivered by Christ. I continued to work for another two years as a factory machine operator, after which I was in the building industry for a year and did several other jobs. At this time I had been in a semi-Charismatic Baptist church. I was given A.W. Pink's little volume, the Sovereignty of God. I really struggled with assurance and questioned my conversion in the light of what I had read in Pink's book. It was only after a time of prayer

and waiting upon the Lord, that I was confirmed in my faith, as I grew to understand and passionately embrace the doctrines of grace.

This change in my life was another defining moment for me and it would change my course as a Christian. When I experienced conversion I always knew that my life would belong to God in totality, I knew I would serve the Lord somewhere full time. Initially I had thought it would be on the mission field.

After a struggle at my first church with the charismatic view of the baptism of the Holy Spirit, the Lord led me to the Emmanuel Baptist Church, where I came under the pastoral ministry of Martin Holdt. Under Martin's ministry I grew to love the preaching of God's Word, and became involved with open air preaching and evangelism with the young adults at Joubert Park in Johannesburg. In a vibrant ministry of young adults I grew in my conviction for the ministry, but this time the focus was on preaching God's Word.

I cannot value enough the role that Martin Holdt played in my life. I learned from his godly ministry and life, the value of being faithful to preach God's Word, also the importance of being a man of doctrinal conviction and in that development I grew in a love for good Christian literature – the Puritans among others. Under Martin's ministry I also learned the critical importance of being a man of prayer, and of the importance of prayer in the church. Martin Holdt became a spiritual father figure to me and with his and the church's encouragement I pursued the pastoral ministry.

I began my studies at the Bible Institute in Kalk Bay, Cape Town in 1996. I completed a year Christian Diploma there. Under the oversight of Bernard Cartlege, pastor of the Goodwood Baptist church, in 1997 I went to the Baptist College in Cape Town. I completed a Licentiate in Christian ministry in the year 1999. While at college and worshipping at the Goodwood Baptist church I met my wife

and waiting upon the Lord, that I was confirmed in my faith, as I grew to understand and passionately embrace the doctrines of grace.

This change in my life was another defining moment for me and it would change my course as a Christian. When I experienced conversion I always knew that my life would belong to God in totality, I knew I would serve the Lord somewhere full time. Initially I had thought it would be on the mission field.

After a struggle at my first church with the charismatic view of the baptism of the Holy Spirit, the Lord led me to the Emmanuel Baptist Church, where I came under the pastoral ministry of Martin Holdt. Under Martin's ministry I grew to love the preaching of God's Word, and became involved with open air preaching and evangelism with the young adults at Joubert Park in Johannesburg. In a vibrant ministry of young adults I grew in my conviction for the ministry, but this time the focus was on preaching God's Word.

I cannot value enough the role that Martin Holdt played in my life. I learned from his godly ministry and life, the value of being faithful to preach God's Word, also the importance of being a man of doctrinal conviction and in that development I grew in a love for good Christian literature – the Puritans among others. Under Martin's ministry I also learned the critical importance of being a man of prayer, and of the importance of prayer in the church. Martin Holdt became a spiritual father figure to me and with his and the church's encouragement I pursued the pastoral ministry.

I began my studies at the Bible Institute in Kalk Bay, Cape Town in 1996. I completed a year Christian Diploma there. Under the oversight of Bernard Cartlege, pastor of the Goodwood Baptist church, in 1997 I went to the Baptist College in Cape Town. I completed a Licentiate in Christian ministry in the year 1999. While at college and worshipping at the Goodwood Baptist church I met my wife

continued on page 6



## Get-together on the fifth Sunday?



One of the objectives of Sola 5 is to nurture fellowship among member churches. It has been suggested that Sola 5 (and other like-minded?) churches consider a get-together every fifth Sunday. Fifth Sunday? Yes, that is the last Sunday of months blessed with five Lord's Days.

For 2007, that would be:

29 April

29 July

30 September

30 December.

With the last date not being practical it leaves churches with three possibilities to arrange a day of joint worshipping and fellowship. The idea is that churches on a regional basis arrange to get together – maybe later the afternoon to let's say discuss of a topic of the day, consider potential (joint) projects (and feedback on projects already running), followed by a light supper and a joint evening service.

What do you say? Sola 5's Coordinator would be happy to assist – just contact him! (see his details on front page)

Samantha. On December the 6th 1997 we were married. At the end of my studies we received a call from the Constantia Park Baptist Church in Pretoria, to a ministry as a pastor in training, under the ministry of Martin Holdt. Naturally the opportunity was ideal for a young man leaving college, so in the year 2000 we moved to Pretoria and ministered at Constantia Park Baptist Church for two years. While I was there Martin continued to mentor me, and I grew under his ministry, particularly in the areas of preaching and teaching and pastoral ministry. While I was at Constantia Park Baptist Church, I was mainly responsible for youth ministry, and young adults. In the year 2002 I became the interim pastor at the Emmaus Baptist Church in Rooihuiskraal, Centurion, Pretoria. The elders at Constantia Park felt that I needed to gain some experience firsthand of the pastoral ministry. For a year I ministered and shepherded the Emmaus Baptist Church. Towards the end of 2002 I had received a call from Emmaus and at the

same time from the Kraaifontein Baptist Church in the Western Cape. After much prayer Sam and I were led of the Lord to accept the call to the Kraaifontein Baptist Church.

On the 25th of December 2002 the Lord was pleased to bless us with a baby daughter Abigail. In the year 2003, January, we departed for the Cape and have been ministering at the Kraaifontein Baptist Church ever since.

Since then the Lord has been pleased to bless us with two more children, Josiah born the 23rd of November 2004 and Zachariah, born 6 of October 2006. Our ministry here in Kraaifontein has been blessed of the Lord, and God in his mercy has granted us a congregation that is so warm-hearted, and truly hungry for the Word of God. There have been some painful struggles and some disappointments but through it all God has opened the people's hearts to us and we have grown to love the people of the Kraaifontein Baptist Church.

## Antipas Reformed Baptist Church - Pretoria

### A short history

Everything started when one family in Pretoria asked Antipas Baptist Church in the Vaal Triangle to start a similar church in Pretoria. The first evening service took place on 25 January 1998 in a school hall in Ashlea Gardens, a suburb of Pretoria. On 25 April that year the first members were accepted. Since then there has been steady growth, so that we have just over 200 members today.

For the first 18 months Nico van der Walt travelled to Pretoria on Sunday afternoons to take an evening service there. He used to stay over for a day or two in order to visit people. But in July 1999 he and his household moved permanently to Pretoria to pastor the budding church.

On 5 March 2000 the Pretoria Church became independent. Presently 10 elders serve the flock. Much is made of pastoral care, which includes frequent home visitation. The eldership includes 3 full time pastors – Nico van der Walt, Bruce Button and Jacobus de Koning. Bruce and Vehlia, with their family, moved to Pretoria from Durban at the beginning of 2002. Jacobus and Hendriëtte, with their family, joined the church from Windhoek about ten months later.

Our people live all over greater Pretoria, and even further afield. What is more, we are thankful that the Lord has added to our numbers brothers and sisters from all ages and income-groups. Not only do we have a few octogenarians in our midst, but also a number of teenagers as formal members. About 95% of our people are Afrikaans speaking. Something we do not take for granted is the fact that just about 50% of our members are male. And a last thing about our composition, is that we come from a great variety of backgrounds – from the traditional Afrikaans churches, from charismatic and Pentecostal churches, from the cults, and even from agnosticism and atheism. In spite of this diversity, we are a happy church. If this does not emphasise the miracle of the church, what does?

We have a whole number of home meetings all over Pretoria during the week, with an emphasis on prayer and Bible study.

Much is made of outreach. We support a few missionaries, and according to our gifts and callings, a number of our people are active in local goals, hospitals, townships, and a housing establishment for the poor. Our audio-visual ministry is very active, with two full-time workers. Last year almost 16000 recordings (CD's and DVD's) were distributed. We have a dynamic website ([www.reformed.org.za](http://www.reformed.org.za)). Our literature ministry (in cooperation with Antipas in the Vaal Triangle) gives us much joy. Printing is being done in Vereeniging, whilst distribution takes place mainly from Pretoria. Apart from mass distribution all over Southern Africa, teaching materials are

being sent to about 1500 addresses every six weeks. A ministry which has really taken off over the past fifteen months, is the weekly distribution of our sermons by e-mail. Currently we serve about 1100 addresses all over the world.

We are also very excited about the newly established University of Africa, and specifically the Sovereign Grace Theological Seminary, which is the University's theological faculty. Bruce Button and Jacobus de Koning will continue as elders, but will concentrate on this vital ministry as the first full-time lecturers.

If all this gives you the impression that we are a church without problems, think again. It is with sadness that we have to confess that we are continually involved in the war against the flesh, the world, and the devil – and unfortunately not always successfully. The elders are more often than not confronted by difficult pastoral problems, and time and again we are reminded that, in spite of the Lord's wonderful saving grace, we still live in a real and broken world. We are nevertheless encouraged, knowing that the Lord has started a wonderful work of re-creation in us, and that He will surely bring it to completion in His good time.

### Short personal sketches of our ten elders

#### Bruce Button

Bruce is married to Vehlia. They are in full-time ministry. Their four daughters are being home-schooled. Bruce is currently busy with a doctorate in New Testament studies with the University of North-West (Potchefstroom). With his sharp theological mind, Bruce has played a major role in the formulation of the Sola 5 confession of faith. Presently he also acts as chairman of the Sola 5 steering committee.

#### Johann Cooks

Johann is married to Ancy. He is a retired university professor, and a man with many years of pastoral experience behind him. He and Ancy have a wonderful heart for the poor, and play a strong leadership role in the church.

#### Jacobus de Koning

He is married to Hendriëtte. They have four young children – two sons and two daughters. Both of them originally come from Namibia, where Jacobus was for some years in the Dutch Reformed ministry. Like Bruce, Jacobus is in full-time ministry, and busy with a doctorate in Systematic Theology with the University of North-West.

#### Pikkie Hanekom

Pikkie is married to Hester. They have three grown-up children. He is working for the city of Tshwane

continued on page 7

# The glory of Christ in His Church

## Abstract: Ephesians 4



Every creature knows that words have amazing power. One of the many buzzwords in contemporary language that seems to crop up very often is the word "agenda"! We are being told that you would not get very far in life without a personal agenda that is carefully planned! If you aim at nothing, you will hit it every time! So far we have seen the way God's people keep themselves focused is not by honing in on personal agendas or personal reputations, or even the reputations of our churches. God keeps his people focused by reminding them of His agenda for His church which is to stun the world with His wisdom (3:10). How? Through a church that may not look like very much, but is being used by Him to reach the nations to the praise of His glory.

So, what is our greatest challenge as we walk together? In this chapter it is not so much the danger of misunderstanding God's will but the nitty-gritty of walking in a manner worthy of the calling to which you have been called (v1, ESV). See also 2 Thess 1:11. If all is said and done, all our meetings and projects will do nothing more than trying to catch mist unless we align ourselves with God's agenda to bless each other and the nations. This to a large extent is what Eph 4 is about.

How are we going to live worthily? Let's look at three divisions of the chapter.

### Pulling in the same direction! (vv 1-6)

If we were as enthused about the glory of God's agenda as Paul was, would we want to draw any attention to ourselves? But that is how he begins and I don't want you to miss this. Sola 5 could be just another association, it could be just another group where we together go deep into doctrine, and pat ourselves on the backs when we have a few projects going. But it won't if we feel that the truth is worth it. That's why Paul calls himself a prisoner for the Lord. He believed with all his heart that his calling to live for God's glory and His joy was worth being imprisoned for. That scares me! How committed would I be if I lived in Sudan or Iran? We are going to pull in the same direction when we feel strongly about the same truths, when we go beyond feeling to majoring on what really matters. Paul singles out at least two activities that will help us pull in the same direction. Firstly, keep on working on humility for the sake of ministry (whether you are in full time ministry or not). Diligently and jealously guard our unity for the sake of effective Christian ministry. In genuine humility and bearing with one another in love. The goal is far more important than our own egos and reputations. We need, however, to be clear what humility means in this context. While a man is meant to be doubtful about himself and undoubting about the truth, today this is reversed. Being humble does not mean being uncertain. So, it's a humility that leads to greater unity. Truth is in the centre, not I. I don't define the foundation of the unity of the Spirit, He does. God through Jesus Christ has given us an objective unity that we can't ignore or play down (v4). Our unity rests on something solid, the fixed realities of the oneness of God, the oneness of the faith, the oneness of baptism and the oneness of the body. Secondly, as this happens, we are going to work on unity for the sake of mission (2:14). We need it for unity inside the church and for mission outside of the church! One is reminded forcibly of the miracle of the church when one sees a Palestinian family sitting among Hebrew believers in a church in Israel. Without the uniqueness of Jesus there is no foundation for anything – He is the one way to God, giving us the basis for unity inside the church and for missions outside the church. Here too is why the gospel of free grace is such dynamite, worth dying for. In our culture where man-centeredness is creeping into the church, we must remember that the Gospel starts with God and must always lead back to Him. Paul says speaking of the church and the mission of the church, here is the reality: it's the work of one God and Father of all, who is over all

and through all and in all.

### Pursuing a stronger body! (vv 7-16)

Apart from humility and unity for mission, what has God given us to be even more effective? A danger would be to individualise what Paul is saying here. People often do not like to become members of a local church because they have not been taught the doctrine of the local church. Why may some churches be reluctant to associate (in an association like Sola 5, for example)? Whether they realise or not, they may suffer from the disease that even affects Reformed churches, the "We'll go-it-alone syndrome." It is almost as if Paul sees the danger in that and gives us some pre-emptive commands to keep us healthy in mission. For one, we as churches are not here for ourselves but we should invest in each other. The glory of the church is that no-one is in the church by accident. No-one is in your fellowship because you chose them or for the potential you could see or could not see in them. It is all by divine design. Exactly the same with Sola 5. Think of why you are part of the Body – either as a member of a local church or as a member church of Sola 5. Yes, you have a contribution to make, but you are also here because you have a deficiency that needs completing! That's really what Paul is saying in Ephesians 4 (see v12) and that is often the part that we struggle with. The focus here is not on the strengthening of the parts, but on the strengthening of the whole. Then we end up as a mature body where every sinew is doing its bit.

Two applications. For one, if you are gifted with a measure of grace, do remember that in some measure you are lacking the improvement of grace. Why else would we unite with other churches unless we felt that? Is the fixing of what is broken and the supplying of what is lacking in each other an end in itself? No! If Sola 5 does not make me a more effective servant of the local congregation and the wider church, if it does not make me more zealous for the kingdom, more a lover for the lost and more generous, I don't want to be involved! That's the end – the glory of Jesus seen in the body. We are reminded as well that if we are gifted with a measure of grace, the goal is a stronger body and not a stronger hand, foot, or finger. The problem we often have is comparing. But the analogy of the body saves us from that error. The glory of church is that we are not identical to any other.

The second application is that we are not here for surface swimming but for deep-sea diving (v13). The apex is the knowledge of the Son of God! Servants of this truth use it to feed and protect the flock of God. We are truth agents! The aim of our teaching and all we do, is likeness to Jesus. We are literally to be truthing it in love (v15). We labour in our churches so that they may grow up into the kind of maturity that corresponds to Jesus in every area. We should stretch ourselves, mould ourselves, challenge ourselves, and sharpen ourselves – as individuals and as churches. So as we do that together, we all become more astute and penetrating to the benefit of everybody. The more iron sharpens iron, the more God is glorified amongst us. We need to be praying: "Lord, give us Your love that abounds in knowledge, not for knowledge sake, but that it may build up the Body and have an impact on the culture.

### Committing to sincere relationship! (vv 17-32)

Finally, we walk worthily by committing to sincere relationships. Relationship is everything to the God of relationship. If God's glory is at stake in His witness, then we are not surprised at the imperatives at the end of the chapter. It has to do with relationships on the horizontal level. How will our relationships with each other as members in a church or as churches in the Association be what they should be without the right heart attitudes? Paul anchors it with "Be imitators of God as dear children" (5:1). We need to be looking at Jesus as the model in relationships;

continued on page 12

# Kobus van der Walt tells...

Pastor of Antipas Church - Vereeniging

I grew up in Aliwal North, North Eastern Cape, in a family where my father and mother were devoted Churchgoers. We were members of the "Gereformeerde Kerk" (the Afrikaans Reformed Church).

Since childhood, I longed to have a relationship with the Lord but never understood the Lord's grace, predestination or the key to salvation etc. Even as an adult, when listening to other Christians, I always told my wife that Christians – at that stage charismatics – did not understand what I was looking for. All of them always told me that "...I had to put the key in the lock and unlock the door," but they never told me how to insert the key in the lock, or in which direction I had to turn the key in order to unlock and open the door.

I can remember how I, as a young primary schoolboy, preached in the bedroom that I shared with one of my two brothers, while standing behind a wooden apple box.

Something else that I can remember from that period was my attending of catechism classes on Wednesday afternoons at 15:00. With a complimentary ticket for the cinema (where I did some part-time work for the owner), I quickly went to the movies between 14:00 and 14:45 in order to watch the Cartoons and "African Mirror" before racing to church for catechism on my bike.

While the mid 60's were the years of "pop music" (The Beach Boys, The Beatles etc.), I was a keen classical music listener and never wanted to listen to these groups. Along with this I never used foul language. I was always correcting my classmates when they were swearing, which earned me the nickname "dominee" (pastor).

I was a keen swimmer and rugby player and I also loved the Orange and Kraai Rivers that formed a junction at Aliwal. I often played at the river and rowed in a canoe. I earned some pocket money by swimming up and down the swimming pools at the spa outside Aliwal, diving out money that people lost in the pools.

After school I had to do my military training in the Air Force and was trained as a meteorologist. During that time I started another pastime which was "hitch hiking." During the next five years I hitchhiked more than 25 000 kilometres and it was nothing for me to "hike" down to Aliwal North (663 km one way) for weekends, or to Oudsthoorn (1200 km) where my parents lived for a couple of years. I even once "caught a lift" on a donkey car and once with a goods train.

After my military training I studied at the Pretoria Teachers Training College. I was very active during my college days and served on various committees, practised swimming as sport etc., but I also started to organise overseas tours to Europe for groups. I remember the first time that I took a group to Europe in 1973. The tour cost the astronomical price of R660 per person for 30 days and included two meals per day, accommodation in good hotels, sightseeing tours, the

price of flying from one country to the other – eight countries in total! After I had received my Teaching Diploma, I also completed my B.A. degree (part-time) at the Potchefstroom University.

I first sensed my calling for the ministry when I was 15 years old. Due to various circumstances, it was not possible for me to study theology after school.

In 1983 I was a teacher in Ermelo. We were members of the Dutch Reformed Church at that stage. I was born again and became convinced of the believers baptism. My wife and I were immediately ex-communicated by the Dutch Reformed Church and subsequently I was not promoted at the school where I was teaching. A couple of months later, however, I was promoted to Deputy Principal at a school in Middelburg. Because we could not find a suitable church in Middelburg, we travelled to Vereeniging every two weeks in order to attend the Vaal-driehoekse Christengemeenskap (see history of Antipas Church in this edition of the "Sola 5 Chronicles") for a few months. After a year in Middelburg, I resigned in order to be closer to the church in Vereeniging. After a year and half in Vereeniging, Jeanne and I started to work on a fulltime basis in and from this congregation, ministering to people all over the Vaal Triangle.

In 1990, after living in a "Christian Community" near Fish Hoek (Noordhoek) in the Cape Province for six months, we joined Operation Mobilisation and were based in Pretoria for two years. After our six months basic training, I was appointed as the Personnel Manager of O.M. (S.A.).

Since my childhood days the desire to become a pastor never ceased, yet still it was not the Lord's time.

In 1993 I went back to teaching and was appointed Head of Department in Barberton. A year later I became principal of a school in Ngodwana in the Lowveld. In 1996 I was appointed as principal of a school in Carletonville.

During our stay in Carletonville, Jeanne and I visited Madagascar with the idea of becoming part of a ministry in the northern parts of Madagascar. The intention was that I would start a Christian school, a Bible school, a radio station in co-operation with Radio Pulpit, S.A. as well as mobilising a ship that was to sail around the island, distributing Christian literature etc. During our visit, the desire to study theology became stronger than ever before and on our way back I told Jeanne that the time was ripe for me to start studying. The next year (1999) I enrolled at the University of Potchefstroom and started with my BTh studies, via their "Telematic Learning Systems" Department.

During 2004 my lifelong dream came true when the Lord called me and Jeanne to Antipas Reformed Baptist Church in Vereeniging. I started as fulltime pastor and teaching elder in the church in Vereeniging in 2005 at the age of 55!



Clockwise from top left: Kobus, Kobus jr, Hugo, Tommie and Jeanne van der Walt (centre).

# Antipas Reformed Baptist Church - Pretoria

continued from page 6

an engineering technologist. The seriousness and zeal of this godly couple serves as a wonderful example in the church and often challenges the rest of the eldership.

## Henri Marais

Henri is married to Wimpie. They have four grown-up children. From the very first days of Antipas' existence this beloved couple has played a central role in the church. In fact, they are the people who asked the Vaal Triangle church to start a work in Pretoria. Henri has a town-planning practice.

## Izak Murray

He is married to Gina. Izak is a retired engineer. They have four grown-up children. No church can have more committed people than Izak and Gina. Izak is a prayer warrior par excellence, and Gina is one of those live-wire ladies who are always in the centre of practical ministry.

## Mike Stolk

Mike is married to Hilda. They have three married children. Mike is the retired maintenance manager of the Wilgers Hospital in Pretoria. Always on the go, Mike is once again in a similar role with Phonak, the hearing-aid people, and the Eduplex School for children

with hearing impediments. Mike and Hilda also have a wonderful ministry of compassion, and hearts on fire for missions.

## Pieter Swanepoel

Pieter is married to Anita. They have three children, two boys and a beautiful young daughter. Although younger than most of our elders, this couple's quiet godliness and zeal for God's truth, impress all who know them. Pieter is a mechanical engineering technologist working for Denel, one of the big industries in our country.

## Nico van der Walt

Nico is married to Soniah, a Proverbs 31 wife. They have four grown-up daughters. After a career in civil engineering, Nico has been in full-time ministry for more than two decades.

## Mike Wannenburg

Mike is married to Marein. Mike has been a dentist for many years in Pretoria, and his wife has played a leading role in the far-reaching ministry of the Lynnwood Ridge Bible School since its inception more than twenty years ago. We thank the Lord for this brother and sister, who have been stalwarts in the church over the past number of years.

– Nico van der Walt



Top f.l.t.r.: Velia and Bruce Button; Wimpie and Henri Marais; Gina and Izak Murray; Hendriette and Jacobus de Koning.

Middle f.l.t.r.: Ancy and Johan Cooks; Mike and Hilda Stolk; Mike and Marein Wannenburg; Nico and Soniah van der Walt.

Bottom – left: Pieter, Lynette and Anita Swanepoel

Bottom – right: Hester and Pikkie Hanekom

# Antipas Church - Vereeniging: The history

In the early eighties round about the end of 1983, there was an increasing despair in one specific Reformed Church in Vereeniging with regards to the lack of body life. Especially regarding praise and worship as well as being a living example of the doctrines we were so proud of. A core group of the church members over a period of more or less a year started to look for another spiritual home.

Together with Christians from other denominations, they started praying for a spiritual leader to be their pastor. At this stage nine people were praying together this way. It came to their attention through Konki van der Walt, that yet another van der Walt – yes, Nico van der Walt – might just be the person to approach. Praise

the Lord! Nico accepted the call and moved with his family to Vereeniging in July 1984.

Originally we were affiliated with the ABK (Afrikaanse Baptiste Kerk). Very early in the new church's existence (1985) a directional change took place, in that it became an independent church under the name of Vaal Driehoek Christen Gemeenskap. We were at that stage a semi-charismatic body of believers (with the emphasis on semi). Living the biblical truths which came through expository preaching was central.

In the beginning of 1990 Nico and his

continued on page 8

## Antipas Church – Vereeniging: The history

continued from page 7

family moved to Noordhoek in the Western Cape and for the next two years the local church was predominantly led by the elders and through the grace of God, came through unscathed until the return of Nico and his family at the beginning of 1992. His return was precipitated by a request from the elders of Vaal Driehoek Christen Gemeenskap.

A major theological change took place in this period in that with his return, Nico made it very clear that he had been convinced by God's grace and guidance of the absolute truth of the reformed faith. Soon afterwards we joined the Reformed Baptist Association of South Africa. The 1689 Confession became our confession of faith and has been ever since. During this period of time our name changed to Antipas Baptiste Gemeente (see Rev 2:13).

In 1997 the elders of Antipas became aware through the urging of Holy Spirit, of the dire need of Nico's preaching ministry in other parts of the country, especially in Pretoria. Through prayer and much discussion it became apparent that the Lord was preparing Nico for a new work in Pretoria. In January 1998 Nico started with a group of believers and in the second half of 1999 he moved with his family to Pretoria with the blessing of the whole congregation in Vereeniging, as we believed it to be the Lord's will. Antipas Gereformeerde

Baptiste Gemeente in Pretoria was founded. In the beginning they were under the guidance of the elders of Antipas Vereeniging. Soon it grew to a fully autonomous church (see the article on Antipas Reformed Baptist Church in this issue of the Chronicles).

In March 1999 Johannes de Koning became our new pastor. During this period our name also changed to Antipas Gereformeerde Baptiste Gemeente Vereeniging. Johannes and his wife Jacolette served the congregation faithfully until Nov. 2003.

Once again we were without a leader but this time the elders had the backing from various pastors within the fraternal to support our elders in preaching the Word and leading the flock. God was faithful in that He had already been preparing a new brother for the position of pastor. Another Van der Walt! This time Kobus, Nico's younger brother. As a matter of interest, Kobus was one of the earlier elders of Vaal Driehoek Christen Gemeenskap. Kobus and Jeanne joined Antipas Gemeente Vereeniging in the beginning of 2005.

Looking back over a period of twenty two years we as members stand in awe over the grace of God and His sovereign guidance through all the changes and times of challenge. With all our heart we can confess our God is an awesome God – to Him be the glory and honour forever!  
– Johann Haasbroek

## Ministries of Antipas Church – Vereeniging

### Printed teachings

In 1992 Nico vd Walt accepted our call to come and pastor our small Baptist church in Vereeniging. At that stage we had been without a pastor for a number of years. Most of our members came from a Reformed background and the older people among us could remember a time when our churches used to give doctrinal teaching during the evening services but sadly, that was a long time ago. The result was that, although we thought of our faith as Reformed, we did not even really know what we believed. A desire to correct this sorry state of affairs was, I am sure, a strong motivating factor for Nico to accept our call.

He immediately set to work, systematically teaching us reformed doctrine – every Sunday, but also in seminars during the week. We discovered the Doctrines of Grace; learned about the Sovereignty of God and the glory of all His attributes – it was liberating! We were being grounded in the faith, equipped to stand in times of trial and we wanted to share this marvellous knowledge with everyone else. But this was not so very easy – getting people to attend sermons and seminars outside their own denomination is rather hard work, and disappointing, we found. We had heard of a small church in America with a ministry of printing and distributing sound Biblical teachings and some of their tracts also came our way. Since we felt a strong need to spread the knowledge of the Reformed Doctrine of Faith far and wide, we began looking for ways and means. A donation of R30,000 started off our printing project; but after shopping around and working out what we would need to do the work productively, it became clear that we needed R15,000 more. We prayed, asking God's guidance in this matter. The very next day, there was a gentleman at Nico's door with exactly the required amount, which he felt God was guiding him to contribute to the project! This man was not a member of our church, but had heard about our project. That was in 1996; so, ten years have passed and in all this time we have never lacked the funds necessary to keep going.

Initially, we acquired a Risograph, a folding-machine, an electric stapler and a guillotine. Nico wrote and we printed, folded, sorted and stapled. Naturally, Nico wrote in Afrikaans, calling his messages ANTIPAS HEROUT. Church members supplied names and ad-

dresses of friends and family who they thought would be interested, and we started a mailing list. Nico also translated a number of his pieces, i.e. ANTIPAS HERALD. In time, we also added The Spurgeon Pulpit with text taken from the internet. Since translation is a very time-consuming activity, the number of Herald's are sadly, not very many, but our aim is to rectify this. Judging from letters received from all over Africa, the need for Bible-based teaching in English is very great. 'What is a Biblical Christian', a sermon by Al Martin, 'The surpassing Love of Christ' by Maurice Roberts and 'Refuse to look at second causes' are titles that are much in demand.

We have duplicated, folded and distributed 8 116 000 A4 sheets of paper (20 tons!) over the past ten years. The list of tracts which we print is a long one. Also long, are our mailing lists – in Afrikaans and in English – and we are very grateful to Antipas Pretoria for handling these mailing lists. The distribution of our tracts is in fact mainly done by Antipas Pretoria and we are also most grateful for their financial support. I would like to emphasize that this ministry is a team effort – if it wasn't for the equal commitment of each of the partakers, it could simply not be done. It is also the ministry of all of you, our readers, who through your enthusiasm for the truth, and through your generous financial contributions, provide the means God is using to spread His precious truth. May God richly bless you all!  
– Freddie Uys and team

### Theological training of and involvement with Vaal Triangle township pastors

It all started about six years ago when a very reluctant Thys Louw, one of the elders, was eventually persuaded to take part in addressing an open-air evangelical crusade in Sharpeville. To his great relief it started raining before he was called forward. The garage of a nearby home provided shelter to Thys and a number of the attendees. Conversation started and the need for pastoral training soon was unanimously expressed.

Initially, quarterly pastoral conferences lasting the better part of a Saturday were organised at the church in Vereeniging. Then in June 2003 a formal two year course commenced. The subjects systematic, Biblical, and practical theology

continued on page 9

## Ministries of Antipas Church – Vereeniging

continued from page 8

as well as church history were read by Bruce Button, Jacobus de Koning, Johannes de Koning, Jeff Gage, and Ronald Kalifungwa every second Saturday of the month. Appropriate emphasis was placed on assignment work and an exam was written every semester. Attendance was sustained at between 30 and 40. In July 2005, 22 students "graduated."

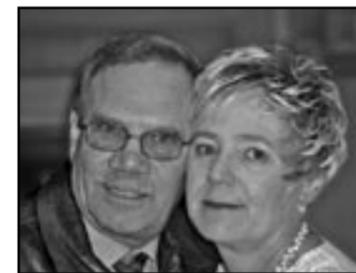
A follow-up two year course started in August of that year, also being attended by typically 35 students. Lectures for this cycle are Bruce Button, Jacobus de Koning, Jeff Gage, Ronald Kalifungwa (before his departure to Lusaka), Neville Nel, Len van Aarde, and Kobus van der Walt. As has become custom by now, church members provide transport with kombi's and bakkies to students not being able to reach the venue by their own means. About ten of the churches (of whose pastors attend the course) regularly extend

invitations to Thys to preach on a Sunday, an invitation that is now happily accepted by Thys.

### Groenpunt Maximum Prison

Since 2000 church services in Afrikaans have been held with a group of between 8 and 18 inmates at the Groenpunt Maximum Prison near Deneysville (next to the Vaal Dam). Initially every second Sunday was on the schedule but over the past three years no Sunday has been skipped. A new phase of this ministry was entered into recently, as members of the small Groenpunt congregation are starting to complete their long term sentences and are being released on bail. Members of Antipas have consequently provided accommodation and in two cases, work as well – which enabled some of the brothers to enter the world outside Groenpunt.

## Profiles of elders at Antipas Church Vereeniging



### Johann Haasbroek

I was born in 1953 in a small town in the Orange Free State called Viljoenskroon. My parents moved to Vereeniging in 1964 and I have been living here ever since. I was first confronted with the message of Jesus' love for me in 1974, but due to the hardness of my own heart, it stayed dormant in my life. My wife and I were members of the Reformed Church in Vereeniging. One night at a meeting for young married couples, we as a couple voiced the desire to be known as children of God not by what we say but by what we do. This was the beginning of a search for a deeper relationship with our Lord and with fellow believers. We were invited to a sermon conducted by Nico van der Walt at a new founded congregation and the Lord made it very clear over a period of time that we should join this fellowship. We duly did so and have been members of this community of believers ever since. I was again confronted with Jesus and His love and grace in 1984 and was finally converted. We were baptised in 1985. I was appointed as cell group leader in 1986 and later as elder in 1990 in the place of Kobus van der Walt who, together with Nico van der Walt, went to Noordhoek.

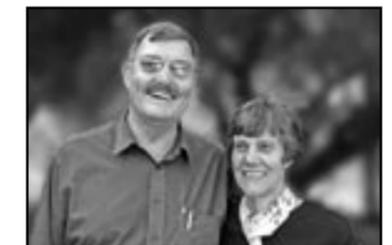
As was already mentioned I am happily married to Marjan and we have three children, two sons and a daughter – Robert (30), Lourens (27), and Lorraine (24). As a couple our passion is people and we are quite involved in the congregation at this level. Marjan is

a teacher at a Christian school. I am an estate agent. Through God's grace we have been planted and nurtured in this fellowship of believers and we pray that our life, the rest of it still remaining, will be used by Him to His glory, where we are.



### Hein Strauss

My wife Ellen and I have been blessed with two children, both grown-up now. I have had a chequered career, divided into more or less 10 year instalments. The first was as an academic in chemistry at the University of Pretoria, followed by having the responsibility of leading the Forensic Science Lab of the SA Police Service, with the third phase in some of the research and development departments of Sasol (the last four years as head of the fuels research lab). Our Lord, in His grace, allowed me to serve Sola 5 as coordinator since its inception in September 2005. This prompted me to take early retirement at the end of June last year at the age of 55 and enter the fourth and I believe final phase which, should it be His will, could last more than 10 years. I am fortunate to be able to follow Paul's example to be no financial burden to Sola 5 by being part-time involved in a small business of my brother Marius and a few of his partners, monitoring radon levels in the environment (particularly in underground mines).



### Thys Louw

During 1983 while I was a building contractor in the Vaal Triangle, we felt to move to the south coast (Margate area) to initiate and manage a development project there. At that stage my whole relationship with God was based upon being materially successful. While in Margate the interest rates skyrocketed to 26%, killing the project and resulting in me losing everything. To me it was incomprehensible how God could allow one of his children not only to fail but also to suffer to such an extent. The only way out was to return to the Vaal Triangle where I was lucky to be offered a job in a hardware business. During that time the Lord, in His endless grace, mercy and love made it clear to me that what is important is His honour and glory and not my good fortune. This revelation was like a second conversion.

We were led to move from the Hatfield Christian Church to the Vaaldriehoekse Christengemeenskap. Here the Lord so to speak ushered us into the God-centred truth of His Word. A joy, happiness and thankfulness returned. Everything started to change – in 1988 I became the managing director of the hardware business which expanded to the current personnel strength of 80.

My wife Cobie and I have been blessed with four children and twelve grand children (those of you who know Thys well, should check his counting here! – Ed) and it is our great joy and privilege to be serviceable in Antipas Vereeniging.