

Die Geseënde Lewe

Besprekingstukke vir selgroepe
(Leiersgids)



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Belangrike datums:

Woensdag 12 Oktober – **Gesamentlike worship- en gebedsaand vir alle selgroepe**

Sondag 30 Oktober – **“SORG VIR DIE HUIS”**

Hierdie material is verwerk uit ‘n reeks deur **Robert Morris**, outeur van **“The Blessed Life”**.



Robert Morris is the Founding Senior Pastor of Gateway Church, a multi-campus, evangelistic, Spirit-empowered church in the Dallas/Fort Worth Metroplex. Since it began in 2000, the church has grown to over 15,000 active members. He is featured on the weekly television program, The Blessed Life, seen in over 60 million homes in the United States and in over 200 countries around the world. Robert also serves on the Board of Directors for Pastor Jack Hayford at The King’s College and Seminary. He is the bestselling author of nine books including The Blessed Life, From Dream to Destiny and The Power of Your Words. Robert and his wife, Debbie, have been married for 29 years and are blessed with one daughter at home, two married sons and one grandson. They reside in Southlake, Texas.

Inleiding

Notas vir fassiliteerders en groepleiers

Die Geseënde Lewe Leiersgids is saamgestel om jou te help met die aanbieding van jou kleingroep vir die tydsduur van die reeks 'Die Geseënde Lewe'. Die idee is nie om hierdie material slaafs na te volg nie, maar om dit te gebruik as 'n vertrekpunt vir die aanbied van 'n lewenskragtige, Geesgeïnspireerde kleingroep elke week. Hier volg 'n paar wenke om die beste waarde daaruit te put.

IN JOU VOORBEREIDING VIR JULLE WEEKLIKSE BYEENKOMS:

- **Vra die Here** om almal in die groep se harte en gedagtes voor te berei vir dit wat julle gaan doen. Vra Hom ook hoe jy elke persoon kan aanmoedig om die beginsels, wat julle saam gaan ontdek of bespreek, deel te maak van hul daaglikse lewe. Wees oop vir dit wat die Here aan jou wil wys, wat sal lei tot groter openheid en bediening binne die groep.
- **Kyk na die gepaardgaande DVD-insetsel** van Robert Morris om vertrouwd te raak met die inhoud van die aand se bespreking.
- **Beplan** hoeveel tyd jy aan elke aspek van die aand gaan spandeer. In elke sessie word die belangrikste of kernvrae aangedui met 'n . Indien die tyd julle inhaal en jy moet minder besprekingsvrae hanteer as beplan, probeer ten minste by hierdie vrae uitkom. Onthou: die doel is nie om deur al die vrae te kom nie, maar om 'n ruimte te skep waarbinne lewensverandering by mense kan plaasvind. Soms mag dit meer bespreking van die onderwerp verg en soms gaan dit vra dat daar meer persoonlike bediening van groeplede moet plaasvind soos wat die Heilige Gees op daardie oomblik lei. Hoe beter jy voorbereid is, hoe makliker is dit om die Here se leiding te volg.

HOE OM HIERDIE MATERIAAL TE GEBRUIK

Hierdie leiersgids het 'n eenvoudige plan vir elke week se groepbyeenkoms.

KUIER SAAM

Skep 'n gesellige, veilige ruimte vir groeplede om regtig met mekaar en die Here te kan connect.

WORSHIP SAAM

Spandeer tyd saam in aanbidding voor die Here.

KYK SAAM

Kyk saam na die gepaardgaande DVD-insetsels. (word sterk aanbeveel)

GESELS SAAM

Bespreek nou dit wat gesê is in die DVD-insetsel en maak gebruik van die besprekingsvrae. Jy hoef die vrae nie presies net so te gebruik nie, maar dit wil jou help om by die kernsake uit te kom. Stimuleer deelname en oop gespreksvoering. Vermoed die versoeking om 'n lesing af te steek, jou rol is om 'n sinvolle gesprek te fasiliteer en almal te kry om deel te neem. Gebruik dus "open-ended" vrae wat nie net met "ja" of "nee" geantwoord kan word nie. Gee mense geleentheid om te sê wat op hulle hart is, al is dit nie noodwendig die regte antwoord nie, want dit vorm deel van die groei-ervaring vir almal.

BID SAAM

Skep geleentheid vir groeplede om saam te bid of om iemand met gebed en die gebruik van die gawes van die Gees te bedien soos Hy lei. Sonder hierdie aspek van groeplewe loop jy die gevaar dat jul groepbyeenkomste verval in akademiese besprekings van 'n onderwerp, sonder dat mense se lewens regtig aangeraak word.

DELF 'N BIETJIE DIEPER

Ekstra materiaal en skrifgedeeltes wat groeplede in die week op hulle eie tyd kan bestudeer. Jy is welkom om afskrifte hiervan te maak en aan jou groeplede te verskaf.

'n Paar sleutels vir dinamiese selgroepe:

Verhoudings -die diepte van die gesprekke wat ontstaan en die manier waarop mense mekaar bedien binne die groep hang grotendeels af van die onderlinge vertroue wat opgebou word in die natuurlike verhoudings wat tussen groeplede ontstaan. Diep, egte verhoudings vorm dus die grondslag van 'n suksesvolle selgroep.

Openhartigheid -'n Gesonde selgroep omgewing, waar groeplede mekaar respekteer en aanmoedig, sal lei tot groter openlikheid en eerlikheid. Waar mense voel dat hulle aanvaar en hulle bydrae tot die groep waardeer word, sal hulle makliker hul ware gevoelens deel. Daarom moet groeplede ook kan veilig voel dat dit wat hulle binne die groep deel nie buite die groep bespreek sal word nie.

Gedeelde verantwoordelikheid -Almal wat deel vorm van die groep moet 'n rol hê om te vervul, of dit nou is om reëlins te tref, besprekings te fasiliteer, koffie te maak, aanbidding te lei, sosiale geleenthede te beplan, of wat ook al nodig is. Hierdie verantwoordelikhede kan afgewissel word of vir 'n tyd lank aan 'n bepaalde persoon toegesê word. Selfs mense wat nuut is in die groep, moet van vroeg af deel in die verantwoordelikheid vir die groep. Die ou Chinese spreekwoord sê: "If a stranger comes to visit you, treat him like a king for a week, then give him a hoe to help you in the garden."

Sensitiwiteit -Dinamiese kleingroepe word gebore wanneer die selleier gedurig sensitief is vir die Heilige Gees se leiding oor dit wat moet gebeur, veral tydens die besprekings- en bedientye, maar ook tydens die week in die tye tussen byeenkomste. Gereelde kontak met groeplede buite "seltyd" gee 'n hele ander dimensie aan die groep.

Plesier! -Gesonde selgroepe weet hoe om lekker saam te ontspan en pret te hê! Navorsing het gewys dat humor en pret sleutelfaktore is in die groei van selgroepe wêreldwyd, ongeag die kultuur of kerk denominasie.

Week 1: Dit gaan alles oor jou hart

Rykdom, geld, dit wat ons besit. Die manier waarop ons hierdie dinge gebruik spreek boekdele oor ons houding teenoor besittings en teenoor God. Hierdie houdings bepaal die kwaliteit van ons rentmeesterskap teenoor God, en ons vermoë om die geseënde lewe te ervaar.

Die materiaal in die volgende paragrawe, stem ooreen met dit wat Robert Morris bespreek in die DVD-insetel vir hierdie week. Gebruik dit vir jou eie voorbereiding. Indien julle nie die DVD-insetel as groep kan saam kyk nie, gebruik hierdie materiaal om 'n fondasie vir die aand se bespreking te lê.

Luke 6:38 is a wonderful verse of scripture. But it is also one of the most frequently misapplied and misunderstood verses in the Bible. Its words are very familiar to most Christians. You can probably quote it from memory: *“Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”*

One of the most common mistakes people make about this verse is assuming that Jesus is speaking only of money. In truth, He’s revealing a principle that applies to every area of our lives.

This becomes crystal clear if you look at the larger context of the verse. For instance, back up a couple of verses and look at verses 36 and 37: *“Therefore be merciful, just as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.”*

It is only then that Jesus says, *“Give and it will be given to you”* (v.38). Yes, this principle applies to money, but you can also give forgiveness. You can give mercy. You can give understanding, patience, time or service.

Jesus is simply talking about the broad principle of giving. Whatever you give is going to be given back to you in “good measure, pressed down, shaken together, and running over.”

Think about it this way. When you give away an apple seed by planting it, you don’t just get back an apple seed. In time, you actually get back a whole apple tree, and on that tree are many apples, and each apple has many seeds. You get back so much more than you actually give. This is a fundamental principle of the kingdom of God. It is a truth that has been called the law of reciprocity.

Yet this is precisely where so many people go wrong regarding this passage of Scripture. Once you understand the wonderful truth of it, there is a tremendous temptation to make it your motivation for giving.

The basic problem with most teaching about giving based upon Luke 6:38 is that material gain is presented as the primary motive for giving. God doesn’t want us to catch the vision of getting. He wants us to catch the vision of giving.

God is a giver. And, yes, it's true that when we give, God will ensure that we are blessed. But that should not be our motive for giving. We should give for the pure joy of imitating our wonderful Father.

It's our hearts the Lord is concerned about.

Deuteronomy 15:7-15 directly addresses these matters of the heart where generosity and giving are concerned. There, God's people are exhorted to give liberally and willingly to those who need help. In verse 10 we read: *"You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand"*.

Here is clear evidence that God looks at the heart attitude of the giver. He makes it a point to tell the Israelites not to let their heart "be grieved" when they give. All the way back then, God loved "a cheerful giver" (2 Corinthians 9:7).

The fact is, God doesn't bless giving. He blesses giving from a right heart attitude.

At the end of that passage in Deuteronomy 15, the Word says, "From what the LORD your God has blessed you with, you shall give to him. You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this thing today" (vv 14-15).

Why did God instruct the Israelites to remember that they had been slaves? Because it would fill their hearts with gratitude for what He had done for them.

When we allow God to remind us that we used to be slaves to sin and that everything we have is by His gracious hand, it will help us to be grateful. And when we're grateful, it's easy to be generous.

Genuine gratitude to God is a rare and powerful thing. And a heart of gratitude is a vital key to cultivating a lifestyle of generosity.

KUIER SAAM

Skep 'n gesellige atmosfeer deur 'n ligte maaltyd saam te eet of ten minste ligte verversings soos koffie en koekies saam te geniet. Hou dit eenvoudig. Die idee is om mense op hulle gemak te sit en te laat sosialiseer. Die bou van goeie verhoudings is net so belangrik soos die besprekings en bedientye.

WORSHIP SAAM

Jerry Kerns - 'A glimpse of God will save you. To gaze at Him will sanctify you'

Kies 'n diep, intieme worshiplied wat vir jou van betekenis is, luister as groep daarna en laat gebede spontaan hieruit voortvloei.

KYK SAAM

Kyk saam na die DVD-insetsel van Robert Morris genaamd: **Week 1 - "It's All About the Heart"** (of gebruik die materiaal soos hier bo verduidelik)

GESELS SAAM

1. Wat is die onselfsugtigste ding wat jy iemand al ooit sien doen het, of wat iemand al ooit vir jou gedoen het?
2. Lees Luk 6:37-38 Hierdie gedeelte praat duidelik van meer as net geld. Dit word ook genoem die "wet van wederkerigheid"[law of reciprocity] – wat jy ook al gee(oordeel, genade, tyd, diensbaarheid) sal weer in oorfloed aan jou gegee word. In watter areas van jou lewe het jy al hierdie "saai en oes" beginsel sien werk in die verlede, op 'n positiewe of negatiewe manier?
3. "Gee om weer te kry" is dikwels die benadering wat gevolg word om gelowiges te motiveer om te gee. In die DVD maak Robert Morris die stelling: "God doesn't bless giving; He blesses giving with the right heart". Verskil dit van wat jy in die verlede gehoor het, en indien wel, watter aanpassings het jy nodig om te maak?
4. As dit jou binnekant seermaak om iets weg te gee, beteken dit dat jy dit as "jou eie" beskou het. Die Bybel leer ons dat alles aan God behoort en dat ons eintlik net rentmeesters is van sy eiendom. Het jy al spyt gevoel nadat jy 'n offergawe vir die Here gegee het? Hoe kan ons onself bly herhinner dat dit wat ons besit eintlik alles aan God behoort?
5. Vrygewigheid vloei maklik en vrylik uit 'n dankbare hart. Watter praktiese maniere gebruik jy om meer dankbaar te wees teenoor die Here vir dit wat jy het?

BID SAAM

Laat groeplede saam bid, veral oor die kweek van 'n lewenstyl van dankbaarheid en om regtig God se visie "te vang" oor gee en die seën wat dit vir hulle op alle vlakke van die lewe inhou.

DELF 'N BIETJIE DIEPER

Hier is 'n paar ekstra gedagtes om oor na te dink, bid, of 'journal' in die volgende week:

Slutel Aanhaling: "Gratitude is what produces generosity... when you allow the Lord to remind you [of all He has delivered you from]."

Vra die Heilige Gees om jou te wys hoe jou lewenspad sou geloop het sonder Christus, maw hoe sou jou lewe anders gelyk het as die een wat jy nou het.

Vader, van alles wat U vir my gedoen het is ek die dankbaarste oor:

Sleutel Verse:

Deuteronomium 15-7-15, Maleagi 3:8-12, Matteus 6:21, Lukas 6:37-38

Wat sê die Heilige Gees vir jou deur hierdie verse?

Indien 'n mens se hart trek in die rigting van dié dinge waarin jy die meeste fondse belê (buiten noodsaaklike uitgawes), wat sê jou besteding oor jou passie en prioriteite? En omgekeerd?

Waar gaan my geld heen?

My top 5 areas van besteding (buiten noodsaaklike uitgawes – bv uiteet, ontspanning, liefdadigheid, reis, ens.)

KATEGORIE

1. _____
2. _____
3. _____
4. _____
5. _____

GEMIDDELDE MAANDELIKSE SPANDERING

- R _____
- R _____
- R _____
- R _____
- R _____

Week 2: Watter toets?

Die gee van 'n tiende – om die eerste tien present van jou inkomste aan God te gee as 'n offer – is 100% Bybels. Nog meer as dit, dis 'n uiters belangrike toets van ons liefde vir, vertoue in, en gehoorsaamheid aan die God wat ons aanbid.

Die materiaal in die volgende paragrawe, stem ooreen met dit wat Robert Morris bespreek in die DVD-insetel vir hierdie week. Gebruik dit vir jou eie voorbereiding. Indien julle nie die DVD-insetel as groep kan saam kyk nie, gebruik hierdie materiaal om 'n fondasie vir die aand se bespreking te lê.

Tithing represents a test for every believer. The word translated “tithe” in the Bible literally means “tenth” or “a tenth part”. Many people don’t realize that the number ten, as used in the Bible, is rich with symbolic significance. Just as recurring numbers such as seven and forty carry special meaning, the same is true with the number ten.

Ten is consistently associated with “testing” in Scripture. For example, in the book of Exodus, Pharaoh’s heart was tested by ten plagues. God’s standard of righteousness (which tests our conduct) was delivered in the form of Ten Commandments. The children of Isreal experienced ten specific tests or trials while wandering in the wilderness.

In the book of Genesis, we find young Jacob working for his future father-in-law Laban. In that season, Jacob’s loyalty and character were tested ten times in the form of unjust changes in his wages. And in the first chapter of the book that bears his name, Daniel is tested for ten days.

This pattern continues right into the New Testament. In Mathew 25, ten virgins are tested for their preparedness. Ten days of testing are mentioned in Revelation 2:10.

Given this pattern of meaning surrounding the number ten, it shouldn’t come as a surprise to learn that tithing (giving a tenth of our increase back to God) represents a key test for the child of God. But it also represents a test for God! As the LORD declares in Malachi 3:10:

“Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this,” says the LORD of hosts, “if I will not open for you the windows of heaven and pour out for you a blessing until it overflows” (NASB).

Tithing is not a burden. It’s a benefit. Furthermore, this passage about tithing is the only place in God’s Word in which we are encouraged to “test” God. At the same time, the tithe represents the ultimate heart test for the believer.

Look at this passage in context and it becomes even clearer that the choice for the Christian is a straightforward choice between blessings and curses, not unlike the one Moses put before the Isrealites as they prepared to enter the Promised Land:

I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live (Deuteronomy 30:19).

A similar choice belongs to the believer in relation to tithing. God immediately precedes his promise of opening “the windows of heaven” for the tither by saying: *“Will a man rob God? Yet you have robbed Me! But you say, ‘In what way have we robbed You?’ In tithes and offerings. You are cursed with a curse” (Malachi 3:8-9).*

This is obviously a serious matter to the Lord. Yet some resist this teaching and argue that New Testament believers cannot possibly experience a curse in their finances because Jesus bore the curse of sin for us all on the cross.

There is indeed a wonderful spiritual truth in the words of Galatians 3:13-14:

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Without a doubt, Jesus bore more than we can possibly imagine on the cross. But consider the following verse – 1Peter2:24, speaks of Jesus and His sacrifice: *“who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness, - by whose stripes you were healed.”* The verse clearly declares that Jesus bore our sins on the cross. But have you sinned since you became a believer? The verse (and others) also proclaims the wonderful truth that Jesus bore our sicknesses in His body through His suffering. But have you been sick since becoming a Christian?

Clearly, it is possible to experience the effects of the curse, even though Christ took those effects fully upon Himself. We must all appropriate by faith what Jesus did for us on the cross. And when we don’t, we continue to experience some of the effects of the curse.

If we disobey the Word of God as believers, we can and do experience the negative consequences of sin. This applies to our finances just as surely as it applies to our physical bodies. Can we, if we are in willful violation of God’s principles of firstfruits and the tithe, see our finances come under a curse? Yes, we can.

Will God bless the faithful steward who passes the test by honouring Him with the tithe from a grateful heart?

Test Him and find out!

KUIER SAAM

Om te “belong”, is ‘n belangrike deel van die doel van selgroepe. Geloofsgroei vind beter plaas by mense wat hulself deel voel van ‘n groep gelowiges. Gee aan elke persoon in die groep ‘n klein “geskenkie” met sy/haar naam op hierdie week tydens julle kuiertyd. Kies iets baie eenvoudig (soos bv ‘n klein boksie smarties), maar doen moeite om dit mooi oor te trek en die persoon se naam netjies daarop aan te bring. Sorg dat jy niemand oorslaan nie en maak voorsiening vir moontlike besoekers.

WORSHIP SAAM

M.H.Micks - 'When we worship together as a community of living Christians, we do not worship alone, we worship 'with all the company of heaven' '

Gebruik hierdie week saam nagmaal. Doen dit op so 'n manier dat groeplede nagmaal aan mekaar bedien. (Maak bv. gebruik van brood wat gebreek word en 1 nagmaalbeker waaruit gedrink word.) Bedien mekaar volgens behoeftes.

Speel rustige agtergrondmusiek en sluit die worshiptyd af met 'n paar gebede.

KYK SAAM

Kyk saam na die DVD-insetsel van Robert Morris genaamd: **Week 2 - "What Test?"** (of gebruik die materiaal soos hier bo verduidelik).

GESELS SAAM

1. 'n Baie algemene herhalende nagmerrie vir baie mense is dat hulle terug is op skool en ontdek dat hulle nou 'n toets gaan skryf waarvan hulle glad nie geweet het nie, en daar is nie meer tyd om voor te berei nie. Het jy enige sulke herhalende nagmerries?
2. Het laasweek se bespreking oor 'n dankbare hart en vrygewigheid, of die tyd wat jy met die Here spandeer het daarvoor, enige impak gehad op jou week wat verby is? Het daar dalk iets gebeur wat jou twee keer laat dink het oor jou gesindheid en motiewe?
3. Deur ongehoorsaamheid aan God se opdragte is dit moontlik om uit te beweeg onder God se hand van beskerming en guns. Miskien het jy dit al beleef op 'n area van jou lewe anders as finansies. As jy gemaklik is om daarvoor te deel, wat was die gevolge en hoe het jy weer jouself in lyn gekry met God se beginsels?
4. Lees 1 Johannes 3:18-22. Wat sê hierdie skrifgedeelte oor die verband tussen ons gehoorsaamheid aan God, ons vrymoedigheid/selfvertroue voor Hom, en die resultate wat ons kry? Wat is die oplossing vir 'n hart wat jou aankla (vgl 1 Johannes 1:9)?
5. Hebreërs 7:8 impliseer dat wanneer ons (fisies) hier op die aarde tiendes gee, Jesus self dit (geestelik) ontvang in die hemel. Hoe impakteer dit die manier waarop jy jou tiendes en offergawes gee?
6. Voel die gee van tiendes vir jou na 'n las (onvermydelike verpligting) of iets wat tot jou voordeel strek? Watter praktiese stappe kan jou help om dit as 'n vreugde te sien en nie as 'n las nie?

BID SAAM

Baie mense struggle met hulle vrymoedigheid voor die Here en voel daar is iets wat hulle terughou daarvan om regtig met Hom te connect. Laat groeplede mekaar hieroor bedien of neem leiding soos nodig. Hierdie kan 'n kragtige tyd van gebed en regmaak voor die Here wees. Luister mooi na die Heilige Gees se leiding en wees op die uitkyk vir mense met 'n innerlike wroeging wat sukkel om dit voor die Here te bring.

DELF 'N BIETJIE DIEPER

Hier is 'n paar ekstra gedagtes om oor na te dink, bid, of 'journal' in die volgende week:

Sleutel Aanhaling: "Let me tell you what you are telling Jesus every time you get paid. You're telling him how much you think of Him. You're telling Him how much you love Him."

Skryf 'n nota aan Jesus waarin jy sê hoe jy oor Hom voel.

Is die boodskap wat jy konstant aan Hom gee deur die manier wat jy jou maandelikse inkomste gebruik in lyn met dit wat jy hier bo geskryf het?

Sleutel Verse:

Maleagi 3:8-12, Deuteronomium 15:20,
Matteus 5:17-20, Matteus 23:23, Hebreërs 7:8, 1 Joh 3:18-22

Wat staan vir jou uit as jy hierdie verse lees? Wat wil die Heilige Gees vir jou sê?

Die gee van 'n tiende is 'n toets. Wat, volgens jou kennis van die Woord, is die voordele daarvan om hierdie toets te slaag?

Week 3: Wie is eerste?

Die beginsel van “Firstfruits” (die belangrikheid van die eerste deel van jou opbrengs) is ‘n universele en ewige voorskrif. Ons moet die krag daarvan ontdek om God in alle dinge eerste te stel.

Die materiaal in die volgende paragrawe, stem ooreen met dit wat Robert Morris bespreek in die DVD-insetsel vir hierdie week. Gebruik dit vir jou eie voorbereiding. Indien julle nie die DVD-insetsel as groep kan saam kyk nie, gebruik hierdie materiaal om ‘n fondasie vir die aand se bespreking te lê.

Only those of a certain age will remember the old comedy team of Abbott and Costello and their most famous sketch called “Who’s on First?” Of course, we’ve all heard the old saying: “First things first.”

So what are the “first things” where living the blessed life are concerned? Consider this: There are more than 500 verses concerning prayer and nearly 500 verses concerning faith. But there are more than 2,000 verses relating to money and possessions.

The very first principle we must grasp if we are to understand giving is the principle of firstfruits. It can also be called the principle of the firstborn or simply the tithe.

Frankly, far too many Christians are confused about tithing and the principle of firstfruits. We find an important financial precedent established in Exodus 13:2. In this passage, God says, “Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine.”

Here, God plainly declares that the firstborn is “Mine”. It belongs to Him. In fact, sixteen times in Scripture, you’ll find God declaring that the firstborn is His! For example, Exodus 13:12-13 says:

that you shall set apart to the Lord all that open the womb, that is, every firstborn that comes from an animal which you have; the males shall be the LORD’s. But every firstborn of very donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck. And all the firstborn of man among your sons you shall redeem.

It is vital to understand something about the principle of the firstborn. According to Old Testament law, the firstborn was to be either sacrificed or redeemed. There was no third option. Every time one of your livestock animals delivered its firstborn, you were to sacrifice it. If it was designated an unclean animal (a donkey, for example), you had to redeem it with a clean, spotless lamb. To summarize, the clean firstborn had to be sacrificed and the unclean firstborn had to be redeemed.

With that in mind, think about the account in the New Testament in which John the Baptist meets Jesus on the banks of the Jordan River.

John was baptizing one day and looked up to see Jesus walking toward him. At that point, John cried out, *“Behold! The Lamb of God who takes away the sin of the world!”* (John 1:29).

With that inspired declaration, John perfectly defined the role Jesus had come to fulfill. Jesus was God’s firstborn. Jesus was clean – perfect and unblemished in every way. On the other hand, every one of us was born unclean. We were all born sinners with a fully active sin nature.

Now think back to the principle of the firstborn in Exodus. The Law stated that if the firstborn animal were clean, it was to be sacrificed. But if the firstborn were unclean, it was to be redeemed with a clean animal.

Do you see the symbolic parallel? Jesus Christ was God’s spotless lamb. But every one of us was born unclean; therefore Jesus was sacrificed to redeem us. When He redeemed us by His sacrifice, He bought us back for God. He was literally a firstfruits offering. In a very real sense, Jesus was God’s tithe. Is it any wonder the tithe is such a serious and holy thing with God?

God gave His tithe (Jesus) in faith before we ever believed.

Romans 5:8 says, *“But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”*

We have to give our firstfruits offering – our tithe – in much the same way. Before we see the blessing of God, we give it in faith. Before we know if we’re going to have any “month left over at the end of our money”, we give in faith and trust. God didn’t wait to see if we would first change or repent or make ourselves worthy. God initiated the principle of first things first.

The principle of the firstfruits is very significant and important to God. It’s been said that God ensures that any first thing given is never lost. In other words, what we give to God we don’t lose, because God redeems it for us. But what we withhold from God, we will lose. Jesus echoed this principle when He said: *“For whoever wants to save their life will lose it, but whoever loses his life for My sake will find it.”* (Matthew 16:25 NIV)

The first belongs to God. We find this principle throughout God’s Word. We can give Him the first of our finances. That’s what tithing really is – giving our first to God. It’s saying, “God, I’m going to give to You first and trust You to redeem the rest.”

Put another way, when a firstborn lamb is born in a flock, it is not possible to know how many more lambs that ewe will produce. Nevertheless, God didn’t say “Let your ewe produce nine lambs first and then give Me the next one.” No, God says, “Give me the first one.”

It always requires faith to give the first. That’s why so few Christians experience the blessings of tithing. It requires giving to God before you see if you’re going to have enough. By tithing, it is as if we are saying to God, “I recognize You first. I am putting You first in my life, and I trust You to take care of the rest of the things in my life”.

As most other matters in the Christian life, it comes down to the attitude of our hearts. The question is, “Do I trust God enough to give the first part to Him?”

It's a vital question because God has woven the principle of firstfruits into the spiritual fabric of creation itself. That principle declares: The first portion is the redemptive portion. And when that first portion is given to God, the rest is redeemed.

Acknowledging this principle means confronting with gut-level honesty a very important, very personal question...

Who's really first in my life?

KUIER SAAM

Die onderwerp vir hierdie week leen hom baie mooi tot die gebruik van nagmaal in jou groep. Indien julle normaalweg as groep saam eet, maak dit deel van die ete. Indien nie, maak dit deel van julle worship-tyd.

WORSHIP SAAM

A.W. Tozer - 'Without worship we go about miserable'

Deel met mekaar in die groot groep 1 of 2 dinge wat die afgelope week gebeur het, waar julle die Here se hand in kon sien. Draai nou 2 /2 na mekaar en dank die Here spesifiek vir hierdie dinge, maar ook vir Sy voorsiening in ons lewens in die algemeen en wat Hy vir ons moontlik gemaak het deur die offer van sy Seun .

KYK SAAM

Kyk saam na die DVD-insetsel van Robert Morris genaamd: **Week 3 - "Who's On First?"** (of gebruik die materiaal soos hier bo verduidelik).

GESELS SAAM

1. Eerste ervaringe laat altyd spesiale herinneringe. 'n Eerste reis, jou eerste werk, 'n eerste ernstige verhouding. Deel 'n kort storie oor so 'n eerste ervaring wat vir jou besonders was.
2. Elke keer as ons 'n salaris/inkomste ontvang, is daar 'n onvermydelike "worship"-oomblik wat volg. Die eerste plek waar ons 'n deel van daardie geld aanwend openbaar nogal baie oor wie of wat eerste is in ons lewe. Watter tipe finansiële dinge loop die gevaar om die eerste plek in ons lewens in te neem?
3. Hoekom sal God juis wil hê dat jy die eerste tien present vir Hom moet gee, voordat jy begin om jou rekeninge te betaal. Hoe sou dit anders wees om dit andersom te doen?

4. Om die eerste deel van jou inkomste aan die Here te gee en Hom te vertrou om die res te seën en te “stretch” vat geloof. Watter tipe gedagtes of vrese kan hierdie proses in die wiele ry? Hoeveel hiervan beleef jy?
5. Onlangs het ‘n opname van die Barna (navorsings)organisasie uitgewys dat daar onder Westerse gelowiges, wat gereeld bid, die Bybel lees, en die vorige week ‘n kerkdien bygewoon het, slegs 12% gereeld ‘n tiende gee. Hoekom dink jy is dit so moeilik vir oprgte gelowiges om oorwinning te behaal in hierdie area? Wat sou gebeur indien al hierdie gelowiges begin om die Here te gehoorsaam en regtig sy finansiële seën ook te ervaar?

BID SAAM

Wie struggle in hierdie area? Baie mense wil tiendes gee, of die Here gehoorsaam wanneer Hy sê hulle moet iets vir iemand anders gee, maar sien net nie ‘n manier om hulle begroting te laat werk nie – dis waar geloof in God se voorsiening regtig prakties raak. Neem genoeg tyd om mekaar te bedien en die Here se hulp te vra, sodat mense wegstap met ‘n opgewonde hart en nie ‘n mismoedige hart vol skuldgevoelens nie.

DELF ‘N BIETJIE DIEPER

Hier is ‘n paar ekstra gedagtes om oor na te dink, bid, of ‘journal’ in die volgende week:

Sleutel Aanhaling: “It all comes down to the heart. Are you trusting God enough to give the first part to him?”

Ons het almal areas waar ons dit makliker vind om die Here te vertrou en ander areas waarmee ons regtig sukkel om God op sy beloftes te neem. Voltooi:

Ek vind dit maklik om die Here te vertrou vir ...

Partykeer sukkel ek om die Here te vertrou vir...

Sleutel Verse:

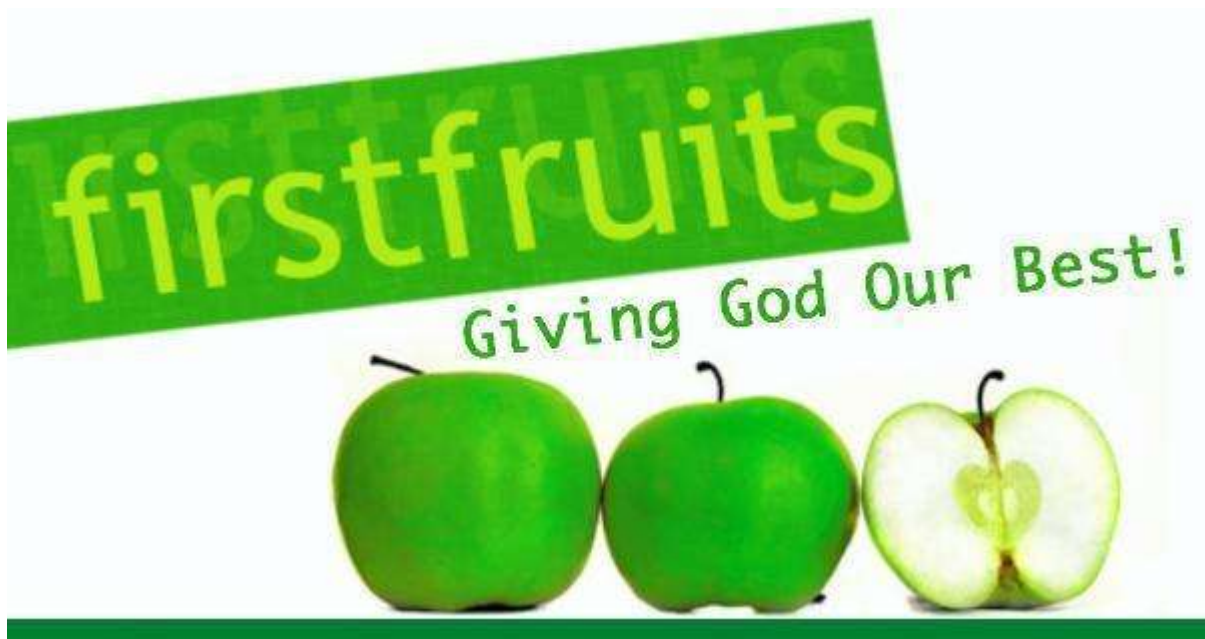
Eksodus 13:1, 2:11-16, Spreuke 3:9-10

Matteus 16:25, 1 Korintiërs 15:20-23, 1 Korintiërs 16:1,2

Wat staan vir jou uit as jy hierdie verse lees? Wat wil die Heilige Gees vir jou sê?

In praktiese, daaglikse terme – hoe kan die beginsel van “firstfruits” toegepas word op jou tyd?

In watter area van jou lewe het die Here nie tans die eerste plek nie?



Week 4: Breek die gees van mammon

Mammon is nie 'n ander naam vir geld nie. Dis 'n gees wat kan beheer neem van ons geld en gedagtes indien ons rentmeesterskap van God se eiendom, en ons prioriteite, nie in orde is nie.

Die materiaal in die volgende paragrawe, stem ooreen met dit wat Robert Morris bespreek in die DVD-insetsel vir hierdie week. Gebruik dit vir jou eie voorbereiding. Indien julle nie die DVD-insetsel as groep kan saam kyk nie, gebruik hierdie materiaal om 'n fondasie vir die aand se bespreking te lê.

Begin by reading Luke 16:9-16 (NKJV).

You may recognize “mammon” as a word that appears four times in the New Testament. Three of those occurrences are in the passage you just read. The other is in a parallel passage in Matthew.

Jesus' use of the word “mammon” as a name here indicates that He is talking about some kind of demonic spirit or false god. Furthermore, Jesus clearly suggests that *it is impossible* to serve mammon instead of serving God, but He goes even further. Jesus states *it is impossible* to serve both at the same time.

He says that you will love the one and hate the other. You will be loyal to one and despise the other. But just what is mammon? “Mammon” is an Aramaic word that essentially means “riches”. And apparently, the Assyrians (one of the people groups who speak Aramaic) got the concept of a “god of wealth” from their neighbors, the Babylonians.

Babylon was a city founded on pride and arrogance. The history of this pride goes all the way back to the account of the tower of Babel in Genesis 11. At its heart is an attitude that says: We don't need God. We're self-sufficient.” This is what the spirit of mammon tries to tell us, too. “You don't need God. Trust in riches!”

In the biblical sense of the word, mammon is the spirit that relies on money in our fallen world's system. Did you know that all money has some kind of spirit on it? It either has the Spirit of God on it because it has been redeemed and sanctified or it has the spirit of mammon.

Money that's submitted to God and His purposes has God's Spirit on it – which is why it multiplies and can't be consumed by the devourer. Money that has been submitted to God – wealth devoted to serving Him rather than trying to replace Him – is blessed by God. In a real sense, God's Spirit blesses it.

On the other hand, money that is not submitted to God has the spirit of mammon on it by default. That is why people so often try to use money to control or manipulate others. It's why people think money can bring them happiness or peace.

Mammon is basically the spirit of the world – and that spirit is a liar. As a result, people most under the influence of the spirit of mammon tend to have the most fear about their

money. That's why Jesus said, "*You cannot serve God and mammon*" (Matthew 6:24). Mammon wants to rule. The spirit of mammon is looking for servants. It's seeking worshippers. It will promise you everything but can deliver nothing.

As Jesus suggests, mammon tries to take the very place of God. Pastor Jimmy Evans of Trinity Fellowship Church in Amarillo, Texas, once said, "Mammon promises us those things that only God can give – security, significance, identity, independence, power, and freedom. Mammon tells us it can insulate us from life's problems and that money is the answer to every situation."

When you think about it, mammon is nothing more than the system of this fallen world that stands in sharp opposition to God and His ways. For example, mammon says to buy and sell; God says to sow and reap. Mammon says to cheat and steal; God says to give and receive. But more than anything, mammon wants to rule.

It's no coincidence that in the book of Revelation, the Antichrist attempts to dominate people through the use of economics – preventing people from buying or selling unless they submit to him (Revelation 13:17). In this way, the brief rule of the Antichrist will be through the spirit of mammon.

Don't get the wrong idea. Money and mammon are not synonymous. Money is not inherently evil. One of the most frequently misquoted verses in the Bible is in 1 Timothy 6:10, "For the love of money is the root of all evil". Of course most people misquote this as "Money is the root of all evil".

The Bible warns us that the love of (or worship of) money is the root of all kinds of evil. It is the idolatrous love of the spirit of mammon that is evil. In other words, greed, covetousness, and selfishness are all manifestations of the spirit of mammon.

The reason we cannot serve both God and mammon is that the spirit of mammon is the opposite of the Spirit of God. Mammon says to take and hoard; God says to give and trust. Mammon is selfish; God is generous.

Sadly, unbelievers aren't the only ones susceptible to this kind of deception. Many times when believers are under extreme financial pressure, the spirit of mammon will slip up beside us. Then, it whispers that the solution to all our challenges is one of two things: We either need God to miraculously change the circumstances or we need someone to drop a truckload of money on us. This daydream usually involves an inheritance from a wealthy relative we didn't know about or winning the lottery, a contest, or sweepstakes. The real answer is never more money. The answer is always more of God.

KUIER SAAM

Doen hierdie week moeite om ekstra aandag te gee aan besoekers of nuwelinge (of dalk net die nuutste mense) in die groep en hulle tuis te laat voel.

WORSHIP SAAM

Michael Catt - 'If we are going to worship in Spirit, we must develop a spirit of worship'

Wees kreatief met klei, verf of kryte. Gee aan elke groeplid 'n stukkie klei of 'n bladsy met kleurpotlode of verf waarvan hulle kan kies. Terwyl die selleier 'n skrifgedeelte(kies enige gedeelte) voorlees, moedig groeplede aan om in stilte daarop te mediteer en iets te vorm of te teken na aanleiding van die voorlesing. Deel met mekaar die resultate.

KYK SAAM

Kyk saam na die DVD-insetsel van Robert Morris genaamd: **Week 4 - "Breaking the Spirit of Mammon"** (of gebruik die materiaal soos hier bo verduidelik).

GESELS SAAM

1. Een navorsingsprojek het getoon dat 70% van lotery-wenners binne 'n kort tydjie al hulle geld verkwis het. Dokumentêre programme wys ook uit hoe die skielike bekom van so 'n groot som geld, dikwels lei tot die totale vernietiging van so iemand se lewe. Hoekom dink jy is dit die geval?
2. Hoeveel gebede dink jy hoor God op 'n dag van mense wat die "lottery" wil wen of een of ander vining oplossing soek, en watter tipe beloftes en "deals" prober mense met Hom aangaan om hulle te seën op 'n manier wat hulle pas?
3. Mammon lieg vir ons deur die dinge te belowe wat net die Here kan verskaf – sekuriteit, betekenis, identiteit, mag, vryheid, ens. Watter van hierdie dinge sou jy in die verlede die maklikste geglo het, dat geld dit kan verskaf?
4. Geld wat deur God geseën word, word nie deur die duiwel ingesluk nie, maar geld wat deur die gees van mammon beheer word, word eintlik deur die duiwel beheer en hy eis dit op na willekeur. Op watter manier het jy in die verlede die duiwel se vernietigingswerk so in jou lewe ervaar?
5. Lukas 16:10-12 sê dat slegs hulle wat getrou is in klein dingetjies moet verwag om vertrou te word met groot dinge. Noem voorbeelde van hierdie tipe "klein dingetjies" in die lewe, en hoe kan goeie rentmeesterskap daarvan lei tot groter dinge in ons lewens?
6. Die Here is op soek nagoonie rentmeesters aan wie hy meer hulpmiddele kan toevertrou, wetende dat sulke mense dit getrou sal aanwend om siele te wen, die armes en weerloses te help, en die koninkryk te bevorder. Wat is die sleuteleienskappe van sulke goeie rentmeesters?

BID SAAM

Laat groeplede saambid en vertrou spesifiek die Here om mense se oë oop te maak vir areas waar die duiwel hulle verblind het om hul vertroue in geld en besittings te plaas, eerder as in God.

DELF 'N BIETJIE DIEPER

Hier is 'n paar ekstra gedagtes om oor na te dink, bid, of 'journal' in die volgende week:

Sleutel Aanhaling: "People last forever. They're the only things that do.
You can take nothing else to heaven with you."

Wat kan jy verander aan jou huidige bestuur van jou besittings, wat jou sal toelaat om meer in ander mense te belê?

Teach those who are rich in this world not to be proud and not to trust in their money, which is so unreliable. Their trust should be in God, who richly gives us all we need for our enjoyment. Tell them to use their money to do good. They should be rich in good works and generous to those in need, always being ready to share with others. (1 Timothy 6:17,18)

Volgens hiedie verse wil God aan ons alles ryklik verskaf wat ons nodig het om die lewe te geniet, soos ons Hom vertrou en vir ander mense tot seën is. Skryf 'n paar dinge neer wat jy regtig nodig het om die lewe te kan geniet. Watter dinge gee vir 'n mens 'n goeie lewe?

Sleutel Verse:

Lukas 16:9-16, Romeine 11:16, 1 Timoteus 6:10

Indien jy nie gaan toelaat dat die dinge wat jy besit jou identiteit bepaal nie, gebruik die Woord om uit te vind wat jou ware identiteit regtig is:

EK IS:

Bv 'n Geliefde kind van God

SKRIFGEDEELTE

Galasiërs 3:26
Korintiërs 5:21
Kolossense 3:12
Efesiërs 1:6-8
Romeine 8:17

Week 5: Is ek vrygewig?

Ons harte is 'n oorlogsveld waarop vrygewigheid en selfsugtigheid die hele tyd baklei om die oorhand te kry.

Die materiaal in die volgende paragrawe, stem ooreen met dit wat Robert Morris bespreek in die DVD-insetsel vir hierdie week. Gebruik dit vir jou eie voorbereiding. Indien julle nie die DVD-insetsel as groep kan saam kyk nie, gebruik hierdie materiaal om 'n fondasie vir die aand se bespreking te lê.

It always makes sense to be generous toward God because He is always generous toward us. Actually, He is more than generous in His love toward us – He is extravagant.

A great biblical account of extravagant giving is found in John 12:1-8:

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor, but because he was a thief and had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always".

This amazing story brings us a sharp contrast of two hearts. On one hand, we have the heart of Mary and on the other, the heart of Judas. In essence, we have both generosity and selfishness displayed for us in one incident.

Why did Mary do this? Why did she give such an extravagant, generous gift to the Lord? Three hundred denarii was a very large sum of money – basically the equivalent of an entire year's wages. Of course, what constitutes a lot of money is relative. What seems like a lot to the average person may not seem like much to a multimillionaire. But a year's income is a year's income, regardless of the tax bracket for which you qualify.

To get a feel for the magnitude of this gift, think about your annual household income and imagine spending that amount on some perfumed oil. Now, imagine taking it and pouring it onto someone's feet. You are never going to get it back. It's been poured out. It's gone.

What an extraordinary act! But it prompts the question: "Why?" And why did it bother Judas so much? After all, it wasn't his money.

This incident highlights the fact that wherever you find generosity, you will find selfishness battling against it for control. It was true in that situation and it is true in our own hearts. Each of us has to take a hard, inward look and ask these questions: Am I generous or am I selfish? Which of these attitudes has the upper hand in my life?

There's a breathtaking selfishness at work in Judas' heart in this account. It's manifested in his comments about Mary's offering. He didn't actually care for the poor. He was a thief! Judas pretended to be thinking about others while he was really only thinking of himself.

This same false spirituality manifests itself in similar comments we are likely to hear today. "How could anyone in good conscience drive a car that expensive?" "She sure could have helped a lot of people for what she spent on that purse." Or, "I sure could do a lot of good with the money they spent on that [insert name or item here]."

Remarks such as these are invariably envy, jealousy, and selfishness dressed up as religious superiority – and it's ugly.

This is exactly what Judas did on the day Mary anointed the feet of Jesus. Here was a year's wages being "wasted" instead of passing through the money box so that he could pilfer a good chunk of it. That's basically how Judas viewed a grateful woman's beautiful act of sacrificial worship – a waste.

A selfish person will sell out his or her friends if it will help that person get what he or she wants. And a selfish person will always, always find good reasons not to be generous.

Just as Judas did, selfishness tries to get the focus off the selfish one and onto the "extravagance" of others. Mary came to Jesus with a heart overflowing with gratitude and love. That love translated itself into worship through an offering of great price.

In a similar way, we show God each week how much gratitude and love are in our hearts. So ask yourself some revealing questions: What do my offerings say about my heart levels of gratitude and love for God? What does my spending say about what's truly important to me on this earth?"

There is a battle raging inside each of us. It is a battle between selfishness and generosity; it is a battle generosity must win.

Real generosity is extravagant. But how can we ever hope to give an extravagant offering to the God of the universe? There is only one thing you can possibly give to God that would constitute an extravagant gift – yourself. You can offer up all you are and ever will be to Him.

KUIER SAAM

Wees vrygewig met komplimente! Sorg dat daar 'n klomp skoon bladsye beskikbaar is en skryf elke persoon se naam mooi groot bo-aan 'n aparte bladsy met die woorde "Ek hou van jou want..."

Sirkuleer nou hierdie bladsye onder groeplede tydens julle kuier-tyd en laat elke persoon neerskryf waarvan hulle in die ander persoon hou. Maak seker dat almal se bladsye aan die einde van die aand ingevul en aan hulle besorg is. Indien jy wil – maak ‘n “moment” daarvan.

WORSHIP SAAM

Paul E. Billheimer - ‘Surely that which occupies the total time and energies of heaven must be a fitting pattern for earth’

Begin die worshiptyd met die volgende vrae:

- 1) Vra die groep om te deel waaroor hulle die meeste bekommer.
- 2) Vra hulle hoe hulle dink ‘n lewe van ‘worship’ lyk in ons dag -tot -dag bestaan.
- 3) Lees nou Matteus 6:25 – 34 in die **Message** vertaling.
- 4) Vra nou hoe ‘n lewe van ‘worship’ volgens die skrifgedeelte behoort te lyk.
- 5) Wat is die belofte in die skrifgedeelte?
- 6) Lees weer vers 34 en bring nou aan God die lof vir wat Hy nou in elkeen se lewe doen.
- 7) Laat elkeen ‘n **enkelsin** dankgebed bid.

Vir volgende week:

Vra iemand in die groep om ‘n gunsteling worshiplied (wat lekker sing) volgende week saam te bring.

KYK SAAM

Kyk saam na die DVD-insetsel van Robert Morris genaamd: **Week 5 - “Am I generous?”** (of gebruik die materiaal soos hier bo verduidelik).

GESELS SAAM

1. ‘n Klomp goeie speelfilms is gebou rondom die tema van vrygewigheid teenoor selfsug. It’s a Wonderful Life, The Blind Side, A Christmas Carol, Pay it Forward, Schindler’s List, en Casablanca is voorbeelde hiervan. Kies een van bg (of ‘n ander film met vrygewigheid as die tema) en gesels oor hoe hierdie tema uitgebeeld word in die film.
2. Soos alle ouers kan getuig word kinders gebore met ‘n ingeboude verstaan van hoe om selfsugtig te wees. Dit kom natuurlik, maar vrygewigheid is iets wat aangeleer en gekweek moet word. Beskryf een van jou eerste “struggles” om hierdie ingebore selfsugtigheid in jou eie lewe te oorkom.
3. Ons vind dit normaalweg makliker om vrygewig te wees in sekere areas van ons lewe as ander (bv. Tyd, geld, besittings, erkenning vir ander se prestasies, ens.) In watter areas vind jy dit die moeilikste om vrygewig te wees?

4. Hebreërs 11:6 lees: “As ‘n mens nie glo nie, is dit onmoontlik om te doen wat God wil. Wie tot God nader, moet glo dat Hy bestaan en dat Hy dié wat Hom soek, beloon.” Die skrifgedeelte verklaar dat dit God se natuur is om te beloon. Tog ervaar baie gelowiges vir God as iemand wat eerder goed van jou wil weerhou of jou wil straf. Hoe voel jy hieroor, en was dit altyd so vir jou?
5. Beskryf ‘n buitensporige geskenk wat jy al ontvang of aan iemand gegee het. Wat het dit so besonders gemaak? Wat was die impak daarvan?
6. Wanneer jy ervaar dat die Here jou aanspoor om so ‘n buitensporige gawe aan Hom of iemand anders te gee, watter emosies gaan deur jou binnekant. Wat probeer jou daarvan weerhou en hoe verwerk jy dit?

BID SAAM

Soms vind mense dit moeilik om vrygewig te wees omdat hulle rondloop met ‘n stuk seer oor iets wat in die verlede gebeur het. Miskien is hulle seergemaak deur iemand wat hulle goedhartigheid misbruik of hulle doelbewus ingeloopt het. Bid spesifiek saam met hierdie mense dat die Here hierdie seer sal genees en die sluise van hulle hart weer sal ooptrek. Dalk wil iemand net ‘n stuk eie selfsug bely.

Gee genoeg tyd vir mense om hierop te reageer, dit neem soms ‘n tydjie om die moed bymekaar te skraap om jou seer met ander te deel. Indien daar glad nie so iemand in die groep is nie, bid saam en vra dat die Here julle almal nog meer “buitensporig” sal maak in julle vrygewigheid en sal bewaar van enige vorm van gierigheid.

DELF ‘N BIETJIE DIEPER

Hier is ‘n paar ekstra gedagtes om oor na te dink, bid, of ‘journal’ in die volgende week:

Sleutel Aanhaling: “Selfishness always seeks to promote self, protect self, and provide for self. The problem is – God has said He wants to be our Promoter, Protector, and Provider. So when selfishness seeks to promote, protect and provide for us, it seeks to take the place of God”

Lees die volgende skrifgedeeltes en skryf in jou eie woorde wat gesê word oor God se begeerte en vermoë om vir jou te wees...

PROMOTER (Psalm 5:12-13, Psalm 75:7-8, Jakobus 4:10)

PROTECTOR (Psalm 4:9, Psalm 121:4-5, Spreuke 18:10, Lukas 10:19)

PROVIDER (Psalm 111:5, Matteus 6:33, 2 Korintiërs 9:10, Filippense 4:19)

Sleutel Verse:

Johannes 12:1-8, Spreuke 11:24-25, 2 Korintiërs 8:3-5

Wat staan vir jou uit as jy hierdie verse lees? Wat wil die Heilige Gees vir jou sê?

Oordink 'n bietjie Maria se buitensporige gawe aan Jesus as 'n gebaar van aanbidding.

*Like oil upon your feet
Like wine for You to drink
Like water from my heart
I pour my love on You
If praise is like perfume
I lavish mine on You
Till every drop is gone
I'll pour my love on You*

uittreksel uit "I pour my love on You" (Phillips, Craig & Dean)

Het jy al ooit so 'n buitensporige geskenk aan God gegee. Die grootste geskenk wat jy Hom kan gee is jouself. In hoe 'n mate behoort jou lewe aan Hom? Skryf jou gedagtes hier neer.

Week 6: Die beginsel van vermenigvuldiging

Die wonderwerk van vermenigvuldiging is beskikbaar vir God se mense. Maar wat jy het moet eers deur Jesus “geseën” word voordat dit kan vermenigvuldig. En vermenigvuldiging vind plaas wanneer jy uitdeel aan ander.

Die materiaal in die volgende paragrawe, stem ooreen met dit wat Robert Morris bespreek in die DVD-insetsel vir hierdie week. Gebruik dit vir jou eie voorbereiding. Indien julle nie die DVD-insetsel as groep kan saam kyk nie, gebruik hierdie materiaal om ‘n fondasie vir die aand se bespreking te lê.

God is a multiplier. He multiplied oil and meal for a poor widow and her son. He multiplied the strength of outnumbered Israelite soldiers in battle after battle. And He multiplied fish and loaves on a couple of Galilean hillsides. Clearly, God is the master of multiplication.

In Luke 9:12-17 we find the account of one of those miraculous multiplications – the feeding of the 5000 households:

When the day began to wear away, the twelve came and said to Him, “Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here.” But He said to them, “You give them something to eat.” And they said, “We have no more than five loaves and two fish, unless we go and buy food for all these people.” For there were about five thousand men.

Notice after He blessed the food, Jesus began breaking it in half and handing it to the disciples. Can you imagine what someone like Peter was thinking as he looked down at the half piece of bread? He had handed Jesus a whole piece and only got back half!

We have to wonder if Peter, looking down at that little fragment, might have said to the Lord, “Um, are you sure you’re through praying? Wouldn’t you like to pray a little more? The Lord might have said, “No, I’ve blessed it. Now go give it away.”

Peter walked away with the half piece of bread in his hand and obediently broke it in half the same way he had seen Jesus do. Handing out chunks of bread, he broke it in half again and again and again. This is what we have missed in this remarkable story. The miracle didn’t happen in the Master’s hand – it happened in the disciples’ hands.

You know the outcome. With each of the disciples duplicating this pattern, the result was twelve big baskets of leftovers. Embodied in this real-life account are two very important principles for us. They represent two spiritual keys to multiplication in the kingdom of God.

This is the first principle: Something must be blessed before it can be multiplied.

When we give the first of our increase – the tithe- to the Lord, the rest of it is blessed. Remember the words of Romans 11: *“For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches”* (v16).

Many sweet Christians have never seen their finances multiply. Often the reason is that their money hasn't been blessed. When you give it to the Lord first and the Lord puts His blessing on it, then –and only then- does it have the ability to multiply.

Jesus – the One who receives our tithes – is the only One who has the power to bless our money so it can multiply. That's the first principle of multiplication.

This is the second principle: Only what is given away can multiply.

In the example of the miraculous feeding in the Galilean countryside, the disciples held the bread and the fish. It had been blessed, so it had the potential to multiply. But if they had just eaten themselves, it would have remained five loaves and two fish. It would never have multiplied – even though Jesus Himself had blessed it! They would have had a couple of bites of food instead of full stomachs and twelve baskets of leftovers.

They had to give it away so it could multiply.

This is another reason many believers never see the miracle of multiplication in their finances. Sometimes those who are tithing give little or nothing over and above the tithe. They don't realize that only that which is given away can multiply.

There is a difference between tithing and giving. Tithing is simply returning to God that which He said is His. Giving our firstfruits – our first ten percent to the Lord via a local church – is what causes that which is ours to be blessed.

You can't “give” that which doesn't really belong to you. The firstfruits belong to the Lord. The rest is yours to keep or give as you choose. It is from this account that you give what the Bible often refers to as offerings.

Tithing isn't really giving – it's returning. It is bringing back to the Lord what is already His, Thus, the second principle of multiplication is that finances must be shared if they are to multiply.

KUIER SAAM

Sorg hierdie week vir 'n lekker verrassing tydens julle kuier-tyd. Dit kan enigiets wees wat die mense in jou groep regtig sal geniet.

Vra iemand om jou te help indien dit beplanning verg.

WORSHIP SAAM

Graham Kendrick – ‘Worship is first and foremost for His benefit, not ours, though it is marvelous to discover that in giving Him pleasure, we ourselves enter into what can become our richest and most wholesome experience in life’

Gebruik die worshiplied wat iemand in die groep saambring het vir julle worshiptyd.

- 1) Laat iemand die woorde van die lied hardop en stadig voorlees terwyl groeplede hul oë toe het.
- 2) Lees dit weer ‘n keer (dalk iemand anders).
- 3) Speel die lied voor en luister daarna.
- 4) Laat die groep dit nou hardop saamsing.

KYK SAAM

Kyk saam na die DVD-insetsel van Robert Morris genaamd: **Week 6 - “The Principle of Multiplication”** (of gebruik die materiaal soos hier bo verduidelik).

GESELS SAAM

1. As jy ‘n maaltyd moet gee vir ‘n groot klomp van jou familie en vriende, wat sal op die spyskaart wees?
2. Wat dink jy sê die wonderwerk van die vermeerdering van broodjies en vissies oor God se belangstelling in ons materiële welstand?
3. Hoekom dink jy het Jesus die dissipels opdrag gegee om die mense in groepe van 50 te laat sit? Watter areas van jou lewe mag dalk eers ‘n bietjie orde en uitsortering verg voordat God daar vermeerdering kan bring?
4. Wanneer ons die eerste tiende aan die Here gee, is die oorblywende nege-tiendes geseënd en het dit die vermoë om te vermenigvuldig wanneer ons daarvan begin uitdeel. Hoe besluit ‘n mens wat en wanneer om uit te deel en wat om vir jouself te hou? Deel bietjie ervaringe uit jou eie lewe.
5. Om die Here se instruksie te hoor om iets spesifiek weg te gee (spesifieke bedrag geld, item of eindom) moet jy uit die aard van die saak die Here se stem of leiding kan “hoor”. Hoe vaar jy tans op dié gebied?
6. Vermenigvuldiging vind slegs plaas wanneer ons uitdeel. Waaroor praat die Here tans met jou? Wat kan ons doen om meer sensitief ingestel te wees op die Here se leiding in die verband?

BID SAAM

Dank die Here saam vir sy oorvloedige voorsiening en beskerming en vertrou die Here vir deurbrake saam met die mense wat tans groot finansiële uitdagings het om te oorkom.

DELF 'N BIETJIE DIEPER

Hier is 'n paar ekstra gedagtes om oor na te dink, bid, of 'journal' in die volgende week:

Sleutel Aanhaling: "Years ago God spoke to us to get our finances in order. By the way, you can't be a giver unless you get your finances in order. He told me three things that were specific to my finances... He said, 'Number one, get out of debt'...'the second thing He said to me was 'Don't manipulate others [concerning money]'...the third thing the Lord told me was 'Give'. The Lord said, 'I want you to begin to give extravagantly as I tell you to.' Spirit-directed giving is fun! I'm not talking about a life of drudgery. I'm talking about the most fun you can have as a Christian. When God speaks, you obey. It's that simple. I want you to understand; if you give the first portion to God, it's all blessed. And if you give over and above that, it will multiply. Stop letting money have such a hold on you. If God says 'Give', give. And I promise you on the authority of God's Word, you'll live the blessed life."

KRY JOU FINANSIES IN ORDE. Plaas jouself op 'n skaal van 1-10 (waar 1 = baie sleg en 10=baie goed) in die volgende areas:

<u>AREA</u>	<u>TELLING</u>
Kom en bly uit skuld uit	_____
Leef binne jou middele	_____
Hou 'n begroting by/monitor uitgawes	_____
Bid oor belangrike/groot aankope	_____
Is "accountable" oor my spandering (teenoor iemand,bv jou vrou)	_____
Is getrou en hardwerkend by die werk	_____

MANIPULASIE - Vra die Here om jou te wys indien daar maniere is waarop jy geld gebruik om ander mense te manipuleer, asook hoe om dit anders te doen.

GEE - Veronderstel jou inkomste verdubbel oornag. Hoe sal jy die addisionele inkomste gebruik om in God se koninkryk te belê en ander mense te seën? Waar en vir wie sal jy gee? Wat kan jy nou reeds doen om op hierdie areas te gee?

Sleutel Verse:

Spreuke 22:9, Matteus 25:14-29, Lukas 16:9-13, Johannes 12:25-25, Romeine 11:16, 2 Korintiërs 9:5-11

Wat staan vir jou uit as jy hierdie verse lees? Wat wil die Heilige Gees vir jou sê?