

**WOKMAN
BILONG GOD**

MAS SANAP STRONG

50 Lessons for Christian Peacebuilding

These Bible lessons help God's people follow Jesus here and now: living with love and service, courage and joy.

May this book help Christians in Papua New Guinea live together in peace, as communities shaped by faith and grace.

Wokman Bilong God Mas Sanap Strong

Developed by Anton Lutz, 2025

In collaboration the Melanesian Institute, Goroka, EHP, PNG

With contributions and endorsements from church leaders across Papua New Guinea

The Via Negativa

From the first words of Holy Scripture to the last,
we hear the voice of God again and again.

It is a still, quiet voice; a call to love and service, a command to protect
and an invitation to follow Jesus Christ.

It is a call to stand up for the weak,
to speak the truth, even when no one else will,
it is an invitation to reach out to the hurting, the vulnerable and the
forgotten.

But this is not just our work.
It is God's work first.

This is what God has done for us (John 3:16)
and now invites us to do for others.

It is our privilege and our duty.
Our foundation and our destiny.

It is who we are,
the people of God.

The Two Cultures

We humans have made our cultures.

They did not come down from heaven.

Our cultures are unique and amazing. They show us how to live as good people, how to solve problems, share land, raise families, sing, dance, and celebrate.

Every culture has parts that are good and parts that are broken.

And every culture keeps changing.

In 1930, Enga culture meant using the Yaeanda stones to bring peace and prosperity—but that ended, and the stones were thrown away like rubbish.

In 1950, Enga culture meant graduating from Sangai ceremonies and living in Haus Man—but that ended, and now families live together in one house.

In 1970, Enga culture meant joining the Tee Cycle to build wealth and peace—but that ended, and now it is only a memory.

In 1990, Enga culture meant using bows and arrows in tribal fights and sharing sugarcane at peace ceremonies—but that ended. Now people are gunned down, and leaders offer Coca-Cola instead of sugarcane.

In 2010, Enga culture meant face-to-face meetings and respect for women—but that is ending too. Now we argue over mobile phones and torture women using beliefs borrowed from Simbu.

What will Enga culture look like in 2030?

The truth is: culture is what we create.

But we were created by God.

And God has His own culture.

What do you think about that?

This book is about God's culture—and what it teaches us about how to live together in peace, love, and justice here on earth.

God's Culture

Unlike human cultures, God's culture does not change.

It was not invented by people. It does not rise and fall like ceremonies or customs. It comes from God's own heart—and it is the same yesterday, today, and forever. Hebrews 13:8, Isaiah 40:8

We see God's culture in the life of Jesus:

He welcomed children. Matthew 19:14

He stood beside women. John 8:7

He healed the sick. Luke 5:13

He forgave sinners. Luke 7:48–50

He spoke truth to the powerful. Matthew 23:27

He walked with the poor. Luke 6:20

He laid down His life for others. John 15:13

This is the culture of grace, of truth, of peace. Galatians 5:22–23

In God's culture, people are not tortured or accused. Matthew 12:20, Romans 8:34, John 8:3–4

In God's culture, there is no fear of shadows or blame for sickness. John 9:1–3, 1 John 4:18

God is not looking for people who just follow rules or perform rituals.

Hosea 6:6, Matthew 9:13, Matthew 15:8

God is looking for people who will carry His heart into the world. Micah 6:8, Matthew 5:16

This is why we follow Jesus. Not only to go to heaven—but to live His way, here on earth. 1 John 2:6, Matthew 6:10

This book is about that way. It is about living God's culture in every part of PNG, in each community, starting today. Romans 12:2, John 13:17, 2 Timothy 1:7, James 1:22, Matthew 8:17, Matthew 7:21, 1 Peter 2:24, 1 Samuel 16:7

What Is SARV, and Where Did It Come From

Across Papua New Guinea today, people get sick and people die. There are many real causes. Some families do not have enough good food and suffer from poor nutrition. Many communities live far from health clinics. Some homes and work places are unsafe. Diseases like TB, malaria, HIV/AIDS, cancer, diabetes, and skin infections spread quickly. These problems bring pain, grief, and confusion to many families.

When a person dies suddenly or becomes very sick, people want to see a reason. They want to understand what has happened. In many places, instead of looking for medical causes, people look for someone to blame. They suspect a person who is weak, old, quiet, or already mistrusted. Many times they suspect a woman.

People begin telling stories.

- They say she used sorcery or witchcraft.
- They say an evil spirit lives inside her.
- They say she is no longer a normal human being but something new, a witch, a *sanguma*.
- In some places they even believe she eats people's hearts.

These stories create deep fear in the community. Fear then turns into violence. In some communities, members of her own family or village question her, force her to confess, attack her, torture her, or burn her alive.

This violence is not our way. It is not from God. It is not what the Bible teaches. Rather, it is a serious crime and a human rights abuse. It destroys families. It divides communities. It brings even more harm on top of the sickness and grief that were already there.

This problem in Papua New Guinea has a name. It is called Sorcery Accusation Related Violence, or SARV.

SARV happens when someone is accused of using invisible power to harm others, and is punished with violence, threats, destruction of property, or being chased from their home. SARV also includes blocking a person's children from school, cutting off food or garden access, or sending threats through social media.

What happens to people who are accused? Many feel hopeless. They do not know who will support them or keep them safe. If they themselves

grew up with stories about *sanguma*, they may begin to think the accusation is true. One child in Simbu believed they were a *sanguma* because the community told them that their mother was a *sanguma*, and that *sanguma* passes from mother to child. This was not true, but the child agreed because they believed the story.

Some people think that those who are accused no longer matter to God. But the Bible says: "See what great love the Father has given us, that we should be called children of God. And that is what we are" (1 John 3:1). The people who are accused and attacked are God's children. Anyone who is accused needs compassion, safety, and care. They need Christians who can stand beside them.

We must also remember the pain of the grieving family. When a sudden death happens, their fear and confusion are real. People want answers. They want justice. They want to understand the cause. But the Bible speaks to this pain as well. It says that nothing "will separate us from the love of God in Christ Jesus" (Romans 8:38 to 39). Suffering does not mean God has abandoned us. It gives us a chance to show who we are as the people of God, people who love one another, trust in God, and reject violence no matter what fears or stories we hear. Christians must walk through grief in the presence of Christ, not target their neighbor and hurt them as well.

How These Ideas Entered Our Bibles

It can be confusing when we try to understand the English words witchcraft and sorcerer. These words do appear in the English Bible and we have used the Tok Pisin words *sanguma* and *posin* to translate them.

We have all heard people say things like "Witchcraft and sorcery are in the Bible, and our ancestors practiced sorcery as well, so therefore sorcery must be real." On the surface, this statement sounds like it must be true. For this reason, when the government and church leaders tell us that people who the community accuses of witchcraft or sorcery must be protected and rescued, many of us feel confused. Something does not feel right. If sorcery and witchcraft is part of our history and part of our beliefs, it must be real. Those people must be stopped. But now the government wants us to protect these people? What is going on?

Many people in PNG believe that the Bible mentions *sanguma*. Yes, the word is spelled out right there in Tok Pisin Bibles, but you will be surprised to learn that the word *sanguma* was never in the Hebrew

Bible. In fact, even the idea of *sanguma* was not there. *Sanguma* is a word that came from a local PNG language and after it was given new meanings, it was then put into the Tok Pisin Bible where it did not belong. From there, this word spread all across PNG and now people use this word as a reason and an excuse to harm, torture and murder their fellow Papua New Guineans, fellow children of God. What is most shocking of all is that this took place in less than 100 years.

When people see the words witch or sorcerer in the English Bible, or *sanguma* in the Tok Pisin Bible, they think the Bible is describing the same problem we see in PNG today. But this, unfortunately, is a misunderstanding.

To understand what has happened, we must first remember that the Bible was not written in English or Tok Pisin. The Old Testament is a library of books that were first written in Ancient Hebrew and Aramaic over a timeframe of many centuries. The New Testament books were first written in Greek. These languages are thousands of years old and many words changed meanings over time.

For example, one famous Hebrew word - kashaph - is found in Exodus 22:18, Deuteronomy 18:10, 2 Kings 9:22 and 2 Chronicles 33:6. This word is not talking about what people in PNG call *sanguma*. In the ancient world, the Hebrew word kashaph referred to ritual specialists - people who created spells - in Canaan, Egypt, and Babylon. These kashaph people were trained ritual workers who served the gods of other nations. Their communities respected them, but God told Israel not to follow these practices because they were directed to other gods, not the One True God - what came to be called idolatry. Kashaph has nothing to do with the *sanguma* that the village accused of causing the death of the leader. It does not describe someone who is blamed for secretly eating someone's heart or causing sickness in the family.

So why does the Tok Pisin Bible put the word *sanguma* into these passages where the Bible is talking about something else?

What we are looking at is a step-by-step journey of translation that at every step changed the meaning and drifted further away from the original word kashaph. Let us examine this one step at a time.

Around 250 BC, Jewish scholars needed to translate the Hebrew and Aramaic Scriptures into the Greek language. They chose the Greek word pharmakeus to replace kashaph. Pharmakeus meant poisoner or

someone who mixes harmful potions. This was already a big shift. A public temple ritual became a secret act of poisoning. The meaning moved away from worship of false gods and into the world of crime and hidden danger.

Around 350 AD, Christian translators translated the Greek Bible into the Latin language, and the word *pharmakeus* became the Latin word *maleficos*, meaning someone who does bad things. Again the meaning shifted. It no longer meant a temple worker from Canaan or Babylon. It now meant a person who brings harm into a community. As Latin spread across Europe, the word *maleficos* was used for many different kinds of people. Over centuries, local fears and stories added new meanings to the word.

By the 1500s, English translators began translating the Latin Bible into English. This was a troubled time in Europe where many people blamed people around them as being *maleficos* who were making bad things happen. People believed that some women could fly at night, change shape, curse their neighbours, and even make agreements with Satan. When the translators came to the word *maleficos*, they translated it into the English word *witch*. This word now carried all the fears, stories, and violence of that time. It no longer had any proper connection to the original Hebrew word *kashaph*. Not at all.

By the 1950s, when missionaries translated the Bible into Tok Pisin, the English word *witch* was finally translated as *sanguma*. But this created even more confusion. The word *sanguma* already had its own meaning! It originally came from the Monumbo language, near Bogia in Madang Province, and referred to secretive, physical harm carried out by trained assassins. Over the last 70 years, different PNG communities have used *sanguma* to mean different things. Today, many people believe it refers to an invisible creature that lives inside of women and allows them to spiritually eat the hearts of others, in that way causing sickness and death. This is not what the Bible meant when it talked about *kashaph*. Not even close.

So at each stage, the meaning drifted:

Temple ritual worker (*kashaph*)

→ Poisoner (*pharmakeus*)

→ Secret doer of harm (*maleficos*)

→ Flying night witch empowered by Satan (*witch*)

→ Invisible creature living inside women, eating hearts (*sanguma*)

None of these later meanings match the original Hebrew idea.

So when people read these words today, they are not seeing what Moses or the prophets were writing about. Even when they read St Paul's warning in Galatians 5:20, he was writing against *pharmakeia* — harmful rituals and poisonings linked to idol worship — not against PNG's accusations of *sanguma*.

The text we have today is the result of translations of translations that changed the meanings of these words over thousands of years. Each translation added in new ideas, new fears, and new stories. The word *sanguma* was added to Bible translations by mistake. It does not carry the meaning of the original Hebrew word *kashaph*.

When we realize this, it does not weaken our faith. Instead, it strengthens it. We can now truly understand the message and meaning of the Bible the way it was meant to be read. We are no longer confused but can see clearly that the Bible gives us a message of truth and love. God is more powerful than any and all other spiritual forces. God has called us to be protectors of the vulnerable and accused.

We now realize that Government is not protecting "witches and sorcerers" but is rather protecting the citizens of Papua New Guinea. And the Church is not protecting the *sanguma* people, but they are protecting the children of God who are falsely accused out of fear and confusion.

The people who are accused today in Papua New Guinea are the very people that God has called us to love and protect. We are no longer afraid because we realize that our fear was built on misunderstandings, not on Holy Scripture.

We open our eyes and we stand firmly on God's call to love, justice, and mercy. Micah 6:8.

How These Words Were Misused Around the World

This misunderstanding is not only in PNG. In many places, missionaries and colonial officers met indigenous healers, rainmakers, dream interpreters, herbalists, and spiritual leaders. Instead of describing them using the names they already had, the outsiders used the English words sorcerer or witch. These words already carried European fears and

suspicions. Over time, these labels created much confusion and pain in Africa, Asia, South America, and the Pacific.

The outsiders could have said, "We cannot test your claims," or "We do not agree with your practice," or "The Bible teaches us to love our neighbor and trust God." But instead they used words like witch and sorcerer and told people "She is a witch! He is a sorcerer!" and these words spread misunderstanding and violence from one culture to another.

What Jesus Actually Taught

When Jesus walked on earth, He met many people who were feared by their communities. Some were sick. Some behaved strangely. Some were called unclean. Some were accused. But Jesus never joined the crowd.

He never supported violence.
He never allowed torture or killing.
Jesus showed compassion.
He touched people no one else would touch.
He healed the broken.
He defended the weak.
He listened to women that others ignored.
He brought peace where others brought fear.

He said, "Love your enemies and pray for those who persecute you" (Matthew 5:44).
He said, "Whatever you do for the least of these, you do for me" (Matthew 25:40).

The way of Jesus is clear.

How the Early Church Responded

In the early church, some villagers believed they were flying at night with spirits or goddesses. Instead of calling them witches or harming them, church leaders said they were confused and needed teaching and care, not punishment. These wise leaders understood that fear can trick the mind and that mercy is better than violence.

How the Church Lost Its Way

Many years later, during the Middle Ages in Europe, people became afraid as rumours spread. Some Christians started to believe that human beings could make secret agreements with Satan. They believed witches were people who could fly, change shape, and kill others with spiritual power. These ideas did not come from the Bible. These were their own local beliefs, fears and superstitions.

During this time, thousands of innocent people were killed. Most were women. Many were old, poor, or unable to defend themselves. They were tortured. They were denied fair trials. They were killed because of rumors, mistranslations, and fear.

Today similar things are happening in PNG. Women are burned or beaten because of accusations of *sanguma*. Families are divided. Communities are torn apart. When Christians participate in this violence, they are turning away from the teachings of Jesus.

The Law in Papua New Guinea Is Clear

PNG has strong laws to protect the lives of all people.

The Constitution of Papua New Guinea

The Constitution guarantees every person the right to life, freedom, security, and protection from cruel treatment. Accusing someone of sorcery and harming them breaks these rights.

Criminal Code Section 299A

Section 299A makes it a serious crime to injure or kill someone because of a sorcery accusation.

You cannot say in court that "they did sorcery on me, that is why I beat them." This is not a defense.

A person who harms another person because of a sorcery belief can be sentenced to life imprisonment.

The law protects life.

The law protects truth.

The law protects innocent people from violence.

Some people worry that protecting an accused person means that they are helping the *sanguma*. People are still confused. Fear and confusion leads people to break the law and harm innocent family members and fellow citizens of beautiful Papua New Guinea. Christians must choose truth and love, Christians must protect the vulnerable and advocate for justice for all.

Two Standards for Testing Our Beliefs

Every community in every time and in every place receives beliefs from the past. We all have grandmothers and grandfathers who pass their wisdom to us.

But we must also understand that beliefs can change over time, and that not all beliefs lead to gutpela sindaun. We must test our traditions.

For Papua New Guinea, the common standard is the Constitution and the law of our nation.

It is against the law to harm someone for any reason.

For Christians, the common standard is the Bible and the law of love. Jesus calls us to protect life, Jesus calls us to love one another.

Let Us Choose the Way of Christ

We must be careful with our words.

We must study the Bible thoughtfully.

We must not repeat ideas that come from fear.

Sanguma is not what the ancient Hebrews wrote about.

Jesus never called us to violence.

Jesus calls us to love one another.

"You will know the truth, and the truth will set you free" (John 8:32).

Let us walk in that truth.

Let us protect the weak.

Let us comfort the grieving.

Let us reject fear.

Let us follow Jesus.

Dear Reader,

You are not too young.

You are not too small.

You are not forgotten.

You are called by God.

This book, *Wokman Bilong God*, is for you—whether you are a student, a youth leader, a young mother, or someone wondering what it really means to follow Jesus in today’s world.

In your community, you may hear people say that certain deaths are not natural. You may see people accused of sorcery. You may feel afraid to speak. You may wonder if you can make a difference. The answer is yes. You can.

This book will guide you through 50 lessons from the Bible, showing what it means to be a true servant of God in difficult times. You will read about young people who stood for truth, women who acted with courage, leaders who repented, and villages that changed when they turned back to God.

You will learn what Jesus teaches about love, truth, mercy, and courage—and how these qualities can protect the vulnerable, heal communities, and stop the spread of fear and violence.

In the stories of David, Esther, Timothy, Mary Magdalene, and many others, you will see that God often chooses the unexpected people to carry out His work.

And now—He is calling you.

He is calling you to be a voice for peace.

To protect the accused.

To speak the truth.

To show the fruit of love and faith.

To be a *Wokman Bilong God*.

So read with a listening heart.

Pray as you learn.

Talk with others.

And most of all, ask yourself:

“Lord, what do you want me to do?”

Because the time is now.

The world needs you.

And God is ready to work through you.

With hope,

The *Wokman Bilong God* Team

ENDORSEMENTS

Dear Brothers and Sisters in Christ,

I would like to strongly recommend the resource book titled *Wokman Bilong God Mas Sanap Strong* to all members and leaders within the Church of the Nazarene. This book is a timely and important resource, especially in light of the growing issue of Sorcery Accusation Related Violence (SARV) in our communities.

Sorcery accusations are leading to fear, division and violence, especially against women and vulnerable individuals. As Christians, we are called to be people of peace, truth and justice. This book helps us to understand the roots of SARV, its impact on individuals and communities, and most importantly, how the Church can respond in a way that reflects the love and holiness of Christ.

I believe this book is a valuable tool for discipleship, advocacy and spiritual formation in the face of a serious social and spiritual crisis. Let us work together to be agents of peace and change - rooted in God's word and filled with His Spirit.

Yours in Christ,
Rev. Henry Kuno
Church of the Nazarene

I ask all EA member churches to use this book as a tool to combat SARV in PNG. Let this be a working tool to deal with violence in communities affected by SARV. God only is the answer to every problem in our communities.

Rev. Steven Apuwo
General Secretary, Evangelical Alliance, PNG

I recommend that this book, *Wokman Bilong God Mas Sanap Strong*, can be used as a tool right across all workers and pastors in all the churches in the Body of Christ.

Pastor Alkin Orona
Events Coordinator, Eastern Highlands Province Pastors Fraternal

I recommend this book to be teachable material in the Church. The book will help our pastors be in a better position to help the people who are going through this issue of sorcery accusation related violence. In the past we do not have any written source like this when trying to sort out problems related to sorcery in the church and community. We thank God that this book is going to be a very helpful resource in our pastoral ministries.

Rev. Alfred Ess
Church of the Nazarene, Gorok

We have heard and seen a lot of SARV these days. And there is a desperate shortage today of people with real integrity - in Government, market places, in our families and in the world. PNG needs people like you and me to be leading the way in honesty, faithfulness and all the other qualities of a genuine man or woman of God. These qualities have the power to guide and to influence those around us, in our families, our work place, communities and all the way up to our nation. This resource will be a great tool and guide we can use to achieve our goals.

Henry Dumui
Assistant Pastor, Sunrise Foursquare Church

These endorsements were written by pastors, priests, and church leaders following a workshop on Wokman Bilong God at the Melanesian Institute, Goroka, in October 2024.

Wokman Bilong God – Lesson 1

“Do You Love Me, Peter?”

Scripture: *John 21:15–17*

Understanding the Scripture

After Jesus rose from the dead, he spoke to Peter beside the lake. Three times he asked Peter, “Do you love me?” Each time Peter answered, “Yes, Lord, you know I love you.” And each time, Jesus told him, “Take care of my sheep.”

This was not only for Peter. It is a command for all who follow Jesus. If we love Jesus, we must care for the people—especially those who are weak, rejected, or in danger. Leaders in the Church are not called to control others. They are called to protect and care.

Message for Today

The words of Jesus are clear: **If you love me, take care of my people.**

Many Christians today preach, sing, and pray in church. But Jesus asks something deeper: *care for others, especially those who are suffering or alone*. This is the true work of God’s people. This is what it means to be a *Wokman Bilong God*.

In the Context of SARV

In Papua New Guinea, when someone is accused of sorcery, the community often turns against them. People are afraid. They want someone to blame. But this fear leads to violence—burning houses, beatings, even death.

Jesus tells us to do the opposite. When someone is weak or accused, we must not reject them. We must protect them. If we remain silent, or join in the attack, we are not following Jesus. The test of our faith is how we treat the ones who are most at risk.

Questions for Reflection

- Who are the people in our community that need care right now?
- How can I show my love for Jesus by protecting others?
- What must I do to stand with someone who is being accused?

Prayer

Lord Jesus, you told Peter to care for your people. Help us to obey your voice. Give us strength to protect the weak and wisdom to speak the truth. Make us true workers for your Kingdom. Amen.

PNG Context

In many places, when someone dies or gets sick, people blame a woman or an old person. Sometimes the community says she is a witch. This is dangerous. The Bible does not support this. God's people must stand up and stop this kind of violence.

Wokman Bilong God – Lesson 2

“Where is Your Brother?”

Scripture: *Genesis 4:1–10*

Understanding the Scripture

After Cain killed his brother Abel, God asked him, “Where is your brother?” Cain replied, “Am I my brother’s keeper?”

God already knew what had happened. He gave Cain a chance to tell the truth. But Cain lied and tried to escape responsibility. God then said, “Your brother’s blood is crying to me from the ground.”

This is one of the first stories in the Bible. It teaches us that **we are responsible for one another**. God sees when we harm others. God hears the cry of those who are attacked.

Message for Today

Every person is made in the image of God. Every person is our brother or sister.

We are not free to say, “It’s not my problem.” When someone is accused, attacked, or killed, and we say nothing, we are like Cain. We turn away. But God asks us: “Where is your brother?”

To be a *Wokman Bilong God* means to be a protector. We must watch over our communities—not with anger or fear—but with justice and care.

In the Context of SARV

In many parts of PNG, when something goes wrong—a death, a sickness, a disaster—someone is blamed. Often, it is a woman, a widow, or someone who is already weak. They are accused of being a witch. This is not justice. This is violence.

When we ignore this violence, we become like Cain. When we protect the vulnerable, we become keepers of our brothers and sisters.

God will ask: "Where is your brother?" Let our answer be: "**I stood beside them. I kept them safe.**"

Questions for Reflection

- Have I ever ignored someone who was being hurt?
- What does it mean to be my brother's or sister's keeper?
- Who needs my protection in our community today?

Prayer

God, you see every act of violence. You hear the cries of the innocent. Help us to be faithful brothers and sisters to those in danger. Make us keepers of your people. Amen.

PNG Context

Some people think that when someone dies, it must be because of sorcery. This belief leads to attacks and killings. But this is not God's way. God asks us to protect life, not destroy it.

Wokman Bilong God – Lesson 3

“Come and Follow Me”

Scripture: *Matthew 4:18–22*

Understanding the Scripture

Jesus saw Peter and Andrew fishing by the sea. He called out, “Come, follow me, and I will make you fishers of men.”

Immediately, they left their nets and followed him. Jesus then called James and John. They also left everything and followed.

When Jesus calls people, he invites them to a new way of life. His followers leave behind old ways and walk in his footsteps. They begin a new work—bringing hope, healing, and peace.

Message for Today

Jesus still says, “Follow me.” His path is not easy. It leads through service, humility, and even suffering. But it is the path of life.

To follow Jesus means to walk like him. He did not accuse, attack, or shame others. He lifted up the broken. He stood with the outcasts. He forgave those who sinned.

If we claim to follow Jesus, we must act like him. We must speak for truth and stand with the weak. This is the calling of every *Wokman Bilong God*.

In the Context of SARV

Sorcery accusation-related violence is not the way of Jesus. It is the way of fear, pride, and anger. People say they are defending their community, but they are destroying it.

Jesus never taught us to blame or to hurt. He calls us to heal. He calls us to show compassion. When someone is accused, we must not join the crowd. We must follow Jesus.

To follow Christ is to protect the vulnerable, even when it is hard.

Questions for Reflection

- What does it mean to follow Jesus in my daily life?
- Are there times I've followed the crowd instead of Christ?
- Who needs me to walk beside them today?

Prayer

Jesus, you have called us to follow you. Help us to walk in your footsteps—with courage, love, and truth. Teach us to protect the weak and speak out against harm. Amen.

PNG Context

Accusations of sorcery often spread through fear and anger. Many follow the crowd and join in violence. But Jesus calls us to a different path. He calls us to follow him—and his way is peace.

Wokman Bilong God – Lesson 4

“Go and Wash Seven Times”

Scripture: *2 Kings 5:1–14*

Understanding the Scripture

Naaman was a commander of an army. He had a skin disease that no one could heal. He went to the prophet Elisha, hoping for a powerful miracle. But Elisha gave him simple instructions: “Go and wash seven times in the Jordan River.”

Naaman was disappointed. He wanted quick results. He almost gave up. But when he obeyed and washed as he was told, he was healed.

Message for Today

Sometimes we hope that one sermon, one message, or one meeting will be enough to change people’s minds. We hope that fear will stop and violence will end. But when things stay the same, we feel tired and disappointed.

Naaman felt that too. But the healing came only after he followed through with what God had told him.

As Wokman Bilong God, we must keep going. We must speak again and again. We must walk with our communities, even when it’s hard. And we must trust that God is still working—slowly, deeply, faithfully—even when we cannot see it.

In the Context of SARV

In many places, violence does not stop after one church service. Fear still spreads. Accusations still happen. We may feel like our work is useless.

But God is not finished. He is patient. He is changing hearts in ways we do not always see. He asks us to keep speaking, keep protecting, keep loving.

We do not give up. Our goal is clear: **communities without violence, families without fear**. God will do His part. We must do ours.

Questions for Reflection

- Have I felt discouraged when people don't change?
- What helps me stay strong when the work is slow?
- How can I keep my eyes on the goal of peace?

Prayer

God, sometimes we feel tired and disappointed. But you are patient. Help us to stay faithful, to keep speaking, and to trust you. Change our hearts, and change our communities. Bring peace to our land. Amen.

PNG Context

In many villages, sorcery-related violence continues, even after awareness programs. Some people feel like giving up. But this is long work. God is faithful, and so must we be. One day, the violence will stop and we will say, "God has healed us."

Wokman Bilong God – Lesson 5

“Talitha Cumi”

Scripture: *Mark 5:21–43*

Understanding the Scripture

Jairus came to Jesus, begging him to heal his daughter. But before Jesus could reach the house, the girl died. People said, “It’s too late.” They told Jairus to stop hoping. But Jesus said, “Do not be afraid. Only believe.” He went into the house, took the girl’s hand, and said, “*Talitha cumi*”—“Little girl, get up.” And she got up. Life returned.

Everyone else had given up. But Jesus had not. When hope was gone, he still moved.

Message for Today

Sometimes we feel like Jairus. We pray, we speak, we try to bring peace. But the violence continues. Accusations spread. Heathen beliefs take hold. People speak of spirits and witches. Churches fall silent. And God seems far away.

We begin to wonder: *Why hasn’t God stopped this? Where is His power?*

But Jesus still says, “Do not be afraid. Only believe.” Even when it seems like the darkness has won, **God is not finished.**

To be a *Wokman Bilong God* is to **stand firm** in the face of fear. To speak truth when lies are loud. To speak hope when the community feels dead. **We must not give in.**

In the Context of SARV

In many places in PNG, sorcery accusations rise like a storm. Fear spreads. People attack their neighbors. Whole communities are pulled into darkness.

It is easy to feel helpless. We cry out to God, but nothing changes. We feel like walking away.

But this is when we must **hold the line**. We are called to bring life, not give up. We are called to take the hand of the accused, the broken, the outcast and say, “*Get up.*”

God will act. But He works through those who remain faithful.

Questions for Reflection

- What makes me want to give up the fight against SARV?
- When I feel afraid or discouraged, how can I stand firm?
- Who needs to hear hope and truth from me this week?

Prayer

Jesus, sometimes we feel tired. Sometimes we wonder where you are. But you are still near. You still speak life. Help us to be faithful. Help us to speak your truth, your hope, and your peace. Make us strong in the face of darkness. Amen.

PNG Context

Fear of sorcery continues to spread. Even in Christian communities, people return to old beliefs. The violence feels too strong. But we cannot give up. Jesus brings life. And He calls us to speak that life, even when it feels hopeless.

Wokman Bilong God – Lesson 6

“To an Unknown God”

Scripture: *Acts 17:16–34*

Understanding the Scripture

When Paul arrived in Athens, he saw many altars to different gods. The people were very religious, but they were also very confused. One altar said, “*To an unknown god.*” Paul used this as his starting point. He said, “This God you do not yet know—I will tell you about Him. He is the true God who made all things and gives life to all people.”

Paul did not argue or insult them. He spoke with respect and wisdom. He helped them take the next step toward truth.

Message for Today

In our communities today, there is also confusion. People hear many voices. They hear teachings from the past. They watch movies and believe in spirits, curses, and supernatural attacks. Some believe that things they saw on screens or heard in stories are real.

This confusion brings fear—and fear opens the door to violence. But God is not far away or hiding. He has made Himself known through Jesus Christ. Jesus shows us the heart of God: not fear, but peace. Not revenge, but mercy. Not accusation, but truth.

To be a *Wokman Bilong God* is to help people take a step away from fear and toward truth. It is to speak clearly and calmly, showing that God is not unknown. He is near. And He is not a God of fear—but of life.

In the Context of SARV

When someone dies or gets sick, people sometimes blame others. They say there is a hidden power at work. They mix things they’ve heard from stories, older beliefs, and even things from horror movies. The fear becomes real and it turns into violence.

But God's people must not join in this fear. We must not stay silent either. We are called to be gentle teachers, brave protectors, and firm in the truth. The way of Jesus leads away from darkness and into light.

Questions for Reflection

- What beliefs are causing fear in my community?
- How can I help others understand who God really is?
- What can I do to guide people from fear toward truth?

Prayer

God, many people are confused and afraid. Some are following stories that bring fear, not peace. Help us to speak clearly and gently. Help us to show that you are near and that your way is good. Amen.

PNG Context

Many people today are influenced by a mix of beliefs—some from past traditions, others from movies or outside teachings. These can create fear and confusion. But God has already made Himself known through Jesus. The Church must help communities know Him rightly, and walk in peace.

Wokman Bilong God – Lesson 7

“The Daughters Helped Build the Wall”

Scripture: *Nehemiah 3:12*

Understanding the Scripture

In the book of Nehemiah, God’s people were rebuilding the wall around Jerusalem. The work was divided up between many different families and groups. One small verse tells us: “*Shallum repaired his section with the help of his daughters.*”

This is the only place where women are named as helping build the wall. They were not priests or leaders. But they stood up and worked, side by side with the men. And their work was remembered forever.

Message for Today

God sees everyone who takes a stand. Whether man or woman, old or young, when you help protect your community, God sees it.

The daughters who helped build the wall remind us that **we all have a role** to play. You don’t need a title or position. You just need courage and a heart that says, “*I will help.*”

To be a *Wokman Bilong God* means standing up when others sit down. It means helping rebuild what fear has torn apart.

In the Context of SARV

When violence breaks out in our communities, many people stay silent. They wait for others to act. But some—like the daughters in Nehemiah—step forward.

They protect the accused. They speak up when others are quiet. They show kindness to people who are rejected. They help rebuild trust.

God sees this. He remembers it. And He uses it to rebuild communities.

You don't need to be a preacher, a pastor, or a leader. If you speak the truth and protect the weak, **you are building the wall.** You are doing God's work.

Questions for Reflection

- What part of the “wall” am I called to rebuild?
- Have I been waiting for someone else to act?
- What step can I take this week to help protect my community?

Prayer

God, thank you for the daughters who helped rebuild the wall. Give us the same courage. Help us to take our place in your work—to stand up, speak out, and bring healing where there is fear. Amen.

PNG Context

Many people are afraid to get involved when there is conflict or accusation. But peace will not come by itself. God calls ordinary people—like the daughters in Nehemiah—to help build strong, safe communities. Every voice matters. Every action counts.

Wokman Bilong God – Lesson 8

“Who Is My Neighbour?”

Scripture: *Luke 10:25–37*

Understanding the Scripture

A man asked Jesus, “Who is my neighbour?” Jesus answered by telling a story.

A traveler was attacked by robbers and left for dead. A priest came by—but walked past. Then a Levite also came—but did nothing. Finally, a Samaritan came—a person from a group the Jews usually looked down on. He stopped, helped, and cared for the injured man.

Jesus asked, “Who was the true neighbour?” The answer: *“The one who showed mercy.”*

Message for Today

Being a neighbour is not about where someone is from, or who they are. It is about what we do when someone is suffering.

The true neighbour does not walk away. The true neighbour does not ask, *“Is this person my responsibility?”* The true neighbour says, *“This is a child of God. I will help.”*

To be a *Wokman Bilong God* is to cross the road, bend down, and care for the one who has been hurt—even when others stay silent.

In the Context of SARV

When someone is accused of sorcery, many people step away. They say, “It’s not my business.” Or they are afraid to get involved. But the Gospel is clear: **the one who shows mercy is the true neighbour.**

The Church is called to be like the Samaritan. We are called to bring healing, not blame. To show mercy, not fear. To protect, not abandon.

When we care for the person under threat, we are doing the work of God. When we turn away, we fail in our calling.

Questions for Reflection

- Who in my community has been left alone or in danger?
- Am I walking past people who need my help?
- What does it mean for me to be a true neighbour?

Prayer

*Jesus, you taught us to love our neighbours. Help us not to walk away. Make us brave to care for the accused, the rejected, and the hurting. Let us be true neighbours, just as you have been to us.
Amen.*

PNG Context

In cases of sorcery accusation, those in danger are often left alone. People are afraid to help. But this is when real neighbours are needed. The Gospel calls Christians to be first in line to show mercy and protection, even when it costs us.

Wokman Bilong God – Lesson 9

“Care for the Widow and the Stranger”

Scripture: *Deuteronomy 10:17–19; Isaiah 1:17; James 1:27*

Understanding the Scripture

Throughout the Bible, God gives a strong command: care for the widow, the orphan, and the stranger. These are people without protection—those who can be easily ignored, blamed, or harmed.

In the law of Moses, in the words of the prophets, and in the teachings of the early Church, God says the same thing: **If you belong to Me, you must protect the weak.**

God watches how we treat the most vulnerable. That is where our faith is truly tested.

Message for Today

Some people think that strong faith means knowing a lot, preaching loudly, or going to church often. But the Bible says this: *“True religion is caring for orphans and widows in their distress.”* (James 1:27)

To be a *Wokman Bilong God* means to stand beside those who are alone. It means using our strength to protect those who have none. It means caring not only for those we know—but also for the stranger, the outsider, the one others fear.

This is what God expects from His people.

In the Context of SARV

Many people accused of sorcery are widows. Many are women without family or protection. Others are strangers to the village, or have come from another place.

They are the first to be blamed when something goes wrong. And they are often the first to be attacked.

God sees this. He is not silent. He says, “Defend the widow. Care for the stranger. Protect the weak.”

We cannot call ourselves God's people if we ignore those who suffer. Our churches must become places of safety—not fear. Places of healing—not blame.

Questions for Reflection

- Are there widows or strangers in my community who are at risk?
- What does God expect from me when I see someone alone or accused?
- How can our church become a place of protection for the vulnerable?

Prayer

Lord, you care for the weak and the forgotten. Help us to care like you do. Teach us to protect widows, welcome strangers, and speak up for those who are accused. Make us a people of mercy. Amen.

PNG Context

Many people accused of sorcery are women who have lost their husbands, or strangers without strong family networks. They are easy targets. But God tells His people to protect those who are alone and in danger. If the Church will not do this, who will?

Wokman Bilong God – Lesson 10

“You Shall Not Bear False Witness”

Scripture: *Exodus 20:16*

Understanding the Scripture

This command is part of the Ten Commandments: “*You shall not bear false witness against your neighbor.*” It means that lying about someone, especially in ways that can bring them harm, is a serious sin.

In the time of Moses, false accusations could lead to punishment or even death. That is why truth was central to justice in God’s law.

To accuse someone wrongly is not a small thing. God sees it. God hates it. And He holds people accountable for it.

Message for Today

Words can kill.

When someone says, “That woman caused the death,” or “That man has evil inside,” those words can lead to violence. People believe what they hear. And if the words are lies—or just guesses—they become deadly.

To be a *Wokman Bilong God* means to speak with care. It means to **refuse to spread lies, rumors, or accusations**. It means to stop false witness before it spreads.

God’s people must be known for truth—not gossip. For protection—not accusation.

In the Context of SARV

In many cases of sorcery accusation in PNG, no proof is ever given. Someone speaks out of fear, grief, jealousy, or anger. Others repeat the words. Soon, the person is chased, beaten, or killed.

This is false witness.

God does not allow it. Even if the person believes what they are saying, if it is not true, it is still a false witness.

The Church must teach this clearly. We must train our people to stop rumors, test what they hear, and protect the innocent. This is part of God's law—and part of our calling.

Questions for Reflection

- Have I ever repeated a rumor that may have harmed someone?
- What should I do if I hear someone being accused without proof?
- How can I be known as a person who speaks truth?

Prayer

God of truth, help us to speak with honesty. Forgive us when we have listened to or shared false stories. Teach us to protect others with our words, and never to bring harm through lies. Amen.

PNG Context

In many SARV cases, someone is blamed without evidence. These accusations often start with whispers, gossip, or emotional talk. But God's law is clear: do not bear false witness. The Church must stop this kind of talk before it leads to harm.

Wokman Bilong God – Lesson 11

“You Shall Not Murder”

Scripture: *Exodus 20:13*

Understanding the Scripture

This commandment is simple and powerful: “*You shall not murder.*” It is one of the first rules God gave His people at Mount Sinai. It reminds us that life is sacred. Every person is made in the image of God. No one has the right to take a life.

This command has guided God’s people for thousands of years. It is not just a rule for courts. It is a rule for communities, families, and churches.

Message for Today

Violence does not belong to the people of God.

Even when we are afraid, even when something terrible happens in our community, we are not allowed to kill. God never gave us that right.

To be a *Wokman Bilong God* means to **defend life at all costs**. It means to stop the crowd, speak up against violence, and remind others: “*This is not God’s way.*”

Some may say, “We are defending the village,” or “We are cleansing the community.” But if someone is beaten or killed, **God sees murder—not justice**.

In the Context of SARV

In many places in PNG, sorcery accusations lead to death. The accused person may be tortured, burned, or killed in front of others. Sometimes, even children watch.

This breaks God’s command: *You shall not murder.*

No tradition, no story, no fear can change this. Churches must be clear and strong: **violence is sin**. Those who lead the attack, and those who stay silent, are both responsible before God.

This is not just a legal issue. It is a spiritual one. When we protect life, we walk in God's way.

Questions for Reflection

- Do I believe that every life is sacred?
- Have I ever stayed silent when someone was in danger?
- What must I say or do when violence is being planned or carried out?

Prayer

God, you are the giver of life. Forgive us when we allow violence in our communities. Give us strength to protect the weak, speak out against killing, and stand for your truth. Make us people of peace. Amen.

PNG Context

In SARV cases, people sometimes say the violence was necessary. But the Bible gives no excuse for killing. God's people must protect life—always. The Church must teach this clearly, and lead by example, even when it is hard.

Wokman Bilong God – Lesson 12

“Susanna and Daniel”

Scripture: *Daniel 13 (Deuterocanonical/Apocrypha)*

Understanding the Scripture

Susanna was a good and faithful woman. Two powerful elders saw her and wanted to harm her. When she refused them, they lied and accused her of wrongdoing. Because they were leaders, the community believed them, and Susanna was sentenced to death.

But God raised up a young man named Daniel. He spoke out and demanded a proper hearing. He asked hard questions. In the end, the lies were exposed, and Susanna was saved.

Message for Today

This story shows that **accusations are not always true**—even when spoken by people with power. It reminds us that lies can destroy lives, and that courage is needed to speak the truth.

To be a *Wokman Bilong God* means to stand up like Daniel. It means to ask questions, challenge false stories, and protect the innocent—even when others stay quiet.

God still gives wisdom and courage to those who speak truth. He still raises up people who can stop injustice.

In the Context of SARV

Many people in PNG are accused of sorcery without evidence. The accusations often come from respected voices—leaders, family members, or influential people. But this does not mean the accusation is true.

Sometimes, these lies hide jealousy, revenge, or fear. And sometimes, no one speaks up.

But God calls His people to speak. We must be Daniels in our time—asking questions, uncovering lies, and saving lives.

If we stay silent, the innocent will suffer. If we speak, the truth may save them.

Questions for Reflection

- Have I ever believed an accusation without knowing the full story?
- What would it look like for me to speak up like Daniel?
- Who in my community is being accused, and who is asking questions?

Prayer

God, you saved Susanna through the courage of Daniel. Raise up Daniels in our time. Give us wisdom to see through lies, and courage to speak the truth. Help us protect the innocent. Amen.

PNG Context

Accusations in SARV often spread quickly. People believe them without asking questions. But this is dangerous. Like in Susanna's story, lies can kill. God's people must be wise, brave, and careful—asking the right questions and standing up for truth.

Wokman Bilong God – Lesson 13

“If God Is For Us, Who Can Be Against Us?”

Scripture: *Romans 8:31–39*

Understanding the Scripture

The Apostle Paul writes that nothing can separate us from the love of God—not hardship, danger, persecution, or even death. He says, “*If God is for us, who can be against us?*” and “*We are more than conquerors through Him who loved us.*”

Paul was not living in easy times. He was beaten, imprisoned, and often in danger. But he was not afraid. He trusted that Christ had already won the victory over evil, fear, and death.

Message for Today

Sometimes it feels like fear is winning. People are scared of sickness, death, and evil powers. They feel weak, unprotected, and unsure. But Paul reminds us: **we are not alone. God is with us.**

Jesus has already defeated the power of death. We do not need to fight darkness with violence. We do not need to accuse our neighbours to feel safe. Our safety comes from God, not from superstition.

To be a *Wokman Bilong God* means to live without fear. To speak with courage. To love without limits. It means standing firm—because **Christ has already won.**

In the Context of SARV

Many acts of violence in PNG come from fear. People believe that if they do not attack first, evil will spread. They think the only way to be safe is to accuse, expose, and destroy.

But the Bible says the opposite. We are not slaves to fear. We are not controlled by spirits, curses, or hidden powers. **We belong to Christ—and in Him, we are already victorious.**

This message is powerful. It can break the fear that leads to accusation and death. The Church must preach this with strength and clarity.

Questions for Reflection

- Do I sometimes act out of fear rather than faith?
- What does it mean for my church to live in the victory of Christ?
- How can I speak courage and peace to those around me?

Prayer

God, you are for us. Help us to believe that nothing can stand against your love. Give us courage to reject fear, and strength to speak peace. Let us walk as people who trust in your victory. Amen.

PNG Context

Fear of evil spirits and sorcery still leads many to take violent action. But this fear is not from God. The Bible says we are already safe in Christ. If we believe this, we must stop the violence. The Church must help people live in the freedom and victory of God.

Wokman Bilong God – Lesson 14

“Let Him Who Is Without Sin Cast the First Stone”

Scripture: *John 8:1–11*

Understanding the Scripture

A group of men caught a woman in adultery and brought her before Jesus. They reminded Him that the law of Moses said such a person should be stoned. But they were not just seeking justice—they wanted to trap Jesus and prove their own power.

Jesus did not argue. He bent down and wrote on the ground. Then He stood up and said, “*Let the one who has no sin throw the first stone.*” One by one, the men left. Jesus then turned to the woman and said, “*I do not condemn you. Go now, and do not sin again.*”

Jesus showed great wisdom. He protected the woman from violence without denying the seriousness of her actions. He cared for her body and her soul. He defused the crowd, exposed their pride, and called the woman to a better life.

Message for Today

Jesus shows us how to handle tense and dangerous situations—not with shouting or force, but with wisdom, calmness, and courage.

He did not say the woman’s sin was good. But He saw her first as a human being—a daughter of God—who needed protection and the chance to change.

To be a *Wokman Bilong God* means to do the same. When a person is being blamed or surrounded by anger, we do not join the crowd. We do not stay silent. We step in with wisdom, truth, and care.

We protect the person’s life. We speak words that stop the violence. And we point the way forward—toward healing, justice, and peace.

In the Context of SARV

In PNG today, many people are surrounded and attacked after being accused of sorcery. Often, others stay quiet. Some join the violence. But Jesus gives us another path.

We are called to defuse, not destroy. We must speak wisely, like Jesus did. We must see the person—not just the accusation. And we must remember: God is both just and merciful. We are not here to condemn—we are here to protect, to guide, and to care.

Questions for Reflection

- How can I speak in a way that calms the crowd instead of feeding the fire?
- Do I see the humanity of the person who is being accused?
- How can I, like Jesus, protect life and still call people toward truth?

Prayer

Lord Jesus, you stepped into danger to protect a woman who was at risk. Give us the same courage. Teach us to speak with wisdom and strength. Help us to protect life, calm violence, and guide people toward peace and truth. Amen.

PNG Context

In situations of sorcery accusation, the crowd is often ready to strike. But someone must speak with calm and courage. Like Jesus, we are called to protect those in danger and lead our communities away from violence and fear, toward life and truth.

Wokman Bilong God – Lesson 15

“Do Not Be Afraid, It Is I”

Scripture: *Mark 6:45–52*

Understanding the Scripture

After Jesus fed the five thousand people, He sent His disciples across the lake in a boat. Later that night, a strong wind came. The disciples were rowing hard, and the waves were high.

Jesus walked on the water to meet them. But the disciples did not recognize Him. They were afraid and thought He was a ghost. The one who had helped them before, who had fed the people and shown them love—they now believed was something dangerous.

Jesus said, “*Take courage. It is I. Do not be afraid.*” When He got into the boat, the wind stopped, and peace returned.

Message for Today

Fear can make us believe things that are not true.

The disciples were good men who loved Jesus. But in the storm, fear filled their hearts. They saw Jesus and thought He was something evil. Their fear changed how they saw reality.

The same thing can happen in our communities. When someone dies, or something bad happens, fear spreads. People stop thinking clearly. They begin to look for someone to blame.

A woman who is innocent and peaceful can be *mistaken* for something dangerous. People say she is a witch. But she has not changed—only the way others see her has changed. Like the disciples, they are seeing wrongly because of fear.

To be a *Wokman Bilong God* means to stay calm. It means to help others see clearly. It means to remind the people: “*Do not be afraid. Jesus is with us.*”

In the Context of SARV

In many communities in PNG, fear can grow quickly. When someone dies or gets sick, people feel confused. They think something unseen must have caused it. That fear turns into suspicion. Someone is blamed. Often it is a woman who is alone, or someone people already look down on.

But this is a mistake.

Just like the disciples were wrong about Jesus, the community can be wrong about the person they blame. She has not done anything. She is not a witch. The fear has created a false picture in people's minds.

The Church must speak clearly. We must say: "Stop. Be calm. Do not let fear lead you to hurt someone."

Questions for Reflection

- When I am afraid, do I think clearly or do I act too quickly?
- Have I ever believed something about someone without proof?
- What can I do to help my community stay calm and trust God?

Prayer

Lord Jesus, when your friends were afraid, they could not see you clearly. Help us to stay calm in times of fear. Give us faith to see the truth. Help us protect others from lies and danger. Make us people of peace. Amen.

PNG Context

In PNG, fear after death or sickness often leads people to believe someone is doing sorcery. But fear makes mistakes. It causes people to blame others without proof. God calls His people to live by faith, not fear—to protect life, not destroy it.

Wokman Bilong God – Lesson 16

“The One Who Showed Mercy”

Scripture: *Luke 10:25–37*

Understanding the Scripture

A man asked Jesus, “What must I do to receive eternal life?” Jesus asked him what the law says. The man answered, “Love God and love your neighbour.” Then he asked, “Who is my neighbour?”

To answer, Jesus told a story. A man was travelling and was attacked by robbers. He was beaten and left on the road. A priest walked by, but did not stop. A Levite also came, but he did nothing. Then a Samaritan came. The Samaritans were not liked by the Jews, but this man stopped. He cleaned the wounds, gave the man a ride, and paid for his care.

Jesus asked, “Who was the neighbour?” The answer: “*The one who showed mercy.*”

Message for Today

Jesus teaches us that being a neighbour means caring for someone in need—even if they are a stranger or someone others avoid.

To be a *Wokman Bilong God* means to show mercy to the one who is hurt, the one who is left out, the one who is in danger. It means stopping to help when others walk away. It means using our time, money, and strength to protect life.

Mercy is not just a feeling. It is action. It costs us something—but this is the path of Jesus.

In the Context of SARV

When someone is accused of sorcery, many people walk past. Some are afraid. Some are unsure. Others think the person deserves it.

But Jesus calls us to be different. We are not allowed to look away. We must stop, help, and protect the person in danger. That is mercy.

The crowd may blame, but God's people show care. The crowd may walk away, but the Church must go closer.

To be a true neighbour is to bring help when it is hard. This is how we follow Jesus.

Questions for Reflection

- Do I stop and help when someone is in danger, or do I walk away?
- What does mercy look like in my community?
- Who in my village or church needs someone to be their neighbour?

Prayer

God, you call us to love our neighbours. Help us to see the ones who are hurt and left out. Give us the courage to stop, help, and care. Teach us to be true neighbours who show mercy, just like Jesus. Amen.

PNG Context

Many people in PNG who are accused of sorcery are left alone. Others are afraid to get involved. But Jesus teaches that love must lead to action. The Church must be the first to stop, speak, and protect.

Wokman Bilong God – Lesson 17

“The Stone the Builders Rejected Has Become the Cornerstone”

Scripture: *Psalm 118:22; Matthew 21:42*

Understanding the Scripture

Jesus said, “*The stone the builders rejected has become the cornerstone.*” He was talking about Himself. Many people did not accept His message. They rejected His way of love, truth, peace, and service.

But God chose Jesus as the most important part of the whole building. His life and teachings became the strong foundation. His way is not just a good idea. It is the **only way** to build something that lasts.

Message for Today

Many people want to build strong families, churches, and communities. But they try to do it without Jesus. They leave out His teachings. They reject His way of serving others. They follow fear, pride, or power instead.

But that does not work. Without Jesus, we build on weak ground. To be a *Wokman Bilong God* is to follow the rejected stone—to build our lives and our communities on the love and truth of Jesus. This means protecting the weak, speaking truth, and walking in peace. Without this, our houses fall.

In the Context of SARV

When sorcery accusations arise, it is often because Jesus’ way has been rejected. People no longer serve the poor—they blame them. People do not walk in truth—they follow fear and gossip. They do not love their neighbour—they join in hurting them. This is not the way of Jesus. And without Him, we cannot heal.

But when the Church returns to Jesus—His words, His life, His love—then we find our footing again. Then we can rebuild what violence has destroyed. Then the rejected cornerstone becomes the strong foundation of peace.

Questions for Reflection

- Have I been building my life on fear or on Jesus?
- What part of Jesus' teaching have we forgotten in our community?
- How can I help make His way the foundation again?

Prayer

Jesus, you were rejected by many, but you are the foundation of life. Help us not to leave you out. Teach us to build our families and communities on your truth, your love, and your service to the least. Make us strong in you. Amen.

PNG Context

Some communities in PNG say they follow Jesus, but reject His teachings when times are hard. In fear, they turn to violence. But without Jesus, nothing strong can be built. His way must be the cornerstone again—truth, peace, mercy, and courage.

Wokman Bilong God – Lesson 18

“Whatever You Did for the Least of These”

Scripture: *Matthew 25:31–46*

Understanding the Scripture

Jesus told a story about the final judgment. He said that when the Son of Man comes in glory, He will separate people like a shepherd separates sheep from goats.

He will say to some, *“I was hungry, and you gave me food. I was a stranger, and you welcomed me. I was sick or in prison, and you came to me.”* The people will ask, *“When did we see you like that?”* And Jesus will answer, *“Whatever you did for the least of these brothers and sisters of mine, you did for me.”*

But to others who did nothing, He will say the opposite: *“Whatever you did not do for the least of these, you did not do for me.”*

Message for Today

Jesus is present in the lives of the poor, the rejected, and the accused. He sees how we treat them. When we care for the one who is suffering, **we are caring for Jesus Himself.**

To be a *Wokman Bilong God* is to recognize Jesus in the ones who are at risk. It means feeding the hungry, welcoming the stranger, protecting the accused, and visiting those who are alone. These are not small acts—they are how we love God.

The opposite is also true. If we ignore someone who is in danger, or turn away from someone who is suffering, we are turning away from Jesus.

In the Context of SARV

People accused of sorcery are often treated like animals. They are rejected, beaten, and left alone. Some are tortured. Some are killed. Many suffer quietly while the community looks away.

But Jesus says: *“Whatever you did for the least of these, you did for me.”*

This means that how we treat the accused is how we treat Jesus. If we protect them, we are protecting Him. If we walk away, we are turning our backs on Him.

This is not just about kindness. It is about faithfulness. It is about judgment. Jesus will ask us: *“Where were you when my children were suffering?”*

Questions for Reflection

- Who are “the least of these” in my community?
- Have I treated the accused or rejected as if they were Jesus?
- What can I do this week to serve someone who is suffering?

Prayer

Lord Jesus, you said you are present in the hungry, the sick, and the stranger. Help us to see you in the ones who are accused, rejected, or alone. Teach us to care for them as we would care for you. Amen.

PNG Context

In PNG, those accused of sorcery are often left out and treated as enemies. But the words of Jesus are clear: the way we treat them is the way we treat Him. The Church must lead in protecting and caring for “the least of these”—because Jesus is with them.

Wokman Bilong God – Lesson 19

“The Good Shepherd Lays Down His Life for the Sheep”

Scripture: *John 10:11–16*

Understanding the Scripture

Jesus said, “*I am the Good Shepherd. The Good Shepherd lays down His life for the sheep.*” He explained that some people only act like shepherds. They run away when there is danger. But the true shepherd stays. He protects the flock, even when it costs him something.

Jesus is the Good Shepherd. He does not run away from trouble. He goes toward the one who is in danger. He guards the weak. He searches for the lost. He defends the sheep from the thief.

Message for Today

To be a *Wokman Bilong God* is to follow the Good Shepherd. It means protecting those who are weak or in danger. It means standing between the sheep and the wolf—not running away when things get hard.

In our families, churches, and villages, there are people who are at risk. They may be poor, sick, or accused of sorcery. Many others walk past or look the other way. But Jesus calls us to be different.

We are not called to be bystanders. We are called to be shepherds—willing to speak up, to care, and to protect, even when it costs us.

In the Context of SARV

When someone is accused of sorcery, violence can come quickly. People are angry. Fear is high. And often, no one wants to get involved. But this is the moment when true shepherds are needed. Will we protect the one who is weak? Will we speak the truth when others are silent?

Jesus says: “A hired hand runs away. But the Good Shepherd lays down his life for the sheep.” The Church must be like Jesus—courageous, caring, and unafraid to stand beside the one who is under threat.

Questions for Reflection

- Am I more like the Good Shepherd—or the one who runs away?
- Who in my community needs protection right now?
- What will it cost me to follow Jesus in this way?

Prayer

Jesus, you are the Good Shepherd. You do not leave us when we are in trouble. Help us to follow your example. Make us brave and faithful to protect those who are weak or in danger. Amen.

PNG Context

In PNG, many people are accused and harmed while others stay silent. But the Church cannot stay silent. Like Jesus, we must become shepherds who protect the vulnerable—even when it is risky or unpopular. This is what faithful leadership looks like.

Wokman Bilong God – Lesson 20

“I Was in Prison and You Came to Me”

Scripture: *Matthew 25:36*

Understanding the Scripture

In Jesus' teaching about the final judgment, He says to the faithful, *“I was in prison and you came to me.”* They are surprised, and ask, *“When did we see you in prison?”* And Jesus replies, *“Whatever you did for the least of these, you did for me.”*

This verse teaches us something powerful: Jesus is with those who are forgotten. When people are locked away, rejected, or suffering alone, He is there. And when we visit them, comfort them, or stand beside them, we are doing it for Jesus Himself.

Message for Today

To be a *Wokman Bilong God* is to go to places others avoid. It means crossing the road, entering the lonely house, or visiting the person no one wants to be near.

Some people are not in prison with walls and locks. They are in a different kind of prison: fear, rejection, shame, and isolation. These are the people Jesus tells us to go to.

Our faith is not only shown in church—it is shown when we reach out to someone who has been left behind.

In the Context of SARV

When someone is accused of sorcery, they are often cut off. They may hide in the bush, run to another village, or be locked away for their safety. Sometimes, even their own families turn them away.

But this is exactly where Jesus tells us to go.

If we truly follow Jesus, we cannot forget those who are suffering in silence. We must go to them—not because it is easy, but because it is right. They are not alone. Jesus is with them. And when we go to them, we meet Him there.

Questions for Reflection

- Who in my community is alone, rejected, or in hiding?
- Have I been too afraid or too busy to go to them?
- What does it mean for me to “visit Jesus” in this way?

Prayer

Jesus, you are present with those who are forgotten. Help us to see the ones who are alone. Give us courage to go to them, to sit with them, and to bring your love. Teach us to follow you into places of pain. Amen.

PNG Context

In PNG, many people who are accused of sorcery are forced to live in hiding. Others are abandoned or kept away from their communities. But Jesus calls us to seek them out, care for them, and make sure they are not alone. This is not just compassion—it is faith in action.

Wokman Bilong God – Lesson 21

“Love Your Enemies”

Scripture: *Matthew 5:43–48*

Understanding the Scripture

Jesus said, “*You have heard it said, ‘Love your neighbour and hate your enemy.’ But I say to you: Love your enemies, and pray for those who persecute you.*”

This teaching shocked many people. In most cultures, it is normal to hurt those who hurt us. But Jesus gave a new command. He told His followers to go beyond what is easy or expected. He told them to love like God loves—freely, without limits, even toward those who have done wrong.

Message for Today

To be a *Wokman Bilong God* is not just to love the people who love us back. It is to love those who are hard to love—those who threaten us, those who speak against us, even those we fear.

This kind of love is not weak. It is strong. It refuses to let hatred win. It stops the cycle of violence and opens the door to peace.

Jesus did not ask us to feel good about our enemies. He asked us to act with love. To pray for them. To treat them as human beings. This is how God's children live.

In the Context of SARV

When someone is accused of sorcery, people often feel fear and anger. They may think, “*This person is our enemy. We must stop them.*” But Jesus speaks directly to this thinking: “*Love your enemies.*”

This does not mean pretending there is no pain. But it does mean refusing to respond with violence. It means refusing to hate. It means protecting even those we do not understand.

The Church must model this love. We must teach it. Preach it. Live it. In a world that says “attack,” Jesus says “love.” This is the narrow path—but it is the way of life.

Questions for Reflection

- Who do I struggle to love in my life or community?
- What would it look like to love someone I fear or do not trust?
- How can our church become a place that teaches and lives enemy-love?

Prayer

Jesus, you told us to love our enemies and pray for those who hurt us. This is not easy. But it is your way. Help us to follow you. Teach us to stop hate with love, and violence with peace. Amen.

PNG Context

In PNG, SARV often turns fear into hate. But Jesus calls His followers to a different way. The Church must stand against revenge and lead with love—even toward those we fear. This is the power that changes communities from the inside out.

Wokman Bilong God – Lesson 22

“The Tongue Has the Power of Life and Death”

Scripture: *Proverbs 18:21*

Understanding the Scripture

The Bible says, “*The tongue has the power of life and death.*” This means our words are not small or harmless. What we say can lift someone up—or bring them down. Our words can bring peace—or cause destruction.

Throughout Scripture, God warns His people to speak carefully, to tell the truth, and to avoid gossip, slander, and false accusations. Words shape lives. They shape communities. And once spoken, they cannot be taken back.

Message for Today

To be a *Wokman Bilong God* is to use words for healing—not for harm. It means thinking before we speak, and refusing to join in talk that brings danger to others.

When someone is grieving or confused, it is easy for words to go in the wrong direction. “Maybe she caused it.” “I heard someone say...” These small sentences can lead to big consequences.

Our tongues can bless—or they can curse. They can protect—or they can destroy. God wants His people to speak with wisdom, truth, and love.

In the Context of SARV

In SARV situations, words often come first. A comment at a funeral. A whisper in the village. A careless accusation. These words can start a fire that leads to fear, anger, and even death.

Once the words are out, they spread fast. People believe them without checking. And the person who is accused may lose their home—or their life.

That is why the Church must teach the power of speech. We must help our people understand: what you say matters. If your words cause harm, God will hold you accountable.

But if your words bring truth, protection, and peace, you are doing the work of God.

Questions for Reflection

- Have I used my words to help or to harm?
- What should I do if I hear someone spreading dangerous talk?
- How can I speak life into a fearful or angry situation?

Prayer

God, help us to guard our mouths. Teach us to speak words that heal, not harm. Make our tongues tools of peace. Let our words reflect your truth and your love. Amen.

PNG Context

In PNG, sorcery accusations often begin with a few words. A rumor. A suggestion. But these words can kill. The Church must help people see how powerful speech is—and call everyone to speak wisely, with care and with love.

Wokman Bilong God – Lesson 23

“Daughter, Your Faith Has Made You Well”

Scripture: *Mark 5:25–34*

Understanding the Scripture

A woman had been bleeding for twelve years. She had spent all her money on doctors, but nothing helped. She was weak, ashamed, and considered unclean. She was not even allowed to be close to others.

But she believed Jesus could heal her. So she came quietly through the crowd and touched His cloak. At once, she was healed. Jesus stopped and asked, “*Who touched me?*” She came forward in fear and trembling.

Jesus said to her, “*Daughter, your faith has made you well. Go in peace, and be healed.*”

Message for Today

Jesus did not ignore this woman. He saw her. He spoke to her with love. He called her *daughter*. This one word gave her value, dignity, and peace.

To be a *Wokman Bilong God* is to see the ones others push aside. It is to speak dignity into people who are suffering. It is to create space for those who are afraid and ashamed.

We are not here to judge. We are here to notice. To speak kindly. To lift up those who suffer in silence—and remind them: “*You are not forgotten. You are loved.*”

In the Context of SARV

Many people accused of sorcery are like this woman. They are sick, poor, or alone. They are seen as unclean or dangerous. People fear them. Talk behind their backs. Blame them. Avoid them.

But Jesus shows us something different.

He stops. He listens. He speaks with respect. He reminds the woman—and the whole crowd—that healing comes with love, not shame. That faith brings peace, not violence.

In the same way, the Church must stand with the accused. We must treat them with dignity, speak gently, and help them find healing. They are not witches. They are sons and daughters of God.

Questions for Reflection

- Who in my community is suffering silently, like this woman?
- How can I show them they are valued and loved?
- What does it mean to treat someone with dignity?

Prayer

Jesus, you stopped to speak to the one who was afraid. You called her “daughter.” Help us to see those who are suffering. Teach us to stop, to listen, and to speak peace. Use us to bring healing in your name. Amen.

PNG Context

In PNG, many who are accused feel ashamed, afraid, and abandoned. But Jesus sees them differently. The Church must help them feel human again. Loved again. Safe again. This is part of our healing work.

Wokman Bilong God – Lesson 24

“Do to Others as You Would Have Them Do to You”

Scripture: *Luke 6:31*

Understanding the Scripture

Jesus gave a clear and powerful teaching:

“Do to others as you would have them do to you.”

This is often called the “Golden Rule.” It is simple, but it changes everything. If you want kindness, be kind. If you want to be safe, help others feel safe. If you don’t want to be lied about or hurt, then don’t lie about or hurt others.

This rule turns our focus outward. It makes us ask: “How would I feel if this were happening to me?”

Message for Today

To be a *Wokman Bilong God* is to live by this rule—not just with our friends, but also with strangers, with enemies, with the ones who are easy to blame.

In moments of fear or pain, it is easy to forget this. But Jesus says this is what love looks like. Not big talk, but fair and humble actions.

Before you say something, ask: *Would I want someone to say this about me?*

Before you join the crowd, ask: *Would I want a crowd to do this to me?*

Before you turn away, ask: *If I were in their place, what would I hope someone would do for me?*

In the Context of SARV

When sorcery accusations happen, people often forget the Golden Rule. They believe the worst. They spread stories. They call for punishment. But they do not stop and ask: *“What if this was me?”*

What if you were blamed without proof? What if you were beaten, burned, or chased away for something you did not do?

Jesus teaches that this is not how His people should act. His people should imagine the pain of others—and then choose love, fairness, and protection.

This one teaching can stop violence before it begins.

Questions for Reflection

- Have I ever treated someone in a way I would not want to be treated?
- What would I want others to do if I was accused or in danger?
- How can I make this teaching a daily part of my life?

Prayer

Lord Jesus, you taught us to treat others the way we want to be treated. Forgive us when we forget this. Help us to slow down, think clearly, and act with love. Make our hearts fair and kind in every situation. Amen.

PNG Context

In PNG, SARV often begins with fear and unfair treatment. The Golden Rule reminds us to slow down and think: *Would I want this done to me or my family?* The answer helps us choose what is right. It helps us follow Jesus.

Wokman Bilong God – Lesson 25

“He Left the Ninety-Nine to Find the One”

Scripture: *Luke 15:1–7*

Understanding the Scripture

Jesus told a story: A shepherd had 100 sheep. One got lost. Instead of staying with the 99, the shepherd went out to find the one. When he found it, he carried it home with joy and told his friends, *“Rejoice with me—I have found my lost sheep!”*

Jesus said this is how God feels about one lost person. Each life matters. God does not forget anyone—not the poor, not the weak, not the accused.

Message for Today

To be a *Wokman Bilong God* is to care deeply for each person, especially those others leave behind. It means we don’t just protect the strong—we go looking for the one who is in danger. We do not say, *“It’s just one person.”* We say, *“That person matters to God.”*

God rejoices when the lost are brought back. Not punished. Not thrown away. Brought back.

We are not called to guard the 99 while the one dies in the bush. We are called to go, to find, to carry, and to celebrate restoration.

In the Context of SARV

When someone is accused of sorcery in PNG, they are often forced to run. They hide in the bush. They flee to another place. Many churches, families, and leaders say nothing. The 99 stay quiet while the one disappears.

But Jesus does not stay with the 99. He goes after the one.

This is what the Church must do. We must seek the one who has been chased away. We must bring them home with dignity, safety, and joy. Because if we do not—who will?

Questions for Reflection

- Who is the “one lost sheep” in my community right now?
- Am I staying safe with the 99, or going out to protect the one?
- What will it take for our church to bring the accused back with joy?

Prayer

Lord, you are the shepherd who seeks the lost. Teach us to care like you do. Give us the courage to go after the ones others leave behind. Make us people who restore, not reject. Amen.

PNG Context

In PNG, accused persons are often left to suffer alone. But Jesus teaches us that every life matters—especially the ones who are pushed out. The Church must not wait for them to come back. We must go and find them. That is the work of real shepherds.

Wokman Bilong God – Lesson 26

“Here I Am. Send Me.”

Scripture: *Isaiah 6:1–8*

Understanding the Scripture

Isaiah had a vision of God sitting on a throne, surrounded by angels. He felt small and unworthy. He cried out, “*I am a man of unclean lips!*” But one of the angels touched his lips with a coal and said, “*Your sin is taken away.*”

Then God asked, “*Whom shall I send? Who will go for us?*” And Isaiah replied, “*Here I am. Send me.*”

Isaiah did not wait for someone else. He said yes to God’s call—even when the work would be hard and people would not want to listen.

Message for Today

To be a *Wokman Bilong God* is to say, “*Send me.*” Not, “*Send someone else.*” Not, “*It’s not my job.*” It is to stand up when truth must be spoken. It is to speak clearly, even when others may not listen at first.

God does not need perfect people. He needs willing people. People who are ready to carry His message into broken situations. Isaiah was afraid. He felt unclean. But God made him ready. And God will make us ready too.

In the Context of SARV

In cases of sorcery accusation in PNG, there is often silence. Many people know the violence is wrong, but they are afraid to speak. They stay quiet. They wait for someone else to act.

But God is still asking: “*Who will go for us?*”

He is calling pastors, mothers, youth, and church leaders to say: “*Send me.*”

Send me to protect the accused.

Send me to speak truth.

Send me to stop the violence.

Send me to bring healing.

The Church must not stay silent. God's messengers must rise.

Questions for Reflection

- Have I been waiting for someone else to speak up?
- What holds me back from saying, "Send me"?
- What message does God want me to carry in my community?

Prayer

God, you are still calling your people. I hear your voice. Help me to answer. Give me strength to speak, courage to act, and love to guide my words. Here I am. Send me. Amen.

PNG Context

Silence helps SARV continue. But God's people are not called to be silent. We are called to be His voice in the village, in the church, in the home. If not us—who? If not now—when?

Wokman Bilong God – Lesson 27

“Go and Tell My Brothers”

Scripture: *John 20:11–18*

Understanding the Scripture

After Jesus rose from the dead, Mary Magdalene was the first to see Him. At first, she was crying and did not recognize Him. But when Jesus called her name—“*Mary*”—she knew it was Him.

Jesus said to her, “*Do not hold on to me. Go and tell my brothers.*” Mary went and told the disciples, “*I have seen the Lord!*”

Mary was the first witness of the resurrection. Jesus trusted her with a message of hope and truth, even though others might not believe her.

Message for Today

To be a *Wokman Bilong God* is to hear Jesus call your name—and to carry His message, even when people doubt you.

Mary Magdalene had once been looked down on. She had been healed by Jesus. But He gave her honour and trust. He made her a messenger of life and victory.

Jesus still does this today. He calls people—women, men, young, old—to carry His truth, even in hard times. He gives voice to those the world might ignore.

In the Context of SARV

In PNG, many women who are accused of sorcery are not believed—even when they speak the truth. Their names are dragged through the mud. Their voices are silenced.

But Jesus gives dignity and calling to people like Mary. He says: “*Go and tell.*” Go and speak life. Go and speak peace. Go and speak truth.

The Church must learn from this. We must listen to the voices of those who have suffered. We must raise up women and others who have been silenced. We must honour their message.

Questions for Reflection

- Do I believe that God can speak through people the world rejects?
- Has God given me a message that I need to share?
- Who in my community needs to be encouraged to speak and be heard?

Prayer

Lord Jesus, you called Mary by name and gave her a message. Help us to listen for your voice. Give us courage to speak, even when others do not listen. Let us carry your truth with boldness and love. Amen.

PNG Context

Too often in PNG, those accused of sorcery—especially women—are not given a voice. But Jesus trusted Mary with the most important message of all: *“I have risen.”* The Church must follow His example: restoring voices, honouring truth, and trusting the messengers God has chosen.

Wokman Bilong God – Lesson 28

“Watch Out for Wolves in Sheep’s Clothing”

Scripture: *Matthew 7:15–20*

Understanding the Scripture

Jesus warned His followers: “*Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves.*”

He explained that we will know them by their fruit. Just as a good tree gives good fruit, a bad tree gives bad fruit. Words can sound holy, but actions reveal the truth.

This teaching reminds us to be careful about who we trust—especially in times of fear or confusion.

Message for Today

To be a *Wokman Bilong God* is to think clearly, look carefully, and not be easily fooled. Not everyone who looks holy is holy. Not everyone who says “God told me” is speaking truth.

Some people use religion to gain power or to cause fear. They may say they are helping—but they spread lies, start rumors, and encourage violence.

Jesus tells us to look at their fruit. Are they bringing peace, truth, and life? Or fear, hate, and harm?

In the Context of SARV

In PNG, there are people who claim to “see” who is doing sorcery. They call themselves prophets, seers, or healers. But instead of healing, they cause harm. Instead of peace, they bring fear. Instead of truth, they bring confusion.

These are wolves in sheep’s clothing.

The Church must be wise. We must not support people who speak lies, even if they use the name of God. We must protect our

communities from those who use spiritual language to cover violence and control.

True leaders serve with love. False ones destroy.

Questions for Reflection

- How can I tell if a leader is truly from God?
- Have I ever followed someone who caused harm?
- What kind of “fruit” does my life produce?

Prayer

Lord Jesus, give us eyes to see clearly. Help us to know who is truly following you and who is not. Protect our churches and communities from those who speak lies in your name. Teach us to be wise and strong. Amen.

PNG Context

In PNG, some so-called spiritual leaders claim to identify witches or spirits. But their “revelations” often cause violence and fear. Jesus warned us about people like this. The Church must be brave enough to say: *This is not from God.*

Wokman Bilong God – Lesson 29

“The Truth Will Set You Free”

Scripture: *John 8:31–32*

Understanding the Scripture

Jesus told His followers, “*If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.*”

Jesus was not just talking about facts—He was talking about deep spiritual truth. The truth about who God is. The truth about who we are. The truth about how we should live.

Truth brings freedom. Lies bring slavery. Fear, confusion, and violence all grow when people do not live in the truth.

Message for Today

To be a *Wokman Bilong God* is to love the truth—to search for it, speak it, and protect it.

Truth is not always popular. Sometimes people prefer stories, gossip, or “what everyone is saying.” But Jesus says only the truth can make us free—free from fear, free from hate, free from guilt.

If we want our communities to be free, we must be people of truth. Even when it’s hard. Even when we stand alone.

In the Context of SARV

In PNG, many people live in fear of sorcery. But often, the beliefs are not based on truth. They are based on fear, misunderstanding, or lies passed down over time.

Accusations are made without proof. Suspicions become “truth” in people’s minds, and then violence follows. But Jesus says clearly: **Only the truth sets people free.**

The Church must teach truth with love. We must ask questions. We must stop the spread of false stories. We must help our people become wise and careful with what they believe.

Questions for Reflection

- Do I seek the truth—or just repeat what I've heard?
- How can I help my community love the truth more than fear?
- What lies must we let go of so our people can be free?

Prayer

Jesus, you are the truth. Help us to follow your teaching. Make us people who speak truth, love truth, and are not afraid of it. Set us and our communities free from fear, lies, and violence. Amen.

PNG Context

In PNG, many beliefs about sorcery are passed on without questioning. But the way of Jesus is different. He leads us into truth. And truth brings peace. The Church must not be afraid to shine light into the dark places.

Wokman Bilong God – Lesson 30

“Built on the Rock”

Scripture: *Matthew 7:24–27*

Understanding the Scripture

Jesus said that everyone who hears His words and puts them into practice is like a wise man who built his house on a rock. When the rain came, and the winds blew, the house stood strong.

But the person who hears His words and does not follow them is like someone who builds on sand. When the storm comes, that house falls with a great crash.

This parable is about the foundation we build our lives and communities on.

Message for Today

To be a *Wokman Bilong God* is to build on the solid rock of Jesus' teaching. His way is strong. It holds up when life is hard. It does not collapse under pressure.

But if we build our beliefs, our choices, and our communities on fear, rumors, anger, or lies—that is sand. When trouble comes, that foundation will not stand.

Jesus is telling us to check what we are building on. Not just what we say on Sunday, but how we live every day.

In the Context of SARV

When a person is accused of sorcery, we see what kind of foundation a community has.

If the people quickly believe rumors and choose violence, that house is built on sand. It collapses into fear and harm.

But if the community stays calm, seeks the truth, and protects the accused, that is a house built on rock.

Jesus teaches us how to build right: with love, with truth, with courage, with justice. This is how we become strong—not just for ourselves, but for the whole village.

Questions for Reflection

- What is the foundation of my life and thinking?
- Are my community's actions built on Jesus' teaching—or something else?
- What can we do to help rebuild on rock where sand has been exposed?

Prayer

Lord Jesus, you are the rock. Help us not just to listen to your words, but to live by them. Teach us to build our families and churches on what is strong and true. Make us wise builders in a time of storm. Amen.

PNG Context

In PNG, communities face many storms—death, sickness, conflict. Some turn to harmful traditions or accusations. But these are shaky foundations. The Church must teach people to build on Jesus—the only rock that will not fail.

Wokman Bilong God – Lesson 31

“Go and Make Disciples of All Nations”

Scripture: *Matthew 28:18–20*

Understanding the Scripture

After rising from the dead, Jesus gathered His followers and gave them a command:

“All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations... teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

This is often called **the Great Commission**. It is not just a call to preach—it is a call to **form people**, to help them live by everything Jesus taught.

And Jesus promises: *“I am with you always.”*

Message for Today

To be a *Wokman Bilong God* is to live on purpose. It means taking up the mission Jesus gave. Not just to go to church, but to **go out**—into homes, into schools, into villages, into places of fear and pain—and bring the message of love, peace, truth, and healing.

This mission is for everyone. Not just pastors. Not just men. Not just the educated. Jesus sends **all of us**.

He sends us to teach His way: love your neighbour, protect the weak, speak the truth, forgive enemies, stand against violence, live in peace. This is how disciples are made.

In the Context of SARV

In many parts of PNG, violence from sorcery accusations is still common. Fear spreads. Lives are destroyed. But Jesus is sending His people **into this reality**, not away from it.

We are called to **make disciples** who no longer believe lies. Who stop the cycle of fear. Who protect the vulnerable. Who carry the light of Christ into the darkest places.

Jesus is not only with us in church. He is with us as we go—into hard conversations, into broken families, into grieving communities. He is with us as we teach a better way.

Questions for Reflection

- Where is Jesus sending me today?
- Who in my community needs to learn a better way?
- What fears must I overcome in order to go?

Prayer

Jesus, you have sent us into the world with your truth. Help us not to stay silent or afraid. Teach us to carry your love and your teaching into every part of life. Make us faithful to your mission. Amen.

PNG Context

In PNG, the need for discipleship is great. Many still live in fear of spirits or sorcery. But Jesus has sent His people to teach something better. The Church must rise with courage—to form disciples who will lead with love, protect life, and follow Jesus in every part of society.

Wokman Bilong God – Lesson 32

“How Long, O Lord?”

Scripture: *Psalm 13*

Understanding the Scripture

Psalm 13 begins with a cry:

“How long, O Lord? Will you forget me forever? How long must I wrestle with my thoughts and have sorrow in my heart?”

This is not a complaint from someone without faith. It is the voice of a believer crying out honestly to God. The psalmist feels forgotten, overwhelmed, and heartbroken. But the psalm ends in trust:

“I will trust in your unfailing love... I will sing to the Lord, for he has been good to me.”

This kind of prayer is called **lament**. It is not weakness. It is faith that dares to speak the truth of our pain while still holding on to God.

Message for Today

To be a *Wokman Bilong God* is not to pretend everything is fine. It is to bring our sorrow to God. It is to cry out honestly and still choose to trust.

Sometimes we face hard things—death, accusations, injustice, confusion. It is right to mourn. It is right to say, *“How long, O Lord?”*

Lament is not giving up. Lament is part of healing. It helps the Church carry sorrow without becoming bitter. It reminds us that God is big enough to hold our pain.

In the Context of SARV

In PNG, many communities carry deep pain from sorcery accusations. Families are broken. People are exiled. Innocent lives have been lost. And too often, the Church has remained silent.

But the Bible does not teach us to be silent. It teaches us to lament.

We must weep over what has happened. We must name the suffering. We must say, *“How long, O Lord?”*

This is not weakness—it is the beginning of truth, justice, and healing.

And like the psalmist, we end in trust. Not because the pain is gone, but because we believe God has not abandoned us. He hears. He sees. He will act.

Questions for Reflection

- What sorrow have I carried without expressing it?
- Have we, as a church, allowed space to grieve the pain caused by SARV?
- How does lament help us move forward in faith?

Prayer

O God, how long must we suffer? How long must the innocent be blamed and the weak be hurt? We cry out to you. Help us to grieve, to name the pain, and still trust your love. Bring healing to our hearts and our land. Amen.

PNG Context

In PNG, many churches want to move quickly past sorrow. But SARV has left wounds that must be named. Lament is the first step in truth-telling. The Church must lead not only in action, but in honest prayer. This is part of being salt and light in a wounded world.

Wokman Bilong God – Lesson 33

“Father, Forgive Them”

Scripture: *Luke 23:34*

Understanding the Scripture

As Jesus hung on the cross, suffering unjustly, He said something shocking:

“Father, forgive them, for they do not know what they are doing.”

He was speaking about the people who had mocked Him, tortured Him, and nailed Him to the cross. Still, He asked God to forgive them.

This was not a soft word. It was strength. Jesus chose to break the chain of hatred with mercy. He gave us a path to follow, even in times of deep injustice.

Message for Today

To be a *Wokman Bilong God* is to take forgiveness seriously. Not because the pain is small—but because the love of God is greater.

Forgiveness does not mean forgetting what happened. It does not mean allowing injustice to continue. But it does mean refusing to live in bitterness or revenge. It means opening the door to healing—for the victim, for the church, for the whole community.

Jesus forgave His killers. He showed that forgiveness is possible, even when the wound is deep.

In the Context of SARV

When someone is falsely accused of sorcery, the pain can last for years. People lose their homes, their safety, and sometimes their families. The scars go deep.

And yet—Jesus calls His people to walk a different road.

We must support survivors. We must seek justice. But we must also be people of **forgiveness**, not revenge. If we answer violence with more violence, the cycle never ends.

The Church must teach the kind of forgiveness that faces the truth, seeks healing, and refuses to let hate rule our hearts.

Questions for Reflection

- Who do I need to forgive—even if they never say sorry?
- How can I help others in my community begin to heal?
- What does it look like to forgive and still seek justice?

Prayer

Lord Jesus, you forgave even when you were being killed. Help us to follow your way. Teach us to forgive those who have wronged us—not to forget, but to be free. Break the chain of revenge in our hearts and our land. Amen.

PNG Context

In PNG, many victims of SARV suffer in silence. Others burn with anger. But Jesus calls us to a hard and holy path—speaking truth, seeking justice, and forgiving those who have done wrong. This is not easy. But it is the only way to build peace.

Wokman Bilong God – Lesson 34

“Blessed Are the Peacemakers”

Scripture: *Matthew 5:9*

Understanding the Scripture

Jesus said, “*Blessed are the peacemakers, for they will be called children of God.*”

Peacemakers are not just those who stay out of trouble. They are the ones who **step in**—to calm fear, stop violence, and bring healing where there is conflict.

This is not soft work. It takes strength, wisdom, and love. It means being willing to speak truth and build bridges in hard places.

Jesus Himself was a peacemaker. He did not stay away from conflict—He entered it with courage and compassion.

Message for Today

To be a *Wokman Bilong God* is to be a peacemaker. Not a peace-wisher. Not a peace-pretender. A **maker** of peace.

It means standing between people in conflict. It means speaking truth when others stay silent. It means protecting the accused, comforting the grieving, and teaching others a better way.

This is what the children of God do. They bring peace where others bring pain.

In the Context of SARV

In PNG, sorcery accusations often turn into community violence. But someone has to stand in the middle and say, “*Stop.*”

Someone has to calm the fear.

Someone has to speak reason.

Someone has to bring people back to the truth.

This is the role of the Church.

Pastors, youth leaders, women's groups, and elders can all be peacemakers. But it takes courage. It means loving the whole community—even the ones who are angry or afraid.

Jesus says these people are blessed. They are doing God's work.

Questions for Reflection

- Am I a peacemaker—or someone who avoids hard situations?
- Where is God calling me to bring peace today?
- Who can I walk with in this work, so I don't do it alone?

Prayer

God of peace, make us brave enough to bring calm where there is fear. Teach us to make peace, not just talk about it. Use our voices and actions to protect life, stop violence, and bring your blessing to our communities. Amen.

PNG Context

In PNG, peacemakers are urgently needed—especially in places where SARV breaks trust and brings pain. This is the Church's calling: not to be silent, but to lead in making peace. This is what it means to be known as God's children.

Wokman Bilong God – Lesson 35

“You Are the Man!”

Scripture: *2 Samuel 12:1–13*

Understanding the Scripture

King David committed terrible sins—he stole another man’s wife and arranged the man’s death. But no one dared confront him.

Then the prophet Nathan came with a story: a rich man stole a poor man’s only lamb. David was angry and said, “*That man must be punished!*”

Nathan replied, “*You are the man!*”

David was shocked. But he knew it was the truth. He repented.

Nathan’s words were hard—but they saved David from deeper destruction.

Message for Today

To be a *Wokman Bilong God* is to speak the truth, even when it’s uncomfortable.

Sometimes people in power—leaders, pastors, respected elders—make choices that cause harm. It is easy to stay quiet, but silence is not always godly.

Nathan was not rude. He was not violent. But he was **clear**, **wise**, and **brave**. That’s what the Church must be when confronting injustice.

Truth is a gift. When spoken with love, it can save lives and change hearts.

In the Context of SARV

In SARV cases in PNG, community leaders, church leaders, or even family heads sometimes allow violence—or stay silent when accusations spread.

But God is looking for Nathans: people who will say, *“This is wrong.”*

Not to shame or destroy—but to help people turn around.

To stop harm before it grows.

To bring leaders back to the path of righteousness.

The Church must raise up truth-speakers—not just in the pulpit, but in the community, at funerals, at family meetings, and in village courts.

Questions for Reflection

- Have I ever been afraid to speak truth to someone in power?
- How can I be both wise and courageous in hard situations?
- Is there someone I need to lovingly confront for the good of others?

Prayer

God of justice, give us the courage of Nathan. Help us speak when it would be easier to stay silent. Make our words clear, kind, and true. Use us to turn hearts back to you, and protect the weak from harm. Amen.

PNG Context

In PNG, power is often held by a few—and challenging them feels risky. But SARV cannot be stopped without courage. Churches must form leaders who speak truth to power in the spirit of Nathan: boldly, wisely, and with love.

Wokman Bilong God – Lesson 36

“Crucify Him!”

Scripture: *Luke 23:13–25*

Understanding the Scripture

Jesus stood before the crowd. Pontius Pilate told them clearly: “*I have found no basis for a charge against him.*” But the crowd shouted louder: “*Crucify him!*”

They chose to release a murderer, Barabbas, instead of Jesus. Why? Because the voices of fear, anger, and pressure grew stronger than the voice of truth.

The people forgot what they knew. They followed the crowd. And an innocent man was killed.

Message for Today

To be a *Wokman Bilong God* is to refuse to follow the crowd when the crowd is wrong.

Mobs can grow fast. One voice becomes two. Two becomes ten. Soon, fear and anger take over. But God does not call us to follow the crowd—He calls us to follow Him.

Each person must ask: *Is this true? Is this right? Is this what Jesus would do?*

Even when the crowd shouts “Crucify,” the disciple of Jesus must say “Stop.”

In the Context of SARV

In PNG, sorcery accusations often begin small—but spread quickly. A comment is made. Suspicion grows. People gather. Anger rises. And soon, the crowd is ready to hurt or kill someone who has no proof against them.

This is exactly what happened to Jesus.

The Church must teach its members to think clearly. To pause. To stand firm. To break the power of the crowd by following the truth.

It takes courage to be the one voice that says, “*This is wrong.*” But that is what God calls us to do.

Questions for Reflection

- Have I ever followed the crowd without thinking for myself?
- What does it mean to stand for truth when others are shouting lies?
- How can the Church help stop mobs before they start?

Prayer

Lord Jesus, you were rejected by a crowd that forgot the truth. Help us not to follow fear or anger. Teach us to stop and think. Give us strength to speak up when others stay silent. Let us follow your voice, not the crowd. Amen.

PNG Context

Mob violence in PNG is a real threat—especially in SARV cases. But every crowd is made of individuals who choose to act or stay silent. The Church must train people to stop and speak truth, even when everyone else is shouting.

Wokman Bilong God – Lesson 37

“I Was a Stranger and You Welcomed Me”

Scripture: *Matthew 25:35*

Understanding the Scripture

In Jesus’ teaching about the final judgment, He says:

“I was hungry and you gave me food, I was a stranger and you welcomed me...”

The people are surprised. *“When did we see you like this?”*
And Jesus replies, *“Whatever you did for one of the least of these, you did for me.”*

This means that when we welcome people who are rejected, we are welcoming Jesus Himself.

Message for Today

To be a *Wokman Bilong God* is to open our lives, homes, and churches to the people others push away.

Strangers are not just visitors. In the Bible, they are people with no protection—those who are alone, at risk, and vulnerable.

Welcoming them is not about being nice. It is **obedience**. Jesus says this is how we will be judged: not by our songs or sermons, but by how we treat the “least of these.”

In the Context of SARV

In PNG, many people accused of sorcery are treated as strangers in their own land. They are chased from their homes. Families reject them. Churches sometimes avoid them out of fear or shame.

But Jesus says: *“I was a stranger—and you welcomed me.”*

This is the test of true discipleship.

The Church must be a place of refuge. A place where the accused find safety. Where exiled women are welcomed. Where people are not judged by gossip, but received with love and dignity.

Welcoming the accused is not a risk. It is meeting Jesus.

Questions for Reflection

- Who in my community has been treated like a stranger?
- What would it mean to welcome them—truly and practically?
- Is my church a place where the rejected can find safety?

Prayer

Jesus, you told us that when we welcome the stranger, we welcome you. Open our hearts and our homes. Make us bold to protect, to include, and to show your love. Help us build a church where no one is left outside. Amen.

PNG Context

In PNG, exile and rejection are common in SARV cases. But Christian hospitality goes beyond giving food or shelter—it means restoring people to their full dignity as children of God. This is our calling. This is our faith in action.

Wokman Bilong God – Lesson 38

“Even a Cup of Cold Water”

Scripture: *Matthew 10:42*

Understanding the Scripture

Jesus said, *“If anyone gives even a cup of cold water to one of these little ones who is my disciple... truly I tell you, that person will certainly not lose their reward.”*

Jesus wasn't praising big speeches or dramatic actions. He was lifting up something small: a simple drink of water. A quiet gesture of care. A hidden act of love.

In God's kingdom, even the smallest kindness matters.

Message for Today

To be a *Wokman Bilong God* is not about doing everything. It's about doing **something**.

You may not be the pastor. You may not be the leader. But if you can give a word of peace, a meal to someone in hiding, a safe place for a person who has been accused—you are doing God's work.

Jesus sees it. God honors it.

Small actions, done in love, can change lives. They can interrupt violence. They can protect the vulnerable. And they can plant seeds of healing that grow over time.

In the Context of SARV

In PNG, people accused of sorcery often need protection, food, shelter, and human kindness. Many churches feel overwhelmed. Many individuals feel helpless.

But Jesus says: *“Even a cup of cold water...”*

If you welcome a survivor.

If you speak gently to someone others avoid.

If you bring food.

If you speak up in a small way.

That matters.

The Church must teach its people that no act of compassion is wasted. Together, these small acts create a culture of courage and care.

Questions for Reflection

- What small act of kindness is in my power to do today?
- Who in my community needs comfort or protection?
- How can my church encourage quiet acts of love and support?

Prayer

Lord Jesus, thank you that you see even the smallest act of love. Help us to notice those who are hurting. Give us courage to do what we can. Use our small actions to bring big change. Amen.

PNG Context

In PNG, small acts of kindness are often what save lives. Not everyone can confront the mob—but many can offer a hand, a meal, a place to rest. The Church must remind its people: these quiet choices matter deeply to God.

Wokman Bilong God – Lesson 39

“He Put a Ring on His Finger”

Scripture: *Luke 15:11–24*

Understanding the Scripture

In Jesus’ story of the Prodigal Son, a young man demands his share of the family inheritance and runs away. He wastes everything. When famine comes, he is left hungry and ashamed. He decides to return home—not as a son, but hoping to be accepted as a servant.

But his father sees him from far away, runs to him, embraces him, and says:

“Bring the best robe. Put a ring on his finger. Let us celebrate—my son was lost, and now is found!”

This is a story of **restoration**. The father doesn’t just forgive—he **restores** his son’s dignity and place in the family.

Message for Today

To be a *Wokman Bilong God* is not just to stop violence. It is to welcome the broken back into the community **with honour**.

We are called to reflect the Father’s heart. When someone has been cast out—whether they were accused falsely or simply abandoned in fear—we must do more than feel sorry. We must *run to them*.

God does not put people in the corner. He restores their name, their value, their place. The Church must do the same.

In the Context of SARV

In PNG, people accused of sorcery are often forced to flee. Some return later—but they are treated like outsiders, not family. People say, *“They are lucky to be alive,”* but don’t fully welcome them home.

This is not the way of Jesus.

We are not just called to tolerate survivors. We are called to **celebrate** their return. To put the robe on their shoulders. The ring on their finger. To say publicly: *“This is our sister. This is our brother. They belong here.”*

That’s real peace. That’s restoration. That’s the work of God.

Questions for Reflection

- Do I treat returning survivors with full honour—or just quiet tolerance?
- What does it mean to restore someone’s place in the family of God?
- How can our church become a place of welcome and celebration?

Prayer

Father God, thank you for your mercy and welcome. Help us to treat others as you have treated us—with grace, joy, and dignity. Teach us to restore, not reject. Make our communities places of healing and homecoming. Amen.

PNG Context

In PNG, healing after SARV doesn’t end with survival. It continues with **restoration**—bringing people back into the center of village and church life. The Church must lead in this public act of welcome. Not quietly. But with joy.

Wokman Bilong God – Lesson 40

“How Will They Hear Unless Someone Tells Them?”

Scripture: *Romans 10:14*

Understanding the Scripture

Paul writes: *“How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?”*

Faith does not grow in silence. People cannot follow the way of Jesus unless someone explains it. The truth must be spoken. Light must be shared. Fear must be challenged with knowledge.

God sends His people into the world to **tell the truth**—to teach, preach, and model what is right.

Message for Today

To be a *Wokman Bilong God* is to be a **messenger**.

It means opening our mouths. Teaching the truth. Helping others understand what God says about fear, violence, justice, and love.

We cannot assume people know. Even inside the church, many still believe harmful things. They mix the Gospel with fear. They pass down false ideas about spirits, curses, and sorcery.

But Paul is clear: if no one speaks, people stay in darkness. If no one explains, lies remain strong.

In the Context of SARV

In PNG, people are often taught from childhood to believe that sickness and death are caused by spirits or sorcery. These ideas go unchallenged. And when trouble comes, they lead to violence.

The Church must speak clearly.

We must teach the truth about who God is. About how suffering works. About what the Bible really says.

We must break the silence—not with shouting, but with steady, clear, humble truth-telling.

It is not enough to *know* the truth. We must **share** it.

Questions for Reflection

- Who in my community needs to hear the truth about SARV and God's love?
- Am I willing to be the one who speaks, even if it is uncomfortable?
- What is one small way I can share the truth this week?

Prayer

God, you have given us your word, your Spirit, and your truth. Help us not to keep it to ourselves. Make us bold to speak. Give us wisdom to teach. And let your light break into every dark place. Amen.

PNG Context

In PNG, silence allows false ideas to grow. If the Church stays quiet, others will speak—and they may speak fear and lies. The Church must become a voice of truth, even in small places. That is how change begins.

Wokman Bilong God – Lesson 41

“You Come With a Spear—But I Come in the Name of the Lord”

Scripture: *1 Samuel 17:1–50*

Understanding the Scripture

The army of Israel was afraid. A strong enemy, Goliath, challenged them. For forty days, no one stepped forward to face him.

Then David came. He was young. He had no armor. But he trusted God.

David said to Goliath: *“You come to me with sword and spear, but I come to you in the name of the Lord.”*

David stood firm. And with God's help, he won.

Message for Today

To be a *Wokman Bilong God* is to stand when others are afraid.

Many people today believe that certain fears are too strong. They say, “These beliefs about sorcery are part of our culture.” Or, “If we don’t act, something worse will happen.”

But fear is not from God.

God has given His people the strength to stand for truth.

David did not wait for someone else. He did not copy what others were doing. He trusted God, and he stepped forward.

The Church must do the same. We must not stay silent when lies are treated as truth. We must not support violence out of fear.

In the Context of SARV

In PNG, some beliefs have become like Goliath—big, loud, and threatening. When someone is accused of sorcery, communities often react with panic and violence.

But these beliefs must be faced. Not with more fear. Not with force. But with truth, love, and the name of the Lord.

The Church has a role to play. Pastors, leaders, and members must stand firm. Do not follow the crowd. Do not run away. Speak clearly. Act wisely. Trust that God will do His part.

Questions for Reflection

- What false beliefs do I see in my community?
- Am I staying quiet because I feel too small or afraid?
- What would it look like for me to stand with God's truth?

Prayer

God, you gave David the courage to stand. Help me to do the same. Make me strong in faith and clear in speech. Teach me to stand against lies and violence with your truth. Use me to bring peace to my community. Amen.

PNG Context

In PNG, many Christians still fear that speaking up against sorcery accusations will bring trouble. But the story of David shows us that we are not alone. When we stand with God, even strong enemies can fall. The Church must be a voice of truth and courage in every place where fear controls the people.

Wokman Bilong God – Lesson 42

“Put on the Full Armor of God”

Scripture: *Ephesians 6:10–18*

Understanding the Scripture

Paul writes to the church: *“Be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil’s schemes.”*

He describes this armor: the belt of truth, the breastplate of righteousness, the shoes of peace, the shield of faith, the helmet of salvation, the sword of the Spirit, and constant prayer.

This is not physical armor. It is how we live. It is how we think. It is how we love. Paul is not preparing us for physical battle. He is preparing us for **faithful living in a broken world.**

Message for Today

To be a *Wokman Bilong God* is to stand firm—not with weapons, but with the character of Christ.

Paul says we do not fight against other people. Our battle is against lies, fear, and spiritual confusion. That means our strength is shown not in violence, but in **truth, peace, faith, love, and service.**

Jesus said, *“By their fruits you will know them.”* A Christian filled with God’s Spirit will produce good fruit. Not fear. Not accusation. Not harm. But love, joy, peace, patience, kindness, and self-control.

Putting on the armor of God means choosing **love over fear, peace over panic, and service over self-protection.**

In the Context of SARV

In PNG, when someone is accused of sorcery, the community often reacts in fear. People begin to act as if they are “fighting evil”—but their actions do not show the fruit of the Spirit. They are not acting with love or peace. They are harming others. This is not the armor of God.

The Church must teach clearly: **our Christian duty is to stand, not attack. To love, not accuse. To serve, not blame.**

Wearing the armor of God means protecting the weak. It means standing by the victim. It means being calm in crisis and kind in conflict.

This is how God's people are known—not by loud prayers, but by their faithful love in hard times.

Questions for Reflection

- Are my actions in times of crisis showing love, peace, and self-control?
- How can I help others in my church put on the armor of God?
- What kind of fruit is my life showing to my community?

Prayer

Lord God, teach me to put on your armor each day. Let your truth, peace, and love guide my steps. Help me to serve others, protect the weak, and stand strong in your Spirit. Let my life show the fruit of your kingdom. Amen.

PNG Context

In PNG, too many people confuse fear with faith. But the true armor of God is not worn with shouting or suspicion—it is shown in **how we treat others**. The Church must help people live with love, patience, and courage. This is how we stand in dark times. This is what it means to be a Wokman Bilong God.

Wokman Bilong God – Lesson 43

“What Are You Doing Here, Elijah?”

Scripture: *1 Kings 19:1–18*

Understanding the Scripture

Elijah was a prophet who had just experienced a great victory—calling down fire from heaven and proving that God alone is true.

But when Queen Jezebel threatened him, he became afraid. He ran into the wilderness and hid. He said, *“I have had enough, Lord. I am the only one left.”*

God did not shout at Elijah. Instead, He came in a gentle whisper and asked:

“What are you doing here, Elijah?”

Then God told him:

“You are not alone. There are 7,000 others who have not bowed to false gods. Go back. Your work is not finished.”

Message for Today

To be a *Wokman Bilong God* is to keep going, even when you feel alone and tired.

Many leaders, pastors, and faithful believers feel like Elijah. They speak the truth. They protect the weak. But the fear and violence around them make them feel discouraged.

They ask, *“Am I the only one who sees the truth?”*

Or, *“What’s the point? No one listens.”*

But God is not finished with us.

He reminds us: *“You are not alone. I still have people. I am still at work. Get up. Go back. Keep leading.”*

In the Context of SARV

In PNG, some of the strongest voices against SARV feel worn out. They have faced threats. They have been ignored. Sometimes they feel like hiding.

But God still calls.

He does not promise the work will be easy—but He promises we are not alone. Across PNG, there are many others standing for truth, even if they are quiet.

God is raising a generation of *Wokman Bilong God*—men and women who are ready to act with courage, compassion, and clarity.

If you are tired—rest. But do not give up. God still has work for you to do.

Questions for Reflection

- Have I ever felt like giving up because of fear or frustration?
- What helps me remember that I am not alone in this work?
- Who can I support today so they don't feel alone either?

Prayer

Lord, sometimes I feel tired and discouraged. Remind me that I am not alone. Show me others who are walking the same path. Give me strength to stand, to speak, and to keep going. Thank you for your gentle voice and faithful love. Amen.

PNG Context

In PNG, change is slow and hard. Leaders who speak against SARV often feel alone. But God is still working. There are others who believe the same truth. The Church must support one another, build each other up, and continue the work. God has not given up. Neither should we.

Wokman Bilong God – Lesson 44

“From Your Mother and Grandmother You Learned the Scriptures”

Scripture: 2 Timothy 1:5; 3:14–15

Understanding the Scripture

Paul writes to Timothy: *“I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice... From childhood you have known the Holy Scriptures, which are able to make you wise for salvation.”*

Timothy became a strong church leader. He helped Paul. He guided churches. He stood firm in the faith. But his journey began **at home**, where faithful women taught him the Word of God.

Paul does not begin by praising Timothy’s boldness or knowledge. He begins by honouring his **formation**, passed on by his family.

Message for Today

To be a *Wokman Bilong God* is not only to lead in public—it is to **form others** in private.

Many people think change comes only from pastors or big events. But Paul teaches that godly families, especially **mothers and grandmothers**, have a powerful role in shaping strong, faithful leaders.

This is where leadership begins: in the home, in daily life, in teaching children to love God, to know His Word, and to live in truth.

The Church must honour this work. It is not small. It is how we prepare the next generation to stand firm against lies, fear, and violence.

In the Context of SARV

In PNG, much fear and superstition is passed down through family stories. Children grow up hearing about spirits and accusations. Some are taught to fear women, or to believe in revenge.

But families can also be the place where **truth is passed on**. Where fear is replaced with love. Where Scripture is taught clearly. Where children grow up knowing that God is a God of peace, not violence.

This is how we stop SARV—not only through public sermons, but through quiet, faithful teaching in the home.

Women—especially mothers and grandmothers—are not only caretakers. They are **teachers, builders, and leaders**. Their work shapes the future of the Church and the country.

Questions for Reflection

- Who helped shape my faith when I was young?

- Am I passing on truth, peace, and love to the next generation?
- How can our church support families to raise strong Christian leaders?

Prayer

Lord, thank you for those who taught us your Word when we were young. Bless the mothers, grandmothers, fathers, and guardians who shape the next generation. Help us all to be faithful in passing on your truth. Amen.

PNG Context

In PNG, mothers and grandmothers have a deep influence in shaping beliefs. This influence must be used for peace, not fear—for Scripture, not superstition. The Church must value this hidden work and help families raise godly children who will stand against SARV and lead with wisdom and love.

Wokman Bilong God – Lesson 45

“That They May Be One, So the World May Believe”

Scripture: *John 17:20–23*

Understanding the Scripture

Before His death, Jesus prayed for His followers. He said:

“I pray that all of them may be one... so that the world may believe that you sent me.”

Jesus knew that His followers would come from different places, with different backgrounds. But He prayed for **unity**—not uniformity, but shared purpose. He wanted the Church to be united in love and truth, so the world would know who God is.

Unity among believers is a witness. It is how people see the love of God in action.

Message for Today

To be a *Wokman Bilong God* is to work together with other Christians for the mission of God—**even if we don’t agree on everything.**

In PNG, churches often have different names, traditions, or teachings. Some are Catholic. Some are Lutheran, Baptist, Pentecostal, Anglican, SDA, or others. These differences matter—but they must not divide us when it comes to **protecting life, speaking the truth, and building peace.**

Jesus did not say, “They must all think the same.” He prayed, “Let them be one.”

That means **mutual respect, shared action, and partnership in God’s work.**

In the Context of SARV

SARV does not ask people what denomination they belong to. The accusations, fear, and violence affect all communities.

And the response must come from **all churches.**

When Christians work together—across lines of denomination, history, or misunderstanding—the community begins to see the Gospel with new eyes. The power of our message is made stronger by our unity.

Church leaders must **listen to each other, learn from each other**, and **stand together** to teach peace, protect the vulnerable, and reject violence.

Unity is not always easy. But it is always powerful.

Questions for Reflection

- Do I see other Christians as partners or as opponents?
- What common mission can unite us, even with our differences?
- How can I help build bridges across church lines in my community?

Prayer

Lord Jesus, you prayed that we would be one. Forgive us for times we have argued or looked down on others. Help us to stand together in love and truth, so the world may believe. Make us one in purpose, one in mission, and one in your Spirit. Amen.

PNG Context

PNG has many Christian churches, each with their own strengths. SARV is a problem that cuts across these divisions. The Church must unite in rejecting false accusations and building a culture of peace. When Christians stand together with one message and one voice, the community will listen.

Wokman Bilong God – Lesson 46

“Let Everyone Turn From Their Evil Ways and From the Violence in Their Hands”

Scripture: *Jonah 3:1–10*

Understanding the Scripture

When Jonah finally arrived in Nineveh, he gave a short and simple warning: *“In forty days, Nineveh will be destroyed.”*

The people believed the message. From the **king** down to the **animals**, everyone fasted, put on sackcloth, and humbled themselves before God. The king said:

“Let everyone call urgently on God. Let them give up their evil ways and the violence in their hands.”

And when God saw that they had turned from their violence, **He showed mercy**.

Message for Today

To be a *Wokman Bilong God* is not only to confess sin personally—but to lead our **whole community** in turning away from violence.

Nineveh was not a small village. It was a large city known for cruelty. But when truth reached them, the people responded **together**. They did not argue. They did not delay. They stopped what they were doing and repented as one.

This is what real change looks like.

God is not only looking at individuals—He is calling families, clans, churches, and villages to examine themselves and return to His ways.

In the Context of SARV

In PNG, when someone is accused of sorcery, **the whole community often gets involved**. Some people accuse. Some people stay silent. Others watch or even participate in violence.

Sometimes, only one or two people are punished. But the whole group carries the responsibility.

Like Nineveh, the only way forward is **together**.

The community must gather. The leaders must speak clearly. The churches must pray and teach. People must confess—not just with words, but by **rejecting fear, protecting the accused, and changing how they act**.

God responds to communities that humble themselves and turn from violence.

Questions for Reflection

- Have we, as a community, allowed fear or violence to go unchallenged?
- Are we willing to come together and repent, like the people of Nineveh?
- What signs of true repentance can we show today?

Prayer

God of mercy, help our communities to see our wrongs. Teach us to turn away from fear and violence. Help us to repent—not just in words, but in our actions. Heal our land and show us your compassion. Amen.

PNG Context

Many communities in PNG have carried out violence because of SARV—some recently, some in the past. Healing must begin with **truth and repentance**. Churches and community leaders can guide public confessions, reconciliation gatherings, and plans to ensure this never happens again.

Wokman Bilong God – Lesson 47

“I Have Sinned Against the Lord”

Scripture: *2 Samuel 12:1–13*

Understanding the Scripture

King David had committed terrible sins. He took another man’s wife and arranged the man’s death. He tried to hide it.

Then the prophet Nathan came with a story—a rich man who stole a poor man’s only lamb. David was angry at this story and said, “*That man must be punished!*”

Nathan said, “*You are the man.*”

David did not argue. He did not deny it. He said, “**I have sinned against the Lord.**” His words were simple, honest, and full of weight.

God forgave him, but the consequences of his actions remained. David had to face them, lead through them, and change.

Message for Today

To be a *Wokman Bilong God* is to take responsibility when you have done wrong—especially if you are a leader.

David was the king. He had power and respect. He could have made excuses or blamed others. But he didn’t. He confessed, and then he began to live differently.

Many people today want forgiveness but are not willing to take full responsibility. But God honors those who speak the truth and turn away from sin with a sincere heart.

Repentance must begin at the top—with those who hold influence, speak from the pulpit, or lead in the community.

In the Context of SARV

In PNG, SARV often involves silence or inaction from leaders. Sometimes pastors, ward councillors, village elders, or clan heads have supported harmful beliefs, stayed quiet in moments of crisis, or even allowed violence to happen under their watch.

Some may feel ashamed. Others may think it’s too late to fix it.

But David shows us: **it is never too late to repent.**

When leaders take responsibility and confess what they have allowed—or failed to prevent—**healing can begin**. The Church can become strong again. Communities can find their way back to peace.

God is merciful. But He wants honesty first.

Questions for Reflection

- Is there something I have done—or failed to do—that needs to be brought into the light?
- What example am I giving to others by how I respond to my own mistakes?
- How can I lead my community in truth, even when it is difficult?

Prayer

God of justice and mercy, teach me to be honest. When I have failed, give me the courage to say so. Help me take responsibility and lead others toward peace. Thank you for your forgiveness, and for giving us the chance to begin again. Amen.

PNG Context

In PNG, change starts when leaders are willing to say, “*We got it wrong.*” This does not make them weak—it shows real strength. The Church must model this humility. In SARV cases, where lives have been lost or people have been harmed, repentance from leaders can open the door to healing and rebuilding.

Wokman Bilong God – Lesson 48

“Speak, Lord, for Your Servant Is Listening”

Scripture: 1 Samuel 3:1–21

Understanding the Scripture

Samuel was a boy serving in the temple under Eli, the priest. At that time, Eli’s sons were doing evil in God’s name—stealing, abusing their power, and disrespecting the sacrifices. Eli knew what they were doing but did not stop them.

In the middle of this broken system, God spoke. Not to Eli, not to the elders—but to the boy Samuel.

At first Samuel didn’t understand. But when he realized it was God calling, he answered:

“Speak, Lord, for your servant is listening.”

God gave Samuel a hard message—a message of judgment against Eli’s family. Samuel was afraid to share it. But he told the truth. And God honored him.

Message for Today

To be a *Wokman Bilong God* is to listen for God’s voice—even when the people around you are failing.

Sometimes, people in high positions—pastors, priests, church elders—can be silent in the face of injustice. They may see wrong being done but choose not to act. They may even use religion to cover up fear, lies, or violence.

But God is still speaking.

He is calling people—young and old—who are willing to **listen**, to **speak**, and to **stand for what is right**, even when others won’t.

Samuel was just a boy. But God gave him the courage to speak truth.

In the Context of SARV

In PNG, people sometimes use religious words to justify violence. They say, “*God hates witches,*” or “*The Bible says we must cast out evil.*” Some church leaders stay silent. Some even encourage these ideas out of fear or confusion.

But God is calling Samuels—people who will not be fooled. People who can hear His true voice above the noise.

God does not speak through fear or violence. He speaks through truth, justice, and compassion. He may speak through a young voice. Through someone without a title. Through someone with a clean heart.

The Church must train its people—especially the youth—to listen carefully, and to speak clearly, even when it is difficult.

Questions for Reflection

- Am I listening for God’s voice—or only following what others say?
- What would I do if God showed me something wrong happening in my church or community?
- How can I help others hear and speak the truth in love?

Prayer

Lord, help me to hear your voice above all others. When others are silent, make me brave. When others do wrong, help me stand for what is right. Speak, Lord. Your servant is listening. Amen.

PNG Context

In PNG, youth often feel they must stay quiet around elders. But Samuel’s story shows that age does not limit calling. God speaks to those who are listening. The Church must encourage the younger generation to walk in truth—even when others have gone astray.

Wokman Bilong God – Lesson 49

“Who Knows But That You Were Placed Here for Such a Time as This?”

Scripture: *Esther 4:12–17*

Understanding the Scripture

Esther was a young woman, taken into the king’s palace. She became queen, but she kept her identity as a Jew hidden.

When a law was passed to destroy her people, Esther’s uncle Mordecai said:

“If you remain silent, help may come from elsewhere—but you and your family will perish. Who knows but that you have come to your royal position for such a time as this?”

Esther decided to speak, even though it might cost her life. She fasted. She prayed. And then she acted with courage and wisdom to save her people.

Message for Today

To be a *Wokman Bilong God* is to recognize when God has placed you in a position to act—not for your own comfort, but for the sake of others.

Esther could have stayed silent. She could have said, *“This is not my problem.”* But she knew silence would not protect her—and that her voice could make a difference.

God places women in homes, churches, and communities with real influence. Not to sit quietly. But to stand with courage when others are at risk.

In the Context of SARV

In PNG, women often know when something is wrong. They hear the rumors. They see the fear. They know who is being targeted. But they are told to stay silent.

Esther’s story tells us: silence is not safety.

Women—especially those in positions of influence or respect—must speak up when someone is falsely accused. They must call their families, their churches, and their communities to stop the violence.

Speaking out may feel dangerous. But God is with those who act with wisdom, prayer, and courage.

Questions for Reflection

- Have I been silent when I should have spoken?
- Has God placed me in this time and place to make a difference?
- What can I do to protect those who are being targeted?

Prayer

Lord, give me the courage of Esther. Help me to speak when it matters most. Show me how to use my voice to protect the weak and stop injustice. Teach me to act with wisdom and faith. Amen.

PNG Context

In PNG, many women carry deep wisdom, but they are often told to be quiet. Esther's story reminds us: God uses women to save lives. Silence in the face of SARV helps no one. The Church must encourage women to pray, speak, and lead in their own households and communities.

Wokman Bilong God – Lesson 50

“Set an Example for the Believers”

Scripture: 1 Timothy 4:12

Understanding the Scripture

Paul writes to Timothy: *“Don’t let anyone look down on you because you are young, but set an example for the believers—in speech, in conduct, in love, in faith, and in purity.”*

Timothy was a young church leader. Some people did not take him seriously because of his age. But Paul reminded him that **leadership is not about age**—it is about character.

Timothy’s role was to **lead by example**. To live in such a way that others could see Christ in him. Not with pride. Not by force. But through a life shaped by love, truth, and faithfulness.

Message for Today

To be a *Wokman Bilong God* is to set an example—even when you are young.

Many young people in PNG think they must wait until they are older to speak up, to lead, or to make a difference. But Scripture tells a different story.

Youth can lead now—by the way they speak, the way they act, the way they treat others, and the way they stand for truth.

When others gossip, you stay quiet.

When others believe a lie, you ask questions.

When others are afraid, you stand strong.

This is what it means to lead by example.

In the Context of SARV

In PNG, SARV continues partly because false ideas are passed from generation to generation—often without being challenged.

Young people have the power to break that cycle.

When youth choose peace over fear, truth over rumor, and love over violence, they show their whole community a better way.

You don't need a big title to lead. You need courage, faith, and a clean heart.

The future of the Church and the nation will depend on what the next generation chooses to believe—and how they choose to live.

Questions for Reflection

- How am I leading by example in my speech, actions, and faith?
- Are there times I have stayed quiet when I should have spoken up?
- What do I want the next generation to learn from me?

Prayer

Lord, thank you for calling young people to serve you. Help me to live with truth, love, and courage. Teach me to set an example, even when it is hard. Use my life to lead others toward peace. Amen.

PNG Context

Young people in PNG are not just the leaders of tomorrow—they are leaders now. In schools, churches, and villages, they can challenge harmful beliefs, protect the vulnerable, and build a culture of peace. The Church must equip and encourage youth to stand strong and lead with wisdom.