

Mandag 17.7.2023, GA, Sao Paulo: Bibelstudie
Matthew 3:1-17 and 28:16-20

The second chapter of Matthew concludes when Jesus is still a boy returning from Egypt. The 3rd chapter opens when Jesus is already a man of thirty years. "Jesus began his work when he was about thirty years old." (Luke 3:23).

Matthew 3:1-6 - What were the characteristics of John and his message? Let's see some:

01. He Basically denounced sin: "Repent of your sins because the Kingdom of Heaven is near!" (Matthew 3:2) Sins such as King Herod's entering into an illegal and sinful marriage with his brother's wife.

02. Not only did he denounce the conduct of men, for what they had done wrong, but he also called them to do what they had to do right. He not only condemned them for what they were, but he challenged them to be what they should be.

03. John came from God. He came with a message from God and not a personal opinion.

04. John pointed beyond himself. His goal was to prepare them for the one who was to come: "Prepare the way for the Lord to pass by! Make straight roads for him!" (Matthew 3:3)

In antiquity, in the East, they had very bad roads. Before a traveler set out on a journey, he was told to "pay all his debts, make provision for those who depended on him, offer gifts to his friends and relatives at the time of departure, return whatever he had received in custody, take with him money and say goodbye to everyone".

The most frequented roads were no more than simple tracks. They were not consolidated roads or highways. There were just a few paved, man-made roads. All those were built by order of the king and for the king's use only, and therefore were called "royal roads". Repair was only done when the king needed to make a trip. Before he arrived, the king sent a message to the inhabitants to prepare the way. So, the people understood what John was

Matthæus andet kapitel afsluttes, da Jesus stadig er dreng. Han vender tilbage fra Egypten. Det 3. kapitel åbner, når Jesus allerede er en mand på tredive år. "Jesus begyndte sit arbejde, da han var omkring tredive år gammel." (Luk 3:23).

Matthæus 3:1-6 - Hvad kendetegnede Johannes og hans budskab? Lad os se nogle karakteristika:

01. Han sagde nej til al synd: "Omvend jer fra jeres synder, for Himmeriget er nær!" (Mattæus 3:2) Synd, som fx at kong Herodes indgik et ulovligt og syndigt ægteskab med sin brors kone.

02. Ikke alene påtalte han, menneskers forkerte måde at leve på, men han kaldte dem også til leve retfærdigt og at gøre, hvad de burde gøre. Han fordømte dem ikke kun for, hvad de var, men han udfordrede dem til at være, hvad de burde være.

03. Johannes kom fra Gud. Hans budskab var Guds ord til mennesker. Det var ikke hans egen personlige mening.

04. John pegede ud over sig selv. Hans mål var at forberede dem på den, der skulle komme: "Forbered vejen, så Herren kan gå komme. Lav vejen lige for ham!" (Mattæus 3:3)

I oldtiden, i Østen, havde de meget dårlige veje. Inden en rejsende begav sig ud på rejse, fik han besked på at "betale al sin gæld, sørge for dem, der var afhængige af ham, tilbyde gaver til sine venner og slægtninge på tidspunktet for afrejsen, returnere alt, hvad han havde modtaget i forvaring, tage penge med på rejsen og sige farvel til alle".

De mest trafikerede veje var ofte ikke andet end simple stier eller hjulspor. De var ikke konsoliderede veje eller motorveje. Der var kun nogle få anlagte og gode veje. Sådanne veje blev bygget efter ordre fra kongen og var kun til kongens brug. Derfor blev det kaldt "kongeveje". Veje blev kun repareret, når kongen skulle rejse. Inden han ankom, sendte kongen besked til indbyggerne om at berede vejen.

teaching. **John was preparing the way for King Jesus.**

"John wore a garment made of camel hair and a leather belt, and he ate grasshoppers and wild honey." (Matthew 3:4)

One of the Jewish beliefs at the time was that Elijah would return before the coming of the Messiah, and that he would be the herald of the coming King. **"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD" (Malachi 4:5).** John's garment exactly reproduces what is described as Elijah's garment in **2Kings 1:8.**

Matthew 3:7-8 - "When John saw that many Pharisees and Sadducees were coming to be baptized by him, he said, "Brood of snakes! Who said that you will escape the terrible punishment that God will send? Do things that show that you are sorry for your sins."

In John's message there is both a threat and a promise. This whole passage is full of very vivid images. And again, the people understood what he was teaching.

John knew the desert. In some places, in the desert, there are very dry forests of pasture, and small bushes. Sometimes fires occur. The fire sweeps through the grass and bushes like a river of fire. Scorpions, serpents and all the other animals, they flee for their lives. Where repentance is not present, there is no scape from the eternal fire.

Matthew 3:9 - "And do not say to one another, 'Abraham is our forefather. For I tell you, God is able to make descendants of Abraham from these stones!" Being a descendant of Abraham would not free them from punishment. The Jews believed that because they were Jews, they were assured of eternal life in heaven. There was a saying that Abraham was "sitting at the gates of hell to keep out any Jew."

Matthew 3:10 - "The ax is already ready to cut down the trees by the roots. Every tree that does not bear good fruit will be cut down and thrown into the fire." John returns once more to the image

Det vidste man på Johannes' tid. Og de forstod, hvad Johannes underviste om. Johannes beredte vejen for kong Jesus.

"Johannes bar et tøj lavet af kamelhår og et læderbælte, og han spiste græshopper og vild honning." (Mattæus 3:4)

Jøder på den tid mente, at Elias ville vende tilbage før Messias komme, og at han ville være den kommende konges forkynder. "Se, jeg sender dig profeten Elias, før Herrens store og frygtelige dag kommer" (Malakias 3,23). Johannes' klædedragt gengiver nøjagtigt det, der beskrives som Elias' klædedragt i 2 Kongebog 1:8.

Matthæus 3:7-8 - "Da Johannes så, at mange farisæere og saddukæere var på vej for at blive døbt af ham, sagde han: "Slanger! Hvem sagde, at I kan undslippe for den frygtelige straf, som Gud vil sende? Gør ting, der viser, at I er kedede af jeres synder."

I Johannes' budskab er der både en trussel og et løfte. Hele dette afsnit er fuld af meget levende billeder. Og igen forstod folket, hvad han lærte. Johannes kendte ørkenen. Nogle steder, i ørkenen, er der meget tørre græsskove og små buske. Nogle gange opstår der brand. Ilden fejer gennem græsset og buskene bliver som en flod af ild. Skorpioner, slanger og alle de andre dyr flygter for deres liv. Hvor omvendelse ikke er til stede, er der ingen flugt fra den evige ild, siger Johannes.

Matthæus 3:9 - "Og sig ikke til hinanden: 'Abraham er vores forfader. For jeg siger jer: Gud er i stand til at gøre Abrahams efterkommere af disse sten!" At være en efterkommer af Abraham ville ikke frelse dem fra straf. Jøderne troede, at fordi de var jøder, var de sikret evigt liv i himlen. Der var et ordsprog, der sagde, at Abraham "sidder ved helvedes port for at holde enhver jøde ude. "

Matthæus 3:10 - "Øksen er allerede klar til at fælde træerne ved deres rødder. Ethvert træ, der ikke bærer god frugt, vil blive fældet og kastet i ilden." Johannes vender endnu en gang tilbage til

of the harvest. At the end of the season, the one who took care of the vineyard examined all the plants, and separating those that had not borne fruit, were eliminated. Simple like that.

Matthew 3:11-12 - "I baptize you with water to show that you have repented of your sins, but he who comes after me will baptize you with the Holy Spirit and fire. He is more important than I am, and I do not deserve the honor of carrying his sandals."

John pointed beyond himself to the one who was to come. At that time, he enjoyed a great reputation and he had a great influence. He was famous. However, he said that he was not worthy to untie the sandals of the one who was to come. He said that He who was to come would baptize them with the Spirit and with fire.

All through their history the Jews had looked for the coming of the Spirit of God. Let's see:

"I will give you a new heart and put a new spirit within you; I will take away your heart of stone and give you a heart of flesh. "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (**Ezekiel 36:26-27**).

"I will put my Spirit in you, and you shall live" (**Ezekiel 37:14**).

"I will no longer hide my face from them, for I will pour out my Spirit on the house of Israel, says the Lord God" (**Ezekiel 39:29**).

"For I will pour water on the thirsty land, torrents on the dry land; I will pour out my Spirit on your offspring and my blessing" (**Isaiah 44:3**).

"And it shall come to pass afterward, that I will pour out my Spirit on all flesh" (**Joel 2:28**).

1. The Hebrew word for spirit is "ruach", and like "pneuma" in Greek, does not just mean spirit. It also means breath. The breath is life, and therefore the promise of the Spirit is a promise of life. The Spirit of God breathes His life into man.

2. This word "ruach" not only means breath, but also "wind". It is the term that designates the wind of the storm. Wind means power. The wind has an irresistible power. The Spirit of God is the Spirit of power. When the Spirit of God comes into a person's life, his weakness is covered with the

billedet af høsten. Ved slutningen af sæsonen undersøgte den, der tog sig af en vingård, alle planter, og han fjernede dem, der ikke havde båret frugt. Ganske enkelt.

Matthæus 3:11-12 - "Jeg døber jer med vand for at vise, at I har omvendt jer fra dine synder, men den, der kommer efter mig, skal døbe jer med Helligånden og ild. Han er vigtigere end jeg, og jeg fortjener ikke at den ære at bære hans sandaler." Johannes pegede ud over sig selv og hen på ham, der skulle komme. På det tidspunkt havde han et stort ry og stor indflydelse. Han var berømt. Han sagde dog, at han ikke var værdig til at løse sandalerne på ham, som skulle komme og døbe dem med Ånden og med ild.

Jøderne havde gennem hele deres historie ventet på Guds Ånds komme.

Lad os se i Skriften:

"Jeg vil give jer et nyt hjerte og give jer en ny ånd; Jeg vil tage jeres hjerte af sten og give jer et hjerte af kød. "Jeg vil give jer min Ånd og lade jer vandre efter mine love, og I skal holde mine domme og gøre dem" (Ezekiel 36:26-27).

"Jeg vil give jer min Ånd, og I skal leve" (Ezekiel 37:14).

"Jeg vil ikke længere skjule mit ansigt for dem, for jeg vil udgyde min Ånd over Israels hus, siger Herren Gud" (Ezekiel 39:29).

"For jeg vil udgyde vand over det tørstige land, vandløb over det tørre, jeg vil udgyde min Ånd over dit afkom og min velsignelse" (Esajas 44:3).

"Og det skal ske derefter, at jeg vil udgyde min Ånd over alt kød" (Joel 2:28).

1. Det hebraiske ord for ånd er "ruach". Og ligesom "pneuma" på græsk betyder det ikke kun ånd. Det betyder også åndedræt. Åndedrættet er liv, og derfor er løftet om at få Åndens et løfte om at få liv. Guds Ånd puster sit liv ind i mennesket.

2. Dette ord "ruach" betyder ikke kun ånde, men også "vind". Det er udtrykket, der betegner stormens vind. Vind er udtryk for kraft. Den har en uimodståelig kraft. Guds Ånd er kraftens Ånd. Når Guds Ånd kommer ind i et menneskes liv, er menneskets svaghed dækket af Guds kraft. Han er i stand til at gøre det umulige, at møde det, som

power of God. He is able to do the impossible, to face what no one faces, to endure the unbearable.

3. The Spirit of God is related to the creative work. The Spirit of God is he who moved over the face of the abyss and converted chaos into cosmos, converted disorder into order and formed the universe out of nothing. When the Spirit of God enters a human life the disorder of our human nature becomes the order of God; our wild, disorderly lives are shaped by the Spirit until they are in tune with God's perfect harmony.

The concept of a baptism of fire includes among other things the idea of **purification**. The purifying fire destroys the false and leaves only the true. When Christ enters a person's heart, his purifying fire casts out evil. Sometimes this comes through painful experiences, but your character will emerge clean and purified.

In all of John's preaching there was one fundamental demand: **Repent!** This was also the fundamental existence of Jesus, because he began his ministry by preaching repentance and faith in the gospel: "The hour has come, and the Kingdom of God is at hand. Repent of your sins and believe in the gospel." (Mark 1:15).

The Hebrew word used as an equivalent of "repent" means something like "to go around". It is turning away from evil by turning to God, with a corresponding change in behavior. True repentance results in not just a feeling of sadness, but a change of life.

God does not forget anything, because he is God, but such is his mercy that he not only forgives the penitent's sin, but, even though it seems incredible, He forgets it: "O God, there is no other god like you, for you forgive sins and iniquities of those of your people who are left alive. You do not remain angry forever, but you take pleasure in always showing us your love." (Micah 7:18).

But not only is reparation necessary for repentance to be authentic, there must also be **confession**. In repeated biblical passages we find this requirement:

"He who tries to hide his sins will not succeed in life, but God has mercy on those who confess their sins and forsake them." (Proverbs 28:13)

ingen ellers kan møde, og at udholde det uudholdelige.

3. Guds Ånd er relateret til det skabende arbejde. Guds Ånd er ham, der bevægede sig hen over urdybet og ændrede kaos til kosmos, uorden til orden og dannede universet ud af ingenting. Når Guds Ånd kommer ind i et menneskes liv, bliver den uorden, som er i vores menneskelige natur, til Guds orden; vores vilde, uordnede liv formes af Guds Ånd, indtil den er i harmoni med Guds fuldkomne harmoni.

Begrebet "døbe med lid" omfatter blandt andet tanken om renselse. Den rensende ild ødelægger det falske og efterlader kun det sande. Når Kristus kommer ind i et menneskes hjerte, driver hans rensende ild det onde ud. Nogle gange sker dette gennem smertefulde oplevelser, men din karakter vil fremstå ren og renset.

I hele Johannes' forkyndelse var der ét grundlæggende krav: Omvend jer! Dette var også Jesu helt grundlæggende for Jesus, da han begyndte sin tjeneste med at prædike omvendelse og tro på evangeliet: "Timen er kommet, og Guds rige er nær. Omvend jer fra dine synder og tro på evangeliet." (Mark 1:15).

Det hebraiske ord brugt som en ækvivalent af "omvendelse" betyder noget i stil med "at vende sig om". Det er at vende sig væk fra det onde ved at vende sig til Gud, med en tilsvarende ændring i adfærd. Ægte omvendelse resulterer ikke blot i en følelse af tristhed, men i forandring af livet.

Gud glemmer intet, fordi han er Gud. Alligevel er hans barmhjertighed sådan, at han ikke blot tilgiver den angrendes synd, men, selvom det virker utroligt, han glemmer det: "O Gud, der er ingen Gud som dig, for du tilgiver synder og misgerninger for dem af dit folk, som er tilbage i live. Du forbliver ikke vred for evigt, men du har glæde af altid at vise os din kærlighed." (Mika 7:18).

Men det er ikke kun nødvendigt med erstatning, for at omvendelse skal være autentisk, der skal også være tilståelse. I gentagne bibelske passager finder vi dette krav:

"Den, der vil skjule sine overtrædelser, går det ikke godt, men den, der bekender dem og holder op med dem, finder barmhjertighed." (Ordsp. 28:13)

"Then I confessed my sin to you and did not hide my iniquity. I decided to confess everything to you, and you forgave all my sins." (Psalm 32:5)
"...But I, the Lord, will punish you because you say you have not sinned." (Jeremiah 2:35).

Matthew 3:13 - "... I need to be baptized by you, and you want me to baptize you?" John's conviction was that he needed what Jesus could give, not Jesus what he, John, offered. In John's baptism there was a call to repentance and the offering of a way for the forgiveness of sins. But if Jesus is who we believe he is, holy and perfect, he didn't need to repent, nor did he need God to forgive him. John's baptism was for sinners, conscious of their sins, and therefore did not seem applicable to Jesus from any point of human view. A very ancient writer has suggested that Jesus was baptized only to please his mother and brothers, and that it was because of them and their constant requests that he felt virtually obliged to go to John. Many thinkers and theologians were surprised by the fact that Jesus went to be baptized. But there were reasons, good and solid reasons, why Jesus went to be baptized by John:

1. For thirty years Jesus had been waiting to start his public ministry in Nazareth. All this time he knew the world was waiting for him. Jesus was waiting for the right and proper time. And when João appeared, he knew that the moment had come.
2. Up to this point in history, no Jew had ever submitted to baptism. Historians and theologians believe that the Jews knew and used baptism, but only for proselytes. It was considered natural that it was necessary for the proselyte to be baptized, because his past life had been stained by a multitude of sins and all sorts of filth, but no Jew had ever thought that he, a member of the chosen people, son of Abraham, might need baptism. Baptism was for sinners, and no Jew considered himself a sinner. When Jesus came to be baptized, he was identifying himself with the men he had come to save.

"Da bekendte jeg min synd for dig og skjulte ikke min uretfærdighed. Jeg besluttede at bekende alt for dig, og du tilgav alle mine synder." (Salme 32:5)
"...Men jeg, Herren, vil straffe dig, fordi du siger, at du ikke har syndet." (Jeremias 2:35).

Matthæus 3:13 - "... Jeg har brug for at blive døbt af dig, og du vil have, at jeg skal døbe dig?" Johannes' overbevisning var, at han havde brug for, hvad Jesus kunne give ham, og ikke at Jesus havde brug for, hvad Johannes tilbød. I Johannes' dåb var der et kald til omvendelse og et tilbud om syndernes forladelse. Men hvis Jesus er den, vi tror, han er, hellig og fuldkommen, behøvede han ikke at omvende sig, og han behøvede heller ikke, at Gud tilgav ham. Johannes' dåb var for syndere, der var bevidste om deres synder. Og ud fra et menneskeligt synspunkt var Johannes' dåb ikke noget, Jesus havde brug for. En meget gammel forfatter har antydnet, at Jesus kun blev døbt for at behage sin mor og sine brødre, og at det var på grund af dem og deres konstante anmodninger, at han nærmest følte sig forpligtet til at gå til Johannes. Mange tænkere og teologer var overraskede over, at Jesus kom for at blive døbt. Men der var grunde, gode og solide grunde, til at Jesus kom for at blive døbt af Johannes:

1. I tredive år havde Jesus ventet på at begynde sin offentlige tjeneste i Nazareth. Hele denne tid vidste han, at verden ventede på ham. Jesus ventede på det rette og rigtige tidspunkt. Og da Johannes dukkede op, vidste han, at øjeblikket var kommet.
2. Indtil dette tidspunkt i historien havde ingen jøde nogensinde underkastet sig dåben. Historikere og teologer mener, at jøderne kendte og brugte dåben, men kun overfor proselytter. Det blev anset for naturligt, at det var nødvendigt for proselytten at blive døbt, fordi hans tidligere liv var blevet plettet af en mængde synder og al slags snavs. Men ingen jøde havde nogensinde troet, at han, et medlem af det udvalgte folk, søn af Abraham, kunne have brug for dåb. Dåben var for syndere, og ingen jøde betragtede sig selv som en synder.

The voice that Jesus heard at the time of his baptism is of paramount importance: "This is my dear Son, who gives me great joy!" (Matthew 3:16). This prayer is composed of two quotations. "You are my son" belongs to Psalm 2:7. All Jews accepted this psalm as a description of the Messiah. "(Great) Full of joy" is a quote from Isaiah 42:1, which is one of the descriptions of the suffering servant. So, at the moment of baptism, Jesus is confirmed as the truly chosen one of God, and that the way ahead was the way of the Cross (suffering servant). Jesus instituted baptism as a commandment for his Church.

Matthew 28:16-18 – Although all of God's people are to bear witness to the Lord, the focus of the text is primarily on the apostles and their calling as Jesus's witnesses.

Matthew 28:19 – Christ commissions his disciples to go and make disciples. Of all nations and people, not only the Jews should be the targets of witness and teaching. He gives us the tools: **Baptism and the teaching of His Word**. He promises to be with the disciples. He is the one who makes the church grow, through the action of the Holy Spirit.

"Therefore, go to all the people of the world and make them my followers, baptizing these followers in the name of the Father, the Son and the Holy Spirit" (Matthew 28:19) **NAME**, not names. Here is present the doctrine of the Holy Trinity.

Those who are baptized in the name of the Holy Trinity receive all the benefits: **They have God as their Father; receive all the benefits of the Redeeming act of the Son, Jesus Christ; receive the power and presence of the Holy Spirit.**

Matthew 28:20 – Disciples are not only made through Baptism, but also through constant teaching of the Word of God through the Church. At Pentecost, reported in the book of Acts, the Holy Spirit empowered the church in Jerusalem to witness and there was great growth. A question we must ask ourselves is: What is missing from the church today? Why is it so difficult for the church to grow? One thing we can

Da Jesus kom for at blive døbt, identificerede han sig med de mænd, han var kommet for at frelse. Den stemme, som Jesus hørte ved sin dåb, er af altafgørende betydning: "Dette er min kære søn, som giver mig stor glæde!" (Matt 3:16). Denne bøn er sammensat af to citater. "Du er min søn" hører til Salme 2:7. Alle jøder accepterede denne salme som en beskrivelse af Messias. "(Stor) Fuld af glæde" er et citat fra Esajas 42:1, som er en af beskrivelserne af Lidende tjener. Så i dåbsøjeblikket bekræftes Jesus som den sandt udvalgte af Gud, og at vejen frem var korsets vej (lidende tjener). Jesus indstiftede dåben som en befaling for sin kirke.

Matthæus 28:16-18 – Selvom alle i Guds folk skal aflægge vidnesbyrd om Herren, er fokus i teksten primært på apostlene og deres kaldelse som Jesu vidner.

Matthæus 28:19 – Kristus befaler sine disciple at gå hen og gøre disciple af alle nationer og folk. Ikke kun jøderne skulle være mål for vidnesbyrd og undervisning. Han giver os redskaberne: Dåb og undervisning i hans ord. Han lover at være sammen med disciplene. Det er ham, der får kirken til at vokse gennem Helligåndens handling.

"Gå derfor til alle verdens mennesker og gør dem til mine efterfølgere, idet I døber disse efterfølgere i Faderens, Sønnens og Helligåndens navn" (Matt 28:19). NAVN, ikke navne. Her er læren om den hellige treenighed til stede.

De, der er døbt i den hellige treenigheds navn, modtager disse velsignelser: De har Gud som deres Fader; de modtager alle Frelsens gaver ved Sønnens, Jesu Kristi, forløsende handling; de modtager Helligåndens kraft og nærvær.

Matthæus 28:20 – Mennesker bliver ikke disciple alene ved dåben, men også gennem konstant undervisning i Guds ord i kirken.

Ved pinsen, der er beskrevet i Apostlenes Gerninger, bemyndigede Helligånden kirken i Jerusalem til at vidne, og der var stor vækst. Et spørgsmål vi må stille os selv er: Hvad mangler kirken i dag? Hvorfor er det så svært for kirken at

say with absolute conviction: The problem is **NOT** in the **Holy Spirit**. He still has the power to convert people. The problem is also **NOT** in the **Gospel**, the word of God. It remains the power of God for salvation to everyone who believes.

If the problem is not in the Holy Spirit, nor in the Gospel, what option we have left?

Are we being witnesses of the gospel of Jesus to the world? How much of our time, our gifts, talents, skills, our material possessions and money are we investing to take the gospel of Jesus to the world? What are you doing to reach people with the Gospel message? Many will not be saved and we will be blamed for our omission, attracting the righteous judgment of God upon us.

In Christ, God has freed us from the bondage of sin, death, the power of the devil, and now he blesses us with word and sacraments to be the salt of the earth and the light of the world. He wants us to be his witnesses, for the salvation of many.

The same Jesus who gave these guidelines to his followers and which are also valid for us today, encourages us, fills us with courage and comforts us, saying: "God has given me all power in heaven and on earth. I am with you always, until the end of time." (Matthew 28:18, 20).

vokse? En ting kan vi sige med absolut overbevisning: Problemet ligger IKKE hos Helligånden. Han har stadig magten til at omvende mennesker. Problemet ligger heller IKKE i evangeliet, Guds ord. Det forbliver Guds kraft til frelse for enhver, der tror.

Hvis problemet ikke skyldes Helligånden eller evangeliet, hvilken mulighed har vi så tilbage? Er vi vidner om Jesu evangelium til verden? Hvor meget af vores tid, vores gaver, talenter, færdigheder, vores materielle ejendele og penge investerer vi i at bringe Jesu evangelium til verden? Hvad gør du for at nå ud til mennesker med evangeliets budskab? Mange vil ikke blive frelst, og vi vil blive beskyldt for vores udeladelse og pådrager os derved Guds retfærdige dom over os. I Kristus har Gud befriet os fra syndens trældom, døden, djævelens magt, og nu velsigner han os med ord og sakramenter til at være jordens salt og verdens lys. Han ønsker, at vi skal være hans vidner, til frelse for mange.

Den samme Jesus, som gav disse retningslinjer til sine tilhængere, og som også er gældende for os i dag, opmuntrer os, fylder os med mod og trøster os, idet han siger: "Gud har givet mig al magt i himlen og på jorden. Jeg er med dig altid, indtil tidens ende." (Mattæus 28:18, 20)

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