

Appreciation:

The Christian Reformed Church, Nigeria (CRC-N)
On behalf of the Leadership of the Church, I wish to use this opportunity with all sense of humility to profess our love and sincere appreciation to God Almighty for making this week possible for our lives. And our profound gratitude also goes to all those who contributed immensely in one way or the other towards the great success of this year's CRC-N Week of Sacrifice.

It is our earnest prayer that the Lord of the Church Reward you in abundantly in Jesus Mighty Name. Amen.

Thanks.

CRC-N President.

Godiya:

The Christian Reformed Church, Nigeria (CRC-N)
A madadin Shugabancin Ikilisiya, ina so in yi amfani da wannan dama tare da dukkan ma'anar tawali'u don bayyana kauna da godiya ga Allah Madaukakin Sarki da ya sa wannan mako ya yiwu ga rayuwarmu. Sannan godiya ta musamman ga duk wadanda suka bayar da gudunmawa mai tsoka ta wata hanya ko kuma wata babbar nasara ta wannan makon na CRC-N na wannan shekara.

Addu'armu ta gaske itace cewa Ubangijin Ikilisiya ya saka muku da yawan alherinsa cikin sunan Yesu Madaukaki. Amin.

Godiya.

Shugaban CRC-N.



CHRISTIAN REFORMED CHURCH, NIGERIA

CRC-N

**CRC-NIGERIA
WEEK OF SACRIFICE**

THEME:

**SACRIFICIAL
LOVE**

(The Christ like Love)

JOHN 15:13

**REV. DR. ISIAH
JIRAPYE MAGAJI**
CRC,N PRESIDENT

DATE: 20th - 26th July, 2026

TIME: Monday - Saturday 4:00 pm - 5:30 pm.

On Sunday.7:30 am

PRESIDENT'S ADDRESS

Beloved leaders of the Christian Reformed Church-Nigeria, The Lord who is rich in mercy and grace, has graciously availed us another time of refreshing in His presence, in this year's CRC-N Week of Sacrifice. This is a call to dedication and commitment in advancing the Kingdom agenda here on earth. The faithful God has kept us and brought us in spite of all the hardships, challenges, rumours and circumstances of this life. On behalf of the entire Management Members and with gratitude to God Almighty, I want to sincerely thank God for His sacrificial love, mercy and grace that kept us all this far.

Last year we experienced great blessings from the Lord as we considered the theme for the CRC-N Week: “**Faithful service to the sovereign Lord.**” and this year our Theme is: **SACRIFICIAL LOVE** (*The Christ like Love*) **John 15:13.**

It is pertinent to note that our world today is seemingly caught in the midst of fears, anxiety, and injustice of all kinds. The economic trend and the social life of our country is becoming, with its attendant consequences on all human endeavours and particularly on the community of faith among other issues that are posing great threats to the well-being of the Church and humanity in general. Constant killings and attacks on the Christian faith both within and without the public sphere. The task of building God's Church in a time like this is a necessity.

The church exists not in a vacuum but in this traumatized world, everything that happens in it affects it. We live in days and times that call for deliberate effort to contend for the faith, as we encounter adversities from every side. For the 2026 CRC-N Week of Sacrifice, we expect

Pastors, Church leaders, Evangelists and its members to be steadfast in the Lord and be fully equipped with kingdom resources to rescue the next generation now or never in order to advance in the kingdom of God on earth, even as we undertake our journey of faith to be excellent in all dimensions. We hope to encourage each other to remain faithful and be committed to Jesus if life must be valuable, useful and productive. Our ability to contend for the faith in a straightjacket situation must be based on the Lord's instruction and on His Word. As leaders of God's people saddled with the responsibility of going ahead of His people, we must understand the terrain and the times in which we live and push consciously and deliberately against all odds to reach our goal as the Ecclesia of God for church growth.

I appeal to all CRC-N leaders and members, to strongly approach this week of sacrifice with a high determination and be adamant about pushing their ways through the trails of the moment, being resolute on putting our light on the stand to shine in the midst of darkness. It is said that “when the going gets tough, only the tough get going”... whether in the lion's den or in the fiery furnace. This is our prayer for every son and daughter of CRC-N in this week of sacrifice and dedication. The Lord has proven His mightiness in generations past, He is doing same today and forever. I, therefore, invite you all to sit tight and pay close attention to all the teachings, exhortations, instructions the Lord has for us in this week to be fully equipped with heavenly resources in building the Lord's Church, whether as leaders or as members of this great domination.

Have a fruitful and blessed CRC-N Day Celebration!

God bless you all. Amen

Rev. Dr. Isaiah Jirapye Magaji
CRC-N President.

BRIEF HISTORY OF CHRISTIAN REFORMED CHURCH, NIGERIA (CRC-N)

The Christian Reformed Church, Nigeria (CRC-N) came into being after many years of effort on the part of Sudan United Mission (SUM). In 1904 the SUM under the leadership of Dr. Herman Karl Kum sailed to Nigeria together with others as Ambrose H Bateman, John G. Burt and J. Lowry Maxwell. After receiving permission by the then British High Commissioner in Northern Nigeria to establish the mission centre at Wase to, the party travelled from Lokoja and arrived at Ibi on 3rd September 1904. From there they moved to Wase and arrived in the town on 8th October 1904. To spread the gospel, Mr. John Burt travelled to Wukari in April 1905, and made a second trip at the end of the year together with J. Lowry Maxwell; hence, their first attempt to preach the gospel there. Consequently, Wukari became a new mission station that was occupied by Young and Maxwell on 29th May 1906. Subsequently, Burt and Maxwell travelled to Donga from Wukari in consideration of its navigable route from Ibi.

After the Christmas of 1906, Maxwell relocated to Donga and started preaching the gospel there and was joined by Hoover, Guinter and Derr at the end of January 1907, culminating to Donga becoming the centre of their work in the region. The Church in Donga was constituted as a Church on 17 June 1917. Between 1910 and 1920, several visits were made to Lupwe-Takum area for possible expansion of the gospel. In 1916, Mr. Filibus Ashu Angyu was sent to Takum to become an evangelist there. Thus, indigenous missionaries started work in Takum before white missionaries went there. Rev. Whitman investigated Takum area and recommended that a station be opened at Lupwe. By 1919, Mr. William Nuckle Bristow built a station at Lupwe. In February, 1921, Mr. Whitman and Miss Johanna Veenstra arrived Lupwe from

Donga. About this time, there was a revival at Wukari and Ibi.

A congregation started at Ibi in 1922. The gospel continued to grow due to the indigenous converts, who themselves became evangelists to their people. By 1936 Mr Edgar Smith and Siman Atajiri took the gospel to Nyita. By 1937, Mr Istifanus Audu, Edgar Smith, Musa Chiroma and Habila Adda took the gospel to the Kurmi area. The Ndola, Tigon and Ichen people there embraced the gospel. A station was built in Baissa. The Takum Church sent people like Bulus Kweshi to become an evangelist in Ndoro area in 1942. Also, by 1943, the Takum Church sent Mr Daniel Andeyantso to be an evangelist at Ashuku, a Tigon town. Again, the Takum Church sent Mr Dauda Mbo to Ndaforo. Thus, the gospel took root and grew in Kurmi among the Ndoro, Tiggon and Ichen people. It is worthy to note that all these indigenous workers were not ordained nor were they paid, but of voluntary service.

CRC-N A Take Over

At the beginning in 1904, the Mission held under consideration was under the SUM British Branch. It was Johanna Veenstra that came as a Christian Reformed member of the SUM branch from America. Johanna Veenstra linked the Mission held to the Reformed branch during her thirteen years of service. Before her death, she had prepared the ground for Christian Reformed Church, North America (CRC-NA) takeover of the mission Held. The process of taking over began in 1937. By 1939, the SUM. American Committee agreed to recommend the British branch of SUM that the Lupwe held should be given to the CRC. During the Synod of 7th July 1939, it was decided that Lupwe Takum Station should be taken over to become a CRC Mission project. This take-over also included Ibi, Wukari and Donga Stations. Therefore, in 1940 the Christian Reformed Church of America officially took over the Mission Field of the present CRC-N. Birth of an Indigenous Church The indigenous church was formed during its first meeting at IBI on 25th July

1951 under the name "Ekklisiyar Kristi a Sudan (EKAS) Lardin "Benue" meaning, "The Church of Christ in Sudan, Benue Region" The name of the new church was publicised through conference. The leaders explained the new name to the people and unity was emphasized. The Trustee of the Church was registered by the government of Nigeria, in August 1960. The Church therefore became a legally constituted autonomous body incorporated under the LAND (PERPETUAL) ACT CAP. 98 in Lagos under the name Ekklisiyar Kristi a Sudan (EKAS) Lardin Benue. Change of Name: Later the name EKAS was changed to "Ekklisiyar Kristi A Nigeria (EKAN). Political changes took place and Benue found herself in both Benue and Sardauna provinces since Baissa and Serti were located in Sardauna province. The name, therefore was changed to EKAN Benue and Sardauna.

(EKAN 4 BS) In 1967, twelve states were created, Takum – Wukari and Donga stations were found in the then Benue Plateau State. Furthermore, in 1976, when additional states were created, the old problem resurfaced as the church found herself to be in the (then) Gongola State and part of Benue State. At this point, the church decided to change her name to that of the Mission that had originally established her. So as to avoid further complication by political changes, the church became known as the "Christian Reformed Church, Nigeria" (CRC-N). The leaders of the church used to be called "Chairmen" but now the heads of the denomination is called "Presidents". CRC Nigeria by the grace of God continues to grow both nationally and internationally, they are found in most of the major cities in Nigeria.

Statistics:

CRC-N has over 300 ordained ministers and Ordinates in active service. She has 207 consistories and 20 Regional Church Councils. She has a total of at least 750,000 members across the country. The Church has

spread across Nigeria; in places like Adamawa, FCT, Borno, Kaduna, Plateau, Rivers, Akwa Ibom, Imo, Lagos, Ogun, Ondo, Kwara, Bauchi, Niger, Benue, Gombe, Nassarawa, and plan is on the way to reach Sokoto, Kano etc. It also has an international Presence in African Countries like, Cameroon Republic, Niger Republic, Sierra Leon, and Mali. The Church planned to establish churches, Minna Town,, Zuzungi, Zungeru and Tagwei Dam all in Niger State. While Internationally, Churches has been established in Kenya with organized five (5) consistories (LCCs) under Regional Church Council (RCC) East Africa. Plans are on ground to cover the entire East Africa with the Gospel of Jesus Christ and planting of Churches everywhere in East Africa region. CRC Nigeria is also into Televangelism with CRTV. We are available @

Frequency: 12517

Polarization: H

Symbol Rate: 29500:

Channel name: Crtv;

Facebook: Christian Reformed TV,

Youtube: Christian Reformed TV

Email: crentv@gmail.com. Plan is on-going for more open doors to reach out.

Educational institutions:

The Church owns the Veenstra Theological Seminary (VTS) Donga, where most of the pastors are being trained. Others are trained at the Theological College of Northern Nigeria (TCNN) Bukuru where CRC-N is also a co-proprietor alongside other TEKAN Churches. Besides VTS, CRC-N has 3 Christian Training College (CTC), more than 114 Secondary Schools 21, Nursery 45 and Primary Schools 45.

Boards/Ministries:

The Church has 5 Boards as Departments for proper control and management. These boards include the following:

1. The CRC-N Mission Board/Department. She is endowed with the responsibility of evangelism and discipleship
2. Theological Education Board – To oversee as Board of Governors to VTS and handle any theological issue facing the Church.
3. Christian Education Board – The Education Department of the church takes care of the CTCs, the Nursery primary and Secondary Schools and all education programs of the church such as Bible studies and Sunday School activities and materials, there is Coordinator in charge of Children Sunday School.
4. CRC-N Youth Board – The Youth Ministry Board oversees all Youth Ministry Sub-groups and discipleship, revivals and their leadership development program.
5. The CRC-N Integrated Development Program (IDP).

This Department takes care of social services in the church. There are some other units, such as the Community Development, Agricultural extension program; Diaconal Ministry, in-charge of Widows and Orphans support and encouragement. Rural Health Service, CRC-N Peace Desk in charge of relief material and rehabilitation through trauma healing workshops, CRC-N Life Anchor (LA) – This unit is sensitizing Church members on the menace and control of HIV/AIDS and related diseases. The CRC-N IDP works in conjunction with some international donor agencies to promote the work.

Associations

The Bible is the infallible Word of God and the Church sees it as its anchor in all its teachings. The Church also takes seriously apostolic and the following Reformed Creeds:

Apostles Creed, Athanasian Creed, Nicene Creed, Canons of Dort, Heidelberg Catechism and other Reformed Confessions. CRC Nigeria has Presbyterian Church government with Local Church Council (184 in number) LCCS; Regional Church Council (RCC) or Classes (20 RCCs) and General Church Council (GCC) or Synod. It belongs to the Fellowship of Churches of Christ in Nigeria (Tarayyar Ekkli siyar Kristi a Nigeria, TEKAN) and The World Communion of Reformed Churches, and African Communion of Reformed Churches.

Leadership or current leaders of the Current Leadership of the Church are:

1. Rev. Dr Isaiah Jirapye Magaji: President;
2. Rev. Dr. Bulus Elisha Wisdom Surupe: Vice President;
3. Rev. Joseph A. A. Garba: General Secretary and
4. Rev. Japhet Ayuba Vosine: Assistant General Secretary.

Continue to pray to the God of the Church in Christ Jesus, to reach out to the unreached and bring glory to God and fellowship with one another. We appreciate God for these achievements and our Pastors, Missionaries, evangelists, Elders, Deacons, Sub-group officials and committed lay members who serve, pray and financially support the Church in many ways. May God richly bless and uphold you all. God bless CRC Nigeria! God bless the Leadership of the Church! God bless our members! PRAISE THE LORD!

A GUIDE TO THE PROGRAM

As we live in the consciousness of times, the Christian Reformed Church, Nigeria (CRC-N) has designed a weeklong program that will refresh our minds and sensitize us on this matter of the end time as we remember and celebrate the grace of God that constituted us into a denomination 73 years ago (July 25, 1951 to July 25, 2025). This is the rationale behind the CRC-N week of sacrifice. This reason makes it necessary for us to place much value on the activities earmarked for this week. If our heroes past made sacrifices to hand-over an organized denomination to us, we must also be willing to sacrifice our time, our resources and lives to keep and expand what was bequeathed to us with the consciousness of His return.

We must, therefore, note the following:

1. The program is designed for seven days holding between 4:00pm and 5:30pm daily with teachings for each day included in this program booklet. Every teacher of the lessons must prayerfully study the materials and ask for the leading of the Holy Spirit for clear presentation of the truth from the texts given.
2. Pastors/Evangelists are to meditatively make use of this program and take seriously the activities outlined in the program of events for each day.
3. All LCCs and Worship Centres must meet daily for worship at the stipulated time. We must all keep to time.
4. No LCC, RCC or Sub-group should fix any program within this week and no Sub-groups rehearsal should coincide with the time of this program. LCCs leaders must take this seriously.
5. No Pastor or Evangelist should go on leave during this very

important program or travel out of their stations except on the ground of emergency. RCCs Chairmen are to take note of this.

6. The President's address should be read to the Congregation by the Pastor/Evangelist on his behalf on Sunday during worship.
7. As the name of the week implies, sacrifices must be made through offering every day and other gifts as God leads us. And all the offering during this week be sent to the CRC-N Headquarters.
8. All members of CRC-N are encouraged to wear CRC-N Uniforms or subgroups uniforms with the CRC-N Logo within the week, to your place of work, business and around to tell people about Jesus and His Church.
9. There will be pulpit exchange by Pastors on Sunday for purposeful, intentional and deliberate Christ centre preaching/teaching of the Word and special fundraising to support the Church and its many soul-lifting programs.

On behalf of the CRC-N headquarters, I wish us a successful and fruitful celebration of CRC-N week of sacrifice 2026. May God's abundant blessings be with you all, Amen!

Rev. Joseph A.A. Garba
CRC-N General Secretary.

ORDER OF SERVICE (4:00pm – 5:30pm)

1. Opening Prayer/Praise & Worship
2. Opening Hymn (SS & S/LW)
3. Special Songs from 3 Sub-groups
4. Exhortation
5. Prayer Time
6. Offering
7. Announcement
8. Closing Prayer/Benediction

GENERAL THEME: SACRIFICIAL LOVE (*The Christ like Love*)

John 15:13

SUB-THEMES:

1. God's Love in Action – I John 3:16-18
2. Love that brings unity in the body of Christ – Col. 3:14
3. He gave us the ministry of reconciliation – II Cor 5:19
4. Lawsuits among believers – I Cor. 6:1-5
5. Enduring Persecution – Rom. 8:35-39; II Tim. 3:12
6. Faithfulness in Leadership through God's caring love – Joshua. 24:31
7. Sacrificial Love (*The Christ like Love*) – John 15:13

Note: We indeed profoundly acknowledge every material used as our sources of information, inspiration, insight in writing this year's CRC-N Week of Sacrifice Booklet 2026

Monday, July 20, 2026

Topic: God's Love in Action:

Text: 1 John 3:16-18; Rom. 5:8.

Points to Note:

1. This Bible passages talks about God's love in action, which is demonstrated in His sacrificial love, exemplified by Jesus' death for humanity. This love is best revealed in the person and work of Jesus Christ. His coming, suffering, and death on the cross were not just acts of obedience but demonstrations of His sacrificial love. (John 3:16). God commanded us to love one another with a genuine Agape love, not just in words but with good deeds that men will see and glorify the Lord (Matthew 5:16). We see this through Jesus' compassion and care for the needy (Luke 8:43-48; Matthew 9:35-37, and dying for his friends (John 15:13). Christ's sacrificial love is the highest expression of divine affection. It reveals the heart of God, meets our deepest needs, and calls us to a new way of life. As recipients of such love, we are not only saved but also called to reflect His love through selflessness service, in humility, and in obedience to God.
2. God's love in action expresses our entire relationship with God and mankind (Matt. 22:37-40). Christ's love for us was indeed sacrificial. He gave Himself up for us. We are called to reflect this selfless, unconditional love in our own lives as stated in 1 John 4:16. To walk in love is to live in true alignment with God very nature and with one another as children of God mirroring the selfless, sacrificial love showed to humanity just as God through Christ forgave us (Ephesians 5:1-2). In a world driven by hates, self-interest, Christ's love stands as the ultimate counter-cultural example that is sacrificial, forgiving, patient, and boundless. As followers of Christ, we are called not merely to admire His love but to live it out daily. When His love becomes our standard, it transforms how we treat

people, endure hardship, pursue holiness, and build community of faith that will love and glorify the Lord.

3. This love involves practical acts of service, humility, and compassion -John 15:13, points out the ultimate sacrifice of laying down one's life for others. This love mandate urges believers to not just observe but to actively embody God's love in their daily lives and in the market place. The primary purpose of this Christ-like love within the community of faith is to serve as a testament to the world that we are Jesus' followers. John 3:16-17 "For God so loved the world that he gave His one and only Son, that whoever believes in him shall not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but to save it through him."
4. Love is not just a feeling but is proven by actions when tested. Walking in love involves, walking in kindness, compassion, and forgiveness and to live at peace and harmony with one another. Jesus' sacrifice allows us to receive His love and empowers us to share it to the dying world. This love transforms us 1 John 4:7-8, 16: "Beloved, let us love one another, for love is from God... The one who does not love does not know God, for God is love". John 13:35: "By this all people will know that you are my disciples, if you have love for one another". As Christians we are called to walk in Love. We must be mindful of God's goodness, kindness, mercy and grace by showing love through our words, actions by manifesting the fruit of the spirit. Walking in love is perfected when we act on the knowledge of Christ and His word by depending on the Holy Spirit to guide us.

The essence of our calling and purpose in life is to worship God and to love Him with the whole of our heart and to love others with the love of Christ. In fact, Paul says if we have all the gifts and give everything we have to give to the poor or die the death of a martyr but we have not love, we gain nothing (1 Cor.13:3). God's love is

demonstrated primarily through the sacrificial death and resurrection of Jesus Christ for humanity's sins, offering salvation and eternal life. That is why following Christ out of love would make us endure hardship and whatever situation we may face. This should be a great encouragement to all believers to serve the Lord faithfully.

5. For our service must be pleasing and acceptable to Him, such services should be done in love not because we need something from Him. Love is a mandate to all who identify with Christ and He will surely reward those who serve Him faithfully. God's invitation of love is an "all-inclusive and open invitation" for anyone to receive His salvation by believing in His Son. It is the gift of God that we may fulfil all the works He has prepared for us to do before the foundation of the world. We are not saved by our own works; we are saved by the grace of God. So, let us glorify God and Love Him. The more we love Him the more we desire to worship Him. The more we worship Him the more we desire to serve Him in truth and in the Spirit.

QUESTION: Are you walking in God's Love, if so how do you experience God's love in action in your life personally?

Prayer Time :

- a. Thank God for His word and appreciate the Lord for His love and preservation over our lives
- b. Pray for the grace to be diligent in your calling
- c. Other prayer needs.

Tuesday, July 21, 2026

Topic: Love that brings unity in the body of Christ

Text: Colossians 3:13-15.

Points to Note:

1. This text is a clarion call to make believers understand the importance of love in the unity of the church. The call of Christ on our lives is to be His disciples, and one proof of discipleship is love. Love is a defining characteristic of union with Christ that fosters unity in the church. Love covers a multitude of sins. 1 Peter 4:8.
2. The bond of peace through the unity of the spirit cannot be achieved without love. This is exactly what Apostles Paul epistles was saying to the church worldwide (Eph. 4:2-3; 1 John 4:7-8). This study emphasizes that love is the catalyst for unity in the church, thus enabling the church to create a strong spiritual bond among believers that transcends differences beyond tribes and sentiment, living in peace and harmony with one another reflecting the love of Christ, and bringing glory to God.
3. Unity in the body of Christ that is driven by love – agape – is what the church needs. This kind of unity, which is a product of hard work that requires proactive steps of humility, patience, forgiveness and compassion, enables the church to navigate disagreements and maintain harmony within the community. It's helps church members to look beyond their individual differences, opinions or backgrounds, and focus on their shared spiritual bond. The only way that we can have unity is to have love for each other. Not fake love, but real love (John 15:13). When we are living a life of love will bring unity.
4. The church is called to be united. Unity is having everything in common and being of the same mind. Paul wrote in Ephesians 4, saying, “Make every effort to keep the unity of the Spirit through the bond of peace” (vs. 3). If the Lord is that interested in the unity of the

church, then we should be interested in it as well. We are called to “keep” or “maintain” the unity of the church, “Make every effort” means “zealous,” it suggests that we allow nothing to hinder us from striving to secure the unity of the church.

5. The early church really was a close-knit group. They were all together and had everything in common. Jesus said this about friendship in John 15:15. In John 17:21 Jesus pray Father “that they may be one...” living a life of love with one another will fosters unity, compassion, and a strong sense of community within the church as a mark of true disciples' of Christ.

QUESTION: Do you have resentment for others in the body of Christ? Brothers and Sisters be strong and courageous in the Lord. It is time to move beyond the usual terrain,

Prayer Time:

- a. Thank the lord for the grace to be steadfast in you.
- b. Pray that the Lord, make us strong and courageous above the challenges of life and to be at peace and harmony with one another and that God should open your eyes and your heart to his counsel in Jesus mighty name
- c. Other prayer needs.

Wednesday, July 22, 2026

Topic: He gave us the Ministry of Reconciliation

Text: 2 Corinthians 5:19-20.

Points to Note:

1. God has call us to be His ambassadors, official messengers His representative here on earth. This is who we are in Christ (2 Cor. 5:20). The key idea in the above text is reconciliation. Because of man's rebellion, man became the enemy of God and out of fellowship with Him. Through the work of the Cross, Jesus Christ has brought man and God together again. We have been reconciled to God and He has turned His face and love toward the lost world. The basic meaning of the word reconcile is "to change thoroughly." It refers to a changed relationship between God and the lost world.
2. The message of the church today is that of reconciliation: God in Christ on the cross reconciled the world to Himself and is willing to save all who will trust His Son. Ours is not a message of social reform (although the Gospel reforms lives, Titus 2:11-15); ours is a message of spiritual regeneration with the he gospel of Christ to reconcile men back to God.
3. All believers are Christ's ambassadors, whether we accept the commission or not. Jesus in turn committed to us the message of reconciliation; so, we have become ambassadors for Him. "As the Father has sent me, also I send you," said Jesus (John 20:21). Let us make sure that our messages, teachings, exhortation, discipleship, methods, and motives are right, so that the message of reconciliation will be properly delivered, to the lost. What a privilege and responsibility God has given unto us, please let us do it diligently for His glory.
4. The Bible says "That God was reconciling the world to himself in Christ, not counting men's sins against them. And He has committed to us the message of reconciliation." 2 Cor.5:19. Reconciliation is one of the Christ's works of redemption, the restoration of sinners

back to fellowship with God.

5. Through Christ's atoning death, God has removed the barrier of sin and opened a way for sinners to return back to God. Reconciliation becomes effective for each person through his or her personal repentance and faith in Christ. The Church has been given the ministry of reconciliation, calling all people to be reconciled to God.

QUESTION: What do you learn from this study in respect to work God has call you to do? Remember the Bible says every person's work shall be tested by fire. 1 Cor.3:13

Prayer Time:

- a. Thank the Lord for this message and the ministry of reconciliation He has committed unto us.
- b. Pray and thank the Lord for committing to us to preach message of salvation in Christ into men.
- c. Other Prayer needs.

Thursday, July 23, 2026

Topic: Lawsuits Among Believers

Text: 1 Corinthians 6:1-7.

Points to Note:

1. Apostle Paul was presenting a matter of great concern that is affecting the Church in 1 Corinthians 6:1-11 is not the matter of civil law or lawyers. Paul states a sharp rebuke to Christians who are quickly in taking each other to secular courts. The issue is that the Christians in the Corinthian church are suing each other as brothers and sisters in the pagan Greek law courts like today and the issue is becoming by bringing the name of Christ in disrepute's. Paul argues that believers in Christ must resolve relational or land, financial and trivial matters or disputes internally by protecting the Church unity and witness is far more valuable than winning a legal argument.
2. Paul is astonished that people who are part of the family of God are taking their grievances to be settled by nonbelievers instead of fellow Christians. (1 Corinthians 6:1). This is not to say going to court of law is a sin when your rights is trampled upon or in the face of injustice, but all matters should be handled in a Christian way and in submission to God's ultimate Justice, not fighting for one's own pride or material rights.
3. Paul did not come up with this teaching on its own. It is inspired by the Holy Spirit, and it is in direct concurrence with the teachings of Jesus, who in Matthew 18 gives a pattern as to how we should deal with grievances between brothers and sisters. Jesus gives this very clear scenario in Matthew 18:15-17.
4. What we extrapolate from the teaching of Jesus is that, if the matter is not that significant to you, move on. Don't get uptight over it. But if it is a significant matter of justice, you are welcome to pursue the issue in the civil courts legally. For God's sake, your sake and the witness of the church don't be dragging every petty concern, every

squabble before the civil courts. It damages the reputation of the church both internally and externally. Paul reminds us that we are actually better qualified to judge with equity than unbelievers (1 Corinthians 6:2-3). Therefore as Christians we should not be dragging ourselves to courts of law without handling it in the Bible way. In verse 7, Paul States that it will be a far greater victory for the kingdom of God to simply suffer a loss or be defrauded than to destroy a brother or sister in Christ through a worldly lawsuit. This is a call for forgiveness, mercy and peace in resolving conflict with a neighbour, should reflect the character of God rather than worldly fleshly desires and to submit to God's ultimate justice. The teachings is also a call on living a life of love and services for how believers in Christ should live in a pagan society to be effective witness of Christ and to live a good and exemplary life that will glorify the Lord.

5. However, The Bible provides a strong ethical framework and a motivation for promoting equality, pursuing justice, and acting with compassion and love towards all of humanity. God is portrayed as a defender of the oppressed, and humans are commanded to seek justice and fairness in human interactions and stand up for the downtrodden, as seen in Isaiah 1:17 ("Learn to do right; seek justice...Stand up for the downtrodden") in a godly and right way that will not put the name of the Lord to shame.

QUESTION: As a Christian would you follow the Bible pattern of resolving a conflict? As Christian when you forgive, there will be healing.

Prayer Time:

- a. Pray that believers will be more willing to forgive/pardon offences to one another and that God should create understanding among quarrelling parties in the church.
- b. God help us to live in love with one another

c. Other prayer needs

Friday, July 24, 2026

Topic: Enduring Persecution

Text: Romans 8:35-39; 2 Tim 3:12

Points to Note:

1. Persecution is described as an unfair or cruel treatment given to a person or group of people on account of their faith, opinion, belief, religion or race. To be persecuted as a Christian means to suffer discrimination, intimidation, threat, violence or death because of our Christian faith. The word of God has made it clear that those who have decided to live a godly live in Christ shall be persecuted (2Tim 3:12). This also implied.
2. Paul was encouraging believers to stand strong in the midst of persecution. A call to Christian race is also an enlistment into a battle against the enemy because any one who breaks relationship of friendliness with the world and cleaves to Jesus should expect persecution. We must therefore, be ready to endure all forms of persecution because Jesus our Lord also endured it (Heb. 12:2).that our heritage in Christ include this experience.
3. Jesus described persecution as part of the benefits we can receive in following Him (Mark 10:30).
In this study, If you look at some of the reasons why Christians are persecuted today, mostly is because of their faith in Christ.
4. It is important to note that persecution is part of our calling as Christian (Mark 10:30) and hostility of the world against Christians is a transferred one (John 15:18-21). If we endure it, we shall reap the benefits. We must bear in mind that suffering for our wrong behaviour or unrighteousness cannot be considered as persecution (1 Pet 4:15).
5. As Christians it is possible to face diverse hostility and betrayal but we must not allow them to take root in our lives such that it produces bitterness, evil thoughts of revenge. It is important to know that only

those who suffered and endure persecution in Christ that the father will honour and glorified both in this life and the life to come. We must endure persecution in the face of staggering opposition by standing strong in the place of prayer and putting our trust and faith in the Lord as seen in Acts 12 King Herod Agrippa, seeking to gain favour, violently persecutes the church, executing James, one of Jesus' close apostles. Seeing the success of persecuting James, Herod then arrests Peter, imprisoning him with guards, chains, and various soldiers. In this dire situation, the church's response is constant, the Church was earnestly praying to God for Peter's deliverance. The Bible shows us clearly how God demonstrates His supreme power over earthly rulers by sending an angel to free Peter from his maximum-security prison. The angel causes the chains to fall off, the guards to be blinded, and the prison gates to open on their own, making escape possible when no earthly means could. Peter goes to the house of Mary, where the church is praying, and his return surprises the believers, who initially struggle to believe Rhoda's report, because God's Sovereignty was in play.

QUESTION: Have you ever been persecuted for the sake of Christ? Kindly share your experiences with others to help them to be steadfast in the Lord.

Prayer Time:

- a. Pray for your own attitude to a specific sin you struggle to overcome.
- b. Pray for divine wisdom for church leaders who have the responsibility to challenge sin in the lives of members and be able to talk to friends who are back-sliding to be restored back to faith.
- c. Other Prayer needs

**CHRISTIAN REFORMED CHURCH, NIGERIA (CRC-N) 2026 WEEK OF
SACRIFICE PROGRAM OF ACTIVITIES 20TH - 26TH JULY, 2026
THEME: SACRIFICIAL LOVE (*The Christ like Love*) John 15:13**

DATE/TIME	ACTIVITIES	FACILITATORS
Monday 20/07/2026 4:00pm – 5:30pm	Opening Prayer Praises & Worship Hymn – SS & S 198/LW 198 Special Numbers Exhortation Prayer Time Offering Announcement Closing Prayer	Pastors. Evangelists & Elders
Tuesday 21/07/2026 4:00pm – 5:30pm	Opening Prayer Praises & Worship Hymn – SS & S 411/LW.147 Special Numbers Exhortation Prayer Time Offering Announcement Closing Prayer	Pastors. Evangelists & Elders
Wednesday 22/07/2026 4:00pm – 5:30pm	Opening Prayer Praises & Worship Hymn – SS & S 607 /LW.179 Special Numbers Exhortation Prayer Time Offering Announcement Closing Prayer	Pastors. Evangelists & Elders
Thursday 23/07/2026 4:00pm – 5:30pm	Opening prayer praises & Worship Hymn – SS & S680 /LW.18 Special numbers Teaching Prayer Offering Announcement Closing prayer	Pastors. Evangelists & Elders

Friday 24/07/2026 4:00pm – 5:30pm	Opening Prayer Praises & Worship Hymn – SS & S 307/LW.201 Special Numbers Teaching Prayer Offering Announcement Closing prayer	Pastors. Evangelists & Elders
Saturday 25/07/2026 4:00 pm – 5:30pm	Opening Prayer Praises & Worship Hymn – SS & S 1/LW.31 Special Numbers Teaching Prayer Offering Announcement Closing prayer	Pastors. Evangelists & Elders
Sunday 26/07/2026 7:30a m – 9:45am 10:00am – 12:30pm	Follow the CRC-N English/Hausa Worship Order of Service Call to worship: Psalm 100:1-5 Hymn: SS & S 524/LW.193 SS & S 287/LW.193 Special offering & Donation should be Collected for CRC-N.	Pastors. Evangelists & Elders

Saturday, July 25, 2026

Topic: Faithfulness in Leadership Through God's Caring Love

Text: Joshua 24:31

Points to Note:

1. Joshua 24:31 “Israel served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who has experienced everything the Lord has done for Israel” The text captures a significant moment in Israel's history, a time of faithfulness and devotion to God under the strong leadership of Joshua and the elders who succeeded him because they love the Lord and His people. As long as Joshua and those who personally witnessed God's power were alive, Israel served the Lord Faithfully because of His caring love through their leaders. But after the generation passed, the people began to drift away. Joshua, Moses' successor, led the people with courage, obedience, and dependence back to God. Joshua
2. Israel remained loyal to the Lord during Joshua's lifetime because of god leadership as the steward of God and throughout the lifetime of the elders who had been with Joshua and who had personally experience God's miracles. Their love for God and their first-hand knowledge of God's power kept their faith alive, the truth is...when people see good living example of leaders who loved the lord and keep their trust in God, people can remember God's caring love, goodness and they are more likely to remain faithful to leaders and to remain steadfast in the Lord.
3. When leaders walk closely with God, people are inspired to do the same. Strong and faithful leadership helps communities remain faithful and steadfast in serving the Lord. We should pray for the church, politicians, our governments/workers, leaders in our school and in the market place, traditional rulers and leaders in all sphere of life to be faithful stewards who will be able to influence others to be good citizens for the Kingdom of God.

4. The point is, it is not enough to hear about God, we must experience Him in our lives through prayer, obedience, faith and love for God's people. Parents, teachers, government, spiritual leaders must know they will give account before God on their stewardship and must pass down their knowledge of God's caring love and goodness to the next generation and to all believers in Christ. This will ensure that faith will continue to grow beyond one generation to another. True devotion to God should not depend on who is leading but on a personal relationship with Him. Even when great leaders are gone, our faith should remain strong in the Lord. Godly leadership may inspire but your personal relationship with God will sustain it to remain steadfast in the Lord. Remembering God's caring love for us, keeps God's people faithful, humble and grateful to Him. However this is a call to build disciples who would love the Lord and neighbour from the heart intentionally and sincerely and to be good shepherds of God's people.
5. Christian Leaders have responsibility of modelling faithfulness in God's people. The people served God as long as they had examples of godly leadership. Leaders must set a good example for believers to follow in speech, in truth, in conduct, in love, in faith and in purity. The purpose however is that God wants us to achieve is Christ like leadership; that conformed to the image of His son (Rom. 8:29; cf. 1 Cor. 11:1). Thus, we must be reassured that we have a loving and caring God who will never forget or forsake His children when leaders failed and are unfaithful. His love and care for us can never waver or fail in any circumstance because His love is unconditional. He is always faithful and will never forsake His children, even in the midst of their struggles and challenges. He cares for us, even when the circumstances seem to be difficult and uncertain. God's promises, love and care is always with those who serve Him faithfully.

QUESTION: Do you love the Lord, and are you a good or bad shepherd, think about it?

Prayer Time:

- a. Thank the Lord for all the divine Providence over your life.
- b. Pray that the Lord will give us all spiritual resources and make us adequate and give us contentment.
- c. Other Prayer needs.

Sunday, July 26, 2026

Topic: Sacrificial Love (*The Christ like Love*)

Text: John 15:13-14.

Points to Note:

1. God demonstrated His love primarily through the sacrificial death and resurrection of Jesus Christ for humanity's sins, offering salvation and eternal life. This demonstration of love is characterized as unconditional, everlasting, and given even when people were still sinners Christ died for us. The real, biblical love involves commitment to sacrifice; this is how Jesus demonstrated His love for us, and His ability to express His love through people loving one another. God sent His Son Jesus, to die on the cross as a substitute for humanity's sins, paying the penalty and reconciling us to Himself. This act is the demonstration of God's love, even for those who were ungodly. Through Christ's sacrificial love, God offers forgiveness of sins, making a way for people to have a relationship with Him to forgive and to love one another.
2. We got to know God's first show of love to humanity when He created us in His image and likeness Genesis 2:7. He gave us the dominion over everything on earth. From a heart full of love, we were made not only had He created us in His Image, God also came into the world to redeem us from all our sins and inequities Mark 10:45 that's the power of love, love can make you do a lot of things that seems impossible. Let's check more in this study.
3. Christ's love for us was sacrificial; He gave Himself up for us as a ransom. We are called to reflect this selfless, unconditional love in our own lives. The essence of God is love reflected in John 3:16. Whatever is found around us seen or unseen is a show of God's love, which nothing can separate us from. Rom 8:39 God has done nothing less but has always loved us. So for this purpose let's give ourselves as living sacrifice to Him who has loved us and gave himself for us.

4. Obedience to God's commands is a responsibility of every Christian who wants to please God and not himself/herself. Our love for God is not tested by any religious activity we do, but by our obedience to his commands. Prophesying, preaching, teaching, and singing God's word are all useless without first and foremost loving God by obeying His word (1Cor.13:1-3). Obedience to God's instruction is far more important than the above-mentioned - "dead and burnt offerings and sacrifices". Here is God's ultimate command to all Christians (Read Matt. 22:36-40). Trust God to make this your priority in life and service.
5. Obeying God is the greatest expression of our love for Him. Loving God is beyond lips' service; it is doing what God wants. Obeying all God's commands/teachings (His word) is the clearest proof that we love Him and vice versa. Our love for God is measured by our love for our fellow human beings because loving God is loving people.

QUESTION: If you will honestly examine your life in this faith in Christ, what would your faithfulness in the Lord's service be in the light of the scriptures in regard to sacrificial love?

Prayer Times:

- a. Thank the Lord for the gift of life, protection, provision, preservation of lives and property. Pray for divine strength over your life.
- b. Pray concerning today's word. Ask God to open your eyes to see new opportunities/ideas and to commit your plan to Him.
- c. Additional prayer needs

GOD BLESSES CRC-N!



CHRISTIAN REFORMED CHURCH,
NIGERIA (CRC-N).

2026

MAKON HADAYA CRC-NIJERIYA

KAN MAGANA:

KAUNAR SADAKARWA

(Kauna Irin ta Kristi)

YOHANNA 15:13

RANAR: 20-26 ga watan Yuli, 2026

LOKACI: Litinin –zuwa ga- Asabar 4:00 na yamma - 5:30 na yamma.

Ranar Lahadi 7:30 na safe

GABANIN MAGANA DAGA WURIN SHUGABAN CRC-N

Kaunatatu shugabanin Christian Reformed-Nigeria, Ubangiji mai wadata da jinkai da alheri, ya kara mana wani lokaci na Sabuntawa a gabansa, a cikin makon sadaukarwa na CRC-N na bana. Wannan kira ne zuwa sadaukarwa da sadaukarwa wajen ciyar da ajandar Mulki a nan duniya. Amincin Allah ya tabbata a gare mu ya kuma kawo mu duk da wahalhalu da kalubale da jita-jita da yanayin rayuwa. A madadin daukacin Ma'aikatan Gudanarwa tare da godiya ga Allah Madaukakin Sarki, ina so in yi godiya ga Allah da gaske bisa kaunarSa da jinkanSa da alherinSa da ya kiyaye mu duka.

A bara mun sami albarka mai girma daga wurin Ubangiji yayin da muka yi la'akari da jigon Makon CRC-N: “Amintaccen Hidima ga Ubangiji Madaukaki.” kuma wannan shekara Jigon mu shine: KAUNAR SADAUKARWA (Kauna irin ta Kristi) Yahaya 15:13.

Yana da kyau a lura cewa duniyarmu a yau tana da kamar ta shiga cikin tsoro, damuwa, da rashin adalci iri-iri. Halin tattalin arziki da zamantakewar al'ummar kasarmu yana zama, tare da sakamakonsa a kan dukkan ayyukan dan adam musamman a kan al'ummar imani da sauran batutuwan da ke haifar da babbar barazana ga rayuwar Ikilisiya da bil'adama gaba daya. Kashe-kashe da kai hare-hare akai-akai kan addinin Kiristanci a ciki da wajen jama'a. Aikin gina Cocin Allah a irin wannan lokaci ya zama dole.

Ikilisiya ba ta kasance a cikin sarari ba amma a cikin wannan duniyar da ta damu, duk abin da ke faruwa a cikinta ya shafe ta. Muna rayuwa a cikin kwanaki da lokutan da ke bukarar fofari na gangan don yin gwagwarmaya don bangaskiya, yayin da muke fuskantar masifu daga kowane bangare. Domin Makon Sadaukar 2026 CRC-N, muna sa ran Fastoci, shugabannin CRCN, masu bishara da membobinta su kasance masu tsayin daka cikin Ubangiji kuma su kasance da cikakke n kayan

aiki da albarkatun mulki don ceton tsara mai zuwa yanzu ko kuma ba a taɓa samun ci gaba cikin mulkin Allah a duniya ba, kamar yadda muke ɗaukar tafiyar bangaskiyarmu ta zama kyakkyawa ta kowane fanni. Muna fata mu ƙarfafa juna mu kasance da aminci kuma mu dage ga Yesu idan rayuwa dole ne ta kasance mai tamani, mai amfani da ma'ana. Ƙarfinmu na yin gwagwarmaya don bangaskiya a cikin madaidaicin yanayi dole ne ya dogara bisa koyarwar Ubangiji da kuma kan Kalmarsa. Kamar yadda shugabannin mutanen Allah suka ɗora wa alhakin ci gaba a gaban mutanensa, dole ne mu fahimci yanayin ƙasa da lokutan da muke rayuwa a ciki kuma mu tura da hankali da gangan a kan kowane rashin daidaito don cimma burinmu a matsayin Ekklesiya Allah don ci gaban CRCN.

Ina kira ga daukacin shugabanni da membobin kungiyar CRC-N, da su tunkari wannan makon na sadaukarwa tare da jajircewa wajen ciyar da rayuwarsu gaba, tare da jajircewa wajen sanya haskenmu kan tsayawa ya haskaka a cikin duhu. An ce “idan tafiya ta yi tsanani, mai tauri kawai ke tafiya”... ko a cikin ramin zaki ko a cikin tanderun wuta. Wannan ita ce addu'armu ga duk wani dake da ko 'yar CRC-N a cikin wannan mako na sadaukarwa da mikawar kai. Ubangiji ya tabbatar da ikon sa a zamanin ɗa, Haka yake yi yau har abada abadin. Don haka, ina gayyatar ku duka ku zauna da ƙarfi kuma ku mai da hankali sosai ga duk koyarwa, gargadi, umarni da Ubangiji zai yi mana a cikin wannan makon don mu kasance da cikakken kayan aiki da albarkatu na sama wajen gina Ekklesiya Ubangiji, ko a matsayin shugabanni ko kuma a matsayin membobin wannan babban mulki.

Yi Bukin Ranar CRC-N mai albarka kuma mai albarka!

Allah ya saka muku duka da albarka. Amin

Rev. Dr. Isaiah Jirapye Magaji
Shugaban CRC-N.

TAKAITACCEN TARIHIN CHRISTIAN REFORMED CHURCH, NIGERIA (CRC-N)

Christian Reformed, Nigeria (CRC-N) ya kasance bayan shekaru da yawa na kokarin kungiyar Sudan United Mission (SUM). A cikin 1904 kungiyar SUM karkashin jagorancin Dr. Herman Karl Kum ta tashi zuwa Najeriya tare da wasu kamar su Ambrose H Bateman, John G. Burt da J. Lowry Maxwell. Bayan samun izini daga Babban Kwamishinan Biritaniya a Arewacin Najeriya na kafa cibiyar Mishan a Wase zuwa, jam'iyyar ta yi tattaki daga Lokoja zuwa Ibi a ranar 3 ga Satumba 1904. Daga nan suka koma Wase suka isa garin ranar 8 ga Oktoba 1904. Don yada bishara, Mista John Burt ya yi tafiya zuwa Wukari a cikin Afrilu 1905, tare da J Lowry Maxwell; saboda haka, kokarinsu na farko na yin wa'azin bishara a wurin. Saboda haka, Wukari ya zama sabon tashar mishan wanda Young da Maxwell suka mamaye a ranar 29 ga Mayu 1906. Daga baya Burt da Maxwell suka yi tafiya zuwa Donga daga Wukari bisa la'akari da hanyar da za ta bi daga Ibi.

Bayan Kirsmeti na 1906, Maxwell ya kaura zuwa Donga kuma ya fara wa'azin bishara a can kuma Hoover, Guinter da Derr suka hada su a karshen Janairu 1907, har zuwa Donga ya zama cibiyar aikinsu a yankin. An kafa Cocin a Donga a matsayin Coci a ranar 17 ga Yuni 1917. Daga tsakanin 1910 zuwa 1920, an kai ziyara da yawa zuwa yankin Lupwe-Takum don yuwuwar fafafa bishara. A cikin 1916, an aika Mista Filibus Ashu Angyu zuwa Takum don ya zama mai bishara a can. Don haka, masu wa'azi na kasar waje suka fara aiki a Takum kafin farar fata masu wa'azi a kasashen waje su je can. Rev. Whitman ya binciki yankin Takum kuma ya ba da shawarar a bude tasha a Lupwe. A shekara ta 1919, Mista William Nuckle Bristow ya gina tasha a Lupwe. A cikin Fabrairu, 1921, Mr. Whitman da Miss Johanna Veenstra sun isa Lupwe daga Donga. A wannan lokacin, an sami farfado a Wukari da Ibi.

An soma ikilisiya a Ibi a shekara ta 1922. Bisharar ta ci gaba da girma saboda 'yan asalin da suka tuba, waɗanda da kansu suka zama masu bishara ga mutanensu. A shekara ta 1936 Mista Edgar Smith da Siman Atajiri sun kai bishara zuwa Nyita. A shekara ta 1937, Mista Istifanus Audu, Edgar Smith, Musa Chiroma da Habila Adda sun kai bishara zuwa yankin Kurmi. Mutanen Ndola, Tiggun da Ichen a wurin sun rungumi bishara. An gina tasha a Baissa. Cocin Takum ta tura mutane irin su Bulus Kweshi su zama masu wa'azi a yankin Ndola a shekarar 1942. Har ila yau, a shekarar 1943, Cocin Takum ta aika Mista Daniel Andeyantso ya zama mai bishara a Ashuku, a garin Tiggun. Bugu da kari, Cocin Takum ta tura Mista Dauda Mbo zuwa Ndaforo. Don haka, bisharar ta sami tushe kuma ta girma a Kurmi tsakanin mutanen Ndoro, Tiggun da Ichen. Yana da kyau a lura cewa duk waɗannan ma'aikatan 'yan asalin ba a nada su ba kuma ba a biya su ba, amma na hidima na son rai.

DAUKEWAN CRC-N

A farkon 1904, Ofishin Jakadancin da aka yi la'akari yana farkashin SUM Branch na Burtaniya. Johanna Veenstra ce ta zo a matsayin memba na Reformed Kirista na reshen SUM daga Amurka. Johanna Veenstra ta danganta Ofishin Jakadancin da ke rife da reshen Reformed a cikin shekaru goma sha uku na hidima. Kafin mutuwar ta, ta shirya kasa don Cocin Reformed Church, Arewacin Amurka (CRC-NA) na karɓar aikin da aka yi. An fara aiwatar da aikin a 1937. A 1939, SUM. Kwamitin Amurka ya amince ya ba da shawarar reshen Burtaniya na SUM cewa a ba da Lupwe ga CRC. A yayin taron Majalisar Dattijai na 7 ga Yuli 1939, an yanke shawarar cewa a dauki tashar Lupwe Takum don zama aikin Ofishin Jakadancin CRC. Wannan daukar nauyin ya kuma hada da tashoshin Ibi, Wukari da Donga. Saboda haka, a cikin 1940 Cocin Kirista Reformed na Amurka a hukumance ya karɓi Filin Mishan na CRC-N na yanzu. Haihuwar Cocin 'yan asalin kasar An kafa cocin ne a

lokacin taron farko da aka yi a IBI a ranar 25 ga Yuli 1951 da sunan "Ekkliseyar Kristi a Sudan (EKAS) Lardin "Benue" ma'ana "Cocin Christ in Sudan, Benue Region" An bayyana sunan sabuwar Cocin ta hanyar taron, shugabannin sun bayyana sabon sunan ga jama'a da kuma hadin kai a Najeriya. 1960. The Church ya zama doka kafa autonomous body incorporated karkashin LAND (PERPETUAL) ACT CAP 98 a Legas a karkashin sunan Ekkliseyar Kristi a Sudan (EKAS) Lardin Benue Canjin Suna: Daga baya aka canza sunan EKAS zuwa "Ekkliseyar Kristi A Nigeria (EKAN). An samu sauye-sauyen siyasa kuma Benue ta samu kanta a lardunan Binuwai da Sardauna tun da Baissa da Serti suke a lardin Sardauna. Don haka aka canza sunan zuwa EKAN Benue da Sardauna.

(EKAN 4 BS) A shekarar 1967, an kafa jihohi goma sha biyu, an samu tashoshin Takum – Wukari da Donga a Jihar Filato ta lokacin. Haka kuma, a shekarar 1976, lokacin da aka samar da wasu jihohi, tsohuwar matsalar ta sake kunno kai yayin da cocin ta samu kanta a cikin (a lokacin) Jihar Gongola da wani bangare na Jihar Binuwai. A wannan lokacin, cocin ta yanke shawarar canza sunanta zuwa na Ofishin Jakadancin da ya kafa ta. Don gudun kada sauye-sauyen siyasa ya dame su, an san cocin da suna “Christian Reformed Church, Nigeria” (CRC-N). A da ana kiran shugabannin cocin “Chairmen” amma yanzu shugabannin darikar ana kiransu da “Shugabanni”. CRC Nigeria cikin ikon Allah na ci gaba da samun bunkasuwa a kasar da ma duniya baki daya, ana samun su a galibin manyan biranen Najeriya.

Kididdiga:

CRC-N yana da ministoci sama da 300 da aka naɗa a cikin hidima. Tana da kungiyoyi 207 da Majalisar Cocin Yanki 20. Tana da mambobi akalla 750,000 a fadin kasar. Cocin ya yadu a fadin Najeriya; a wurare kamar Adamawa, FCT, Borno, Kaduna, Plateau, Rivers, Akwa Ibom, Imo,

Lagos, Ogun, Ondo, Kwara, Bauchi, Niger, Benue, Gombe, Nassarawa, kuma shirin yana kan hanyar zuwa Sokoto, Kano da dai sauransu. Har ila yau yana da halartar kasa da kasa a kasashen Afirka kamar, Jamhuriyar Kamaru, Jamhuriyar Nijar, Saliyo, da Mali. Coci ta shirya kafa majami'u a Minna Town, Zungu, Zungeru da Madatsar ruwa ta Tagwai, duk a Jihar Neja. A bangaren waje kuwa, an riga an kafa majami'u a Kenya tare da tsara consistories guda biyar (5) (LCCs) a karkashin Majalisar Coci ta Yanki (RCC) ta Gabashin Afirka. Akwai shiri a kasa na yada Bishar Yesu Kristi da kuma kafa majami'u a ko'ina cikin yankin Gabashin Afirka. CRC Nigeria kuma tana cikin aikin Watsa Labarai tare da CRTV. Muna samuwa @

Saukewa: 12517

Polarization: H

Alamar kima: 29500:

Sunan tashar: Crtv;

Facebook: Kirista Reformed TV,

Youtube: Kirista Reformed TV

Email: crcentv@gmail.com. Ana ci gaba da shirin don karin buɗaɗɗen kofofin da za a kai.

CIBIYOYIN ILIMI:

CRCN ta mallaki makarantar Veenstra Theological Seminary (VTS) Donga, inda ake horar da yawancin fastoci. Wasu kuma an horar da su a Kwalejin Theological of Northern Nigeria (TCNN) Bukuru inda CRC-N kuma mai haɗin gwiwa ne tare da sauran Cocin TEKAN. Bayan VTS, CRC-N yana da Kwalejin Horar da Kirista (CTC) 3, fiye da Makarantun Sakandare 21, Makarantar Nursery 45 da Makarantun Firamare 45. (114)

Hukumomi/Ma'aikatu:

Ikilisiya tana da Alloli guda 5 a matsayin Sashen don kulawa da kulawa

da kyau. Waɗannan allunan sun haɗa da:

1. Hukumar CRC-N Ofishin Jakadancin / Sashe. An ba ta nauyin aikin bishara da almajirantarwa
2. Hukumar Ilimi ta Tiyoloji – Don kulawa a matsayin Hukumar Gwamnoni zuwa VTS da kuma magance duk wani batun tauhidi da ke fuskantar Ikilisiya.
3. Hukumar Ilimin Kirista – Sashen Ilimi na Ikilisiya yana kula da CTCs, Makarantun Nursery na Firamare da Sakandare da duk shirye-shiryen ilimi na coci kamar nazarin Littafi Mai-Tsarki da ayyukan Makarantar Lahadi da kayan aiki, akwai Coordinator mai kula da Makarantar Lahadin Yara.
4. CRC-N Youth Board – Hukumar Ma'aikatar Matasa tana kula da duk kungiyoyin Ma'aikatar Matasa da almajirantarwa, farfado da shirin haɓaka jagoranci.
5. CRC-N Integrated Development Programme (IDP).

Wannan Sashen yana kula da ayyukan zamantakewa a cikin coci. Akwai wasu sassan, kamar su ci gaban al'umma, shirin fadada aikin gona; Ma'aikatar Diaconal, mai kula da zawarawa da marayu goyon baya da karfafawa. Sabis na Kiwon Lafiya na Rural, CRC-N Peace Desk mai kula da kayan agaji da gyarawa ta hanyar tarurrukan warkar da rauni, CRC-N Life Anchor (LA) – Wannan rukunin yana wayar da kan membobin Ikilisiya game da barazana da kula da cutar kanjamau da cututtukan da ke da alaƙa. CRC-N IDP na aiki tare da wasu hukumomin ba da agaji na duniya don inganta aikin.

KUNGIYOYI:

Littafi Mai-Tsarki Maganar Allah ce marar kuskure kuma Ikilisiya tana ganinsa a matsayin anka a cikin dukan koyarwarsa. Ikilisiya kuma tana daukar manzanni da gaske da kuma waɗannan Ka'idodin Gyaran baya: Creed na Manzanni, Athanasian Creed, Nicene Creed, Canons of Dort, Heidelberg Catechism da sauran iƙirari da aka gyara. CRC Nigeria tana

da gwamnatin Presbyterian Church tare da Local Church Council (184 a lamba) LCCS; Majalisar Ikilisiya ta Yanki (RCC) ko Classes (20 RCCs) da Majalisar Ikilisiya ta Gabar (GCC) ko Majalisar Dattijai. Tana cikin Kungiyar Ikkilisiya ta Krista a Najeriya (Tarayyar Ekkliseyar Kristi a Nigeria, TEKAN) da Kungiyar Kungiyoyin Reformed Churches, da Kungiyar Afrika na Reformed Churches.

Jagoranci ko shugabannin yanzu na Jagorancin Ikilisiya na yanzu sune:

1. Rev. Dr. Isaiah Jirapye Magaji: Shugaba;
2. Rev. Dr. Bulus Elisha Hikimar Surupe: Mataimakin Shugaban kasa;
3. Rev. Joseph A. A. Garba: Babban Sakatare kuma
4. Rev. Japhet Ayuba Vosine: Mataimakin Babban Sakatare.

Ci gaba da yin addu'a ga Allah na Ikilisiya cikin Almasihu Yesu, don kai ga wadanda ba a kai ba kuma su kawo daukaka ga Allah da zumunci da juna. Muna godiya ga Allah don wadannan nasarorin da Fastocinmu, Masu Mishan, masu shelar bishara, Dattawa, Deacons, Jami'an Kungiya da jajirtattun membobin da suke hidima, addu'a da kuma tallafawa Ikilisiya ta hanyoyi da yawa. Allah ya saka muku da mafificin alkhairi kuma ya daukaka ku baki daya. Allah ya taimaki CRC Nigeria! Allah ya taimaki Jagorancin Ikilisiya! Allah ya albarkaci membobinmu! YABON ALLAH!

JAGORA ZUWA GA SHIRIN

A yayin da muke rayuwa cikin wayewar zamani, Cocin Christian Reformed, Nigeria (CRC-N) ta tsara wani shiri na mako-mako wanda zai sanyaya zukatanmu da kuma fadakar da mu kan wannan al'amari na karshen zamani yayin da muke tunawa da kuma nuna farin cikin da yardar Allah da ya sanya mu cikin darika shekaru 73 da suka gabata (25 ga Yuli, 1951 zuwa 25 ga Yuli, 20). Wannan shi ne dalilin da ya sa CRC-N mako na sadaukarwa. Wannan dalili ya sa ya zama dole a gare mu mu ba da daraja sosai kan ayyukan da aka ware na wannan makon. Idan jaruman mu da suka gabata sun yi sadaukarwa don mika mana wata kungiya mai tsari, to dole ne mu kasance a shirye mu sadaukar da lokacinmu, dukiyoyinmu da rayukanmu don kiyayewa da fadada abin da aka yi mana alkawari tare da sanin komowarsa.

Don haka dole ne mu lura da waɗannan abubuwa:

1. An tsara shirin na tsawon kwanaki bakwai yana gudana tsakanin 4:00 na yamma zuwa 5:30 na yamma a kullum tare da koyarwar kowace rana a cikin wannan ɗan littafin shirin. Kowane malamin darussan dole ne ya yi nazarin kayan cikin addu'a kuma ya nemi ja-gorancin Ruhu Mai Tsarki don bayyana gaskiya daga nassosin da aka bayar.
2. Fastoci/Masu bishara su yi bimbini yin amfani da wannan shirin kuma su ɗauki ayyukan da aka zayyana a cikin shirin na kowace rana da muhimmanci.
3. Duk LCCs da Cibiyoyin Ibada dole su haɗu kullum don ibada a lokacin da aka kayyade. Dole ne mu kiyaye lokaci.
4. Babu LCC, RCC ko Rukunin Rukunin da zai gyara kowane shiri a cikin wannan makon kuma babu sakewa na Rukunin Rukunin ya dace da lokacin wannan shirin. Dole ne shugabannin LCC su ɗauki wannan

da mahimmanci.

5. Babu wani Fasto ko Limamin bishara da zai tafi hutu a lokacin wannan muhimmin shiri ko kuma ya fita daga tashoshinsu sai dai ta hanyar gaggawa. Shugabannin RCCs su lura da wannan.

6. Fasto/Mai-bishara ya karanta wa Ikilisiya jawabin shugaban kasa a madadinsa ranar Lahadi lokacin ibada.

7. Kamar yadda sunan makon ya nuna, dole ne a yi sadaukarwa ta hanyar mika kowace rana da sauran kyaututtuka kamar yadda Allah ya jagorance mu. Kuma duk abin da aka bayar a cikin wannan makon za a aika zuwa hedkwatar CRC-N.

8. Ana karfafa dukkan membobin CRC-N su sanya Uniforms na CRC-N ko kungiyoyin kasa da tambarin CRC-N a cikin mako, zuwa wurin aiki, kasuwanci da kewaye don gaya wa mutane game da Yesu da Cocinsa.

9. Fastoci za su yi musanyar mumbari a ranar Lahadi don manufa, niyya da gangan wa'azin cibiyar wa'azi/koyar da Kalmar da kuma tara kudade na musamman don tallafawa Ikilisiya da shirye-shiryenta na daga rai.

A madadin hedkwatar CRC-N, ina yi mana fatan alheri da albarkar bikin mako na sadaukarwa na CRC-N 2026. Albarkar Allah ta tabbata a gare ku baki daya, Amin!

Rev. Joseph A.A. Garba

Babban Sakataren CRC-N.

TAKARDAR TARKOKIN SUJADA (4:00pm - 5:30pm)

1. Addu'a Budewa / Wakakin Yabo
2. Waƙar cikin littafin wakoki (SS & S/LW)
3. Wakoki daga Kungiyoyi 3
4. Wa'azi/Koyarwa
5. Lokacin Addua
6. Bayarwa
7. Sanarwa
8. Addu'ar Rufewa

KAN MAGANA: KAUNAR SADAUKARWA (*Kauna irin ta Kristi*)
Yohanna 15:13

KASHIN JUNA:

1. Kaunar Allah cikin Aiki - 1 Yohanna 3: 16-18
2. Kauna da ke kawo haɗin kai cikin jikin Kristi – Kol. 3:14
3. Ya ba mu hidimar sulhu – 2 Kor 5:19
4. Shari'a a tsakanin masu bi – I Kor. 6:1-5
5. Jurewa cikin Tsanantawa – Rom. 8:35-39; II Tim. 3:12
6. Aminci cikin Jagoranci ta wurin kaunar Allah ta kulawa - Josh. 24:31
7. Kaunar Hadaya {Kauna irin ta Kristi) - Yahaya 15:13

Lura: Haƙiƙa mun yarda da duk wani abu da aka yi amfani da shi azaman tushen bayananku, wahayi, basirar rubuce-rubucen CRC-N na Makon Hadaya na wannan shekara 2026

Litinin, 20 ga Yuli, 2026

Kan Magana: Kaunar Allah Cikin Aiki:

Wurin Karatu: 1 Yohanna 3:16-18; Rom. 5:8 ku.

Abubuwan lura:

1. Wannan surori na Littafi Mai Tsarki suna magana game da kaunar Allah cikin aiki, wadda aka nuna a cikin kaunarsa ta hadaya, misalin mutuwar Yesu ga 'yan Adam. An fi bayyana wannan kauna a cikin mutum da kuma aikin Yesu Kiristi. Zuwansa, shan wahala, da mutuwarsa akan gicciye ba ayyukan biyayya ba ne kawai amma nunin kaunarsa ta hadaya. (Yohanna 3:16) Allah ya umarce mu da mu kaunaci juna da kauna ta Agape ta gaske, ba da magana kadai ba amma da ayyuka nagari, wadanda mutane za su gani su kuma daukaka Ubangiji (Matta 5:16). Muna ganin wannan ta wurin tausayi da kulawar Yesu ga mabukata (Luka 8:43-48; Matta 9:35-37), da kuma mutuwa domin abokansa (Yohanna 15:13). Kauna ta hadaya ta Kristi ita ce madaukakin kauna na Allah. Yana bayyana zuciyar Allah, yana biyan bukatunmu masu zurfi, kuma yana kiran mu zuwa sabuwar hanyar rayuwa. A matsayinmu na masu karɓar irin wannan kauna, ba a cece mu kadai ba amma kuma an kira mu mu nuna kaunarsa ta hidimar rashin son kai, cikin tawali'u, da kuma biyayya ga Allah.

2. Kaunar Allah cikin aiki tana bayyana dukan dangantakarmu da Allah da 'yan Adam (Mat. 22:37-40). Kaunar Almasihu gare mu haɓɓaka hadaya ce. Ya ba da kansa domin mu. An kira mu mu nuna irin wannan kauna marar son kai, marar iyaka a rayuwarmu kamar yadda aka faɗa a cikin 1 Yohanna 4:16. Yin tafiya cikin kauna shine rayuwa cikin daidaituwar gaskiya tare da Allah ainihin dabi'a kuma tare da juna kamar 'ya'yan Allah suna kama da rashin son kai, kauna ta sadaukarwa da aka nuna ga ɗan adam kamar yadda Allah ta wurin Kristi ya gafarta mana (Afisawa 5: 1-2). A cikin duniyar da kiyayya, son kai da son kai ke motsawa, kaunar Kristi ta tsaya a matsayin misali na gaba da al'adu wanda yake sadaukarwa, gafartawa, haɓkuri, mara iyaka. A matsayin masu bin Kristi,

an kira mu ba kawai don mu yaba kaunarsa ba amma don mu rayu kullum. Sa'ad da kaunarsa ta zama mizaninmu, takan canza yadda muke bi da mutane, mu jimre wa wahala, bidan tsarki, da gina al'ummar bangaskiya da za ta yi kauna da daukaka Ubangiji.

3. Wannan kauna ta kunshi ayyuka masu amfani na hidima, tawali'u, da kuma juyayi.—Yohanna 15:13, ta nuna hadaya ta karshe ta ba da ran mutum don wasu. Wannan umarni na kauna yana karfafa masu bi su kiyaye ba kawai su kiyaye ba amma su shigar da kaunar Allah sosai a rayuwarsu ta yau da kullun da kuma cikin kasuwa. Babban manufar wannan kauna irin ta Kristi a cikin al'ummar bangaskiya ita ce ta zama shaida ga duniya cewa mu mabiyar Yesu ne. Yahaya 3:16-17 "Gama Allah ya yi kaunar duniya har ya ba da makadaicin Dansa, domin duk wanda ya gaskata da shi kada ya lalace, amma ya sami rai na har abada. Gama Allah bai aiko Dansa duniya domin ya yi wa duniya hukunci ba, sai dai domin ya cece ta ta wurinsa."

4. Kauna ba ji kawai ba ce amma ana tabbatar da ita ta hanyar ayyuka idan an gwada su. Yin tafiya cikin kauna ya kunshi, yin tafiya cikin alheri, tausayi, da gafara da kuma rayuwa cikin aminci da jituwa da juna. Hadayar Yesu tana ba mu damar karfar kaunarsa kuma yana ba mu iko mu raba ta ga duniya mai mutuwa. Wannan kaunar tana sa mu canza 1 Yohanna 4: 7-8, 16: "Masoyi, bari mu kaunaci juna: gama kauna daga wurin Allah take. Yohanna 13:35: "Ta haka dukan mutane za su sani ku almajiraina ne, idan kuna kaunar juna." A matsayinmu na Kiristoci an kira mu mu yi tafiya cikin kauna. Dole ne mu tuna da alherin Allah, jinkansa, da alherinsa ta wurin nuna kauna ta kalmominmu, ayyukanmu ta wurin nuna 'ya'yan ruhu. Yin tafiya cikin kauna yana cika lokacin da muka yi aiki bisa sanin Kristi da kalmarsa ta wurin dogara ga Ruhu Mai Tsarki don ya ja-gorance mu.

Mahimmancin kiranmu da manufarmu a rayuwa shine mu bauta wa Allah kuma mu kaunace shi da dukan zuciyarmu da kuma kaunar wasu da kaunar Kristi. A gaskiya ma, Bulus ya ce idan muna da dukan kyautai

kuma muna ba da duk abin da za mu bada ga matalauta ko kuma mu mutu mutuwar shahidi amma ba mu da kauna, ba mu sami kome ba (1 Kor. 13: 3). Ana nuna kaunar Allah da farko ta wurin mutuwar hadaya da tashin Yesu Almasihu daga matattu domin zunuban dan adam, yana ba da ceto da rai na har abada. Shi ya sa bin Kristi don kauna zai sa mu jimre wa wahala da kowane yanayi da za mu fuskanta. Wannan ya kamata ya zama babban karfafawa ga dukan masu bi su bauta wa Ubangiji da aminci. Domin hidimarmu dole ne ta zama abin faranta masa rai kuma ya zama abin karba, irin waɗannan ayyukan ya kamata a yi su cikin kauna ba don muna buƙatar wani abu daga gare shi ba. Kauna farilla ce ga duk waɗanda suke da alaƙa da Kristi kuma ba shakka zai saka wa waɗanda suke bauta masa da aminci. Gayyatar Allah ta kauna “gayyata ce mai haɗawa da duka” ga kowa ya sami cetonsa ta wurin gaskatawa da Dansa. Baiwar Allah ce mu cika dukan ayyukan da ya tanadar mana mu yi kafin kafuwar duniya. Ba mu sami ceto ta wurin ayyukanmu ba; mun tsira da yardar Allah. Don haka, mu daukaka Allah kuma mu kaunace shi. Yayin da muke kara kaunarsa haka muke sha'awar bauta masa. Yayin da muke bauta masa, muna marmarin bauta masa cikin gaskiya da kuma cikin Ruhu.

TAMBAYA: Shin kana tafiya cikin Kaunar Allah, idan haka ne ta yaya kake sanin kaunar Allah a cikin rayuwarka?

Lokacin Addua:

- a. Godiya ga Allah da kalmarsa kuma mu gode wa Ubangiji saboda kaunarsa da kiyaye rayuwarmu
- b. Yi addu'a don alheri don ku himmantu a cikin kiran ku
- c. Karin buƙatun addu'a

Talata, Yuli 21, 2026

**Kan Magana: Kaunar da ke kawo haɗin kai cikin jikin Kristi
Wurin karatu: Kolosiyawa 3:13-15.**

Abubuwan lura:

1. Wannan nassi kira ne na fayyace don fahimtar da muminaɗi mahimmancin kauna cikin haɗin kai na ikkilisiya. Kiran Kristi a rayuwarmu shine mu zama almajiransa, kuma hujja ɗaya ta almajiranci ita ce kauna. Kauna ita ce ma'anar tarayya da Kristi wanda ke haɓaka haɗin kai a cikin ikkilisiya. Kauna tana rufe yawan zunubai. 1 Bitrus 4:8.
2. Dangantakar salama ta hanyar haɗin kai na ruhu ba za a samu ba sai da kauna. Wannan shi ne ainihin abin da wasikun Bulus suke faɗa wa ikkilisiyoyi a dukan duniya (Afis. 4:2-3; 1 Yohanna 4:7-8). Wannan binciken ya nanata cewa soyayya ita ce ke haifar da haɗin kai a cikin Ikilisiya, ta haka ne ake baiwa Ikilisiya damar samar da alaƙa mai karfi ta ruhi a tsakanin masu bi wanda ya wuce bambance-bambancen da ya wuce kabila da ra'ayi, suna rayuwa cikin aminci da jituwa da juna suna nuna kaunar Kristi, da kuma kawo daukaka ga Allah.
3. Haɗin kai cikin jikin Kristi wanda kauna ke motsa shi - agape - shine abin da Ikilisiya ke bukata. Irin wannan haɗin kai, wanda ya samo asali ne na aikin tukuru da ke buƙatar mataƙai masu tasowa na tawali'u, haƙuri, gafara da tausayi, yana ba wa Ikilisiya damar gudanar da sabani da kiyaye jituwa a tsakanin al'umma. Yana taimaka wa membobin coci su duba fiye da bambance-bambancensu, ra'ayoyinsu ko asalinsu, kuma su mai da hankali kan haɗin gwiwarsu na ruhaniya. Hanya ɗaya da za mu kasance da haɗin kai ita ce kaunar juna. Ba kauna ta karya ba, amma kauna ta haƙika (Yahaya 15:13). Lokacin da muke rayuwa ta kauna zai kawo haɗin kai.
4. Ana kiran Ikilisiya don a haɗa kai. Haɗin kai yana da duk wani abu a gamayya da kasancewa mai hankali ɗaya. Bulus ya rubuta a cikin Afisawa 4, yana cewa, "Ku kofarta ku kiyaye ɗayantakar Ruhu ta wurin ɗaurin salama" (aya 3). Idan Ubangiji yana da sha'awar haɗin kai na

ikilisiya, to ya kamata mu ma mu yi sha'awarta. An kira mu mu “riƙe” ko kuma “ci gaba da” haɗin kan ikilisiya, “Ku yi ƙoƙari” na nufin “masu ƙwazo,” yana nuna cewa kada mu ƙyale kome ya hana mu yin ƙoƙarin tabbatar da haɗin kan ikilisiya.

5. Ikkilisiya ta farko ƙungiya ce ta kud da kud. Duk sun kasance tare kuma suna da komai na gama gari. Yesu ya faɗi wannan game da abota a cikin Yohanna 15:15. A cikin Yohanna 17:21 Yesu ya yi addu'a ga Uba “domin su zama ɗaya...” yin rayuwa ta ƙauna da juna zai ƙarfafa haɗin kai, tausayi, da azancin al'umma a cikin ikilisiya a matsayin alamar almajiran Kristi na gaske.

TAMBAYA: Kuna jin haushin wasu a jikin Kristi? 'Yan'uwa ku kasance masu ƙarfi da ƙarfin zuciya cikin Ubangiji. Lokaci ya yi da za a wuce wurin da aka saba,

Lokacin addua:

- a. Na gode wa Ubangiji don ni'imar dagewa a cikinku.
- b. Yi addu'a Ubangiji, Ya sa mu kasance masu ƙarfi da ƙarfin hali sama da ƙalubalen rayuwa kuma mu kasance cikin aminci da jituwa da juna kuma Allah ya buɗe idanunku da zuciyarku ga shawararsa cikin sunan Yesu mai girma.
- c. Karin buƙatun addu'a

Laraba, 22 ga Yuli, 2026

Kan Magana: Ya ba mu ma'aikatar sulhu

Wurin Karatu: 2 Korinthiyawa 5:19-20.

Abubuwan lura:

1. Allah ya kira mu mu zama jakadunsa, manzanni na hukuma wakilinsa a nan duniya. Wannan shi ne wanda muke cikin Almasihu (2 Kor. 5:20). Babban ra'ayi a cikin rubutun da ke sama shine sulhu. Saboda tawaye na mutum, mutum ya zama ma'kiyin Allah kuma daga tarayya da shi. Ta wurin aikin giciye, Yesu Kristi ya sake kawo mutum da Allah tare. An sulhunta mu da Allah kuma ya juyar da fuskarsa da kauna zuwa ga bata duniya. Asalin ma'anar kalmar sulhu shine "canji sosai." Yana nufin dangantaka ta sāke tsakanin Allah da duniyar da ta face.

2. Saƙon Ikilisiya a yau shi ne na sulhu: Allah cikin Kristi a kan gicciye ya sulhunta duniya da kansa kuma yana shirye ya ceci duk waƙanda za su dogara da Dansa. Namu ba saƙon sake fasalin zamantakewa ba ne (ko da yake Bishara tana gyara rayuwa, Titus 2:11-15); namu saƙo ne na sabuntawa na ruhaniya tare da bisharar Almasihu don sulhunta mutane ga Allah.

3. Dukan masu bi jakadun Kristi ne, ko mun yarda da aikin ko a'a. Yesu kuma ya ba mu saƙon sulhu; To, mun zama jakadu a gare Shi. “Kamar yadda Uba ya aiko ni, ni ma na aiko ku,” in ji Yesu (Yohanna 20:21). Mu tabbatar da cewa sakonninmu, koyarwarmu, wa'azinmu, almajirantarwa, hanyoyinmu, da manufonmu daidai ne, domin a isar da saƙon sulhu yadda ya kamata, Irin gata da nauyi da Allah ya ba mu, don Allah mu yi shi da hi mma domin daukakarsa.

4. Abin da muka ciro daga koyarwar Yesu shi ne, idan al'amarin bai kasance da muhimmanci a gare ku ba, ku ci gaba. Kada ku tashi tsaye a kansa. Amma idan lamari ne mai mahimmanci na adalci, ana maraba da ku da ku bi lamarin a kotunan farar hula bisa doka. Don girman Allah, saboda ku da shaidar Ikilisiya kada ku jawo kowace karamar damuwa, kowace cece-kuce a gaban kotunan farar hula. Yana lalata martabar Ikilisiya a ciki da waje. Bulus ya tunatar da mu cewa a haƙiƙa mun ƙware mu yi hukunci da adalci fiye da marasa bi (1 Korinthiyawa 6:2-3).

Saboda haka a matsayinmu na Kiristoci bai kamata mu ci gaba da jan kanmu zuwa kotuna ba tare da bi da su a hanyar Littafi Mai Tsarki ba. A cikin aya ta 7, Bulus ya bayyana cewa zai zama babban nasara mafi girma ga mulkin Allah kawai a sha asara ko a zalunce shi fiye da halaka dan'uwa ko yar'uwa cikin Almasihu ta hanyar shari'ar duniya. Wannan kira ne na gafara, jinkai da zaman lafiya wajen magance rikici da makwabci, ya kamata ya nuna halin Allah maimakon sha'awoyin duniya da kuma mika kai ga adalcin Allah na karshe. Koyarwar kuma kira ce a kan yin rayuwa ta kauna da hidima ga yadda masu bi cikin Kristi za su yi rayuwa a cikin al'ummar arna don su zama shaida mai inganci na Kristi kuma su yi rayuwa mai kyau da abin koyi da za ta daukaka Ubangiji. Koyaya, Littafi Mai-Tsarki yana ba da kakkarfan tsarin dabi'a da dalili don haɓaka daidaito, bin adalci, da yin aiki da tausayi da kauna ga dukan dan adam. An kwatanta Allah a matsayin mai kare waɗanda ake zalunta, kuma an umurci 'yan Adam da su nemi adalci da gaskiya a cikin mu'amalar dan adam kuma su tashi tsaye domin waɗanda aka zalunta, kamar yadda aka gani a cikin Ishaya 1:17 (“Ku koyi yin adalci, ku nemi shari'a...Ku tashi domin waɗanda aka zalunta”) ta hanyar ibada da gaskiya wadda ba za ta kunyata sunan Ubangiji ba.

TAMBAYA:Menene kuka koya daga wannan binciken game da aikin da Allah ya kira ku kuyi? Ka tuna Littafi Mai Tsarki ya ce aikin kowane mutum za a gwada shi da wuta.1 Kor.3:13.

Lokacin addua:

a.Yi addu'a cewa masu bi za su kasance masu son gafartawa/ gafarta laifuffuka ga juna kuma Allah ya haifar da fahimta tsakanin bangarorin da ke rikici a cikin coci.

b.Allah ya taimake mu mu rayu cikin soyayya da juna

c. Karin bukatun addu'a

Alhamis, 23 ga Yuli, 2026

KAN MAGANA: Shari'a aTsakanin Masubi**Wurin Karatu: 1 Korinthiyawa 6:1-7.****Abubuwan lura:**

1. Gabatar da batun da Bulus yayi kokawa da shi a cikin 1 Korinthiyawa 6:1-11 ba batun shari'a ko lauyoyi ba ne. Bulus ya tsauta wa Kiristoci da suke saurin kai juna a kotuna. Matsalar ita ce Kiristocin da ke cikin ikilisiyar Koranti suna kai fara a matsayin 'yan'uwa maza da mata a kotunan shari'ar arna na Girka kamar yau kuma batun ya zama ta wurin kawo sunan Kristi cikin rashin kunya. Bulus yayi gardama cewa masu bi cikin Kristi dole ne su warware alaƙa ko fasalar, kuɗi da al'amura marasa mahimmanci ko jayayya a ciki ta hanyar kara haɗin kai da shaida na Ikilisiya ya fi samun daraja fiye da samun gardamar Doka ko Kotu.
2. Bulus ya yi mamaki cewa mutanen da suke cikin iyalin Allah suna daukan koke-kokensu ga Marasa bi maimakon 'yan'uwa Kiristoci. (1 Korinthiyawa 6:1). Wannan ba yana nufin zuwa kotun shari'a laifi ne a lokacin da ake tauye hakkinku ko kuma aka fuskanci zalunci ba, amma ya kamata a gudanar da dukkan al'amura ta hanyar Kiristanci da kuma mika wuya ga Adalcin Allah na karshe, ba yaki don girman kai ko hakkin abin duniya ba.
3. 3. Bulus bai zo da wannan koyarwar da kanta ba. Ruhu Mai Tsarki hurarre ne, kuma ya yi daidai kai tsaye da koyarwar Yesu, wanda a cikin Matta sura 18 ya ba da misali yadda ya kamata mu magance koke-koke tsakanin 'yan'uwa maza da mata. Yesu ya ba da wannan labari sarai a Matta 18:15-17.
4. Abin da muka ciro daga koyarwar Yesu shi ne, idan al'amarin bai kasance da muhimmanci a gare ku ba, ku ci gaba. Kada ku tashi tsaye a kansa. Amma idan lamari ne mai mahimmanci na adalci, ana maraba da ku da ku bi al'amari a kotunan farar hula bisa doka. Don girman Allah, saboda ku da shaidar Ikilisiya

kada ku jawo kowace karamar damuwa, kowace cece-kuce a gaban kotunan farar hula. Yana lalata martabar Ikilisiya a ciki da waje. Bulus ya tunatar da mu cewa a haƙiƙa mun ƙware mu yi hukunci da adalci fiye da marasa bi (1 Korinthiyawa 6:2-3). Saboda haka a matsayinmu na Kristoci bai kamata mu ci gaba da jan kanmu zuwa kotuna ba tare da bi da su a hanyar Littafi Mai Tsarki ba. A cikin aya ta 7, Bulus ya bayyana cewa zai zama babban nasara mafi girma ga mulkin Allah kawai a sha asara ko a zalunce shi fiye da halaka ɗan'uwa ko yâr'uwa cikin Almasihu ta hanyar shari'ar duniya. Wannan kira ne na gafara, jinkai da zaman lafiya wajen magance rikici da maƙwabci, ya kamata ya nuna halin Allah maimakon sha'awoyin duniya da kuma miƙa kai ga adalcin Allah na ƙarshe. Koyarwar kuma kira ce a kan yin rayuwa ta ƙauna da hidima ga yadda masu bi cikin Kristi za su yi rayuwa a cikin al'ummar arna don su zama shaida mai inganci na Kristi kuma su yi rayuwa mai kyau da abin koyi da za ta ɗaukaka Ubangiji.

5. Koyaya, Littafi Mai-Tsarki yana ba da ƙaƙƙarfan tsarin dabi'a da dalili don haɓaka daidaito, bin adalci, da yin aiki da tausayi da ƙauna ga dukan ɗan adam. An kwatanta Allah a matsayin mai ƙāre waɗanda ake zalunta, kuma an umurci 'yan Adam da su nemi adalci da gaskiya a cikin mu'amalar ɗan adam kuma su tashi tsaye domin waɗanda aka zalunta, kamar yadda aka gani a cikin Ishaya 1:17 (“Ku koyi yin adalci, ku nemi shari'a...Ku tashi domin waɗanda aka zalunta”) ta hanyar ibada da gaskiya wadda ba za ta kunyata sunan Ubangiji ba.

TAMBAYA: A matsayinka na Kirista, za ka bi misalin Littafi Mai Tsarki na warware rikici? A matsayin Kirista lokacin da kuka gafarta, za a sami waraka.

Lokacin Addua:

- a. Yi addu'a cewa masu bi za su kasance masu son gafartawa/gafarta laifuffuka ga juna kuma Allah ya haifar da fahimta

tsakanin bangarorin da ke rikici a cikin coci.

b.Allah ya taimake mu mu rayu cikin soyayya da juna

c. Karin bukatun addu'a

Juma'a, 24 ga Yuli, 2026

Kan Magana: Jurewa cikin Tsanantawa

Wurin Karatu: Romawa 8:35-39; 2 Tim 3:12

Abubuwan lura:

1, Ana siffanta tsanantawa a matsayin Zalunci, rashin adalci ko rashin tausayi da tsanantawa da ake yiwa mutum ko gungun mutane saboda, ra'ayinsu, imaninsu, addininsu ko launin fata. Zalunta a matsayin Kirista na nufin fuskantar wariya, tsoratarwa, barazana, tashin hankali ko mutuwa saboda bangaskiyarmu ta Kirista. Maganar Allah ta bayyana a sarari cewa waɗanda suka yanke shawarar yin rayuwa mai ibada cikin Kristi za a tsananta musu (2Tim 3:12). Wannan kuma ya nuna.

2. Bulus yana karfafa masu bi su tsaya da karfi a tsakiyar tsanantawa. Kira zuwa ga tseren Kirista kuma shiga cikin yaki da abokan gaba domin duk wanda ya karya dangantakar abota da duniya kuma ya manne da Yesu ya kamata ya yi tsammanin tsanantawa. Saboda haka, dole ne mu kasance a shirye mu jure kowane irin zalunci domin Yesu Ubangijinmu kuma ya jimre (Ibran. 12:2) cewa gadonmu cikin Almasihu ya haɗa da wannan kwarewa.

3. Yesu ya kwatanta tsanantawa a matsayin wani bangare na fa'idodin da za mu iya samu wajen bin sa (Markus 10:30).

A cikin wannan binciken, Idan ka duba wasu dalilan da suka sa ake tsananta wa Kiristoci a yau, galibi saboda bangaskiyarsu ga Kristi ne.

4. Yana da mahimmanci mu lura cewa zalunci wani bangare ne na kiranmu a matsayin Kirista (Markus 10:30) kuma kiyayyar duniya ga Kirista ita ce canja wuri (Yahaya 15: 18-21). Idan muka jimre, za mu ci riba. Dole ne mu tuna cewa wahala domin muguwar halinmu ko rashin adalci ba za a iya daukarsa a matsayin tsanantawa ba (1Bit 4:15).

5. A matsayinmu na Kiristoci yana yiwuwa a fuskanci kiyayya iri-iri da cin amana amma kada mu kyale su su sami gindin zama a rayuwarmu har ya haifar da daci, mugun tunani na ramako. Yana da mahimmanci mu sani cewa kawai waɗanda suka sha wahala kuma suka jure tsanantawa cikin Almasihu wanda uban zai daukaka kuma ya daukaka duka a cikin

wannan rayuwa da kuma rai mai zuwa. Dole ne mu jimre tsanantawa sa'ad da muke fuskantar hamayya ta wurin tsayawa da karfi a wurin addu'a da kuma dogara da bangaskiyarmu ga Ubangiji kamar yadda aka gani a Ayukan Manzanni 12 Sarki Hirudus Agaribas, yana neman samun tagomashi, ya tsananta wa ikilisiya da karfi, ya kashe Yakubu, daya daga cikin manzannin Yesu na kurkusa. Da ya ga nasarar tsananta wa Yakub, Hirudus ya kama Bitrus, ya dfaure shi da masu gadi, sarkoƙi, da sojoji dabam-dabam. A cikin wannan mawuyacin hali, martanin Ikkliisiya ya kasance akai-akai, Coci yana addu'a da gaske ga Allah domin kubutar da Bitrus. Littafi Mai Tsarki ya nuna mana sarai yadda Allah ya nuna ikonsa mafi girma bisa sarakunan duniya ta wajen aiko da mala'ika ya 'yantar da Bitrus daga kurkuku. Mala'ikan ya sa aka sare sarkoƙin, masu gadi su makanta, kuma kofofin kurkukun su buɗe da kansu, ya sa su kubuta lokacin da babu abin duniya. Bitrus ya je gidan Maryamu, inda cocin ke addu'a, kuma komowarsa ta ba wa masu bi mamaki, waɗanda da farko suka yi ƙoƙari su gaskata labarin Roda, domin ikon Allah yana bayane a cikin su.

TAMBAYA: An taɓa tsananta muku saboda Kristi? Da kyau ku raba abubuwan da kuka samu ga wasu don taimakawa cikin Ubangiji.

Lokacin addua:

- a. Yi addu'a domin neman taimako daga takamai'man zunubin da kuke gwagwarmayar shawo kan ku.
- b. Yi addu'a don hikimar allahntaka ga shugabannin coci waɗanda ke da alhakin kalubalantar zunubi a cikin rayuwar membobin kuma su sami damar yin magana da abokai waɗanda suke zamewa don a maido da su ga bangaskiya.
- c. Karin buƙatun addu'a

**CHRISTIAN REFORMED CHURCH, NIGERIA (CRC-N) 2026 MAKON
HADAYAR DA SHIRIN AYYUKA NA SHEKARA TA 20-26 GA YULI, 2026 KAN
MAGANA: KAUNA SADAKARWA (Kauna irin ta Kristi) Yahaya 15:13**

KWANA/LOKACIN	AYYUKAN	MAI BISHEWA
Litinin 20/07/2026 4:00pm - 5:30pm	Addua Budewa/Wakokin Yabo Waƙar - SS & S 198/LW 198 Wakoki daga Kungiyoyi Wa'azi/Koyarwa Lokacin Addua Bayarwa Sanarwa Addu'ar Rufewa	Fasto. Masu bishara & Dattawa
Talata 21/07/2026 4:00pm - 5:30pm	Addua Budewa /Wakokin Yabo Waƙar - SS & S 411/LW.147 Wakoki daga Kungiyoyi Wa'azi/ Koyarwa Lokacin Addua Bayarwa Sanarwa Addu'ar Rufewa	Fasto. Masu bishara & Dattawa
Laraba 22/07/2026 4:00pm - 5:30pm	Addua Budewa / Wakokin Yabo Waƙar - SS & S 607 / LW.179 Wakoki daga Kungiyoyi Wa'azi/ Koyarwa Lokacin Addua Bayarwa Sanarwa Addu'ar Rufewa	Fasto. Masu bishara & Dattawa

Alhamis 23/07/2026 4:00 na yamma - 5:30 na yamma	Bude da addu'a/wakokin yabo Waƙar - SS & S680 /LW.18 Wakoki daga Kungiyoyi Wa'azi/Koyarwa Addu'a Bayarwa Sanarwa Addu'ar rufewa	Fasto. Masu bishara & Dattawa
Juma'a 24/07/2026 4:00pm - 5:30pm	Addua Budewa / Wakokin Yabo Waƙar - SS & S 307/LW.201 Wakokin daga Kungiyoyi Wa'azi/Koyarwa Lokacin Addu'a Bayarwa Sanarwa Addu'ar rufewa	Fasto. Masu bishara & Dattawa
Asabar 25/07/2026 4:00 na yamma - 5:30 na yamma	Addua Budewa / Wakokin Yabo Waƙar - SS & S 1/LW.31 Wkoki daga Kungiyoyi Wa'azi/Koyarwa Lokacin Addu'a Bayarwa Sanarwa Addu'ar rufewa	Fasto. Masu bishara & Dattawa
Lahadi 26/07/2026 7:30 na safe - 9:45 na safe 10:00am - 12:30pm	Abi Tsarin Bishewa na CRC-N Turanci/Hausa Kira zuwa ga Sujada: Zabura 100:1-5 Waƙar: SS & S 524/LW.193 SS & S 287/LW.193 Ya kamata a tattara kyauta ta musamman & Kyauta don CRC-N.	Fasto. Masu bishara & Dattawa

Asabar, 25 ga Yuli, 2026

Kan Magana: Aminci Cikin Jagoranci Ta Hanyar Kaunar Allah Mai Kulawa

Wurin Karatu: Joshuwa 24:31

Abubuwan lura:

1. Joshuwa 24:31 “Isra'ilawa suka bauta wa Ubangiji cikin dukan kwanakin Joshuwa, da na dattawan da suka shige bayansa, waɗanda kuma suka ga dukan abin da Ubangiji ya yi wa Isra'ilawa.” Nassin ya dauki lokaci mai muhimmanci a tarihin Isra'ila, lokacin aminci da sadaukarwa ga Allah a farkashin jagorancin Joshuwa mai karfi da dattawan da suka gaje shi domin suna kaunar Ubangiji da mutanensa. Muddin Joshua da waɗanda suka shaida ikon Allah suna raye, Isra'ilawa sun bauta wa Ubangiji da aminci saboda kauna ta kulawa ta wurin shugabanninsu. Amma bayan tsararraki sun wuce, mutane suka fara bata. Joshua, magajin Musa, ya ja-goranci mutanen da gaba gadi, da biyayya, da kuma dogara ga Allah. Joshua

2. Isra'ilawa sun kasance da aminci ga Ubangiji a lokacin rayuwar Joshuwa saboda shugabancin Allah a matsayin wakilin Allah da dukan rayuwar dattawan da suka kasance tare da Joshuwa kuma waɗanda suka fuskanci mu'ujizan Allah da kansu. Kaunar da suke yi wa Allah da sanin ikon Allah na farko sun sa bangaskiyarsu ta raye, gaskiyar ita ce... lokacin da mutane suka ga kyakkyawan misali mai kyau na shugabanni waɗanda suka kaunaci Ubangiji kuma suka dogara ga Allah, mutane za su iya tunawa da kaunar Allah ta kulawa, nagarta kuma suna iya kasancewa da aminci ga shugabanni kuma su dawwama cikin Ubangiji.

3. Sa'ad da shugabanni suke tafiya kusa da Allah, an Hore mutane su yi haka. Jagoranci mai karfi da aminci yana taimakon al'umma su kasance da aminci da tsayin daka cikin bauta Ubangiji. Ya kamata mu yi addu'a ga coci, 'yan siyasa, gwamnatocin / ma'aikatanmu, shugabanni a makarantarmu da kasuwanni, sarakunan gargajiya da shugabanni a kowane fanni na rayuwa su zama amintattun wakilai waɗanda za su iya rinjayar wasu su zama 'yan kasa nagari don Mulkin Allah.

4. Maganar ita ce, bai isa mu ji game da Allah ba, dole ne mu dandana shi a rayuwarmu ta wurin addu'a, biyayya, bangaskiya da kauna ga mutanen Allah. Iyaye, malamai, gwamnati, shugabanni na ruhaniya dole ne su sani za su ba da lissafi a gaban Allah game da kula da su kuma dole ne su ba da iliminsu na kauna da nagarta ta Allah ga tsara na gaba da dukan masu bi cikin Kristi. Wannan zai tabbatar da cewa bangaskiya za ta ci gaba da girma fiye da tsara zuwa wani. Bai kamata ibada ta gaskiya ga Allah ta dogara ga wanda yake ja-gora ba amma ga dangantaka ta sirri da shi. Ko da manyan shugabanni suka tafi, ya kamata bangaskiyarmu ta kasance da karfi cikin Ubangiji. Jagoranci na Allah yana iya karfafawa amma dangantakarka da Allah za ta karfafa ta don ka dawwama cikin Ubangiji. Tunawa da kaunar Allah mai kulawa a gare mu, yana kiyaye mutanen Allah masu aminci, masu tawali'u da godiya a gare shi. Duk da haka wannan kira ne na gina almajirai waɗanda za su kaunaci Ubangiji da maƙwabci daga zuciya da gangan da gaske kuma su zama makiyaya nagari na mutanen Allah.

5. Shugabannin Kirista suna da hakkin yin koyi da aminci a cikin mutanen Allah. Mutanen sun bauta wa Allah muddin suna da misalan shugabanci na ibada. Dole ne shugabanni su kafa misali mai kyau ga masu bi su yi koyi da magana, cikin gaskiya, cikin hali, cikin kauna, cikin bangaskiya da tsarki. Manufar haka ita ce, Allah yana so mu cim ma shine Almasihu kamar jagoranci; wanda ya yi daidai da kamannin dansa (Rom. 8:29; cf. 1 Kor. 11:1). Don haka, dole ne mu kasance da tabbaci cewa muna da Allah mai kauna da kulawa wanda ba zai taɓa mantawa ko ya yashe 'ya'yansa ba sa'ad da shugabanni suka gaza kuma suka yi rashin aminci. Kaunarsa da kula da mu ba za su taɓa yin kasala a kowane yanayi ba domin kaunarsa ba ta da sharadi. Kullum mai aminci ne kuma ba zai taɓa Watsi da 'ya'yansa ba, ko da a tsakiyar gwagwarmaya da kalubalensu. Yana kula da mu, ko da yanayi yana da wuya kuma ba shi da tabbas. Alkawuran Allah, kauna da kulawa koyaushe suna tare da waɗanda suke bauta masa da aminci.

TAMBAYA: Kana kaunar Ubangiji, kuma kai makiyayi ne nagari ko mara kyau, ka yi tunani a kai?

Lokacin Addua:

a. Ka gode wa Ubangiji saboda dukkan ni'imar Ubangiji a rayuwarka.

b. Yi addu'a cewa Ubangiji ya ba mu dukkan albarkatu na ruhaniya kuma ya sa mu wadatar kuma ya ba mu gamsuwa.

c. Karin bukatun addu'a

Lahadi, 26 ga Yuli, 2026

Kan Magana: Kaunar Sadakarwa(Kauna irin ta Kristi)

Wurin Karatu: Yohanna 15:13-14.

Abubuwan lura:

1. Allah ya nuna kaunarsa ta farko ta wurin mutuwar hadaya da tashin Yesu Almasihu daga matattu domin zunuban 'yan Adam, yana ba da ceto da rai madawwami. Wannan nunin kauna ana siffanta shi da rashin sharadi, madawwami, kuma ana bayarwa har lokacin da mutane suke masu zunubi Kristi ya mutu dominmu. Kauna ta gaskiya, ta Littafi Mai Tsarki ta kunshi sadaukarwa ga sadaukarwa; wannan shine yadda Yesu ya nuna kaunarsa garemu, da ikonsa na bayyana kaunarsa ta wurin mutane suna kaunar juna. Allah ya aiko da dansa Yesu, domin ya mutu akan gicciye a madadin zunuban 'yan adam, ya biya hukunci kuma ya sulhunta mu da kansa. Wannan aikin nuni ne na kaunar Allah, har ma ga waɗanda ba su da tsoron Allah. Ta wurin kaunar Kristi ta hadaya, Allah yana ba da gafarar zunubai, yana yin hanya don mutane su sami dangantaka da shi don gafartawa kuma su kaunaci juna.

2. Mun san farkon nuna kauna da Allah ya nuna wa 'yan Adam sa'ad da ya halicce mu cikin kamanninsa da surarsa Farawa 2:7. Ya ba mu iko a kan dukan abin da ke cikin fasa. Daga cikin zuciya mai cike da kauna, an halicce mu ba kawai da ya halicce mu cikin kamanninsa ba, Allah kuma ya zo cikin duniya domin ya fanshe mu daga dukan zunubanmu da rashin adalcinmu Markus 10:45 wato ikon kauna, kauna na iya sa ku yi abubuwa da yawa waɗanda ba za su yiwu ba. Bari mu bincika karin a cikin wannan binciken.

3. Kaunar Almasihu gare mu hadaya ce; Ya ba da kansa domin mu fansa. An kira mu mu nuna wannan kauna marar son kai, mara sharadi a cikin rayuwarmu. Asalin Allah kauna ne da aka nuna a Yohanna 3:16. Duk abin da aka samu a kusa da mu gani ko gaibu, nuni ne na kaunar Allah, wanda babu abin da zai raba mu da shi. Romawa 8:39 Allah bai yi kome ba sai dai kullum yana kaunarmu. Don haka saboda wannan dalili, bari mu ba da kanmu hadaya mai rai ga wanda ya kaunace mu kuma ya ba da kansa

dominmu.

4. Yin biyayya ga dokokin Allah hakki ne na kowane Kirista mai son ya faranta wa Allah rai ba kansa ba. Ba a gwada kaunarmu ga Allah ta kowace irin ibada da muke yi, amma ta biyayyarmu ga dokokinsa. Annabci, wa'azi, koyarwa, da maganar Allah duk banza ne in ba tare da kauna ga Allah da farko ta wurin yin biyayya da maganarsa ba (1Kor. 13:1-3). Yin biyayya ga koyarwar Allah ya fi abin da aka ambata a baya muhimmanci sosai—"hadayu na konawa, da hadayu". Ga umarnin Allah na karshe ga dukan Kiristoci (Karanta Matiyu 22:36-40). Ka dogara ga Allah ya sanya wannan fifiko a rayuwa da hidima.

5. Yin biyayya ga Allah shine mafi girman nunin kaunarmu gareshi. Kaunar Allah ya wuce hidimar lebe; yana yin abin da Allah yake so. Biyayya ga dukkan dokokin Allah/koyarwarsa (maganarsa) ita ce mafi bayyanan hujjar cewa muna kaunarsa da akasin haka. Kaunarmu ga Allah ana auna ta da kaunar da muke wa 'yan Adam domin kaunar Allah kauna ce ta mutane.

TAMBAYA: Idan da gaske za ka bincika rayuwarka cikin wannan bangaskiyar ga Kristi, menene amincinka cikin hidimar Ubangiji zai kasance a cikin hasken nassi game da kauna ta hadaya?

Lokocin addua:

a. Godiya ga Ubangiji don baiwar rai, kariya, tanadi, adana rayuka da dukiyoyi. Yi addu'a don karfin allah akan rayuwarka.

b. Yi addu'a game da kalmar yau. Ka roki Allah ya buɗe idanunka don ganin sababbin dama/ra'ayoyi da kuma kaddamar da shirinka gareshi.

c. Karin bukatun addu'a

ALLAH YA ALBARCI CRC-N!

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This image shows a single sheet of white paper with horizontal blue or grey ruling lines. At the very top and bottom edges, there are decorative borders consisting of small, evenly spaced dots. The paper appears to be a standard notebook page, oriented vertically. There is no handwriting or other markings on the page.