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GUEST SPEAKERS

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PASTOR KOKETSO
MOLAOLWE
AND BISHOP ERIC GARNES

KEYS TO THE KINGDOM

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Editor's Note

Welcome to the September edition of the Siloam Brakpan Digimag!

What a month it has been! September brought with it a fresh sense of expectation as we continued to embrace our year's theme, Divine Connection, and gathered around a powerful Kingdom mandate at our Keys to the Kingdom Conference.

There are moments in our walk with God when He invites us to go deeper, to see beyond what is natural, to grow in spiritual understanding and to recognise the opportunities that become available when we align ourselves with His purposes. This conference was one of those moments: a time to seek God, receive revelation and be reminded that the Kingdom of God is not something we simply observe; it is a reality we are called to understand, live and demonstrate.

Jesus declared in Matthew 16:19 that He would give His disciples the keys of the kingdom of heaven. What a profound reminder that God desires His people to grow in spiritual understanding, walk in His authority and live according to the principles of His Kingdom.

Throughout the conference, we were challenged to pursue revelation, sharpen our spiritual discernment and become more intentional about how we live out our faith. We were reminded that revelation is not merely information received; it is truth that transforms how we see, believe and respond to God.

As we reflect on these special moments, our prayer is that the impact of the conference will extend far beyond the services themselves. May what God revealed become evident in how we pray, how we lead our families, how we serve our communities and how we represent Christ in our everyday lives.

We bless the Lord for the amazing men of God that ministered the Word of the Lord with great clarity, conviction and spirit at our conference. Pastor David Grobler and Pastor Koketso Molaolwe are new covenantal friends. Bishop Eric D. Garnes gives us direct spiritual covering and oversight as the Presiding Bishop of Kingdom Consortium International.

Editor's Note

September also reminds us that a new season calls for a renewed posture. We cannot keep asking God for greater things while remaining unwilling to grow, change and obey. Divine connection calls us into a deeper relationship with Him, a stronger commitment to His Word and a greater awareness of the people and assignments He has entrusted to us.

As you explore this edition, we invite you to revisit the moments, messages and memories that made September so meaningful. Celebrate what God is doing in our church family, draw encouragement from the testimonies and allow the truth of His Word to stir fresh faith in your heart.

Above all, may you be reminded that the keys are not given merely to be admired, but to be understood and used in faithful obedience to the King.

Thank you for being part of the Siloam Brakpan family. Every gathering, every act of service, every prayer and every life touched contributes to the story God is writing among us.

As we move forward, may we remain connected to Christ, hungry for His revelation and courageous in carrying out His will.

The Kingdom is worth pursuing. His presence is worth seeking. And the life He has called us to live is worth embracing wholeheartedly.

Until the next edition, keep growing, keep connecting and keep advancing the purposes of God.

With faith and expectation,

The Siloam Brakpan Team

Friend Of GOD

On Moving from Duty to Intimacy

Some sermons ask us to do more. This one asked us to be more, or rather, to recognise what we already are. Opening this month's new series, the message turned to John 15:12 to 15, where Christ tells his disciples, "I no longer call you servants... instead, I have called you friends." At its centre sat a single, arresting premise: God did not save us merely to make us useful. He brought us into his family as sons and daughters, and further still, into his heart as friends, that we might know him, embrace his purpose, and bear fruit that endures.

Three Degrees of Nearness

The sermon proposed not a hierarchy of believer, but a progression of intimacy, three distinct postures the soul may hold before God.

The servant operates by command, obedience rendered in exchange for acceptance. This is a posture governed by performance, shadowed faintly by fear, and granted only partial access to the one it serves.

The son or daughter operates by belonging. Here, identity precedes action. Access is full, love is the governing law, and the relationship requires no negotiation.



Pastor Adrian Jacobs

The friend operates by understanding, not merely the command, but the heart that issued it. This is presence rather than performance, trust rather than transaction, an intimacy few ever claim.

The sermon's quiet warning threaded through each distinction: it is entirely possible to sit within the house of God and still carry the bearing of a servant.

The Prodigal, Reconsidered

The central text was Luke 15, revisited not as a parable of rebellion and return, but as a meditation on restored identity

The younger son, having spent his inheritance, returns with a rehearsed confession: "I am no longer worthy to be called your son. Make me like one of your hired servants." He believes, as so many do, that failure has altered his standing, that he must negotiate his way back into favour through labour. But the father does not permit the sentence to finish. He interrupts shame with restoration, a robe, signifying righteousness; a ring, signifying authority; and sandals, a quiet refusal to let him walk again as one unfree.

The elder son, who never left the estate, is revealed to carry his own, more insidious version of the same affliction. "These many years I have been serving you... you never gave me a young goat," he protests, a man with full access to his father's house, yet emotionally estranged from his father's heart. Of him, the sermon offered its sharpest observation: "The most dangerous person in the kingdom is the one who is physically in the father's house yet mentally in the slave's quarters."

The Governing Idea

If the sermon could be reduced to a single conviction, it is this: belonging precedes labour, never the reverse. Sons and daughters do not serve in pursuit of acceptance, they serve from within it. The father's address to his elder son, "Son, you are always with me, and all that I have is yours," was offered as the sermon's true centre: that the highest privilege of sonship is not what rests in the father's hand, but the father himself.

> *You are not what you did. You are not where you fell. You are who the father says you are.* – Pastor Adrian Jacobs






















KEYS TO THE KINGDOM

A God Who Walks

This message was delivered as part of the Keys to the Kingdom Conference 2026, an evening built around the conviction that scripture holds practical keys for believers, tools for discernment, decision making and forward movement, rather than abstract theology to be admired from a distance. True to that framing, the preacher opened with something almost painfully ordinary: everyone in the room had walked in. No wheelchairs, no exceptions, just people doing an unremarkable thing without a second thought.



Pastor David Grobler

That small observation became the doorway into the night's bigger claim. Walking, the preacher argued, is one of the most repeated and most overlooked threads in all of scripture. Trace it from Genesis to the Gospels and it reveals something essential about who God is and how he chooses to relate to us. This was not a sermon simply to be heard and admired. It was framed, deliberately, as a key: something to be taken home, tested, and walked out in ordinary life.

The starting point was Genesis 3:8, the moment after Adam and Eve's fall, when they "heard the sound of the Lord God walking in the garden in the cool of the day." Before the fall, Adam had walked with God freely, his footsteps falling naturally into rhythm with God's own. After it, the same sound became something to hide from. Nothing about God had changed. What changed was Adam's relationship to it.

God's first question to Adam was not an accusation. It was a location check: "Where are you?" The sermon leaned hard into this, pointing out that God deals with location before he deals with performance. Before he asks how you are doing, before he asks what happened, he wants to know where you are. Many people today are busy with careers, relationships, ambition and the pursuit of significance, but are not actually walking with God. Movement, the preacher reminded the room more than once, is not the same as direction. A person can be in constant motion, achieving, striving and climbing, and still be entirely lost, hiding behind a tree of their own making and listening to footsteps they no longer recognise as safe. Change where you are walking, he said, and what you walk into changes with it.

From Eden, the message moved to Cain, cursed after murdering his brother Abel to become "a fugitive and a vagabond," a wanderer. The detail that drew the most attention was the name of the land Cain settled in: Nod, a word that itself means wandering. Cain was told he would wander, and then built his entire life in a place named for exactly that condition.

What Cain did next became the sermon's sharpest critique of modern ambition. Rather than return to God in repentance, he built a city and named it after his son, Enoch, a word meaning dedication, in an attempt to manufacture permanence and legacy in a place God never intended him to stay.

Generations later, Cain's descendant Lamech would write the family's first recorded song, about murder, a grim inheritance passed down a bloodline that had settled comfortably into wandering and called it home. The preacher drew a direct line to contemporary life: people chasing platforms instead of purpose and status instead of presence, building a name in places where God has quietly departed. What does it profit anyone to have a city, a brand or a platform, if God is not in the room where it was built?

The contrast arrived in Genesis 5, a chapter defined by relentless repetition. Generation after generation, the formula barely shifts: a man is born, lives for centuries, fathers children, and dies. No achievements are recorded, only lifespans and the same closing refrain: and he died.

> *God is not looking for speaking Christians. He's looking for walking Christians. - Pastor David Grobler*

Then Enoch breaks the pattern. He lived the shortest life of anyone listed, just 365 years, roughly half the lifespan of everyone around him, and scripture records no sermons, no accomplishments, no city built in his honour. Just one line: "Enoch walked with God, and he was not, for God took him." The preacher lingered on the contrast almost incredulously. Nine hundred years of living, and the only summary scripture offers some of these men is that they died. Three hundred and sixty five years of walking with God, and heaven itself took notice. Hebrews 11:5 adds that Enoch "pleased God," not that he was wealthy or influential, simply that his footsteps had fallen into rhythm with God's own. Which testimony, the preacher asked, would you rather carry out of this life?

The second half turned to Matthew 14 and Peter's terrifying walk across a storm-tossed sea at Jesus's single-word invitation: "Come." The preacher made much of how short that word is, compared to the elaborate prophecies people often long for. Sometimes the instruction from God is not a grand vision at all. Sometimes it is simply permission to take the next step.

Peter's sinking was framed as instruction rather than failure. He took his eyes off Jesus and became aware of the waves instead of the voice calling him, a pattern the preacher tied to New Year's resolutions that quietly erode by February. The storm, he suggested, is sometimes misread. We rebuke it as the enemy when it may be God's training ground, teaching unsteady feet to walk where they have never walked before. The moment that mattered most came after: eleven dry disciples still in the boat, theologians among them, well versed in doctrine and sovereignty, and one wet disciple who had actually walked on water. "God is not looking for speaking Christians," the preacher said bluntly. "He's looking for walking Christians." It is possible, he added, to explain predestination in detail and never have prayed for a miracle you actually needed.

The sermon tied Peter's water walking to a later moment in Acts, where he meets a lame man at the temple gates in Jerusalem and says, "Silver and gold I do not have for you... rise up and walk." The same hands that once reached across the waves to pull a sinking Peter from the sea were now extended to a man who had never walked at all. The preacher invited the room to imagine Peter in that moment, remembering his own unsteady steps on the water and the hand that caught him. The thread runs the length of scripture, unbroken: a walking God, teaching his people to walk, so that they in turn can reach out and help someone else find their feet.

The message closed with an invitation to apply it, in keeping with the conference's entire premise. Every physical step, the preacher explained, involves a brief and necessary loss of balance, a moment of falling forward before the next foot lands and catches you. Faith works the same way. It is not a static position of certainty or arrival, but a continual, daily falling in the direction of God's voice, for as long as a life lasts. For a conference built around practical keys for moving forward, it was a fitting close: not a key that opens a single door and is then set aside, but one meant to shape the posture of an entire walk, from the first unsteady step out of the boat to the last.
























AND




Kingdom Keys



Pastor Koketso Molaolwe

Kingdom Keys: Four Lessons Hidden in Jesus's First Miracle

The wine running out is the entire crisis of John 2, a detail easy to read past on the way to the miracle. This sermon slows down on exactly that moment and treats the wedding at Cana as a blueprint: four simple, repeatable keys for anyone waiting on a breakthrough. The preacher was upfront that there would be no deep theology or complicated exegesis, just principles pulled from a story most believers think they already know.

In first-century Jewish culture, running out of wine was no minor inconvenience. The groom was responsible for providing for all seven days of celebration, and failing to do so carried real social shame and genuine consequences in the community. When the wine disappeared, the room would instinctively have turned toward him. No one went looking for the guests or the master of ceremonies. Instead, Mary turned to Jesus. She wasn't confused about custom or improvising out of desperation. She understood who the true bridegroom was, and the empty jars announced that the Messiah had arrived. The crisis gave him the opening: "The wine had to run out for Jesus to be unleashed.

Some of the challenges you are running away from, they are meant to introduce you into your season." Goliath is a parallel, framed less as a threat to David's life than as an invitation into his calling. Problems are often treated as things to be prayed away when they may be the very platform meant to elevate the person facing them.

Key One: Be a servant.

Mary instructed the servants, not the elders, bishops, pastors, or eloquent guests who might seem the obvious choice for history's first recorded miracle. The miracle was entrusted to the unseen people packing chairs, cleaning tables, and handing out food. "God has no issue elevating servants. I think in our generation, He has a problem finding servants," because everyone wants the microphone and almost no one wants the background. The preacher illustrated this with his own story of building a church from a dozen people to several thousand. The real story, he insisted, wasn't the six public years of growth but the thirteen unseen years before it, serving in children's

ministry, worship, graphic design, and facilities. The seed for acceleration is planted in the background, and pulling yourself out too early is one of the most common ways a calling gets derailed. Even David, already anointed king, was still carrying cheese and bread to his brothers when the opportunity that would define his future walked toward him.

Key Two: Do whatever he says.

Filling stone jars with water is a bizarre response to a wine shortage, yet Mary simply told the servants, "Do whatever he tells you." The sermon treated this as a posture: obedience without needing the instruction to make sense first. A good servant is defined less by skill than by the capacity to listen and respond without negotiating whether the direction is logical. The preacher told of a congregation with only one hundred thousand rand in savings that was told to give all of it to another church, with no explanation, while also pursuing a building costing many times more. Weeks of silence followed. Then a building became available, a winning auction bid was placed with no funds in hand, a stranger covered the deposit on the spot, and the full price was raised within three weeks, well beyond the target. This wasn't offered as a formula for financial miracles, only as an illustration of obedience without full understanding. "Some of us are too clever for faith. You know too much."

Key Three: Fill it to the brim.

The servants filled the jars completely, going beyond what the instruction strictly required. The sermon turned this into a challenge about excellence: work unto God rather than for the appreciation, title, or recognition it might earn, and don't calibrate effort to pay, visibility, or job description. It drew a parallel to Genesis, where God doesn't stop at "good" on days one, two, or three, but keeps creating until it is "very good," and only then rests. Many believers call themselves made in God's image yet settle for the bare minimum. "If they say pack ten chairs, pack twenty. Go the extra mile." The warning was equally direct: don't celebrate one full room, one good sermon, or one milestone as though the work were done, because God is rarely finished at the point where people are tempted to stop and admire.

Key Four: Stay in the sacred place.

The sermon closed on its sharpest observation. The master of the banquet praised the wine without knowing where it came from, since he hadn't been present for the carrying, the filling, or the waiting. Only the servants knew, having walked back and forth to the well, jar after jar, watching nothing visibly change for what may have been a long and discouraging stretch. "The secrets of God are not revealed on the platform. They are revealed in the sacred place."

This was a caution against rushing toward titles, platforms, or public ministry before the quiet work has shaped you. The sermon distinguished between people who are seasoned, formed in private over time, and those who are merely seasonal, visible for a moment without the depth to sustain it. Those who skip the sacred place tend to misplace the glory when breakthrough comes, crediting themselves or someone else, just as the master praised the groom for a miracle he had no part in. The closing appeal was almost a prayer: that breakthrough would not arrive before the brokenness and shaping that precede it, because breakthrough without that process eventually malfunctions.

> *The seed for acceleration is planted in the background. – Pastor Koketso Molaolwe*











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Lift your hands



Bishop Eric D Garnes

Delivered as the closing message of the Keys to the Kingdom Conference, this sermon turned to Exodus 14, the moment the Israelites stand before the Red Sea, Pharaoh's army closing in behind them, and God instructs Moses to stop crying out and instead lift his rod and stretch out his hand. The preacher opened by naming the tension at the heart of the entire conference theme: what exactly are the keys to the kingdom? Some traditions have treated the phrase literally, others reduce it to prayer alone. The sermon pushed back on both, arguing that God refuses to be confined to a single interpretation, and that this closing message would reveal one more key the church has often turned into mechanical ritual rather than genuine access, the simple, physical act of lifting one's hands.

Before unpacking that gesture, though, the sermon insisted on slowing down and asking a more basic question: why were the Israelites even standing at that sea in the first place?

The sermon made much of a detail many readers skip past entirely. There was a shorter route available, the well-travelled road through Philistine territory, a path used for trade, for military movement, for ordinary commerce. God deliberately avoided it. Scripture is explicit that God led the people the long way, not because he didn't know the shortcut, but because he understood something about the people he was leading that they didn't yet understand about themselves.

"God also knew that they had been delivered from Egypt, but Egypt had not been delivered from their mentality," the sermon put it. The chains were gone, but the consciousness of bondage remained. Had the Israelites encountered organised warfare too early on that shorter road, the preacher argued, fear would have sent them running back toward the very slavery they had just escaped, romanticising

captivity rather than pressing forward into freedom. The longer road wasn't a detour. It was the curriculum. Worship, covenant, obedience, trust, all of it had to be learned somewhere, and none of it could be taught on a shortcut. "Sometimes what you call inconvenience is actually providence," the message offered, reframing delay itself as a form of divine preparation rather than divine neglect.

By the time Israel reaches the sea, they appear, by any reasonable military assessment, surrounded. Water ahead, wilderness on either side, Pharaoh's army behind. The sermon drew a sharp and memorable distinction here: "There is no way you can be trapped when God led you there... the enemy thinks I'm trapped, but God knows I am positioned."

This reframing became the sermon's emotional centre. Being exactly where you are, even when it looks indistinguishable from disaster, does not necessarily mean you've lost your way. It may mean you've arrived precisely where you were meant to be, waiting on the next instruction. The preacher was careful to temper this with honesty, though, warning against the common teaching that obedience always produces ease. Jesus obeyed and still ended up on a cross. Obedience, the sermon insisted, sometimes leads directly into a place that requires a miracle, not because God has abandoned the plan, but because that miracle is precisely the point, an introduction to a dimension of God the person has never yet needed to see.

The sermon then turned to the specific language of the text, breaking the scene into three symbolic elements. The rod represents delegated authority. The hand represents obedient availability. The sea represents human impossibility, the thing no amount of personal effort or cleverness could ever part. Crucially, the preacher insisted that the power at work was never located in the staff itself. "The power was never in the wood of the staff. The power was in the God who commanded the hand holding the wood." It was, after all, just a shepherd's tool, a chiselled branch, nothing more, until obedience put it to use.

This distinction mattered for a wider point the sermon wanted to make about gifting, anointing, and comparison. "The rod is not God. The leader is not God. The gift is not God... the anointing is the manifestation," not the source. The instruction God gives Moses isn't a complicated theological formula, it's startlingly simple: stop crying out, and do the one thing already within reach. "Stop trying to split the sea. That's God's responsibility. Your responsibility is to lift your hands."

Perhaps the sermon's most tender section addressed the hands themselves, not as neutral instruments, but as hands with a past. Moses, after all, had committed murder and then tried to cover it up with those same hands. Those were the hands that trembled at the burning bush, the hands that tended someone else's sheep in obscurity for years. And yet those were the hands God chose to use to part a sea.

"Grace can take the hand that mishandled yesterday and teach you how to handle tomorrow," the sermon declared, insisting that no one in the room had hands clean enough to disqualify this instruction from applying to them. "Your hands may have scars, but lift them anyway. Your hands may remember failure, but lift your hands anyway." The theology here was plain and pastoral at once: lifted hands aren't a reward for having it together. They're an act of surrender precisely because you don't.

The sermon drew a careful distinction between two different seasons of hand-lifting in scripture. At the Red Sea, lifted hands initiated a breakthrough, a single decisive gesture that opened the way forward. Later, during the battle against the Amalekites, it was sustained hands, held up over time, exhausting as that was, that preserved the victory Joshua was fighting for in the valley below.

This became an opportunity to address something the preacher clearly felt had gone unspoken in many churches: the simple, human reality of exhaustion. Moses's hands, famously, grew heavy during that battle, and rather than treating this as spiritual failure, the sermon normalised it entirely. "There are times when you simply get tired," the message acknowledged, before pivoting to what actually matters in that moment, not pretending exhaustion away, but having the right people present to hold your hands up when you can no longer hold them up yourself. Everyone, the sermon argued, needs an Aaron and a Hur, someone praying, fasting, or simply present at the exact moment the hands start to fall.

The sermon closed by widening the lens beyond Moses entirely. Moses had a rod. David had a sling. A widow had oil. A boy had bread and fish. Peter had a net. Different instruments, the preacher pointed out, but the same God working through each one. The point wasn't subtle: comparison is a waste of the very thing God has already placed within reach. "I don't need your gift. I need my gift," the sermon insisted, urging the congregation to stop measuring their hands against someone else's and instead put to work whatever has already been given to them.

The closing charge tied the entire message back to the conference's title. Lifting your hands, the preacher argued, shouldn't require a worship leader's prompt or a room full of raised arms to follow. It should be automatic, an instinct born out of genuine relationship rather than a performed cue. "Don't you ever get to the place where somebody has to force you to lift your hands," the sermon closed. "It ought to be an automatic move because you have a relationship with the God of your salvation."

> *"There is no way you can be trapped when God led you there. - Bishop Games"*

Heritage Day at Siloam!



As we celebrated Heritage Day, honouring the languages, cultures, food, memories and traditions that tell the story of where we come from, Pastor Maldon's sermon turned our attention to something heritage cannot show: the condition of the heart. What we wear tells people where we come from, but our hearts tell God who we are becoming. Drawing on 1 Samuel 16:7, the sermon compared the spiritual heart to the physical one, hidden from view yet affecting everything, and walked through six conditions to examine: the broken heart that needs healing, the hardened heart that needs softening, the divided heart that needs uniting, the deceived heart that needs searching, the joyful heart that needs strengthening, and the pure heart that God wants to use. The message did not end at diagnosis, though. Through Christ, God does not polish an old heart but gives a brand new one, and the greatest heritage we can leave behind is the memory of a heart that belonged to Jesus.

Upcoming Events



Christmas Market 6th December 2026

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