



The 2001
Vine Millennium
For Internal
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Dear JCC members,

Precious greetings to you in Jesus' Name. The pastors and church council has announced our JCC Vision for 2001 and beyond: To glorify God with our lives and witness as a community. As a church we need to always ask ourselves two fundamental questions:

1. What is God's purpose in creating us?
2. How can we bring our life and ministry in line with God's purpose.

Firstly, we are created for God's glory. This is stated clearly in scripture - Isaiah 43:7 *"everyone who is called by my name, whom I created for my glory, whom I formed and made."* Secondly, in Romans 11:36 we read, *"For from him and through him and to him are all thing. To him be the glory forever. Amen."* There are three important prepositions and declarations in this verse:

1. From him – God is the source of existence of all things
2. Through him – God created and sustains all things
3. To him – God is the goal of existence of all things.

The unifying purpose of the church's existence is to glorify God. Let us bear this in mind as we plan, and go about serving in our various ministries and our lives and witness as a community of God's people. The pastors and council leaders will be prayerfully leading and working towards this vision together with the ministry leaders in the coming months. Pray for them also. To God be the glory.

Pastor Martin Yee

ANCESTRAL VENERATION

PRACTICAL ADVICE FROM A CHRISTIAN VIEW POINT

The Chinese funeral rites and practices associated with ancestral veneration are elaborate and many of them have religious and spiritual connotations. Christians need to understand the underlying meaning of the practices.

Chinese funeral rites are conducted out of fear that the dead may become vengeful spirits (kui) and in the hope that they would become benevolent gods instead.

Funeral Rites

Chinese religious beliefs advocate that a person has 3 souls upon death - one residing in the ancestral tablet, another in the tomb and the third goes to the Western Paradise (Si Fang). Thus funeral rites are viewed as important in assisting the spirit on its journey to the Western Paradise.

Scripture teaches that man has a body and soul dichotomy (Matt 10: 28, 1 Cor 5) and in 1 Thess 5:23 as having body, soul and spirit (trichotomy). The dichotomy/trichotomy view has to be seen in the context of the unity of the person. Scripture does not teach that a person consists of composite parts. Scripture teaches

that on death we go to Abraham's bosom (Lk 16:22) to await our Lord's return and to be resurrected with new bodies.

Encoffining

Before encoffining, the deceased is ceremoniously washed so that the spirits in the Ying World may not be offended. Personal items are often placed in the coffin for use in the after life. The coffin is made in the shape of a house because the deceased's soul is believed to live in the tomb. Items placed in the coffin include:

A coin in the deceased's mouth	used to bribe the officials of the Ying World
Grains of rice	to ensure that the deceased does not go hungry
Jade	to preserve the body
Pearl	to provide light

Christians need not hold to the practice of ceremonial washing of the body. Placing of personal items to be used in the after life is not acceptable as we do not believe in an anthropomorphic (human like) Ying World. Logically, such items cannot fulfil their intended function. Making

the coffin in the shape of a home has no basis as Christians do not believe that the spirit lives in the tomb after death.

The Funeral Wake

Chinese have wakes lasting odd number of days (usually 3 or 5, etc). Friends and visitors pay their last respects by bowing before the altar, offering incense and bowing to the bereaved family members. Family members are expected to accompany the body throughout the period of the wake. To facilitate this, food is provided and gambling permitted to help keep those doing so, awake.

The wake itself as an occasion for friends and relatives to pay their last respect is acceptable from a Christian perspective. The acts of bowing to the deceased and to the family members have connotations of worship, particularly in front of the altar. However, those who see it as showing respect to the deceased may do so according to one's conscience. Offering of joss sticks is not acceptable as it is clearly a religious ritual.

Prayer for the Dead

On the final night of the mourning, Taoist or Buddhist monks



conduct ceremonies to:

- Lead the soul to the Ying World
- Assist the deceased in the transformation from a ghost to an immortal or deity

Family members trail behind the priest as they walk around the coffin 7 - 10 times while prayers are offered. This signifies leading the deceased out from one level of the Ying World to the higher level until the deceased crosses the bridge into the Western Paradise. The bridge is then burned to cut off the possibility of any return to the Ying World.

Christians reject the performance of these prayers and rites as a means to gain salvation. Salvation is ours by grace through faith in the Lord Jesus. Christians are not to participate in these prayers or rites. To avoid participation, Christians should take a stand and explain their position to family members. It is advisable to explain the stand Christians take to family members as part of living out their faith, rather than be caught in a situation where emotions are tense and misunderstanding often arises. Take effort to explain your beliefs and why you are unable to accept

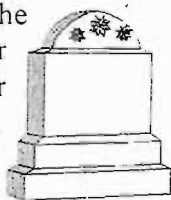
and participate in certain practices in your interaction with family members as the opportunity arises. Don't wait for the last minute and find yourself caught in a difficult or awkward situation.

Burial of the Dead

As Chinese believe that the soul resides in the tomb, the siting of the tomb is important. Geomancers (feng shui masters) are called upon to advise on the best site/location. This is impractical nowadays as burial plots are designated in location and assigned by the government.

Chinese previously believed that the body must be buried whole for fear of being incomplete in the Ying World. Cremation was not accepted as it destroyed the physical body. This however, is changing in land scarce Singapore as more columbariums are built to replace cemeteries.

Christians do not believe in any particular siting of the tomb to obtain favour or blessings. The fear of the body being destroyed through cremation is non-existent as we shall be given new bodies when we are resurrected with Christ



Mourning Clothes

Members of the deceased's family wear mourning clothes of various colours to denote one's family relationship with the deceased - white for children, blue for grandchildren, green for great grand-children and black for close relatives. Sackcloth is also worn to signify mourning.

Scripture speaks of wearing sackcloth to express sorrow (Es 4:1, Matt 11:21). The Chinese practice of wearing mourning clothes appear not to have any other motive than that of expressing sorrow and mourning. There is nothing wrong with Christians wearing mourning clothes or sackcloth. There is no religious connotation in the different colours of the mourning clothes.

Certain Superstitions.

Have you wondered why funeral bands perform during a Chinese funeral? The band leads the cortege (funeral procession) to ward off evil spirits.



Family members returning from the cemetery or columbarium must wash their hands and face before entering the home. This is to wash off all bad luck associated with the death in the family.

During the wake you will notice the following items laid out on the table:

Sweets	this is to remove the bitterness of the loss
Ground-nuts & melon seeds	these are symbols of fertility served to the living so that they may have more children to replace the loss.
Red thread	to ensure safe passage of those who come to pay their respects and that they may not be cursed by bad luck

Many Christians do not understand the symbolism associated with the items, thinking that they are merely snacks. Christians do not believe in good or bad luck and the associated superstitions. Our victory is in Christ and superstitious practices should not be participated in as a witness of our freedom from such bondage of fear (Matt 10:26, Is 41:10)

Partaking of the sweets, groundnuts and melon seeds is acceptable as they are mere superstitions. However, it is advisable to avoid either taking (if attending a funeral) or giving out (if organising a funeral) the red thread as the meaning behind it conflicts with Christian beliefs.

The Family Altar

Within the home, a certain place is set aside for the family altar, where the ancestral tablet, usually of immediate family relatives, parents or grandparents (tablets of ancestors are usually placed in temples), incense urn, 2 candles are placed. Some food or fruits may also be placed. Usually photographs of the deceased are not placed at the altar.

Such altars are clearly a place where worship is conducted and should not be found in a Christian home where the Christian has a right to say over such altar. Where the Christian lives in a home not owned by him or where he does not have the say over the placing of the altar, he need not fear such altars. The objection to the altar is in the witness of our faith, its association with worship, not so much fear of being either

demonically oppressed or possessed by its presence.

Offerings to the Dead

The practice is based on the Buddhism concept of reincarnation and salvation gained through merit. Merit may be transferred to aid our ancestors' reincarnation by making offerings in their name. Offerings are also made to gain our ancestors' favour and to fulfil needs presented (such as peace within the home, healing or even lucky numbers) and to ensure a comfortable life in the Ying World for the deceased.

Christians should not be involved in the practice of offering to the dead because:

The destiny of the deceased is sealed and there is no way offerings can gain any merit. Upon death, our spirit does not go to the Ying World but to Paradise to await the Lord's return. The connotation to worship is against God's command to worship only Him.

Incense

Incense appeared to have started being used during the Wei Dynasty (386 - 535 AD) through Buddhist influence.

Scripture teaches that the use of incense connotes an offering of prayers to God (Rev 8:4). The Bible also records the destruction of pagan incense altars (2 Chron 34: 3-7) as an act of separation from all idolatry. The offering of incense should be avoided due to its connotation to worship. Lighting of candles or offering of flowers can be used as alternative expression of remembrance of the departed.

Candles



Candles are used in Chinese religious practice probably as a result of the ancient practice of conducting worship before dawn. Candles are used to illuminate the altar area. However over time, 2 candles have been traditionally lit to symbolise the setting of an altar.

There appears to be no religious significance attached to the lighting of candles by the Chinese. In Christian worship, the candles remind us of Christ, the light of the world who disperses darkness. Candles are used in various traditional worship. No restrictions need be placed on Christians lighting a candle in Church or before the deceased as a remembrance. However, the

lighting of candle on the ancestral altar is to be avoided.

In our attitude and stance on the practice, we should heed the teaching of Scripture and do all that would honour God. On issues that we are uncertain of, we should consult those who are equipped to advise us. It is urged that Chinese Christians educate themselves in this respect. To be forearmed, so that we may be well prepared when faced with the situation.

Related Festivals

Qing Ming Jie

In spring, during the third month of the lunar calendar (March or April), the weather becomes warm and plants begin to grow. This is the time when the 'clear and bright' (Qing Ming) festival is celebrated.

This is a time to remember the departed by visiting their tombs or in the case of cremation, the columbarium. It is an occasion for the whole family to gather together to 'sweep the grave'. It is a time to remember the deceased



and pass on lessons from them to the next generation.

In itself, the festival does not appear to bear any religious significance being originally a festival celebrating spring. Christians need not have any inhibition about visiting the grave to remember the dead. Visiting the grave would be a witness to non-Christians that we do remember and commemorate the dead. However, the practice of offerings of food and incense should be avoided.

Christians however have to be sensitive to non-Christian views and may choose to avoid participating in Qing Ming Jie if it is viewed as a compromise of our faith or stumbling block to unbelievers.

Zhong Yuan Jie (Hungry Ghost Festival)

The Hungry Ghost Festival lasts for the entire seventh month of the Chinese lunar calendar. It shows the Chinese belief of the existence of pitiable souls uncared for by the living. These spirits (ghosts) are believed to be released from hell during the seventh month. Incense, hell notes and



entertainment are offered to these hungry ghosts out of compassion of their plight and fear that these ghosts may bother them.

Christians do not subscribe to the belief of the spirits of the deceased wandering around the world or any form of worship to them. As such, the festival should not be observed or participated in. Again Christians are advised to take a stand and make it known to others the reason for the abstinence from such celebrations or dinners.

Chinese Christians should seek to understand their culture, customs and practices and bring Biblical teachings in the context of all aspects of such knowledge. We need to be clear what practices or belief can be followed as they do not contradict biblical principles and reject those, which conflict with and deviate from Biblical teachings. Where no Biblical teachings are compromised we can practice them with a clear conscience. Christians are often not clear on what the Bible says on such issues. This calls for us to "educate" ourselves and be informed and build up our understanding in these areas.

Christians need to be sensitive and tactful in relating to those who hold a different views or family members who are unbelievers. We should respect their conviction and avoid being overly judgemental. Much harm can be done where Christian despise or condemn beliefs held by others. We should seek to explain our stand in relation to these beliefs and practices and obtain understanding with those we relate to. This would also avoid unnecessary misunderstanding and conflict in times where we are called to follow certain practices during bereavements, festivals or other occasions. Where the issues have been explained and our stance clear, all concerned can respect each other's views and beliefs.

In all we do we seek to glorify God. Even as we have to reject certain practices, these could create opportunities for us to share our faith and why we hold to our beliefs. As we honour God, the Lord will help us to be faithful, uncompromising inoffensive whilst seeking to be a witness for Him.

Tan Swee Leong

The Good Samaritan

Several years ago some seminary students were asked to preach a sermon on the parable of the Good Samaritan. Each student was deliberately delayed until moments before his sermon was to begin. As each one raced frantically across campus with text in hand, he was met by someone posing as a person in need. Ironically, not one of them stopped to help the person -- they had an important sermon to preach!

This chapter has tried to provide both a framework for thinking about general principles and a simple method for discovering them. However, a general principle can simply be a pious platitude unless we take one more vital step: we must seek to apply that principle to the situations we face today.

an extract from the book "Applying the Bible" by Jack Kuhatschek

On July 15, we had Dr. Victor Pifznér from Australia preach on the topic of the Good Samaritan. He framed his sermon on the question of whether being religious prevents us from doing good?

I have realized that in some strange way, we see people as targets to convert and not as

people to do good to. Can we at some point reach the realization that we have been saved to do good works. (This is different from doing good works to be saved). That the only Bible the people around us read is US! No point giving the Bible to all our friends and expect them to read when most of us don't even read it ourselves.

So we are a walking and talking testimony of the love of Jesus Christ to the pre-Christian. If we do not show with our lives the love of Christ, then our pre-Christian friends will never come to salvation through our efforts. They might even be turned off Christianity because of our actions. The common argument I face when talking to people about Christianity is, "Why is so and so, who claims to be a Christian, so nasty?"

Usually, I do not have a good reply to this question. I only tell them that there are some who go around claiming to be Christian but truly are not.

Therefore brothers and sisters be careful not to be so religious that we forget to be a good samaritan.

Martin Cheah.

FROM THAILAND TO SINGAPORE

Rev. Terry & Sally Kee, 77/267 Soi Phumijit, Rama 4 Rd, Phra Khanong, Bangkok 10110,
Thailand August 2001

Dear praying friends,

But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong." (2 Cor. 12:9,10)

This is true for both of us. In addition to Terry's duties as LMT Chairperson, he was recently posted to be pastor responsible for Phraporn Sii Khiu Church. Due to his duties at the head office and studies at Bangkok Institute of Theology, Terry needs to travel between Siikhiu and Bangkok (a distance of 205 Km) every week. He usually drives to Siikhiu on Thursday and return to Bangkok on Sunday evening. After work every Friday, Sally would travel via public transport to join him for ministries during the weekends. On his first day as Pastor of Siikhiu Church, Terry was told that the treasurer of the Church was living together with her boyfriend out of marriage. This has caused great concern among the members and it was hoped that Terry could deal with it without delay.

Terry prayed. He did not know how to approach her on the subject or how to begin the discussion, but God was gracious. She came early for the welcome dinner that evening and as Terry greeted her and inquired about her well being, she requested for a personal counseling session. She told Terry that God had been convicting her of sins and requested that she be relieved of her responsibility as worship leader, cell leader and treasurer of the church until she straightens out her life. She further requested for Terry to speak to her boyfriend. The end result was that they confessed their sins to God, the man had agreed to move out and they will meet with Terry for premarital counseling. Praise be to God.

As for Sally's skin allergy, a member whose whole family has the same problem, noticed her condition and gave her some medicine which proved to be very effective. Her skin rashes are much better now and she is thankful to God as well as to all who had prayed for her.

One area of great concern to us now is the matter of visas. In the recent change of government in Thailand, there has been a restructuring of the civil service. The Department of Religious Affairs is now part of the expanded Ministry of Education and Cultural Development. Since then, the new director of Department of Religious Affairs had refused to endorse any visa applications for new missionaries as well as missionaries returning from furlough. He was questioning why the parliamentary decision of 1978 to reduce the number of missionaries in Thailand not effected all these years?

The leaders of the Christian Church of Thailand, the Evangelical Fellowship of Thailand and the Baptist Church of Thailand are making arrangement to meet and

raise this issue with the director. We are thankful we had just renewed our visas/work permit last month or else we will be caught up with having to extend our stay every 2 months. Please pray for God's hand in the whole situation.

English Camp

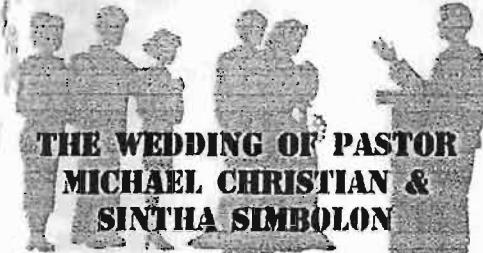
We call upon interested persons who fulfill the criteria set below to contact Mr. Bernard Chan at telephone no: 4460688 (after 8pm) or 3280669 (Office) or email at: chan.bernard@libertycity.state.com.sg

1. Able to attend a training session in Bangkok on the 4 December 2001
2. Travel to Udon together on the 5 December 2001.
3. Serve as Group leader and facilitator from 6 - 8 December 2001.
4. Be prepared to share his/her faith testimony to the participant of the camp.
5. Be responsible for his/her own airfare between Singapore/Bangkok.

May God bless all of us as we seek to please Him with our lives and services.

Yours in Christ's love

Terry & Sally Kee



It was 4.00 pm when I arrived in church. Soon, the guests started to arrive as Alan Soh and some of us tried to direct traffic so that we can park the most number of cars in our church grounds. By 5.30 pm, the church parking was full and we had to close the gates.

I proceeded up to the sanctuary where all the guests were already seated and found a seat right at the back. The bride and groom were already at the altar and Bishop asked who will give the bride away in Bahasa, which drew a roar of approval. Someone said, "Our Bishop is tri-lingual!" The wedding ceremony went on as normal until after the signing of the marriage certificate. Then a traditional Batak exchange of shawls was enacted symbolising the union of two families.

Afterwards when the couple were called up to make a speech, the bride was so overcome with emotion that she could not speak. Picture taking followed and then the dinner.

A good time of fellowship and eating as the Lord covered us with a curtain of heavy rain which cooled down the night.

Martin Cheah

The Love of God Shed Abroad in the Heart



(Denoting the plenty & abundance of God's love poured out in the heart, owing to the free grace of God)

***Rejoicing with our beloved Pastor Michael and Sis. Sintha Simbolon
on the occasion of their Holy Matrimony on 4th August***

“God is love, and the one who abides in love abides in God.” (1 Jn 4:16b)

This must be the favourite verse of Pastor Michael and our beloved sister-in-law Christ Sintha Simbolon, as it was oft quoted on their grand occasion –
A Holy Matrimony!

It was a verse well-truth of God's love for whereby, with the love-between God and them, abundance of God's overflowing their hearts, communion with each other, for better or worse, in sickness or health, finds a divine and strong foundation.



chosen to reflect the him and her driven communion and with the grace filling and their lifelong other, for better or health, finds a foundation.

Indeed, both Michael and Sintha can experience the joy of love for each other because God first loved them and had everything in His plan long ago even without their awareness.

Truly, long before Michael came to know the existence of a gorgeous girl by the name of Sintha living on an island off the far coast of Sumatra from Singapore, a portion of his love for God was already planted on that island. It was in January 1997 that Michael first visited Nias island with a brother-in-Christ from the organisation called YWAM (Youth With a Mission). I suppose that it was an exploratory expedition in accord with his youthful-in-heart zeal for Christian outreach to people in need of love and care.

That first visit certainly wasn't to be the last. Just six months later, with the blessing of the English Council of JCC, Michael took off again for Nias – this time as part of a team of five members. His love for the people of Nias (especially the orphaned children in need of a proper orphanage) and the energy he invested to convince the Council of a great missionary opportunity on the little-known island was significant. He made his convincing presentations on the matter not only to us but also to our sister congregations of the LCS. The seed for a growing mission of love was being nurtured when he succeeded in putting together yet another team with members representing these various congregations of the LCS and set out for Nias in May 1998. The fruitfulness of that visit was noted in JCC's AGM report for 1998:

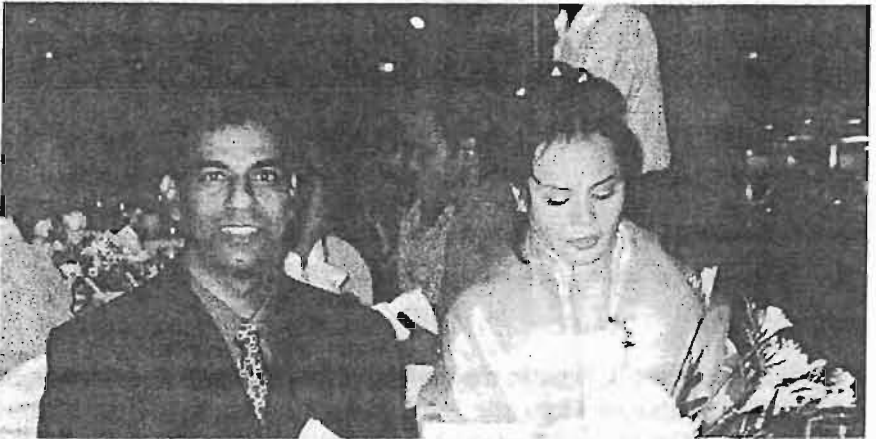
“The trip was the strengthening of relationship between the local Church [of Nias] and the Church in Singapore. ... The result of the trip saw 26 children, from the orphanage, being sponsored by members of the LCS and a few months later, in Nov, the Nias missions was officially recognised by the Lutheran Church in Singapore.”

At some point in time in the early stage of the Nias missionary expedition, the YWAM withdrew from the joint missionary exploration. Michael did not give up hope. The love of God shed abroad in his heart (Rom. 5:5 KJV) was that which constraineth him (2 Cor. 5:14 KJV) to abide in his love for the people of Nias and persevere in his missionary vision. Thus, the seed of love that was planted on the island continued to be carefully tended until it bore sweet fruit.

Without the first love of God, Michael would not have the capacity for true Christian love to begin with. (1 Jn 4:19) The “love of God” does not refer to our love towards God, but God's love towards us. This love of God became the source and spring that empowered Michael to reciprocate with his mission of love abroad among the Nias people. In less than two years from the time of his first trip to Nias with the YWAM in January 1997, he had been instrumental in leading the way for affirmation of his mission by the LCS.

We know that in all things God works for the good of those who love him, who have been called according to his purpose. (Rom 8:28) God first loved Michael and He is always faithful to the needs of His children. He blessed Michael with an help meet for him because it is not good that Michael should be alone. (Gen. 2:18 KJV) And from where else but Nias would one expect his life partner to come from?

We rejoice with Pastor Michael and Sis. Sintha Simbolon on an occasion as grand and wonderful as a Holy Matrimony! From the story of Adam and Eve, we know that marriage is part of human life. Yet, a Holy Matrimony is not simply a union of man and woman in a ceremony, but a divinely sanctioned matting together of two lives to become one. Their individualities gradually subside in significance as both give themselves completely to each other as Christ (the Bridegroom) gives himself fully to the Church (the Bride) and the Church makes sacrifices for the sake of Christ.



"As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

~ Isaiah 62:5 ~

The law of God is love. Happiness is guaranteed to those who obey this law. Michael and Sintha have fittingly chosen 1 Jn 4:16b as a sound reminder of what they are supposed to do – to abide in love; or, in the words of 1 Cor. 16:14, to do everything in love.

Let me borrow some words from Colossians 2:2 to express my best wishes for Michael and Sintha. I wish that they may be encouraged in heart by the blessings God has bestowed on them for their faithfulness in His service, and that they may have the full riches of complete understanding in order that they may know the mystery of God, namely, Christ. May the love of God shed abroad in their hearts continue to endow them with a good measure of peace with God, rejoicing in hope while recognising the usefulness of afflictions, as they enjoy the privilege of access to the throne of grace.

John Lee

websites

<http://www.singnet.com.sg/~jcccls>

We started JCC website some time ago and after the initial launch, it faded away because there was no one to update the site and members lost interest in visiting it.

<http://members.truepath.com/vine>

Then The Vine launched its website hoping to catch up with the internet craze. However, that also failed because there was no response from the readers and most people still wanted their hardcopy of The Vine.

<http://myhome.asia1.com/home/n/nias>

Now there is also a Nias Missions website just launched a few months ago to reach out to the world since some of its sponsors are from overseas. Hopefully, this website will be helpful to those in other parts of the world who can't receive the hardcopy of the Nias Bulletin.

<http://www.graciousnstyles.com>

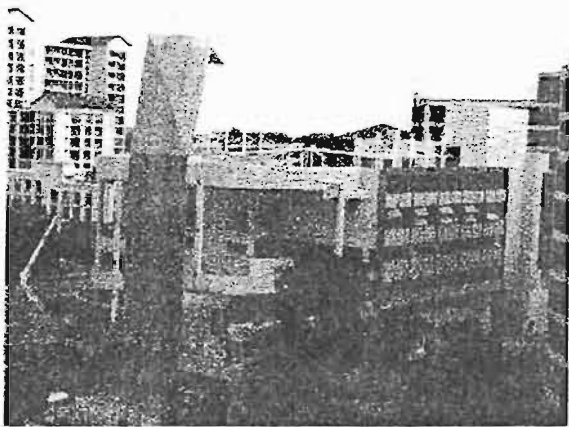
Eva and Philip Fong have also developed a website to sell wood decorative items. It has many interesting items if you are looking for a gift for friends and relatives.

If you are a regular surfer, visit our websites and tell us how you find them and give us some ideas on how to make them more interesting. Your comments will be helpful for us in maintaining our websites for the world to read.



THE COST OF BUILDING A CHURCH

It so happens that I have a colleague who belongs to The City Harvest Church and out of curiosity, I asked him how much does the new church building at Jurong West extension cost. He casually told me that it costs \$42,000,000, which caused my jaw to drop.



I just can't imagine that a church could raise so much funds to build such an expensive building. Maybe I have been with JCC too long and have lost a sense of such big visions as to build a \$42 million dollar church. In fact, City Harvest Church is only about 12 years old, so it is a wonder that they could raise so much funds in such a short time. We are about 3 times older than them, yet when we think of rebuilding our church, most of the council and members would say it is impossible.

I search the Internet and found the City Harvest website and there it was all listed out in detail the breakdown of the \$42 million. They have raised about \$26 million and they are still in need of \$16 million.

If we were to build a similar church as theirs, we can save \$7.4 million immediately because that is the cost of the land that they had to buy. Isn't it great to know that we have \$7.4 million worth of land? The problem is will God hold us accountable for it?

In the last central council meeting, we were discussing our building and considering what to fix first due to cost constraints: the falling tiles on the roof joining the cross; the electrical wiring systems which is causing a lot of power trips; a new coat of paint for the building; new pews for the church and a sound proof sliding door for room 5 & 6. We think so small that we will end up like OUB and some big fish will come and swallow us up.

Just consider, when City Harvest relocates from their current location to Jurong West extension, do you think they will not go all out to win members? They will need to fill their big building or else why do they build such a huge building, which has 7 floors underground and quite a number of floors above ground? They will be the big fish and we will be the small fish.

I may sound like I talking worldly but remember the words of Mordecai to Esther, *"Do not think that because you are in the king's house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such*

Breakdown of Church Building Construction Cost

		S\$
1 Land Cost and Differential Premium		7,400,000
2 Preliminary Expenses (Planning and Application Fees, Service Diversions, etc.)		297,768
3 Building Structure		15,002,830
4 Mechanical, Electrical and Other Services:		
Air-conditioning	1,877,902	
8 Lifts	892,840	
Electrical Services	725,186	
Lighting System	505,000	
Fire Protection System	369,711	
Sanitary and Plumbing Services	359,677	
Security System and CCTV	202,000	
		4,932,316
5 Equipment and Furnishings:		
TV Projection Screens	2,626,000	
Operable Wall Partitions	1,569,314	
Auditorium Seatings	1,060,500	
Other Auditorium Interior Furnishings	727,200	
Sound and Musical Equipment	687,860	
Other Furniture	400,000	
Play Equipment System	161,800	
6 Automated Transaction Kiosks for NETS payment	140,000	
Plasma Screens at Main Lobby	120,000	
		7,492,474
6 Building Enhancements:		
Frosted Glass Windows, Panel and Glazed Walls, Fencing, etc.	889,491	
Titanium Cladding	676,700	
Water Feature Wall	500,000	
Structural Borne Acoustic Treatment	303,000	
Garden Roof, Mist System, Water Baptism Pool and Reflecting Pond	299,140	
Landscaping, Signages and Miscellaneous	246,630	
Covered Linkway	200,000	
		3,094,361
7 Consultancy Costs:		
Building Consultants' Fees and Allowances	1,508,000	
Resident Engineer, Clerk-of-works, Accredited Checker and Registered Inspectors	170,000	
		1,678,000
8 Contingency Sum		750,000
9 Total construction cost before GST		40,637,749
10 3% GST		1,219,132
Total construction cost		41,856,881

a time as this?" (Esther 4:13-14) What do I mean? If we refuse to grow and God knows how many years he has given us already (35 years) then some other church will come and take over.

So let the sleeper awake, it is time for action.

Martin Cheah

It Pays To Improve Your **WORD** Power

Ever wondered what some Christian words actually mean? Here are some explanations with examples.

Amen

certainly, or verily or so be it, used at the end of a prayer.

- ✧ Then the woman is to say, "Amen. So be it. (Num 5:22)
- ✧ Benaiah son of Jehoiada answered the king, "Amen! May the LORD, the God of my lord the king, so declare it. (1Kings 1:36)
- ✧ Praise be to the LORD, the God of Israel, from everlasting to everlasting. Let all the people say, "Amen!" (Ps 106:48)
- ✧ He who testifies to these things says, "Yes, I am coming soon." Amen. Come, Lord Jesus. (Rev 22:20)

Glory

distinction, fame or renown, splendor, magnificance, object of pride, adoring praise

- ✧ While Aaron was speaking to the whole Israelite community, they looked toward the desert, and there was the glory of the LORD appearing in the cloud. (Exo 16:10)
- ✧ To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain. (Exo 24:17)
- ✧ The glory has departed from Israel, for the ark of God has been captured. (1Sam 4:22)
- ✧ Yours, O LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. (1Chron 29:11)
- ✧ ...equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen. (Heb 13:21)

Hallelujah

praise ye Jehovah or praise the Lord; appears 4 times in the NIV Bible in Revelations 19.

- ✧ Hallelujah! Salvation and glory and power belong to our God, (Rev 19:1)
- ✧ Hallelujah! The smoke from her goes up for ever and ever." (Rev 19:3)
- ✧ The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. And they cried: "Amen, Hallelujah!" (Rev 19:4)
- ✧ Hallelujah! For our Lord God Almighty reigns. (Rev 19:6)



64 killed in Indonesian landslide

JAKARTA (Indonesia) -- Torrential rains triggered massive landslides burying houses and killing at least 64 people on a remote Indonesian island, government officials said on Wednesday.

The landslides struck on Tuesday after days of heavy rain on the island about 100 km off the north-west coast of Sumatra, said Mr Abdurrahman Nasution, a local government official. He disclosed that rescue workers were on their way to Sambulu village in the island's mountainous interior, where at least 62 people were reported dead.

Police officer Lt John Meliala said up to 800 residents could not be accounted for, but said they could have just taken shelter on higher grounds. Lt Meliala said there were two more landslides in the south of the island, near the town of Telukdalam, which killed two people.

Officials said more than 100 houses were destroyed and hundreds of other homes damaged. Villagers were searching through the mud and rubble for survivors. Mr Hendrik Gulo, another government official in Nias's main town, Gunung Sitoli, said 28 bodies had been recovered so far and transported to a hospital. He said two rivers had burst their banks and flooded the surrounding countryside. Much of Sambulu village was still under water on Wednesday although it had stopped raining.

Three earthquakes -- measuring between 5.3 and 5.4 in magnitude -- were recorded near Nias island on Tuesday, the Meteorology and Geophysics Agency said. It was not clear whether the temblors, centred in the Indian Ocean about 700 km south-west of Nias, had contributed to the disaster. -- AP

The article, which appeared in The Straits Times of 1 August 2001 was alarming indeed. However Pastor Michael has received news from sources in Nias that the children in the orphanage are safe. Thank God for His grace and protection.



29th July 2001.

Dr. Henry Baldwin of SBC came to JCC to give us a talk on "Which is the Best Bible??" He did not give us a final answer although he did lead

us through the process of how the modern day translations, including the NIV, came about.

He started off by stating that the originals or autographs do not exist anymore because they were written on papyrus which could not last in the humid weather of Europe. However, he explained that copies of these letters were made and there are over 5000 manuscripts of the NT still existing in museums all over.

Unfortunately, these copies contained errors but only 2% of the entire Bible and none of these errors affect a single doctrine of the Christian faith. He then went on to explain how these errors were traced and analysed and a most accurate version of the Greek text was compiled. From this Greek text, all the modern translations are derived.

The NIV falls into the interpretational category of translation whereas the KJV is a literal translation. A literal translation is one where the translator tries to translate the Bible word for word regardless of the sentence construction.

Martin Cheah

Greetings in the precious name of our Lord Jesus Christ.

By now you must have heard of the floods and landslides, which caused a devastating impact to the island. Our coordinator at the orphanage in Nias, Mr. Laia has given the latest update. The most badly hit areas are listed below.

The Lolomatua district.

Six are confirmed dead. One is reported missing. 18 houses destroyed. Three children have become orphans.

The Gomo district.

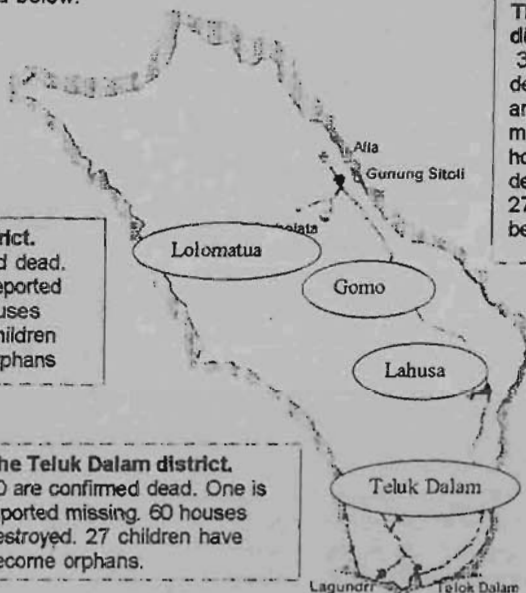
22 are confirmed dead. 27 people are reported missing. 158 houses destroyed. 10 children have become orphans.

The Teluk Dalam district.

30 are confirmed dead. One is reported missing. 60 houses destroyed. 27 children have become orphans.

The Lahusa district.

34 are confirmed dead. 147 people are reported missing. 622 houses destroyed. About 27 children have become orphans.



We thank the Lord that by His grace and mercy our 4 centers are not affected from the disaster. However the center at Teluk Dalam is accommodating children who have lost their parents. Twenty of them have moved in and about forty are expected soon. Four children have been warded in the only hospital in the island which is at Gunungsitoli and upon discharged they will be sent to our center at Ombolata.

We have engaged three more social workers and they are at Teluk Dalam to care for these children. The Nias Missions have collected about \$8,000 and has already sent \$3,500 to help in the relief operations through our staff at the Orphanage. We are sending an additional \$5,000 next week.

After giving serious thought, Sintha and I have decided to go to Nias next week. We do not know in what areas we will be able to assist in handling the crisis there, but we trust that the Holy Spirit will lead us and grant us His wisdom. We leave on Sunday evening 26th Aug and return on 5th Sep 2001.

The current needs are food, double-deck beds, mosquito nets, medical aid, mats, blankets and clothes. Since our luggage will be limited, we will have to purchase most of the items at Medan and then transport them to Nias.

This is an unexpected trip, however if you have gifts or a card for the children, I will be glad to deliver them.

May the grace and mercy of our Lord Jesus Christ continue to shower upon us.

Pastor Michael Christian