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The Vine

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Greetings to you in Jesus' Lovely and Precious Name. The life of a Christian is indeed incomplete and lacking in blessings if he or she does not pray and pray correctly. The prayer of Jabez (1 Chronicles 4:9-10) indeed has much to teach us regarding praying in faith and asking God to extend our boundaries where we can serve Him and glory Him. Bruce Wilkinson has written a book called *The Prayer of Jabez: Breaking Through to the Blessed Life*, Multnomah Publishers, 2000. 93 pages which is easily available in any good Christian bookshops. My wife and myself has been blessed through reading it. I encourage all of you to read it if possible. Mark Talbot, the Associate Professor of Philosophy at Wheaton College has written a fine review of this book which I commend for your reading as well:

This little book, its website reports, has been a runaway best-seller, appearing on both the New York Times and the USA Today Top 10 Lists and winning Nonfiction Book of the Year, Retailers Choice Awards. Over six million copies are in print. *Time* magazine has chronicled its extraordinary success. The New York Times ran a front-page article on it. James Dobson devoted two radio programs to it. Tommy Nelson, Thomas Nelson's children's division, is publishing a collection of books based on it for children aged 2-12. And Howard Hendricks, Distinguished Professor at Dallas Theological Seminary, declares: "If you long to live your life the way it is meant to be lived in Christ, *The Prayer of Jabez* is a must read. A small book, a life-changing message! Highly recommended!"

A book this popular is emblematic of some mindset. So what is it about? And what does that tell us about Evangelicalism?

What is The Prayer of Jabez about?

Wilkinson's book opens like this: "The little book you're holding is about what happens when ordinary Christians decide to reach for an extraordinary life -- which, as it turns out, is exactly the kind God promises." He proceeds to tell us how he discovered the

JONATHAN TAN'S MISSION TRIP TO THAILAND

Jabez prayer. He has prayed it word-for-word everyday for the past thirty years. He says his own experience and that "of hundreds of others around the world" has shown that God has "unclaimed blessings" waiting for each of us, if only we will pray this prayer.

Jabez's prayer is found about midway through the lengthy genealogies that open First Chronicles. Sometimes the Chronicler comments about someone he has named. With Jabez, he says: Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, "Because I bore him in pain." And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!" So God granted him what he requested [1 Chron. 4:9, 10 (NKJV)].

Wilkinson calls this a "daring prayer that God always answers" and declares that "it contains the key to a life of extraordinary favor with God."

He proceeds to analyze Jabez's four requests. With the first request -- "Oh, that you would bless me indeed!" -- Wilkinson pictures Jabez "standing before a massive gate recessed into a sky-high wall." Naming a child "Jabez" -- the

Jonathan (son of James) will be going with the Campus Crusade to Thailand to do:

1 **Witnessing** (sharing of the 4 spiritual laws). That means we will be following of our usual Polytechnic way of reaching out to students. We will pair up together (linger around the school), looking out for students to reach out to. We will relate to them, befriend them, also getting their responses to Christianity and their contact number.

2 **Follow Up** those Thai students who have heard and prayed the sinner's prayer using the similar small booklet, which we use in Polytechnic.

3 **Mass Evangelistic Event**, where we will be inviting the Thai students. Through our skits/ drama/ musical, we will relate to them, play games with them, then we will end off with the Gospel.

Personal Objectives:

- 1) **Overcome weaknesses**
- 2) **Glorify God for who He is**
- 3) **Able to relate/ work with other trippers**
- 4) **Building up faith with action**
- 5) **To be fired up for God at all times**

Financial support of **\$1000** for this mission trip is for:

air ticket	\$400
travel insurance	\$50
accommodation	\$300
food & daily transport	\$100
newsletter	\$20
photography	\$10
contingency fund	\$100
admin & materials	\$20

Pray that God will grant him success and journey mercies and also help him to achieve his personal objectives.

Hebrew word for "pain" -- meant predicting for him a life of pain. Thus weighed down by the sorrow of his past and the dreariness of his present, [Jabez] sees before him only impossibility -- a future shut off. But raising his hands to heaven, he cries out, "Father, oh, Father! Please bless me! And what I really mean is... bless me a lot!"

"With the last word," Wilkinson imagines, the transformation begins. He hears a tremendous crack. Then a groan. Then a rumble as the huge gate swings away from him in a wide arc. There, stretching to the horizon, are fields of blessings.

And, Wilkinson concludes, "Jabez steps forward into another life."

This life is a life of "supernatural favor," for that is what receiving God's blessing means. Wilkinson is careful to say that Jabez *"left it entirely up to God to decide what the blessings would be and where, when, and how [he] would receive them."* Requesting God's blessing is nothing like "the popular gospel that you should ask God for a Cadillac." We must want for ourselves "nothing more and nothing less than what God wants for us." For when we seek God's blessing as the ultimate value in life, we are throwing ourselves entirely into the river of His will and power and purposes for us. All our other needs become secondary to what we really want -- which is to become wholly immersed in what God is trying to do in us, through us, and around us for His glory.

Yet a "guaranteed by-product of sincerely seeking His blessing" is that our lives "will become marked by miracles." For a life where we make this request is one where "God's power to accomplish great things suddenly finds no obstruction" in us. By means of "a little fable" about the apostle Peter and a Mr. Jones who has just died and gone to heaven only to realize that God had wanted to give him many more earthly blessings, Wilkinson interprets the claims "Ask and it will be given to you"

SCRIPTURES IN CHINA

-unprecedented opportunities

After the revolution of 1949 when the Chinese mainland became the People's Republic of China, matters became more difficult for Christians there. The China Bible Society was closed in 1959 and during 1966 to 1976, churches were closed and Bibles banned. Many Bibles were burned.

It was not until 1979 that churches reopened and the great need for Bibles was felt. The United Bible Societies entered into an agreement in 1987 with the Amity Foundation and Jiangsu Province for the establishment of Amity Printing Press for the sole purpose of meeting the need for Bibles.

Between 1988 and 2000, 22 million copies of a standard edition of the Chinese Bible were printed at Amity. Through these printed scriptures, non-Christians are coming to the faith. It is estimated that 500,000 are being baptised every year with 3 new churches opening every 2 days.

Pray for the continuation of these unprecedented opportunities for scripture printing and distribution in China.

(Matt. 7:7) and "You do not have because you do not ask" (James 4:2) to mean that while "there is no limit to God's goodness, if you didn't ask Him for a blessing yesterday, you didn't get all that you were supposed to have." Thus, he concludes, through praying this "simple, believing prayer, you can change your future. You can change what happens one minute from now."

In interpreting Jabez's next request, Wilkinson argues that these blessings will include all kinds of success. He says that "when Jabez cried out to God, 'Enlarge my territory!' he was looking at his present circumstances and concluding, 'Surely I was born for more than this!'" More generally, he says: If Jabez had worked on Wall Street, he might have prayed, "Lord, increase the value of my investment portfolios." ... Suppose Jabez had been a wife and a mother. Then the prayer might have gone: "Lord, add to my family, favor my key relationships, multiply for Your glory the influence of my household." ... No matter what your vocation, the highest form of Jabez's prayer for more territory might sound something like: *O God and King, please expand my opportunities and my impact in such a way that I touch more lives for Your glory. Let me do more for You!*

Wilkinson stresses that our asking God to enlarge our territory must be motivated by our wanting to make a greater impact for him. "Enlarge my territory" means "give me more ministry." But "more ministry" means "more influence and responsibility." So Wilkinson says that when Christian executives ask me, "Is it right for me to ask God for more business?" my response is, "Absolutely!" If you're doing your business God's way, it's not only right to ask for more, but He is waiting for you to ask. Your business is the territory God has entrusted to you. ... Asking Him to enlarge that opportunity brings Him only delight.

As usual, Wilkinson supports these claims not by making arguments from Scripture but by relating his own and others' experience.

"Oh, that your hand would be with me!" is interpreted as the way in which we "release God's power to accomplish His will and bring Him glory" as we face the impossibility of our handling the increased influence and responsibility that have come from God's answering our previous request. "As God's chosen, blessed sons and daughters," Wilkinson says, "we are expected to attempt something large enough that failure is guaranteed ... unless God steps in." But God won't step in unless we ask. God is "watching and waiting" for us "to ask for the supernatural power He offers." Wilkinson cites 2 Chronicles 16:9 as establishing that God "eagerly seeks those who are sincerely loyal to Him." But the loyalty must come from us: "Your loyal heart is the only part of His expansion plan that He will not provide." We "are always only one plea away from inexplicable, Spirit-enabled exploits. By His touch we can experience supernatural enthusiasm, boldness, and power." But, ultimately, it's up to us.

Wilkinson takes Jabez's fourth request as equivalent to the request "And do not lead us into temptation, but deliver us from the evil one" in the Lord's Prayer (Matt. 6:13). He says that this is not a request for God to strengthen us while we are being tempted but for him to keep Satan and his temptations away from us. It is especially crucial after we have begun to experience some "spiritual success," for we are then most prone to think that we can resist temptation on our own.

The book's strengths and weaknesses

We now have enough of Wilkinson's book in front of us to make some observations about its strengths and weaknesses.

No doubt, Wilkinson wants to lead us to live lives that are more God-glorifying. Because he believes that God is most glorified when we go from one inexplicable Spirit-enabled exploit to another, and because he believes that this will only happen if we ask God for "supernatural blessing, influence, and power," he sees Jabez's prayer as the means by which God becomes most glorified as we become most blessed. Repeating it over and over will "set in motion a cycle of blessing that will keep multiplying what God is able to do in and through [us]." As this cycle repeats itself, we find ourselves to be "steadily moving into wider spheres of blessing and influence, spiraling ever outward and upward into a larger life for God." The result is "exponentially expanding blessings" for us that bring ever-greater glory to God.

This is not quite "name it and claim it" theology, since we are not to pray explicitly for six-figure incomes or any "material sign that [we] have found a way to cash in on [our] connection with Him." Yet it is close.

For Wilkinson is placing an unbiblical emphasis upon our success. His stories aim to convince us that God will continuously -- indeed, miraculously -- open doors of ever-increasing opportunity, influence and responsibility to whomever asks. He declares to each of his readers that "God wants your borders expanded at all times with every person." At one California college, he challenged students to pick some island somewhere in the world and then just go and "take [it] over" for God. Often -- as when his youth group prayed for thirty decisions for Christ by the end of their first day of beach evangelism -- his stories encourage us to specify to God the terms of our success. But is this scriptural? In Scripture, do God's people just decide what they want to do and then "Just do it!" -- even while recognizing that their accomplishments come only through God's strength? Do we ever find any apostle praying, "Lord, give me thirty decisions for Christ today"? The apostle Paul had some borders closed to him (see Acts 16:6-7). His desire to minister to the Romans was frustrated repeatedly (see Rom. 1:11-13; 15:22). Satan stopped him from revisiting the Thessalonians (see 1

Thess. 2:18). In some cases, his preaching had very little positive effect (see Acts 17:32-34; 18:5-6). Were these restrictions on his ministry unnecessary? Did Paul lack faith? If he had prayed Jabez's prayer, then would those borders have opened and would he have had more success?

James urges us always to say, "If it is the Lord's will, we will live and do this or that" (James 4:15). Scripture requires our faithfulness without promising us success. Indeed, sometimes things will go badly for us, in spite of or because of our faith (see Job; Heb. 11:35-39; Acts 7; 1 Pet. 1:6-7; 4:12-19). Wilkinson's relentlessly upbeat stories, where praying Jabez's prayer has guaranteed triumph after triumph, don't acknowledge this.

By Wilkinson's own admission, Jabez's prayer is "tucked away" in a part of the Bible where very few are likely to find it. Sometimes we who believe that all Scripture is inspired by God and thus useful for teaching, rebuking, correcting and training in righteousness will stress what we have found in some obscure corner of the Bible as a way of emphasizing that truth. But in this case, there seems to be more of a whiff of *gnosticism* here -- an appeal to a piece of esoteric knowledge that brings those who know it special blessings from God. If this prayer, prayed word for word day after day, has such power to revolutionize our Christian lives, then why didn't our Lord and his apostles stress it?

No doubt, portions of Jabez's prayer -- at least as Wilkinson interprets it -- may be found elsewhere in Scripture. Yet are his interpretations correct? In nearly all English translations but the New King James Version that he has used, Jabez's fourth request sounds far less wise and noble than Wilkinson makes it seem. The New International Version's rendering is typical and suggests that Jabez was just afraid of more pain: "keep me from harm so that I will be free from pain."

Overall, Wilkinson spiritualizes Jabez's requests. For instance, context does not warrant Wilkinson's paraphrasing Jabez's request that God enlarge his territory as "*please expand my opportunities and my impact in such a way that I touch more lives for Your glory. Let me do more for You!*" Interpretations like this violate the principle that we should not add to what Scripture actually says (see Prov. 30:5-6; 1 Cor. 4:6 [NIV]). They encourage Wilkinson's readers to be less than careful with God's words.

Wilkinson also 'Christianizes' Jabez's requests. This flattens out the Bible's redemptive/historical message in ways that can desensitize his readers to the full glories of what God has done in Christ. Take, for example, his imagining Jabez crying out "Father, oh, Father!" in his first request. In the Old Testament, God is occasionally called the "Father" of the Israelite nation (see Isa. 63:16; 64:8; Jer. 31:9), but no individual Israelite in Jabez's time would be likely to call God "Father" in prayer.

Addressing God as "Father" is a New Testament privilege that accompanies the post-resurrection release of the Holy Spirit who then witnesses in the hearts of God's New Covenant people that they have become God's children by means of Christ's finished work (see Rom. 8:14-17; Gal. 3:26-27).

At the same time, it is one of this book's crowning ironies that, in spite of Howard Hendricks's recommendation of it to those who long to live their lives in Christ, it really says nothing about Christ and his cross. Those who open this book without knowing what the Gospel is will close it having become no wiser. It does not recognize that God's greatest blessing to human beings is not "more influence and responsibility" but reconciliation with himself through faith in Christ's work. Some readers may come away with a vague sense that they should make a "decision for Christ," but they will not have been told what making such a decision really means.

So what does this book's popularity tell us about American evangelicalism?

The Prayer of Jabez's popularity tells us that American evangelicals are not like the noble Bereans, who, even as they received Paul's message with great eagerness, "examined the Scriptures every day to see if what Paul said was true" (Acts 17:11). It suggests that appeals to imagination and experience -- and not careful study of the Scriptures -- have become the evangelical touchstone for theological truth.

It shows that American evangelicals too quickly assume that they, like Wilkinson's Jabez, were born for something extraordinary. They no longer believe that "godliness with contentment is great gain" (1 Tim. 6:6).

It also confirms that American evangelicals like creeds that put them in the driver's seat. Wilkinson's God will shower us with "unclaimed blessings" if only we ask. By merely uttering a "simple, believing prayer" we "can change what happens [to us] one minute from now." All we have to do is "reach for an extraordinary life."

Our fates are in our hands, then. Nothing hinders us from reaching for this life; nothing keeps us from obtaining "what we really want" -- namely, "to become wholly immersed in what God is trying to do in us, through us, and around us for His glory."

God is waiting for us to pray this prayer, for then his power to bless us "suddenly finds no obstruction" in our unwillingness. We enable him to do more and more in and through us through praying it again and again. We must ask him to bless us each day or we will not get all that he wants to give. Praying this prayer releases God's power to accomplish his will because it gives to him "the only part of His expansion plan that He will not [Himself] provide" -- our loyal hearts.

Of course, Scripture does direct God's people to give him their whole hearts (see Deut. 6:5; 10:12; Matt. 22:36-38). It promises us that if we draw near to him, then he will draw near to us (see James 4:8; cf. 2 Chron. 15:2). It instructs us to ask and seek and knock so that we will receive and find and have doors opened to us (see Luke 11:9-10). It urges us to present our requests to God (see Phil. 4:6). And it links God's blessing his people to their giving to him their whole hearts (see 1 Kings 8:48-49; 2 Chron. 15:10-15; Ezra 8:22).

This is all part of the give-and-take of living in personal relationship with God. And so Wilkinson is not wrong to stress the part that our whole-hearted prayers play in our receiving God's blessings.

Yet he fails to balance this truth with other biblical truths -- and so his book plays to our sinful human tendency to think better of ourselves than we should.

For Scripture makes it clear that even our loyal hearts are part of what God himself provides. Since the fall, every human being has been born spiritually dead (see Eph. 2:1-3) and indeed a slave to sin (see John 8:34; Rom. 6:15-22). We live to gratify the cravings of our sinful nature and are naturally objects of wrath (see Eph. 2:3). It is only through his mercy that God has chosen to make some of us alive in Christ (see Eph. 2:1-5; Matt. 13:11). He has sent preachers to proclaim the Gospel to us (see Rom. 10:8b-17; 1 Pet. 1:23-25) and he has moved our hearts to believe what we have heard (see John 6:25-65 [esp. vv. 44, 65]; 2 Thess. 2:13-14). In the final analysis, then, it is God who enables us to give ourselves to him (see John 6:65; Phil. 2:13); and not we who enable him (see 1 Cor. 4:7; 15:10).

Indeed, this is an essential part of the Gospel; namely, that in these New Covenant times, because of what Christ has done on the cross (see Jer. 31:31-34 with Heb. 7:11-8:12), God does for us what we are helpless to do for ourselves (see Rom. 5:6-11). God does command us to repent and turn away from all our offenses and get a new heart and a new spirit (see Eze. 18:30-31). But in his mercy he also gives what he commands. The Gospel involves God's declaration, "I will give them an undivided heart and put a new spirit in them. I will remove from them their heart of stone and give them a heart of flesh. *Then* they will follow my decrees and be careful to keep my laws" (Eze. 11:19-20). In fact, in Ezekiel God flanks his command "get a new heart and a new spirit" on both sides with his promise: "I will give you a new heart and put a new spirit within you" (Eze. 36:26; see 11:19; Jer. 32:39).

According to Scripture, we are not the masters of our own fate. We are not in the driver's seat. God is not just "watching and waiting" for us to make the right choices and give ourselves loyally to him. For our sin hinders us from giving ourselves wholeheartedly to God. If we choose to be reconciled to God, then even that choice has its origin in him.

Wilkinson's book does not hug close to the shore of Scripture and thus does not acknowledge these great truths. Although it intends to spur us on to lives of faith that glorify the Christian

God, its failure to be truly biblical means that it actually distracts us from focusing on the true blessings that God has given us through the work of his Son, Jesus Christ. Those blessings are not tangible success in our earthly lives. They do not necessarily include an expansion of our ministries nor are they inevitably marked by God's giving us more influence and responsibility. Such blessings are, it seems, what the Corinthians sought -- and what the apostle Paul condemned (see 1 Cor. 4:8-16). God's true blessings are the intangible (see Col. 3:3), Spirit-attested (see Rom. 8:16; 2 Cor. 1:18-22) blessings of reconciliation with him through Christ and of receiving the ministry of reconciliation (see 2 Cor. 5:16-21) -- the ministry of proclaiming the Gospel of God's gift of righteousness that human beings receive only through faith in Christ's work.

It is distasteful to criticize a fellow Christian's book this thoroughly. Yet there is good reason to fear that Wilkinson's book is encouraging many to think about God and the Christian life in ways that are insufficiently biblical. May God himself keep his people from falling prey to this book's inadequate theology.

Pastor Martin Yee

THE BUSH THAT BURNED, BUT WAS NOT CONSUMED

The image of a burning bush that is indestructible is usually adopted as a symbol of Presbyterianism. On this occasion of the 120th year Anniversary of the Presbyterian Church in Singapore, my prayer is that God's people will once again be stirred and encouraged by the image of the burning bush. The bush that burned, but was not consumed is a powerful reminder of the calling and mission of God to His Church.

1. God's Presence Leads The Ordinary To Become Extraordinary

The bush was a very ordinary plant in the wild, but the presence of God in its midst made it remarkable. We are all very ordinary people, but God is willing to dwell in us to make us extraordinary. This is like putting a treasure into a mere earthen container. What a wonderful exemplification of God's grace!

2. God's Presence Makes The Ordinary Become Attractive

Since the bush was ordinary, it possessed no attractiveness. Moses could easily find such a bush anywhere he went. This time, Moses was attracted to the particular bush because it was strange for it to be burning yet not consumed. We are all ordinary people; there is nothing unusual about us and we possess no special power of attraction. However, when God is in us, our ordinary life develops an attractiveness that draws people to Him.

Through the burning bush, God gave Moses a command to go to Egypt to bring out the Israelites. Moses declined several times. God repeatedly asserted that He is the God of Abraham, the God of Isaac and the God of Jacob. God was reminding Moses how He was with the forefathers of the Israelites, and so He would surely be with him also because He is the 'I AM' forever, from everlasting to everlasting. God's command to the Church remains the same; i.e., to lead the people out of sin to return to the true God. God's promise of His presence is still unchanged. His presence enables ordinary people like us to accomplish His extraordinary command.

I wish that the Presbyterian Church in Singapore and other Churches will not forget the calling and mission conveyed by the extraordinary picture of the burning bush, and firmly remember the grace and strength God has granted us by His presence.

Bishop John Tan

Investing versus Gambling (source: Personal Finance for Dummies)

Gambling is putting your money into schemes that are sure long-term losers. That's not to say that everyone loses or that you lose every time you play. However, the deck is stacked against you. The house wins most of the time.

In some cases, as with horse racing, gambling casinos, and lotteries, the system is set up to pay out 50-60 cents on the dollar. The rest goes to administration of the system and profits. Sure, your chosen horse may win a race or two, but in the long run, you're almost guaranteed to lose about 40 to 50 percent of what you bet. Would you put your money in an "investment" where your expected return was negative 40 percent?!

Gambling in the investment world is *speculation* - these opportunities are found in sales and trading of futures, options, and commodities. Futures, options, and commodities are *derivatives*, financial investments with value derived from the performance of another security such as a stock or bond.

You may have heard the radio ad by a firm advocating that you buy heating oil futures because the cold weather months lead to the use of more heating oil. You call and are impressed by the smooth-talking vice president who spends so much time with you. His logic makes sense, and he's spent a lot of time with you, so you send him a check for \$10,000.

Doing so isn't much different from blowing \$10,000 at the dice tables in Las Vegas. Futures prices depend on short-term, highly volatile price movements. As with gambling, you occasionally win when the market moves the right way at the right time. But in the long run, you're gonna lose. In fact, you can lose it all.

Options are the same - you're betting on short-term movements of a specific security. If you have inside information such that you know in advance when a major corporate development is going to occur, you can get rich. But don't forget one minor detail - insider trading is illegal. You may end up in jail.

A common mistake that many investors make is believing that they can increase their investment returns if they follow the prognostications of certain gurus. No one can predict the future. If they could, they would be so busy investing their own money and getting rich that they wouldn't have the time and desire to share their secrets with you.

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (Matthew 6:19-21)

Sunday School

Originally the Sunday school was brought into being as a means of teaching children who did not have Christian parents; children who would have had little opportunity to receive the gospel apart from it. In those early days, no self-respecting Christian parent sent his child to Sunday school, as it would have been an admission of failure on his part. He would have been considered negligent of his responsibility to teach his own children, as we are instructed in Deuteronomy 6:6-7: "These commandments...are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up."

Apparently, the benefits of the Sunday school were so evident that the attitude of the Christian parents changed. Soon no self-respecting Christian parent would neglect sending his children to Sunday school.

The next step is predictable. Dad neglects his scriptural responsibility for instructing his children in God's Word and turns it over to the church—a responsibility the church simply cannot fulfill. The church cannot fulfill it because it is a parental responsibility. The Sunday school can contribute, but it can't assume what only Dad can do.

This sequence illustrates Jesus' description in Mark 7. When Dad lets go of his responsibility, disaster very often strikes *him!* His felt need for

BRAVE SERMON

Did you realize how brave our Pastor Yec was on Sunday, October 21, 2001? He preached that the predicted earthquake was not going to happen. He could have easily preached this sermon one week later after it was confirmed that the earthquake did not occur but he put his reputation on the line by preaching before the predicted time of the event.



Anthony Loh & family - latest addition Elijah 15/9/2001

maintaining a godly life, for developing his mastery of the Scriptures, and his ability to teach them drops off. When he delegates responsibility for his family, he's free to wander.

If there's any one thing that prods me into maintaining mental and spiritual discipline, it's the realization that my children and their children will inherit the fruit of my thought life. Holiness seems very sensible when seen from this angle (see Deuteronomy 4:39-40).

from LIVING PROOF by Jim Petersen

“Spiritual growth is a choice” – This was the

sermon message delivered by Pastor Martin Yee on 30th September. I cannot agree with him more.

Every word of Pastor Yee’s message on that day seemed to be loud and clear in my heart. I presume that it struck a chord not only with me but also with others in the sanctuary. What a truism it is that we often need no push to be concerned about economic growth, healthy growth of our children physically and academically, ... this growth and that growth ... yet, we do not make an unequivocal choice for growth in a most important area of our existence – our spiritual life! It is regrettable that this often escapes our attention.

We easily think that “something is wrong” (imagined or otherwise) when our children have a minor cough or cold (Let’s just forget about a serious symptom of dwarfism in growth), got only 84 marks in a test (missing Band One by just 1 point), or when we suffer a pay freeze in our jobs. In direct contrast, I presume that Pastor Yee’s sermon on 30th September has to be repeated again and again for a reminder that many of us are suffering from a much more serious condition that mere coughs and colds or academic concerns or job worries pale in comparison. Unlike our common concerns of this world, which affect only our present lives (until 99 years of age or a little later at most, if we have the longevity), the condition of Spiritual Dwarfism that Pastor Yee pointed out is going to have an impact on our lives throughout eternity.

Fortunately, while physical dwarfism has little hope of a cure, spiritual dwarfism is perfectly curable if only we have the will to seek the remedy. But do we have the will? We know that Adam should not blame Eve when he was held to account for eating the forbidden fruit. We know that when we declared our acceptance of Jesus Christ, it was not forced upon us to do so – It was free choice. God has provided the Way, the Truth and the Life (Jn 14:6); it is up to everybody and anybody to exercise his free will to accept these three elements (Way, Truth, Life) as one package or to accept part and reject part and bear with the implications of his choice. For example, one may think of choosing the Way and the Life because they are good, but reject the Truth because it tells us a lot of things we prefer not to hear or know. Is this right?

Spiritual growth is a choice. As I reflect on this message, I think about my life’s realities, which should be quite similar to most married couples. I have children. They have different academic abilities and they do from time to time grate on my nerves by their conduct, attitude or performance. I have a job that gives me headache, stomachache and whatever aches (due to stress or mental delirium). I have a spouse who is as imperfect (maybe less imperfect) as I am and for such imperfections we have conflicts of opinions to contend with. (Thank God that such conflicts can be seen in positive light as the polishers of our relationship as we are moving on to accomplish twenty good years of walking together steadily without a dull moment.) Do all these



commonplace experiences of families say anything about what will be tomorrow? Do we bury ourselves in such universal everyday ‘burdens’ to snuff out our spiritual fortitude and live each present day worrying about our near-future livelihood without caring about what holds out for us in eternity future?

On the day before the WTC tragedy, Superpower America would not have imagined itself succumbing to a horrific vulnerability in just another day. A world war of a non-conventional nature is taking place, the nature of which not even doomsayers had predicted. It is a war involving more than 60 countries where the satanic monster called **TERRORISM** has extended its tentacles. It is a war involving more than 100 countries forming a formidable coalition against the wicked being. The world has changed drastically in a moment. Traditional foes have become allies in a war against a common enemy. It is still an unknown whether Israel and the PLO will successfully seize the opportunity to bury their hatchet, whether India and Pakistan will mend their fences over Kashmir and whether we will see the dawning of world peace with the vanquishing of the frightening foe. If terror can strike without warning, so can the dawn of peace arrive at a most unexpected moment.

The world has changed so much out of the blue that every prior opinion of commentators fell flat with a single blow. It is not funny that without much of a warning highly talented people in highly paid jobs have begun to complain about having to face difficulties as their incomes are diminishing or disappearing while their financial indebtedness remains very much alive. At the other end of the employment spectrum, it is also not funny that there are people with lower-quality academic papers who feel that the job-market tables are turning in their favour as they find it relatively easier to make adjustments in the face of stormy circumstances. A lot more real-life examples of events around the world past and current can be given to show how human calculations often go haywire in obeying Murphy’s Laws:

- If anything can go wrong, it will.
- If anything just cannot go wrong, it will anyway.
- If everything seems to be going well, you have obviously overlooked something.

We should therefore be wise not to be overwhelmed by ordinary human worries about relatively minor “coughs and colds” in physical and material lives while neglecting our spirit and soul. We ought not put ephemeral interests before eternal well-being.

Spiritual growth is a choice – This message Pastor Martin Yee delivered loud and clear in his usual mild-mannered style. He was speaking to me as well as to you. It is a personal choice for each and every one of us individually. It is also a personal choice for a body called the Jurong Christian Church. The world is facing a challenge against a satanic monster. The Church is facing a global battle “*not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*” (Eph 6:12 KJV).

Just as Superpower America cannot fight the terrorism battle successfully without the ground support of the American people, the Church cannot fight her spiritual battle without the ground support of you and me who are the members of the JCC community.

Are we together for a common cause or are we divided by opinions and bickering? When we talk about faith in God, little is expected of us to start with – Just the faith like a mustard seed (Matt 17:20, Lk 17:6). When we talk about working together, little is expected of us to start working. Simply with a bit of your presence here and there in the work of the Church, God will provide the increase. (Read our Bishop's message on **"THE BUSH THAT BURNED, BUT WAS NOT CONSUMED"** on how God can enable ordinary people like us to accomplish His extraordinary command!) Since God could multiply a few loaves of bread to feed a multitude (Mk 8:20), he can also multiply whatever bits of your service contributions to meet the spiritual needs of large numbers. If you contribute zero in service, God multiplies it any number of times and the result is still zero. If we desire better things for the Church, we need to stop sitting around but start working. If you are hesitating for service in the Church, feeling weighed down by the common burdens of life, fret not but heed the assurance that you are never discouraged from opening your spiritual service of



whatever size somewhere you feel comfortable. Follow neither me in the service of writing nor my son as an acolyte, neither your pastors in spiritual leadership nor the church janitor in the ways and the extent he serves; simply be yourself with your own niche of service instead of doing absolutely nothing. It will help build your sense of

**A Story About Four People Named
Everybody - Somebody - Anybody And Nobody.**

There was an important job to be done and Everybody Was sure that Somebody would do it.

Anybody would have done it, but Nobody did it.

Somebody got angry because it was Everybody's job.

Everybody thought Anybody could do it.

Nobody realized that Everybody wouldn't do it.

It ended up that Everybody blamed somebody And Nobody did what Anybody could have done.

belonging to the Christian community. Even if you think that you are a Nobody in the Church, it is good to be such a Nobody as in the following story instead of being an Everybody, a Somebody or an Anybody who is one of the responsibility shirkers:



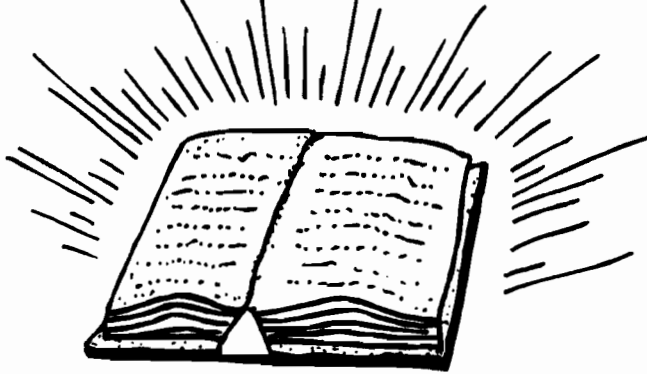
Allow God to multiply your serve according to His will. Let us all be a part of the work to glorify God through our lives and witness as a community, and not be a spanner in the works even if we see one another deficient in individual ways! Do you agree that people who live in glass houses can choose either to throw stones or be positive in



turning their dwellings into productive greenhouses for cultivating tender plants – thus rewarding themselves with good fruits for their labour?

John Lee

Is the King James Version the only true word of God?



Some Christians believe that the King James Version (KJV) and in particular, the 1611 edition is the only true Bible and that it is the only version, which is inspired and inerrant. I have received numerous articles containing claims of the KJV and criticisms and attacks on the modern versions of the Bible. This has caused confusion and has also spurred me to find out more regarding these issues. In this article I hope to clear some of the confusion, I am at the same time not defending or rejecting any versions of the Bible.

Background of the KJV Bible

The KJV was first published in 1611 and subsequent printings or editions corrected a number of translation errors. This occurred in 1612, 1613, 1616, 1629, 1628, 1660, 1683, 1727, 1769 and 1873. In fact there are 2 slightly different 1611 editions. There are even a few significant

differences between the 1611 edition and the modern edition of the 1611.

In 1611, the KJV had "Then cometh Judas in Matt 28:36. Today's 1611 version reads "Then cometh Jesus". There are also a number of embarrassing printing errors. In one of printing of the 1613 edition the word 'not' was omitted from the 7th commandment and in so doing encourage adultery. This version became known as the "wicked Bible".

Another printing became known as the 'unrighteous Bible' because it states that the unrighteous will inherit the kingdom of heaven.

The KJV Bible used today is actually based on a major revision completed in 1709. 158 years after the first edition. If the 1611 edition is the true word of God and it is no longer in circulation. Which version is then regarded by the proponents of the KJV as the inerrant word of God?

In producing the NT of the KJV, transiators used the 1516 Greek text of Catholic scholar Desiderius Erasmus. Erasmus took less than a year to produce this text which was based on portions of five to six late manuscripts (12-14C). This work was produced in haste in order

to be the first to publish the Greek NT. This work was subject to correction by other scholars such as Stephanus and Beza. It is this text together with Erasmus that was used by the translator to produce the first edition of 1611 KJV.

Bruce Metzger a noted Bible scholar, comments on Erasmus' work,

"For most of the text he relied on two rather inferior manuscripts in the university library at Basle, one of the Gospels and one of the Acts and Epistles, both dating from about the twelfth century, here and there are readings which have never been found in any known manuscript but which are still perpetuated today in printings of the - so-called Textus Receptus of the Greek New Testament"

Evidence like these demonstrates that Erasmus text which became the basis for the Textus Receptus, as noted by Norman Geisler, a Christian scholar "was not based on early manuscripts and not reliably edited and consequently not trustworthy."

The 'Textus Reception(TR)' is the textual basis for the KJV's NT. Textus Receptus means "the received text" and was used in reference of the second edition

(1633) produced by the Elsevir brothers. There are more than 30 editions of the TR. Although there are variants between Erasmus edition (the 1st edition) and other editions the variants were not significant in affecting any doctrines or precepts in the Bible.

The KJV translators themselves makes no claims for divine inspiration or inerrancy. They in fact admitted that theirs was not a perfect translation. For 80 years after its publication, the KJV did suffer from attacks, criticisms with accusations of being theologically unsound, untrue to the original text, ecclesiastically biased (influence of Church of England).

The motive of the KJV translators had been to place the Word of God in a more readable language, English, in the hands of the people. The Word of God then had been hidden from the people by the policies of the Roman Catholic Church.

The KJV translators themselves encouraged the people not only to use their translation but other translations as well so as to secure a fuller comprehension of Scripture. They declared "a variety of translation is profitable for finding out the sense of Scripture." The KJV translators wanted Scripture more widely known and accepted earlier translations. The KJV

translators spoke of those who criticized them "for altering and amending so often." The KJV translators themselves went through a process of changing and correcting their own translation to make it better.

To claim that that the 1611 version of the KJV is divinely inspired and inerrant goes against what the translators themselves said.

Is the KJV a perfect or divinely inspired translation?

Some proponents of the KJV have made claims that the KJV is perfect and without error. One scholar Peter Ruckman even claims that "mistakes in the AV 1611 are advanced revelation." Some even say that anyone who criticized the KJV is against God and his word.

However there are known errors in the KJV so does this mean that with the KJV is incorrect or God has inspired errors?

Some of the known errors in the KJV include:

Psalms 12:7 "Thou should keep them" should read "Thou should keep us"

Most Hebrew scholars agree that KJV has made an error here.

In Is 4:5,"canopy" is mistranslated "defence", in Is 5:25, "refuse" is mistranslated "torn"; in Acts 19:2 "when" is mistranslated "since".

James White in his book, "The King James Only Controversy" points out a number of translation errors including,

Mark 6:20 "observed" should be translated "keep him safe or protected"

1 Corinthians 4:4 "For I know nothing by myself " should be "For I am conscious of nothing against myself"

In *1 Kings 10:28* "linen yard" should refer to a town in Egypt called Kue.

KJV translators used Greek form, Latin form and Hebrew forms for names causing confusion. For example Jesus and Joshua are both names used for the same OT characters (Acts 7:45, Heb 4:8) and in these verses the KJV used Jesus when the text is referring to Joshua, which is correctly translated in modern versions.

Different spelling for the same person include:

- ‡ Cish and Kish
- ‡ Nue and Noah
- ‡ Hosea and Osee
- ‡ Isaish and Esay
- ‡ Judas, Judah, Juda and Jude.

There are also a number of KJV translations that are plain confusing, such as:

"And Mount Sinai was altogether in a smoke (Ex 19:18)

"Thou shall destroy them that speak leasing "(Ps 5:6)

"The ships of Tarshish did sing of thee in thy market." (Ez 27:25)

"We do you to wit of the grace of God. (2 Cor 8:1)

I am sure the modern readers have difficulty in understanding these verses.

Other examples of KJV errors that have not been corrected:

"My sore ran in the night"(Psalm 77:2) should be "my hand was stretched out"...

"observed him"(Mark 6:20) should be "Preserved him"...

"Pineth away"(Mark 9:18) should be "becomes rigid"...

"Touch me not"(John 20:17)... should be "Do not keep on holding me"...

"Abstain from all appearances of evil" (1 Thess. 5:22) should be "every form of evil"...

"For in many things we offend all" (James 3:2) should be "in many things we all offend"...

These examples are not to show that the KJV is not a good and accurate translation, but that the translators were fallible men who made errors.

Do modern versions corrupt the doctrinal purity of God's word?

Some of the proponents of the King James Only (KJO) claim that modern versions have corrupted the doctrinal purity of Gods word and only the KJV is doctrinally sound.

Dr Longston. David Cloud and others assert. "Friends, you can say the Authorized Version (KJV) is absolutely correct. How Correct? One hundred percent correct! Because biblical correctness is predicated upon doctrinal accuracy, and not one enemy of this Book of God has ever proved a wrong doctrine in the Authorized Version."

Let us examine the charge of doctrinal corruption and if the KJV is 100% doctrinally correct.

Doctrine of Salvation by grace through faith alone.

Proponents of the KJV defend that only the KJV thoroughly defends the doctrine of salvation by grace through faith alone and that modern

translations include salvation by works.

In 'New Age Bible Versions' by GA Riplinger, a proponent of the KJV, she claims that modern versions dismantle salvation by faith and present a theology of works salvation. James White in his book "King James Only Controversy" refutes her arguments as false. Riplinger had alleged that certain verses critical to an understanding of salvation by grace through faith are omitted from the new version. She cites Romans 11:6 in the NIV and NASB, to try to show that the doctrine has been inaccurately portrayed. Lets' look at the verse in these versions:

(Romans 11:6 NIV):

"And if by grace, then it is no longer by works, if it were, grace would no longer by grace."

(Romans 11:6 NASB):

"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."

A reading of these verses shows that they clearly teach salvation by grace. Further references in Ephesians 2:8-9, Gal 2:3 shows that salvation by grace is clearly taught.

In fact the KJV has been the favorite version of cults such as the Mormons who promotes salvation by works because in a number of

places the KJV is not as clear and reliable as modern versions.

Another verse cited by Riplinger is James 5:16.

James 5:16 KJV: "Confess your faults to one another."

James 5:16: "Confess your sins to each other."

Riplinger claims that "All Greek text has the word for faults here not sins and argues that the new version support the Catholic sacrament of penance.

The Greek word in James 5:16 is paratoma. Any Greek dictionary will show that it is translated "sins"; the KJV has translated that same word used in Ephesians 1:7 as "sins" As far as the Catholic sacrament of penance, it involves confession to a priest not to "one another" and it is for what is termed "deadly" or mortal sins. It is also inconceivable that the translators of modern versions should want to uphold unscriptural Catholic doctrines.

Tan Swee Leong

In the conclusion next issue we will discuss:

- ✦ *Doctrine of the deity of Christ*
- ✦ *Lucifer & the morning star*
- ✦ *Is the KJV more readable than modern versions.*

Freed aid workers say faith gave them strength

November 16, 2001 Posted: 12:15 PM EST (1715 GMT)

ISLAMABAD, Pakistan -- Tear-choked aid workers held by the Taliban for over three months for preaching Christianity have told reporters in Pakistan that they used their faith to get through the ordeal.

Freed Americans Heather Mercer and Dayna Curry thanked God that they were out of Afghanistan, but said they would like to return one day, and feel no animosity towards their Taliban captors.

Mercer [right] recounted the moment of their freedom when an Alliance soldier burst into their prison cell shouting: "You're free, you're free, the city's free, the Taliban have left."



She went on to describe the moments after their escape saying she was surrounded by "wild, wild west men" carrying heavy armory, as 100 people cheered "the Taliban has fled." Mercer fought back tears praising those involved in their release, including President Bush, whom she described as a man of God.

Evidence

They said that they were shocked when they discovered they were to go on trial after 22 hours of interrogation by the Taliban and that a child's religious book they gave to an Afghan child was to be used as evidence against them.

The women said, however, that they were treated with respect by the Taliban, some referring to them as sisters and saying that they loved them.

The workers are employed by Shelter Now International, directed from Germany but based in Oshkosh, Wisconsin. They were charged with preaching Christianity, which in harsh Taliban courts can be punishable by death.

The group included four Germans and two Australians. Retreating Taliban troops took them on Monday from Kabul toward Kandahar, where they feared they would not escape alive.

Sixteen Afghan employees accused with them also managed to flee in Kabul. The two American women were arrested first on August 3, accused of visiting Afghan homes to distribute Christian literature and show CD-roms on the life of Jesus.

Extract of news report from CNN.com

Bubbling Over

Sunday, 28th October 2001

The largest crowd turnout seen since the introduction of the Free Tuition Program. The occasion was the Bubble Tea demonstration by Juria Ang. No there were no bikini clad ladies to attract the crowds but the mere mention of Bubble Tea seem to draw the crowds. As many of us missed out on the demo, I have included the recipe (hope it is not copyrighted) for your reference.

Tapioca Pearls

- the chief ingredient in Asian Bubble Tea.

- ☞ 1 part Tapioca Pearls
- ☞ 6 parts (or more) water
- ☞ 3 tablespoons sugar

Directions: Boil the water. Add the pearls to the boiling water and boil for 30 minutes. Stir occasionally to make sure the pearls are not sticking to each other or to the pot. Turn off the heat and let the pearls steep in the water for another 30 minutes with the lid of the cooking pot on.

Drain the pearls and rinse with cold water to cool them down. Place them in sugar syrup. Make sure the pearls are covered. Stir the pearls well.

Sugar Syrup

- ☞ 2 parts white sugar
- ☞ 1 part brown sugar
- ☞ 3 parts water

In a saucepan, bring the water to boil. Add the sugars. Reduce heat and heat until the sugar crystals are dissolved. Remove from heat.



PEARL JASMINE MILK TEA

Ingredients

- ☞ 150ml hot water
- ☞ 2 caps green milk tea powder (2 caps tea powder & 1 cap milk powder)
- ☞ 1/2 cap fruit syrup
- ☞ full cup ice cube
- ☞ 1 cap black pearl

Method: In shaker, put in water and tea powder, use spoon to stir first, add fruit syrup and ice cubes, shake well, put in the pearls in a cup and pour in mixture.

Maybe those in charge of the Christmas activities or other crowd attraction events should take note of the current attraction of Bubble Tea to the community and include it as part of their event to attract the crowds.

Who knows maybe we can call ours *Heavenly Bubble Tea* (as suggested by Bro. Soon Eong) while the choir and children give us a rendition of **Bubbling Over**.

Christmas is just around the corner. This year there will be church services continuously three days from Sunday to Tuesday (Christmas Day). To make it more meaningful, the pastors are planning to make the Christmas Eve

service an evangelistic one. So be prepared to bring your non-Christian friends and colleagues. Don't wait to the last minute book them now.



A THOUSAND APOLOGIES

Please excuse me if the articles are short, maybe even silly and mostly extracted from other sources, like the internet or books. Being a one-man show is not biblical, "Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up!" (Ecc.4:9-10)

I hope you will all supply me with stories or articles that I can publish in **The Vine** before I run completely dry.

EDITOR

Support Your Pastors

By: Whitney Von Lake Hopler

Realize that your pastor is human. He has the same needs that you have, and, while He takes his faith seriously, he's not perfect. Don't be afraid to approach your pastor and interact with him as naturally as you would anyone else.

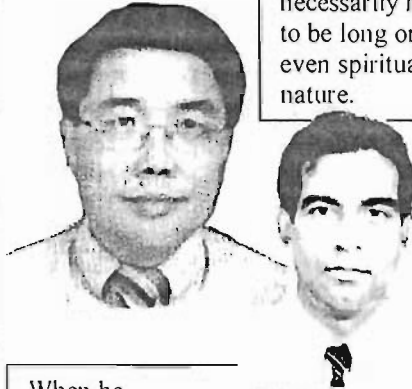
Regularly pray for your pastor, asking the Holy Spirit to continually give Him wisdom and strength to stay close to Christ and serve faith-fully and effectively.

Give your pastor opportunities to seek help for his struggles outside of the context of his own church. Give him access to counseling, let him take a retreat, or provide financial help if he needs it.

Write your pastor encouraging notes, either through e-mail or "snail mail." The notes don't necessarily have to be long or even spiritual in nature.

Think about whether it's the right time to approach your pastor about something, and if not, wait for a time during which he can give the matter his full attention. For example, pastors usually talk with many people right after worship services and may be too busy at those times to have long conversations or remember to schedule a particular event. It might be better to wait until a weekday to call the pastor in his office.

Commit to live at peace with your pastor and let love and respect rule in your conversations with him. If you disagree with him, arrange to meet with him face to face to discuss the issue, and pray that the Lord will infuse His wisdom into the situation to resolve it well.



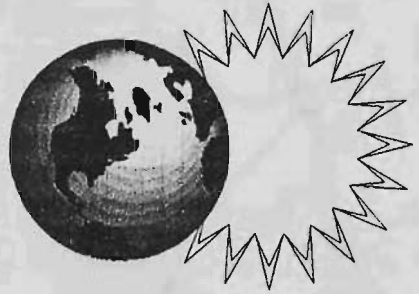
When he experiences a crisis, ask how you can most effectively support him and his family - perhaps through babysitting, bringing meals to their home, etc.

Invite your pastor and his family to a meal in your home. Don't be concerned about trying to impress your pastor with a gourmet meal or spotless home; he won't expect that and will likely be very grateful for any type of hospitality you can offer.

Let your pastor know when he has blessed you, and thank him for doing so.

Make sure you have good motives when talking with your pastor, and use words that encourage him rather than words that deplete his energy and will to serve.

WHO MADE IT



Sir Isaac Newton had a friend who, like himself, was a great scientist, but he was an infidel, while Newton was a devout believer, and they often locked horns over this question, though their mutual interest in science drew them much together. Newton had a skillful mechanic make him a replica of our solar system in miniature. In the center was a large gilded ball representing the sun, and revolving around this were smaller balls fixed on the ends of arms of varying lengths, representing Mercury, Venus, Earth, Mars, Jupiter, Saturn, in their proper order. These balls were so geared together by cogs and belts as to move in perfect harmony by turning the crank. One day, as Newton sat reading in his study with his mechanism on a large table near him, his friend stepped in. He was scientist enough to recognize at a glance what was before him. Stepping up to it he slowly turned the crank, and with undisguised

admiration watched the heavenly bodies all move in their relative speed in their orbits. Standing off a few feet, he exclaimed, "My! What an exquisite thing this is! **Who made it?**"

Without looking up from his book, Newton answered, "Nobody!" Quickly turning to Newton the infidel said: "Evidently you did not understand my question. I asked who made this thing?" Looking up, Newton solemnly assured him that nobody had made it but that the aggregation of matter so much admired had just happened to assume the form it was in. But the astonished infidel replied with some heat, "You must think I'm a fool! Of course somebody made it, and he is a genius, and I'd like to know who he is."

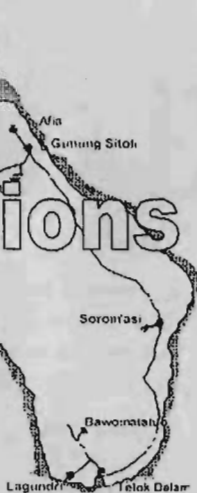
Laying his book aside, Newton arose and laid a hand on his friend's shoulder and said: "This thing is but a puny imitation of a much grander system whose laws you know, and I am not able to convince you that this mere toy is without a designer and maker; yet you profess to believe that the great original from which the design is taken has come into being without either designer or maker! Now tell me by what sort of reasoning do you reach such incongruous conclusion?" The infidel was at once convinced and became a firm believer that "Jehovah, He is the God." | Kings 18:39

"In the beginning God created the heaven and the earth." Genesis 1:1.

"Happy is He . . . whose hope is in the Lord his God, which made heaven and earth the sea, and all that therein is: which keepeth truth forever." Psalm 146:5,6

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36

LCS Nias Missions Update



Next Mission Trip to Nias

26th Nov - 6th Dec 2001

Going with
Pastor Michael Christian
are :

Mr. Gert Hoffmeister

- An engineer from Germany working for Caterpillar. (Singapore)

Mr Samuel Joseph Ticoalu

- An Indonesian studying at the Singapore Bible College.

Ms. Jocelyn Low.

- A teacher in a Language Center in Singapore.

WHY NIAS?

Many people ask why we are assisting the orphanages in Nias, a tiny island in the Indian Ocean. We see Nias as a means for us to minister God's love to the orphans with the hope that they will continue to share His love to people in other parts of Indonesia. As we know, Indonesia is a predominantly Muslim country and there are only a few places with a dominant Christian presence. Nias is one of them and we believe that God has chosen to use LCS as an instrument to usher in His presence to Indonesia through Nias.

We make trips to Nias twice a year to ensure the funds are well used and the children's welfare is taken care of. The Nias Committee makes decisions on money matters prayerfully and judiciously. We justify every expenditure and check on the results later on, during the trips.

Nias Missions is self-supporting, we do not receive financial aid from the church or organisations. Our financial support comes from individuals who respond to the plight of the orphans there.

Collection for the Orphanage

We are collecting:

- clothing for adults (men's trousers - size 31 and less) & children.
- Usable Cassette player (Stereo).
- Stationery (Pens, exercise books, rulers, erasers & etc)
- School bags & foldable umbrellas.