

The Vine

2002

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Greetings to all the saints in Christ Jesus. By the time you read this, you will already know the state of affairs of JCC over the last year because the AGM would have been over by then. Are you concerned? Does it bother you? Do you see the role God has for you in building up JCC? Or are you in a state of resignation, retreating towards the door, ready to leave at any moment? If you are in this latter state, then I am reminded of what Molly Farlow said, "If you find the perfect church and join it, it would become imperfect."

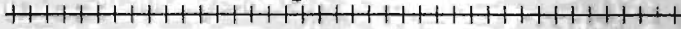
Why is this so? Because in a perfect church, every member is actively involved in the body, whether in ministry or in giving. *"All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people."* (Acts 2:44-47) If you want to be in this type of perfect church, then you can't be just a "pew-warmer". So I beg you, if you want to find this perfect church, it has to start with you. After all the church is not a building, it is you.

It reminds me of The Vine ministry. I struggle sometimes I think alone and just when I feel overwhelmed with duties as treasurer, councilman, shepherd and care group leader that I want to give it up because of lack of articles, in comes the articles from John Lee, Swee Leong and the youths. So even The Vine is not a one-man show. It requires teamwork, it requires you. Right now I think I can survive until June 2002 but beyond that I am not sure. Will you be there for me? Will you be there for JCC?

The Editor.



Forgiving Others For Their Wrongs As We Desire Forgiveness For Our Wrongs



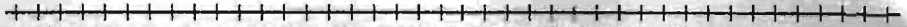
Question: Is forgiveness possible?

Answer: It depends ...

Question: Depends on what?

Answer: Depends on the degree of offence, who the offender is, ...

Sadly, few people, if any, would readily say that forgiveness depends on love.



Imagine that you have been guilty of theft that is 'unpardonable' because you have betrayed a great trust. You tell yourself that you have learnt your lesson. You avow before the person in front of you in the mirror that by hook or by crook you will steel yourself up and straighten yourself to make up for your misdeed. Unfortunately, apart from the person in the mirror, no one else is going to really forgive you and trust you once again. With your criminal record, you are not going to be given a second chance to prove to yourself that you can handle money in trust again. People hint by their attitudes that you have yourself to blame for committing an unpardonable sin that is only pardonable by God.

A 22-year-old receptionist who spent with a credit card stolen from a colleague was caught and given her just desserts (18 months probation and 120 hours of community service) by the court two years ago. Surprisingly to her, she was trusted without question at her rehabilitation centre to handle money as a receptionist. Later, this became her full-time job in spite of her new colleagues' and her new employer's knowledge of her background. She had repented of her past dishonesty, was given a second chance instead of being written off as being untrustable and so was granted a new lease of normal life like what you and I enjoy. This is a true story reported in the local papers in October 2001.

This story shows a great magnanimous and rehabilitative spirit from employer and colleagues who would ordinarily have every justification to feel wary towards the new receptionist and therefore make sure that she was always kept at a safe distance from any money that was not hers. Contrast this with the pitiless attitude of the self-righteous Pharisee, Simon, towards a woman who would ordinarily put him at no risk of loss or suffering if he would show a little mercy. (Lk 7:36-47)

Simon was roundly reprovved by Jesus with a lesson about the relationship between love and forgiveness. Here is the dialogue Jesus had with Simon:



Two men owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. Neither of them had the money to pay him back, so he canceled the debts of both. Now which of them will love him more?"

*Simon replied, "I suppose the one who had the bigger debt canceled."
"You have judged correctly," Jesus said.*

Jesus then turned to the woman and told Simon:

"Therefore, I tell you, her many sins have been forgiven--for she loved much. But he who has been forgiven little loves little."

Jesus' message is quite clear about two points:

1. The more we forgive (the greater the debt we cancel, like in the case of the moneylender and his two debtors), the greater will we be loved. (v. 43)
2. The one who loves much is forgiven much and the one who loves little is forgiven little. (v. 47)

Do we ever have the experience of suffering pain for being unforgiven by others despite sincere repentance? How often do we cry out to God for forgiveness, pleading for His love and mercy? How often do ourselves withhold our love and mercy from others who need them badly? As we ponder these questions, we will without doubt see the prevalence of human double standards in the way people deal with themselves and the way they deal with others. The brokenness of the prostitute, the self-righteousness and callous heart of Simon, the compassion of the moneylender and the words of Jesus are worth meditating on.

John Lee



Bro. Chan Yock Meng's
address in China is as follows:

**The Greenville
E5-406
ZhongShan
GuanDong China**

Remember him in your prayers.



We have commemorated Good Friday and Easter. Now comes another important day in April. Do you know what is so special about the date, 22nd of April?

Such an important date did not occur to me until my son, Shawn, had a school assignment. He was told to write a poem by putting in words for each letter of the phrase EARTH DAY. Here is the poem:

E is for Earth Day

And it is for Every Day

Remember that Every Day is Earth Day

To be a constant reminder:

How important it is for us to make peace with the earth all the time!

Do learn about the environment

And how to protect it by not polluting it

You and I can do our part by our recycling effort on Earth Day Every Day.

As Christians, we are always concerned about people – their spiritual lives, stewardship of God-blessed resources, etc.

How often do we think about stewardship of this one big resource bank that God created for all of us – The Earth! Before there was man, there was the earth. "In the beginning God created the heavens and the earth." (Gen. 1:1) "The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein." (Ps 24:1)

Earth Day is a reminder for us to conserve the limited resources we have. The wanton destruction of the earth by our carelessness, neglect, greed and carefree exploitation carries a cost to us. The least we can do to honour God is to take good care of His footstool. "Thus saith Jehovah, Heaven is my

throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest?" (Isa. 66:1) The worst we can think of regarding our own livelihood is to build our houses on a barren earth shorn of all forests and other vegetation.

While God sits above the circle of the earth, the inhabitants of the earth are as grasshoppers. (Isa. 40:22) Even grasshoppers that feed on the earth's vegetation need to ensure that the vegetation is never depleted; in other words, what these inhabitants take off the earth for survival must be properly regulated to ensure orderly replenishment.

"The heavens are the heavens of Jehovah; But the earth hath he given to the children of men." It is not a simple gift that we unwrap and just chuck away if we do not like it. It is a precious gift of livelihood for us to treasure, to take good care of and pass on in good condition from generation to generation. We are expected to exercise responsible stewardship of the earth's resources for our own good.

I have heard before the comment about high-brow spiritual ideologies with no earthly use. While I do not agree with such a comment, I shall respond with this piece of advice on the three **R**'s that is not too spiritual but full of earthly use: **Reduce - Recycle - Reuse**

If you disagree that this is good low-brow spiritual advice on responsible stewardship of God-bestowed resources, please let me know.

John Lee

When you're down, the best thing to do is look at the guy next to you who is in a hole deeper than yours.

And the number one indication that you've backslidden is:

You remember becoming a Christian but you can't remember why?

Observations and thoughts

Stuart McAllister papers provide an excellent context of looking at Globalisation. In essence gleaned from the various sources, secular and Christian, he describes Globalisation as an anonymous face, vague but insidious, making the world smaller and increasingly interdependent. This interdependence ties peoples of the world closer together economically, socially, environmentally, technologically, behaviourally and in many other ways.

Globalisation means economic integration and increasing trade opportunities. Its all about economics, whatever sells can be marketed; whatever needs to be manufactured can be made where the economics are most favourable. Capitalism goes through what is termed creative destruction to create what is new and better and to enhance productivity and competitiveness. All this ignores local conditions, environmental considerations, not to speak of traditions, culture or values. Is this economic imperialism and exploitation? The purported benefits comes at a price, is uneven and skewed in the favour of the party with the bargaining power. In the process, economic disparity becomes more pronounced.

Globalisation has major impact in influencing and shaping values and lifestyles. The media, the Internet and advances in communication technologies provides the platform for purveying of what consumers look for and what ideas and values the media wants its audience to embrace. Consumerism and the hegemony of ideas shape our view of life, identity, relationships, politics and what really matters to us. Society becomes cosmopolitan, tradition become outmoded, materialism becomes obsessive and self is radically independent seeking 'satisfaction now' in the quest for the good life.

Globalisation makes the world smaller but in the process makes it more vulnerable. The operative word is amplification. Sept 11, drives home the message that a small group of men can create a major impact on world economics, security, even lifestyle activities such as travel. This emphasises the vulnerability and limitations of our globe its finiteness to withstand our abuses and uncaring attitudes.

The Biblical response

The deluge of the impact of Globalisation by the 'world' forces demands a biblical response. In terms of the ability to match up, the world seem so much stronger, but with our transcendent God we can be salt and light to resist, preserve and offer an alternative to its seeming invincibility and dominance.

The encroachment of worldly values on biblical beliefs is a call for Christians to respond even more fervently to re-establish and affirm our identity, message and live lives according to what God requires of us.

The Bible is the unchanging truth in this age of modernity and relativism where truth is illusory. Christians need robust discipleship founded in the knowledge of the Word and our relationship with God.

We have to be proactive in offering the world this message of hope. Hope not just in the here and now but in the beyond, resting in the expectancy of the transcendent God who gives us the vision of his ultimate victory.

Christians need to act in their sphere of influence, there is a need to look at their vocation as calling. Teaching in stewardship must be re-emphasised. The lived expression of Christian faith is the most effective witness. The call is to more urgent evangelism.

Globalisation – the Singapore context, challenges and response

The Singapore Church is well endowed in material and human resource. The 2000 Census reveals that 33.5% of university graduates are Christians. Singapore is strategically located to be a mission outreach centre globally. Christians are disproportionately represented in positions of leadership. The proficiency in English and Chinese empowers Singaporeans favourably to reach out to the world.

All this augurs well, the issue is how do we capitalise on these endowments? Christians need to be aware of their 'calling' as God's people. Globalisation has brought many peoples from closed countries to our doorsteps and displaced many overseas to work and live. We need to capitalise on these missionary opportunities.

There is a call for the community of churches, missionary organisations, theological schools and other Christian bodies to join forces to optimise the use of resources, collaborate on research and projects and training. Is this realistic? The Seminar hopes to go beyond talk to action. I hope so as well. It will require will of the leadership, clear and specific definition of the scope and a strong champion. It is advisable to start within a smaller setting such as a denomination or theological college. I concur and certainly hope that the leadership of the Christian community in Singapore will heed this call and give a strong biblical response to the challenge of Globalisation.

Tan Swee Leong

HIDDEN SECRETS OF THE SHEPHERDS TRAINING

Have you been hearing about this group of people who meet every alternate Monday night for "Shepherds' Training" and wondering what mysterious or hidden knowledge that they are learning because most people out of this group have no inkling of what is going on? Well wonder no more. Let me reveal to you the hidden secrets of the "Shepherds' Training".

The first meeting was held on March 4, 2002 where the original name of "Prototype Group" was dropped in favour of Shepherds' Group. These meetings will go on until sometime in end September 2002. So what do we do during these meetings? Basically, we are trying to get to know each other better, to form a bond of brotherhood so strong that it will attract others to join. Besides this, we are all learning to be more spiritual, learning about meditation of God's Word and in the lessons to come, about the presence of God. Of course, we are also learning about being true disciples and in the future lessons on how to make disciples. Hopefully, at the end of all this, we will be able to export what we have learnt to you and you will in time, also be able to export it to others. I believe that was the Master's plan. *"Therefore go and make disciples of all nations..... teaching them to obey everything I have commanded you"* (Matthew 28:19-20)

So what do you do in the meantime? The church has arranged for speakers to give all of us insights on various topics, which are in line with our mission statement: "TO GLORIFY GOD THROUGH A LIFE OF TRUE DISCIPLESHIP AND DISCIPLEMAKING". Make yourselves available for these sessions, which is not meant just for the shepherds but for all of you. The church is not made up of just the leaders alone - *"Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body.'* (1 Corinthians 12:16).

Let me give you an excerpt from the book we are currently studying:

The man who forsakes all to follow Christ is not a shitless pauper who expects to be supported by his fellow Christians.

1. He is industrious. He works diligently for the supply of his current necessities and those of his family.
2. He is frugal. He lives as economically as possible so that everything above immediate needs can be put into the Lord's work.

3. He is foresighted. Instead of accumulating wealth on earth, he lays up his treasures in heaven.
4. He trusts God for the future. Instead of giving the best of his life to the building up of vast reserves for old-age security, he gives his best to the service of Christ and trusts Him for the future. He believes that if he seeks first the kingdom of God and His righteousness he will never lack food and clothing. (Matthew 6:33)

To him, it is unreasonable to accumulate wealth for a rainy day. He would argue as follows:

1. How can we conscientiously hoard extra funds when the money could be used right now for the salvation of souls?
2. If we really believe that Christ's coming is imminent, we will want to put our money to use immediately. Otherwise we run the risk of having it fall into the devil's hand - money that could have been used for eternal blessing.
3. How can we conscientiously pray to the Lord to provide finance for Christian work when we ourselves have money that we are not willing to use for this purpose? Forsaking all for Christ saves us from hypocrisy in prayer.
4. How can we teach the whole counsel of God to others if there are areas of truth, such as this, which we have failed to obey? Our lives in such a case would seal our lips.
5. Clever men of this world set aside abundant reserves for the future. This is not walking by faith but by sight. The Christian is called to a life of dependence on God. If he lays up treasures on earth how is he different from the world and its ways?

The above is an extract from the book - TRUE DISCIPLESHIP by William MacDonald. Now you know the hidden secrets of the Shepherds' Training. You can prepare yourselves by attending all the seminars planned for you from now till September 2002. Also, you can buy the book **True Discipleship** and begin reading now. This book can be obtained from Bro. Tan Swee Leong.

Sometimes we are people who want only head knowledge. We want to be in the know about everything that is going on but we can't be challenged to do what we know we ought to do. As the first batch, we too find it very difficult trying to align our lives according to what author William MacDonald has written. Pray for us.

May the Lord who made us all part of the same body grant "*that there should be no division in the body, but that its parts should have equal concern for each other*". (1 Corinthians 12:25)

Martin Cheah

The starting point of understanding atonement is to understand the nature of God. God is holy and perfect, he abhors sin, sin is repulsive to him and he cannot tolerate sin. God has put in place his moral and spiritual laws, which reflect his nature. Violation of these laws is an act of disobedience, an attack on the very nature of God. The consequence of such transgression is liability to punishment and death. The Bible states, "The soul who sins is the one who will die." (Ez. 18:20), Paul states in Romans 6:23, "For the wages of sin is death,"

Man is born in sin and has a corrupt nature. Before being born again in Christ, we were controlled by the sinful nature (Rom. 7:5), we in fact "used to be slaves to sin" (Rom. 6:17). Sin separates us from God. Man in this sinful condition is spiritually dead and cannot save himself. On our own we are unable to do any genuine meritorious work to fulfill God's requirements, which is to keep the law perfectly and to attain salvation for our souls.

How then is the problem of sin resolved and reconciliation with God attained?

In the Old Testament, God instituted a sacrificial system where sacrifices for sin are regularly offered for sin that has been committed. God who is holy, righteous and just could not overlook sin, however in his perfect love he desires to forgive and restore sinners to himself. Out of his grace, he provided a way whereby a substitute sacrifice could be offered to atone for the sin of mankind. In Scripture, the word atone, Kaphar in Hebrew means literally "to cover". The sinner is delivered from punishment by interposing something between one's sin and God. God then saw the atoning sacrifice rather than the sin. This covering of the sin means that the penalty is not exacted upon the sinner.

The sacrifice offered as a substitute for the sinner, bore the sinner's guilt. The sacrifice has to meet certain requirements to accomplish the intended effect:

- The sacrifice must be unblemished, signifying the necessity for perfection.
- The sacrifice must cost something, atonement cannot be taken lightly
- Death was necessary as this expresses the substitutionary character of the sacrifice. Sin has been transferred to the sacrificial animal that bore the penalty of sin.

The Old Testament sacrificial system dealt only with unintentional offences against God. The sacrifices had to be repeatedly offered and in themselves were inadequate. Hosea states that God "desire mercy, not sacrifice, and

acknowledgment of God rather than burnt offerings.” (Hos. 6:6), the writer of Hebrews states that “the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.” (Heb. 9:9-10).



In the New Testament (NIV), the word “atonement” is mentioned three times (Rom. 3:25, Heb. 2:17; 9:5), in fact, “atone” is not used at all. However, the idea of atonement is clear throughout the New Testament. Sinners are slave to sin (Jn. 8:34), Christ has set them free (Gal. 5:1) and in Christ death he died for our sin (1 Cor. 5:13) and conquered and freed us from death and gave us salvation (Rom. 5:17).

Wayne Grudem defines atonement as “the work Christ did in his life and death to earn our salvation”¹. Christ is fully God

and fully man. As Christ is fully man he is able to redeem us, Christ’s death is of sufficient value to atone for the whole human race as it is of infinite worth. As Christ is sinless, he did not have to die in payment of his own sin, but for the atonement of sin for all mankind. Christ spoke of the purpose of his coming; “For God did not send his Son into the world to condemn the world, but to save the world through him.” (John 3:17). Christ gave his life as a sacrifice, a picture which is vivid to those accustomed to offering animals on the altar. He offered himself as a substitute in our place, dying for our sin. Whereas, the Old Testament sacrifices had limited effect, Christ’s death had eternal effect, as a once for all atonement for the sin of all mankind. This is attested in scripture, - “He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.” (Heb. 9:12).

In Christ’s death, the effects of sin have been nullified (Rom 5:12-21). In Christ there is no condemnation (Rom 8:1), as we are discharged from the law, dead do that which held us bondage as Paul states “So, my brothers, you also died to the law through the body of Christ” (Rom 7:4). Christ has turned the wrath of God away from sinners, this is termed propitiation.

The wrath of God is always directed against sin not the sinner. Another term used in conjunction with atonement is expiation embodying the meaning

cancellation or dismissal, "making amends for". Expiation is the payment for the penalty of sin. . Jesus death not only expiates (wipes away its penalty) but also propitiates (turn away the wrath of God) God's judgement on sinners who transgressions are not atoned for.

Did Christ really die in our place as a substitute? The Bible states that "our sins we laid upon him"(Is. 53:6), "Christ bore our iniquities"(Is. 53:11) "he was made sin for us"(2 Cor.5:21). It is clear that Christ bore our sin, our sins were transferred to him, he took our place as a substitute.

Christ death brought an end to the enmity between God and humankind; he reconciles us to God, removing the hostility. Reconciliation embodies the idea of "making peace" between man and God. Paul states "His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility." (Eph. 2:15b – 16). Reconciliation makes us "at one" with God which is synonymous to the meaning of atonement.

Atonement is Christ's work in his life and death, his bearing the punishment due to us for our sin, dying for our sin as a substitutionary sacrifice, bringing us pardon with God and reconciliation. It is God's love that has motivated and produced the sacrifice for atonement necessary for healing the relationship between God and man." Atonement is summed up by John when he said, "This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins." (1 John 4:10)

End notes:

1. Wayne Grudem. **Systematic Theology**, IVP1994. pg 568.

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Congratulations also to

Alex and Michelle on the birth of their second child, a girl, named **Renice**.



Dare to DeSIGN

How do you view the jigsaw puzzle? When one piece is missing, its absence is very obvious and the picture is incomplete. You will notice that each piece is uniquely cut and possessing its own colour pattern. Unless it is placed together with other specially shaped differently coloured pieces, it does not make any sense.

Everything we do has some aesthetic implication. John Dewey (1859-1952), an American philosopher and educator, pointed out that art is not something but a significant part of daily life experience, and that a real understanding of life is synonymous with aesthetic enjoyment.

To design is much more than simply to assemble, to order, or even to edit; it is to add value and meaning, to persuade, and perhaps even to amuse. Design broadens perception, magnifies experience and enhances vision. Design is a product of feeling and awareness, of ideas that originate in the mind of the designer and culminate in the mind of the spectator.

God's design for mankind and the world carries His unique plan and purpose. The creation speaks with an eloquence that compels us to stand in awe before it. The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. (Ps. 19:1-3 NKJV).

1 Kings 4:29 reveals the God-given wisdom of Solomon. Exodus 35:30-35 tells us about artisans being called by God.

God, with His artistic eye, sees the potential in the most unpromising, hardest human material. With His loving hands, he begins to make of us a monument to His genius and grace. (Ephesians 2:10)

Isaac Newton discovered the nature of white light and established his theory of Gravitation.

Cubism (*see pic.*), when it was developed in the early



twentieth century, was a powerfully revolutionary art movement that broke away the traditions and style of the Renaissance artists.

“What would life be if we had no courage to attempt anything?” Vincent Van Gogh asked rhetorically.

Is it therefore a good thing to question traditions? Are we receptive to openness? Can idealism be practical to life? Do we dare to seek new designs that go against traditions?

If we are talking about time-honoured practices and customs, which give strength and stability, tradition does keep us along the straight path.

The Boys' Brigade is fortunate that it has a long history and therefore a vast body of traditions. However, if tradition shackles us to the past and makes us blind to the trends of the future, then it is not a good thing.

Ronald Mann credits John Wesley who “had to break with conventional ways and to go out to the public squares to preach.” Today we believe that we must look constantly for new ways, instead of blindly sticking to conventionalism, in order to be effective.

Similarly, Sir William Smith was one who was not satisfied with the past. The fact, which is not usually realised, is that when he founded the BB in 1883, he was regarded by many people of his day as being very non-traditional.

The concern for us today should not be preserve traditions at all costs. It is not even to ensure the survival of our organisation but to be more effective in meeting needs.

“Tradition can be a great stabilising force in society preventing uncontrolled change which can often release destructive forces. Most of the organisations of the World Conference have traditions going back many years, some even into the last century. Many of these traditions are based on a view or interpretation of Christian faith. They preserve what is good and of value, handing them down from generation to generation.

“Tradition can also have a negative effect on an organisation, preventing healthy change. People sometimes forget that tradition is part of the continuous development of a society or organisation with each generation adding or adapting to what has been handed down to them. We get into difficulties when we attempt to preserve or fossilise what started out as an idea to meet a particular situation. This attitude sets limits on the working

of the Holy Spirit or even denies that God works through the Holy Spirit today.

"We do our young people a great injustice if we present to them a faith either so obscured by tradition or unrelated to the problems of today as to make it unreal. We fail them if we allow our organisations to take on an image of the past which is unappealing to their generations. In short, we have a great responsibility as agents of change, to be responsive to the leading of the Holy Spirit so that we can be used to influence a changing world. We will not want to keep things as they were or as they are but strive for what they might be."

H. Stewart Mcullough, Executive Secretary, The World Conference. Reproduced from the World Conference News (no.2, 1987)

It is a real challenge for us to balance good old tradition with good new design.

Yap Wee Hin

Ed.- Yap Wee Hin is an officer with the BB 28th Coy. He is also doing a course on design at the Nanyang Academy of Fine Arts.)

CONGRATULATIONS to Pastor Michael Christian and his wife, Sintha on the birth of their 1st child, a baby girl, named **Sarah Adelina Christian.**

The delivery went smoothly and mother and child are okay. Aside from a little jaundice, baby Sarah is a healthy little girl.

From what I hear, little Sarah will be going on her first mission trip sometime in June this year. Pray for journey mercies and safety.



"I FOUND YOU"- GOD

Youth Fellowship Evangelistic Outreach on 29 March 2002

20 Things to THANK our Father in Heaven for :

1. The eagerness and initiative of the youths wanting to be involved and helping out in this outreach.
2. A very hardworking and committed planning committee.
3. A generous stranger from the bookshop 'Tecman' who offered to sponsor a certain amount of money for our door gifts as our budget was tight.
4. Church of Resurrection willingness to rent us 3 spotlights for free though we only need 2 spotlights but the spare one was truly needed when one of the spotlights blew during our rehearsal.
5. Keeping all of us who are involved safe and providing us with the energy to serve Him.
6. The creative ideas and wisdom in coming out with the script.
7. Casts that were committed to attend rehearsal and the ability to act well.
8. Creative juices in the publicity team who has done a very good job.
9. Good logistics and realistic props. E.g. Bus-stop
10. Helpful church mates who came forward to volunteer their services and help, they are: Wilfred Kao, Julie Yow, Dorothy Ow, James Tan, Harry Jee, Beng Lay and Sok Hoong.
11. Keeping all of us calm when there was technical problem on the actual day.
12. Bringing the youths together to pray fervently for the outreach on the actual day when problems occurred.
13. Giving the casts the voices to project when all the cordless mikes were not functioning.
14. All the youths who have done their best to invite their friends.
15. The attentive audience throughout the drama so that the casts' voices could be heard though no mikes and also most of the audience were not affected by the breakdown of sound systems.
16. The props men who were very effective on the actual day.
17. Providing us the finance to buy two cordless mikes when all the churches that we had approached were not able to rent us the mikes.
18. Knitting the youths closer together as we worked together for the outreach.
19. Providing one cord mike to be workable though all the cordless mikes and sound system were not working so that Sis. Peien could still do her solo and share her testimony after the drama.
20. One girl received Jesus Christ as Lord and Savior and seventeen indicated that they are interested to know more about Jesus Christ.

Finally and most importantly, We want to thank God for His Love, His Help and His Faithfulness to see all of us through this outreach.

All Glory be to God!

reporter : Catherine Ng