

What's Inside...

1. Continuing Part 2 of JCC History
2. John Lee speaks his mind about money matters
3. Charlotte's back from her break with "THINK"

From the Editor's Desk

Dear Brothers and Sisters in Christ Jesus. You may have noticed a new masthead for The Vine starting this month. Not that the old one had served its purpose but because something happened to my harddisk and I could not retrieve my old version.

Anyway this colorful version should strike your eye and bring to attention that The Vine had been run in color since March. This must be costing bro John Lee quite a lot. We used to receive lots of complaints about the quality of the printing, especially the photos. Nowadays we do not get any feedback.

Does silence mean everything is fine with The Vine? Is the culture of JCC only complaints and no affirmations? (I dare not use the word 'praises' because you might say it is reserved for God alone.) Let us have your feedback so that we will know if we are wasting lots of personal resources ministering to no one. Some of our regular writers have begun to loose steam. Maybe they need your encouragement to carry on.

Pastor Yee has been conducting ABC classes on Sunday mornings for some time now. The average attendance is about 20 people. The topics are mostly "hot potatoes" , like marriage and divorce, euthanasia, homosexuality and others. In this issue, I would like to share one of the hottest potatoes from his series.

Bro Ronnie Lim was back from China in July. The first thing he asked the treasurer when they met was on the financial health of JCC. Yes, we should all be concerned about the money situation of JCC because

where our treasure is, that's where our heart will be also. The treasurer had shared the 2nd quarter results and JCC is about \$15,000 in deficit as at June 2003.

Have you heard a moving sermon lately? If it didn't move your hand from your pocket into the offering bag, then it wasn't moving enough. All those rich churches can really preach moving sermons.

National Day always strikes in us a chord of feelings of homecoming or Singapore is our homeland. JCC should also capitalize on this theme of home and family. We should engender in our members a feeling of JCC being their home church no matter where they are. They should feel that this is where we belong. **We are family.**

Martin Cheah

Jurong Christian Church and its Pastors over 36 years of history

(Part II)

Edmund Lim, pastor from 1982 to 1986

Edmund Lim was assigned to Jurong Christian Church taking over from Rev Ralph Kusserow who returned to America, and worked under *Chen Tian Nan*. Edmund Lim was born on 20 December 1954 into a non-Christian home. His parents were ancestral worshippers and the family worshipped the dead and prayed to idols. If a member of the family was sick, Edmund's parents would take the person to see a temple spirit medium instead of a doctor. Edmund's father was even an interpreter for one of these spirit mediums, but later became a Christian.

Edmund's first exposure to Christianity came when he was 12. The family had moved to Queenstown, the first satellite town in Singapore, and there the young and active Edmund found a church in the neighborhood where he could play basketball and softball. The only catch was that he had to join the Sunday school. When he first started going to church on Sunday mornings, he had to find excuses to do so in order not to raise his parents' suspicions.

When his parents came to know of it, they objected at first, but realized later that after all, Edmund was not a delinquent and the church was not teaching him 'bad' things. They then tolerated his going to church as long as he did not get baptized. Like many traditional Chinese families, they viewed baptism as a denouncement of family ties. After much persuasion, however, Edmund's parents found that Edmund was serious in his belief, and allowed him to be baptized. Edmund was baptized by Nelson in Queenstown on Christmas Day, 1970.

Edmund led an active Christian life in the Queenstown Lutheran Church and became a youth leader. In 1972, he was challenged by Rev Robert Owen Neff Jr. to be a pastor. Neff told Edmund that the missionaries could not be there forever, and that local pastors were needed to replace them. Although the seed was sown, it took Edmund another six years to make a definitive move, and in 1978, he took his first step into theological training at Singapore Bible College (SBC). Lim stepped into history as LCMS's first Singaporean pastor in June 1982 after graduating with a Bachelor of

JCC was my first parish and I had learned first-hand what the whole pastoral ministry entailed. Yin Leng & I fondly treasure the friendship and love we experienced at JCC. We believe that God has a definite plan for the church and may the Lord bless JCC to be the lighthouse for the Gospel in the vast changing neighborhood around.
Yin Leng sends her regards.

*Blessings in Christ,
Edmund
(standing 3rd from left in picture)
20th June 2003*



Theology degree in May that year. A year later, in May 1983, he married Choy Yin Leng, a member of Redeemer and a SBC student who later graduated with a Diploma in Theology in 1985. They have four children.

Edmund was ordained in July 1986, and in August the same year, went on two years' unpaid leave to pursue a Master degree in Sacred Theology at Concordia Theological Seminary, Fort Wayne, Indiana, America, thus leaving the flock to Terry Kee. He returned in March 1988, to an assignment as the pastor of the English section of the Queenstown Lutheran Church.

Edmund now serves as Missionary-at-Large in the Indiana District of the Lutheran Church (Missouri Synod) and is part of the Midwest Chinese Ministry task force. His wife is involved in women's ministry. They can be contacted at RevEdLim@aol.com

Terry Kee, pastor from 1986 to 1988

In 1986, **Terry Kee** was assigned to Jurong Christian Church, to replace Edmund Lim who had gone overseas. Terry was born on 13 March 1958 and lost his father to leukemia when he was two. His mother then supported the two of them by selling eggs. Terry was brought up in a strong Taoist family environment, with two of his uncles being Taoist temple mediums. He joined the Boys' Brigade in Queenstown in 1972, which was when he learned about Jesus. But he could not accept the concept that all have sinned. It was at a camp organized by Faith Methodist Church in 1973 that he heard the message on the 'Father' side of the Trinity, that the Father of heaven and earth wanted to be a Father to him. For Terry who did not have a father at home this was appealing, and he was baptized in 1974 against his mother's wishes.



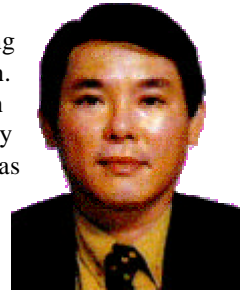
After his 'O' level examinations, he helped his mother at her egg stall in the morning and attended night classes at SBC. Between 1976 and 1978, he did his national service as a Physical Training instructor in the army and while on national service, led a Bible Study group of which all 8 members later went into the full-time ministry. Before Terry left the army, the thought of entering the full-time ministry came to him, but he told the Lord that if He wanted him for the ministry, then let the people from his own church talk to him. A few people did, including Rev Myron Danford, then interim pastor of Redeemer, who asked him directly, 'Have you thought of becoming a pastor?' Terry decided he needed one more confirmation, from his own mother, and when she reluctantly approved, he had no more excuses.

Terry joined SBC in June 1979 and graduated with a Diploma in Theology in May 1982. On 1 July the same year, he was appointed the assistant pastor at Bedok Lutheran Church under Nelson. In 1986, Terry was reassigned to Jurong Christian Church. In August 1987 he was ordained. From June 1988 to July 1989, he

continued his studies at SBC for a Bachelor's degree, after which he became one of the pastors of Redeemer Lutheran Church. His wife Sally had also equipped herself theologically for the ministry. They have no children and both of them are now actively serving in Thailand. He can be reached at 77/267 Soi Phumijit, Rama 4 Road, Bangkok 10110. Tel. 01-8275426 email: keeterry@hotmail.com.

William Chang, pastor from 1989 to 1994

On 1 April 1989, **William Chang** was assigned to Jurong Christian Church as the pastor of the English congregation. William was born on 21 January 1960 and was baptized on Christmas Day, 1974, by Noel Anderson. Like Edmund and Terry before him, William was also a graduate of SBC. He was called as a co-worker on 1 July 1986 and assigned to Yishun Christian Church under Anderson. He married Laura Chieng on 26 November 1988 and was reassigned to Jurong in 1989. William and Laura have three children.



In 1991, under the leadership of William, we undertook a major renovation to the sanctuary costing \$246,000-00, of which \$85,000-00 came from a loan from Division for Global Mission (DGM) on a five-year 4 percent interest arrangement, \$45,000-00 came from a two-year interest free loan from our kindergarten, and \$30,000-00 was an outright grant from the kindergarten.

Frederic Lee, pastor from 1994 to 1998

Frederic Lee prayed to receive Jesus as his Savior on 30 January 1974 after very powerful witnessing by his classmates. The witnessing tool used was 'The Four Spiritual Laws.' After he gave his life to Jesus, he experienced true peace for the first time in his life. The joy of salvation led him to witness to many fellow students. Soon he managed to bring one convert to Jesus.



The call of God came to him on each of his mission trips. The vision of a harvest lost for eternity was too compelling to ignore. Over the years, a number of people encouraged him and some even told him of God's call in his life. It was a struggle to step out in faith, to give up a good and meaningful

"Serving in JCC was a major milestone in my life and my family. More than the lessons in ministry was the spiritual growth I experienced as a new pastor. Thank you for the great time we had and praise God for the beautiful lives of brothers & sisters in JCC. With love and prayers ..."

Pastor Frederic Lee
2nd July 2003

career, with a family of three children, to go for theological study. However, after consulting Pastor Terry Kee and Pastor John Nelson, he was encouraged to go to Trinity Theological College in 1990. Of course, his wife, Dorothy Teh was fully

behind him in this move. They met while training at the Institute of Education and were married on 12 December 1981.

In anticipation of Pastor William Chang's leave for further study in Australia, he was assigned to JCC as a student intern in September 1993. It was the plan of the leadership that he assumed the pastoral ministry upon graduation in 1994. He was appointed as pastor in JCC on 1 July 1994. They settled down quite comfortably as a family and in the ministry in JCC. They got used to traveling from Pasir Ris to Jurong over time. The thing that made the difference was the wonderful love and fellowship they shared with one another in the JCC family.

After 4 years, due to structural changes in the transition from LCMS to LCS (The Lutheran Church in Singapore), he was assigned to Bedok Lutheran Church, on 1 January 1998, to fill a vacancy. That was only possible because JCC had 3 theological graduates Martin Yee, Anthony Loh and Michael Christian.

Se Ding

To be continued ...



MOVIE STAR TURNS PASTOR

Six years ago, she was clad in a sexy black outfit, playing a Bond girl. Today she wears a curate's robe.

Shannon Ledbetter, 39, who appeared in the 1997 hit film *Tomorrow Never Dies* starring Pierce Brosnan as James Bond, has been ordained a curate in the Church of England.

The German-born cleric, who lectures in theology and religious studies at Liverpool Hope University College, will be the new curate at St Mark's Church in the city's Knowsley district.

"I really don't see myself as some stuffy vicar type ... stuck in a quiet rural village," Ledbetter said.

"It's important that the church has representatives from all different backgrounds so it can appeal to as wide an audience as possible."

Ledbetter said she had enjoyed her career, which also included modelling, but tried to persuade some of her fellow performers against doing drugs.

"They knew I didn't approve and that I had religious beliefs because on Sundays I didn't work as I went to church," she said.

The Vine is published monthly. If you have missed any issue, you may provide your email address to receive a copy of eVine. If you have contributions, feedback or questions, you may contact:

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Every month, you may pick up more than one copy if needed. If not needed, please stick to one copy to share between family members to help save the trees. ☺

SHARING OUR MONIES AND GIFTEDNESS

By John Lee

Who was the poorest of them all: Saddam Hussein of Iraq, Slobodan Milosevic of Yugoslavia or Ferdinand Marcos of the Philippines?

The answer is: Ferdinand Marcos, who was reported to have a fortune of only US\$5b when he was deposed. What poverty when his ilk like Saddam Hussein and S. Milosevic could amass personal fortunes of double-digit US billions to put them in the top league of the infamously wealthy! Nevertheless, the meagre assets of Marcos are still mind numbing to my imagination. If only I have just S\$5m (far less than 0.1% of what he had), I would be at a loss to make sense of it.

Often, I am rather puzzled by the need for people to accumulate tidy sums which they invariably have no need to spend in their lifetime. Whether decent gains through sheer hard work or indecent takings through corruption, money stored away and never used is sheer criminal waste.

If you have excess of food that is not shared, or excess of service potential that is not applied to benefit others, the food stored away will simply go to rot and the idle units of service potential in any period will simply join in the disappearing act of time that will never return once gone.

Money stored away is the economic representation of the food and services it can be converted into. Individual amounts stored away add up to billions

of dollars. We deceive ourselves in thinking that such billions will grow through investments and offer us a measure of life's security. Actually, it is in the experience of people everywhere at all times that apart from being a little psychological comforter, large sums stored away for any significant period invariably go through seasons of absolute gains and losses that are either good on paper for owners to boast their wealth or distressing on paper to sink them into depression. In the lifetime of owners, most of the wealth is never utilized.

As you pile up your riches assuming that investment gains would offset inflation, and that losses would be made up another time, you fail to observe that a major part of your assets are just figures that offer you nothing material.

Let us look at the figures.

You work hard and earn \$100 for your labour, you spend \$10 and save \$90 and you may get to spend \$30 of the saving on some rainy day while the remaining \$60 is never used in your lifetime. You may vary the figures honestly as you wish to reflect the true nature of your proportions of spending and saving. The truth is that for most people a significant portion will never be utilized. The \$60 never used might be invested to provide education to some needy person who with the education gained (otherwise lost due to "no money" problem) acquires the potential to generate further income that flows on

to benefit others. Following in their predecessor's spirit of blessing others with their spending, the multiplier effect of gains to the community can be tremendous. The sad reality is that many people choose to meaninglessly (or selfishly) protect wealth and possessions in the last days when these will just vanish like what James 5:2-3 tells us, "Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days."



It is perfectly right to save for a rainy day, but there must be a sense of balance between extravagance (spend and spend until broke) and miserliness (save and save without meaningful application). Since I am not in the league of the prosperous, I won't understand why people with well-built roofs over their heads, gorgeous clothes to wear and ample to eat would need to save away hefty sums, amounts which mostly remain untouched for any practical personal or familial consumption in a lifetime. Think of Beckham who reportedly made more money than Queen Elizabeth and whose wife, Victoria (Former Spice Girl), herself "has more money in [her] bank account than she ever can spend." (STREATS, 5 Nov 02) They are so rich, yet "They are precisely the kind of people one would dread having as neighbours." – *Novelist Barbara Cartland*. Whatever pleasures the Beckhams derived from their wealth

must be more than offset by the worries and the lack of peace in their lives, lack of comfortable friends, with an "excess" of security guards, a heavily fortified house, hidden cameras and even an 8000 m² forested area bought over just for the sake of augmenting a security perimeter.

None of us need to dream about being rich like Beckham, either because we simply will never have or will never desire the kind of life with a security level and movement restriction that can rival a King's.

Nevertheless, on a scaled-down level that would take in many common folks at the lower rungs of the wealth ladder, many will still discover by their own calculations that they often save more than they need and squirm on parting with their valuable \$ and cents that might bring life to a depressing economy or energize a church to generate more blessings for one and all.

Not being an economist, I do not comprehend in depth the economic view about spending and spending, instead of saving and saving, to stimulate economic growth (and hence returning the economic benefits to one and all in the society) as you may have heard the call by business leaders to encourage consumer spending. But if you are like me, you do sense some logic even if you cannot perfectly expound it. Instead of economic theory, let me use Scripture to base my argument on less saving and more giving for the sake of gain. At the end of it, we should understand that before

economists even got to propound their theories, there is already a reliable principle in Scripture for us to follow. The principle of employing expense to stimulate positive activity is the same whether we talk about economic growth of a nation or spiritual expansion of a Christian community. (You may wish to turn to the Bible for the verses highlighted.)

Parable of the Talents

In the Parable of the Talents ([Matt. 25:14-30](#)), three servants were given different talents of money, although their master did not actually tell them what to do with the gifts. According to the NIV Bible, each talent was worth more than a thousand dollars. According to the Jewish custom of the time, it must be equivalent to a great many years of work. We can look at the talents as monies being placed in our possessions, some of us being blessed to have more and some less according to our different abilities to use them profitably. By the praises that the master showered upon the first two who doubled their talents, calling them good and faithful, and the disdain he had towards the third servant, calling him wicked and lazy for not producing any gain with the talent that he was given, we can discern the importance the master placed on investment for gain. There are many layers of meaning in this superb parable, but here I would like to draw your attention to these: Firstly, the talents given to different servants can refer to the financial possessions that we are differently blessed with by our Master to use for

gain rather than keep buried in our moneybag for no good purpose. (The 3rd servant in the parable buried it in a hole in the ground!) If we do what the 3rd servant did, we will be relinquished of the possession we do not deserve to have.

One way or another, our wealth will be drained away before we even realize it. This applies not just to individuals, but to nations too. ([Rev. 18:16-17](#))

Secondly, the talents can refer to our giftedness for service. Each of us has a level of ability to do what we want with it. Note carefully that in the parable, the master did not tell the servants what to do with the talents, but there was an expectation to be understood. The talents were not dispensed without purpose. Likewise, we are granted by God's grace differing abilities and we will be held to account for what gain we will have achieved with them when our Lord returns. Professing faith in Christ and not heeding our Master's wish for us to employ our talents for profit is tantamount to burying our faith in a hole or hiding the lamp under a bushel instead of letting our light shine before men, that they may see our good deeds and praise our Father in heaven. ([Matt. 5:16](#))

You should read the above Parable passage [Matt. 25:14-30](#) as a continuation from [Matt. 25:1](#). The reference to how "the kingdom of heaven will be like" clues us to the fact that the discussion on investment of 'talents' has much to do with

Kingdom's gain instead of purely physical quantum increase.

Everybody in JCC was excited about the Easter Musical Nite that we successfully staged for the glory of God. Obviously, you would not have expected the production to materialize out of thin air without a budget. Obviously too, you would not have expected that it could be planned and executed so well with just money thrown at it if there were not so many enterprising faithfuls in the church who poured out their multifarious talents rather than bury them in a hole to await another day. For the church to grow strong and steady, we need talents in both senses – financial wealth of members dutifully invested for Kingdom's gain and giftedness for service diligently invested to impact a lost world. Thankfully, we have many brothers and sisters in Christ in JCC who measure up to their calling whereby in the right time the Lord will say to each of them, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!" (*Matt. 25: 21, 23*)

The love of money

谈钱伤感情。(*Talking money ruins a relationship.*) The Bible also says that the love of money is a root of all kinds of evil. (*1 Tim. 6:10*) These two statements make me shudder at the thought of broaching the subject of pledges and tithes, although I am very clear that talking money is not quite the same as loving money. (Note: Many

Christians tend to partially quote the Scripture verse to impute the wrong idea that " money is a root of all kinds of evil.") Am I not glad that Bro. Swee Leong, by making the start with his writing on "Robbing God" (April Vine), gives me some courage to share with you a personal experience which I have been very reluctant to share openly, maybe due to an "irrational" fear of being misunderstood. Before you read on, I recommend that you go back to the April Vine and read that article by Bro. Swee Leong again.

My Testimony of God's Provision

As our government has always been conscious of orderly succession to assure the well being of the nation, I have always keenly felt the inevitability of leadership succession in the church at all levels. I had great hope in our youths and therefore fully supported the idea of the MPH project. While knowing that it would be an expensive project for a church that has never been financially well-to-do, I was convinced about what Jesus said, " Everything is possible for him who believes." (*Mk 9:23*) I was rather miffed by anybody who came to me and hinted (directly or indirectly by their body language) at their doubts about the church's ability to raise enough funds and see through the project. Maybe my strong feelings for the youths had the better of me in adding to my sensitivity. No matter what, I always spoke with firmness against individuals who would express doubts and I would state self-assuredly that they could wait to see how God

would surely ensure the fulfillment of our wish for youths to have a regular Youth Worship Service with a dedicated worship hall. On hindsight, you know that I was not wrong in my faith that God would see through the project. I was avid in expectation of the success of the project. Financially, I also decided to contribute what little I could according to my ability, although in human weakness I could not totally avoid the nagging feeling that with or without a few copper coins from me wouldn't make any difference. Ultimately, I took assurance from Jesus' opinion about the widow's offering (Mk 12:41-43) and recalled the fact of "the five loaves for the five thousand" (Matt. 16:9) In the end, I trusted God that I would not go into deprivation just because of meeting the need of His temple and so the small contribution was finalized. What happened next?

The EGM was in September and the PSLE was just a month away. Around that time, I received a telephone call from the mother of three pupils whom I had given private tuition many years ago. I had lost contact with them and they had faded from my memory. Anyway, the pupils were particularly difficult to teach and I did not really earn any good credits worth remembering. The woman had a friend whose son needed tuition for PSLE Mathematics because he had failed badly in the preliminary exam. Naturally, taken aback by the eleventh-hour request for help, I queried, "Why? The PSLE is just a few weeks away and the child had done badly. What can I do for him to start his tuition only now?"

The woman told me that her friend had actually wanted my tuition service for some time, but she just could not find my telephone number. (Remember: It was already many years past that I taught her children, the eldest of whom was already of marriageable age and the youngest had long completed his National Service!) It was only then that she somehow somewhere managed to dig out my contact number. Aiyoh, although I knew that this was a desperate case that made me amazed at the thought of what educational miracle I could produce, I just couldn't say 'no'. It turned out that the tuition experience was one I would wish to forget because when I told the child a way of doing a sum and explained 苦口婆心 (*in earnest*) why his method was wrong, he told me in the face that in the PSLE he would still do the way that he did. Goodness! I told myself that it would be fine if he did not ask to continue the tuition into his Secondary School. As it was, the tuition lasted several lessons until the PSLE. I bade my last farewell to him. As I computed the total fees that I had collected from that worth-forgetting tuition service, the amount came to exactly the sum that I had pledged for the MPH project – not one cent more, not one cent less!

It was a tuition request that popped out of the blue and lasted just enough time for me to collect the sum I needed to fulfill my pledge.

Let me leave it to you to think about how God's hand was working behind all this.

Life is short. Life is eternal. Wealth is ephemeral. Wealth is temporal. The four preceding statements tell you how different people envision life and wealth. Your choice?

“The use of wealth is the major topic of Luke 16. Wealth can be a blessing or a curse, depending on whether it is used as a means to exercise power, a tool of self-indulgence or a resource to serve others. Wealth’s danger is that it can turn our focus toward our own enjoyment, as the rich fool showed in 12:13-21 and as the rich man of

16:19-31 will show. Money is a tool. It is an excellent resource when put to the right use. It can help to build many things of use to others. But to possess money is also to hold a sacred stewardship. Our resources are not to be privately held and consumed but are to be used as a means of generosity, as a way of showing care for our neighbor, as the good Samaritan showed in 10:25-37 and as a restored Zacchaeus will show in 19:1-10.” (IVP New Testament Commentaries)

Look for the conclusion in the next issue of The Vine where John addresses the issue of Tithing.

William R. “BILL” Bright, Founder of World’s Largest Christian Ministry, Dies – Jul 19, 2003

William R “Bill” Bright, founder of Campus Crusade for Christ, the world’s largest Christian ministry, died from complications related to pulmonary fibrosis. He was 81.

Fueled by his passion to present the love and claims of Jesus Christ to “every living person on earth,” Dr. Bright spent more than five decades building and leading the Orlando Florida-based Campus Crusade for Christ.

As the world’s largest Christian ministry, Campus Crusade for Christ serves people in 191 countries through a staff of 26,000 full-time employees and more than 225,000 trained volunteers working in some 60 niche ministries and projects ranging from military ministry to inner city ministry.

Bright was so motivated by what is known as the Great Commission, Christ’s command to carry the gospel throughout the world, that in 1956 he wrote a booklet titled *The Four Spiritual Laws*, which has been printed in some 200 languages and distributed to more than 2.5 billion people, making it the most widely disseminated religious booklet in history.

In 1979, Bright commissioned the *JESUS* film, a feature-length documentary on the life of Christ, which has since been viewed by more than 5.1 billion people in 234 countries and has become the most widely viewed, as well as most widely translated, film in history (786 languages).



**Campus
Crusade
for
Christ**



In 1996 Bright was presented with the prestigious Templeton Prize for Progress in Religion, worth more than \$1 million. The Templeton Prize is the world’s largest financial annual award. Bright donated all of his prize money to causes promoting the spiritual benefits of fasting and prayer.

“He has carried a burden on his heart as few men that I have ever known. A burden for the evangelization of the world,” said Rev. Billy Graham, a long time friend of the Brights. “He is a man whose sincerity and integrity and devotion to our Lord have been an inspiration and a blessing to me ever since the early days of my ministry.”

Bright’s work through Campus Crusade for Christ will continue under the leadership of Steve Douglass, a long-time associate whom Dr. Bright tapped in 2001 as his successor. “Not only have I lost a dear and lifelong friend in Bill Bright, but the world has lost one of its greatest visionaries and faithful servants of Jesus Christ,” said Douglass.

Bill Bright is survived by his wife Vonette, who assisted him in founding Campus Crusade for Christ; a sister Florence Skinner, a brother Forest Bright; his son Zachary, who is pastor of Divine Savior Presbyterian Church in California; son Brad, who is on staff with Campus Crusade; and four grandchildren.



盲人福音事工

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22 July 2003

Dear Praying Friends,

We thank and praise the Lord for seeing us through the renovation, and for making it possible for us to resume the fellowship meeting in June. We are also grateful to the Lord for allowing us to see some of the fruits of our labour.

Siew King Hon will be baptized on 25th July. It is such a joy to hear him speaking with a very cheerful voice, telling people that he is always eagerly looking forward to come to the GMB fellowship meeting. He is not only a senior citizen who had lost his sight, but had also been deserted by his family. Yet, in spite of all his troubles, he is able to rejoice in the Lord, and is always giving thanks and praises to the Lord for being with him and taking care of him. Please pray that he will continue to enjoy the presence and love of the Lord.

Yoke Sin who prayed to receive salvation during our Christmas outreach last year will also be baptized on 25 July. Please pray for his spiritual growth, and for adjustment to life without sight. Pray also that he will be able to learn some new skills to earn a living in the near future.

Rejoice with us over the return of a lost son. He left GMB for many years, and at the end of last year, we heard that he was contemplating choosing another religion. We thank the Lord for a partner in the ministry, who advised him to come back to GMB. Praise the Lord for answering prayers! The young fellow has been coming to our fellowship meeting for the past several months, and has also been going to church regularly. During his first visit to the church in June, he responded to the altar call and prayed to receive Jesus as his Lord and Saviour. We are encouraged that he can still remember all the Bible stories and truths which we had taught him when he was a child. However, we must pray that all these Bible knowledge, and all the sermons that he is hearing will not remain as head knowledge. Let us pray that his heart will not be like the rocky or thorny ground where the Word of God cannot take root. Pray that his heart will become like the good soil that can produce much fruit to glorify the Lord. (Mark 4:14-20)

祈求聖靈開啓心靈的眼睛，承受耶穌基督的恩典

Pray that the Holy Spirit will open their spiritual eyes to behold Jesus as Lord.

Due to the SARS problem, some of our blind friends who live in institutions are still unable to come for our fellowship meeting. When I called one of the homes, I was glad to hear this positive feedback about a blind inmate whom we are ministering to. The care givers in the home noticed that the inmate has gradually been transformed after he joined the GMB family. He is no longer skeptical and critical; but has become polite, grateful and cooperative. He has also openly professed at the home that he is a Christian, even though he had not uttered a verbal prayer at our fellowship meeting to receive salvation.

Please uphold our Chinese camp in prayers. It will be held on 25 through 27 August. Thirty-four blind persons have signed up for the camp. Pastor James Lim and Pastor Clement Chia will be speaking at the camp. Pray that our campers and helpers will experience the presence and ministry of the Lord Himself, and that the pre-believers will surrender their lives to the Lord and receive salvation at the camp.

"Don't call me Naomi," she told them. "Call me Mara, because the Almighty has made my life very bitter. I went away full, but the LORD has brought me back empty. Why call me Naomi? The LORD has afflicted me; the Almighty has brought misfortune upon me." (Ruth 1:20-21)

In times of crisis and loss it is so easy to become bitter and downcast. It is not easy to counsel and encourage people who have lost their sight. Most of them will feel like how Naomi felt.

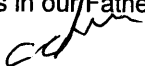
Although her heart might be wallowing in sorrow, bitterness and self-pity, Naomi's ears were opened and she heard that God had come to the aid of His people. She made a good decision, that is, to return to God and to His people. (Ruth 1:6-7)

Please pray for Mrs Chong, our new contact, that she will stop crying and bargaining. Pray that she will be willing to come to GMB and open her heart and ears to hear about the goodness of the Lord, and soon decide to follow Him too.

Lastly pray that our blind people will not focus on losses and disappointments. Pray that in spite of affliction and distress, we will be able to attract people to come and follow the true God. Pray that the Lord will bless GMB with many volunteers like Ruth, Naomi's daughter-in-law, a determined person, with noble character and who was better than seven sons (Ruth 1:18; 3:11; 4:15).

May the Lord be with you and bless you.

Yours in our Father's service,



Cheong Cheng Choo

Homosexuality: not by science alone

An extract of Andy Ho's article (Straits Times, July 30)

HOMOSEXUALS and their sympathisers tend to assume that an explanation of biological destiny - that gays are hard-wired to be gays - will lead to greater sympathy since this would mean they 'can't help' being gay.

To my mind however, that approach is surely off-tangent. Not only has the so-called 'gay gene' proven elusive, but sexuality is also a much more complex business.

The dream of tracing human traits to specific single genes is an old one. Popular science speaks loosely about an obesity gene, a criminality gene, and so on. But there are no such things.

This is why research hyped as proving the existence of a gay gene has not been replicated to any extent.

Of course, there is a biological element to heterosexuality or homosexuality, as there is in the generic desire for sex, or hunger, for that matter.

Indeed, sexuality may be like hunger in the sense that what people eat when they get hungry depends on available cuisines, which can vary with cultures.

Moreover, our tastes can change over time. Some foreigners here learn to like durian.

The point is this: talking about a gay gene or biology is much easier than looking at the totality of an individual's life, including his or her social surroundings and cultural contexts - but it is untrue.

It is easier for gays to say they are born that way and have always been attracted to people of their own gender.

Many would protest if you said that they chose to be that way.

Yet some progressive gays argue that this is really a homophobic approach: It is defensive and implies that you would change if you could, which in turn means implicitly that homosexuality is wrong. This is something many gays vehemently deny.

Moreover, not only does this approach embrace the victim's psychology of helplessness, but it is also fixated on the 'sexual' at the expense of the non-sexual aspects of relationships.

A person's sexuality is a psychosocial complex of behaviours that can be defined in various ways by different societies at different junctures in history.

Even if a gay person cannot remember when he decided on men, not women, it does not mean he did not choose.

Rather, people choose from within their life experiences taken together as a continuous journey.

There are decision points all along the way and they decide at certain times depending on what options are available.

These decisions then mould their futures. This choosing is a constrained one but it is still choice. After all, we choose where to live and what to eat or wear. So why is it so hard to believe that we also choose whom we like or love?

In short, gays choose to be gays given their individual life histories within their cultures because they prefer it to heterosexuality.

Is it an Alternative Lifestyle or Sin?

Internet article which closely follows **ABC class on Homosexuality**

Those who practice homosexuality tend to call it an Alternative Lifestyle. Does calling it by another name make it right? Come let us study the Word of God.

To practice homosexuality or lesbianism is an abomination to God. It is detestable to Him. In the Old Testament, the judgment for such behavior was death. Their blood was on their own heads. God clearly and unmistakably warns us in His Word not to do this. It is written:

Lev 18:22 *Do not lie with a man as one lies with a woman; that is detestable.*

Lev 20:13 *If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads.*

In Judges, men having sex with men is clearly shown to be wicked and disgraceful.

Judges 19:22-23 *While they were enjoying themselves, some of the wicked men of the city surrounded the house. Pounding on the door, they shouted to the old man who owned the house, "Bring out the man who came to your house so we can have sex with him."*

The owner of the house went outside and said to them, "No, my friends, don't be so vile. Since this man is my guest, don't do this disgraceful thing.

God clearly and unmistakably shows in Romans that those who practice homosexuality and lesbianism are worthy of death. They shall surely perish unless they repent. It is written:

Ro 1:18-32 *The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,..... Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.*

God's Word clearly and unmistakably states in 1 Corinthians chapter 6 neither..adulterers,..nor homosexual offenders..shall inherit the kingdom of God. It is God's Word that shall judge people in the last day. It is these very words that shall judge many in the last day. People can twist God's Word and say it does not mean what it says, but that changes nothing. Unrepentant adulterers and homosexuals will perish.

1 Cor 6:9,10 *Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.*

God destroyed Sodom and the cities of the plain for wickedness and homosexuality. The message is clear—don't do it.

Gen 19:4-17, 24-26 *Before they had gone to bed, all the men from every part of the city of Sodom--both young and old--surrounded the house. They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them." Then the LORD rained down burning sulfur on Sodom and Gomorrah--from the LORD out of the heavens. Thus he overthrew those cities and the entire plain, including all those living in the cities--and also the vegetation in the land.*

1 Ki 14:24 *There were even male shrine prostitutes in the land; the people engaged in all the detestable practices of the nations the LORD had driven out before the Israelites.*

May the reader be informed that we do not hate homosexuals, neither do we in any way support or advocate violence against them. The purpose of addressing this issue is to inform the

reader that according to the Bible (which is the holy Word of God and the final Authority) homosexuality is sin. It is not an acceptable, alternative lifestyle as is being promoted in this generation. In recent years, a number of homosexuals have come to realize this and have turned from their sins, repented of their old ways, having received the Lord Jesus Christ as their Lord and Savior and are now serving God in truth. Some even have ministries that reach out to homosexuals. If you are involved in the sin of homosexuality and want out, there is hope for you through Jesus Christ.

extracted from the Internet

View Movie Trailer of
The Passion



http://www.themoviebox.net/trailers/moviebox_trailers/passion_tr_page.htm



Because he himself suffered when he was tempted, he is able to help those who are being tempted. *Hebrews 2:18*

Here are some views in the news on the issue of homosexuality.

It is noted that various religious bodies share a similar position against homosexuality without rejecting or despising gay people.

Even President George Bush has moved away from his earlier position that there is no need to have a constitutional ban on gay marriage. Now he is saying "I believe a marriage is between a man and a woman, and I think we ought to codify that one way or the other."

These views are reprinted here to be a help to our contemplation of the issue. The stand as expressed by the National Council of Churches in Singapore should guide us in our Christian walk.

29 July 2003

National Council of Churches of Singapore

Statement on Homosexuality

Preamble:

There has recently been wide discussion in the press and the Internet on the issue of homosexuality with different views expressed. Christians, like other thoughtful citizens, are also concerned about this issue. We present our position below as a guide to Christians in our member churches and as our witness, as concerned citizens, to the society in which we belong.

Our stand:

1) Recognizing the Bible as the authoritative standard for its faith and practice the Church has historically and consistently held the view that the practice of homosexuality is clearly incompatible with the teachings of the Christian faith. The only sexual relationship, sanctioned by God and given as a gift

from God, is between a male and a female within the bounds of a monogamous marriage.

2) Therefore, we do not condone homosexual practice and we consider homosexual lifestyle as sinful and unacceptable. However, this does not mean that we reject or despise homosexuals (homophobia). We acknowledge that every person is loved by God and we all live under the grace of God. Homosexuals should be regarded and treated no less as persons of worth and dignity.

3) The Church is called to be a caring community and a sanctuary, always extending ministry to all persons. As sinners ourselves, we are committed to the path of true freedom made possible by the grace of God and found in and through obedience to Jesus Christ. Without minimizing their struggles, the Church offers those beset with homosexual desire the same opportunity to receive God's forgiveness and fulfillment in Jesus Christ and to experience His transforming power. Not accepting homosexual practice and lifestyle must not be confused with homophobia.

4) In public debate about homosexuality scientific data have sometimes been used to support certain claims. To the layperson, science has been unsuspectingly regarded as an objective discipline and conclusions based on its findings have been assumed as irrefutable and authoritative. But that is an assumption we do not accept especially with regard to attempts to give biological explanations to homosexual inclination and behaviour. We note that there is no clear evidence that homosexuality is biologically determined.

5) Though we deem homosexual lifestyle totally unacceptable on the basis of the Bible and our faith, we believe that unless there are legitimate reasons homosexuals, as individuals, should not be discriminated against in areas such as employment. It does not follow, however, that our society should be re-ordered or allowed to evolve to the extent that eventually homosexual practice is endorsed, permitted or encouraged as an alternative lifestyle. In this regard, we urge our government to maintain:

- a) current legislation concerning homosexuality;
- b) its policy of not permitting the registration of homosexual societies or clubs;
- c) its policy of not allowing the promotion of homosexual lifestyle and activities.

6) As churches we seek to remain faithful to our Christian faith and practice. We shall strengthen the education of our members in the teachings and practices of our faith. We are committed to serving our nation by helping to preserve and promote wholesome values and lifestyles that will contribute to the well-being of our society.

Straits Times: 1 August 2003

Muis spells out its stand on gay issue

Muslim religious leaders yesterday spoke out against homosexuality, saying it is a sin in Islam. They urged Muslims, in a sermon prepared by the Islamic Religious Council of Singapore (Muis), not to humiliate and ostracise gays in their community, but to reach out and coax them to give up their lifestyle.

The position is similar to that of the National Council of Churches of Singapore, which gave essentially the same message to Anglicans, Methodists and Presbyterians, among others, on Tuesday.

The declarations by the two religious councils follow the controversy that arose from Prime Minister Goh Chok Tong's disclosure that the Government was now openly employing homosexual people, even in sensitive jobs.

Muis' stand was delivered to Muslims yesterday at their weekly Friday lunch-time prayers in mosques. Read out by religious leaders, Muis sets out the path the community should take towards Muslim homosexuals. It acknowledged that convincing them to give up their lifestyle was a difficult, but not impossible, task.

The Friday sermon also echoes the views expressed by a top religious leader in the community. The Assistant Mufti, Mr Mohamed Fatris Bakaram, speaking to The Straits Times, called on Muslims to take the middle road, between condemning gays and taking the attitude that 'what will be, will be, it's their choice'.

'It's the best way for the community to tackle problems without alienating itself from the changes affecting Singapore,' he said.

Gay marriages 'deviant', Vatican says

The Vatican has condemned same-sex unions as deviant and a threat to society in a fresh attempt to halt the growing momentum towards legalising gay marriage in North America and Europe.

The Holy See urged Catholic lawmakers to vote against bills that would recognise gay marriage in a strongly worded document approved by Pope John Paul II- causing anger among gay rights activists across Europe.

"Marriage exists solely between a man and a woman...Marriage is holy, while homosexual acts go against the natural moral law," said the 12-page document by the Vatican's Congregation for the Doctrine of the Faith.

"Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behaviour...but would also obscure basic values which belong to the common inheritance of humanity."

<http://www.abc.net.au/news/newsitems/s914750.htm>

Straits Times: 31st July 2003

No to same-sex weddings: Bush

WASHINGTON - President George W. Bush said on Wednesday he respects homosexuals but draws the line at gay weddings, and he disclosed that US government lawyers are exploring measures to legally define marriage as a union between a man and a woman.

'I think it is very important for our society to respect each individual, to welcome those with good hearts, to be a welcoming country,' Mr Bush said.

'On the other hand, that does not mean that somebody like me needs to compromise on an issue such as marriage,' he added. 'I believe in the sanctity of marriage. I believe a marriage is between a man and a woman, and I think we ought to codify that one way or the other.'

That is the definition of marriage, and we've got lawyers looking at the best way to do that.'

Invoking a biblical passage from the Gospel of St Matthew, he added: 'I am mindful that we're all sinners, and I caution those who may try to take the speck out of the neighbour's eye when they got a log in their own' .

Despite his calibrated language, his statement touched off passionate responses from groups with an interest in the issue.

'There is a real movement for same-sex marriage, and if the President doesn't intervene, and if he doesn't take leadership in this area, we could lose marriage in this country the way we know it,' said Mr Franklin Graham, president of the Bill Graham Evangelistic Association and the son of the Reverend Billy Graham. 'I think the President is doing the right thing.'

The Reverend Pat Robertson agreed. 'I applaud the President's movement on this,' he said. 'I think it's absolutely important that the American people defend the institution of marriage. It's foundational to our entire society, and I think in order for this to be effective, it's going to have to be a constitutional amendment.'

A QUESTION THAT SEEKS AN ANSWER

1 Pet 4:6 says: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (KJV)
Does this verse suggest that those who are dead have a second chance for salvation?
(Question asked at Pastor's Class on 3rd August)

Pastor Yee has explained that according to Lutheran teachings, the dead do not have a second chance for salvation if they had rejected Christ while alive. For Lutherans, this verse is interpreted as: "Christ went to the Hades (hell) to proclaim his victory over death and the evil ones."

It is fitting for me to draw readers' attention to the second article of the Apostles' Creed that "He [Jesus] descended into hell; the third day He rose again from the dead; He ascended into heaven ..." Lutherans believe that Jesus actually descended into hell and then ascended into heaven after denouncing the captive spirits ("those that are dead") and declaring his triumph over death. Since this triumph is wrought through His incarnation, sufferings and death on the Cross, it is part and parcel of the Gospel (Good News) of believers' victory and eternal life through Christ's conquest of death. Hence, in the context of Christ descent into the Hades, it is possible to regard "*the gospel preached also to them that are dead*" to mean that the Gospel Truth was asserted in Christ's confrontation with the condemned.

Personally, I prefer the "grammarians' perspective" in interpreting this verse, as I shall enunciate below. Before doing so, however, let me state that Protestants do not share the Roman Catholic opinion that Jesus went into purgatory (where the penitent souls are purified from venial sins or undergo a temporary period of expiation) to release the atoned souls and thus implying a second chance for salvation. Obviously, 1 Pet 4:6 does not

directly support the view of purgation and it naturally flows from this lack of support that **the implication of second salvation opportunity cannot stand by reference to this verse.**

Looking at the verse through a grammarians' eyes, it is noted that the clause "*was the gospel preached*" is in the past tense while "*them that are dead*" is in the present tense. This leads us to the interpretation that 1 Pet 4:6 speaks of the gospel having been preached to them (*who are now dead*) – not presently, but in the past and *in the flesh* while they were alive. So they were given the chance to hear and to respond for salvation by Christ. If they chose to reject the chance while alive, they cannot now claim any excuse of ignorance when called to give account of themselves to "*be judged according to men in the flesh*". This implies that on judgment day, men who are dead are not going to be judged any differently as men in the flesh.

Some people may incline to interpret "*those that are dead*" to mean those who are spiritually dead in sins, not physically dead. However, this is not a well-accepted interpretation because it contradicts the literal sense of death obvious from the preceding verse 5.

In conclusion, **no matter how you look at 1 Pet 4:6, there is no suggestion at all that those who are dead have a second chance for salvation.** As Pastor Yee made clear, "a second chance for the dead to be saved" is definitely out of kilter with Lutheran doctrines.

John Lee

THINK

By Charlotte

Conscience? Perspective?

Ecclesiastes 7:12

"For wisdom is protection just as money is protection. But the advantage of knowledge is that wisdom preserves the lives of its possessors."

Dennis and Barbara Rainey suggest the following to shake up your thoughts on life:

- ❖ What do I really believe?
- ❖ Why am I doing what I'm doing?
- ❖ What really has brought satisfaction to my life?
- ❖ What creates pressure for me? And what does God want me to do about it?
- ❖ How does my schedule reflect my ultimate values?
- ❖ How will my present lifestyle affect my family in 20 years?
- ❖ What does God want me to do with my life, my family and my possessions?

Do you agree that conscience is merely a matter of perspective? Some people explained that playing the game would also mean having flexible rules; changing one's perspective; and not being chained to one's conscience.

Evolution? Permission?

I have searched high and low for an answer to Winston's question on why flowers are multi-coloured and how they choose what colour they want to be.

Friend's boyfriend, Al, had been watching documentaries on cable and the answer came easily to him. The purpose of colours on flowers is to attract insects or pollinators. Colours are represented by different light wavelengths in the air atmosphere and every flower absorbs only certain wavelengths. Which flower absorbs which wavelength is determined by the process of *natural selection*, and this determines the colour of each flower as well as which insect/pollinator will be attracted to a particular flower.

Natural selection? Is this not part of the theory of evolution? Yes, we have all studied it but I do not think Darwin was the answer to that missing link. His findings and theories were a result of many hypotheses. Hypotheses came from human intervention.

Is it not ironical that Biblical literature is banned in the US classrooms but the society continues the uphill fight against crime and violence? Blue- or white- collar crime, it is crime nonetheless.

What has happened to natural selection? If the world had acknowledged God's creation, it would be clear that He had intended for all to be fed and there would be no need to compete unless driven by greed.

Matthew 6:28 “*And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.*”

As part of God’s creation, different pollinators recognize their targets – there is always a type flower for a kind of insect. Competition is not part of the plan; His provision will be sufficient for all. Sufficient equals more than enough.

Yet the truth is, the world has chosen to play god. The world is out to pick the winners and the losers. It has evolved from a win, lose or draw perspective to that which accommodates only the winner *or* the loser.

Deuteronomy 25:18 “*[the Amalekites] attacked you when you were exhausted and weary, and they struck down those who were lagging behind. They had no fear of God.*”

Hence I was not surprised when so-and-so at school caught Winston’s attention as so-and-so had to push someone over to weaken this opponent. As a result, so-and-so emerged a proud winner with the least efforts. I needed to reinforce that what so-and-so did was unbiblical yet commonplace. At the very least, teachers at school would have justice done if they had been told of such an incident. However, as Winston has yet to realize, that the

world knows no such teachers once he is out of school into the corporate world. Sad but true.

A Mr Roy Morien taught me database programming in my final year. We had to have him as taught most of the compulsory subjects. He had a bad mouth, but he was really infamous for ...(read on)

On one occasion, he took a glance at my printouts and announced, “This can only go as far as monitoring the cake in the oven but not for mission-critical jobs”. Following that and as part of a long-standing tradition, I tore my own work before 40 pairs of eyes. ☺ Roy was also infamous for his saying, “Think, people, THII-NK!”

More than 10 years on, I think Roy was right. In a society where efficiency is heralded, most work processes and systems are designed to match the term of one’s office and dominoes when the successor takes over. It takes too long to plan long-term. Little wonder why *built to last* is fast becoming a cliché; and certainly fewer believe in the unfaltering, unchanging and relevant God.

If only people were to differentiate between what they have *permitted* to happen vs. what they believe to have *evolved* over time.

Mary? Martha? - the Balance

A lot have been said, learnt and modeled about our temperaments. MBTI; Keirseay Temperaments; Tim La Haye's Sanguine, Melancholic, etc., and the list goes on.

I cannot think of a better model than that offered through the behaviour of Mary and Martha.

Recently, I re-read this old book " Keeping Your Balance" by Marilee Horton and Walter Byrd, M.D. Situation-specific behaviours were analysed.

Let me "copy-and-paste" from the book's 1984 edition, from pp. 215-217:

Suffering: John 11:18-45

<u>Mary's Behaviour</u>	<u>Martha's Behaviour</u>
1. She waited to be consoled (v.20, 28).	1. She initiated confrontation (v.20).
2. She was desperate, and ran to Him (falling at His feet). She was emotionally hungry inside (v.29, 32a).	2. She was disappointed and rebuked Him (demanding an explanation). She was emotionally angry inside (v.21).
3. She didn't have a doctrinal statement to share, but through faith she responded to His Person (v.32b), assuming that His very presence would somehow bring sufficiency for the situation.	3. She was able to state a biblical principle in the midst of a distressing situation, but through doubt she rationalized away His power, minimizing the possibility that Jesus could literally change the course of human events through a miracle (v.22-24).
4. She wept with great emotion over the pain of the situation, then followed Christ to the tomb (without Him ever telling her that He intended to raise her brother Lazarus from the dead). In other words, she went from the emotional (experiential) to the analytical (factual) in her reasoning (v.33-34) She was emotionally expressive	4. She used her analytical understanding of who Christ was to help her believe what He could do. In other words, she went from the analytical (factual) to the emotional (experiential) in her reasoning (v.27). She was emotionally reserved.
5. She simply confessed her need of the Lord and saw the <i>fruit</i> of His plan (v.45).	5. She second-guessed the Lord and saw the <i>flaws</i> of His plan (v.39)

Service: Luke 10:38-42

<u>Mary's Behaviour</u>	<u>Martha's Behaviour</u>
1. She saw a relationship and moved to enjoy it (v.39).	1. She saw a need, and moved to meet it (v.38).
2. She was well- <i>pleased</i> , enthralled with the person of Jesus (vs.39-41).	2. She was <i>well-organised</i> , involved in the preparation of dinner (v.40).

3. She concentrated on the presence of Jesus as her <u>primary activity</u> (v.39-41).	3. She complained about the lack of interest Jesus showed in her activities (v.40).
4. She was <i>people-oriented</i> (v.30-41).	4. She was <i>projects-oriented</i> (v.41)
5. The attributes of a relationship encouraged her and a shortage of time prompted her to be more and more interested in relating to Christ (v.39-41)	5. The arrangement of things concerned her greatly and a shortage of time prompted her to be more and more distracted with busy work (v.41)
6. Her moments were taken up making investments in people, which last for eternity (v.42).	6. Her moments were taken up making investments in projects, which last only for a season (v.42).

My suggestion is to analyse these with the help of a good commentary. The tables presented by the book's authors are not intended to criticize any particular behaviour. In fact, there are pros and cons in each of their demonstrated behaviours.

Look nowhere else to better understand yourself and those who influence your life. These personality accounts and analyses of Mary and Martha only reinforced simplicity presented in what Paul said in Romans 3:

19. We know that whatever the law says it speaks to those under its authority, so that every mouth will be silenced and so that the whole world will be accountable to God.
20. Therefore, no one will be declared righteous in God's court by performing works commanded by the law. For the law makes us realize what sin is.
21. But now God's righteousness is revealed apart from the law, as the Law and the Prophets testify.
22. Everyone who believes has God's righteousness through faith in Jesus Christ. There is no difference between Jews and Gentiles,
23. because everyone has sinned, fall short of God's glory,
24. and are declared righteous by God's grace free of charge, because of the ransom paid by Christ Jesus.

God can make a difference in our lives
by Chong Yew Moi

Without God in our heart
Our singing is like Karaoke session
Without God in our heart
Sermons are like boring lectures
Without God in our heart
Worship Order is like repetitive routine
Without God in our heart
Church is like country club

But with God's presence in us
Our singing is like sweet aroma
Sermons are like God talking to us
Worship Order affirms our faith
Church is a loving community

God can make a difference in our lives

Epilogue

THINK.

Today's **H**eart Is Not **K**nowing, a.k.a. Ignorance is bliss.

Is that *you* today?

Who tend the garden...



You may be wondering where the plants along the playground come from and who planted it? Well, wonder no more.

Our “gardeners” are none other than Freddie, Lissa and Sai Kong who took one Saturday to beautify the church. The plants are expected to flower soon and we as a family in JCC will be able to enjoy the fruits of their labour.



The Straits Times – 11 Aug 2003



After 7 years, the pain is gone, but the memory lingers on. The memory of the righteous will be a blessing (Prov 10:7) and for those who knew Mr Saw well, they may indeed remember how his life has been a blessing to them.

For those who have never met him, they will certainly know of the legacy he left behind – his wife Amy and two daughters, Peh Ping and Peh Ern, who continue to serve faithfully in various church ministries.

Indeed the man may not be amongst us but what he left behind will continue to remind us of him.