

The VINE

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This month of March is worship emphasis month. Worship is more than prayer and praise; for example, "Lord, save my soul" or "Lord, give me this" can be a prayer. "Thank you, Lord, for saving my soul," is praise. But worship is thanking God for what He is. Worshipping is adoring God as a living person, a living being, an Almighty Creator who is God of gods, King of kings, Lord of lords, the Almighty, the Everlasting, the Alpha and Omega, the Beginning and the Ending. Worship means to do reverence or homage to a superior being. Men ought to worship God because He is God.

Worship is the rising of a heart that has known the Father as a Giver, the Son as Saviour, and the Holy Spirit as the indwelling Comforter. Worship is the occupation of

P A S T O R ' S W O R D

BAPTISM
REFLECTION
on 25th December 1998



the heart, not with its needs, or even with its blessings. Worship is the occupation of the heart with God Himself

Importance of worship

The importance of worship cannot be understated. It is the First Commandment of the Law. The Lord said, "Thou shalt have no other gods before me" (Exod. 20:3). Jesus Christ Himself said, "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and

with all thy strength: This is the first commandment" (Mark 12:29-30), not the second commandment.

There are many hindrances to worship.

The first hindrance to worship is self-will. God killed a man in the Old Testament for wanting to do something which, he thought was for God. You ask, "Who was that?"- Uzzah (2 Samuel 6:6-7), who put forth his hand to steady the Ark, with a good motive, but not according to knowledge, and not according to the revealed will of God. That is, he was a zealous man who wanted to help God out by "sharing his experience," and "being a blessing to others," and he was knocked dead in the road because of it. It was against what God said. God had already commanded them that the Ark was to be carried by poles through rings in the Ark on the shoulders of the priests. The same thing happened to Nadab and Abihu in Leviticus 10:1-2, when they offered strange fire. They figured they would serve God in their own way without regard to what God said, so they were both dropped dead.

The worshipping believer has no confidence in himself. People say, "Well, I may decide to come to church this Sunday, and I may decide not to". Actually you don't have any choice, the choice is

God's. The Christian is not his own; he is bought with a price It is not your decision to make. That is what the modern Christian disobey the authority of God's Word that "... You are not your own...you were bought at a price." (1 Cor. 6:19-20). According to the Bible, the price of your redemption is blood, and you are not your own. You are bought. Therefore, every time you make a decision instead of letting God do it, according to His word you are rebelling against your Master.

Worldliness hinders worship. The believer is in the world but definitely not of the world (John 17:11). Jesus Christ must become the center and circumference of your Christian life. Worship is the person, mind, and body concentrating on the Lord Jesus Christ Himself.

A critical spirit hinders true worship. True worship goes beyond the preacher, beyond the church, and beyond the choir, and worships God Himself. Nothing in the world will kill the spirit of true worship like a critical spirit.

Some people are just too lazy to exert the energy needed to worship God. Many, in attempting to worship God, fall asleep, mentally if not physically, and fail in their basic desire to meet the Lord and praise Him. As Paul

said to the Christians, not to the unsaved, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

Impatience hinders worship. The Lord said, "Wait" (Isa. 40:31). Our fast paced generation has failed to learn to sit quietly in His presence in meditation of His goodness and works. Our generation has forgotten how to sit and wait on God, and our generation does not obey Samuel's admonition to Saul, "--but you stay here awhile, so that I may give you a message from God." (1 Sam. 9:27).

Mere formalism is a terrible hindrance to true worship. Substituting a ritual for the free heart worship of God is wrong.

Pride of person, pride of race, pride of faith, pride of place, or pride of grace will deter from true worship. It is like having "a form of godliness, but denying the power thereof" (2 Tim. 3:5). There is no way any genuine worship goes on where educated sinners make an idol out of their work at the expense of what God said.

We are to worship God, not just in a place, but in spirit and in truth. We worship God when we enter into His presence and engage in worship, the highest

occupation, and when we do, God will be glorified for then He receives the praise, honor and glory due Him, and it is certainly due to Him. You will be blessed if you do it; God will fill your heart with joy and peace.

May there rise from every JCC member's heart a constant flow of adoring worship, which will delight the heart of God and bring glory to His holy name. May His name be praised forever and ever. Amen and Amen.

Pastor Martin Yee

A friend was in front of me coming out of church one day, and the priest was standing at the door as he always was to shake hands. He grabbed my friend by the hand and pulled him aside. The Priest said to him, "You need to join the Army of the Lord!" My friend replied, "I'm already in the Army of the Lord, Father." Priest questioned, "How come I don't see you except at Christmas and Easter?" He whispered back, "I'm in the secret service."

A young boy had just gotten his driving permit. He asked his father, if they could discuss the use of the car. His father took him to his study and said to him, "I'll make a deal with you. You bring your grades up, study your Bible a little and get your hair cut and we'll talk about it." After about a month the boy came back and again asked his father if they could discuss use of the car. They again went to the father's study where his father said, "Son, I've been real proud of you. You have brought your grades up, you've studied your Bible diligently, but you didn't get your hair cut!" The young man waited a moment and replied, "You know Dad, I've been thinking about that. You know, Samson had long hair, Moses had long hair, Noah had long hair, and even Jesus had long hair...." To which his father replied, "Yes, and they walked everywhere they went!"

Jurong Christian Church

CHRISTIAN EDUCATION DEPT.

What is a Spiritual

Gift (Charisma)?



What is a spiritual gift? Mr. David Lang, Lecturer in Hermeneutics, NT Exegesis, and Theology at Singapore Bible College offers the following biblical understanding and analysis on spiritual gifts:

INTRODUCTION

Christians need to be good stewards of God's gifts. Many recent books on spiritual gifts rightly call for this. What is unfortunate is that some of these books unknowingly limit God's gifts. The reason is that they fail to consider the context of Paul's teachings, and, as a result err in the most fundamental issue: What constitutes a *charisma* or a *spiritual gift*? Although there are different opinions on the nature of *charisma*, we will consider two of them (see note 1).

APPROACHES TO SPIRITUAL GIFT

The popular approach takes *charisma* as *special abilities given only to believers*. This approach

differentiates spiritual gifts from natural abilities or talents. Many also differentiate gifts from normal abilities and functions exercised by all Christians. So if all Christians can evangelize, those with the gift of evangelism must be functioning at a higher level than those without it.

The second, which I believe is the correct approach, argues that *charisma* must not be limited to the special abilities given by the Spirit to believers. Don Carson argues that since Paul in 1 Corinthians places *charisma* closely besides other words like "ministries" and "workings," then "even everyday acts of service must be included under this rubric." (see note 2). Max Turner notes that although Paul named certain supernatural gifts given to Christians like prophecy, tongues and healing, spiritual gifts must include *all that God grants to humankind* (see Note 3). This is important. Just because Paul names certain things as *gifts*, it

does not mean that what he did not name are not gifts of God.

BIBLICAL TERMS & TEACHING

The theology on spiritual gifts is usually taken from 1 Corinthians 12-14, Romans 12, Ephesians 4 and 1 Peter 4. The term *spiritual gift(s)* in our English Bible comes from two Greek words: *charisma* and *pneumatikos* (the former emphasizes *graciousness* and the latter *spiritual*). The gift passage in Ephesians 4 uses *dorea* (from the word for *giving*).

Charisma. When a speaker uses this word, the purpose is to emphasize that the gift comes from the graciousness and goodwill of the giver.' Paul emphasizes graciousness of the giver to rule out all notions of merit of the recipient. *Charisma* should be translated simply gift as in 1 Peter 4: 10 rather than *spiritual gift*, as the term itself does not carry the notion of spirituality. In Romans 1: 11, Paul has to add the word *pneumatikos* (spiritual) to the word *charisma*. *Charisma* is used by Paul to refer to mutual encouragement (Rom 1: 11), to eternal life (Rom 6:23), to one's marital status (1 Cor 7:7) and to a range of activities, abilities and functions listed in the gift passages mentioned above.

Pneumatikos. The word is an adjective meaning *spiritual*. It can describe persons or things. The word itself does not mean *gift*. This word has been translated as *spiritual gift* in 1 Corinthians 12:1, 14:1 and 14:12. The phrase "Now concerning spiritual gifts" in 12:1 should be translated "now concerning spiritual persons." In 12:1 Paul begins his discussion on the Corinthian debate over who is more spiritual. In 14:37 where Paul ends his discussion on the topic, he insists that anyone who considers himself a *spiritual* person must heed his words. In 14:1 and also 14:12, when Paul uses this word to refer to tongues and prophecy, he is merely citing the Corinthians' term for them. The Corinthians call them *spiritual* because they view these ecstatic abilities as marks of spirituality. Paul's preferred term for them is *charisma*. For Paul, what the Corinthians call "spiritual" are to be viewed under the broad rubric of "grace."

Dorea. The word for gift in Ephesians 4 is *dorea*. This word does not carry the nuances of spirituality or graciousness. In Ephesians 4, certain persons are described as gifts.

1 Corinthians 12-14. In Paul's time, pagans who practiced

mystery religions believed that if they prophesied or spoke in tongues, they were spiritual and hence superior to others. Some Corinthian Christians, being influenced by their pagan background, assume that in Christianity, tongues and prophecy were also evidences of spirituality. 1 Corinthians 14 suggests that they even debated over whether tongues or prophecy is greater. In



1 Corinthians 12-14 Paul is therefore correcting pride and debate over which sign, gifts mark superior spirituality. Understood in this context, Paul teaches in this passage that:

1) Spirituality is determined not by which *charisma* one possesses but by one's confession of the Lordship of Christ (1 Cor 12:1-3).

2) All abilities, be they "ministries," "manifestations of the Spirit" or "miraculous workings of God" cannot be used as a basis for pride because they are all gifts from God based on His gracious character. Gifts are to be used to edify the church and

not as a means to elevate oneself (1 Cor 12:4-30).

3) Instead of seeking "spiritual gifts" as marks of greater spirituality, they should seek "love" (1 Cor 12:31-13:13).

4) Prophecy and tongues which the Corinthians were zealous for as "spirituals," can be sought and used in the church. The criterion for their use is not which is more spiritual, but which edifies the church. In that limited sense, prophecy is greater than tongues. Prophecy can edify as it is intelligible to its listeners (1 Cor 14).

Romans 12. One reason Paul writes the letter to the Roman Church is to deal with conflicts between the Jewish and Gentile Christians (see Romans 11, 14-15). Their spiritual status relating to their ethnicity had become a basis for pride. In 11:29, Paul refers to their ethnicity as *charisma*. The Jews and Gentile Christians are to see their ethnicity not as a matter of pride but as "charisma" from God (1 1:29). They are to minister to one another in the church life without letting their ethnicity and given abilities (differing

NOTES

1. Siegfried Schatzmann discusses five major approaches in *A Pauline Theology of Charismata* (Peabody: Hendrickson, 1989), 7-10.
2. D A Carson, *Showing the Spirit* (Michigan: Baker 1987), 32-4.
3. Max Turner, *The Holy Spirit and Spiritual Gifts Then and Now* (Carlisle: Paternoster, 1996), 264.

charismata) be a hindrance to a united fellowship (Rom .1 2:3-8).

Ephesians 4. Paul has no specific crisis in mind when he writes this letter. This may explain his use of the more neutral terms of *dorea* for gifts. In Ephesians 4, he is encouraging the church to accept the apostles, prophets, evangelists, and pastors-teachers as God's gifts to the church

1 Peter 4. Peter's instruction on *Charisma* is in the context of his instruction on loving and forgiving fellow Christians and on not complaining about one another (1 Peter 4:8-10). When Peter calls Christians to use their *charisma* as God's good stewards, it carries the nuance that we minister to others graciously because God has been gracious to us.

CONCLUSION

Charisma is in the Bible mainly as a corrective term to direct Christians not to be proud or to spite things or persons that God graciously gives. Let us not limit His gifts to those of supernatural character or to those which some do better than others or only to those abilities, which we are better at. To say that something is not a *charisma* is to say that it is not a gracious gift from God. Christians ought to value and use all of God's manifold gifts of grace.

The Possibility of Suffering a Loss at Christ's Return

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, (13) The work of each will become manifest: for the day will declare it, because it is revealed by fire. . . (14) If anyone's work which he has built upon the foundation remains, he will receive a reward: (15) If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.

Our salvation is eternal and we cannot perish. However, if you suffer loss, you will be saved "as through fire." Paul definitely says that if a man's work is burned, he will suffer a loss. What kind of work will be burned? The wood, hay, and stubble mentioned in verse 12. What kind of loss will this be? Although we cannot say with certainty, it is definite that some loss will be incurred. It is not the loss of our salvation, for Paul says of the man whose work is burned that "he himself will be saved."

Along with Paul, we are simply saying that we must be careful, for when the Lord returns He will ask us to render to Him a full account of our life and work. He will say, "I gave you a certain gift. What have you accomplished for Me since you were saved? What kind of building work have you done? Have you built with wood, hay, and stubble, or with gold, silver, and precious stones?" This will determine whether or not the Lord will reward us. In 1 Corinthians 3 Paul tells us clearly that if our work remains, we shall receive a positive reward, but if our work is consumed, we will suffer loss, although we shall be eternally saved. I dare not say what the loss will be, but I know that it will not be pleasant. I simply present to you the pure Word

Why adopt a people group?



Chrame people of Sichuan Province in Western China



What does it mean to adopt an unreached people?

To "adopt" means to focus on one particular people which has had little or no access to the gospel. There are five steps in an effective adoption programme, but your church (or your cell group) may emphasize or eliminate certain ones based on its own desire, gifting and ability. These five are: beginning the adoption, prayer, research, net-working, and church planting.

What do we mean by a people group?

A people is a significantly large ethnic or sociological grouping of individuals who perceive themselves to have a common affinity for one another. For evangelistic purposes, it is the largest group within which the gospel can spread as a church-planting movement without encountering barriers of understanding or acceptance. Although there are other types of people groupings, the term is usually understood to refer to ethnolinguistic entities; we talk about (unreached) people groups.

What makes a people unreached?

Also known as Hidden Peoples, these groups have no indigenous community of believing Christians with adequate numbers and resources to evangelize their people without requiring outside (cross cultural) assistance.

When is a people reached?

A group is considered reached if it has a viable, indigenous, self-reproducing church movement in its midst. This includes strong churches pastored by their own people in their own language actively evangelizing their own people and planting daughter churches.

Why is adoption an effective, Biblical way to reach the world?

Adoption is biblical because it is patterned after God, who is calling and adopting sons and daughters from every tribe tongue and nation. "He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will" (Eph 1:5). "When we adopt a people, we are His agents or ambassadors. Adoption is effective because it makes sure that every group has a group of Christians praying for and reaching out to them. Adopting a people is a "doable" piece of the Great Commission, where each church, large and small, can play a part.

Why emphasize peoples instead of cities or individuals?

When Jesus said in Matt. 28:19 "Go therefore and make disciples of all the nations," (NAS) The word translated nations is the Greek *ethne*, the basis for our word ethnic. It is not a political or geographical unit, but a people, a tribe, defined by culture and language. God wants all *ethne* disciplined. We focus on reaching *ethne* because they are God's focus.

Christ even mentioned a consequence of a successful witness to every *ethne*. He said in Matthew 24:14 "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations (*ethne* again), and then the end shall come. (NAS). God intends for us to complete this assignment before He will return.

Through the efforts of thousands of missionaries in the past, there are now Christians present in every country. But within many countries, many peoples have no witness in their language or culture. By many churches focusing on different unreached groups through adoption, all groups may receive access to the gospel. The adoption strategy provides the vehicle for Christian groups to become deeply involved in finishing the task.

How important is prayer in adoption?

Prayer is essential at every stage. Eph 6:12 states "For our struggle is not against flesh



Loba people of Nepal



Khmu people of Laos



Tajik people of Central Asia

and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places." First, your group must continually ask God to superintend: What is He asking you to do? Then, since your purpose is to usher a people from the kingdom of darkness to light, you will succeed only as you struggle in prayer on their behalf.

How broad-based must the adoption be?

Since a people adoption may call for sacrifices of time, finances and personnel, a sustainable

adoption needs the wholehearted consensus of the leadership and congregation. Adoption may be costly, but it promises enrichment and a new vitality in the life of the adoptive fellowship.

How will adoption benefit our church?

Missions will no longer seem overwhelming as the needs of your adopted people are researched and then appropriate steps developed to help. The greater the congregation's investment of loving effort, the greater the exhilaration as progress is reported within the group. A gripping sense of being able to finish the task can take hold, which will challenge the church to greater vitality and steadfastness in prayer. Ultimately, there will be a people in heaven, thanking you for making them your priority. Many churches report surprising growth as they align their hearts and their activities with God's love for Unreached Peoples.

Why put so much emphasis on unreached peoples when we have people here in our neighbourhood who still need the gospel?

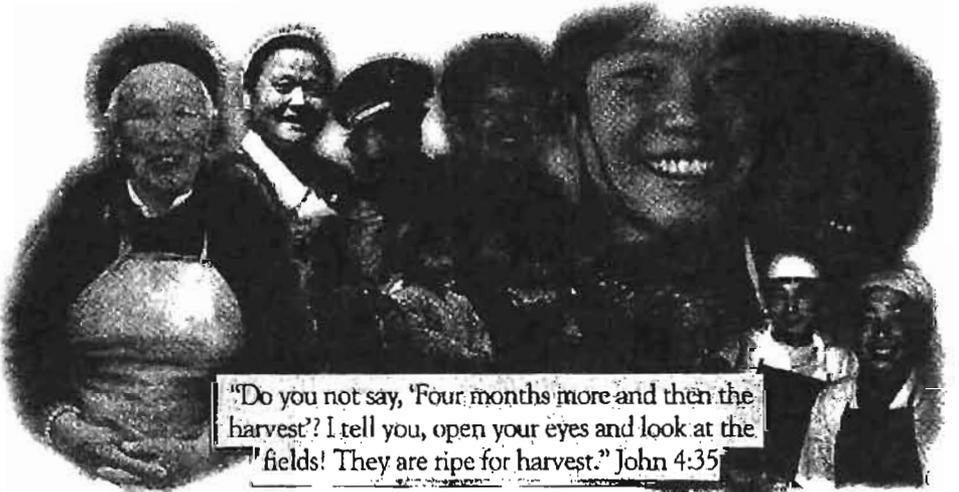
We are not suggesting that you decrease local evangelism. In fact, as you emphasize the lostness of people at a distance, you may also realize a growing sensitivity to the needs of individuals nearby. It is a given that those in your culture are your responsibility for prayer and witness. Unfortunately, unreached people have few or no Christians in their culture to take responsibility for evangelizing them!

Aren't missionaries already doing this?

Currently an imbalance exists. Nine tenths of our giving and going supports work among Christians and in cultures where the gospel is readily available. Only one out of ten missionaries have been going to the least reached peoples. Only one half of one percent of Christian giving goes to support work among the least reached. That is only 50 cents out of every 100 dollars given to Christian ministry. This means that we have been sending 90% of our missionaries to people who already have access to hear the gospel through local churches and Christians, while ignoring billions of people still living and dying in darkness. God has commanded us to make disciples of all peoples of the earth.

How attainable is this goal?

These peoples are unreached but not unreachable. Numerically there are at least 1,300 evangelical churches for every unreached people. If Christians worldwide will work together, enough resources are available for "a church for every people and the gospel for every person by the year 2000" to become a reality.

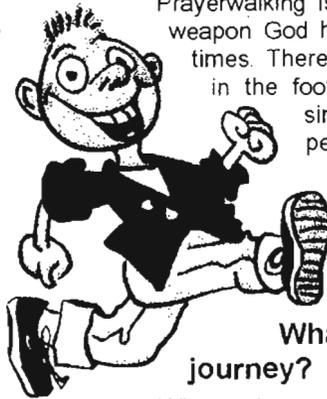


"Do you not say, 'Four months more and then the harvest?' I tell you, open your eyes and look at the fields! They are ripe for harvest." John 4:35

source : Adoption Guidance Program-AD2000 & Beyond Movement

PRAYERWALKING STEP BY STEP TOWARD A PRAYED-FOR PLANET

by Steve Hawthorne



Prayerwalking is not a secret spiritual weapon God has saved for the end-times. There's nothing magic at all in the footsteps. God's Spirit is simply helping weak people to cry out to God for cities in a focused, close-up way.

Christians are praying with eyes wide open through cities all over the world. Many describe this fresh move of intercession with the word prayerwalking.

What is prayerwalking?

We define prayerwalking as simply "praying on-site with insight."

- Prayerwalking is praying. Prayerwalkers always step into intercessory prayer on behalf of the community. Outdoor private devotional times are not considered prayerwalks.
- Prayerwalking is on-site. We are simply praying in the very places where we expect God to bring about answers.
- Prayerwalking is with insight. By getting near to the people of a city, God helps us pray with laser like precision for specific homes and families. We see real needs and God's great promises through the same eyes of faith. Thus prayerwalkers find themselves praying "city-size" requests for major advances of the gospel.

What is a prayer journey?

When a team of intercessors sets out for a distant place to prayerwalk through a particular city, we call the venture a "prayer journey." Team size can be two, twenty, or more, but intercessors usually keep a low profile, quietly praying on the streets in groups of two or three in conversational style.

What are they praying for?

They are praying for cities to be entirely evangelized resulting in sturdy new churches growing as a movement toward Christ. Prayer journey teams often find that their prayer assignment involves seeking God's powerful mercy to restrain the blinding effect of spiritual powers so that people can turn to Christ freely.

Why send prayer journeys?

It's legitimate to question why such cost and effort is being expended to pray in this way. No one wants to support fanatics or fads. Why send prayer journeys?

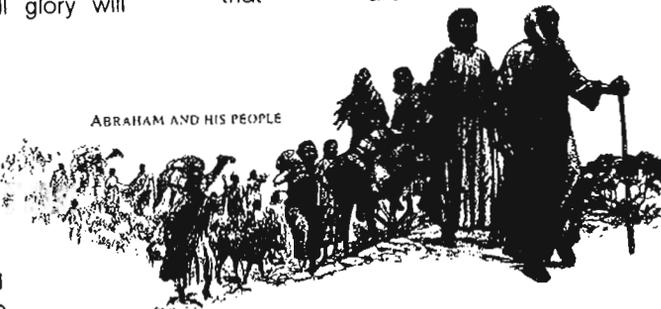
- God builds greater vision. Those who go are usually marked for life because of what they have seen and believed in prayer. But the transformation doesn't stop with the prayerwalkers. If done wisely, prayer journeys can permanently shape the vision and values of sending churches. Giving toward missions and praying for the nations often increases exponentially over time.
- God forms greater partnerships. God wants many churches in many lands to share in the joy of bringing in the greatest harvest in history (John 4:36). Prayer journey teams are just one of the ways that he is helping ordinary Christians to link together in partnership with believers of other lands. Prayer journey teams may well anchor a global agreement in prayer that God's love will soon extend to every circle and setting of earth.
- God gets greater glory. God orchestrates the affairs of nations so that eventually, all glory will come to Jesus. Prayer is God's favorite way of helping people to glorify Christ as they see him bring about what they asked him to do - and more! As God consummates the advance of the gospel to all peoples, we should expect that he would arouse a costly effort of prayer. When great movements turn to Christ in the 10/40 Window, greater glory will come to God - because they will be prayed for

movements. Prayer journeys initiated in God's heart are no extravagance in God's economy as they multiply God's glory - "that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God." (2 Corinthians 4:15).

Is there biblical ground for prayer journeys?

Like Abraham, prayerwalking teams will explore promised places, not so much for the goal of conquest, but for vision to know what to request. As Abraham was told to "lift up your eyes and look," so, too, will prayerwalkers see by faith the large number of new children God is calling to be part of the family of faith (Genesis 13:14-16). With Abraham, they will learn how to plead mercy for whole cities (Genesis 18:22-33). Like Abraham, they will learn to vigorously hope that God will give life to churches that are

ABRAHAM AND HIS PEOPLE



spiritually dead; and further, that God will form new churches which have never yet existed (Romans 4:17-21).

Like Joshua, prayer journey teams will engage in the task of spiritual

reconnaissance. The point isn't to wow the home crowd with fantastic tales of demonic activity, but to bring back a report that will help God's people everywhere to pursue his purpose with all their heart (Numbers 13:17-14:9). The teams will better understand what cultural and demonic forces hold back moves toward Christ. As God did with Joshua as he waited outside of Jericho, God may be pleased to reveal part of his unique battle plan for city-wide gospel advance (Joshua 5:13-6:5).

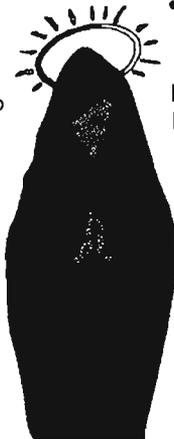
Like the seventy sent out by Jesus, prayer journey teams are venturing on a prayer-preparation mission "to every city and place where (Jesus is) going to come" (Luke 10:1). They will get a vision both of the Lord of the harvest and of the enormous harvest he has prepared. At the same time they will see the shortage of laborers. Jesus designed the mission of the seventy so that more laborers were requested right from the place and time they were needed. (Luke 10:2). Prayer journeys carry on the same mission.

How you can start prayerwalking your own city.

Prayerwalking is not reserved for some kind of intercessory elite. Everyone can find a way to prayerwalk their community.

- Join with other believers. Join your faith with others to help prayer flow in an engaging conversational style. Large groups sometimes fail to give everyone a chance to participate. Pairs or groups of three work best.

- Set aside time. Schedule an hour. You'll have time to do preliminary praying and accomplish needed follow-up discussion.
- Choose an area. You might discover the joys of prayerwalking in an unfamiliar neighborhood even better than near your home. You'll return quickly to your own neighborhood with fresh vision for those close by. Centers of commerce and religion are fascinating, but there's nothing like touching families, schools and churches in residential areas. Use elevated points to pray over a panorama. Linger at specific sites which seem to be key. Ask God to guide you.
- Pray with insight. Pray for the people you see. As you do, you might find the Spirit of God sensitizing your heart with his desires. Research past events and current trends to enrich intercession. Above all, pray scripture. If you have no clear place to begin praying, select just about any of the biblical prayers and you will find that they almost pray themselves.
- Focus on God. Make God's promises rather than Satan's schemes the highlight of your prayer. Your discernment of evil powers may at times exceed God's specific guidance to engage them in direct combat. Consider the simplicity of first making direct appeal to the throne of God before attempting to pick street fights with demonic powers. Seek a restraining order from heaven upon evil so that God's empowered people may bring forth

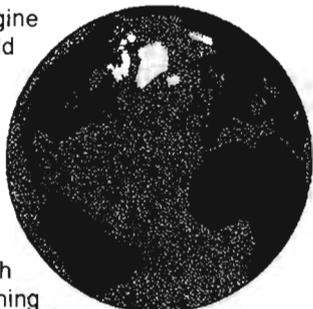


God's intended blessings on the city.

- Regather and report. Share what you have experienced and prayed. Expressing something of your insights and faith will encourage others - as well as yourself. Has God shown something that calls for obedience? Make plans for more prayerwalking.

A prayed for world.

Can you imagine living in a world in which every person has been prayed for? Why not dream of a day in which every breathing



person would be prayed for by name by Christians who know their name, or have come near their house, or have even looked in their face to speak God's blessing? What kind of place will it be - a prayed for planet? Though we have waited until very late to do what was to be "first of all" - that prayer of every sort be accomplished for every living person (1 Timothy 21) - we dare not doubt that such prayer can be done. It is God's desire (1 Timothy 24). As we walk in promised places with the Lord of all the earth, confidence grows that he will soon fulfill all that is in his great heart.

Adapted from Prayerwalking Praying On-Site With Insight, by Steve Hawthorne and Graham Kendrick, published by Creation House, 1993. Steve Hawthorne serves as

director of WayMakers, a ministry focused on building vision for local movements of united prayer which come in close contact with the community.

Experience is something you don't get until just after you need it.

Do you ever get the droopies—like your looking at the bottom from underneath? Let's face it, we all have times when things don't go as smoothly as sharpened skates on clear ice. There are several ways to handle it—give up, blow up, clam up, face up, throw up or read Psalm 116.

Psalm 116 is a real picker-upper when the world is spinning clockwise and you seem to be going counter-clockwise. Read the whole Psalm, but verses like these will stand out: 1) "I love the Lord for He heard my voice; He heard my cry for mercy;" 5) "The Lord is gracious and righteous; our God is full of compassion;" 8) "For you, O Lord, have delivered my soul from death, my eyes from tears, my feet from stumbling... 12) "How can I repay the Lord for all His goodness to me?"

I won't give you all the old cliches about "cheering up" because your blahs may be caused by something beyond your control, but with God's help you can find a way to deal with it.. Immerse yourself in His Word, and Psalm 116 is a good place to start.

WELCOME!

We were glad to meet our visitors who worshipped with us in January and February. May we continue to share in the Lord's blessings as a community in Jurong Christian Church.

Karen
Cheong

Yam
Hai Khwee

Tay Haiyen,
Candy

Liu Yulei

Er Chen
Chang

Larry Tan

Agnes
Andrews

Lim
Wei Sian

Eliezer
C. Caspe

Soh
Swee Kiat

Annabel
Lim
Wei Ting

