



水湾之声

Ripples from the Bay

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本堂主理 蔡伟山牧师

与和平使者耶稣同行

在2015年的会议中，本堂教牧同工及教会领袖们，大家同心合一地在祷告中寻上帝的带领，探讨本堂前面所要走的旅程；在细心思考与讨论中，大家都一致认同以<<与和平使者耶稣同行>>作为本堂2016年8月至2019年7月的总主题。

祈盼这个主题所隐含的信息，能够帮助教会更积极而正确地朝向这个目标向前迈进；成为属灵的家，社区的灯塔！

耶稣作为和平使者，其目的就是要打破上帝与人之间的那道墙（罪的隔阂），让我们与上帝和好。因此，保罗在以弗所（2：14-16）如此说：“因他是我们的和睦；将两下合而为一，拆毁了中间隔断的墙，而且以自己的身体废掉冤仇...为要将两下藉着自己造成一个新人，如此便成就了和睦。既在十字架上灭了冤仇，便藉这十字架使两下归为一体，与上帝和好了” 耶稣不仅成为人与上帝和好的中保，他也成为人与人之间和好的桥梁，使人在基督里和睦相处。从初期教会历史中，让我们看到；犹太人原本是不与外邦人互相来往的，但因着和平使者主耶稣，彼此就成了人与人之间互相沟通的桥梁，将两下合而为一，我们也就在基督的爱里互相和好了。更重要的是；我们的生命也同时藉着和平使者耶稣被更新了，因为藉着这位和平使者的救赎，我们也因此有了由上帝而来的复合生命。

所以，人与上帝和好，人与人和好，都在和平使者耶稣的生命里，产生了密切的关系。

那么，我们要如何与和平使者耶稣同行呢？

首先，我们得承认自己不过是人，是属血气的，不是救世主。我们无法像耶稣救主那样，能够靠自己的努力来拆除将人与上帝之间隔离的那道墙。但我们能够效法耶稣；以基督的爱来作为人与人之间沟通的桥梁。同时，我们更需要依靠和平使者耶稣的扶持与帮助方能产生果效。因他才是使我们和睦的源头，若离开了主，我们什么都不能做。因此，我们需要不住的谦卑祷告与祈求，从主那里支取信心与

力量，因只有主耶稣才能让我们得到彼此和睦共处的力量。

像这样的一段“信心与爱心之旅”，绝不是一剂即刻见效的万灵丹，更重要的是要持之有恒，在灵里不断地操练；效法基督对天父的那种绝对的顺服与信心，并且具备了基督对人类具有的那一份牺牲的爱；这是一门需要长期不断操练的功课。只有付出这样的代价，才能使人与人之间的矛盾得以化解，裂痕得到修补。

因此，接下来本堂会依循与《上帝和好》，《与家人》；包括与《信心社体和好》及与《世界和好》这几个目标去进行教导，并且，给予实际的操练。靠主恩典，期盼到了2019年本堂庆祝130周年纪念日，有更多人与我们同心，一起迈步与耶稣同行，成为主的好门徒。



2017年李显龙总理 莅临直落亚逸礼拜堂

陈树霖教授报道



李显龙总理与夫人于今年七月十九日下午约五时莅临本堂，这是李总理参观直落亚逸街各宗教古迹的第一站。当天接见李总理的本堂代表有张振忠会督、蔡伟山牧师，以及本堂数位教会领袖；即郑文华先生、郑亚华先生、陈树霖教授与吴悦德先生。

李总理与夫人一下车，就随众上楼参观二楼圣殿，当他踏入圣殿时，一眼就望见圣台墙壁上的“上帝是爱”四个字，不禁令他触目惊叹！过后李总理与夫人也与本堂代表在台前合照。李总理对本堂的历史甚感兴趣，尤其是对本堂初创时以厦语崇拜作为开始。而当时创立本堂的宣教士卫斯德医生甚至亲身到厦门学习厦语，以及日军占领时期，本堂成为附近居民的避难所，而楼下外墙也因此而特地增加厚度以防炮弹碎片的侵袭等历史事迹，皆留下深刻的印象。

过后，李总理一行人在参观了其他古迹之后，又在本堂对面的“多元和谐展览馆”(Harmony in Diversity Gallery) 里再次与各宗教代表彼此交流。张振忠会督与蔡伟山牧师代表本堂赠送李总理《本堂125周年感恩纪念专辑》与纪念邮票，并请他在邮票的封套上签名以资留念。



2017年4月16日复活节思亲礼拜—证道摘录

奥秘的盼望——复活

施谦益牧师

复活节是纪念主耶稣基督从死里复活的日子。主耶稣为了赎清世人的罪被钉在十字架上，三天后又从死里复活，给人类带来了永生的盼望；凡相信祂并接受祂成为个人救主的，无论是活着或是已离开了世界，都是满有盼望的。

其实，在教堂内设立存放基督徒的“思亲骨灰室”，是满有意义的；因人生最大的悲剧与无奈，莫过于任谁也躲不过“死亡”的极限。但如今，上帝已藉着基督的“死与复活”完成了最伟大的救赎福音，将人类最害怕面对的死亡，转化为永生。因此，在今天这个大家都在欢庆主耶稣基督从死里复活的特别日子里，当我们踏入本堂底层的“信望爱思亲园”追思我们的先辈或亲人时，不但不忌讳安息者的骨灰存放在此，反而带着复活的盼望与信仰，等候复活日子的到来。

对一般人来说，死亡就是人生的最后结局，但对基督徒来说，死亡却是生命的另一个起点，一个全新的开始；是从这个短暂虚浮的尘世进入一个永生不朽的国度！

基督从死里复活绝不是一个虚构的神话故事，乃是一件有历史根据的事实：保罗在林前第15章描写有关主复活的伟大事迹时，大约是离开耶稣复活的日子不到30年的光景。当时亲眼目睹主复活的一些人还健在。这些人包括耶稣的门徒如彼得等，他们甚至还曾与复活的主谈过话，摸过他被钉的手，他们都是复活主的见

证人。哥林多城是当代知识分子，而且是一群富有哲思理念的学者聚居的地方，若有关“耶稣复活”的事是没有根据的话，这一般人早已经大声提出抗议了。

保罗在林前15章21节非常肯定地说：“死既因一人而来，死人复活也是因一人而来。”也就是说，因为基督的复活，带给凡相信他的人有了永生的盼望。虽然这个永生的盼望我们暂时不能完全了解，因这是上帝的奥秘。但是，到了耶稣基督第二次降临的时候，这奥秘必然向我们显明！

当日主耶稣在十字架上为我们受死的那个非常时刻，乃是耶稣一生最悲痛的高峰；在十字架上呈现出一出旷世悲剧；在那个天昏地暗，大地震动的日子，似乎一切都结束了！耶稣也完全失败了！尤其是当主耶稣在十字架上高声呼喊：“我的上帝，我的上帝，为何离弃我？”的那一幕。看来，上帝已经离弃了耶稣！

(太27；45-46)

然而，当耶稣快要断气的那一刻，他却高喊着说：“成了！”这一个奇妙的转变，明显的表达出上帝对人类的救赎恩典，就在那出人意的瞬间成就了！所以，上帝因为祂儿子在十字架上的死，为我们还清了罪债，上帝就在那个时刻与我们这些罪人和好，并赐给我们永生的盼望。这就是伟大的救恩。

耶稣死后的第三天，果真从死里复活了！耶稣的复活显出上帝的大能，也表达上帝对我们的爱，肯定了我们的永恒盼望。

有了这样的盼望，我们今天的思亲纪念就非常有意义了；因我们不再以消极的心态来思念我们的亲人，而是以积极的心态，带着有机



林建隆牧师(翻译)

施谦益牧师

(续) 奥秘的盼望——复活

会再与他们重逢的盼望来思念他们。我们深信，耶稣基督必定再来。祂再来的时候，必定叫那些在主里死了的亲人都从死里复活，让他们的灵魂重回到身体，那是个荣耀的身体。我们若在那个时候还活着的话，上帝也要改变我们，给我们一个荣耀的身体。正如保罗在林前15章51节所说的：“我们不是都要睡觉，乃是都要改变。”因为“血肉之体不能承受上帝的国，必朽坏的不能承受不朽坏的。”也就是说，我们目前这血肉之躯不能进入上帝的国，必须经过上帝的改变，成为荣耀不朽的身体才能进入。

那么，有关主耶稣再来的那日又是什么光景呢？耶稣在福音书如此提醒我们：“在想不到的时刻，人子就降临了。”而保罗在林前15；52节也这么说：“就在一霎时，眨眼之间，号筒末次吹响的时候。因号筒要响，死人要复活，成为不朽坏的，我们也都要改变。”

这也就是说在人们毫无防备的时候，主就突然驾临！所以，当我们还在世的时候，就要把握机会接受耶稣基督成为个人救主，并且顺服他，信靠他。同时，我们也要随时预备好自己迎接主耶稣的再来，因为在我们的想不到的那一瞬间，主就突然驾临！那么，我们应以怎样的心态来迎接那位必定再来的复活主呢？

保罗在林前15；58节如此说：“当我们在世的日子，要常常竭力多做主工。因为你们的劳苦在主里面不是徒然的。”

求慈悲天父帮助我们，让我们时刻带着感恩与盼望的心来等候耶稣基督的再来。同时我们更要时刻预备好自己来迎接我们的复活主。靠主的恩典，让我们在这段等候的时日里，有足够的信心，带着坚定的盼望，时刻保持警惕，虔诚度日，候主再来！



本堂荣誉执事陈振盈先生寿辰感恩晚宴--特写

李幼吟

(一) 一个主恩满溢的生日晚宴

2017年6月4日这一天，是本堂荣誉执事陈振盈先生一家充满感恩喜乐的日子；因这一天陈家为了庆祝陈振盈先生的80寿辰，同时也是为了感谢慈悲天父这几十年来保守看顾与赐福。该晚特予茗香奋记菜馆举行了一个别开生面的生日感恩晚宴，设宴26席，宴请本堂教牧同工暨会友等约260人参与盛宴，分享主恩。

这一个充满欢愉的生日寿宴，除了施牧师的勉励，以及品尝美味佳肴之外，当中也穿插了数位子女的简短宝贵见证，以及一些无法前来赴宴的海内外众儿孙们，特地从远方捎来的诚心祝福与问安，使得整个餐馆增添了无数的掌声与欢乐声。更重要的是，欢乐不忘感恩；席间，一首首歌颂主恩的赞美诗，伴着悠扬柔美的琴声，不间断地萦绕于餐馆四周，连餐馆服务员，都安静地站立一旁，侧耳聆听与赞赏。在那一刻，让我深深地感受到主的爱不但沐浴了当晚寿星公全家，他的大爱和恩泽也感染了当晚所有在场的与会者！

从施牧师的勉励以及陈家儿女的见证分享中，都让我们我们感受到陈家今日的蒙恩蒙福，福杯满溢，乃因他们真正地认识耶和华上帝，并懂得谨守他的道；陈先生一家，是从其先母苏永女女士开始就认识了耶和华上帝，而且一生敬畏他，依靠他，直到今日。慈爱与信

实的上帝就这样一路上，无论顺境或逆境他都不离不弃地在其中带领与保守看顾。

箴言(9:10)说：

“敬畏耶和华是智慧的开端；认识至圣者便是聪明”这句箴言，可以说在陈家的整个生命历程中，更鲜明的彰显出来；

施牧师在勉励中如此说：“振盈兄一家都能见证：他们这些年来在商场上经历了不少风险与危机，但每当他们在困境中时，他们都能一贯始终的不断仰望上帝，最终都经历了上帝奇妙的带领与扶持。”

因此，陈家今晚在这个意义非凡的感恩寿宴中，整个会场从头到尾都洋溢着欢愉与赞美声，正是陈家这数十年来，在生命旅程中虽挫折不断，风雨连连，却依然凭着坚韧的信心，对上帝的信实坚信到底所结出来的恩典果实！

(二) 一人信主，全家得救

华如弟兄常常对我说：我们全家会成为基督徒，全因“一人信主，全家得救。”

这句话，乍听起来，还无法完全体会个中意思。直到某一天，有机会与华如弟兄更进一步地了解他们家的信主历程后，才真正明白；原来当中有一段感人肺腑的不寻常遭遇：



谈起这件不寻常的往事，还得从振盈先生先母苏女士说起；

苏女士于1915年出生于传统华人家庭中，却从不膜拜任何神佛。1934年嫁给一位华商，但不久就经历了一段破粹的婚姻；婚后三年，当唯一的儿子（振盈）才满周岁时，丈夫便因生意失败到外地谋生，从此一去如黄鹤，音讯全无，还留下沉重债务让她承担。就这样，她只好满腹辛酸地带着稚龄的孩子（振盈）回娘家。但旧时代的娘家一般上是不大能接受这种不太光彩的婚姻状况；她只好一方面与娘家分担处理家务事之外，还得靠替人缝制衣服来维持生计和替丈夫还清债务，咬紧牙根支撑着艰苦的日子——。

后来，苏女士有机会到直落亚逸堂来，恰逢当时来自中国的宋尚节博士在直落亚逸堂举行了一个激励人心的奋兴会。苏女士就在这个奋兴会中，受到圣灵感动；即刻接受主耶稣为个人救主，成为一位虔诚的基督徒。而且过后即刻将位于红山地区的亚答屋住家开放为布道站，带动了20几个人信主。在这期间，苏女士家境虽然并不富裕，但遇到生活比她更艰难的亲友，依然毫不犹豫地施以援助与扶持。

（三）非一般的大爱与包容

岁月，就这样在辛酸无奈，以及忙碌的生活琐事中悄然流逝！丈夫依然毫无音讯。一直到了四十几年后（1980年）的某一天，浪迹天涯的先祖父终于有如“浪子回头”般地突然回到家门！一进门就满脸泪痕的跪倒在先祖母苏女士的面前忏悔求饶。原来，这些年来，他在外地已经有了另一个家，而且还生了七、八个孩子。苏女士听了有关的故事后，竟然没有像普通一般妇女（为人妻子）那样；即刻如河东狮吼，大声斥责，甚至愤慨地将之逐出家门——。

根据华如（当时他已经是十七，八岁的青少年）的描述；那天，他看见其先祖母默默地听完了丈夫的忏悔后，竟然冷静的说：“起来吧，有什么话以后再说！”接着，甚至还转头对家人说：“到厨房去煮碗面让他吃吧——”

过后，丈夫虽然带着无限的愧疚想要放下另一边的家，回来与他们破镜重圆，但却遭到祖母的拒绝；她冷静地对他说：“你那一边的家已有七、八个儿女，他们更需要你的照顾——。”

过后由于知悉另一边的经济状况不佳，生活贫困。她竟然竭尽所能，拿了一笔钱去帮助他们解决生活上的问题，甚至还在他乡替他们购置了一间房子！

这一段感人肺腑的不寻常故事，令人在万分的感动与感慨之余，更深切的领悟到；若不是上帝的大爱与包容，有谁能做到如此？试问世上有哪一个女人能够面对如此漫长煎熬悲愤的遭遇后，依然表现得如此洒脱与豁达！

有句话说：能干的女人可以撑起“半边天”，但在我看来，苏女士所撑起的何止是“半边天”，那可是非比寻常的“整片天”！

她的生命历程，可以说是屡经困苦煎熬却处处闪烁着从上面来的智慧和爱的光芒！更重要的是；她那不平凡的一生，已经给后代的儿孙们留下了“如何去爱与包容”的最佳典范！





因此，时至今日，他（她）们在生活中，在生命里，处处都彰显出上帝的大能与恩泽。他们可以说是活出见证，荣耀上帝的一个家族。
正如耶利米（9；24）所说的；“夸口的却因了解我，认识我而夸口；认识我是耶和華，我在地上实行慈爱，公正，公义；因为我喜爱这些事。”

(四) 结语

今晚，在这个主恩满溢的奇妙生日寿宴中，当我们有幸与陈家大小一起分享耶和華上帝的大能与大爱的同时，让我们也跟他们一起同声向我们的主上帝，献上至高至上的感恩与颂赞！阿门！



见证主恩的个人生命历程

朱雪銮



记得八岁那年我就读永春崇实小学。它是由大同教会开办，英美赞助经费的一间学校。同班同学陈桂英来自基督教家庭，经常邀请我

到礼拜堂参加崇拜，我总是拒绝她。有一次，这里举行了一个“宋尚节博士奋兴布道会”。来自穷乡僻壤的教徒，从四面八方，远道而来，聚集在大同礼拜堂崇拜。那一天，我看到宋博士身穿长袍，站立在讲台上挥动着灵活的双手，高声歌唱《十字架》这首圣诗，这是我第一次听到福音。

后来我进入妇女职业学校，上了三年的课程，学会刺绣、织毛衣、寒衣、车背心、袜子等。那时正逢日本侵占中国，飞机到处狂轰乱炸，许多城市的学校被迫搬迁到内地偏僻的村庄。也有一些迁移到福建永春县蓬壶村一间大祠堂的泉州培英女子中学。当时学校正在招收学生，我就跟同学相约报名就读。可是学校离我家较远，每逢周末，我都得翻山越岭，从早上走到到晚上，走了好几个钟头，才抵达学校宿舍。一年后，学校搬回泉州原址。学生每天都得先举行崇拜，然后才上课。上学的路途仍是遥远，每日我都须靠步行，花了好长的时间才抵达学校。

婚后我有了三个孩子。1953年丈夫申请我们一家来新加坡团聚。当时培英女中的吴瑞霞老师，正好也正在新加坡长老会国专女校执教。她曾邀请我到如切俊源长老会礼拜堂崇拜。而当时我们在加东住家的邻居曾生相先生，他一家人正是直落亚逸礼拜堂虔诚的会友。他们每星期天都邀请我们到教堂崇拜。我们在他们诚恳的邀请下，也就跟他们一起到来参加主日崇拜。后来他建议我们接纳主并受洗。我家婆郑秀传，阿姨黄月香两位长辈都同意接受圣洗。我喜出望外。当时的主理方兆熙牧师便为我们三人施洗。我家翁李振济丈夫李正言也先后接受洗礼。

先夫李正言，自幼体弱多病。年轻时就染肺病，经几次病危，感谢天父大发怜悯 救赎的恩赐，让他安然渡过。先夫于1993年病逝，享寿七十四岁，感谢教主耶稣基督引领他回天家。2005年元珠姐妹和丽娟老师问我要不要参加乐龄门徒训练班。当时我踌躇不决，因前往中国的飞机票已办妥，按照课程规定不可缺席超过四次。数算一下，我只是开始的两堂课无

法上，因此就报了名。过后就动身到上海，弟弟从江苏省淮阴市来接我到他家住。不久在买了游览黄山的车票后，我却病倒了。弟弟带我去看医生。证实是胆发炎，须吊架点滴。感谢天父！几天后病情终于暂时稳定下来。回新加坡后，中央医院黄兆英医生为我施行除胆石手术。我大女儿为我流泪祷告。手术后，起初伤口痛，起身难。蒙神怜悯眷顾，特别安排二女儿从英伦回来照顾我。当时我体力精力大损，看来我非得放弃门徒训练班不可了，内心充满不舍。后来，子华传道知道我去礼拜堂有难处，便请研读训练班的姐妹们到我家一起上课。感谢子华传道与姐妹们的爱心，使我更加坚决，耐心地追求圣经里的真理。

2009年5月我回乡探亲。临别时，六妹激动地对我说：“二姐，二姐，三年后，你再回来。我80岁，三姐84岁，你90岁，到时愿我们能再相聚！”转瞬间，三年到了，2012年5月期间，我跟儿女们提起要回乡与姐妹相聚的事，他们都欣然赞成。最后连同亲戚共12人组团同行，并借机会观光旅游福建多个景点。后才尽兴回到新加坡。不料那年九月间，我因跌倒折伤到右大腿臀骨，寸步难移，疼痛不已，不得不再接受手术。至今伤痕仍在，不时还隐隐作痛。同年十一月，六妹病逝，欣慰的是在她离世前，我还能与她相见。

2016年，我体重骤减，医生认为是胃酸多消化不良，要我抽血检验，结果发现是肝脏有问题，需要照X光，证实是胆石阻塞，急需动手术，取出胆石。原本根据医生所说，只要住院一晚便可回家。可是医生却在施手术中途停手，因胆道破裂，胆石无法取出。手术失败还牵连到心脏、肺、肝脏有衰竭的危险。我深知奇症难医，只祈求天父怜悯，让我安抵天庭。可是全能的主却保守我在加护病房度过了20天，医生在胆道里面加了一条管道。在这段难熬的时间，通过家人、教友与牧师的祷告，我内心有平安，安静地顺从天父的旨意，坦然地接无惧地接受身心的考验。

自出院至今年四月，已一周年。我定期验血复诊，目前病情已在控制中。为了纪念出院一周年并庆祝我的生日，儿女，媳妇与孙女带我到宾馆度假三天；上餐馆品尝本地各种美食、坐船环岛、乘轻轨列车、巴士 观赏街景，观赏新加坡近年的新建设。

感谢上帝的恩赐、主耶稣的眷顾、牧师和教友的代祷，让我肢体虽瘦弱，却还能继续上礼拜堂读经唱诗，歌颂赞美主的信实与大爱。愿上帝祝福你们！

人的尽头是上帝的开始

林亚历口述·刘淑莲笔录

2015年6月27日那一天，台北发生了一件轰动全台湾、极为罕见的意外——在八仙乐园举行的一场演唱会上，主办单位为了制造特别效果——使用了玉米粉添加某种化学物质（其实是一种易燃物）的粉尘，让在场的观众在欢乐的气氛中于观众席中抛来抛去，然而，出乎意料的是；那粉尘竟然爆炸了，而且其威力令人咋舌！因为爆炸后的结果造成了惨重的死伤，其中有位唯一的新加坡观众被严重炸伤，全身有百分之八十的皮肤高度灼伤，但奇妙的是较好的脸蛋只是轻微受伤。她——就是我疼爱有加的外孙女——黎师颐。这件事令我及我全家上下大为震惊，也为遭受此不幸的她感到万般的悲伤、难过与无助！大家都无法接受此事实，大家都在万分伤痛的阴霾中不知所措！

与此同时，刚好有一位新加坡医生正在台北参加某个医学大会，他接到从新加坡那里打给他的越洋电话，告诉他上述意外有一位新加坡伤者（即我的孙女师颐），请他去当地的医院探望她。当他在医院里看到师颐的伤势后，遂建议即刻用专机从速把她送回新加坡，大家都毫不迟疑的答应了。

在新加坡中央医院里，师颐的父母每天都不分昼夜、泪眼汪汪地守候在她的身旁，寸步不离；其他家属无不悲痛、难过，大家都感到束手无策，也很无奈；因无人能分担与解教师颐的痛苦。而身为外公的我，一时之间更是悲从中来，泪流满面：因为每一个人都知道师颐的伤势非常严重危急！

就在这千钧一发之际，我的多年挚友蔡辉源先生在毫不知情之下，竟然如既往般地拨电给我，要找我聊天。我忍不住心中的悲痛，就跟他提起此事。辉源二话不说，就在第二天奔赴寒舍来探望我。他安慰我，告诉我他会为师颐祈祷，并且跟我说：“人的尽头，是上帝的开始！当人束手无策时，上帝凡事都能！”他还邀请我到教会来，让牧师与会友为师颐代祷。

当我听完他的这一番话后，我的心顿时得到了释放与安慰。我自知我完全无能为力，心想若这世上真有一位神能治愈我的心肝宝贝，我愿意尝试放手一搏。后来我女儿（即师颐的妈）也表示愿意试试看。

结果在辉源的带领下，我与内人来到了直落亚逸堂。当蔡伟山牧师得知此事后，第一时间就到医院的加护病房门口为师颐祷告。后来又多次到医院继续为她祈求上帝的医治。蔡牧师与黄元修传道也曾来家访，为我们付出他们真诚的关怀与代祷。此外，多位直落亚逸堂的会友也陆续到医院来探访与祷告。

此外，当我另一名女儿、女婿获知此事，也连忙远道从美国赶回来。他们都是虔诚的基督徒。一到我家，就建议大家同心为师颐求上帝医治。祷告过后，我看到我女婿悄然落泪，看到这一幕，我深受感动。就在那一刻，我在心里下了一个决定：若这一位上帝真能治好我的外孙女，我愿意放弃其他宗教信仰，来归信主耶稣基督！

当我与内人来到直落亚逸堂聚会后的两周，师颐的主治医生通知我们一个天大的好消息：师颐已经脱离危险期，我们太高兴了！更好的事接踵而至：师颐在医院里接受治疗达四个多月后，终于神迹般地康复出院啦！我们真是喜出望外！虽然这两年来，师颐每时刻都需要全身包着特制的纱布，为的是保护她脆弱的皮肤免受任何的伤害，但这又算得了什么呢？！只要得以康复、平安，这一丁点不便算不得什么！

师颐为了回馈主恩与帮助过她的人，已在去年七月进入国大攻读医学系，希望将来得以服务大众，荣神益人！

自从来到直落亚逸堂聚会至今，我与内人每主日都风雨不改地上教会敬拜主。很奇妙地，我内心一开始就有要相信主耶稣基督的意愿，日子一天天地过去，我与内人渐渐地认识到祂就是真神，借着师颐得医治的事件，我们亲身经历了祂的奇妙与大能，亲身体会到祂的信实与慈爱，如今我们对主的信心越来越坚定，最终，我与内人在去年的圣诞节接受了圣洗礼，归入教会。目前我们每主日还在辉源夫妇的陪伴下上圣经班，为的是要更深入地来认识这位拯救我们全家的主。

最后，我谨此由衷地感谢伟大全能的上帝赐我外孙女第二次生命，她虽经过死荫幽谷，却不怕遭害，仍可以有重新再来的机会享受主耶稣基督无穷无尽的浓恩厚爱！同时我也要真诚地感谢直落亚逸堂的牧者与众弟兄姐妹，在我们陷入患难时给予我们许多的爱与关怀。荣耀归主！



林亚历（右）与
黎师颐（左）
合影



2017年本堂四音崇拜联合家庭营-讲员; 林翰飞传道

唤醒亚基布!

谢奕贤

亚基布是谁呢?还没参加家庭营之前,我对这位圣经人物可以是完全不认识。感谢上帝,让我在这次的营会中,从林翰飞传道的信息中,才第一次认识了亚基布这个人物;林传道在会中藉着“唤醒亚基布的事工”这主题,来帮助本堂的弟兄姐妹们也一同被唤醒,并且整装,出发!

原来,亚基布这个名字,保罗曾经在哥罗西书和腓利门书中前后提过两次;在门(1-2)保罗说:“和妹子亚非亚,并与我们同当兵的亚基布——”另一处是在西(4:17)保罗吩咐歌罗西的圣徒说:“要对亚基布说:‘务要谨慎,尽你从主所受的职分。’”

这两节经文也成为了唤醒亚基布事工的主要经文。

亚基布这个人物背后隐含着丰富的功课;有许多人都人认识亚基布,因他只是一个平凡的人。但上帝不但认识他,并且还要保罗在写信问安时,特别交代要提醒他;要尽忠于从上帝所领受的职分,并且完成它。这也让我领悟到;今天上帝同样也认识你我,并且我们都有从上帝那儿所托付的职分要去完成!

其中一个令我印象深刻的信息是亚基布是一位时刻警醒而不冷漠之人(Aware but Not Apathetic)。我们也许读到或听过圣经里的故事,也参加过许多聚会,圣经研讨会等,但是,过后我们曾否认真地回应我们所学习的呢?我们是否有把所学习的应用在我们的生命上,把所领受到的活出来?林翰飞传道也提起这点;我们可以参加许多聚会,听了许多的证

道,但是我们是否有积极的回应呢?这才是最大的考验!我自己也参加过许多聚会,听了许多的证道,但是我好多时候都没有作出适当的回应,导致心中的得到,有如撒在路旁的种子,不久就被恶者夺走了。又或者有时也作出一些的回,但又如种子撒在石头上,无法扎根,很快也就让种子枯萎死去。因此当我听到这信息时,心中有一种被刺痛的感觉,好像上帝在对我说“不要再睡了,是时候起来啦!并且还要及时把我的话语撒在好土上,让他生长出三十倍,六十倍,甚至一百倍”的果实。

第一天晚上,林翰飞传道继续与我们分享关于“超越教恩”的信息。当中对我影响最深刻的一句话是:“我们常常把教恩当成基督徒的高峰,事实上扩展上帝的国度才是真正的高峰。”上帝通过教恩来让我们有机会扩展祂的国度,教恩不是旅途的终点,教恩却是旅途的开始。并且主必在其中与我们同行。林传道也谈到昔日上帝如何引领以色列人离开埃及,拯救了以色列人逃离了为奴之地-埃及,但故事并没有在此结束,接下来是上帝如何预备以色列人来落实祂所托付于他们的天国任务:那就是通过以色列人,让地上的万国万邦都认识主耶和華上帝!

但愿我们都能像林传道所说的:“让我们预先装备好,整装待发,等候上帝的委派。(Let us Focus on the Alligning, Let God do the Assigning)”亚基布这名字的含义简称为“马主(Master of





日期: 6月8日-10日

地点: 悦乐酒店



Horses”。林传道特别从圣经的角度分享了关于“马”的信息。他也提到有关维也纳 (Vienna) 的一所骑马学校 (Spanish Riding School)，专门饲养一种战马 (Lipizzan Horse)。这种战马原本是专门为打仗使用的，但是这所学校，却将这些马用来作为一种表演，供人娱乐，有如马戏团。

这信息提醒我们；若我们想要真正成为主耶稣的战马，但却没有积极的将自己摆上，在事奉中有所保留。那我们的事奉可能只是做给人看，有如战马被训练成专门供给人们观赏的表演工具。扪心自问；在侍奉的岗位上，我们是战马还是表演者？巴不得我们都能成为基督精兵里的英勇战马！

各位被唤醒的亚基布们，让我们勇敢的回归到到我们各自的作业区，落实我们的天国任务！而当主再来时，他会赞赏地对你我说：“好，你这又良善又忠心的仆人，你在不多的事情上有忠心，我要把许多事派你管理，可以进来享受你主人的快乐。”太 (25；21)



尼泊尔医疗短宣

张胜勇

感谢神！2016年9月2日到6日我跟随我们教会的尼泊尔短宣队伍一行十八人（CMC四人）到尼泊尔中部的Bandipur进行了为期六天的短宣之旅。

我们的筹备工作从七月份就开始，而在七月底召开的第一次会议中，宣教事工的负责人就给我们介绍了往年尼泊尔短宣所经历的情况，并安排好今年的行程和每个成员所担任的角色。这对第一次参加尼泊尔短宣的我来说这真是一个不小的挑战；因我深知尼泊尔是一个经济贫困的山地国家，以往去过的兄弟姐妹说那里路很难走，经常断水断电，可能连洗澡都有问题。有关食物卫生条件更不用说。所以大家被告诫尽量不要在外面的餐馆吃东西。甚至为了防止感染疟疾，我们需要提前一个月开始服用预防疟疾的药物，直到短宣结束后一周。更令我担心的是：这次医疗短宣的服务项目，我完全没有相关的经验，我真的可以胜任吗？

因此，在分配各人的负责项目时，我选择了摄影，我觉得这是一件我可以胜任愉快的事情。另外，我也被分配担任另一项工作；就是在帮助医疗团队维持秩序（结果是当地教会的同工替我做了这项工作）。我想；若不是神的怜悯，也许我连这最简单的工作都很难做好。

尼泊尔距离新加坡有三千六百公里，飞机早上九点就出发，下午两点才抵达加德满都。与当地福音工作向导回合后，才乘坐吉普车向尼泊尔中部的山区酒店出发。车子一出市区就遇到了大堵车。因为山区道路狭窄，只有两个车道，一旦有事故，只要一个地点被堵住，车辆就需要轮流通行。

当天，我们到达酒店时已经是新加坡时间晚上十一点了。因此，六天的行程有两天完全是在路上度过。虽然我们走了这么远的路，但是向导说这里只是加德满都以西的三分之一而已，还有更远的地区是福音未达之处！感谢神，我们的酒店周围，风景很好；白天可以看见美丽的雪山，晚上可以看见满天繁星和山下点点灯火。虽然只能洗冷水澡，每天只能吃同样的东西，但是比我想象的还是好很多。每天早上伴着晨雾和鸟鸣的灵修时刻，更是让人感觉像是退修会而不是短宣。

第二天早上我们赶路约两个小时才到达当地的一间卫理公会参加崇拜。感恩的是；在这个印度教占绝大多数的地方竟然能有这么多弟兄姐妹一起崇拜，真是给我们很大的鼓励！接下来两天的医疗救助行动中，这个教会的牧师和很多兄弟姐妹也帮助我们做了很多工作，成为我们和当地居民之间沟通的桥梁，也让我们看到他们对服侍的热情和对神的忠心。在崇拜中虽然听不懂他们唱的是什么，但动听的歌声依然让我很感动。这里的聚会条件虽然不太好，教会只是一间地下室。但是我相信他们深知神一样爱他们。

崇拜结束后，我们返回酒店开始为接下来两天的医疗活动做准备。需要将买来的所有药物进行分装，贴标签，以便快速发送。同时还要检查有效期以免有过期的药物。第三天上午我们开始走山路进入选定的村庄；因为前一天晚上下过雨，山路泥泞难走。加上坡度很大，好几次还得下来推车。亲历如此险峻的山路，大家都一路悬着心，直到神把我们平安引领到达预定基地，神的信实就在此向我们显明了。两天的医疗工作过程都进行得相当顺利。原以为这个季节恰逢当地印度教节日，担心不会有很多人前来，但很意外的是；一开始就看到一直有村民从四面八方赶来，队伍越来越长了！而且当地的气候炎热，一点不



比新加坡温度低，但村民们却依然那么毫不在意地挤在那大太阳下排队。我们的领队虽然于心不忍，也只能尽其所能把队伍排在树荫下或有限的遮阳布下。而最令我感到兴奋的是在我所拍摄的镜头里总能看到一张张极其纯真可爱的脸庞，都在那可贵的瞬间被我收入镜头里。
。。。

我想：也只有精于摄影的人才能把瞬间的美丽场景化为永恒！

更感恩的是；能够看到团队的每一分子都能在有条不紊的互相配合下，做好自己份内的工作，大家分工合作，配合得如此完美，以致没有一个人能够闲着没事做。在这两天的时间里，我们接触了大约五百位村民，给他们分发了眼药及眼镜（因为这地区照明条件不好，很多人都有视力病变），此外还分发了牙膏牙刷。虽然很累，但大家都很开心。虽然我们没有办法向村民们传福音，但是，正如我们的向导所说，我们是在用行动传达福音。这比任何语言都有用；当地村民感受我们的爱心行动

后，他们将更能接纳当地的福音工作者。我们在那里只有短短几天，而长久住在那里的却是当地教会的同工，那里有更多重要的工作需要他们来完成。撒种的是我们，使这福音发芽生长的乃是神和他所预备的人。

第五天我们回到加德满都并在晚上拜访了索菲亚之家。这是一个由卫理公会支持的孤儿院，有几十位儿童在这里生活和学习。我们要感谢神给这些失去家园的孩子们有一个安全舒适的家，愿神一直保守和带领他们在神的爱中成长。

第六天回到新加坡后这段旅程暂时算是结束了，但是我觉得我得到的比付出的更多。更深刻地感受到神的信实与慈爱。他所赐的超乎我所求所想，而他的担子是轻省的，他的轭是容易的，我所需要做的就是顺服他的旨意。哈利路亚。





By Elena Yeo

MYSTERY, PRAYER AND FRIED CHICKEN: REFLECTIONS FROM MY FIRST YEAR OF THEOLOGICAL EDUCATION

People always say that time flies when you're in school. While it has only been a year at Trinity Theological College (TTC), the intensity and rigor from the school curriculum made me feel like it had already been a few years of "very intensive bible study class". As with any capable theological student who is expected to craft a clear and concise thesis statement for any paper written, I've come up with this: Through God's boundless grace and mercies, this one year of theological studies has indeed expanded my biblical and theological knowledge and reassured me on how wonderful and great a God we have. Beyond the classroom, my spiritual life has also become more robust, showing me the importance in always abiding in Christ. And the community of family, teachers and friends has also made this tough journey possible, bearable and even enjoyable.

During the first week of school, a lecturer shared about the 'head-heart-hands' approach to our studies that I find very important. Each component is equally important, not one is superior over the other. Firstly, the 'head' represents the theological and biblical knowledge gained through our classes. TTC is reputed for their rigorous and highly academic theological education and they certainly live up to their name. The first semester was mostly spent trying to keep up with the demands of fulfilling both the reading list and punctuality in submitting our essays while preparing

for weekly Church history and Old Testament quizzes. We were averaging about 60-100 pages to read daily in order to keep up with our lessons while trying to comprehend and grasp theological terms such as soteriology, eschatology, pneumatology, ecclesiology, hermeneutics, parousia, etc. Classes were intensive and we were always required to think deeply and broadly, often times tackling tricky concepts and issues. Our minds get so exhausted that breaks in between the class were always welcomed and much needed. However, despite the struggles, I found my understanding about God and His word expanding in leaps and bounds by God's strength and grace. While delving into centuries of Church history, we got to better understand our tradition, our creeds, the issues that our church fathers faced and how the Church is what she is today. Biblical classes allowed us to look into the historical context of each book to better understand its message. We also analysed literary outlines and identified theological implications and themes for each book. Admittedly it was also my first time encountering some of the more obscure biblical books such as Haggai, Habakkuk, Jude, Amos, etc.

I thoroughly enjoyed my Theology classes where we pondered on the fundamentals of our Christian faith. I've also come to understand just how deep and unfathomable the study of God is. Sometimes, our lecturer, after his long and thorough discourse, will



arrive at a conclusion that "it is indeed a mystery" and I agree. It is like Job who, after hearing God's speech in the whirlwind, responded in awe saying, "I know that You can do all things; no purpose of Yours can be thwarted... surely I spoke of things I did not understand, things too wonderful for me to know." (Job 42:2-3) I realized how small and finite I am, and how amazing and wonderful our God is. The only appropriate respond would be to wholeheartedly trust Him and fear Him for who He is, and admitting that there are things that we simply do not and will not fathom in our lifetime. This deeply humbles me in my theological ventures because I know that whatever I can gleam and learn are all but concepts and ideas that God has graciously revealed to me. Thus Packer affirms by saying that 'while the subject[Theology] humbles the mind, it also expands it.' However, Thieliicke cautions on the possibility where the study of "theology makes the young theologian vain and so kindles in him something like gnostic pride." Admittedly sometimes when we gain knowledge, we feel like we now know more than others and start to overly critically analyse what others say. Here Packer explains that if we pursue theological knowledge for its own sake, it is bad on us as it makes us proud and conceited as the very greatness of the subject matter will intoxicate us. Therefore, as I go along knowing and gaining more, I am more well aware of these dangers that I may fall into and this is where the other components of 'heart' and 'hand' come in. What we know about God and His word should not remain only as 'head' knowledge but needs to transform our hearts and be translated into how we relate to others and in our service and ministry. Packer speaks of the spiritual desire to know and enjoy God Himself, to hunger for God's truth in order that our hearts might respond to it and our lives conformed to it. And this brings me to the next part of my reflection.

Ever since the start of school, we were repeatedly reminded that theological education goes hand in hand with spiritual formation. I am very thankful that TTC prioritizes both of these aspects.

Many a times when work piles up and deadlines become overwhelming, we risk focusing too much on our studies and in the end foregoing our spiritual life. Consequently, we may end up being like an empty outer-shell that is outwardly studying about God but inwardly completely disconnected from God. How scary is that! Thus the school has weekly chapel services that are conducted three times a week, and on top of that, evening vespers and hostel cluster vespers. I have greatly benefited from these pockets of time where I could set aside my work and spend time in the Lord's presence. Every chapel service was a time to reevaluate my heart condition and I find myself constantly asking the Lord to purify my heart so that I may strive towards righteousness. The school also encouraged us to construct a personal spiritual rhythm. For many years I've struggled to sustain my devotional life but it was at TTC where I finally started the habit of daily focused time with God. While it was tough at first, I eventually learnt how to prioritize my time. Over time, that precious half-hour that I spend at the start of my everyday, in devotion, meditation and prayer became a non-negotiable that I maintain before any revision for a quiz or run to my computer to hit an essay deadline. I found the importance in keeping abided in Christ even when the going gets tough because it is in the toughest fight when we realise our deepest desperate need for God. I remembered kneeling before the Lord in prayer because some essay topics were simply too 'big' for me. (God did bring me through in the end!) I am thankful that readings sometimes become devotional and essays strengthened my faith and knowledge of God. I constantly reminded myself that whatever I learn at TTC has to go beyond the head and into my heart—a transformative process. Lecturers facilitated this as they often stressed theological lessons behind what we learn (be it a doctrine, a historical event, or a debate), constantly prompting us to reflect on our

own theological takeaway. I really appreciated their emphasis on this.

Thirdly, whatever that I have gained needs to lead to the 'hand' which relates to the community at TTC. Firstly, I am extremely grateful for the family I have gained at TTC. I find that many people think that TTC students are the 'super holy' who have selflessly discarded their jobs and committed their lives to the Lord. Well, truthfully we are still ultimately humans with our own weaknesses. We heave a sigh when we see our reading list, we whine when we face long paragraphs with incomprehensible statements, we are hungry at 10pm, we oversleep, we grumble. However, it is also this same community that has made studying bearable and even enjoyable. Moments when we struggled together and studied together on the eve of OT exam, when we shared our notes and books, when we gather around the table to 'la-kopi' and talk about a certain theological issue and when we sat down and stared into space after our grueling 7-hour NT exam. Living out TTC's colloquial acronym of 'Tiam Tiam Ciak', it was good food, especially pizza and fried chicken, that kept us going! Fried chicken in the form of KFC, Chick-a-boo and Tenderfresh became our comfort foods during stressful times. On top of that, the 10pm suppers, countered with weekly gym sessions, the impromptu worship sessions, the pizza parties, the midnight birthday surprises, makes our struggles seemed bearable. I realised the importance of this community. This theological journey is not to be ventured alone but in companionship with fellow like-minded brothers and sisters who are also on the same path.

Community became the wellspring of ministry as well. It is in the small, seemingly unimportant moments of short dialogues with friends that we unknowingly gain and learn. I learnt that it was alright to set aside work just to spend some quality time with a sister. That it was alright to leave my essay for a while to go for a weekly outreach activity at a nearby school. That it was also alright to take a break and go for a walk with friends for some food and fellowship. Most significantly, it was prayer that binds the TTC community together and



prayer became a form of ministry. Once I was sick and immediately a friend came over to pray for me and the incident has since encouraged me to also spontaneously pray for anyone in need. It was in the sharing of our struggles and weaknesses when our prayers for one another became authentic and meaningful. We prayed for the sick, for the ones who are struggling, for the tired, for those that were leaving our community, for our teachers, for our society, for our friend's home country, for the Church, for the world.

Lastly, I realised that theological education is for everyone and anyone who thirsts to deepen their knowledge about God. It is not just for those who are future-ministers but for all who see the importance of our Christian duty to know God more. By God's grace, I survived my first year at TTC, and so can you! TTC offers evening classes, short courses and part-time arrangements for anyone who is interested. And on that note, I would like to give thanks for my family and friends who has tirelessly supported and accommodated me and TA for their constant support financially and spiritually. Next semester would be a tough one. I would be taking double languages in Greek and Hebrew, and also an extra module on top of the usual five core. While I am honestly terrified, I am also affirmed that by God's wisdom and strength, together with everyone's prayers and the TTC community, it will be yet another enriching and fulfilling semester. Another semester filled with mystery, prayer and fried chicken.

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Reflection on God's Revelation at the Family Camp



PROF. TAN CHEW LIM

On the second day of our Family Camp, we had a reflective meditative walk in the morning by the seaside near our hotel. Sitting on a bench facing the sea, amidst birds chirping and waves splashing, I enjoyed a quiet moment with God. To the question in our camp booklet on reading Psalm 84: "What is God telling you through the scripture and nature today?" I pondered on God's general revelation through the surrounding sounds. By general revelation, I mean God's revelation of Himself to mankind through His creation. This is in contrast to God's special revelation which is through God's inspired word, namely, the Bible. I often like to think of another two passages, namely, Psalm 19:1-4 and Romans 1:20 that tell of God's general revelation when I encounter nature.

In Psalm 19:1-2, the psalmist says: "The heavens declare the glory of God; the skies proclaim the work of His hands. Day after day they pour forth speech; night after night they display knowledge." I learnt in Physics a so-called Doppler Effect, which causes the frequency (or wavelength) of a wave (sound wave or light wave) to change when the source of the wave is moving. In fact, we experience Doppler Effect when we sense the changing pitch of the siren of an ambulance passing by. The pitch gets sharper and sharper with the approaching ambulance and then quickly turns duller when the ambulance speeds away. Astronomers were once puzzled by the shifting red lines in the light spectra from distant stars until they realized that it was due to the changing wavelength caused by the Doppler Effect. The direction of the so-called "red shift" in the spectra shows that the stars in the universe are moving away from us. Also, the faster a star moves away, the greater is its "red shift". Thus it was found that stars further away are moving faster than nearer stars. In other words, the entire universe is expanding! Calculating the speeds of the moving stars based on their "red shifts" and tracing them back in history reveals another amazing discovery in that the stars were originating from a common point. That is to say: the universe had a beginning, i.e. its creation! American astronomer Robert Jastrow wrote a book entitled "God and the Astronomers". In his book, he says: "Now we see how the astronomical evidence supports the biblical view of the origin of the world ... the essential elements in the astronomical and

biblical accounts of Genesis are the same." He concludes his book with this anecdote:

For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountain of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.

What I find fascinating about this conclusion is that it all started with the "speech" and "knowledge" coming from the heavens in Psalm 19:2. The light waves from the distant stars are pouring out speeches and displaying knowledge telling us about God's creation of the universe.

Romans 1:20 is another fascinating verse about God's general revelation: "For since the creation of the world, God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse." It is like that the created world is speaking to us about the power and nature of God. On 26 June 2000, on the completion of the first draft of the human gene sequence under the Human Genome Project, President Clinton announced to the world: "Today we are learning the language in which God created life". Standing beside President Clinton was Dr. Francis Collins, the leader of the multinational Genome Project that took over 10 years to complete. On completion of this project, Dr Collins, a devout Christian geneticist, later wrote a book entitled "The Language of God". In his book, Dr. Collins gives an account of his quest for God arising from his interests in DNA which he views as the language of God. This precisely echoes what Paul says in Romans 1:20.

In fact, human languages are part of God's creation and can be another channel of God's general revelation. Let me use Chinese language as an example. To many

non-believing Chinese, Christianity is a western religion as opposed to Buddhism and Taoism that are perceived to be of Chinese origin. However, there have been startling findings that Chinese in ancient times, way before the arrival of Buddhism and establishment of Taoism, had already received general revelation of a monotheistic God whom they named Shang Di (上帝, which means the Lord from above) and to whom they worshipped without using any idols at all. The Temple of Heaven (天坛) in Beijing was a place for worshipping Shang Di, where one finds no idol except an altar for sacrifices. The following is an ancient Chinese poem praising Shang Di:

皇矣上帝， How great is God,
临下有赫， Beholding the world below in majesty;
监观四方， He surveys the four corners of the earth,
求民之莫。 Seeking welfare of His people.

While Shang Di in the poem above is by no means the same as the Biblical God, I see that there was a general revelation about a universal divine being that the ancient Chinese understood. This information from the general revelation however was later “distorted” in history such that it has degenerated into a polytheistic concept with idol worship. There are two editions of the Chinese Bible: “Shen Edition” (神版) and “Shangti Edition” (上帝版). In the former, God (Elohim in Hebrew) is translated as 神 and in the latter as 上帝. Incidentally, our pew Bibles at TA and TA2 are of the “Shangti Edition” (See the inner cover page of our pew Bibles). The western missionaries who adopted the second translation 上帝 were actually conveying a message to the Chinese readers that their fore fathers were seeking the same one and only one God but failed to find Him. This is much like what Paul told

the Athenians that the Unknown God whom they were seeking was what he was going to introduce to them.

While God’s created world speaks to us as a general revelation, we need God’s words as His special revelation to us. Our camp speaker Pastor Henson Lim asked us to be an Archippus in order to be awakened, aligned and assigned. To do that, we need to go to the Lord to seek His will and plan for ourselves. The camp booklet concludes with the question for the morning walk: “Make a covenant with God: determine an action as a response to God’s reminder to you today”. In my mind as I walked back to the hotel, my action for that day was to ask God to help me in my assignment as the Hokkien Interpreter for our Hokkien congregation members who listened to my interpretation with their headphones.



Therefore, we need align ourselves with the subthemes of "Peace with God", "Peace with Ourselves" and "Peace with God's World" in the coming years. We need to live out the principles of the themes using the word of God and practicing them. By the grace of the Lord, we look forward to 2019 when we will celebrate the 130th anniversary of the church with more people walking with us as disciples of our Lord Jesus Christ.

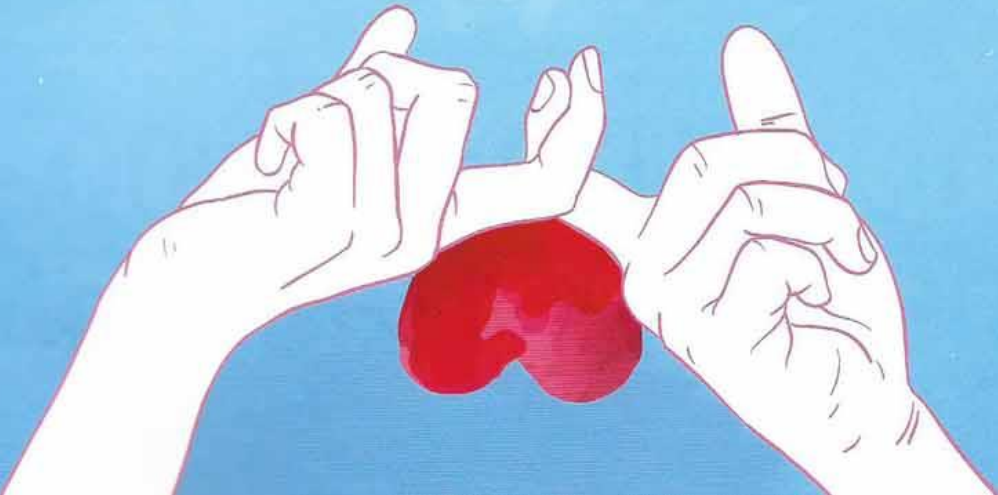
Our journey of faith and love in this world does not happen overnight. Rather, we have to constantly be in the presence of the Spirit so that we can put our faith and love into practice. We need to follow Christ's example of absolute obedience to the Father. Only through sacrifice and obedience are we able to resolve conflict between men and truly be reconciled with others.

Firstly, we need to recognize that we are merely mortals with flesh and blood. We are not the Messiah. We cannot be like Jesus who is able to demolish the wall separating God and man. But we can follow Jesus by using the love of Christ as a bridge between men. We can rely on Christ for His love and strength. Since Jesus is our source of peace, we are unable to be peacemakers if we leave Him. Therefore, we have to live in peace with Christ in order to have the power to live in harmony with others.

How do we walk with Jesus our Peacemaker?

Therefore, the peace between God and man and between men is all made possible through the sacrifice of Christ and hence we ought to be messengers of peace through Christ.

与世界和好



WALKING WITH JESUS OUR PEACEMAKER



**Pastor-in-Charge
Rev Chua Ooi Suah**

During the church planning meeting in 2015, the church ministers and leaders sought God's leading for the work of the church in the future. After much prayers and thoughtful discussions, we agreed on the theme "Walking with Jesus our Peacemaker". This theme forms the focus for planning church activities from August 2016 to July 2019. We hope that the message behind this theme will guide the church to move forward in a positive and consolidated manner so that Telok Ayer Chinese Methodist Church can become a spiritual home for all and a lighthouse to the community!

Jesus is a peacemaker. His purpose on earth is to demolish the wall of sin that is erected between God and man so that we can be reconciled with God. Thus Paul said in Ephesians 2: 14-16:

"For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility."

Jesus not only enabled peace between God and man, he is also the bridge for peace between men, so that people can be in harmony through Christ. From the early church history, we can see that the Jews were not interacting with the Gentiles. But through Jesus the peacemaker, a bridge was formed between people to communicate with each other, and thus reconciling them. It is clear that we are reconciled with each other in the love of Christ. As such, we should also be peaceful messengers since our lives are renewed by Jesus the peacemaker.

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