

All Thanksgiving be unto our Lord for those blessed proclamation over CoPS. Our beloved brother Roland Seah has repeatedly challenged you & I to RETURN our FIRSTfruits back to our LORD. Recently Bro Samuel Kerk also Preached on this Principle of FIRSTfruits as commanded by our LORD to the sons of Israel taken from Leviticus 23:9-14 with a revelation on verse 14 which solemnly state "Until YOU Have BROUGHT in the Offering of YOUR God, you Shall eat Neither bread Nor roasted grain Nor new growth. It is to be a perpetual statute throughout your generations in all your generation.

King David understood and acknowledged as well as demonstrated God's Lordship over everything. Read 1 Chronicles 29:11-12 in this Prayer of King David in the Presence of the whole assembly, saying, "PRAISE be to you, O LORD, God of our father Israel, from everlasting to everlasting. YOURS, O LORD, is the Greatness and the Power and the glory and the majesty and the splendor, for EVERYTHING in heaven and earth is YOURS. YOURS, O LORD, is the kingdom; YOU are exalted as head over all. WEALTH and honor come from YOU; YOU are the Ruler of All things. In YOUR hands are strength and power to Exalt and give strength to all."

King David possessed enormous wealth, but he recognized an important truth - that ALL of it belonged to God. Our heavenly Father loves it when we acknowledge his ownership and trust completely in His ability to Provide for us. Financial "LOSS" exposes whether or NOT we are depending on God and understanding that our possessions belong to HIM. Once when the great English evangelist John Wesley was on a trip, he got word that a fire had destroyed his home. Instead of being upset, he declared in faith, "The Lord's house burned. One less responsibility for me!"

We also need to acknowledge that God is the OWNER of all that we have. Whether our portion is a Little or a Lot is for HIM to decide Our concern is to Manage whatever HE entrusts to us as wisely as possible. Permit me to share a few uplifting moments in our church during our recent Ang Pow Special Offering Giving as well as that TWO Special "FIRSTFRUIT" Offerings poured out through three brethren.

The sum of S\$200 to some of us might be "Just A Little" for our Lord Jesus Christ but I was deeply moved when this young boy came to me "Pastor David, Can I give this offering to our LORD?" - 100 pieces of S\$2 note. I liken this young boy's giving as that boy with the lunch box in Jesus' time, obediently giving up his ONLY lunch NOT



knowing that "Little" could Fed a great multitude of hungry souls.

That S\$5,000 "Returnee" to OUR Lord was once a financial bankrupt now BLESSED abundantly by our Lord. Fully acknowledging the TRUE ownership of all the financial wealth HE has entrusted to him GAVE Back that "Little" of God's Blessing to CoPS. Finally be challenged and encouraged by this recent S\$20,000 FIRSTFRUIT offering unto our Lord. This "Returnee" chooses to be remain anonymous acknowledging our LORD is the TRUE Owner of everything including this Financial wealth given to this Returnee" by our LORD. I was given to share this testimony with the understanding of "NOT disclosing the name of this Returnee". Why label this brethren as Returnee? Because there is full acknowledge our LORD is indeed the SOURCE of this entrusted S\$200,000 cash Blessing to this Returnee. When that cheque of S\$20,000 was handed to me, my heart "just Paused for a MOMENT" with a silent prayer of thanksgiving " O Lord, You are ever faithful to CoPS even though some of us are Just Faithless!!". You know why..... because some of us have intentionally or unintentionally Refusing to RETURN Back to our Lord ALL His blessings and could be one reason Leviticus 23:14 was timely revealed through our brother Samuel Kerk during one of Sunday Remembrance Services.



我们要为那些对榜鹅盛港教会发出的祝福宣言而感谢主。我们亲爱的 Roland Seah 兄重复地挑战我们将**初熟果子**回馈给主。最近, Samuel Kerk 弟兄也提及**初熟果子**的原则, 上帝藉利未记 23:9-14 主慎重地命令以色列的子民 "无论是饼, 是烘的子粒, 是新穗子, 你们都不可吃, 直等到把你们献给神的供物带来的那一天才可以吃。这在你们一切的住处作为世代永远的定例。"

大卫王明白, 承认也展现上帝对所有事物的主权。阅历上 29:11-12

在大卫王对会众的这个祷告中, 他说, "**耶和華阿, 尊大, 能力, 榮耀, 強勝, 威嚴都是你的。凡天上地下的都是你的。國度也是你的, 并且你为至高, 为万有之首。丰富尊荣都从你而来, 你也治理万物。在你手里有大能大力, 使人尊大强盛都出于你。**"

大卫王虽拥有巨大的财富, 但他却认识到这重要的真理 - 凡天上地下的都是属于上帝的。我们的天父喜欢我们承认他为主, 并完全信靠他来供应我们。财富上的 "损失" 揭露我们是否倚靠上帝, 我们是否明白我们所有的一切都属于上帝。有一次, 英国宣教士约翰卫斯理出游, 他收到消息说自己的家被火摧毁了。他不难过, 反倒充满信心地宣告, "主的家被火烧尽。我又少了一份责任!"

我们也必需承认上帝拥有我们的一切。无论, 我们所拥有的或多或少都是由上帝来决定。我们应关注的是有没

有智慧好好地管理他所委托我们的一切。请容许我在此分享本教会中的几起欢喜的时刻 - 在收取**特别红包奉献**时; 并主内的**两项特别 "初熟果子"**奉献。

对我们一些人来说, S\$200 可能对我主耶稣基督 "太少了", 然而我却深受这少年人的感动 - 当他对我说 "大卫牧师, 我可不可以将这个奉献给主?" - 100 张 S\$2 的钞票。我认为这少年人的奉献犹如耶稣时代奉献午餐篮子的少年人, 他顺服地分享自己唯一的午餐, 他并不晓得自己的 "少少" 可以喂养众多饥饿的灵魂。

另一位 "回馈者" 献给主 S\$5,000, 他曾是破产人士, 现在他蒙受主大大的祝福。他完全承认所有财富都是属于主的, 他回馈 "少少" 上帝的祝福给榜鹅盛港教会。最后, 你要被近来的 S\$20,000 **初熟果子**而受挑战和鼓励。这位 "回馈者" 选择作无名士, 他要承认凡天上地下的都是属于主的, 包括这份财富。我受嘱咐分享这见证时, 不可提及他的名字。为何称呼这主内为 "回馈者" 呢? 因为他承认主是这 S\$200,000 现金祝福的泉源, 且是主将这笔钱委任于这位回馈者。当我收到这张 S\$20,000 的支票时, 我的心 "停了一下" 并感恩祷告 "主啊, 虽然我们当中有缺乏信心的, 但你对榜鹅盛港教会却是永远信实的!!"。你知道么。。。因我们一些人特意或无意地拒绝回馈主他赐予的祝福, 这可能是其中原因... Samuel Kerk 弟兄在一个主日纪念会中提及 利未记 23:14 乃是如此合时。

Water Baptism Application OPENS Today

Application for water baptism scheduled on 28th July 2013 at 2.30pm opens TODAY. If you have as yet not been baptised in water, do not let this opportunity go by - Sign Up NOW!

The 10-lessons baptismal class begins next Sunday, 21st April 2013 at 2.00pm. Attendance is compulsory for all baptismal candidates. This baptism class is NOT solely for the new baptismal candidates. Christians who have NOT been through a Basic Foundational Christian Faith teaching or would like to know more are also welcome to this class.

Topics covered include: Repentance, Christian Faith, Water Baptism, Holy Communion, Life Group, Quiet Time, Prayer, Tithes & Offerings, Holy Spirit & Fruit of the Spirit

Teacher for this class : Sis Lay Sim
Application Form Obtainable from : Sis Jane Aw



水浸礼的报名由今天开始

7月28日2013年2.30pm的水浸礼报名**今天开始**。若你还未受水浸, 请别错过这机会 - **现在就报名!**

十堂的水浸课程由下主日, 4月21日2013年2.00pm开始。所有报名参加水浸礼的主内必须参加课程。这课程不限于报名参加水浸礼者。我们也欢迎未接受基督信仰基础门训, 或想对基督信仰有更深认识的基督徒一起参加这课程。

课程题目包括: 悔改, 基督信仰, 水浸, 圣餐, 生命小组, 灵修, 祷告, 十一和奉献, 圣灵和圣灵的果子

课程教师: Lay Sim 姐妹
索取报名表: Jane Aw 姐妹



News Flash On Life Group Ministry

The present Tuesday & Thursday Mandarin Speaking LG are currently under the supervision of Ps Nicodemus Wang.

Do Call bro Peter Tan (Mobile 81614066) or Sis Judy Lee (Mobile 91881455) or Bro Dick Chong (Mobile 97922138) to support these two Mandarin Speaking LGs.

小组 Life groups

From April 22 to May 12, bro Dick Chong & sis Judy Lee will be away in China to visit their two adult sons. But Bro Dick Chong will return on April 30, 2013 to lead our May 1st Outing to Johor. The Thursday LG will STILL be on April 25, May 2 and May 9. We are looking for a home for these 3 Thursdays. If you are staying in Hougang, Sengkang or Punggol please contact Ps Wang (mobile 82184960) or our Snr Ps David Kerk at 96460704

生命小组事工的最新动向

尼哥底母、王牧师现在监督着周二和周四的华文生命小组。

请来支持这两个讲华语的生命小组，请联络 Peter Tan 弟兄 (手机 81614066) 或 Judy Lee 姐妹 (手机 91881455) 或 Dick Chong 弟兄 (手机 97922138)。

Dick Chong 弟兄和 Judy Lee 姐妹将从 4 月 22 日至 5 月 12 日飞往中国探访他们的两个儿子。但，Dick Chong 弟兄将在 4 月 30 日 2013 年回国，带领我们 5 月 1 日的新山之旅。周四小组继续于 4 月 25 日，5 月 2 日和 5 月 9 日开放。我们正在为这三个周四寻求地点。若你住在后港，盛港或榜鹅，请联络王牧师 (手机 82184960) 或我们的大卫主任牧师 (手机 96460704)。

Power of PRAYER - Saturday From 2.30pm to 4.00pm

No can can receive the empowerment for God's Service until he learns:

- * to Touch the throne of God in PRAYER
- * about the Power of the Blood of Christ in PRAYER
- * to Sit at the feet of Jesus and be personally TAUGHT by the Lord
- * to Travail in PRAYER

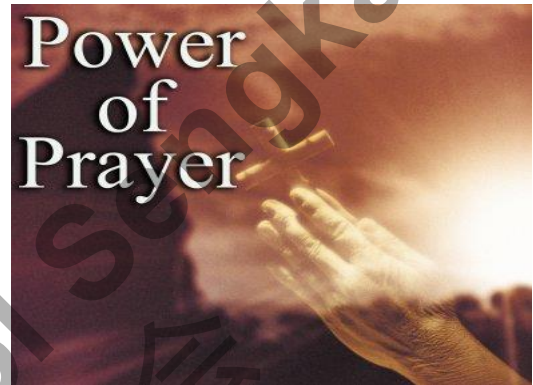
Beloved, come Meet our Lord in the House of Prayer. Our Korean Missionary, Ps Nicodemus Wang has been assigned to lead, guide and overee this PRAYER Ministry. Transport available from Compasspoint Pickup Point at 2.00pm every Saturday. Phone 82184960 for Ps Wang or 96460704 for Snr Pastor David Kerk

祷告的大能 - 周六 由 2.30pm 至 4.00pm

人尚未领受上帝赐予大能做他的工，直至他先学习：

- * 藉着祷告触摸上帝的宝座
- * 藉着祷告学习关于基督宝血的大能
- * 藉着祷告坐在耶稣的脚跟前亲自向他学习
- * 藉着祷告征服

蒙福的，来祷告殿与主见面。我们的韩国宣教士，尼哥底母、王牧师受委任带领，引导和督导这祷告事工。每逢周六 2.00pm，我们从 Compasspoint 的接载处提供交通接载。请联络王牧师 (手机 82184960) 或我们的大卫主任牧师 (手机 96460704)。



CityGate of Sengkang Evangelism

Every SUNDAY (not Saturday) : 2.30pm to 3.30pm

Co-ordinator: Ps Nicodemus Wang

Mark 16:15 "And HE said unto them. Go Ye into all the world and preach the gospel to every creature"

WE in CoPS are called to reach out Sengkang & Punggol with the Gospel of Christ. Wef Ps Wang, our Korean Missionary sent by Our Lord, has been very passionate for Outreach will plan and co-ordinate our gospel tracting at the Citygate of Sengkang and the many HDB dwelling flats in Punggol.

After a long break from our usual Saturday gospel tracting, we are back soon and this time on every SUNDAY so many of you can be part of Evangelism Thrust of CoPS. This Great Commission with a Great Command is NOT only to a group of selected people such as the apostles, the evangelists, the deacons, the pastors or the teachers. This Commandment is for ALL of Us.

How did Jesus sent His disciples out? Well, in His PRAYER to our Heavenly Father, Christ said, "I sent them into the world (includes Sengkang & Punggol), just as YOU sent Me into the world" read John 17:18



盛港的城门的福音事工

每逢星期天 (不再是星期六) : 2.30pm 至 3.30pm

协调员 : 尼哥底母、王牧师

马可 16:15 "他又对他们说,你们往普天下去,传福音给万民听。"

我们榜鹅盛港教会受召向盛港和榜鹅广传基督的福音。我们的韩国宣教士,尼哥底母、王牧师对福音非常火热,他将计划和协调大家在盛港城门和榜鹅组屋区的福音单张分发工作。

自周六福音单张分发的长休之后,我们很快要重新出发了,这次是每逢星期天,让你们更多人能够参与榜鹅盛港教会的福音事工。这大使命并非一班指定人选(如:使徒,宣教士,职事,牧师或教师)的特权。这使命是给我们大家的。

耶稣如何差派他的门徒出去?耶稣向天父祷告,他说,"你怎样差我到世上,我也照样差他们到世上(包括榜鹅和盛港)。" 阅翰 17:18

Outing To Johor on May 1, 2013

Due to the overwhelm response from our brethren, Bro Dick Chong has been patiently holding on to the closing day for registration. Registration Closes TODAY due to the booking of the Coach. Sorry we are NOT taking in any more registration.

5月1日2013 前往新山

由于主内们的反应踊跃, Dick Chong 弟兄将报名截止日期延迟。然而,为了能够预定旅游巴士,报名必须于今日截止。抱歉,我们无法再接受任何报名了。



August 8-10, 2013 Retreat at Hadyai Thailand is STILL OPEN

Don't miss this great opportunity to bond the fellowship in this Body. Bro Dick Chong is waiting for your registration soonest. The FiveStars Tour Company is expecting a full load of tourists to Hadyai during this August public holidays, do talk to Bro Dick Chong to avoid any unnecessary disappointment.

8月8-10日2013 泰国合艾退休营 继续开放报名

别错过与肢体交谊的好机会。Dick Chong 弟兄正在等候你的报名,请尽快。五星旅游公司预计这8月份的黄金假期,前往合艾的团将爆满。请联络 Dick Chong 弟兄以免失望。



We would like to thank all the co-workers for their help and support in managing our weekly Luncheon. The feedback for our home-worked luncheon has been very encouraging and as such we are bringing back our weekly lunch-in home-cooked meal. BUT we need your Co-operation in WASHING, Cleaning Up and Re-arranging the lobby after our meal. We have very cheerful and willing food preparers sacrificing their early morning cooking our favorite meal, so let us appreciate them. However, we welcome anyone of you who are led to bless us with your SPECIAL signature dish or even financial blessing. Do talk to our beloved bro David Kerk. Let's rejoice together to witness the brethren living in LOVE and doing good deeds to this household of faith in CoPS

Our Photo Gallery is finally up at the our foyer/lobby. All thanks be to our beloved bro David Tan and sis Szeya. Do encourage all our brethren in this Body. Do say some good words to all our co-workers.

感谢

我们要感谢所有同工帮忙和协助每周的午餐事工。我们住家午饭的回应很具鼓励性,因此我们将重新启动这每周住家午饭。但我们需要你的合作,在午餐后帮忙清洗,整洁,整顿前庭。我们有甘心乐意牺牲早起准备食物的主内们,让我们向他们来致谢。同时,我们也欢迎愿意分享拿手好菜或财务奉献的主内们。请告诉我们亲爱的郭大卫弟兄。让我们一同喜乐见证主内们在爱里共同生活,对榜鹅盛港教会这个信心肢体做出的善工。

我们前庭的照片廊终于完成了。感谢我们亲爱的 David Tan 弟兄和 Szeya 姐妹。让我们鼓励肢体内的主内们,对我们的同工说善语良言。

Mission Trip to Nagaland & Rajasthan, India

The team under the advisory guidance of our Snr Pastor David Kerk together with Bro Leslie Foo, Bro Peter Khoo, Bro Ezekiel Wong, Sis Meichan and Sis Lay Sim will leave on May 17, 2013 and return on May 26, 2013. Your earnest prayer support for this FIRST mission trip of 2013 will glorify our Lord and edify the Body of Christ in Nagaland & Rajasthan.

印度纳戈兰和拉贾斯坦邦的宣教旅

团队将由郭金猷主任牧师作顾问,协同 Leslie Foo 弟兄, Peter Khoo 弟兄, Ezekiel Wong 弟兄, Meichan 姐妹及 Lay Sim 姐妹于5月17日2013 前往,5月26日2013 回国。你对这2013年首个宣教旅的殷勤代祷将荣耀主,并使纳戈兰和拉贾斯坦邦的肢体受益。



Satan's Accusation

(Job 1:9-11)

1.0 The Statement – Much of the 20th century religions and religious literature give the impression that religion is a one-way road to health, prosperity, and peace of mind, success, freedom from inhibitions, and a well-integrated personality. Many times these blessings are given, but the desire for them does not bring us to God. We do not come to God, *if we come in the proper way*, just to seek blessings from the hand of God. We come to seek the face of God. We do not worship Him for what He can do for us, but for Who He is. He is not some kind of cosmic genie. He is God. Why do individual worship God? That question is the real concern of the Book of Job and the answer lies in God Himself. If we think that the answer is inadequate, then the Book of Job has nothing to teach us. But those who know God declared that He is better by far than anything the world could give. Indeed God Himself is greater than any good things He could put into our lives. In the Book of Job we do not find logically arranged propositions that satisfy our inquiry into why people worship God. What we find is an account of Job's encounter with God. In order to find answers as we follow Job's experience, we need to consider **first** the accuser of job, **secondly** the accusation against Job, and **thirdly** the affirmation of Job.

1.1 The Exposition - Job 1:9-11
"Then Satan answered the Lord, and said, doeth Job fear God for nought (nothing). Hast not Thou made a hedge about him, and about his house, and about all that he hath on every side? Thou had blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to thy face."

1. Satan's Insinuation - Job 1:9 *"The Satan answered the Lord, and said, Doeth Job fear God for nought (nothing)?"* The Accuser is Satan, our adversary, clearly a malignant spirit, he questioned Job's motives. Although Job was upright in his attitude and actions toward God, he (Satan) accused him of not worshipping God for the right reasons. He (Satan), who is not all-powerful or all-knowing, did not know Job's heart attitude. He was simply making the accusation, by posing a cynical question – *"doeth Job*

fear God for nought (nothing)?" - in many circumstances a question can be more incisive than a declaration. This is true of the question found in Job 1:9 *"Does Job fear God for nothing?"* This question becomes one of the central issues of the rest of the Book of Job. Satan does not question or contradict any of God's statements about the moral quality of Job's life (verses 1, 8). The adversary acknowledges the facts, but question Job's motives. Here we see the exposed nerve of the drama, the central theme of the story, the crux of the issue that provoked the series of trials and sufferings that brought Job to near despair. The main question being dealt with then is not why people suffer, but rather why people serve God. Satan can see Job's actions but does not know what is in Job's heart, his love for his God.

Though Satan can find nothing in Job's life to condemn, nevertheless he insinuates

The Book of JOB

that Job apparent devotion is that of calculated self-interest – the piety of Job proceeded from purely mercenary motives. In the sight of Satan there is no such thing as disinterested goodness. He declared that nobody is good without cause – nobody loves God for the sake of loving God. Satan said in effect: *"Everyone is selfish. A person only loves God because God is blessing them. Job loves God is because of what God has given him, not because of who God is."*

2. The Pivotal Question - The Book of Job revolves around the challenge of this pivotal question: *"Doeth Job fear God for nought (nothing)?"* It probes the motivation of our righteousness and service to God. Satan's cynical answer implies love and loyalty to God is bought, that there is no fear of God without reward. Satan blatantly charged that Job's fear of the Lord was linked with his prosperity. The challenge Satan flung against Job is one that tests our own motivation. Do we serve God for nothing? Do we serve Him not for the benefits but for the blessing of His love, not for His

gifts but because of His grace, not for the things of this earth but for the treasures of heaven? May we say with the Song-Writer, Edward Joy:

What to me are all the joys of earth?

What to me is every sight I see?

Save the sight of Thee, O Friend of mine?

Jesus, Thou art everything to me.

Prayer: Eternal God, purify my motivation that I will serve You out of love and gratitude for Yourself and Your boundless grace to me.

3. Application: All of us need to reflect on the way we draw conclusion about other people's motive. Who are we to decide that a man's motive is different from what he says it is? We cannot see inside his/her heart, any time we find ourselves criticizing the person's motive; we should realize that we are in an area where we do not belong, that area belongs to God.

4. Satan's Implication - Job 1:10 *"Hast not Thou made a hedge about him, and about his house, and about all that he hath on every side? Thou had blessed the work of his hands, and his substance is increased in the land."* (Job 29:2-6). Satan questioned the efficacy of the plan of redemption and the sufficiency of divine grace involved in the standing or falling of Job, whose sincerity was impeached by Satan:

- **God's Protection** - What Satan said is true. God has put three circles of defence on Job: **First**, a hedge around Job personally, **secondly**, around his family, **thirdly**, around all of his possessions. Because of this we can say that whatever trials and sufferings that came into the life of Job came only by God's permissive will. This verse teaches an important truth: God does bless the faithful and prosper them. He did put a protective **hedge** around Job, his family and his possessions. Here by implication, those who love God and seek to serve Him with all their heart have a **hedge** about them. Satan cannot touch them unless God allows it, and then only for a purpose. God cares and protects them - *Psalm 125:2 reads "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."* Sometimes we think we are alone in our trials and sufferings, but God is with us, we cannot always see



the protection God has established around us, but Satan can as he acknowledges in Job 1:10 that God had put a hedge around Job, his family, and his possessions.

- **God's Blessing** - "Thou hast blessed the work of his hands, and his substance is increased in the land" (Job 1:10) - Satan further acknowledges Job's blessings of fruitful increase in land, property, and wealth - Psalm 34:7 reads, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Satan knows that, further he knows he can do only what God permits him to do.
- **Attack on God's Righteousness** (Job 1:10) - Satan's accusation was the cynic's assault on Job's integrity is thus ultimately an assault on the integrity of God. For whom having been given blessings with fence around it, would not keep up the necessary appearances of loyalty to the Giver? Satan did not believe that Job was what God said he was: a man who served God without demanding any thing in return. Satan questioned whether Job worshipped God because of the magnificence of His character or because of what God gave to him and did for him. The opportunity given to Job by his trial therefore, is not so much to vindicate himself as to justify God.

5. Application - Whatever the need, remember, we have an unfailing God. David said in Psalm 16:8 "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Have we set the Lord before us, or is our trouble set before us? Recall the occasion when Isaiah went up into the temple. He went with a heavy heart because of all of his problems. But he declared: "I saw the Lord." The Lord was set before him. He did not see his problems, he saw the Lord.

6. Satan's Proposition - Job 1:11 "But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." Satan challenges, remove the protection (hedge and blessing), and the piety will disappear. The charge is that material prosperity is not an accretion to Job's faith but the root cause. The removal of the root would mean the withering of the bloom. In this account, Satan is not presented as a Tempter; he did not find any weakness that would make godly Job vulnerable to temptation. So the adversary did not come to suggest evil to him; he came to accuse him. Satan is both a

Tempter and Accuser. Something he cannot tempt, he accuses. He is called "the accuser of the brethren" (Revelation 12:10):

- **Satan's Rash Prediction** - that Job would forthwith, on the application of the touchstone of adversity, rebound to the opposite extreme and "curse God to His face." Satan suggests that Job serves God, and worships Him, only because of the material prosperity he will gain. In saying this, Satan puts his own explanation and interpretation of Job's behaviour against God's view, and in doing so, of course show that God has no understanding of the reality of Job's true relationship with God as one of inner communion. Satan suggests that Job's relationship with God is merely one of a contract which has benefits both Job in term of prosperity, and for God in terms of illusory belief that He had evoked a real response from Job. Satan misses the fact that the really important thing for Job is that he *lives*, not merely *uses*, and his faith, his communion with God is all important. As we shall see towards the end of the Book, it is the reality of personal communion with God which eventually rescues Job from his predicament.
- **Satan's Pride** - There are two personal pronouns in Job.1:11 "Stretch out Thine hand and touch all he has, and he will surely curse Thee to Thy face." The three Hebrew words translated "Thine, Thee and Thy" here are used to address someone of equal or inferior social status. In other words, Satan in his accusation was exalting himself, making him (Satan) equal with God, and perhaps in his arrogance and pride even looking down on God.
- **Satan's Work** - "But put forth Thine hand now, and touches all that he hath, and he will curse Thee to Thy face." This seems to be Satan's chief occupation - to put God and man at variance one with another. The Bible gives us scores of examples. Adam and Eve were doing well until Satan came along and insinuated that God did not really mean what He said. In the same manner, he sowed the seeds of discord and unbelief in the hearts of Cain, Saul, and Judas Iscariot and can we not say he had done it to any of us on many occasions? He creates doubt within our hearts and minds, causing us to disbelieve and distrust God. Satan, the opposite of Job, is the epitome of evil; his aimlessness, alienation, and anxiety drive him to oppress the souls of men. His cynicism is the natural result of his inner character. He does not know anything about the intrinsic value of righteousness that springs from an

obedient heart and genuine love. To Satan, it seems that no one does anything just because it is right. No one loves God just because He is God. Every human act is prompted by a selfish ulterior motive. Everybody is looking out for Number One.

Example: - A veteran Missionary used to have a card on the wall of one of his rooms which read: "Can you trust the Lord?" That was a heart-warning challenge; however, as one went into the next room, on the other side of the same wall was another card which read: "Can the Lord trust you?" That was something deeper and struck a challenge to the depths of the heart. We know that we can trust the Lord, look back over our past. Has the Lord ever fail us? Of course not, all right then, can He trust us to trust Him for the future?

1.2 Lessons Learned:

- That if Satan can find his way into the assemblies of God's sons in heaven, it need hardly surprise one to detect him amongst the congregation of God's people on earth - *The necessity of watchfulness.*
- That if so eminent a saint as Job did no escape impeachment by Satan, it will not be wonderful if lesser saints should be accused - *The value of prayer.*
- That if God permitted a Job to be put into Satan's power, as Christ allowed a Peter to be cast into Satan's sieve, it may almost be expected that a Christian will also be subjected to trial on varying degrees - *The importance of putting on the armour of God.*
- That if God set a limit to Satan's power in dealing with his servant Job, He will not accord unlimited authority to the Adversary when he comes to try those who are less able to withstand his assaults - *The advantage of Christian position in Christ.*
- And that if Job was sustained when passing through the fiery ordeal, so will all who like a Job are sincere in heart be upheld in the day of testing or trials - *The value of Christian walk.*

Elder Richard Soh



撒但的控告 (约伯 1:9-11)

1.0 申明 - 许多 20th 世纪的信仰和信仰文学给人的印象：信仰乃是单程通往健康，富裕，心灵安宁，成功，自由，品格完全的道路。但许多时候，上帝虽赐予我们福分，我们却不因追求这些福分而来到上帝面前。我们若单单从上帝手上得着福分，那我们就是不以正确的态度来到他的面前。反倒，我们应当来寻求上帝的面，来敬拜他因他是上帝，并非因他可为我们做的。上帝是神，他并非阿拉丁神灯。为什么个人要敬拜上帝呢？这问题正是约伯记的真正关键，而答案就在上帝本身。若我们觉得这答案还不够完全，那约伯记就没有可教导我们的了。但是，那些真正认识上帝的人，却会宣告上帝比世上的任何事物更美好。确实如此，上帝本身比任何他赐予我们生命中的美物还好。在约伯记中，我们将找不到任何理论满足我们的问题：为什么个人要敬拜上帝。我们所能找到的是约伯与上帝的一段经历。当我们在追踪约伯记时，我们若要找到答案，必须首要考虑约伯的控告者；其次是对约伯的控告，第三是对约伯的肯定。

1.1 论述 - 约伯 1:9-11 “撒但回答耶和華說，約伯敬畏神，豈是无故呢？你豈不是四面圍上籬笆，圍護他和他的家，并他一切所有的嗎？他手所做的都蒙你賜福。他的家產也在地上增多。你且伸手毀他一切所有的。他必當面棄掉你。”

1. 撒但的含沙射影 - 约伯 1:9 “撒但回答耶和華說，約伯敬畏神，豈是无故呢？”控告者就是撒但，也是我们的对抗者，他确实是一个诽谤的灵，他质问约伯的动机。虽然，约伯对待上帝的心态与行动正直，他（撒但）却控告约伯不是因正确的原因而敬拜上帝。他（撒但），并非全能或全知，所以他并不知道约伯的心态。他只是单纯以讥讽的问题来控告约伯 - “约伯敬畏神，豈是无故呢？（并非无故）？” - 很多时候，一道问题比任何一个宣言都来得锋

利。约伯 1:9 中的这道问题正是如此 “约伯敬畏神，豈是无故呢？” 这道问题后来成为整本约伯记的主要关键。撒但并不质疑或反驳上帝对约伯身平的道德价值 (1, 8 节)。这位控告者承认这些真实性，然而他却转而质疑约伯的动机。这里，我们看到整部剧剥开，关键主题展现眼前了，这关键给约伯带来了一连串的试炼与受苦。主要关键并非为什么人受苦，而是人为何侍奉上帝。撒但看见约伯的行动却不知道约伯的内心，他爱上帝的内心。

撒但虽找不到约伯的身平有任何可指控的。无论如何，他却影射约伯对上帝的诚心是出于个人的益处 - 约伯的虔心单纯出于私心/自私的动机。在撒但的眼里，完全没有所谓的无私的益处。他宣告没有人会无故对他人好的 - 没有人会单纯因爱上帝而爱上帝。撒但实际上是在说：“每个人都是自私的。他们爱上帝只因上帝祝福他们。约伯爱上帝是因上帝赐予他的，不是因为上帝是谁。”

2. 关键问题 - 整本约伯记正是围绕着这句挑战性的问题：“约伯敬畏神，豈是无故呢？” 它深入探讨我们正直和侍奉上帝的动机。撒但的讥讽的问题影射约伯对上帝的爱与忠心是买来的，若没有奖赏就没有敬畏上帝的心。撒但直接控告约伯敬畏上帝



只因主祝福他的丰盛。撒但给约伯的考验也正是考验我们自己的动机。难道我们是无故侍奉上帝的？我们是否侍奉上帝只为他爱的祝福，而非那些益处，只为他的恩典，而非他的恩赐，只为天上的财宝，而非地上的事物？愿我们同唱 Edward Joy 的诗歌：

世上欢乐与我何干？

眼前一切与我何益？

让我眼目仰望你，我的良友，

耶稣，你是我的一切。

祷告：永恒的上帝，祈求你来洁净我的动机，好让我以爱你感激你的心来侍奉你，只因感谢你和无限的恩典。

3. 应用：我们大家应当反思自己对他人动机所作出的结论。我们凭什么论断那人的动机与他的行为不符合。我们也看不见他/她的内心。当我们在任何时候，质疑/批评他人的动机时，我们应当自觉自己正站在不当的位置，那应当是上帝的位置。

4. 撒但的眼下之意 - 约伯 1:10

“你豈不是四面圍上籬笆，圍護他和他的家，并他一切所有的嗎？他手所做的都蒙你賜福。他的家產也在地上增多。” (约伯 29:2-6). 撒但正在抨击约伯的虔心；质疑约伯的成败饱含着的上帝救赎计划的功效，以及属神恩典的足够性：

• **上帝的保守** - 撒但所说的是属实的。上帝三重保守了约伯：**首先**，保守约伯本身，**其二**，保守他的家人，**第三**，保守他所拥有的一切资产。因此，我们可以说所有降临约伯生命中的试炼和困苦都是经上帝旨意允许的。这一节教导我们重要的真理：上帝的确祝福忠心的仆人并使他们丰盛。他四面围上籬笆，围护约伯和他的家，并他一切所有的。这里也影射，那些全心爱上帝侍奉他的人，将有四面围上的籬笆围护他们。若非上帝因某种理由而允许，撒但绝不能侵犯他们。上帝关爱，保守着他的百姓 - 诗篇 125:2 道，“众山怎样围绕耶路撒冷，耶和華也照样围绕他的百姓，从今时直到永远。” 有时候，我们会觉得自己正独自面对试炼和困苦，然而上帝是与我们同在的，我们虽无法常常看见上帝的保守在我们周围，但撒但在约伯记中 1:10 承认上帝确实四面围上籬笆，围护约伯和他的家，并他一切所有的。



- **上帝的祝福** - “他手所做的都蒙你赐福。他的家产也在地上增多。”(约伯 1:10) - 撒但进一步承认约伯蒙的福分：地，资产，财富的丰盛 - 诗篇 34:7 道，“**耶和华的使者，在敬畏他的人四围安营，搭救他们。**”撒但晓得这点，他更明白自己只能做出上帝所允许的。
- **诽谤上帝的公义** (约伯 1:10) - 撒但的控告是在讥讽攻击约伯的诚信，最终也是在攻击上帝的诚信。那受四面篱笆围护的，哪有不表面对赐予者忠心的？撒但不相信约伯的为人犹如上帝所说的，一个单纯他是来控告约伯的。撒但是试探者/引诱者，也是控告者。他有时无法引诱，所以他就控告。他被称为“**那在我们神面前昼夜控告我们弟兄的**”(启示录 12:10)：
- **撒但操切的预估** - 约伯在面临危机时，将反转向极端，并“**咒诅上帝**”。撒但认为约伯侍奉上帝，敬拜他，只因他能得到物质上的丰盛。撒但这么说的同时，是用自己的理解，解释了约伯的行为并非上帝所见的；当然，他也不明白约伯与上帝的真正关系乃是内心的交谊。撒但认为约伯与上帝的关系是一份单纯的合约，让约伯得着丰盛，也让上帝幻觉性的相信他引发了约伯的真正回应。撒但却错失了重要的事实：约伯是真正活出来，而非单单的使用者；且他的信心与上帝的交谊才是最重要的。我们将在约伯记的结尾看见，唯有约伯与上帝的个人关系，才能最终拯救他脱离窘境。
- **撒但的高傲** - 这里有两句个人声言 - 约伯 1:11 “**你且伸手毁他一切所有的。他必当面弃掉你。**”这三个希伯来字翻译为“*Thine, Thee and Thy*”，用来称呼地位与自己平等或比自己低等的人。换句话说，撒但在他的控告中，将自己抬高，让自己

侍奉上帝不求回报的人。撒但质疑：到底约伯敬拜上帝是因他的品格，或是因为上帝赐予他，为他做的。因此约伯得此机会，不是为自己辩护，而是为上帝辩解。

- 5. **应用** - 无论我们有任何需要，要记得：我们有一位信实的上帝。大卫在诗篇 16:8 说道“**我将耶和華常摆在我面前，因他在我右边，我便不致摇动，**”我们前面摆着的是耶和華，还是我们的患难呢？让我们回顾以赛亚先知上圣殿时。他因自己的面对许多困境而忧心忡忡。但他却宣告：“**我看见主。**”摆在他的面前的与上帝平等，甚至高傲地看低上帝。

- **撒但的工作** - “**你且伸手毁他一切所有的。他必当面弃掉你。**”这好像是撒但的主业 - 让上帝与人分歧。圣经中提出无数的例子。亚当与夏娃过得好好的，直至撒但来影射上帝所言并非如此。同样的，他也在该隐，扫罗，和加略人犹大的心中撒下纷争与不信的种子，难道我们当中没时常遭遇他的所作所为么？他在我们的心中和思想上制造疑惑，使我们不相信，不依靠上帝。撒但，与约伯相反，是邪恶的标志；他的好无目标，遭受隔绝，充满焦虑，促使他欺压人的魂。他内在的自然品性乃是讥讽。他不知道任何关于内在的正直，也不晓得它乃出自一颗顺服与真挚的心。对撒但而言，没有人会为了正直而去做对的事。没有人会因为他上帝，而爱上帝。每个人的行为举止都是出自私心的动机。每个人都在寻找第一名。

举例： - 一位老资格的宣教士的一间房间墙壁上挂着这些字：“**你能依靠主吗？**”那真是内心的警惕与挑战；然而，去到另一间房间却挂着另一些字：“**主能相信你吗？**”那更深奥地向我们内心提出挑战。我们回顾过去，知道自己可以依靠主。主曾让我们失望么？

是主。所以，他没有看见自己的困境，而是看见主。

- 6. **撒但的主张** - 约伯 1:11 “**你且伸手毁他一切所有的。他必当面弃掉你。**”撒但挑战上帝除去保护（篱笆和福分），那约伯的虔心将会消失。撒但的控告是：物质上的丰盛并非约伯信心的奠基，而是根本/缘由。拔根就除草，植物将枯萎。在这里，撒但并非试探者/引诱者的身份，他并没在敬虔的约伯身上找到弱点来引诱他。所以，对抗者并没向他建议犯罪；当然没有！那么，主能相信我们会继续信靠他吗？

1.2 学习的功课：

- 若撒但排列在天上、上帝的儿子们中间；我们不应讶异他会在地上、上帝的百姓中间 - **警醒的需要。**
- 若卓然的圣人约伯都无法逃脱撒但的控告，何况我们。所以，让更多圣徒受控告不是更美好么 - **祷告的价值。**
- 若上帝允许约伯遭撒但的能力所影响，犹如基督允许彼得步入撒但的滤网中，那我们可以预料一个基督徒也将面临不同程度上的试炼 - **披上上帝武装的重要性。**
- 若上帝给撒但对付他仆人的能力设下极限；当对抗者对付那些应付他攻击的基督徒时，上帝必不赐予对抗者无限制的权力 - **基督徒在基督里的益处。**
- 若约伯蒙保守，经过火般的煎熬，那些像约伯虔心上帝的也将面临考验与试炼的日子 - **基督徒路的代价。**

Richard Soh 长老



TODAY SERMON

Speaker: Patrick Stephen

Msg Title: **Lessons from an Exile**

Introduction

Recently, someone gave me a book on the Book of Daniel. This caused me to meditate more closely on this book in the Bible and I received a number of insights.

Main points

1 There are many circumstances in our lives that are beyond our control, or may never be choices we would have liked to have made

Daniel 1

¹In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. ²And the Lord delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia¹ and put in the treasure house of his god.

³Then the king ordered Ashpenaz, chief of his court officials, to bring into the king's service some of the Israelites from the royal family and the nobility— ⁴young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians.² ⁵The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service.

⁶Among those who were chosen were some from Judah: Daniel, Hananiah, Mishael and Azariah. ⁷The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.

Judah was being punished for its sin and refusal to respond to God. And these youths found themselves in the court of the hated Babylonians. They came into a situation they had no control over. How they responded would critically determine their destinies and that of many others.

2 Despite our circumstances, there are choices we can make.

I am reminded of a poem that is found on many posters.

God, grant me the serenity to accept the things I cannot change,
The courage to change the things I can,
And wisdom to know the difference.

The choice to obey God, the choice to be faithful to your marriage vows,We need wisdom to know what are choices we must make, and have the courage to do something about them.....many gave their lives for their faith.

¹¹Daniel then said to the guard whom the chief official had appointed over Daniel, Hananiah, Mishael and Azariah, ¹²“Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink. ¹³Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see.” ¹⁴So he agreed to this and tested them for ten days.

¹⁵At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food. ¹⁶So the guard took away their choice food and the wine they were to drink and gave them vegetables instead.

3 When we choose to honour God, He will honour us and bless us. Sometimes, the blessing may not be in this part of life, but we can be assured it will be there.

¹⁷To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds.

¹⁸At the end of the time set by the king to bring them into his service, the chief official presented them to Nebuchadnezzar. ¹⁹The king talked with them, and he found none equal to Daniel, Hananiah, Mishael and Azariah; so they entered the king's service. ²⁰In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom.

There were other youths brought to the Baylonian Court, but these are especially chosen for mention.

⁴ To have like minded companions in tough times is a blessing.

Notice how these godly men stood together in tough times. Do we cherish the brethren God has given us? Are we committed to stand together in tough times.

Daniel Chap 2

¹⁷Then Daniel returned to his house and explained the matter to his friends Hananiah, Mishael and Azariah. ¹⁸He urged them to plead for mercy from the God of heaven concerning this mystery, so that he and his friends might not be executed with the rest of the wise men of Babylon. ¹⁹During the night the mystery was revealed to Daniel in a vision.

Daniel Chap 3

¹⁶Shadrach, Meshach and Abednego replied to him, “King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. ¹⁷If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us^[c] from Your Majesty's hand. ¹⁸But even if he does not, we want you to know, Your Majesty, that we will not serve your



gods or worship the image of gold you have set up.”

Conclusion

We are in the world and yet not of the world. While in the world, we are called to be salt and light. And yet we

have to ensure that we do not be overcome by the world and darkness. Each day, we need the grace of God. Each day we need to live in obedience. And we can walk triumphantly as we walk in the Resurrection Power.

Let us stand as a body to face life's challenges and fulfil the great commission to win the lost and make disciples.

The percentage is a generalization of what we retain.
Understanding and Remembering are better when we make

今日讲章

讲员: Patrick Stephen 弟兄
讲题: 从流放者身上学习的功课

简介

近来, 我获赠一本关于但以理的书。这让我有机会更深入思考圣经中的这本书, 我也从中得到了几项启示。

重点

1 我们的生命中有许多不受我们控制, 或我们不愿意如此选择的环境。

但以理书第一章

- 1:1 犹大王约雅敬在位第三年, 巴比伦王尼布甲尼撒来到耶路撒冷, 将城围困。
- 1:2 主将犹大王约雅敬, 并神殿中器皿的几分交付他手。他就把这器皿带到示拿地, 收入他神

的庙里, 放在他神的库中。

- 1:3 王吩咐太监长亚施毗拿, 从以色列人的宗室和贵胄中带进几个人来,
- 1:4 就是年少没有残疾, 相貌俊美, 通达各样学问, 知识聪明俱备, 足能侍立在王宫里的, 要教他们迦勒底的文字言语。
- 1:5 王派定将自己所用的膳和所饮的酒, 每日赐他们一分, 养他们三年。满了三年, 好叫他们在王面前侍立。
- 1:6 他们中间有犹大族的人, 但以理, 哈拿尼雅, 米沙利, 亚撒利雅。
- 1:7 太监长给他们起名, 称但以理为伯提沙撒, 称哈拿尼雅为沙得拉, 称米沙利为米煞, 称亚撒利雅为亚伯尼歌。

犹大因得罪了上帝而遭受审判, 然而他却拒绝回应上帝要他悔改的召唤。导致这些少年人步入他们所恨恶的巴比伦人的宫里。他们进入了不受他们

控制的环境中。这些少年人的回应将主导他们与同伴们的命运。

2 虽然环境不受我们控制, 我们却还能做出选择。

我想起了一段熟悉的诗句。

上帝啊, 请赐我诚心来接受我无法改变的事物,
请赐我勇气来改变我能够改变的事物,
并赐我智慧来分辨它们。

我们都有选择 - 选择顺服上帝, 选择忠于你婚姻的誓言, ... 我们需要智慧来晓得做出正确的选择, 并有勇气去执行它们... 有许多人选择凭信而活。

- 1:11 但以理对太监长所管理但以理, 哈拿尼雅, 米沙利, 亚撒利雅的委办说,
- 1:12 求你试试仆人们十天, 给我们素菜吃, 白水喝,
- 1:13 然后看看我们的面貌和用王膳那少年人的面貌, 就照你



- 所看的待仆人吧。
- 1:14 委办便允准他们这件事，试看他们十天。
- 1:15 过了十天，见他们的面貌比用王膳的一切少年人更加俊美肥胖。
- 1:16 于是委办撤去派他们用的膳，饮的酒，给他们素菜吃。

3 当我们选择荣耀上帝，祂必尊荣祝福我们。有时候，福分可能不在我们世上的生命出现，然而我们却要受肯定它必定降临。

- 1:17 这四个少年人，神在各样文字学问上（学问原文作智慧），赐给他们聪明知识。但以理又明白各样的异象和梦兆。
- 1:18 尼布甲尼撒王预定带进少年人来的日期满了，太监长就把他们带到王面前。
- 1:19 王与他们谈论，见少年人中无一人能比但以理，哈拿尼雅，米沙利，亚撒利雅，所以留他们在王面前侍立。
- 1:20 王考问他们一切事，就见他们的智慧聪明比通国的术士和用法术的胜过十倍。

巴比伦人的宫中有许多少年人，但只有这几位被提及。

4 在患难中有相同意念的同伴乃是一份祝福。

你有没有注意到这些敬虔的人如何在患难中互相扶持。我们是否有珍惜过上帝赐予我们的主内呢？我们是否愿意委身共度患难。

但以理书第二章

- 2:17 但以理回到他的居所，将这事告诉他的同伴哈拿尼雅，米沙利，亚撒利雅，
- 2:18 要他们祈求天上的神施怜悯，将这奥秘的事指明，免得但以理和他的同伴与巴比伦其余的哲士一同灭亡。
- 2:19 这奥秘的事就在夜间异象中给但以理显明，但以理便称颂天上的神。

但以理书第三章

- 3:16 沙得拉，米煞，亚伯尼歌对王说，尼布甲尼撒阿，这件事我们不必回答你。
- 3:17 即便如此，我们所事奉的神能将我们从烈火的窑中救出

- 来。王阿，他也必救我们脱离你的手。
- 3:18 即或不然，王阿，你当知道我们决不事奉你的神，也不敬拜你所立的金像。

结论

我们虽在世上，却不属这世界。当我们在世，我们受呼召作盐作光。且要防备自己受这世界和它的黑暗所吞噬。我们每一天都需要上帝的恩典。我们每一天都需要顺服上帝。我们才能够得胜地走在复活的大能中。

让我们以一个肢体来面对生命的挑战，完成赢得灵魂及训练门徒的大使命。

一般上，巴仙率是指我们能学存的。
若作笔记，你能更明白和记忆更多。



	Jan'13 一月	Feb'13 二月	Mar'13 三月份					Mar'13 三月	Cumulative 累积
	Total 总数	Total 总数	1 to 3	4 to 10	11 to 17	18 to 24	25 to 31	Total 总数	As at 31/03/13
Tithes & Offerings 十一与奉献	\$ 28,132.96	\$ 15,855.10	\$ 6,684.36	\$ 5,578.00	\$ 1,059.00	\$ 7,754.00	\$ 6,464.20	\$ 27,539.56	\$ 107,392.53
Pledge Collections 宣誓奉献	\$ 5,230.00	\$ 4,460.00	\$ 3,100.00	\$ 200.00	\$ -	\$ 1,030.00	\$ -	\$ 4,330.00	\$ 28,360.00
Returned Secured Deposit 退还之定金	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 24,000.00
Lunch Offering 午餐奉献	\$ 449.30	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 2,613.30
Others 其他 (if any 若有)	\$ 30.10	\$ 1,050.00	\$ 3,072.00	\$ -	\$ -	\$ -	\$ -	\$ 3,072.00	\$ 11,409.20
Special Ang Pow 特别红包	\$ -	\$ 6,332.00	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 6,332.00
Total 总数	\$ 33,842.36	\$ 27,697.10	\$ 12,856.36	\$ 5,778.00	\$ 1,059.00	\$ 8,784.00	\$ 6,464.20	\$ 34,941.56	\$ 180,107.03
Building Fund 建堂基金	\$ 200.00	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 38,994.00
Mission Fund 宣教基金	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 300.00

If you are making out a cheque, kindly mark "Church of Punggol Sengkang Limited" or you may deposit into our OCBC

Account No 若您使用支票, 请填上或存入我们的 OCBC 户口号码: 662-843523-001

Monthly Pledge No.	Jan'2013	Feb'2013	Mar'2013
MP No. 1:	\$ 2,500	\$ 2,500	\$ 2,500
MP No. 2:	\$ 1,030	\$ 1,160	\$ 1,030
MP No. 10:	\$ 800	\$ 400	\$ 400
MP No. 11:	\$ 100		\$ 100
MP No. 18/19	\$ 100	\$ 100	\$ 100
MP No. 22:	\$ 400		\$ 200
MP No. 23:	\$ 300	\$ 300	
Total	\$ 5,230	\$ 4,460	\$ 4,330

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CHURCH OF PUNGGOL SENKANG (COPS) 榜鹅盛港教会

Acts 20:35

In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: "It is more blessed to give than to receive."

使徒行传 20:35

“我凡事给你们作榜样，叫你们知道，应当这样劳苦，扶助软弱的人，又当記念主耶稣的话，说，施比受更为有福。”

Mission

We, Church of Ponggul Sengkang, exist to bring people to Jesus and membership in His family, develop them to Christ like maturity, and equip them for their ministry in the church and their mission in the world. "God is able to do above and beyond all we ask or imagine according to his power which is at work in us"
Ephesians 3:20

使命

我们，盛港教会的存在是为了带领人们认识耶稣并成为祂的家庭中的一份子。促使他们能成长，有基督样式的成熟度并在他们各个事工和世界上的使命而装备他们。“神能照着运行在我们心里的大力，充充足足的成就一切超过我们所求所想的。”
弗所书 3:20

Vision

To Worship, Glorify and Serve God at all times.
To Proclaim the Good News of Jesus Christ as Savior and Lord.
To Welcome all with Love and compassion.
To Call everyone to develop and use God's Gifts in working together for him.
To Live and Work for God's Kingdom, Justice and Peace.

异象

要无时无刻敬拜，荣耀和侍奉神。
要宣告耶稣基督为救者和主的好消息。
带着爱和怜悯欢迎每一个人。
呼召所有人发掘和使用神所给予的恩赐一起事奉神。
为神的国度，公义与和平而生活及工作。

Our Dedication Pledge

We, members of Church of Punggol Sengkang, dedicate ourselves:
1. To Encourage one another and all the more as we see the Day approaching. - Hebrews 10:25
2. To Worship and glorify the Lord Jesus in the splendour of His Holiness. - 1 Chronicles 16:29
3. To Prayer as we lift up our hands in the sanctuary and praise the Lord. - Psalm 134:2
4. To Preach His Word with great patience and careful instructions. - 2 Timothy 4:2
5. To Develop into the likeness of Christ as we grow in the grace and knowledge of our Lord and Saviour Jesus Christ. - 2 Peter 3:18
6. To Evangelise as we do the work of an evangelist of the Gospel of God's Grace. - 2 Timothy 4:5
7. To Give Glory to God in this Church of Punggol Sengkang and in Christ Jesus. - Ephesians 3:21
Finally, we consecrate ourselves for the service of God. We will serve God as we serve others. O Lord, help us in Jesus' Name. Amen

我们的宣誓

我们榜鹅盛港教会所有会友，诚心将自己献上给主：
1. 我们彼此劝勉，既知道那日子临近，就更当如此。 - 希伯来书 10 章 25 节
2. 我们当以圣洁的妆饰来敬拜和荣耀主耶稣。 - 历代志上 16 章 29 节
3. 我们当向圣所举手，称颂耶和華。 - 诗篇 134 章 2 节
4. 我们务要传道。无论得时不得时，总要专心，并用百般的忍耐，各样的教训，责备人，警戒人，劝勉人。 - 提摩太后书 4 章 2 节
5. 我们作传道的功夫，凡是谨慎，忍受苦难，尽我们的职分。 - 提摩太后书 4 章 5 节
6. 我们要在救主耶稣基督的恩典和知识上有长进。 - 彼得后书 3 章 18 节
7. 愿神在榜鹅盛港教会中，并在耶稣基督里，得着荣耀。 - 以弗所书 3 章 21 节
最后，我们要将自己分别为圣。我们要侍奉神也要服侍人。主啊，帮助我们。奉主耶稣的名求。阿门。

