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# LOVING GOD, LOVING MEN

*Pts. Albert Ong*

In Matthew 19: 16-26, we are told about Jesus talking to a rich young man. Each of the first three Gospels recorded this event (Mark 10: 13-31; Luke 18: 15-17). It shows the importance of this story. Let us look at this story:

"Now a man came up to Jesus and asked, 'Teacher, what good thing must I do to get eternal life?' 'Why do you ask me about what is good?' Jesus replied. 'There is only One who is good. If you want to enter life, obey the commandments.' 'Which one?' the man inquired. Jesus replied, 'Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother,' and 'love your neighbor as yourself.'" "All these I have kept," the young man said. "What do I still lack?" Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me." When the young man heard this, he went away sad, because he had great wealth..." (Quoted from NIV)

From the stories we read in the three Gospels, we know that this man was rich, young and a ruler of a synagogue. He was very sincere with his question and in his willingness to listen to Jesus, but sadly, he made the wrong decision in the end. He would have been happier had he not asked Jesus the question. However, I still think it was good that he asked. He might have repented and realized the mistake he made later on. But, the Bible did not tell us anymore about this young man, so we'll just leave that there.

What was Jesus trying to teach this young man? Our Lord's reply did not focus on salvation. He forced this young man to think seriously about the word "good" which he used in addressing Jesus. "Only God is good," Jesus said. "Do you believe that I am good and therefore that I am God?" If Jesus is really good, then He is God, and we had better listen to what He says.

What about the commandments? Why did Jesus bring up the topic? Can keeping the commandments save a person? If one can keep it perfectly, he can have eternal life. But no one can keep God's Law perfectly. "Therefore, no one will

be declared righteous in His sight by observing the law; rather, through the law, we become conscious of sin" (Romans 3: 20). Jesus was telling the young man that he needed to be saved. The Law is a mirror that reveals what we are (James 1: 22ff).

Jewish people in those times believed that riches were evidence of God's blessings. They based it on the promise God gave them in the beginning of their history (see Deut. 26-28). This was given to them during the infancy of the Jewish race. The only way God could teach them was through rewards and punishments. This is also how we teach young children. However, the highest form of obedience is not based on a desire for reward or the fear of punishment. It is motivated by LOVE. God sees the heart, and He wants to build character. Material riches are not guarantee that God is pleased with a man.

Jesus pointed out the young man's weakness to show him that he was still covetous and have broken the commandments. Jesus told him to "... go, sell your possessions and give to the poor... Then, come, follow Me." If he really loves his neighbor, he would sell his possessions and help his neighbor. And if he loves God, which is the first commandment and what Jews are taught to recite every morning, he would obey Jesus and follow Him.

My prayer is that we, Christians, should learn from the experience of this rich young man. Let us examine ourselves and see if we really *love God and love men* as we love ourselves. Hard? Well, if you really have the desire to obey, God can help you (Phil. 4: 13).



***Loving God!  
Loving People!***

# 有主同在的2006年

宿務基督教會 - 萬那威第一年  
黃約麗傳道

正當母會宿務基督教會90週年的這一年，我們步出第一年。2006年正月十五日主日上午八時半我們開辦三班成人查經班及兒童主日學。上午九時半首次舉行主日崇拜了。大約平均有五、六十人。

主日事工開展了，事奉和禱告得雙管齊下，眾人用禱告支持事工。於是每拜三有晚禱，每拜六有晨禱。平均有十二人。

今年有兩次聖洗。復活節有六位受浸，感恩節有五人受浸，願榮耀歸主。接連而來就是門徒操練，使新葡在認識基督和在祂的恩典上不斷長進(1)。

時間過得很快，我們步行了一年，到底要走到那裡呢？若沒有方向可能會自滿自足。若沒有隊伍可能會亂撞。若沒有異象致人民於沒有法紀而敗落(2)。這異象不是人想出來的。有功效的異象必須是上帝啟示出來才有用。那麼，諛先知以西結枯骨復生的異象舒展在我們眼前(3)。

上帝囑咐先知以西結向枯骨講祂的話語，全平原的枯骨聽見上帝的話語，遂成一支極大的軍隊。在上帝的眼中，沒有祂生命的人是死的。聖經說，上帝的話語，人接受了會得到永生(4)，成為基督徒，也是做基督的兵(5)。這些兵是為真理作戰，擴展上帝國的眾基督徒。總而言之，我們傳遞異象，是要建立一間宣教的華人教會。我們的英文名字說的更明晰：Cebu Gospel Church - Mandaue Branch就是說，「宿務宣教的教會現已在萬那威區傳福音！」

## 我們的禱告：

主啊，感謝禰與我們同在。  
叫我們勇敢繼續前進....



宿務基督教會----萬那威區第一屆聖洗

主啊，榮耀不要歸給我們  
要歸給上帝  
只有禰的聖名配得所有的榮耀(6)。  
願禰堅立我們手所作的工；  
我們手所作的工，願禰堅立。(7)

## 我們的學習：

1. 肯放下奴役我們生活的習慣，就會有胸懷委身上帝國的時間。
2. 勇敢憑信心進入華人群中溝通，就不乏有華人對象來傳福音。
3. 實行家庭禮拜，是家裡大小蒙福的根基(8)
4. 基督徒是信徒、聖徒、戰士，若不學習屬靈的爭戰，則永不會長進(5)。

## 懇請代禱：

1. 為門徒操練事工求恩。
2. 使我們注重私人祈禱以促進教會公禱。
3. 在2007年有100位兄姊來參與主日崇拜，都蒙主恩沐。

## 註：

1. 彼後3:18
2. 箴言29:18
3. 以西結37:1-10
4. 約翰6:68; 約翰12:49-50
5. 林後10:3-5; 以弗所6:10-12
6. 詩篇115:1
7. 詩篇90:17
8. 詩篇78:1-8



宿務基督教會----萬那威區第二屆聖洗



# GOD'S GREATEST COMMANDMENTS

Mona Li

Our church theme for year 2007 is: Devotion to God, compassion for men. The theme is taken from Matthew 22: 37-40 and it states: Love the Lord your God with all your heart and with all your soul and with all your mind. Love your neighbor as yourself. In one simple sentence, love is devotion heavenward and compassion earthward.

**Devotion to God.** An old love song entitled 'Devoted to you' goes like this "...I'll never hurt you, I'll never lie, I'll never be untrue..." Can anybody be totally devoted to God? Only one person comes to mind - Jesus Christ. We read from the Bible that when Christ became man, he experienced human feelings like happiness, sadness, kindness and even anger. I might have missed it, but there never seemed to be an occasion in which he was untrue to God. Christ the Son was completely devoted to God the Father. Indeed, God must have been immensely pleased. After all, having obedient children is every parent's wish and desire. As a parent myself, I am fully aware of my children's strengths and weaknesses. While I do not demand excellence from the endeavors they undertake, at least I expect them to give their best in trying. Whenever they perform below par, the magic words to pacify me are '...but mama, I've given my best effort!' When God gave us the greatest commandment to love Him with all our hearts, our souls and our minds, He might have knowingly omitted to ask us to love Him at all times because of our human frailty and sinfulness. However, if we truly love God, then we should try our very best to do as He commanded, not just for a day, nor on Sundays, nor only on special occasions but in everyday of our lives.

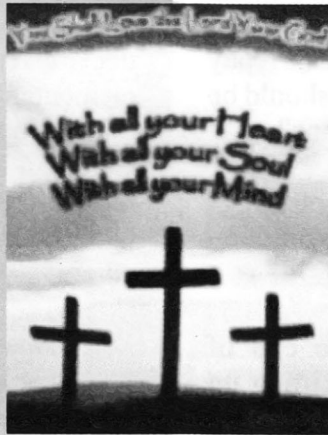
**Compassion for men.** Compassion is defined as sorrow for other's suffering. People with a heart for God have a heart for others, for the love we have for our neighbor is proof of our love for God. It is said that one can give without loving but one cannot love without giving. True compassion is, therefore, love in action.

There is so much suffering in this world. We don't have to look far to see people in pain and in sorrow. Sometimes they are even in the midst of our own homes. It warms my heart to see many

compassionate people. If I am to cite one person who epitomizes true compassion, Jesus Christ comes to mind. Christ's compassion is a deep caring for the physical, emotional and spiritual needs of the whole person.

A week ago, a big fire razed Mandaue City. When the last ember died down and the smoke cleared, a resident had been killed, several people injured and over a thousand homes burned to ground, leaving more than 7,000 people homeless. Help came immediately from all walks of life. Four members of our organization, ERUF (Emergency Rescue Unit Foundation), also lost their humble homes as well as our BDB (barangay disaster brigade) station. That very night, donation in cash and in kind poured in. By the end of the fund drive, I am confident that we will have more than enough to rebuild houses for our personnel as well as extend help to members of the BDB in that area. Once again, compassion unveils its beautiful face.

In this age of modern medicine, cancer is still a very much dreaded disease. Perhaps it is because pain and suffering are closely associated to this illness. Moreover, sufferers include not only the ailing person but also his/her loved ones. I personally experienced the agony of watching my beloved Mama Rose ravaged by cancer. Despite the fact that mama never complained, we all suffered. My sister Anna became a young widow when her loving husband Paul died of cancer 16 years ago. To this day, I see a glimpse of pain in her eyes when she talked about that sad episode of her life. Is it any wonder that I have special compassion for people with Big C? While I don't have much money to give away, I've learned that there are many wonderful ways to show our compassion. Here is a lovely phrase I would like to share with you: A caring heart, a listening ear, a thoughtful word, a loving tear will help lift the heavy load of hurting people on life road. May we never grow weary of obeying God's greatest commandments by devoting our lives to God and by showing compassion to all our brothers and sisters who are made in His image. Amen and amen.



# KIAN KEE @ 59

## "FOR ALL YOU'VE DONE"

*Wanda Po Liam Grot*

*"How can I repay the Lord for all his goodness to me? I will lift up the cup of salvation and call on the name of the Lord. I will fulfill my vows to the Lord in the presence of all his people" (Psalm 116:12-14).*

No child can ever repay what one's parents had done. No amount of money can ever repay for the sacrifices made by a parent to raise a child. Likewise, can anyone repay God? No, no one can ever repay God. If we can repay God, then it means that we can out give and out love God. But no, the Bible clearly teaches that God's love - its breadth, its width, its height and its depth - no one can fathom. It is immeasurable. His goodness - who can compare with it? No one! The psalmist's question is not meant to answer the question of whether or not we can repay God; rather, it is a question to answer - what should be my proper response to God for all that He's done?

The psalmist's realization of God's blessings gives birth to his desire for more concrete expression of gratitude:

- ◆ The psalmist resolved to lift up the cup of salvation. What does this mean? Lifting up means exalting, it implies an action to cause another to see that which is being lifted up. What is to be lifted up? What does the psalmist want people to see? The cup of salvation! A drink offering! When the psalmist wrote this psalm, the Savior had not come. Perhaps he was referring to a deliverance from his enemies (cf. verses 1-11).
- ◆ The psalmist resolved to call on the name of the Lord. To call on the name of the Lord is to worship Him; it is to ascribe to God all glory and honor.
- ◆ The psalmist resolved also to pay his vows before all to see. Nothing is said about

what vows he had made but he was going to fulfill them. He was going to do these before all men as a testimony of his heart's gratitude.

- ◆ Finally he will offer a sacrifice of thanksgiving. In the Old Testament times, a thanksgiving offering comes in the form of the Grain offering (cf. Leviticus 2:1-16).

On her 59<sup>th</sup> year, Kian Kee looked back and realized that God indeed has been good to her all these years. Like the psalmist, we ask - what should be our proper response?

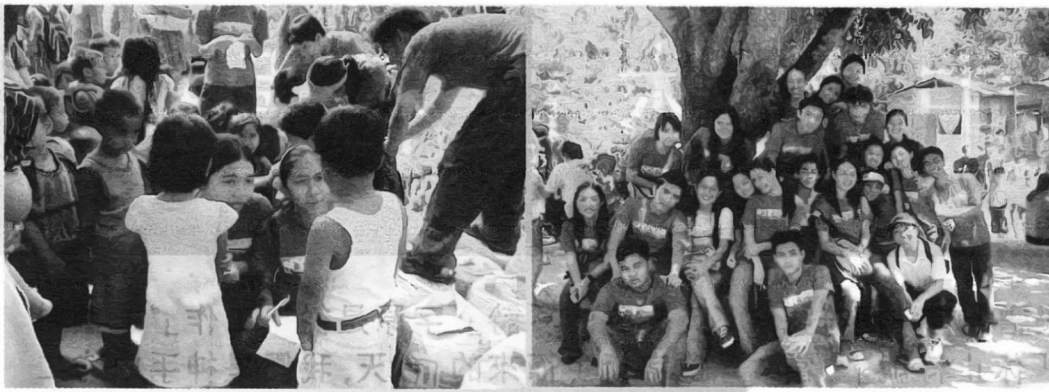
**Kian Kee @ 59 desires to lift up the cup of salvation.** We will make Christ known; we will declare Him and His salvation to all peoples. Our elementary students are catching this burning desire - they are boldly standing up for their faith in their non-Christian homes. They are exercising their Christian faith by questioning some religious practices in their homes. They are witnessing to their siblings and parents.

- ◆ This year, we continue to minister to the school's barangay kids every Saturday afternoon. We are giving them tutorials in English at the same time sharing the gospel of Jesus Christ with them.
- ◆ Last July, the Student Government launched the "ONE PESO A DAY" to encourage students to give to missions. At the end of the campaign (November), the total collection was used to buy school supplies and some perishable items.



*Outreach for Barangay San Antonio*





*Outreach at Tak-an Pardo*

Then on November 25, the high school students in four separate groups went to four different communities to distribute these goods. First year students ministered to the nearest and adopted barangay - our own barangay (San Antonio); second year students went to minister to the kids at Port Christian Center; third year students went to another adopted barangay - Kinasang-an, Pardo; fourth year students first went to the dumpsite at Umapad to conduct a prayer walk around the area then proceeded to Tac-An, Talamban where Operation Mobilization volunteers are doing an outreach program. While these ministries are only "tip of the iceberg" (so to speak), but that's what they are meant to be - mission exposure for our students. These experiences are reality checks, meant to arouse awareness among them.

- ◆ Elementary students conducted a gospel meeting outside of Fort San Pedro. They gave out gospel tracts and shared testimonies. Another group of elementary students went to the community across MAKRO - another depressed area.

**Kian Kee @ 59 desires to make God's presence be felt in and around her community.** If

department stores are saying their prayers at certain times of the day, why shouldn't we? Hence, every morning we say our prayers boldly through a public address system that is connected to two loud speakers. I believe that this is a golden opportunity as well as a testimony for our neighbors



*Outreach for Umapad Dumpsite*

to hear us call on the name of the Lord. The reading of God's word and the prayers we say are heard not only inside the campus but also around the community. They hear us when we pray for the nation, for the leaders, for the needy, for protection, for God's righteousness, for God to stop all wickedness, etc.

**Kian Kee @ 59 desires to fulfill her vows made before the Lord.** What vows did Kian Kee make? A vow is a promise, a declaration, an undertaking .... I think the school vision is a form of vow. The school's vision is a dream to realize, a desire to be fulfilled. At the start of this school year, I shared my vision with the teachers and staff members entitled ... "I see a school." I see a school .... (revised for this issue)...

- ◆ Where children want to go because learning is fun and they have a great time experiencing God's love, in an environment that is friendly and non-threatening.
- ◆ Where every student is loved and accepted and shown how much they matter to God.
- ◆ Where the Word of God is taught not only during religious activities but integrated in all of life and teaching .... everyone living out the WORD, becoming more like Christ.
- ◆ Where teachers are empowered, accountable, responsible, competent and who care enough to help every student to excel.
- ◆ Where new and varied pedagogical and instructional approaches are utilized to enhance learning.
- ◆ Where institutional programs value and cultivate creative and productive talents of

*...Continued on page 14*

# 生命中的休止符號

王郭筱穎師母



音樂譜上有一個符號叫「休止符號」，當音樂奏到這個地方，聲音就完全停止。這可說是音樂中最美、最精彩的地方，可是卻也是最常被人忽視

的。歌唱家常常盡情的把音樂拉長，忽視了它的存在，以為多唱一、兩拍也無所謂。在另一方面，讓我們看看這個「符號」在我們人生中扮演了甚麼樣的角色呢！

我們一生中常常會遇到一些料想不到的事（這可說是人生中的休止符號），就如疾病、失敗、挫折、失業等等。這些遭遇常常迫我們「停下來」、「安靜下來」。使我們覺得一生就在此完畢，感到非常的悲哀、沮喪。以為我們人生的音樂從此再也不能達到造物者的耳中。可是讓我們看看音樂家如何對付這「符號」呢？他們乃是照常的奏，從無間斷過，把它視為音樂中的一部份。

從這個啟發中讓我想到聖經中的人物——約伯。聖經把約伯形容為一個完全、正直、敬畏神與遠離惡事的人（相信今天再也找不到一個像他這樣的人）。但神卻讓他碰到他「生命中的休止符號」。約伯記這一本書為「詩類」的一種，第一、第二章為散文（序），第三章至第四十二章六節為詩（神的工作），而第四十二章七節至十七節再以散文為結束（神的工作之結束）。

英文中的「詩」字原是從「工作」這個希臘字衍生而來的。今天，我們是神手中的工作，是祂的詩。而苦難是祂的僕役，為要幫助神達成祂在我們身上最終之目的。就如約伯的遭遇一樣，他的結局仍是讓神達到祂最終要在約伯身上達到的。這不但讓我們看到，也讓我們學習到在一個真基督徒來說，如果你是真的活在、行在神的旨意之下，每件發生在你身上的事都有神的計劃。可說是神特別量給你的，為要叫你藉著祂得以堅忍，渡過那些苦難，使祂在你身上達到那最終的目的。請記著，在人生的舞台上，我們每個人都是我們人生的「主角人」，牧師乃為「提詞者」，而神為「評論者」。

但願我們只管按著我們人生的樂譜彈奏，不必怕遇到「休止符號」。因為它是不能刪去的，一刪去就會破壞了音樂精彩之處。讓我們的一生成為祂的「詩」，讓祂雕刻、修整，使我們都能扮演好自己人生舞台的角色。最後達到以弗所書二章十節所說的：「因為我們原是祂的工作，在基督耶穌裡造成的。為要叫我們行善，就如神所預備叫我們行的」。請記得，總有一天我們就會明白現在所遭遇的一切都是出於天父的美意。因為祂是我們的大指揮，正在為我們揮拍。我們的本分乃是按照祂的指導奏樂，奏到該停的地方就暫時停止。因音樂雖然停止，但我們的大指揮——神仍然繼續的為我們揮拍，從無間斷，而這可說是音樂中最精彩的地方。過了這一拍，樂音就要重新奏起，就如從來沒有間斷過一樣。



# 主恩不可抹煞

曉銘

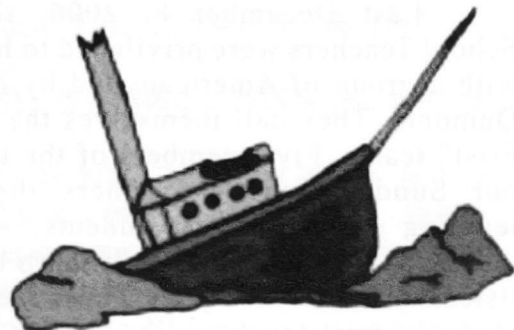
有格言說：「施惠於人不可記；受恩於人不可忘。」人與人之間的交往，經常有受到別人的恩或情，都會耿耿於懷，總想回報。然而對遠在「天邊」慈愛神的厚恩，總會無意或蓄意的忽略或忘懷。有時剛蒙主恩的澆灌，雖口口聲聲地說：「感謝主」，但多時不是至誠發自內心深處的，僅是一類口頭禪。這樣空在言語上的感恩，神是不屑納受的。

許多時候，人遭逢困境苦難會虔心求告，神會開路解救。如經濟嚴重拮据至走投無路，神會賜予絕境逢生。神也答應人諸般禱告苦求，給生理不育的人，像撒萊枯木回春，生男育女。又有臟器衰歇、或血管阻塞的蒙神憐憫能平安順利完成心臟血管旁道手術，或獲捐贈器官的移植。表面上好像是機遇與巧合，事實是主刻意的安排，也見證主的大恩及大能。還有大難不死、虎口餘生的人，會感謝眾人的誠心代禱，這原本沒有錯，但反而忘卻賜恩根源的上帝。

幾年前，駐菲中國大使禮訪司法部長，商談釋放受扣漁民。不知因何事故引起白熱化的爭論，幸虧總統當機立斷，將法長易人，才平息一場外交波瀾。國與國之間關係是微妙珍貴；神人關係難道是草芥及可輕蔑？

下面是一個菲女傭人感恩的掌故。事情發生在廿世紀四十交接五十年代，一個菲律賓女子，在一個結婚不久華人家庭當差。因人乾淨，幹活敏捷殷勤，頗受女主人的賞識與看重，她的薪水也較一般家僕優厚。然而這個女傭好像有個怪癖性，就是不喜歡女主人居孀的姑婆和一個未成年的小叔，不願受他倆使喚。有時出於無奈為這對孤兒寡婦做點差事，也顯得非常勉強與怠慢，一反平時侍候女主人的效率與精神。就在這般受虧待、冷落的情況下，母子熬去一段不是滋味難挨的日子。直至一個年終的季節，女傭告假要旋里應社慶。那夜當客輪開出宿務港口進入大海，突然風浪大作。經不起大浪的衝擊，船舷破裂，連船帶人都被淹沒海底。這個女傭略懂水性，僥倖浮出海面，隨波逐浪的顛簸。除了迎面飄來一塊木板，大海中再也沒有其他東西或人。她緊緊抓住，牢牢抱住這木塊，希望藉著它會延長她的浮力。風是刺骨凜厲，海浪是凶猛洶湧，她的肌肉有點麻痺。為免打寒慄，她將軀體躲淹在水面下。風浪繼續在大海發威掃盪，但沒有打垮她求生的慾望，甚至冷卻她的腦袋。她開始感覺事有蹊蹺，命中為甚麼會遇

這麼大打擊？她自己認為在簡短二十年人生過程中，沒有做過滔天的惡事。今天就要這樣死去麼？還有母親需要她的奉養呢！隨後她受光照，由想掛自己的母親，連想會受人慫恿，虧待一位守寡的母親，這樣虧心事是神所厭惡的。抱著木板她哀誠痛哭懺悔求告神，如果能逃出鬼門關，她決定要做個蒙神喜悅的新人。上帝是公義也是憐慈，對虛心悔改人從不輕看。



經過兩晝夜的試鍊與鞭打，終於死裡逃生，她被一艘魚船救起。為感謝神的饒恕，保留這條命，和實踐她的承諾，再度來宿務僱主的家。這次是來辭掉這份使她陷入是非，觸怒神的工作。且向受過她虐待及惹氣的年老寡婦熱淚盈眶澈底認罪及求原諒。過去所以對老人無禮及魯莽，是受其媳婦（即女主人）的縱容及唆教。現在她感到非常痛悔與內疚，因她已是一個新造的人。她堅決不復在這個家庭工作，她不願為高薪金出賣靈魂，給內心不寧靜，再觸怒神。上帝改造一個人，啟發她的良知和善良的品德，以成為合乎祂旨意的器皿。這個平凡貧窮婢女在患難經神的光照槌打，精練出高貴的品格。她懂得珍惜高貴的靈魂，是一般自認了不起及很屬靈的人不能比擬。

人各有志，盼望能富裕騰達，擁有地位、財勢、權貴時，不要讓這些東西昏惑您的腦袋而自高自大，以為是你自己的聰明能幹、勤勞換來的，而抹煞神的大恩大愛。清朝西太后忿怒所立為皇帝的太子說：「我能立太子為皇帝也能廢掉他（皇帝）的皇位」。西太后不過是末代的一個太后，皇太子可不敢惹她的氣，神更是不能觸犯及輕慢的。

神是仁慈也是公義的。雖給予無限的好處，但人不可忘恩虧欠擲揄震怒神。人所享受不盡的好處是神的恩賜，但可能在眨眼之間叫人喪失一切。因為賞賜是耶和華，收取也是耶和華，而且在審判時會向人追究惡行。因此，人應趁早反醒、悔悟與認罪。

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# SUNDAY SCHOOL REPORT

*Judge Jocelyn Uy-Po*

Last December 8, 2006, the Sunday School Teachers were privileged to have a night with a group of Americans led by Ms. Brenda Dumont. They call themselves the "Character First" team. Five members of the team taught our Sunday School Teachers the different learning capacities of students. The team discussed how some students learn best by just listening and staying quiet. These are the kind of students most teachers like best to be in their class. However, there are also students who learn by interactions. These are the restless and noisy ones in class. There are also those who understand well if the subject is related to past experiences. The team also taught Sunday School Teachers to put real life experiences in reference to Bible stories by using ordinary objects and experiences as medium of teaching. An example is the use of an ordinary pen. A teacher can use a pen to talk about life, and just like a pen, when it is use under the hands of God, can be made most useful. They also taught us that teaching should come from the heart. That Sunday School Teachers should be caring and sensitive of their students need for love and understanding.

On December 17, 2006, the whole Sunday School Department had a Christmas celebration. The elementary department presented a simple program with each grade level rendering a special number. The High School and College Department had a joint Christmas program which was held at the Assembly Hall (2<sup>nd</sup> Floor). A game of Bible Jeopardy led by Teacher Josephine Yu brought a lot of competitive air in the program. The boys eventually had an edge over the girls. After the



program, all Sunday School students of CGC & MGC including the Adult Sunday School, Yaya Class and Driver Class were given a mint green t-shirt with some goodies as Christmas gifts.

The Sunday School teachers have their Christmas party on December 17, 2006 at the Ma-i Restaurant, City Sports Center, Ayala Business Park, Cebu. Christmas gifts were given to all Sunday School teachers of Cebu Gospel Church as well as Mandaue Gospel Church. There were raffles and the grand prize was won by Teacher Magdalena Po.

Every first Sunday of the year, the Sunday School Department remits to the church the offering it had gathered for the whole year. This year, our representative, Miss Leeian Yap, remitted Php157,463.10 during our church's Spring Offering on January 7, 2007.

On January 15, 2007, a special Monday before the Sunday School Faculty Meeting, the teachers were taught by Rev. Albert Ong how to make the communion bread.

Please pray for the following concerns:

◆ On April 12-14, 2007, our Church, through the Christian Education Committee, will sponsor the Scripture Union Seminar for Sunday School. Venue will most probably be at Philippine Christian Gospel School. This seminar is opened to interested parties who wish to grow in the teaching ministry.

◆ The urgent need to repair our Sunday School building which had already seen its days.



# 驕者招損，謙者受益

白鴿

「我心裡柔和謙卑，你們當負我的軛，學我的樣式，這樣，你們心裡就得享安息。」太十一：29. 基督耶穌把祂的心態告訴我們，要我們從祂領受，向祂學習。祂告訴我們的心態就是柔和謙卑，藉此我們的靈魂得著完全的安息。

相反的，現今社會裡，瀰漫著驕傲的氣氛。人們為了展佈自己的才能和權力。引起國與國之間的挑釁爭鋒；父與子之間的逆倫不孝；長與幼之間的不恭不敬；兄與弟之間的鬩牆爭訟；人與人之間的隔閡爭端等等不勝枚舉。人們毫無忌憚地妄自尊大，自命不凡地輕視別人；自私自利地排除異己，嫉妒懷恨地挑剔別人，昧著良知地獨斷獨行，聚群結黨地同污合流等等。

這些罪因，是出自我們的仇敵撒但---魔鬼的策略。撒但原是天上最高天使，因它傲慢的性向，僭妄要像神一樣，而被逐出天堂，墮落成為撒但---魔鬼。它不但存心驕傲，還是撒謊之父。

經上說：「務要謹守、儆醒，因為你們的仇敵魔鬼，如同吼叫的獅子，徧地游行，尋找可吞喫的人。」彼前五：8. 魔鬼隨時隨地都在人間散佈吹噓驕傲與撒謊的毒氣，攫取人們作它的工具。有些信徒意志脆弱，在猶豫不決中被它擄獲，成為傀儡與俘虜，竟作出不該作的罪戾來。致使無辜人們遭受冤讒。這都是那遭受咒詛的仇敵---魔鬼的傑作。

聖經說：「敗壞之先，人心驕傲....」箴十八：12. 下面例舉曾經遭受咒詛的聖經人物：

- 一. 該隱因嫉妒他的弟兄落在禍患中 - 創四章.
- 二. 可拉因圖謀爭權，攻擊神的僕人落在禍患中 - 民十六.
- 三. 掃羅因背逆神命，剛復不肯認罪落在禍患中 - 撒十五.
- 四. 暗嫩因聽惡友的指導落在禍患中 - 撒下十三.
- 五. 亞希多弗因幫助叛徒，陷害自己主人落在禍患中 - 撒下十六、十七.
- 六. 約押因仇恨嫉妒，用計殺害無辜的人落在禍患中 - 王上十三.
- 七. 羅波安王因不聽從老年人的勸告，卻聽從少年人的建議落在禍患中 - 王上十二.
- 八. 亞哈因聽從惡妻的勸誘落在禍患中 - 王上二十.
- 九. 基哈因說謊騙財落在禍患中 - 王下五.

十. 尼布甲尼撒與伯沙撒因驕傲狂妄落在禍患中 - 但四、五.

十一. 亞拿尼亞、撒非喇因求名說謊落在禍患中 - 徒五.

前面(人物)的車，已經翻覆了這麼多，後面的車啊!(我們這後輩的人們)要千千萬萬地做醒、謹慎。

驕傲可使最高的天使墮落為魔鬼，但謙卑可以使原本墮落的血肉之體升上天。神最終的目的是要從墮落的天使所掌管的國度裡，興起一批新的族類來。於是這批新的族類，將要為靈界爭戰。就是神的羔羊所興起新的族類，與那充斥火焰的墮落天使爭戰。

聖經說：「...尊榮以前，必有謙卑。」箴十八：12. 使徒保羅說：「你們當以基督耶穌的心為心，祂...虛己取了奴僕的形像...自己卑微，存心順服以至於死，...所以神將祂升高，又賜給祂那超乎萬名之上的名。」腓二：5-9. 謙卑是基督耶穌的表率，也是激勵眾信徒立身處世的根基。促使祂成全救贖世人的使命。基督耶穌天賦的特性、品格的精髓，是扎根於謙卑。故此我們請留意基督耶穌怎樣提到祂與父的關係，祂不斷地申明祂自己的「不...」

- ◆子憑自己不能作甚麼-約五：19.
- ◆我的審判是公平的，因為我不求自己的意思，只求那差我來者的意思-約一五：30.
- ◆我不受從人來的榮耀-約五：41.
- ◆我從天上降下來，不是要按自己的意思行，乃是按那差我來者的意思行-約六：38.
- ◆我的教訓不是自己的，乃是那差我來者的-約七：16.
- ◆我來並不是由於自己，但那差我來的是真的-約七：28.
- ◆我沒有一件事是憑著自己做的-約八：28.
- ◆我不求自己的榮耀-約八：50.
- ◆我在天父裡面，父在我裡面，...我對你們所說的話，不是憑著自己說的-約十四：10.
- ◆你們所聽見的道不是我的，乃是差我的父之道-約十四：24.

這些話表明了基督耶穌的生活與服事最深沉而切責的根源，我們該明白全能的神足夠藉祂成全偉

... 下接第十六頁



# THE ART OF PRAYER

Rev. Wee Un Hoch

*“Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of fools, who do not know that they do wrong.” Ecclesiastes 5:1*

Which is easier to do? “Speak Lord, for you servant will listen” or “Hear my prayer, oh God, for your servant is speaking and begging you to answer my plea.”

We often pray because it is our duty and responsibility, not because of joy and fellowship. Often, when we approach God in prayer, we are in a hurry as if we are running out of time. We are saying in our hearts, “How I wish my prayer will end soon.” On the other hand, prayer can be exciting if we come to God on a personal basis, worshipping God and expressing our emotions to Him.

Now, let us learn to come into the presence of God with a desire to sincerely communicate with Him. This is the art of prayer.

## 1. SILENT MODE

When we pray, we sometimes talk to God immediately without quieting down. In our prayer, we like to talk and ask God to listen. But, the art of prayer should start by being silent before God. Before we express ourselves, we have to learn to calm down and take out all the worldly noise and focus on God alone. Stay silent for a moment and start meditating on God. Putting our whole body at ease first and begin reflecting on God's greatness.

The word *guard* means to take note and be aware when we come into God's presence. Get ready and be prepared to come into His presence. Sing hymns as this will surely help quiet us down.

## 2. TIME OF REFRESHING

Only then can we relax and enjoy our prayer as we prepare to communicate with God. Without calming down, we won't enjoy our prayer. We will just be rushing into our prayer and finishing it quickly thereby making us feel that prayer is so unproductive and dry.

The next time we pray, it becomes a burden instead of joy. We will pray less and soon we will stop. That's why there are many Christians who are weak and do not grow because they have a wrong concept of prayer.

Prayer is simply expressing our inner desire to the Lord, the pouring out of our frustrations & failures, and simply releasing our pain to God. After an intimate communication with God, we will feel lighthearted and our spirit will be lifted up.

## 3. CLOSENESS TO GOD

When we come to God with a sincere and honest heart, we can be assured of His close relationship with us. Come to God openly and you will feel His presence with you. Come near to God and God will surely come near to us.

The Lord teaches us to pray just like how John taught his disciples to pray. Let us continue to learn how to pray and to experience the joy of His presence and closeness in our lives. Then, we can live a victorious life.





# 主耶穌基督的愛

小山

當Wycliffe的翻譯員Doug Meland和他的妻子進入巴西Fulnio Indian一個村莊的時候；他被稱為"那個白種人"。這個名稱不是好意而是在藐視他。因為當時其他的白種人剝削印地安人；燒他們的住家，搶奪他們的土地。

但當Meland夫婦學習了Fulnio的語言之後，又多多地用醫葯幫助他們；他們開始叫Doug為"那可敬的白種人"。當Meland夫婦開始生活在他們的風俗習慣中；那些Fulnio人給了更大的接納；叫Doug為"那白種的印地安人"。

有一天，Doug在洗一個Fulnio男孩受傷帶血的腳時；他聽到一個旁觀者和另一個人在道路交談："有任何人聽過一個白種人在洗印地安人的腳嗎？這人肯定的是從上帝來的。"從那天開始，Doug無論何往，一踏進一個Fulnio人的家中，都會被宣佈"那從上帝那裡差來的人"來了。

以上的故事，使我們看到Doug Meland是一位學習了主耶穌基督愛心的人。在以弗所3:17-18說："使基督因你們的信，住在你們心裡，叫你們的愛心，有根有基；能以和眾聖徒一同明白基督的愛，是何等的長、闊、高、深。"

愛在英語只有一個Love字來表達。例如：一個人對他的妻子，他的寵狗以及他所酷愛的運動，是三種不同的情感。在新約時代所用的希臘文中，愛以三個字來表達。就是EROS, PHILEO 和AGAPE。

EROS 是指兩性之間的愛，在新約中沒有用到EROS。PHILEO是兄弟之愛，Philadelphia和Philanthropy二個字從此得到。但AGAPE這種愛，是指愛那些不可愛的人和不值得愛的人；甚至願意為所愛的人來犧牲。即使是敵人也一樣。AGAPE的愛就是主耶穌基督的愛，也是十字架的愛。

現在我們來思想主耶穌基督的愛是如何地長、闊、高、深。

## 一. 愛的長度

在林前13:8說："愛是永無止息"可見主的愛是永永遠遠的，是永恆無盡的，這是在時間方面的。在空間方面呢？正如詩103:12所說的："東離西有多遠..."試想我們站在地球，二手橫伸，一手向東一手向西，兩隻手永不會相逢。主的愛也是這樣的長，是不能計量與難以測度的，不被時間控制，是永恆和無限的。

## 二. 愛的闊度

約 3:16說："神愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的，不至滅亡，反得永生。"上帝的愛藉著祂的獨生子，我們的主耶穌基督使凡相信祂的人，就是一切不分種族的人、男女老幼、貧富貴賤，不至滅亡反得永生之福。這種愛是無比闊大的；是遍及全世界的。

創13:17說："你起來，縱橫走遍這地，因為我必把這地賜給你。"這是耶和華上帝對亞伯拉罕的應許，祂必賜給他的地。上帝叫亞伯拉罕走遍那地的長和闊。這長和闊是可以度量的。但今天我們所領受主耶穌基督的愛，是無限的；其長其闊是難以測度的。(弗3:19)

## 三. 愛的高度

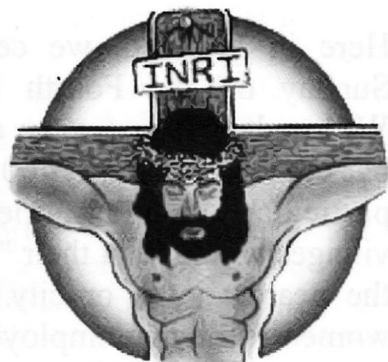
弗2:6說："祂又叫我們與基督一同復活，一同坐在天上"上帝叫我們和基督一同復活，一同坐在天上做甚麼呢？就是要分享主的榮耀！

在羅8:34b說："有基督耶穌死了，而且從死裡復活，現今坐在上帝的右邊，也替我們祈求。"從這經文我們看到，遠升高天的主耶穌基督仍在彰顯祂無限的愛。祂坐在天父右邊為我們這些信靠祂的門徒祈求；保守看顧我們免受撒但的控告。又關心到我們身、心、靈的需要。祂的慈愛永遠長存；而且達到我們在世上的每一個門徒，不被時間空間的限制。

## 四. 愛的深度

離關島海岸幾百英里，有一個地方叫Mariana Trench，是所有海洋最深的所在。在主後一九六〇年正月廿六日，Jacques Piccard 和Donald Walsh進入一個潛水的器具；而被降到一個又寒又冷，又孤單的黑暗裡。他們降至最深的海洋，創立世界記錄。這Mariana Trench深度將近七英里，那水裡的壓力是每平方英寸15,937英磅。Walsh在那裡看到很扁薄的魚生存在海底。可見上帝創造的奇妙和偉大。

雖然Mariana Trench是海洋最深的所在；卻只有七英里深。然而在啟20:1-3記載撒但被天使網綁關閉在無底坑一千年，顧名思義這無底坑的深度是難以



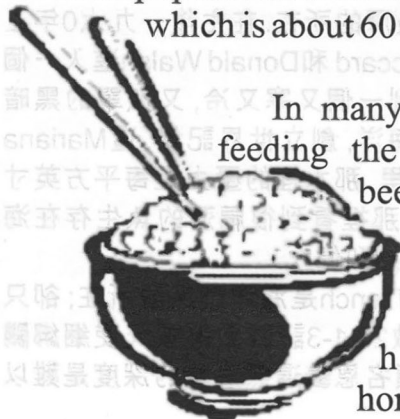
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# MY MOTHER'S DAY WISH: A RICE BOWL

Rev Anna Wright

Here in England, we celebrate Mothering Sunday on the Fourth Sunday after Ash Wednesday. It is a very old tradition going back to more than 400 years. On this particularly Sunday, people from small villages would visit their "Mother Church" in the nearest town or city. Young men and women who were employed in big houses or manors would be allowed to go home to visit their mothers. On their way, they would pick flowers from the fields and buy special "Simmel cakes" (spicy cakes covered with almond paste or marzipan). Today, English people continue to celebrate Mothering Sunday, and they do it by taking their mothers out to lunch (the one day when mothers do not cook!) and shower them with gifts of flowers, perfume and other feminine items.

What I really, really want for Mother's Day is a Chinese rice bowl. The rice bowl bears two aspects of my roots. It is Chinese, and it is traditionally associated with the female. Rice is the Asian staple food and having one's fill of it means one is satisfied and has no fear of hunger. Hunger is a pressing matter for the populous China that, by 200 AD, already had the same population that England has today which is about 60 million people.



In many other continents, feeding the family has long been associated with the female. The woman was in charge of hospitality and home. In an early

13th century diary by the Japanese Lady Nijo, consort of the emperor GoFukakusa, there was an interesting account of the classic distinction between the births of a royal son and a royal daughter. When a son was born, a sword was presented to him. When a daughter was born, a rice kettle was rolled down the north side of the roof of the palace.

This Mothering Sunday, I choose a rice bowl not for its traditional connotations but more for its symbolism of satisfaction and surrender. The goal of all human desiring is God. Our deepest satisfaction resides in God and God alone. Our relationship with God does not exist *alongside* the many other relationships we have; it is, rather, the axis on which all human relationships rest. In loving God, we learn to truly love our spouses, families, friends, neighbours and even our enemies.

A rice bowl must first be empty before it is filled. Similarly, we must empty ourselves and surrender our interior space to the indwelling of God. The paradox is that we love God "because He first loved us." So, amidst our surrender, God is already moving within us. His is a love that knows no beginning or end, just like the eternal rim of a bowl. His love is the wellspring pouring out of us in compassionate actions towards our neighbours.

I look forward to the consummation of Time and to the heavenly feast when the Lamb of God puts (hopefully) a bowl of rice in each of our cupped hands and say, "Have your fill, my beloved brothers and sisters!"



# WHAT IS TRUE WORSHIP?

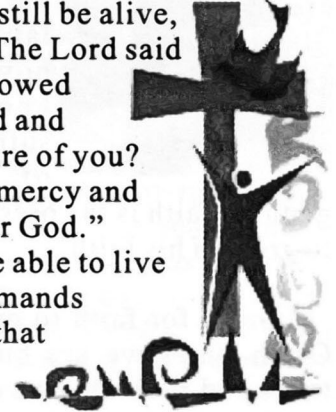
Helen Tian

Do you sometimes feel that we should worship God instead of doing the same things over and over until we cannot help but feel bored and restless?

One Sunday morning while I was sitting at the church waiting for the worship service to start, I wondered and asked myself if my worship on Sundays is in vain or useless? Our Sunday worship means nothing if we live a Godless lifestyle during the week. Acceptable worship to God should include righteous lifestyle and a pure heart. To act justly and be humble, be merciful. This is a challenge to us. For me, before worshipping God, we are to put things right first by confessing our sins, seeking His forgiveness. This shows our humble attitude

toward God. Our daily life and walk with God in obedience to His commands is one of the elements that prepare us for acceptable worship in church. I am not sure if I am right. Perhaps if my beloved mom would still be alive, I would have asked her. The Lord said in Micah 6:8, "He has showed you, O man, what is good and what does the Lord require of you? To act justly and to love mercy and to walk humble with your God."

I do hope I may be able to live according to God's commands and live a righteous life that pleases Him. Amen.



... CONTINUED FROM PAGE 6 "KIAN KEE @ 59"

students, faculty, and staff, in order that they may serve God and others.

- ◆ Where families and neighboring communities are blessed because of her causing them to support the school.
- ◆ Whose graduates are excelling and making positive influence in their places of work
- ◆ Whose graduates are "light of the world" and "salt of the earth."
- ◆ Whose graduates are forming an army of love and compassion serving and meeting the needs

of people in various communities and the world.

- ◆ Where God's smile and favor rest because she is a school after God's heart.

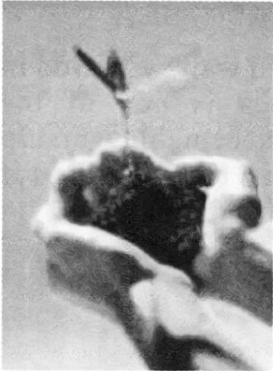
*"How can I repay the Lord for all His goodness to me? I will sacrifice a thank offering to you and call on the name of the Lord. I will fulfill my vows to the Lord in the presence of all His people, in the courts of the house of the Lord - in your midst, O Jerusalem" (Psalm 116:17-19). This is our heart's cry, our desire, Kian Kee @ 59!*



Outreach at Makro

# GROWING FAITH

Christopher Tio



One of the first things we are taught is that “it is by faith that we are saved, not by works so no one can boast”. A lot of us fall into the comfort zone of having faith for faith's sake. But how does one go about knowing if his faith is sufficient or genuine. One of the key elements of

genuine faith is the presence of growth. One has to grow in his faith .

“In order for faith to grow, it has to be tested”. Often times we are burdened by the different trials and problems we encounter in life. We cry out in anguish and pray for deliverance. But problems are a vital component of success. It is through trials and problems that God communicates with us. The time when God is molding us.

Our lives are constantly filled with opportunities. But for opportunities to arise, problems must occur. In Chinese, the word for problem is actually two words. One character means *crisis*, the other means *opportunity*. The trials and problems we face will either destroy us or mold us, depending on the type of response we give. How does God use trials and problems to mold us?

## **GOD uses problems to DIRECT us**

-Have you ever had the feeling that just when everything is going perfectly, a problem will soon follow? This is God's way of waking us from falling into complacency. It is God shaking us to action, to rise from our comfort zone. If we are too comfortable in our lives, we tend to conveniently put God in the closet.

**Proverbs 3:5-6** “Trust in the Lord with all your heart; do not depend on your own understanding. Seek His will in all you do, and He will show you which path to take.”

## **GOD uses problems to INSPECT us**

-You cannot discover character without opportunities rising to the occasion. Just like drinking tea using tea bags, one must pour boiling water in order to extract the flavor. It is through our response to crisis that our characters are shaped and values molded.

**James 1:2-3** “When troubles come your way, consider it an opportunity for great joy. For you know that when your faith is tested, your endurance has a chance to grow.”

## **GOD uses problems to CORRECT us**

-Sometimes we have to discover the hard way why things have to be done in certain ways. We need to be reminded of the reasons why and why not. As a child, the biggest lesson we learn is not to touch anything that causes pain. But the lesson has to be experienced before it is learned. Remember the old saying, that one cannot be a good driver unless he experiences an accident.

**Proverbs 3:11-12** “My child, don't reject the Lord's discipline, and don't be upset when He corrects you. For the Lord corrects those He loves, just as a father corrects a child in whom he delights.”

## **GOD uses problems to PROTECT us**

-There are times God causes small problems to occur in order for us to pause from our rush to complete our journey. Just like a speed bump, it is designed to slow us down. Make us pause and think, because if we ignore it, a much bigger problem might be waiting to happen around the corner.

**2 Corinthians 4:8-9** “We are pressed on every side by troubles, but we are not crushed. We are perplexed, but not driven to despair. We are hunted down, but never abandoned by God. We get knocked down, but we are not



destroyed.”

### GOD uses problems to PERFECT us

-God uses problems like pieces of sandpaper to mold us into his perfection. Problems will allow us to respond in a Christian manner and through this, we can perfect a response that will show the world our faith.

**Philippians 4:13** “I can do everything through Christ who gives me strength.”

...上接第十頁“驕者招損，謙者受益”

大救贖的工。基督耶穌藉著這些話表明祂作為父神之子的態度，以指教我們祂所成全、所交給我們的救贖恩典，其最基本的性情與生命。祂把自己交給天父，讓父神來作：「我是無有，父神是一切」。

主耶穌說：「我給你們作了榜樣，叫你們照著我向你們所作的去作。我實實在在的告訴你們，僕人不能大於主人，差人也不能大於差他的人。你們既知道這事，若是去行就有福了。」約十三：15-17

因而，大凡曾經領受基督耶穌以重價救贖的信徒們，應該追隨基督的態度。投降於神。當集中心懷意念於如下的行誼：

- 一. 信靠人或被造之物對生命是無益的。
- 二. 為愛神的緣故去服事人，不要以為羞辱。被人看做貧窮的，也不要引為恥。
- 三. 不要倚賴自己的知識、聰明、才幹，卻要仰賴神的恩典。
- 四. 不要炫耀自己的財富、權勢地位，卻要誇耀神的偉大。

...上接第十二頁“主耶穌基督的愛”

測量的；與Mariana Trench比較實在差之天淵。

在弗2:1-5生動地描寫，當我們死在罪惡過犯中，隨從今世的風俗，順服空中掌權的首領....放縱肉體的私慾。然而，上帝既有豐富的憐憫；因祂愛我們的大愛，當我們死在過犯中的時候，便叫我們與基督一同活過來。是的，我們未信主前，是沉淪在不可言喻的罪惡深坑之中，好像無底坑。我們是如何的敗壞墮落，但主耶穌基督用難以測度的愛來到這腐敗污穢的曠野來替我們的罪死；祂愛我們的無限深度在此顯明了。

Sir Ernest Shackleton被請講述他在南極洲探險時最可怕的時刻。他說他們最壞的一個晚上是在一間茅屋；他與他的跟隨者都躺臥在那裡；他自己和其他的人離一個距離。這時他們已分發最後的餅乾；沒有東西可再分配了。

這時候很安靜，好像每個人都在想別人正睡著。

So, in order for Faith to grow, it has to be tested. We should not run away from our problems but look at it as a opportunity not only grow but to announce our Faith. As we learn to solve problems through trusting God, our Faith will grow and ensure our salvation.

**Acts 20:24** “I consider my life worth nothing to me, if only I may finish the race and complete the task that the Lord Jesus has given me...”

- 五. 不要自估比別人強，因在鑑察人心的神眼中，必認出比別人卑微。
- 六. 居人之下對我們毫無虧負，但若自視居人之上，就會引致極大的損害。
- 七. 驕傲人的心中充滿了嫉妒和忿怒，而謙卑的人得享長久的平安。

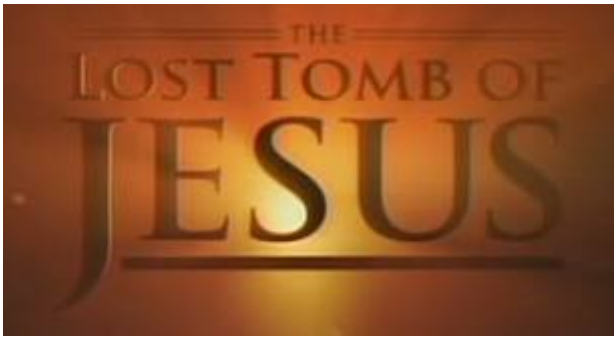
因此，我們若要撤除心中的驕傲，應該停止以往一切的自高心思意念活動，以謙虛的心，繼續不斷地禱求神。無論是跪著、坐著、站著或行走，衷心且熱切獻上禱告。因著祂的大恩大愛，祂要顯明並挪開我們心中各式各樣、各等各類的驕傲。不管是邪魔的誘惑，或自己敗壞的天性，祂會使我們徹悟深奧精妙的真理，使我們領受聖靈的光照和啟迪。我們迫切持定這真理的心態。以期從驕傲的捆綁中得到釋放。

但願我們彼此激昂奮勵，多多地省察、反省並做醒，謹慎我們日常的生活。跟從基督耶穌，以爭取神的喜悅！

Sir Shackleton感覺到有一個人在偷偷摸摸的活動，他看見其中一個人轉身去看他人是在做甚麼事。那人心想大家都睡著了；伸手越過他旁邊的人，拿他的餅乾，將餅乾偷去。Shackleton很緊張地在等候；因這偷餅乾的人是他在很信任的人，但在這極可怕的悲慘環境中，竟偷了別人最後的餅乾。

稍後，Shackleton又感覺到另一個人的動作，他看到另一個人打開自己的餅匣，將自己最後的餅乾放在他的同伴的餅匣裡。就是那被同伴偷去餅乾的人，他偷偷地將那人的餅乾放回原處。Shackleton說：“我不能告訴你們那人的名，因為我覺得他的愛心善行是他和上帝之間的祕密。”

以上的故事是真實的。親愛的朋友，如果你還沒有接受主耶穌基督作你的救主和生命的主；請在這個時候就接受祂那測不透的愛，就是長、闊、高、深的愛。



# FACT OR FANTASY?

By: Stevenson Q. Yu

**F**irst aired on March 4, 2007 on the US Discovery Channel, *The Lost Tomb of Jesus* is the latest salvo in a series of attacks that question the authenticity and foundations of Christian faith. The film is directed by Simoha Jacobovici, and produced by Felix Golubev and Ric Brenstock, with James Cameron of *Titanic* fame serving as executive producer. Much like the *Da Vinci Code*, the documentary has since been widely attacked by archeologists, theologians, linguists, and biblical scholars.



The Talpiot Tomb

All of the names in the inscriptions were very common during the time period. To determine the probability that another family could have a similar grouping of names, the filmmakers applied statistical operations to compute for the coincidence:

**Probability of ossuary owner named:**

Jesus, son of Joseph	1 in 190
Mariamne	1 in 160
Joses	1 in 20
Mary	1 in 4

**Joint Probability ~1 in 2,400,000**

Historical Record Bias	÷ 4
Adjust for Sample Population	÷ 1,000

**Chance that Tomb isn't Jesus' 1 in 600**

The producers also tested mitochondrial DNA (which is inherited from mother to child) obtained from bone fragments in the Jesus and Mariamne ossuaries, and discovered that they did not share the same mother. Since Mariamne would have no reason to be buried in another family's tomb, unless she married into the family, the film concludes that Mariamne must be married to Jesus.

Thus, the documentary makes the following implications:

- ❑ The Apostles stole the body of Jesus from the tomb of Joseph of Arimathea, and, as per Hebrew custom, allowed the remains to decompose. After a year, they reburied the bones in the ossuary located at the Talpiot Tomb.

In a nutshell, the documentary covers the discovery and examination of the Talpiot Tomb, a rock-hewn burial chamber excavated in 1980 at South Jerusalem. Making use of statistics, archeology, and forensic techniques, the filmmakers craft an argument alleging that the occupants of the Talpiot Tomb were actually the members of the "Jesus Family".

The argument centers around ten ossuaries which were found in the Talpiot Tomb. Ossuaries are small limestone-carved chests which serve as the final resting place of human skeletal remains. While four of these ossuaries bore no inscriptions, six bore inscriptions that the filmmakers found particularly intriguing:

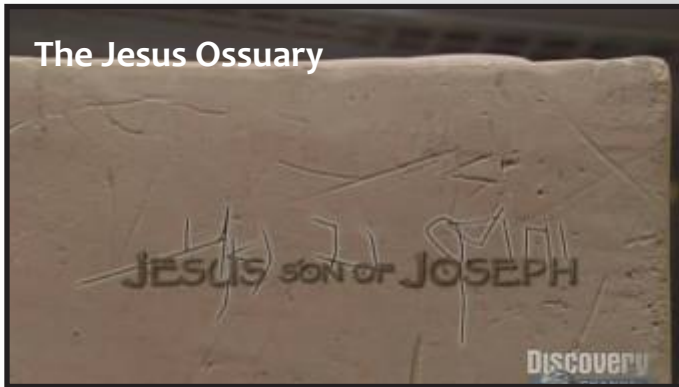
- Yeshua bar Yehosef*—**Jesus, son of Joseph**, inscribed in Aramaic.<sup>1</sup>
- Maria*—Aramaic for *Miriam*, or Mary in modern translations, alleged to be the mother of Jesus.
- Yose*—Aramaic nickname for *Joseph*, or **Joses**, supposed half-brother of Jesus.
- Matya*—Aramaic for **Matthew**, which the producers postulate to be one of Mary's relatives, using the genealogy given in *Luke 3:23-28*. This was not the evangelist who wrote the eponymous New Testament gospel.
- Mariamne e Mara*—*Mary known as the Master*. The producers infer from the apocryphal *Acts of Philip* that *Mariamne* refers to **Mary Magdalene**. Unlike the others, this ossuary was inscribed in Greek.
- Yehuda bar Yeshua*—Aramaic for **Judah, son of Jesus**.

<sup>1</sup> Aramaic is an ancient Semitic language used in the Talmud, and is believed to be the mother tongue of Jesus.

<sup>2</sup> The joint probability does not factor for *Matya* or *Judah*, since they were not mentioned in the Scriptures.



- ❑ There was no *physical* resurrection or ascension to heaven. Instead, the film speculates that the resurrection and ascension were *spiritual* in nature.
- ❑ Jesus was married to Mary Magdalene, and had a son named Judah. The film additionally speculates that the “disciple whom Jesus loved” mentioned in *John 19:26* was Judah, and the woman spoken to was Mary Magdalene, not his mother Mary.



How convincing is *The Lost Tomb of Jesus*? Should the evidence shake your faith?

Hardly. The filmmakers drew conclusions with leaps of logic, and their argument does not hold under careful examination.

1. **Can Jesus’ Family Afford a Tomb?** Owning a rock-hewn tomb like the Talpiot during the first century AD is a luxury a poor woodworking family from Galilee could not afford. Thus, Jesus is unlikely to have a family tomb.
2. **Why Jerusalem?** Even if the family could afford such a crypt (or if one was donated by followers), why should Jerusalem be picked as the location? As the site of Jesus’ crucifixion, the city holds painful memories for Jesus’ family. If Jesus were to have a family tomb, it would most likely be located in Nazareth.
3. **Generation Gap.** Jewish tombs may house at least four generations or more of a family. Since there was no testing done on the “age” of the ossuaries, there is no reason to assume that the occupants knew each other personally, or lived during the same time period.
4. **Inscription Syntax.** Archeological evidence shows that non-Judeans buried in Judea (the area where Jerusalem and the Talpiot Tomb is located in) are given an inscription which describes their hometown. Thus, if Jesus were to have an ossuary at all, it would read as “Jesus of Nazareth.” However, the inscriptions used the Judean method of stating the

name of the decedent’s father (Jesus, son of Joseph). Thus, the occupants of the Talpiot Tomb should logically be Judeans, not Galileans, and the Tomb would not have belonged to Jesus Christ.

5. **Incomplete DNA Testing.** Other than testing *Yeshua bar Yehosef* against *Mariamne e Mara*, DNA testing was not performed on other ossuaries. The documentary claims that Maria was the mother of Jesus and Joses, and that Mariamne was Judah’s



mother. However, no DNA tests were conducted on these ossuaries. This constitutes bad faith on the part of the producers, since a negative result would completely invalidate their theories.

6. **Confusing Mariamne.** The apocryphal *Acts of Philip* clearly indicates that the Mariamne it referred to was a sister of the Philip mentioned in the text. There is no solid reason at all to connect Mariamne to Mary Magdalene.
7. **Jumping to Conclusions.** The conclusion that Jesus is Mary’s husband because they do not share the same mother is flawed. There are many possible combinations, such as cousins or half-siblings. It is also possible that Mary is the wife of the other two identified men whose remains were found in the Talpiot Tomb. After all, one *cannot* genetically test for marriage.
8. **Dying in Vain.** If the disciples reburied Jesus’ body, they subsequently perpetuated the fraud that he rose and ascended to heaven,. Almost all of the original twelve were martyred, with some who died excruciatingly through crucifixion. If this were the case, why did they willingly die for a cause they would know to be false?

In the final analysis, the documentary does not stand on solid scientific footing, did not observe proper archeological and forensic procedures, and relied on faulty data and leaps of logic to make incredible statements. It is nothing more than a well-polished work of fiction, and just like the *Da Vinci Code*, should ultimately be treated as nothing more than just entertainment.

# 教會消息

# Church News

十月十五日 - 葉美煥長老代表宣道組往中國成都作探視事工。

十月廿二日 - 舉行敬老主日，願神多多賜福，給教會長輩們。

十一月十二日 - 選出2007-2009年度八位執事（恕不稱呼）：王重慶，張榮慶，黃蒼籠，葉謀泉，蔡吳仁仁，傅珊珊，丁美珍，楊江雅娟。

十一月廿三日 - 舉行感恩聚會，由各團契獻出節目，同頌主恩。

十一月廿六日 - 第81屆聖洗兄姊（恕不稱呼）：黃楊真娜，吳罕娜，蔡志強，黃默利，傅仰聖，吳吉生。萬那威福音中心第2屆聖洗兄姊（恕不稱呼）：楊培泰，楊培坤，高真真，葉國章，葉國平。

十二月廿四日 - 舉行聖誕主日崇拜，由眾聖樂隊以歡樂詩歌讚美主，並於會後分發便當，一同慶祝！

正月七日 - 2007年度主題為「敬虔於神，仁慈於人」。

正月廿八日 - 舉行會友大會，會後愛筵交通。崇拜會中為四位嬰孩奉獻主前：Diana Alexandra C. Gothong，孫如嶺，黃雄恩，陳自恩，楊天音。

二月十一日 - 舉行神學主日，特請邵晨光博士證道。

**OCT 15** - Elder Peter Yap, representing the Mission Committee, visited the church mission work in China .

**OCT 22** - Respect the Aged Sunday. May God richly bless the elderly members of our church.

**NOV 12** - Elected the following deacons & deaconesses: Tiong Khing Ong, Henry Tiu, Philip Uy, Tony Yap, Irene T. Ong, Magdalena Po, Jenny Ting and Lily K. Young .

**NOV 23** - Special Thanksgiving Service with the fellowships rendering various numbers in praise to God's goodness.

**NOV 26** - Baptism of the following brethren into God's family: Gina Claire Y. Ng, Hannah Joyce Matutina, Harrison Chua, Berkley Ng, Jeremy Jay Po and Justin Greg To Chip on CGC's 81<sup>st</sup> Baptismal Service; and, Edward John Colina, Lorenz Colina, Evelyn Go, Frank Ngo and Willam Ngo on MGC's 2<sup>nd</sup> Baptismal Service.

**DEC 24** - Christmas Sunday Worship Service with different musical groups presenting joyful songs & praises to celebrate the birth of our Lord. Pack lunch served afterwards.

**JAN 7** - Church theme for the year 2007 is "Devotion to God , Compassion for Men."

**JAN 28** - Congregational Sunday concluded with lunch fellowship. The following children were also dedicated to the Lord: Diana Alexandra C. Gothong, Sandee Rae L. Ledesma, Yael Gwayne A. Lopez, Isaiah Jameson P. Tan and Keith Dominic C. Yu.

**FEB 11** - B.S.O.P. Sunday with special message from Dr. Joseph Shao.

## 宿務基督教會

## CEBU GOSPEL CHURCH

<http://www.cebugospelchurch.com/gospellight>